LIBER ARDMACHANUS

THE BOOK OF ARMAGH
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THE BOOK OF ARMAGH

EDITED
WITH INTRODUCTION AND APPENDICES

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PREFACE.

In submitting to the Royal Irish Academy this edition of the Book of Armagh, now issued under their auspices, it is fit that I should offer my apology for the length of time that has been occupied in preparing it for publication.

When, after the lamented death of the great scholar and antiquary, William Reeves, Bishop of Down, Connor, and Dromore, the preparation of an Editio Diplomatica of this MS, on the lines laid down by him, and with the aid of the materials which he had collected, was entrusted to me by the then President of the Academy, Dr. Ingram, it was not without hesitation that I undertook the burden. My time was largely occupied by my professorial duties in the University, and by other work to which I was already committed. To transcribe and print the text of the MS, as now reproduced, was necessarily a slow process, needing constant supervision and repeated revision, and it was sometimes unavoidably interrupted. And the composition of an Introduction demanded more time for study and research than I had at my disposal, until my release from the duties of my Chair set me free to give undivided attention to the work, so long in hands, now at last completed.

The undertaking was not a single one. It is a threefold task to edit a MS which is not one book, but three books in one volume. This MS presents not only the sole known example of the entire Latin New Testament as read in Celtic Churches, but to this sacred text it prefixes a collection of the earliest extant documents concerning St. Patrick, and it subjoins a copy, unique in some important points, of the Life (with the appended Dialogues and Epistles) of St. Martin of Tours. To give an adequate survey of these three texts, so distinct inter se, in a brief time or within narrow limits, would be impossible. Whatever be the defects of the present edition, I am confident that all fair critics will judge that the tardiness of its completion is due to the wide range and grave difficulty of the work, not to remissness on the Editor's part.

Moreover (I would add), the years which it has occupied have brought with them compensating gains. They have supplied from time to time fresh and valuable materials for the illustration of each of the three Divisions, above indicated, of our MS.—Thus, towards the interpretation of the Irish passages in
the Patrician Division (and, in general, of the Irish words and glosses which occur all through), the *Thesaurus Palaeohibernicus* (1901-3) and other later works of Dr. Whitley Stokes and his colleague Professor John Strachan, have contributed much. The masterly studies which Professor J. B. Bury has given in the publications of this Academy and elsewhere, and his *Life of St. Patrick* (1905), have finally established the historical character and value of the records which form this Division. Professor H. Zimmer, by his criticism (in his notable article, *Keltische Studien*) of these and other like documents, if he failed to establish his theory of the place of Patrick in the history of the Irish Church, has thrown new light on, and stimulated inquiry into, the beginnings of Christianity in South-Eastern Ireland. Dr. Newport White's *Libri S. Patricii*, issued by this Academy in 1905, a work of solid worth, is the first really critical edition of the *Confessio* and the *Epistola*. So too, in the Biblical Division, we have the *Histoire de la Vulgate*, in which Professor S. Berger, in 1893, traced the transmission and distinguished the various types of this Version, dealing fully with the Celtic type, and specially describing our ms, of which he made a minute study when he visited Dublin a few years before. Moreover, for the textual criticism of the Vulgate New Testament, there are now available the whole *Pars I* (Oxford, 1889-98) containing the Four Gospels, and one *Fasciculus* (1905) containing the Acts, of the invaluable *Novum Testamentum Latine* of the late Dr. John Wordsworth (Bishop of Salisbury) and Dr. H. J. White, which in its *Apparatus Criticus* cites our ms as the chief example of a Vulgate of Celtic type. For the Old-Latin element which so deeply affects this text, much has been recently done by scholars in bringing to light or recollating sundry remnants of its many forms,—as by Dr. H. J. White and Mr. E. S. Buchanan in *Old-Latin Texts* (1907-11), and by Dr. H. Jackson Lawlor in his *Book of Mulling* (1897). And, as regards the remaining Division, the Martinian, it was not till 1905-6 that Professor E. Ch. Babut became acquainted with our text of the *Life*, &c., and discerned its singular features.

Of the materials that were accessible in his time, Bishop Reeves made use with characteristic industry and thoroughness. Among his papers that have been placed in my hands the most important are:—

(1) A transcript of the Patrician Documents, annotated throughout, chiefly from the Irish *Vita Tripartita* as translated by Colgan, and the Latin *Vitae* included in his *Trias Thaumaturgiae*, and from other authorities,—some early, as Ussher and Ware; some recent, as Dr. Charles Graves (Bishop of Limerick), and Dr. J. H. Todd (Senior Fellow of Trinity College), in his *St. Patrick*.—Also, a draft Index to these Documents.
(2) A collation with the (Clementine) Vulgate of the whole New Testament text of our MS; also (as regards the Gospels) of four other Vulgate texts of Celtic origin, the Book of Durrow, Book of Kells, Book of Dimma, Book of Moling, and of the two (fragmentary) Old-Latin Codices Usseriani.

(3) A collation of our Martinian text with a printed edition.

There are moreover his two printed memoirs which treat of the history and contents of the MS. These I have embodied (with slight abridgment, and omissions to avoid repetition) in my Introduction, Chapters I and VIII. His written collections I have used and found helpful throughout my work.

But I have re-examined for myself every portion of the MS, and have consulted nearly all writers known to me who have treated of it or of any part of its contents. And I have been careful to supply exact references in citing the several authorities whose statements or inferences I have adopted or disputed.

In each of the three Divisions, my undertaking has been lightened by the assistance of friends to whom I am deeply indebted.—In my study of the Patrician Documents, of the First Division, I enjoyed the inestimable advantage of working side by side with Professor J. B. Bury while he was engaged on his Life of St. Patrick (above referred to). Whatever I may have accomplished (in Chh. II–VII) in solving the difficulties which these entangled and often fragmentary records present, and reducing them to something of a coherent narrative, is largely due to the encouragement, information, and criticism which I had from him throughout. The translations (borrowed from Thesaurus Palaeohibernicus by kind permission of the Editors) of the Irish passages included in this Division, with which I am not competent to deal, have been revised for my use by my son Edward Gwynn, Fellow of Trinity College, and Lecturer in Celtic Languages, in the University of Dublin, who has also supplied in Appendix F the interpretation of the Irish words and glosses that occur in the MS passim.—Again, when I entered (in Ch. X) on the critical examination of the text of the Vulgate New Testament as presented in the Second Division, I had before me the collations of the above-mentioned Book of Durrow and Book of Kells, and of Cod. Usserianus II, which Dr. T. K. Abbott (Senior Fellow and Librarian of Trinity College) has appended to his edition (Evangeliorum Versio Antehieronym., 1884), of the earlier Cod. Usserianus I; which admirable work, moreover, made it unnecessary to recollate those MSS. Of another cognate Vulgate text of the Gospels, the Book of Dimma, Dr. J. H. Bernard, then Archbishop King’s Professor of Divinity, now Bishop of Ossory, was so kind as to make a complete collation for the purposes of my work; and to him I owe thanks also for some valuable suggestions in this part of it. To one of my present colleagues,
Dr. H. Jackson Lawlor, Professor of Ecclesiastical History, I am under like obligation for his services in collating for me yet another Vulgate Gospel ms of the same family, the Book of Moling; the text of which, under his critical scrutiny, proved to embody the important Old-Latin fragments above referred to. In dealing with the text of the remaining Books of the New Testament, where no other copy of Celtic origin is extant, I obtained assistance in a different form from my son Robert M. Gwynn, Fellow of Trinity College, who has contributed to Ch. X a critical study (Section viii) of the text as exhibited in our ms of the Pauline Epistles. I have already referred to the Oxford edition of the Vulgate. From its ample Apparatus I have borrowed more largely than from all other sources in my study of the text of the Gospels and Acts. And I desire here further to express my grateful sense of personal obligation to its editors. All through this part of my work (Ch. X) I had the benefit of communication with both—with Bishop Wordsworth to the last year of his life, and with Dr. H. J. White to the present time. To both I am indebted for valued counsel and information, and in particular for the use of some printed texts of the Old-Latin which I had failed to procure through the booksellers, and of collations, made by them, of inedited Vulgate mss.—Finally, to Professor Babut, whose study of our text of the Martinian Memoirs I have mentioned above, my special thanks are due for his kindness in drawing up at my request the summary of his important results which forms Sect. iii of Ch. XI.

To other friends who have favoured me with information on particular points, I have acknowledged my obligations in foot-notes to the Introduction.

I regret that I did not meet with Dom Chapman’s important Early History of the Vulgate Gospels (1908) in time to make more than a passing reference to it (p. cxli). Mr. Hoskier’s sumptuous edition of the Golden Gospels (1910), and also Professor W. M. Lindsay’s interesting tract, Early Irish Minuscule Script (1910), also reached me too late for use in this volume.

I desire here to express my appreciation of the conscientious care and scholarly accuracy with which the transcription of the ms for the printers was executed by the Rev. J. Mason Harden, B.D.

Also of the artistic skill of the late Miss Maud Faulkner, from whose drawings, made after enlarged photographs of the often faded or damaged originals, the ornamental initial letters in this book have been reproduced.

Finally, I have to thank Mr. J. T. Gibbs, Manager of the University Press, and his predecessor, Mr. G. Weldrick, and their staff, for the painstaking and intelligent manner in which they have executed the printing of the Volume.

JOHN GWYNN.

November, 1913.
CORRIGENDA ET ADDENDA.


ADDENDA.

The following are explanatory of the marginalia, &c., where mutilated or otherwise needing annotation.

On Patrician Documents.


1 I.e., carchedon (chalcedonius). | 2 Or, sardinus. | 3 I.e., sardonyx. | 4 I.e., amethystus.
ADDENDA.

Page 337 b, line 3; caen[a]cum. | 1b, 14; ... id [f] [in]. | (unexplained). | 1b, 21; rum[i]a[a]ige[d]. | 339 b, 27; dui dents. | 340 a, 13; [s]i[i]en et plantae (sc. bases = plantae). | 1b, 20; [c]es[s]u[m] mentis (cf. x. 10, xi. 5). | 1b, 31; [p]lat[j]us landst.[ur]. | 342 a, 11; discip[ulos]. | 344 a, 13; [i]n sola in ma[r]i magno (7) in quae fuerunt d[e] indu[s] et [grecis aliqua]. | 345 b, 6; test[i]monii. | 345 b, 6; stefan[u]s dicit a sem[er] ipso.1 | 1b, 34; stefan[u]s (d[i]cit), [m]isplaced in Mt). | 346 a, 26; [J]udiciurn adutorii (corr., iudiciurn; (sc., stantem implies readiness to help). | 1b, 30; dans[i]t [vel] com[passat].* | 348 a, 17; [f]risin tanto[li*d]. | 1b, 29; ad ureh[ium] ... (notes that domas[ci], gen. of place, is used adverbia[lly]; so again, on tharsum, acc. of place, 349 a, 18). | 1b, 33; [. . . pr]oprium ulci, notes that y, rectur is the name of a street. | 349 a, 3 (upper mg.) ; (i) [id est in]oct[his, vel] kis[sia]. | 1b, b, 25; element, vel [co]r[ri]um [idet] cro(i)en[io]. | 350 a, 17; [p]a[s]o, fu[drii; [p]a[p]reo, idest, o[belo]; [p]a[p]rio, dafui[s]mu.*. | 1b, 20; ['ama]janart vel amal ([i]ndae.* | 1b, 27; [es]c[en]o nel c[oi]th[en], id est, apud gen[i]l[es], ut s's, r[ho].* | 351 b, 6; nüdf[hi]t[gis].* | 353 b, 31; hanc (corr., hoc) est [em]um, quaures[e]nt[a]e sub[stiti] l[io]katione praeconse[la]t a side. | 356 a, 29; now ipsa occident[a]ris (on Italius, falsely read for Attaliam). | 357 b, 20; dis[sensio]. (corrects misreading discessio). | 358 a, 8; [M]ac[don]in[us], pr[oprium] ... (or, [de M]acc[don]in[ia]). | 1b, 11; [. . . ]Lucas d[ecit (on quaestiusm)] ... (noting that the 'not' narrative begins). | 1b, 17; [la]ne; (unexplained). | 1b, 23; [co]r[ri]a[t].* | 1b, 24; [f]i[i]th[i]ri[ter]inorum (sc., Tyth[i]resiurnum). | 359 b, 28; [s]il[ias] bria[rim].* | 1b, 32; [c]as[ian]u[h]as[al[i]ch].* | 360 a, 7; hae ass[ur].* | 1b, 18 (corr.); [u]e[] hom[inibus. | 361 b, 37; be[m] bron[ca].* | 362 a, 3; (c][a]r[e]i[n][ii].| 1b, 7; ['p]rop[i]fundum, (or perhaps); (s]i[ri]). | 1b, 20; [. . . ]pal[a]dia (unexplained). | 362 b, 19; id est alter, id est ut ne[ce]n alium ad esse pr[ominentem 'the contrary,' (sc., that (Paul) should go in to the theatre)). | 363 b, 20; [i]d est, quam anima[m] (explains quam nuce). | 364 a, 37 (continuation of long note, upper mg. on b, 2, which ends, quam soci(s); [i]f [pere], id est, quod non labor[er][m], et id e[t][u] (scriptum est; unus [qui] ante laborat [ut h]aste unde [com]monon indicendi, ut Iohan[nis] Cassianus (han)rationem (in x[x]o libro de [xil] libris suis (com) mendat.). | 1b, 23; [not] sanctificatis omnibus (corr. for sanctificationibus). | 366 b, 6; [. . . ]men [En[p]i].* | 1b, 9; [. . . ]non inducatus [a]uddled, see [pa]rabant [inducere]. | 1b, 14; [. . . ]la[b]ide.* | 367 b, 18; id[est, inter esse te(ter), (explanatory of discerperetur). | 368 a, 17; [f]ar[tifiscistis. | 1b, 27; [. . ]-skrandu, id est, [gai]se[edi].* | 1b, 35; [. . . ]-men tribun. | 370 a, 13; [. . . ]su[de brith]emon, id est, Cessaria.* | 1b, 19; [s]hel[ilundim.* | 371 b, 24; [d]iriag [men]mnig.* | 374 a, 3; [d]e[mus]ride.* | 1b, 7; [. . ]jos (or, [un]cet) [quos custodi]ebant. | 1b, 14; [. . ]-ural.* | 1b, 22; [. . ]-ana (unexplained). {144 a, 15; [d]e[ccid in]ano, [s]rs, sol, bel.*

1 This note marks the end of Stephen's citation, and resumption of his own speech; and so the next (on l. 34).

2 Eph. iv. 28.

3 Joh. Cassian, De Coenobiorum Institulis, 2. 18, 10.

4 Milan is distant 30 (Roman miles) from [f] 20 from Ticinum (= Papia, Pavia), capital of the Longobards, formerly of the Ligurians. [Or perhaps v means quiunque, and notes that Ticinum in Lombardis is five (Roman) miles from the Ligurian frontier.] 5 Otherwise Ambiani; Ambiens, in Gallia Belgica.

6 A trace remains of o before rmi. For Bormitomagus, see Itineraria, in D'Urban, Recueil des Itinéraires, pp. 105, 111.—[Or (possibly) Borromus is intended,—an equivalent (not elsewhere found) for Fangiones.]

7 Sectional numbers; see l. 2 for xxuvi, and b, 2 for xxxi.

8 Refer to Appx. F, pp. 472-474, for the places thus marked.
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NOTE.

In printing the text of the MS, italics are employed (except in the Martinian Memoirs) to distinguish letters, syllables, or words, which in the MS are represented by symbols or by marks of contraction.

The abbreviations *ins*, *om*, and the like, in the Introduction, Notes, and Appendices, are employed in their usual significations.

The letters A, B, C, &c., denoting Vulgate Latin MSS, and a, b, c, &c., for Old-Latin MSS, are explained in Chapter X.
CHAPTER I.

PRELIMINARY.

The Book of Armagh is a small, square volume, measuring in height 7\(\frac{2}{3}\) inches; in breadth 5\(\frac{3}{4}\); in thickness 2\(\frac{3}{4}\). Consisting originally of 222 leaves of vellum, on each side of which the writing is arranged mostly in double columns. Its contents are—(1) Documents (most of them in Latin, but a few in Irish) relating to St. Patrick, (2) The New Testament (Vulgate), (3) The Life, &c., of St. Martin. The penmanship is of extreme elegance, and is admirable throughout for its distinctness and uniformity. The character is (with few exceptions, to be noticed farther on) a minuscule of the type described as “pointed Irish,” which is employed alike for the Latin and the Irish documents and notes.

The first leaf is wanting; and also four leaves of the Gospel of St. Matthew (ff. 41—44), being the two insets of a quire or “gathering,” which originally was a quaternio of four sheets (ff. 40—47), containing the matter between adorae verunt (chap. xiv. 33) and quod dictum est (xxi. 4). These four leaves were wanting before the MS. passed (about 1680, as will presently appear) from its last hereditary Keeper; for on the upper margin of f. 46 there is a memorandum, in a small hand of the sixteenth century, “hic multa desunt.” Edward Lhwyd, writing of this MS. in 1707, observes, “nota quod in Evangelio secundum Matthaeum desideravit quatuor (ut ego existimo) folia.” There is no other chasm in the volume: it is still, with these exceptions, complete. Its leaves, as we now have them, are numbered in Arabic figures, inserted (as the same authority informs us) by Mr. Brownlow, into whose possession it had recently passed when Lhwyd described it.

Mr. Brownlow, supposing that only three leaves were lost after f. 41, numbers the next extant leaf ‘43’ (instead of 46), and so on to the 222nd and last leaf, which he marks ‘221.’ Apparently Lhwyd’s words, “quatuor (ut ego existimo) folia,” were meant as a correction of this reckoning; and rightly, for the missing portion of the Gospel text would, as appears by measurement, fill four leaves.

1 This Chapter, and also Chapter VIII., are mainly compiled from Dr. Reeves’s Memoir of 1861, and his Paper On the Book of Armagh, in Proc. R. I. A., Series III., vol. ii., p. 77 (1891). The Editor has added a few paragraphs and notes.

2 For the numbering of the leaves, see note 1 below.

3 See Chapter VIII., infra., for these leaves, and for Lhwyd’s account of the MS.

4 In printing the text this correction has been made (see pp. 83 sqq., infra.); and the number of each folio accordingly, after f. 41, exceeds by 1 the figure inserted in the MS.—[Ed.]
INTRODUCTION.

and could not be contained in three. Moreover, the arrangement of the MS. in the usual quires (or "gatherings") of sheets—usually four or five (quaterniones or quiniones), folded into pairs ("diplomata")—of leaves, the first pair enclosing the second, and so on—makes it certain that when accidental losses of leaves occurred, they would occur in pairs, save in the exceptional case where one leaf of a pair had become severed from its conjugate. Such a case seems to present itself at the very beginning of our MS.; for the missing first leaf must have been conjugate with the twelfth, and formed with it the outermost sheet of the first "gathering" (a senio), or quire of six sheets. Of the damaged state of the twelfth leaf, which caused it to become detached from the first, more is to be said later on; here, it is only to be noted that Brownlow places on the first extant leaf the figure '2.' This fact has been represented as a proof that in his time f. 1 had not been lost. But it is equally consistent with the supposition that, in marking the leaf as '2,' he did so, not because f. 1 was forthcoming, but because he perceived that the MS. began with a quire of twelve leaves, of which the twelfth was loose and the first was missing; just as in numbering the leaf after f. 41 as '45,' he implies, not that ff. 42, 43, 44 were extant, but that he was aware of their absence.—[Eo.]

It will be convenient here to describe in detail the construction of the volume.

The MS. is arranged for the most part in quires, as above stated. These are of varied size, most of them being quaterniones or quiniones, but a few of a greater or less number of diplomata, the number being usually determined by the contents, so as to make each of the literary divisions of the book occupy a complete quire or quires. Thus (i) the first three quires (senio, quaternio, binio) contain the Patrician documents: (ii) the New Testament fills eighteen, disposed as follows—(1) Gospels, ten (six quaterniones, one quinio, three terniones); (2) Pauline Epistles, five (one quinio and four quaterniones); (3) Catholic Epistles, one (a quinio); (4) Apocalypse, one (quinio); (5) Acts, two (quiniones): (iii) the Life, &c., of St. Martin occupy the remaining three (one quinio, one senio, one quaternio). In all, there are twenty-five quires; two seniones, seven quiniones, twelve quaterniones, three terniones, and one binio.

Thus each of the three natural divisions of the MS. is in fact a distinct volume, capable of being used separately; and it is quite possible that each may have originally had (or been meant to have) a several existence before all were joined together to form collectively the Book of Armagh. However this may be, it is to be further noted that the scribe, when he combined his twenty-five quires into the present volume, interposed a few connecting single leaves, or pairs of leaves, at the points of junction of the divisions or (sometimes) subdivisions. To the Biblical division are prefixed three such pairs, with a single leaf appended, containing matter preliminary to the Gospels; and similarly one pair, with one leaf, follow the Gospels and introduce the Epistles; while the Apocalypse overflows its quinio, and ends on the recto of an appended leaf; which again serves a double use, bearing on its verso notes relating to Acts i., which begins on the recto of the first leaf of the next quire.—[Eo.]

There is no date entered in the MS.; but the name of the scribe, Ferdomnach (= uir dominicus), appears to have been subscribed in at least four places, in the formula, "Pro Ferdomnacho ores"; namely, end of St. Mark (f. 68 r", b), end of St. Luke (90 r", b), end of Life of St. Martin, Lib. ii. (215 r", a), end of Epistle of Sulpicius (221 r", b). Of these subscriptions, the first and second have become utterly indiscernible, partly by old erasure and partly by later injudicious application of tincture of galls. The remaining two are still discernible; the third perfectly legible to good sight, the fourth evidently identical with it. We know from the Annals of Ulster the date of a scribe Ferdomnach, who has been (as will be shown) identified beyond reasonable doubt as the writer of these signatures. Under A.D. 845 appears the obit, "Ferdomnach sapiens et scriba optimus Airdámachae"—a true and modest encomium. It appears faint praise to one who examines his

1 See Chapter IX., infr.
2 See Chapter VIII., infr., and cp. pp. 423 a, 435 b.
3 Hennessy's edition, t. i., p. 350. See also Fowr MM., s. a. 844 (O'Donovan's edition, t. i., p. 470).
handiwork in this the solitary surviving example of his skill, which no doubt was exercised in many like performances that have disappeared.

In a most able memoir on the age of our ms., read before the Royal Irish Academy in 1846,1 the Rev. Charles Graves, Fellow of Trinity College, Dublin (afterwards Bishop of Limerick), gave the result of a very careful examination made by him in that year. He had succeeded in deciphering part of another subscription, appended by the scribe to St. Matthew's Gospel (f. 53 v, a), and with that critical acumen and exactness of judgment which always characterized his investigations, produced a restoration of it, singularly convincing, and sufficiently complete to determine the date of writing accurately. His conclusion is, that the scribe was the Ferdomnach above mentioned, and that he completed the transcription of the First Gospel, under the Primacy of Torbach, in 807.

Here, then, we have before us the writing of a choice Irish scribe, a consummate artist in calligraphy; which, though 1097 years old, is for the most part as legible as if written yesterday. Thus an age is assigned to this national monument, which, though it falls far short of that of many other Latin manuscripts, not to speak of those in Greek or other languages, yet reaches to a very respectable antiquity, numbering almost eleven centuries. The orthography of the Latin in which it is written (only a page or two, and a few paragraphs of its first division, and some scattered notes in the rest of the book, being in Irish) is such as was current in the Western Church during the early and middle ages. What renders it an object of special interest is the fact that it is the only copy of the complete New Testament which has been transmitted to our time from the ancient Irish Church. Ireland was in early times famous for the ample provision of copies of the Latin Scriptures which it possessed, and was much resorted to as a safe, peaceable, and well-furnished abode for religious study. But one after another the books of sacred learning perished: what the Danes spared, fire consumed; and what was fortified against fire, was soon reduced to decay by damp. And thus, of all the Latin Bible mss. which existed in Ireland, not one copy of the Old Testament has been preserved, or of any part thereof, except a mutilated copy of the Psalms2; and the survival of this we owe to the veneration in which it was held, being supposed to be in St. Columba's handwriting, and encased in a costly shrine of silver. Copies of the Latin Gospels, more or less perfect, possessing all the characteristics of the Irish school of writing, are preserved in the Library of Trinity College, Dublin (of which the Book of Durrow and the Book of Kells are the most remarkable3), and elsewhere. A volume of St. Paul's Epistles, copied by an Irish scribe, in Latin, with interlinear Irish notes, is to be seen at Würzburg4 in Bavaria; but it does not include the rest of the New Testament. The Book of


2 The Cathach. See Gilbert, National MSS. of Ireland, p. 7 (8vo edn.); also in Appendix to Fourth Report of the Royal Commission on Historical MSS., 1874, p. 583.

3 Gilbert, National MSS., pp. 10-21.

4 Shelf-mark in Würzburg University Library, M. Th. f. 12. See Prof. Zimmer, Glossae Hib., p. ix; and Dr. Whitley Stokes, Old Irish Glosses.

B 2
Armagh stands forth, to the student of Biblical literature, without a rival in the whole range of Irish antiquity, as the only entire New Testament as read in the early Irish Church, and copied by Irish scribes, that is now extant.

The Venerable Bede relates, under A.D. 664 (the year of the Great Mortality), that a multitude of nobles, as well as men of inferior rank, "de gente Anglorum," had migrated from England to Ireland "in the time of the Bishops Finan and Colman" [652 and after], where they found a cordial welcome. He writes (Lib. iii., c. xxvii.):—"Quos omnes Scotti libentissime suscipientes, victum eis quotidiam sine pretio, libros quoque ad legendum, et magisterium gratuim praebere curabant": whence we learn that, in the middle of the seventh century, books had been largely multiplied in Ireland; and that, to this end, the art of writing had been practised for a sufficiently long period to guarantee ease and elegance to the work. So honourable had the title of Scribe (Scrithnidh) become, that in the Irish Annals it is often used to enhance the celebrity of the Abbot or Bishop; nay, we sometimes find, in the recital of honours, the "accomplished Scribe" commemorated, with the dignity of Bishop, or Abbot, or both, attached, as an accident of office. When, in process of time, the duty of theological instruction was added to the practice and teaching of penmanship, the more honourable title of Ferleghinn1 ("vir lectiois" or "praelector") was adopted, corresponding in office (and function) to the magister (and magisterium) of Bede2; and of such a teacher Bede speaks (ib., c. xiii) as "Scholasticus de gente Scotorum." In Armagh, where was a seminary of great and early repute, the last recorded Scrithnidh appears in the Annals at the year 844—5, and the first Ferleghinn at 876—8; and under this latter title the succession is continued.

During this long period there subsisted in Armagh a series of learned men, whose honour, as well as monastic service, was to multiply books, and supply the literary requirements of a studious community. Thus it is recorded (sub anno 721—4) that "S. Colman hUamach ['of the cave,' probably a recluse], Scribe of Armagh, died." Again (726—31), that "Ferdomnach, Scribe of Armagh, died." Again (807—12), that "Torbach, son of Gorman, Scribe, Lector, and Abbot of Armagh [observe the order of his offices], died." This is the Torbach who, as will presently be shown, was presumably the prelate at whose bidding the Book of Armagh was written;—himself a scribe, the patron, and probably also the instructor, of the second Ferdomnach of Armagh, the actual penman, who was engaged on it in 807, and died in 845.6

1 See Colgan, Trias Th., pp. 631, 632.  
2 See Appendix xvii. of Smith's Bede (Cantab., 1722), p. 746; also Hussey's (Oxon., 1846), p. 170.  
4 Ult. t., pp. 176, 186, 292: Four MM., t., pp. 318, 324, 420.  
5 See Chap. viii., infra.  
6 See p. xv, supr.
CHAPTER II.

CONTENTS OF THE MS.

PART I. LIFE BY MUIRCHU. BOOK I.

The Book of Armagh consists, as we have seen, of three main portions, which are in fact three distinct books, namely:—I. The Documents relating to St. Patrick. II. The New Testament. III. The Life of St. Martin of Tours.

Of the first of these portions we proceed to treat in this and the five following Chapters.

The Patrician Documents are four in number. They are—(1) The Life of St. Patrick, written by Muirchu; (2) Memoirs of his Mission, compiled by Tirechan; (3) A Book ("Liber Angeli") of the rights and usages of the Church of Armagh; (4) The Confession of St. Patrick. Of these the second is followed by a collection of supplementary records; to it, and to the first and third, are attached a few notes.

Of (1) a second copy exists, to be described presently. For (2), with its supplementary matter, as also for (3), our MS. is the sole authority. Of (4), other copies, later but fuller, are forthcoming.

The Life by Muirchu is in two Books: Book I. ending on f. 7 r° (p. 13, infr.); Book II. occupying f. 7 v° and f. 8 (pp. 14-16).

It is necessary to premise that this document, as it now appears in our MS., has come to us in a form which is in three respects defective:—(a) by accidental mutilation, (b) by original misplacement of its parts, (c) by omission (whether casual or intentional).

(a) The mutilation has deprived the MS. of its first leaf. This loss is due (as will be shown below, Chapter IX.) to the decay of the inner margin of the conjugate leaf (the twelfth), caused by early and continued maltreatment, the effects of which are painfully visible on the stained and disfigured verso of the latter, and of the page facing it (ff. 12 v°, 13 r°).

(b) The misplacement consists in this, that the Preface to the Life, with Table of Contents of the first of the two Books into which it is divided, instead of standing in their proper place in the forefront of the Life which they introduce, are to be looked for in f. 20, placed not only after the body of the Life, but after the supplements to Tirechan (Document (2)). This misplacement is due (not to the binder, but) to the original construction of the volume as put together by the scribe; for on the verso of f. 20, after the conclusion of the Table of Titles, he proceeds with Document (3).

(c) The omission is apparent by comparison of this Table with the text. The Table gives the tituli of thirty (properly twenty-nine: see next page, notes ² and ³) capita. Of these, three are wanting from the text, in which, after the twenty-sixth, the scribe writes: "Finit primus, inceptit secundus liber.”

In order therefore to study Muirchu's work in its completeness, the reader is to begin with f. 20,
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where (pp. 39, 40, infr.) he will find the Preface and Table. He must then turn to pp. 443 sqq., infr., in which (Appendix A, at end of this volume) the text of Muirchu's Book i. is printed from the other Ms. above referred to (distinguished as B). He will there read (pp. 443, 444) its opening capitula (cc. 1-6, and part of 7), which are lost from our Ms. (A) with the missing f. 1, but recovered from B. After that, he will find the rest of Book i. of the Life given in regular course, pp. 3-15, infr.; but for the three omitted capitula at the end of it, he must again look to Appendix A (pp. 448, 449), where they are given as part of the text of the same Ms. B.

It is to be noted that the six and a half opening capitula supplied from B contain just sufficient matter to fill (allowing for a few lines of superscription) the missing f. 1.

Book II. of the Life is complete in our Ms., and occupies pp. 14-16, infr.

In the Preface to the Life (p. 39 a, infr.), the author, in an exordium modelled on that of the Gospel of St. Luke, refers to the failure of many previous attempts to gather into one record the traditions of the earliest preaching of the Word in Ireland. He then, in somewhat high-flown style, proceeds to lament the difficulties that beset the undertaking, acknowledging his own defect of skill and the inadequacy of his materials. Yet, in obedience to the command of "his lord Aedh," he prepares "to unfold a few of the many actions of St. Patrick." These he then sets forth in a Table (p. 39 b, infr.), under thirty tituli, subscribing at the end his own name, Muirchu Maccu Macatheni, as author, and that of Aedh (whom he describes as Bishop of Sletty) as the "dictator" of this work.

These tituli, with slight deviations from the order, correspond with the actual text of Book i. to which they relate, as given in our Ms., so far as it extends. But, as above stated, A has lost the first six capitula and part of 7; and it never contained the last three (27, 28, 29) which the Table indicates. The Ms. B exhibits the last capitulum duly,—and also the three omitted from A, but in different order.

Here follow the tituli, correctly numbered, and referred to their places in the printed text.

1. De ortu Patricii . . .  
2. De navigio eius . . . infr. p. 443 a  
3. De secundo captur . . . ib.  
4. De susceptione a parentibus . . .  
5. De aetate eius quando inuictus . . . ib.  
7. De aetate eius quando visitavit . . . ib., and 3 a  
8. De resurrektione eius de Gallis . . .  
9. De ordinatione eius . . .  
10. De rege gentii habito in Temoria . . .  
11. De primo eius itinere in hac insula . . .  
13. De consilio . . . de celebratione primi paschae . . . infr.  
15. De festinatibus gentii in Temoria . . .  
16. De gestis regis Loiguiri ad Patricium . . . p. 8 b  
17. De uocatione Patricii ad regem . . . 7 a  
18. De ira regis et suorum . . . 7 a  
19. De adventu Patricii . . ad Temoriam . . . 8 a  
20. De conflictu Patricii adversus magum . . . 9 a  
21. De conversione regis Loiquiri . . . 10 b  
22. De doctrina et baptismate signisque . . . 10 b  
23. De Macc Cuill . . . 10 b  
24. De fabula Dairi . . . 12 b  
25. De gentibus laborantibus die dominica . . . 12 a  
26. De fructifera terra in salsuginem versa . . . 13 b  
27. De Moneisen . . . 448 b  
28. De eo quod S. Patricius nudit catulum . . . 449 b  
29. De conflictu . . . adversus Coirthech . . . 449 a

1 This Ms. is No. 64 of the Royal Library, Brussels. It contains Book i. of Muirchu's Life, unmutilated, but defective by omission of some capitula—fortunately, however, supplying those which are lacking to A—and of the Preface and Table. From it cc. 1-7, and 28-30 (which in it stand as 27, 29, 28), were first published by the Rev. Father Edmund Hogan, S.J., in Analecta Bollandiana (1882), and afterwards separately (1884). In these editions, Muirchu's whole work, with his Preface and Table, is given in its due order.

2 In the words "Pauca haec de multis S. Patricii gestis," Dr. Bury (Guardian for Nov. 27, 1901, p. 1647 a) understands the "gesta" to be written Acts; but the rendering above given seems more natural.

3 Properly there are but twenty-nine (see note 5 below). Also Nos. 25, 26 are transposed.

4 Note that henceforth, in all references, the numbering of this Table is followed, irrespective of the order in the text.

5 This titulus is in A wrongly divided into two, the scribe having supposed "de celebratione" to begin a new one.
LIFE BY MUIRCHU.

This Preface thus determines for us the authorship of the Life, and (approximately) its date. Aedh, Bishop of Sletty, under whose direction it was written, and who presumably supplied much of its material, is a noted personage. His obit appears in the Annals of Ulster, s. a. 699 (tom. i., p. 148); and his name is among those subscribed to the Acts of the Synod of Adamnan (circ. 695–7), at which “Murchu Mac U Macteni” was also present. The Life (at least Book i.) is therefore to be assigned to the close of the seventh century; Book ii, perhaps to the beginning of the eighth. The author claims for it that it is the first formal narrative of the early days of the Gospel in Ireland; and not only so, but that no like history had been previously produced by any [Irish] writer, except the work of his own “father, Cogitosus.” That work is the Life of St. Brigid, which comes to us from an author bearing that strangely-formed name, the result, no doubt, of an attempt to Latinize Machtheni. It appears, therefore, that the biographer of Patrick is son of the biographer of Brigid; and the Life of Brigid is the earlier work of the two.

Thus, in determining the date of Muirchu, we learn incidentally that Cogitosus (= Machtheni, properly Machteni) and his Life of Brigid belong to the seventh century, and not (as previously supposed) to the ninth or later; an important result, in view of the details that Life gives of the Church of Kildare.

It is to be noted that the connexion thus established between the two Lives, and their authors, and all that follows from it, rest on a restoration of the true text of the Preface. For the unmeaning "cognito si patris me" (p. 39 a, line 18), Bishop Graves, by a happy conjecture, proposed to read "Cogitosi patris me" [cogito for cogito, as angélus for angelus, in Ferdomnach's habitual orthography]—an emendation unsurpassed for acuteness, and so convincing that it has been since adopted by all who have treated of these Lives.

When from the Preface we turn to the biography which it introduces, we note in it a distinct attempt, though not fully carried out, at literary form. From c. 1 of Book i. to the end of c. 22 (which closes after the pattern of St. Mark's conclusion, as the Preface begins with an imitation of St. Luke's opening), the narrative is continuous, fairly well constructed, and has a certain unity of plan and scope. It relates in due order the parentage and youthful life of the Saint, his captivity in Ireland, his escape, and his early call to the work of evangelization; then his training in Gaul, his return to Ireland for his great mission; its opening in Down; its signal triumph at Tara, the stronghold of Irish royalty and heathenism, which he treats as virtually the conquest of Ireland for Christ. At this point he pauses: so far he has been able so to work up his materials as to observe—or to assume—an orderly succession of events in his story. But for the rest of Book i. he gives (c. 23–29) a mere string of incidents, unrelated inter se, and with no notes

1 Reeves, Adamnan, pp. 1, li, note e (Appendix to Preface). Muirchu is commemorated with his brother Meadhran, on 8 June (Colgan, Acts SS. Hib., p. 465 a [cited by Reeves]).

2 Zimmer (Celtic Church, p. 13 of transi, by A. Meyer) calls Book ii. an “Appendix,” assigning it to an eighth-century continuator, but without reason. The internal evidence of style stamps it as Muirchu's.

3 Tr. Th., pp. 518 sqq.

4 Proc. R.I.A. (1865), vol. viii., pp. 269 sqq. Graves points out that there is a certain affinity in style and diction between Muirchu's work and that of Cogitosus.

5 St. Mark xvi. 20; St. Luke i. 1, 2. In both places Muirchu reproduces the words of the Vulgate.
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of sequence—either because he lacked skill to mould them into continuity of narration; or because he had no certainty as to the order in which they occurred, and therefore discreetly forbore to attempt an arrangement which could only be conjectural.

Thus Book i. naturally divides itself—and the editor of the ms. B has accordingly divided it—into two parts:—(i) the regular Narrative of St. Patrick's course, from his earliest years to that which he represents as the climax of his mission; (ii) the Appendix of miracles, arranged apparently at haphazard—certainly with no notes of chronological sequence. The connexion of the Narrative proper with this Appendix is but slight,—it lies in the closing words of the former (c. 22), which tell us that his mission was marked by "sequentibus signis." Cc. 23 et sqq. to end of the Book record these signa.

The chapters of the Narrative again fall naturally into four groups, corresponding with four periods of his course:—(a) Patrick's early life in Britain and Ireland (cc. 1-4); (b) Patrick's preparation in Gaul (cc. 5-9); (c) Patrick's mission begun in Down and Antrim (cc. 11-13); (d) Patrick's mission fulfilled at Tara, and onward (cc. 10, 14-22).

It will be observed that of these twenty-two chapters, one only breaks the arrangement here indicated,—c. 10, in which the King and his Magi and their predictions are introduced before the landing of the Saint is related (between groups b and c), instead of in their proper place (in d), where he is about to approach Tara. It would properly stand, and no doubt originally stood, immediately before c. 15; so that the present cc. 10, 11, 12, 13, 14 would be 11, 12, 13, 14, 10.

For the history of the first of these periods (group a), it is plain where Muirchu found most of his material. The capita which it includes (1-4, pp. 443, 444 a) are in the main a summary of the narrative parts of the Confessio, the very words of which he reproduces again and again, and to which, in one instance, he expressly refers (c. 1) as his authority for the parentage and abode of the Saint's father. He adds, however, a few particulars, derived from some unnamed source or sources; and, moreover, he here and there alters the statements which he borrows from the Confessio, whether through misunderstanding or inadvertence.

The following additions to the details of the Confessio are to be noted, all contained in c. 1 (p. 443, infr.):—(i) Patrick was by birth and race a Briton: (ii) His mother's name was Concess: (iii) His original name was Sochet: (iv) His paternal abode was near "our sea" [the Irish Sea], and its name (for which he alleges a consent of authorities, as the result of inquiry made) was "Uenire": (v) His master was a "Gentile," and was harsh: (vi) The land to which he escaped from his captivity was Britain. With these are to be joined—(vii) His age was thirty years when he revisited his parents (c. 5); and (viii) His purpose when he left Britain was to visit Rome (ib.).

In another respect this part of the Life deviates from the Confessio. It assumes (c. 3, p. 443 b, infr.)

1 This observation is due to Dr. Bury (Guardian for Nov. 20, 1901, p. 1615, col. 2).
3 Or Nentre = the Nemthor of other authorities.
4 Dr. Bury, ut supra.
a "second captivity" (tit. 3, p. xviii, infr.), between his flight from Ireland and his visit to his parents. Moreover, some details of this first period are altered by Muirchu, and assigned to a later time. Thus, the man Victorius, who, according to the Confessio, was seen by him in a dream when he was revisiting his parents in Britain, is in the Life an "angelic" person, who had appeared to him previously in Ireland (c. i, p. 443 b), as well as afterwards in Gaul (c. 7, p. 444 a); and the voices from the "silua Fochtar," that called him at the time of that dream, are likewise transferred to the period of his life in Gaul (ib.).

But for the most part our author adheres to his authority closely, in relating how the Saint was captured at the age of sixteen, and carried to Ireland, where he spent six years of slavery and hardship, tending the flocks of his master; how, by Divine grace, he was filled with the Spirit, and lived in devotion, and was guided to escape from bondage; how he obtained a passage across the sea in the ship of some strange heathen men, and shared for many days their wanderings, their privations, and the supply vouchsafed for their relief; how, after an interval of a few years, he returned to his parents' abode; and then, notwithstanding their desire to retain him, was finally led by supernatural intimations to devote himself to his life-work (c. 4, p. 444 a). Even in the numerical details there is a correspondence, not indeed complete, yet sufficient to satisfy us that Muirchu wrote with the Confessio, or extracts from it, in his hands, or (possibly) in his memory.—His very omissions confirm the fact. In this part of this work, he nowhere names the man whose slave Patrick was, nor intimates in what part of Ireland he dwelt. This silence was not by reason of ignorance, for in later chapters (11 and 12, pp. 465, 5 a) he speaks of Miliuc and of the country of the Picts, of Slemish and Skerry; it was merely due to the fact that the Confessio here gives no name, of person or of place—no indication of the quarter of "Hiberio" in which the scene of his bondage lay. It is not till he reaches the opening chapter (5) of the second period that Muirchu definitely shows signs of turning from the fragments of autobiography gathered from the Saint's own writing, to employ other authorities, unspecified, and only conjecturally determinable.

Probably Muirchu failed (like most historians of early date) to appreciate the supreme value of such a document as the primary authority for the history of its writer. Yet, he has extracted from it nearly everything in the way of direct statement that was available for his narrative; and considering how irregular and confused the Confessio is in form, and how difficult (sometimes to the point of unintelligibility) in style and diction, Muirchu is hardly to be blamed if he forsook it for more explicit if less authentic records. That he was diligent in his quest of information appears from a passing phrase (already referred to) in c. i. After citing Patrick's Confessio (as above) for his paternity and birthplace, he proceeds: "quern uicum constanter indubitanterque comperimus esse Uentre";

1 This is based on a misconstruction of the words of the Confessio, "Et iterum post annos multis aedium capturam dedi" (t. 3 of White's text [cf. p. 46a, infr., where the text of A is defective]) by which St. Patrick merely means that his condition, under the men in whose ship he escaped, was a "second captivity."

2 Not only, as above, his age (sixteen) when captured, and his six years' bondage, but also the two hundred miles' flight to where the ship lay—the three days at sea—the twenty-eight days wandering—the foretold two months of the "second captivity" (cc. 1-3).

3 Of the Epistle addressed to the subjects of Coroticus (which is not included in our MS.) he makes no use, though in c. 29, which deals with Coroticus (p. 449 a, infr.), he shows that he knew of its existence. Probably he had not seen it.
showing that he had made inquiry, apparently in more than one quarter, and thus succeeded in identifying the place. It seems safe to infer that he used like care and diligence in verifying the other details with which he has supplemented those which he drew from the Confessio.

In this chapter (5) he enters on the second stage of his narrative; but in leaving the previous stage he introduces a connecting link between the two, the mention of the Saint's purpose (of which the Confessio says nothing) of visiting the Apostolic See. From Britain to Rome the road led through Gaul.

In Gaul accordingly lies the scene of the second period (c. 5—9)—an episode in the Saint's course not derived from the Confessio; in which document, however, there is one sentence fairly to be taken as implying that he had sojourned in Gaul. According to Muirchu (c. 7, p. 444 a), this sojourn lasted for “thirty or, as some say, forty years”—in which statement we have a second instance of his recourse to more than one authority for his materials. The Saint, on his way through Gaul to cross the Alps to Italy, stops at Auxerre, to visit Germanus, Bishop of that city, and is induced to stay there as his disciple (c. 6, p. 444 a); apparently giving up, or at least deferring indefinitely, his proposed visit to Rome. Then follows the explanation of his next step—an explanation which connects this period with that of his early days of bondage in Ireland. In visions Victoricus revisits him, and proclaims that the time has come to enter on his evangelic mission; the voices from the wood of Fochlath again are heard to invite his coming (c. 7, pp. 444 a, 3 a). He obeys, and “sets forth on the journey he had begun [cæptum iter], to the work for which he had long since been prepared, even that of the Gospel” (c. 8). If this cæptum iter is the journey begun when he left Britain for Rome, we must understand Muirchu to mean that it is to Rome the Saint now directs his course, resuming his long-intermitted progress thither, and reverting to his original purpose of seeking in that city to obtain fuller teaching, and presumably sanction, for his evangelic enterprise. But, on the other hand, it is to be noted that Muirchu says nothing of any such revival of that purpose. And, moreover, in the tituli of c. 5 and 8 (assuming them to come from his hand), he ignores any journey beyond Auxerre (“non exiuit ultra,” tit. 5); and (tit. 8) writes “de reversione eius de Galliis,” implying that he conceives the cæptum iter to have been made (with the one deviation recorded) direct from Auxerre to the seaboard where he took ship for Britain. Under either interpretation, the Narrative makes two points clear:—(1) that he originally intended when he left Britain to visit Rome; (2) that the intention was not carried out. Some time before Patrick's departure from Auxerre, Palladius had been consecrated and sent as missionary to Ireland by the then Pope, Celestine, “the forty-fifth from the Apostle Peter,” but was unsuccessful, withdrew from the work, and, on his way back to Rome, died in Britain. Tidings of his death met Patrick at “Ebmoria,”

1 “Paratus irem... usque Gallias visitare fratres” [s. 43, White]. These words occur in a passage not included in our MS.
2 So Dr. Bury, in a MS. memorandum communicated to Editor.
after he had entered on his journey, and caused him to change his plans: he turned aside to visit one Amatorex, a Gaulish Bishop of high rank and repute, and from him obtained ordination for himself to the Episcopate, and for two of his followers to the Priesthood (c. 9). He then resumed his route (of which our author gives no details), and reached Britain, thence to cross to Ireland (ib.).

For this period, as has been already noted, no material has been yielded by the Confessio, and no authority earlier than Aedh is alleged. But inasmuch as two of those who were designated with him in Gaul for the mission, Auxilius and Iserninus, though not again mentioned by our author, appear in Tirechan’s Memoirs and in the later compilations which are subjoined to them in our ms., as associated with him in his labours, and as connected with certain Churches, it is natural to suppose that in the Churches claiming to trace back to these two men, traditions would be preserved of the sojourn of the Saint in Gaul, which Muirchu would gather and write down. In confirmation of this hypothesis it is to be noted:—(1) that the Church which bore the name of Auxilius (p. 37 a) appears to have been Killishee, near Naas, within a short journey of the abode of Muirchu, near Wicklow; (2) that Tirechan, in naming Iserninus (p. 36 b), connects him with Kilcullen, in the same neighbourhood; and moreover that the last of the documents appended to Tirechan (which profess to be records collected by the “Heirs” of Patrick at Armagh) gives a long history of Iserninus, associating him through Patrick’s convert Crimthann with the foundation of Sletty, the see of Aedh (pp. 35, 36 a, infr.). Thus Muirchu or Aedh, either or both of them, would be within easy reach of such memories as the clergy of Killishee and Kilcullen claimed to have inherited from the founders, in addition to those which may well be believed to have been treasured in the greater Church of Sletty. It will be shown farther on (Chap. vi.) that Aedh is probably the authority whence the Armagh records derived their narrative of the doings of Iserninus.

Passing now to the third period, as related in the chapters (11—13, pp. 4 b, 5) of the third group, and deferring for the moment our examination of c. 10, we enter on the first stage of the Saint’s mission to Ireland. And here we become at once conscious of a change in the manner of the narrative. It has ceased to be vague and summary; no long intervals occur in it; decades of years are no longer dismissed in a sentence; it has become continuous and detailed; persons and places are distinctly named. It relates how St. Patrick with his company first reached the Irish coast at a point in the district of Fercullen (“regiones Coolenorum”) at the “Ostium Dee” (near Wicklow); but thence (as it seems, without landing there) turned his course northward, desiring to carry the Gospel first to the place of his former bondage under Miliuc, from whose service he had fled, and to repay to him the price of his freedom twofold—in money, and “by freeing him whose captive bondsman he had been, from the captivity of heathenism” (c. 11). In this voyage, they first touch at “the outer island still called by his name” (Inis Patrick, lying

1 This place was unknown to Muirchu, as his marginal notes show. If it could be identified, its situation, north of Auxerre or otherwise, would prove whether Patrick was on his way to Ireland or to Rome when these tidings reached him.

2 See Dr. Bury in English Historical Review for 1904, pp. 497 sqq.

3 For Auxilius, see Tirechan’s list of Bishops, p. 18 b, infr.; and also the brief entry (“Cell Auxili”), p. 37 b, line 10. For Iserninus, see Tirechan, p. 36 b (“Esernius”), as well as the document of p. 35, infr.

4 Cf. the note (end of p. 16 b, infr.), “Hac Constant in Gallis inuenit.”

5 Killishee, or Killossy = Cell Usaili (Vita Tripartita, p. 186), lies not thirty miles from the town of Wicklow, near to which latter was Kill Murchon, the Church of Muirchu (Colgan, ap. Reeves, ut supr., p. xix, note).—Kilcullen, a few miles farther south, is the “Cellula Caetian” of p. 306, infr.; see V. T., ut supr.—Sletty, in Queen’s Co., on the Carlow border, was the ecclesiastical centre of all the above-named Churches, readily accessible from any one of them.
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off the Dublin coast, less than fifty miles north of Wicklow); thence, feeling their way along the coasts of Meath ("Brega") and Louth ("Conalneos fines") in order, they reach that of Down ("fines Ulathorum"), enter Strangford Lough, passing up the western arm of it ("fretum quod est Brenes"), and there land at the mouth of the Slaney ("ad ostium Slain"). Here the Saint makes his first convert, in the person of Dichu, the local chief, in his abode at a place afterwards known as "Horrem Patricii" (= "Patrick's Barn"; Sabhul, now Saul, near Downpatrick), whose swineherd first met the strangers on their landing. After a short sojourn with Dichu, the Saint resumes his purpose of visiting Miliuc. Leaving his ship where he had found harbour, he proceeds by land to the "region of the Picts" ("Cruidnenorum fines," afterwards called Dal Araidhe, the southern district of the present county of Antrim), and reaches the slopes of the mountain Slemish, which, though not mentioned in the earlier part of the narrative (c. 1), is now assigned by name as the scene of his bondage, and of his vision (here more circumstantially described) of "the angel Victoricus." Here, standing on the southern [more accurately, the south-western] flank of Slemish ("a latere dextero montis Miss"), where he first came in view of the district where he had lived as a bondsman, he is stopped (c. 12, p. 5 a) by a terrible sight, the tragic frustration of his purpose by the desperate act of Miliuc, who in a panic destroys himself and his home and substance in a suicidal conflagration. Astounded by this catastrophe, he remains two or three hours speechless on the spot. Then retracing his course, he returns to Dichu, "in Campum Inis," that is, to Magh Inis (the district south of Strangford Lough; afterwards, and still, called Lecale), where he carries on his mission with success "for many days."

But the approach of Easter suggests to him an opportunity for a movement of wider scope. He is inspired to aim a bold stroke at the very heart of Irish heathenism, in the "Campus Maximus"—the great central plain of Breg, where the stronghold of its priestly and royal supremacy stood (c. 13, p. 5 b).

Even in this brief summary (in which many points are passed over), we perceive distinct evidence that, for the history of this period, our author is using other and fuller sources of information than in the two foregoing groups of sections. The narrative has become ample in detail of places, persons, and circumstances. It reverts to the facts of the first period, but relates them with more exactness—even with something of freshness—describing, not merely the acts of the Saint, but his motives and his feelings, his tears and prayers, his consternation,
his use of the sign of the Cross; and, for the first time becoming dramatic, puts into his mouth a prophetic soliloquy (ib.). The narrator knows—what he did not find in the Confessio, and therefore did not state in his earlier chapters—that the place of Patrick's captivity was in north-eastern Ireland, that it was an inland place (for he makes his way to it from Saul by land), that it lay by Slemish, that Miliuc was his master's name. The topography is absolutely accurate; in the voyage from Wicklow to Strangford Lough, the regions that his vessel passed are correctly named and in proper order; not only the place where he first reached the Irish shore, but the inlet at which he touched, the inlet where he finally put in, the petty stream at whose mouth he landed, all are identifiable; and finally, in the last chapter (13) of this group, he gives the first express note of time to be found in the record of the journey, by noting that Easter was at hand.

Two touches our author adds, which show minute local knowledge, whether acquired on the spot by himself or from an informant who was acquainted with it—(1) that a mark, believed to be a footprint left ("presso vestigio") by the angelic visitant, was discernible on the rocky summit of "a second mount" (unnamed here), close to Slemish (c. 11); (2) that a cross "still" (that is, in the writer's time) stood to signalize the spot whence the Saint viewed the fire in which Miliuc perished by his own act (c. 12).

The "second mount" is named by Muirchu at the close of Book II. (p. 16 b, infr.) "Sciri" (now Skerry); also by Tirechan (p. 17 b), "Scirte." The "footprint" is still shown—an angular mark formed by the convergence of two natural fissures in the basaltic rock of which the hill is composed, "a depression having a faint resemblance to the print of a shoe." The hill is 597 feet in height, steep, and on one side precipitous. It may well be, as has been conjectured, the site of Miliuc's stronghold; but its summit is now occupied by the ancient ruin of a small church, near the N.-E. angle of which is the "footprint." It lies N.-W. of Slemish, on the opposite side of the valley of the Braid. The "cross" has disappeared, but has left its name to the townland of Cross, the highest ridge (870 feet) of the western slopes of Slemish, whence a wide view is to be had, including Skerry (five miles to the north) and the intervening valley, as well as Slemish, whose summit (1437 feet) dominates the whole region and is distant from Skerry three miles; from Cross, four.

Muirchu's two accounts of St. Patrick's vision (Book I. c. 11; II. c. 13—pp. 5 a; 16 b), neither of which is distinctly expressed, taken together appear to describe the angel as mounting first from Skerry across the valley to Slemish, leaving his footprint on the former, and then from the latter upward. "De quo monte" (in I. 11, p. 5 a, line 14) is to be read with "ascendisse," not with "uidit."

It is to be added (in anticipation of later passages of the Life) that wherever our author recurs to the facts which belong to North-east Ireland, the same characteristic precision of detail reappears in his treatment of them.

This is seen in the latter division of Book I., which I have described as its Appendix (cc. 23 et sqq.). Of the four chapters which it comprises, one relates to Armagh (c. 24) and three to Down (23, 25, 26). All four, as will appear,
abound in particulars, personal and topographical, and in autoptic touches. The writer in c. 23 (p. 10 b) not only speaks of MacCuil by name as a man of Ulaid, afterwards Bishop of Man, but adds his patronymic ("Maccu Greccae") and place of abode (Aendrum or Nendrum, now Mahee Island), relates circumstantially the strange story of his exile to the Isle of Man (which lies in sight of the opening of Strangford Lough), and names also the two Bishops, "Conindri et Rumili," whom he found there, and whose successor he finally became. In c. 25 (p. 12 a) we read of a rath being built "at the seaside by the saltmarsh, not far distant from the Collum Bouis." Though this Latinized name has not been satisfactorily identified with that of any known place, it certainly belongs to an estuary or an inlet of the sea in the region of the first landing, as appears in Book II. where it recurs ("Fretum quod Collum Bouis vocatur," p. 16 a). Again, in c. 26 (p. 13 b), a "salt-marsh" reappears; and the name of the district, "Campus Inis" (= Magh Inis), is expressly given (as before in cc. 12, 13).

It is to be noted that these two chapters profess to report Patrick's words; and they have in common the earliest mention of the (unexplained) exclamation "mudebrod" ["-broth"] ascribed to him by tradition.

The Collum Bouis has by some been identified with the inner Bay of Dundrum, somewhat southwest of Strangford Lough; but the narrative of Book II., c. 13, seems to imply a spot nearer to Saul. No one who knows this part of Down, and especially the estuary now called the Quoyle, into which the Slaney runs, can fail to note the prevailing saltmarshes which are the characteristic features of the shores of the district which includes Saul and Downpatrick—the places of St. Patrick's landing and of his burial; and to conclude that the writer had, or was informed by one who had, accurate local knowledge enabling him thus to supply not only details of his narrative, but local colour for its scene.

In the chapter (24) relating to the foundation of Armagh (p. 12 b), the same character is no less marked. The scene is no longer in Down, but in Airthir ("in regionibus Orientalium"); Daire is named, and his abode on the height called "Dorsum Salicis" (Druimm Sailech). The "lower" site which the Chief first offers to give the Saint, as well as the "higher" site which, after first refusing, he finally consents to give also—for the Armagh which was known (the "ciuitas quae nunc Ardd Machae nominatur," p. 13 a) in our author's time—are particularly designated by him; and each is identified with the place of a Church which in that time was still resorted to—the "Church of the Relics" ("ubi nunc est Fertae Martyrum," p. 12 b), and the "Northern Church" ("ubi nunc altare est sinistralis ecclesiae," p. 13 b). To the former of these is attached the incident of Daire's horse; to the latter, that of the hind and her fawn, whose lair marked the site of its altar.

Here too, as in the Antrim narrative (cc. 11, 12), indications appear of local customs of reverence preserving the memory of the story and of its scenes,—in the virtue ascribed "even to the present day" to the spot whither the fawn was

1 "Sedens hinDruim Moscu Echach." See Reeves, E.A., pp. 187 sqq. It is an island in the northern part of Strangford Lough.

2 So Reeves, E.A., pp. 235, 236. Others suggest Drumbo; but this place being inland will not suit.

3 Zimmer (Celtic Church, p. 12) expresses a contrary opinion on this point.
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followed by its dam (p. 13 b). And here again the tradition of Armagh, like that of Down, preserves a word uttered by the Saint,—his reiterated "Gratias agam[us]" (= "gratias agam[us]").

Further on, in Book ii., we shall meet with the like characteristics in the supplementary legends there collected,—such of them as relate to the same regions, Down, Antrim, and Armagh,—especially in the chapters which add to the incidents belonging to Antrim, and record those which attended the burial in Down. Of these, more will be said in the proper place.

The narrative of the fourth and last period of the Life (cc. 10, 14-22), as of the third, abounds in detail; but it is copious rather than exact, and impressed with a new character which now for the first time shows itself,—the thaumaturgic. Not that the supernatural is absent from the earlier periods,—in them, as in the Confessio, dreams and visions and voices bear their part in shaping the Saint's course, and providential gifts are granted to his prayers or even to his unspoken wants;—but that in them he is nowhere seen set forth as wielding miraculous powers for the confirmation of his mission, or for his relief in need or peril. Yet there is no breach of continuity in the story; this fourth division is carefully linked on by our author to the third. This is effected (i) by the close connexion between cc. 13 and 14 (pp. 5 b, 6 a), the last of the third period and the first of the fourth; of which the former represents Patrick as taking counsel while yet in Down about a daring onward step; and the latter relates how he carried out the design then formed, by his move, southward and then westward, towards Tara. Then farther, (2) by what seems an artifice of afterthought, the author (as above noted, p. xvi) has transferred the chapter which now is c. 10, from the place which it would naturally occupy (and apparently did at first occupy) here, after c. 14, in the narrative of the fourth period,—back to the third period, to stand before Patrick's landing in Down—before even his first approach to the Irish coast.

Here, then, in the opening of the fourth period, we see the Saint (c. 14) departing from Down by ship as he had arrived, but retracing in a southward direction his former course along the coast to reach Brega, which (c. 11) he had previously passed by—the Campus Maximus of c. 13. In this opening the topographical exactness is maintained; the missionary company quit Dichu and Magh Inis, and land at "Ostium Colpdi" (the mouth of the Boyne). Leaving the ship there, they proceed on foot to the Plain, and there encamp at nightfall on a spot known as "Ferta uiorum Fec" (Ferta fer Feic, afterwards Slane). There, according to the Saint's purpose, they prepare to raise the standard of Christ by celebrating the Easter Eucharist.

We now turn back to the displaced c. 10 for its account of those at whom this

1 The frequent recurrence of "Gratias agam" in the Confessio is notable, as illustrative of this tradition. See Confessio, ss. 19, 23, 30, 34 (bis), 42, 46 (White's edition).

2 Eiusd. itur naut ad mare (c. 14, p. 6 b).

3 This observation is due to Dr. Bury (Guardian, Nov. 20, 1901, p. 1615), who points out that, in c. 10, the " in predictis regionibus," in the first sentence, and the closing "Redeamus ad prophetiam" at the end, betray that the author originally wrote it to stand after c. 14, in which those "regiones" are defined; and then transferred it, for the sake of literary effect, to the place which it now holds.

4 From their probable landing-place near Drogheda, the distance to Slane is about ten miles.
solemn demonstration was aimed. In the same plain stood “Temoria” (Tara), the “Capital of the Scoti,” where Laeghaire reigned as “imperator” (“High King” = Ardrigh), of the great house of the Hy-Neill, sons of that Niall from whom so many reigning princes in Ireland claimed descent. Here the magicians and soothsayers who were about him—of whom two especially are named, “Lothroch (or Lochru)” and “Lucetmael (or Ronal)—had already, and “chiefly for two or three years past,” with increasing urgency, warned him that a new order of things, from the lands over sea, was about to come, “with strange and subversive doctrine,” to be “proclaimed by a few, but accepted by the many,” and destined to prevail over the existing rule and worship, and “to reign for ever” (p. 4 a). To this warning (which tradition seems to have preserved in a metrical form, plainly traceable in our author’s reproduction of it) they added a definite prediction, embodied in verse, descriptive of the aspect and usages of the foreseen stranger who was to bring in this great change,—the tonsure, the pastoral staff, the chasuble; the chants, the Holy Table, the responsive Amen. This verse, in its mystic brevity, rendered into Latin so far as its obscurity will permit,¹ Muirchu cites in full.

Resuming now the narrative in its existing order, at c. 15 (p. 6 a), we there learn how the conflict thus foretold, between the old order and the new, is brought by the Saint’s bold advance to a speedy issue. He and his followers, in their camp near Slane, had lighted a fire on Easter Even, to be at once a symbol and a challenge. Now, as it fell out, this day coincided with the time when a great yearly solemnity was held at Tara by the King, his Chiefs, and his Magicians, at which, by usage, a fire was lighted in the Palace, with proclamation made that, until it should be seen, none else should light a fire under pain of death. It was therefore with angry amazement that the assemblage at Tara saw the flame kindled at Slane—which is easily within view from Tara. The magicians, when consulted by the King, warn him that unless this rebel fire be at once extinguished, it and he who lighted it will overcome and overthrow his kingdom and the customs of the nation. By their advice Laeghaire and his retinue proceed at once to confront the intruder (c. 16, p. 7 a), and summon him into the royal presence. A controversy ensues between the Saint and the magicians, which is cut short by his anathema inflicting a sudden and terrible death on Lochru, their foremost champion against the Faith (c. 17, p. 7 b), followed by darkness and earthquake. The chiefs and magicians fly; the terrified and deserted King, at the Queen’s humble intercession, is suffered to retire to Tara (cc. 17, 18, ib., and 8 a). There, the next day, being Easter Day, Patrick visits him (c. 19, p. 8 b). A contest of miracle ensues between him and the chief magician Lucetmael, ending in a trial by fire, in which the latter perishes, as Lochru had perished the night before (c. 20, pp. 9, 10 a). On this the King gives way, and, by the advice of his councillors, submits to a reluctant conversion (c. 21, p. 10 b).

¹ “Pro linguae idiomo non tam manifesta.” The original Irish is to be found in the Scholia on the Hymn of Fiacc (Liber Hymn., t. I., p. 100; t. II., p. 181); also in P. T., p. 34.
With this signal triumph the direct narrative closes; and the rest of the Saint's work is summed up in a single sentence which tells (c. 22) how he went forth from Tara to spread the Gospel through all the land.

It has been already pointed out that the narrative of this period is distinguished from all that precedes by the thaumaturgic colouring which pervades it, reaching its highest point in c. 20, which is a very phantasmagoria of miracle. It is to be added that the writer's style changes in correspondence with the change in its matter; it departs from the plain directness with which the Down and Antrim episodes are told; it becomes artificial and laboured. This character appears especially in the attempt, discernible throughout it, to shape the incidents after Scriptural models. That its conclusion (c. 22) is borrowed, as already noted, almost verbatim from that of the Gospel of St. Mark, is consistent with its introduction to the encounter at Tara (c. 16), which is expressly modelled on that of the action of Herod as described in the beginning of the Gospel of St. Matthew (ii. 3). And in like manner (not to dwell on other reminiscences of Old and New Testaments) the Book of Daniel is pointedly cited in c. 15, and its echoes are heard everywhere in the story of Patrick's conflict and victory.¹

In this superabundance of the marvellous, the narrative loses, as might be expected, much of the definiteness of outline and the exactness of topographical detail which belong to its preceding period. Indeed there is little need for topography in the record, which covers a time of but two (or possibly three) days, and a land journey of perhaps twenty miles;—for Patrick's landing was effected, as we have seen, at a point on the Boyne estuary near Drogheda, early on Easter Even; and the hill of Slane, some ten miles distant, was reached on foot before nightfall of the same day. At Tara (whither he proceeded the next day), which lies some ten miles to the south, the fire then and there lighted would be seen; and all the incidents of c. 16–20 are crowded into that night and the next day (being Easter Day). Thus, as regards order of time and place, the story is consistent,² whatever may be thought of the credibility of the wonders it relates, or even of the possibility of their occurrence within less than forty-eight hours, as the narrative seems to require. The personages who are conspicuous in the story—the King, and his two chief magicians—and the speeches attributed to them, are conventional, and do nothing to impart to it any touch of living reality. On the whole, the impression left by it on the reader's mind is, that Muirchu's materials for this period were not traditions of authentically historical value such as he gathered in Down and in Antrim for the period before it, but ecclesiastical legends, embodied mostly in verse such as lies scarcely under the surface of c. 10.

Two incidents of the narrative, however, emerge from their mythical surroundings, which commend themselves as trustworthy personal records,—the

¹ "Ut quondam ad Nabodonosor" (p. 6 a); "ut ultim Erodis" (7 a); and pp. 6-10, passim.
² The only other place mentioned, the "Mons Monduiri" (p. 8 a), does not seem to have been identified with certainty.
reverence done to the Saint by "Erec," son of "Deg," at Slane, in the first conference (c. 17, p. 7 b), and the like act of "Dubhthach Macon Lugil" at Tara the next day (c. 19, p. 8 b). Of these two personages, alike memorable by reason of the religious instinct which bowed them before the messenger of the Gospel at first sight, and opened their hearts to his preaching, our author connects the former with the Church at Slane, where "his remains are still honoured"; the latter he describes as "an excellent poet," and associates as present with him his young disciple, also a poet, "Flegg" (Fiacc), afterwards first Bishop of Sletty, in which Church his name and remains were, in Muirchu's day, held in honour and admiration. In this incidental note we may discern a plain intimation of one of the sources whence our author drew his narrative of Tara. Aedh, his master, at whose dictation he wrote this Book, was Bishop of Sletty, the natural inheritor of the traditions handed down from his first predecessor; and such traditions, claiming such authority, of an eye-witness and a disciple of Patrick himself, consecrated by him for that Church, would assuredly be prominent among the materials received from him by Muirchu. This consideration gives point to what is otherwise unmeaning—the occurrence in the narrative of the mention of Fiacc's presence at Tara when Patrick came, though he is not introduced as having any the least part in what was then and there done or said. And it accounts, too, for the description of him, and of Dubhthach, his preceptor, as "poets"; for it suggests that their gift of verse may have been employed in recording the facts which they witnessed, in metrical form,—in verses such as we have already detected as underlying the preliminary account (p. 4 a) of Laeaghaire and his surroundings. That Sletty had such traditions, and had them in poetic shape, we know. The so-called *Hymn of Fiacc*, which has come down to us, cannot indeed (as its internal evidence shows) be due to Fiacc, or to any contemporary of St. Patrick; nor perhaps has it reached us in its original form, for it has been apparently interpolated, possibly from Muirchu's *Life,* more probably from the traditional materials which Muirchu worked on. But it may be accepted as in the main a genuine relic of Sletty tradition; and it embodies, and is professedly based on, "stories" and "writings" of early date, some of which must have been independent of Muirchu, inasmuch as it includes a few points which are not to be found in his work. A comparison between the two documents—the *Hymn* and Muirchu's Book i.—leads to the conclusion that, while each contains some matter unused by the author of the other, there is a large element common to both. To this common matter belongs the tradition of Patrick's coming into contact with Laeaghaire; for the *Hymn* records (lines 20, 21) both the fact and the prediction of it by the magicians. But of the accompanying prodigies it says

1 "Cumis nunc reliquiae adorantur in Slane" (p. 7 b); "Mirabilis episcopus . . . cumus reliquiae adorantur in Sletti" (p. 8 b). See farther, for Fiacc, the later record, p. 35 (infra); also Preface to *Fiacc's Hymn* (L. H., t. I., p. 96; II., p. 31).

2 So Dr. Atkinson, L. H., t. II., p. xlv; Prof. Loofs, on the contrary, holds that Muirchu is indebted to the Hymn (Antiq. Brit. Scot. Eccles. Mores., p. 44).

3 *Hymn*, lines 1, 12 (L. H., i., p. 97; II., p. 32).
not a word; nor is there any mention of them in its Preface, though, in naming Fiacc as author of the Hymn, it describes him as disciple of Dubhthach, "who rose up before Patrick at Tara." On the whole, it is a probable inference from the facts, that Muirchu received from Aedh a tradition, presumably recorded in verse claiming to trace back to Fiacc, of the triumph of Patrick and his Gospel at Tara; but that he has given it to us with large accretions of miraculous accessories, derived from other and less authentic sources.

These accretions, and with them other matter of more value, he may probably have gathered in the Churches of Meath. Accordingly, we find some of the Tara traditions repeated in the first Book of Tirechan (infra., p. 19), who, as Dr. Bury has pointed out, has reproduced them in a simpler and fresher form. He, no doubt, received them from his master, Ultan (of Ardbraccan in Meath). The matter common to him and Muirchu includes (of the Meath period) the lighting of the fire at Slane, and the defeat and doom of the wizards; also the homage of Ercc,—but not that of Dubhthach, which, as above noted, belongs rather to the tradition of Sletty.

It may here be noted that the Sletty tradition, as it appears in the Hymn, extends back beyond the fourth period of the Life, to the second—that of the Saint's life in Gaul. It therefore may be with much probability regarded (as above suggested, p. xxiii) as the source (or at least a source) whence Muirchu drew his knowledge of that episode in the history.

In his critical analysis of Fiacc's Hymn (L. H., t. ii., pp. xl-xlvi), Professor Atkinson, applying the tests of metre, philology, and internal coherence, has rejected nineteen out of its thirty-four stanzas, as inserted by a later hand. Accepting the remaining fifteen (not indeed as the work of Fiacc, but) as an ancient hymn attributed to him at Sletty, we find in them (inter alia) the following points which Muirchu has passed over:—(1) The name Cothraige? with the (false) etymology suggested; (2) Patrick's sojourn "in the isles of the Tyrrhene Sea"; (3) His study of "the Canon" (the New Testament). On the other hand, the Hymn, even in its interpolated form, while evidently purporting to give a full though concise outline of the Saint's course, exhibits coincidences with Muirchu only as regards the first, second, and (more sparingly) the fourth of the periods into which Book i. of the Life divides itself. Of the third, the important opening of his mission in Down, and his frustrated visit to the place of his captivity in Dal Araide, it shows no knowledge, except what may be implied in its bare mention of the "Great Church" at "Dunteth g/asse" (Downpatrick), which place is named by Muirchu only in Book ii. (p. 16 a, infra.), and there only as the burial-place of the Saint, not as associated with the earliest stage of his mission. Though it names Milic as the master of Patrick, and Victor as his angel-visitant who left his footprint on the rock as an abiding memorial of his guardianship, it does so only in connexion with the first period, that of his bondage. Of the fifteen stanzas, seven (i-vi, viii) are given to the first and second periods; and but one (xi) to the fourth: six (xiii, xvii, xiii, xxv, xxviii, xxxii, after which follows xxxiv as conclusion) run parallel with the narrative of Muirchu's Book ii., and therefore deal chiefly with the incidents attendant on his death and burial. Of these, there is more to be said in the next Chapter.

1 L. H., i., p. 96; ii., p. 31.
2 E. H. R., April, 1902, pp. 250, 251.
3 That this name Cothraige is a Gaelicized form of Patrice was first pointed out by Todd (Proc. R.I.A., vol. vi., p. 294, 1856), though afterwards, in deference to adverse dcta, he withdrew his opinion (St. Patrick, p. 363, n. 2). The identification has since been put forward by Professor Rhys, and more recently by Professor Thurneysen, and is now generally admitted.
4 Hymn, line 44 (stanza 22); L. H., ut supr. This stanza is one of those noted by Dr. Atkinson as interpolations.
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To sum up the results, then, of our survey of the Life for so far. We have found it to be an ordered and continuous narrative, falling naturally into four groups of *capita*; derived evidently from several distinct authorities, yet woven with some skill into unity of plan;—the chapters of the first and second groups being a brief and summary introduction to the history of the mission of St. Patrick, the third and fourth relating the mission with much detail, from its opening to its triumph. The first treats of the early days of the Saint, and is based on his *Confession*: the second, of his years of preparation in Gaul, as known probably through the traditions of Churches founded by those who came with him from that country as fellow-workers, Sletty being presumably the chief home of such traditions. In the third, which is distinguished by the fullness and accuracy of its topography, our author draws on the traditions of the Churches of Downpatrick and of Saul, and on the local knowledge acquired, together with these traditions, by himself or by his informant—no doubt, in a pious visit to the scenes which (as his language, *cc. 11, 12*, suggests—see p. xxi, *supr.*) had, in his time (*circa. 700*), already become a resort of pilgrims. For the fourth, as has been shown, Muirchu himself, by his mention of Fiacc and Dubthach, points to Sletty as his source, though for the preternatural accessories of his narrative at this stage we discern no indication of the authorities on which he relied. It is to be added that, as we are thus referred to Sletty for the second and fourth periods of the preceding narrative, we are farther led to detect in these the guiding hand of Aedh, Bishop of Sletty: while the third, in which the Saint’s course is traced from Wicklow to Saul, and thence to the cross beside Slemish and the angel’s footprint on Skerry, may be presumed to embody the result of personal observations made by Muirchu himself,—in a pilgrimage starting from Wicklow, which was near his home, to those hallowed scenes.¹ The traditions of Down and Antrim could, no doubt, give him their local details; but they could not have named the point where Patrick first touched the Irish seaboard, nor the shores he passed in his coasting voyage thence northward.

That Muirchu actually made such a pilgrimage may reasonably be inferred, not only from the coincidence between the point of departure and the route of Patrick, as laid down in this narrative, with the route which our author would naturally take in journeying from his home to the places described—not only from the autoptic touches, and the special mention of Saul, and of the rock with the footprint and of the commemorative cross,—but from a brief sentence at the close of Book ii. (*cc. 13*, p. 16 *b*, and p. 445 *b*), where he recurs to the angel’s visit, and betrays the feelings of the pious pilgrim who has himself knelt at the sacred spot, in the digressive concluding words: “That place is a place of prayer, and there the prayers of the faithful obtain the happiest fruit.”²

¹ If the tradition is to be accepted which assigns Tara as the meeting-place of the “Synod of Adamnan,” at which both Aedh and Muirchu were present, we have in their visit to that place an explanation of the accurate topography which, as above noted, marks the fourth division as well as the third.

² “Ille locus orandi locus.” The latter two words are wanting from our MS. (an omission due to the repeated “locus”); but are supplied from B. See next note.
The continuous history closes (as has been already noted) with a short sentence (c. 22), summing up the wide successes in spreading the Gospel which ensued on the Saint’s triumph at Tara, and intimating that miracles attended and furthered his apostolic labours. The remaining seven capita (23 to end of Book i.) connect themselves with what precedes, as being a record of some signal examples of those miracles, forming what has been described above as the Appendix to the Narrative proper. At this point, accordingly, the ms. B ends the First Book, treating the Appendix as Second Book—a natural arrangement, but due, no doubt, not to the author, but to an editor. The author has still unused materials to dispose of, mainly in the shape of miraculous incidents. Such materials, in relating the Tara period, he has had no difficulty in embodying with his history, in which they naturally find place. But others of like character, including some which belong to the Ulaid period, refuse to lend themselves to like treatment,—or his constructive skill was not equal to the task of working them in. Thus the story of Mac Cuil of Magh Inis (c. 23), and the two which have their scene in the salt-marshes of Strangford Lough (cc. 25, 26), though their scene is in Down, lie outside the lines of his plan; and he therefore falls back on the arrangement to which other and more skilful historians have had recourse in like cases, by subjoining them, without note of time or order, as a supplement to the regular biography.

Of the chapters (23, 25, 26) which are drawn from the traditions of Down, something has been already said (pp. xxv, xxvi, supr.) to show that they are written by one who knew the scenes of his stories. Here, it is to be remarked further that, though Down had its marvellous legends as well as Tara, our author, in dealing with Down, keeps history and legend apart, instead of blending them inseparably, as in his Tara narrative. In this connexion it is to be noted that the Down legends, like those of Tara, sometimes took metrical form; of which an instance shows itself under its Latin veil, in the opening of the Mac Cuil story (c. 23); whereas in the direct Narrative, where it relates the visit to Down, none such can be discovered.

Thus the Appendix, in these three chapters (23, 25, 26), attaches itself to the Narrative of the third period. But a fourth chapter, which is inserted between two of them (the Daire legend of c. 24, p. 12 b, infr.), is exceptional, as recording the origin of the Church which, though acclaimed by universal consent as chief among Patrick’s Churches, and expressly signalized as such by our author in Book ii., is nowhere named in the Narrative of Book i., nor is any reference to its existence to be detected, either in the Narrative or in the Appendix (save in

1 So Dr. Bury (Hermathena, t. XIII., No. xxviii (1902), p. 178). Of Book ii. of our Ms., B exhibits only the last chapter, placing it after c. 12, at the close of the Ulster period of Book i.

2 As (e.g.) Severus Sulpicius, in his Life of St. Martin, which, no doubt, was known to Muirchu, being the most popular religious biography of his time. That it maintained its vogue in a later age, our Ms. attests.

3 A small exception is to be noted in c. 23. There is no “montosus asper altusque locus” at or near Mahee Island, the “Druim moccu-Echach” of Mac Cuil. Muirchu cannot have visited it.
this chapter and indirectly in c. 28, the legend of Benignus, his successor in that See, p. 451, *infr.*)—the Church of Armagh. Here, too, as has been already pointed out (p. xxvi), we find evidence that the author, or his informant, had visited the place, and could locate accurately the incidents related. If we are right in believing that our author, or his informant, had made the pilgrimage to Down, we may fairly suppose that he would extend his journey to the Primatial See, the specially-favoured Church of the Saint. However this may be, it is certain that Aedh visited Armagh, and there submitted himself and his Church to the Heir of St. Patrick.* Through him, therefore, if not by personal observation and inquiry, Muirchu had means of obtaining this "legend," and its accompanying details of place and circumstance.

Besides these four chapters, the *Table of Capita* (p. 39) gives the titles of three others (c. 27, 28, 29), making seven in all. These three are not found in our ms., and can never have been contained in it. They are, however, extant in the ms. B, where they appear in the order 27, 29, 28 (see for them pp. 448, 449, *infr.*). Unlike the other four, these contain no notes of place. They are further distinguished from the former in having each of them a brief introduction, in the first person ("enarrare conabor," c. 27; "brevi retexam relatu," 28; "non transibo silentio," 29). Two of them, moreover, relate to the Saint's dealings with persons not belonging to Ireland—"Moneisen," the Saxon princess (27), and "Coirthec/i" the Briton, King of "Ail" (29). The remaining one (28), however, recording how he designated Benignus as his successor in his favoured Church, connects itself by probable inference with the Church of Armagh.

It has been shown, with much ingenuity, by Dr. Bury,* that the absence of these three sections from our ms., and the abnormal position in a subsequent part of it of the Preface and Table (the Table exhibiting the titles of the omitted capita), may be accounted for by the hypothesis that Ferdomnach's exemplar was a copy which had lost the outer diploma of its first quire—of which the first leaf contained the Preface and Table, and the last leaf the three missing capita;—and that he afterwards subjoined the Preface and Table from a different exemplar, but did not observe that this latter exemplar supplied also a portion of text which was not in the former one (viz., cc. 27, 28, 29), nor that the recovered Table exhibited three titles to which his text had nothing corresponding.—But, on the other hand, it may be, either, that these three capita are not part of the work of Muirchu as known to Ferdomnach, as is suggested by the difference in structure (above noted) between them and the preceding capita—or, that Ferdomnach deliberately omitted them, as relating incidents too remote from the course of the main narrative. Dr. Bury has proved satisfactorily that the scribe has supplied the Preface and Table by recourse to a second exemplar rather than by recovery of the missing first leaf of his first one; and also, that one leaf would probably suffice to contain the text of the three omitted

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1 From Downpatrick to Armagh the distance is less than fifty miles.
2 See p. 30 a, *infr.*
3 " *Fabula*" (title to c. 25; see p. 39 b, *infr.*).
4 If, however, Moneisen is to be identified with the "daughter of the King of Britain" (of V. I., p. 232), this legend belongs to Armagh (Reeves, *Anc. Chh. of Armagh*, p. 12).
5 The Coroticus of Patrick's extant Epistle. No doubt "Ail" = All Cluid (Dumbarton).
6 This section has a point of contact with Fiacc's *Hymn* (stanza xiv—which, however, is reckoned by Dr. Atkinson among the interpolations into its text). Benignus, who is here mentioned, is said by Tirechan (p. 16 a) to have belonged to "Ostium Aubine"—i.e. Gormanstown in Meath.
7 *Hermathena*, t. xii., no. xxviii., pp. 173 sqq.
Object. But the improbability remains, that it should have contained them only, and them complete. When a leaf is lost from the middle of a book, the chances are very great that the loss will be shown by a break in the text at the place where the loss occurred. No such break can be traced in the text of Muirchu as exhibited in our ms.

On examining pp. 448* to 451* of the text of B, it will be seen that, as has been already stated, after the Narrative proper (which is treated as Book i., and its close marked by the words "Finitur primus Liber"), the Appendix follows as Book ii. (headed "Incipit secundus"), and gives, with one exception, all the capita set forth in the tituli of our ms. (p. 39 b), but differently arranged. First it places the three which our text omits (but changes their order, so that the Coirthech incident stands second of them, instead of third, as in the tituli). Then it adds three of the capita of our text, namely—first, the MacCuil incident (our c. 23); next, the judgment on Sunday labour (25); and, finally, part of the Daire legend (24)—but omits the last of them (the salt-marsh miracle, c. 26). Here B breaks off abruptly, just before the healing of Daire, leaving out the main points which connect c. 24 with the origin of the Church of Armagh—and without a break proceeds with the "Prologue to the Passion of St. Barnabas." Of the Book ii. of our ms. it has no trace—except that, as above noted, the closing chapter of it appears in B, directly after c. 12 of Book i.

Thus it is clear that B is derived from a ms. entirely independent of A, which exhibited no small portion of text which A never contained. Moreover, in the text which is common to both, B often varies from A, sometimes (though not often) for the better. But it is to be added that the B text shows links (some of which have been noted above) of editorial rearrangement:—as (1) in inserting the fragment from the end of our Book ii. in the place to which it naturally belongs (after c. 12) in Book i.; (2) in distinguishing the Appendix of miracles from the continuous Narrative, and treating it as a second Book; (3) in prefixing to this Second Book a formal introductory paragraph ("Itaque volente Domino Patricii ut ita dicam totius Hiberniœ episcopi doctorisque egregii de uirtutibus pauca pluribus enarrare conabor"); (4) in rearranging its capita, apparently according to some idea of their order of importance, so that the conversion of a king's daughter—the judgment on a persecuting king—the designation of a future Primate—stand before the incidents of less historic dignity which A records,—the Daire episode being, as we have seen, so curtailed as to deprive it of its historic bearing.

Further, it is noteworthy that, as pointed out above (p. xxxiv), these three capita, which B thus preserves and prefers, have a feature common to them not found in the others—a sentence prefixed to each indicating its derivation from some thaumaturgic compilation. And to this it is to be added that B presents the three arranged as one coherent whole, with no mark of division in the text to show that they are distinct legends (pp. 448 b—449 b; whereas the others are distinguished by a rubricated initial letter set in the left-hand margin (pp. 449 b, 450 b); and only the last (the Daire chapter) lacks a rubricated title.

In this ms. its editor (as Father Hogan tells us, Anal. Boll., p. 539) has collected several Lives of Saints, "casque fere non integras," to be used "pro legendario in officio chantis." It will appear, on inspection of the text as printed below, that though Muirchu's work is incompletely given in it, the defect of matter is not the result of mutilation or decay, but is due to the scribe, who either failed to obtain a full text of the Life, or intentionally cut it short in transcription.

It is questionable whether the whole of Muirchu's work can have been contained in the exemplar whence B was copied. It might be supposed that, if Book ii. (as in A) had been in the scribe's hands, he would not have failed to transcribe it as well as Book i. But (as has been seen) he has

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1 By an oversight, the initial letter also is wanting to this chapter.
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had access to the closing chapter of Book ii., and has interpolated it into Book i. There are signs that he was limited by space in his selection of matter, for he omits one chapter (26) of Book i. altogether, and severely curtails another (24). He has reached his 303rd folio, and may well have thought that in his few remaining pages (there are but seven more leaves in the volume) there was not room for the details of St. Patrick's death and burial which fill the larger part of Muirchu's Book ii.

Before closing this survey of Muirchu's First Book, it is worth while to compare with it the V. T. (Colgan's Vita vii.) so far as the two run parallel.

Of the three Homilies, or Parts, so called, Part i. (pp. 8-60) closely follows (with many interpolated details and incidents) the order of our Book i. (cc. 1-21), that is, its Narrative proper—ending with the submission of King Laeghaire¹ (V. T., p. 60 = Muirchu, p. 10 b, infr.). Part ii. diverges from it entirely; and it is not till after a long interval, in the middle of Part iii., that (V. T., p. 220) we meet with incidents related in the closing capita (the Appendix) of Muirchu's Book i. Three of these capita—the story of MacCuil, that of the heathens building on the Lord's Day, and that of Daire (told in full as in A)—occur in V. T., iii., pp. 220-230 (with some other matter inserted before the last-named, in the same order as in the text of A (cc. 23, 25, 24).² The fourth (cc. 26)—the fruitful field turned into a saltmarsh—which, as we have seen, B omits, though it occurs in A (in text and Table alike), appears nowhere in V. T. Of the three capita (27, 28, 29) which are not given in the text of A, though their titles appear in its Table, one only—the last in the Table—is referred to, but very briefly, farther on in V. T. (iii., p. 248), that namely which relates the judgment inflicted on Coirthech.

These facts suggest the inferences (1) that the authority followed by the compilers of V. T., in the places above referred to, was either Muirchu's Book i. or a work closely similar to it both in contents and in arrangement,—and (2) that this authority was more nearly akin to the A text than to the B text of Muirchu, though it had something in common with B as against A. In next chapter it will be shown that V. T. reproduces also the greater part of Muirchu's Book ii.—another mark of affinity with A as against B, which latter MS., as we have seen, exhibits but one of the capita of Book ii.—the last—misplacing it in the middle of Book i. It is remarkable that this chapter is the only part of Book ii. of which V. T. has no trace.

¹ To this, however, it gives a different termination.
² This is the order of B, as well as the text of A; in the Table of Titles (A), the order is 23, 24, 25; the alteration being made probably in order to bring cc. 24 and 26 together, because of their evident affinity.
CHAPTER III.

CONTENTS OF THE MS.—continued.

PART II. MUIRCHU. BOOK II.

The Second Book of the Life is, in our ms., subjoined without interval to the First (see pp. 13 b and 14 a, at foot); and is treated as an integral part of the work of the author. A Table is prefixed (p. 14 a), containing the tituli of fifteen capita.¹

Of these capita, c. 1 begins (p. 14 a, l. 27) with the words "Omnes passimos . . . ."

  c. 2 , (b, l. 34, and 6, l. 1) with "Inde etiam . . . ."
  c. 3 , (14 b, l. 32) with "Consitudo autem . . . ."

For the remaining capita, see the Table below, p. xxxix.

This Book is short, and its structure is inartificial. It begins with (c. 1) an account of the Saint’s devotional practices, dwelling especially on his habit of doing reverence to the cross. This leads to (c. 2) the story of a wayside cross, to which, after he had passed it unawares, his charioteer directed his attention, and of a miracle thereupon ensuing; and this again is followed (c. 3) by another miraculous incident, attested likewise by the charioteer, in which (as in c. 25 of Book I.) the Saint’s reverence for the Lord’s Day is noted. Then come eleven capita (cc. 4—14), forming a continuous record of St. Patrick’s death and burial, and of the contest between the Churches of Down and Armagh for the possession of his remains. Finally, the author reverts ("iterum recurrat oratio," c. 15)² to the subject of c. 1—the religious life of Patrick—and declares the supernatural aid by which it was sustained, namely, the regular colloquies held with him by the angelic visitant spoken of in Book I. (cc. 1, 7). Thence, in this concluding chapter, the author is naturally led to repeat some things already related in that record of the Saint’s youth; his age (sixteen) when he was captured—the period (six years) of his captivity—Slemish, the scene of it—his employment as herdsman—his hundredfold prayers day and night. But to these he adds some fresh matter—that to herd swine was part of his employment; that

¹ As printed by Father Hogan, and in the Rolls edition, the tituli seem to be but fourteen in number. But it is clear that "De diligentia orationis;" (line 27 of p. 14 a) is a fifteenth titulus, and relates to the closing paragraphs of Book II. (p. 16 b), from "iterum recurrat oratio" (line 4) to end. The sentence (p. 14 a, lines 18—20) which separates tituli 14 and 15 is, as Dr. W. Stokes has pointed out (V.T., p. 297), misplaced, and belongs to c. 9, after which he has accordingly printed it. This sentence is also read continuously with the contents of c. 9, in V.T., p. 254, the whole in Latin almost verbatim as in Muirchu.

² See note 2, p. xli, infr.
when they had strayed, the angel helped him to find them; that the angel's visit
recurred every week on the seventh day;¹ that these visits took place thirty times
on the hill of Skerry (near Slemish); that on one occasion the angel, in passing
thence to Slemish, in his ascent heavenward left his footprint on the rock of
the summit;² that the spot so marked was (in the narrator's time), resorted to by
the faithful "as a place where prayer was sure to win the happiest fulfilment."

It appears, then, that this Second Book, like the First, is in part an orderly
narrative (cc. 4–14) of the death and burial of the Saint, and in part an irregular
collection (cc. 1–3 and 15) of acts and practices ascribed to him. But here we
discern less attempt at construction than in Book i.; and such structure as there
is, is broken; for (as the tituli show) the subject of the opening three capita
(cc. 1–3) is resumed in the last one, though they are separated from it by the
interposed eleven capita (cc. 4–14), which give the history of the Saint's burial
and what followed. Yet in these ill-fitting parts there is an unmistakable
uniformity of style which marks the whole as the work of one author; moreover,
as of the same author who gave us the First Book, with its better conceived
and more regularly executed plan. The high-flown and pseudo-classical language
in which (e.g.) the prolonged daylight (cc. 8, 9), the fiery eruption (c. 12), and the
flood (c. 13) are described, bespeak the same hand which, in Book i., gave us the
overwrought battle-piece of c. 18, as well as the pompous phrases of c. 23, and
of the Preface.—Traces of Muirchu's method are also to be found in the frequent
suggestions in Book ii. of parallelisms between the incidents of the life of
Patrick and those of Bible history, especially of the Old Testament. Thus, as
in Book i. we find reminiscences of the Book of Genesis (c. 13), and that of
Daniel (cc. 15, 20), of the Gospel of St. Matthew (c. 16), and of the Acts (c. 17), so,
in Book ii., illustrations are drawn from the lives of Gideon (c. 3), of Moses (c. 5),
of Hezekiah (c. 6), of Jacob (c. 10), and of Elisha (c. 14). Thus, too, the con­
veyance of the Saint's corpse to Downpatrick by a pair of unbroken oxen is told
in this Book (c. n) in suchwise as to recall the story, in 2 Samuel vi. 7–4, of the
Ark borne by two milch kine to Bethshemesh—just as in Book i. the account
(c. 20) of his encounter with the wizard before Laeghaire is shaped on the lines
of the chapters in Exodus (vii–ix) in which Moses contends with the magicians
of Pharaoh.⁴

Thus we arrive at a twofold conclusion about this Book ii. :— (1) That, as the

¹ No doubt because (as c. 3 tells us) his Lord's Day observance began at vespers of Saturday.
² In c. 11 of Book i., this incident is touched on, Skerry being designated not by name, but as
"alter mons" merely. The footprint left on the rock is there suggested (though not directly mentioned)
in the words "pressa vestigio in petra." See pp. xxv, xxxii, supr.
³ See above, note ¹ to p. xxxvii, for the misplacement of this illustration.
⁴ Professor Zimmer (Celtic Church, p. 17) assigns Book ii. to a different, but hardly later, author,
describing it as "an Appendix . . . written before 730"; but gives no reasons for this opinion. Dr. Bury,
on the other hand, regards it as undoubtedly the work of Muirchu (Guardian, ut supr.), on grounds of
internal evidence, as above. Muirchu may have written as late as 730. His master lived till 699.

A token of the early date of this Book is the use of the early form "Mac hi" of the name of Armagh.
This is in c. 4. In the corresponding titulus, it is significant that the scribe writes "innicki" (unmeaningly;
p. 14 a, line 3) for "iMachii" (as Fr. Hogan corrects), showing that this form of the name was unfamiliar
to him (writing soon after 800), and was therefore, even then, archaic.
style and diction show, it is one work, of one author; but (2) that it is formed
by the mere collocation of three very unequal portions, of which the third (c. 15)
is a continuation of the first (c. 1-3); while the interposed second (cc. 4-14) is in
substance distinct from them.

A further examination reveals the fact that this second part (which forms a
continuous and complete narrative) had at one time a separate existence as a
distinct document. The evidence of this fact is as follows:—

Of the fifteen capita set forth in the Table (p. 14), the eleventh ("De consilio
sepulturae") begins (p. 15 b, line 36) with the words "Quando autem angélus ad
eum uenit." Before these words the numeral "•uuiii·" is placed in our ms. No
explanation of this insertion has hitherto been offered; nor of the "•ui·" which
stands at the beginning of line 22. The scribe must have copied them from his
exemplar without understanding them, for he has set a point over the 'ui'; with
a "•z" (his sign of doubt) in the margin. But when we call to mind that this
c. 11 is the eighth of the capita 4-14, which, as we have seen, are a substantially
independent and complete narrative, we are at once led to conjecture that this
"•uuiii·", and therefore also the "•ui·", are the surviving vestiges of a numeration
of the series of capita which begins with c. 4. Of this series, in which c. 11 was
numbered "•uuiii·", c. 4 would necessarily have been numbered "•i·". And,
accordingly, on looking back to c. 4, we find that it is the opening, worded in a
suitable form, of the record of all that preceded and followed the Saint’s death:—
"Post uero miracula tanta... uenit ad eum angelus et dixit illi de morte sua."

Having thus obtained cc. i and uiii of the narrative, the reconstruction of the
whole series (subject to some small corrections) is easy. Thus:—

i. De eo quod angelus eum prohibuit... = c. 4, f. 8 r° a, line 18 ("Post uero miracula...").
ii. De rubro ardente... = c. 5, r° a, 29 ("Inde cum comitibus...").
iii. De uiii petitionibus... = c. 6, r° a, 45 ("Prima petitiio...").
iii. De die mortis eius... = c. 7, f. 8 r° b, 8 ("Returter eigitur...").
iv. De termino contra noctem...et de caligin... abstersa = cc. 8, f. 8 v° a, 8 ("Et contra noctem...").
ui. [De sacrificio ab ep. Tassach...] = ——, r° a, 22 ("Adpropinquaunte autem hora...").
uii. De uigiliiis primae noctis... = c. 10, r° a, 26 ("In prima nocte...").
uiii. De consilio sepulturae... = c. 11, r° a, 36 ("Quando autem angelus...").
uiii. De igne... erumpente = c. 12, f. 8 r° a, 4 ("Et dixit ei...").
x. De freto sussum surgente... = c. 13, r° a, 12 ("De reliquiis...").
xii. De felici seductione... = c. 14, r° a, 27 ("Postea autem sepulto...").
(ending) b° b, 4 ("...populum facta est").

In another quarter we find in a different form corroboration of the inference
above drawn from the inserted "•ui·" and "•uuiii·". In V. T., the narrative of
the death and burial, as in cc. 4-14, opening with nearly identical words of intro-
duction, appears, abridged and divested of its rhetoric, but with little omission,
or even variation of order, in the incidents, placed at the end of Part III.

1 Father Hogan (in loc.) notes the fact that these two titles are to be read as one.
2 This title is obviously required, to distinguish the incident recorded in the paragraph, which retains its
original number "•ui·".
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(pp. 252 sqq.), as the conclusion of the biography of the Saint,—while quite apart from it, much earlier in this work, in Part II. (pp. 124, 126), we meet with the substance of c. 1, 2, 3. Apparently, therefore, the compilers of the two Homilies, Parts II. and III. of V. T., learned the contents of these two groups of capita from two distinct and separate documents, which Muirchu also had used (and translated into Latin), and had combined, with such amplifications as his sophisticated taste suggested, and with the addition of c. 15, to form his Book II.

The "Four Petitions" (c. 6) do not appear as such in V. T.; but the first of them is given in substance (III., p. 252). The Tassach paragraph (following c. 9) is also passed over, but appears shortly after (III., p. 258; see also i., p. 62). The burning bush of c. 5 is left out, though the other contents of that chapter are given.

In Fiacc's Hymn, likewise, the main points of these narrative capita (4-14) appear (lines 45-64), including the burning bush, and the ministration of Tassach (lines 48, 53, 54), but omitting the reference to Dichu.1 But of c. 1, 2, 3, 4 nothing appears except the opening words of c. 1, which occur earlier in the Hymn (line 25), and come originally from Sechnall's Hymn (line 85).2 So much doubt, however, rests on Fiacc's Hymn, as to its integrity, and as to the date of it (or of the older part of it), that it is here referred to only as showing that the contents of cc. 4-14 of Muirchu II. were (in some shape) in circulation as a separate document.

Yet the corroborative evidence thus drawn from V. T. is not conclusive; for the facts admit of another explanation. It may be that the compilers of V. T. had before them Muirchu’s Book II., as in our ms., and used its contents (simplifying its language) as their work required. Thus, the capita which tell of the Saint’s devotions and miracles would find their place in Part II.; while the capita which form the record of his death, with its precedent and consequent circumstances, would be separated from them, and would naturally appear at the close of the biography in Part III. This latter view seems to be confirmed by the fact that, in the text (Irish) of V. T., there occur again and again Latin sentences, almost verbatim from Muirchu, Book II., drawn from both portions of it.3 But, on the other hand, the very fact of these insertions being in Latin marks them as interpolations, and bespeaks a later hand. If so, it may be that the original compilers drew the two portions of material from two separate Irish documents, and a subsequent interpolator added the Latin sentences from Muirchu’s completed work.

It is clear, from inspection of the contents of these eleven capita, that the document, however rehandled by Muirchu, must have been derived in substance (as we have seen certain parts of Book I. were derived) from the traditions of Down. As already noted (p. xxvii, supr.), it shows the same familiarity with the topography of Down as appears in the Ulster period of the former Book, with even more exactness of detail. “Sabul” and the “Collum Bonis” reappear (cc. 5, 13); and with them other place-names—“Findubair,” “Clocher,” “Dun leth-glassse” (c. 11, now Downpatrick); also the river “Cabenne” (c. 14)—and likewise the name of the Bishop (“Tassack”) who gave the viaticum to the dying Saint, and

1 Of these lines, eight (45, 46, 49, 50, 55, 56, 63, 64), including all the leading points of cc. 4-14 of Muirchu II., are admitted as genuine by Dr. Atkinson (see p. xxxi, supr.).
2 L.H., i. 1, p. 12.
3 See, e.g., V. T. II., p. 124 (= Muirchu II. 1); III., p. 254 (= M. II., c. 9—the misplaced passage, for which see note to p. xxxvii): also i., p. 62 (= M. II. c. 9—the passage about Tassach).
even of the owner ("Conall") of the oxen which conveyed his remains to their resting-place (c. 9, 11). The special promise included here (c. 6), but not found in the corresponding passage of V. T. iii., nor among the "petitions" subjoined in the supplement to Tirechan (p. 31 a, infr.), as one of "the petitions of Patrick," of blessing on the hospitable house of Dichu, points still more plainly to the same origin.—But more than all these, and conclusive in the matter, is the obvious fact that the whole narrative of c. 4—14 is unmistakably written in advocacy of the claim of Downpatrick, in the controversy with Armagh about the possession of the grave of the Saint. Due honour is rendered to Armagh as his special and favoured Church, where he wished to lay his bones (c. 4—6); but that his body (after a struggle for the possession of it) was buried at Downpatrick, the supposed subsequent seizure and transfer of it to Armagh being but a divinely-ordained illusion, is maintained as certain.

We thus arrive at good grounds for affirming that in the document which thus emerges we have the tradition which Muirchu learned from the Church of Down; a tradition, we may safely assume, well established there long before his time—that is, before the year 700. And we may further infer, from the fact of its preservation in our ms.—the special "Book of Armagh"—that this tradition, conceding to Down the honour of possessing the Saint's remains, yet incidentally affirming his signal preference for Armagh, and deriving the Primacy of that See from him, was accepted at Armagh at the time when Ferdomnach transcribed Muirchu's work (circ. 807),—probably about a century after that work was completed.

Of the other four capita (1, 2, 3, and 15) of Book ii., the first three yield no note of place; but in the last the author reverts to the scenes of Patrick's captivity. Thus through the whole of this Book the local references point to no region of Ireland save to Down and Antrim—the same region to which belongs the record in Book i. of the third period of the Life of Patrick. And thus the view above put forward (pp. xxiv—xxvi, xxxii, xxxiii) that, for the composition, of Book i., Muirchu had obtained from that region special knowledge of its traditions of that period, is now confirmed by, and in its turn confirms, the results of our examination of Book ii. It is to be added that the latter Book appears to have been written without the authority or co-operation of Aedh, by Muirchu independently. The address, "mi Domine Aido," of the Preface, and the note "dictante Aidno" (pp. 39 a, 40 a, infr.), relate to Book i. exclusively.

Another source for (at least) one of these four capita (1, 2, 3, 15) is to be noted as probable—a record which has claims to be counted contemporary with St. Patrick—the Hymn (referred to above, p. xl, and note 2) of St. Sechnall. From

1 But see Vita III. (Colgan, Tr. Th., p. 28; also as edited by Dr. Bury in Trans. R.I.A., t. xxxii (c), p. 223) for this promise: cp. also V. T., 1., p. 36.

The words "iterum recurrit oratio," with which c. 15 begins, are thus to be understood as = 'To revert to the subject of prayer' [iell., to that which was begun in c. 1]. Dr. Bury (Hermath., vol. XII., No. xxi, pp. 178—180) advanced a different explanation of this sentence, and of the position of this chapter. But (in a letter to the Editor) he has since accepted that given above. In Muirchu's usage, oratio always = 'prayer' (see p. 14 a, lines 27, 33); never = 'narrative.'
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line 85 of that Hymn—"Hymnos cum Apocalypsi psalmosque cantat Dei"—Muirchu borrows his opening sentence, altering it into conformity with the "psalmis et hymnis et canticis spiritualibus" of St. Paul (Eph. v. 19, Vg.), and adding the statement that such devotions formed part of his daily worship. This tradition may have reached Muirchu from Sletty, for we find it also in Fiacc's Hymn (line 25). But inasmuch as another coincidence with Sechnall's Hymn appears elsewhere in Muirchu,² it is probable that here too he, and the other hymnist, echo Sechnall. For the other devotional practices ascribed to Patrick in these capitula, we find no ground to conjecture whence the tradition may have come; except as regards his reverence for the Lord's Day (ii. c. 3), which, as it appears also in i. c. 25, presumably belongs (as that chapter does) to the traditions of Down.

The Life ends on f. 8 v° (p. 16), but does not entirely fill that page. In col. b two paragraphs follow, unconnected with all that precedes, and with one another. Neither appears to belong to Muirchu.—The former of them gives an inventory of copies of the Scriptures and articles for church use, which the Saint carried with him across the Shannon—matters not within Muirchu's range, but germane rather to the records of Tirechan, who deals with the mission to Connaught, and frequently mentions gifts of books and church furniture.³—The second, which is a chronological summary, is open to the same observation: its affinities are not with Muirchu's work, but with Tirechan's, who is exact in his frequent statements of dates. The notes of time in Muirchu are but few (i. 1-4; ii. 7, 15); and it is remarkable that of the six numerals in this paragraph, three directly contradict three of those given in his text:—age at capture (ii. 15), term of service (ib.), age at death (ii. 7). Here, the authority alleged for the figures is "Constans"—who "obtained them among the Gauls"—a person not elsewhere mentioned.

Possibly this, and likewise the former paragraph, may belong to a tradition handed down from some of the fellow-missionaries who came with the Saint from France, and preserved in the Churches over which they were placed (see Tirechan, p. 18, infr., sub-column 2, De nominibus Francorum; also p. 24 b). It seems likely that the position these two paragraphs occupy as a postscript to Muirchu, is due not to Ferdomnach, but to the scribe of his exemplar, who may have inserted them, intending them to supply what Muirchu had omitted, and to offer an alternative computation of dates. See farther on (Chap. vi.) for the summary of figures similarly appended to Tirechan (p. 30 b). As they stand here, our scribe probably copied them just as he found them. Otherwise, he would, no doubt, have placed them with that other supplementary matter, after Tirechan.

Two other detached paragraphs follow, on p. 17 b (f. 9 r°); preceding the opening of Tirechan's records. These, however, are, as will be shown, not a postscript to Muirchu, but a prefix to Tirechan; and the examination of them, therefore, belongs to our next Chapter.

² I. 6, p. 3 a, infr. ("rete nationes ... ut piscaret"); cp. "Nationes ut piscaret per doctrinae retia" (Sechn., line 14). But both seem to come from Patrick's "oportet piscare ... retia tendere," in Confessio (p. 47 b, infr.; also White, s. 40).
³ See, e.g. pp. 17 a, 24 b, 25 a, 28 a, 29 b.
CHAPTER IV.

CONTENTS OF THE MS.—continued.

PART III. THE MEMOIRS OF TIRECHAN. BOOK I.

THOUGH Tirechan's Memoirs begin on the page (17, f. 9 r°) next after that on which Muirchu's end, the formal opening of the work is placed in the second column—not in the first, which is occupied by two paragraphs, a longer and a shorter. These, as has been remarked at the end of last chapter, are to be regarded, not as subjoined to Muirchu, but as prefixed to Tirechan;—a fact which, indeed, is indicated by our scribe on the face of his text, for they begin with a capital letter (P) of conspicuous design and size, such as is not to be found at the opening of any previous division of the MS.; whereas the actual first sentence of the work, and the heading that introduces it, are marked by initials of no unusual shape or dimensions.

On examination of the contents of the first column, it will be found that they confirm this external indication, as the following observations show:—

(i) The first paragraph of the column is clearly a stray passage from Tirechan's text.\(^1\) That it is his, will be evident to anyone who compares it with regard to its style and manner, as well as to its substance—the persons treated of, and the scenes of the incidents—with Tirechan's records of the Connaught mission. Its position in those records, even, may be approximately determined by its internal indications. It may safely be inserted in f. 12 v° b (p. 24). For (i) its scene (see next page, under b) lies in Roscommon and Eastern Mayo; and it must therefore come in after the crossing of the Shannon, and after the earlier stages of the route through Roscommon, which is clearly indicated as far as Rathcroghan;—that is, in Book II., after 12 v° a, line 21: and (2) it relates the baptism of Sachellus,\(^2\) and must therefore stand before the visit to Selcé (12 v° b, line 25), in which Sachellus is named second in the list of Patrick's companions (lines 21—23).\(^3\)

\(^{(a)}\) Over and above the general and unmistakable resemblance in style, manner, and character of

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\(^{1}\) Probably et has dropped out of the text before Patricius (line 1), or autem after it.

\(^{2}\) The ordination of Sachellus in Rome is of course introduced here by anticipation.

\(^{3}\) In like manner Bronus, who stands first in this list, has previously appeared in the narrative (12 v° a).
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incidents which this paragraph bears to Tirechan’s Memoirs, the following special points of affinity are to be noted:—

Cp. 9r a, l. 16, "Immolavit filium Patricio"; with "Filium meum... ego immolo Deo Patricii et Patricio" (7r b, l. 25-27).

.. l. 17, "Exiuit cum Patricio ad legendum"; with "Unit cum Patricio et legit in Ard Machae" (13 r b, l. 10, 11).

.. l. 20, "Scriptis illi librum psalmorum quem uidi"; with "De illis psalines quadratos uidi (11 r b, l. 5, 6); "Scriptis manu tua litteras quas hodie consecimus oculis nostris" (12 v b, l. 29-31).

.. ll. 21, 22, "Partem de reliquis Petri et Pauli Laurentii et Stephani." with "Partem de reliquis Petri et Pauli et aliorum..." (15 r b, l. 37, 38).

(ii) For its position in its text, we observe, farther:—(i) That, in associating Sachellus with Cethiacus, it speaks of the latter as of a person who had already been introduced to the reader, and thus indicates that its place is after f. 12 r a, where Cethiacus first appears in the narrative of Book II.

(ii) That the districts named in it (lines 1 and 3) reappear shortly after the place at which we have been thus led to insert it:—in 13 r a, lines 14, 15 ("Campus Airthic"); line 17 ("Drummut Cerrigi"); b line 2 ("Nairniu"). Moreover, as here inserted, it serves to account for the sentence "revertebatur in Campus Airthic" (13 r a, lines 14, 15). Patrick’s "return" to Magh Airthic implies that after being in that region, he had left it. This departure the text of the narrative as it stands does not relate; but the restoration of the stray paragraph of g r a to 12 v b supplies it. Thus the route indicated is:—(1) from Rathcrochan to "Ardisce" (Kilkivan), due west (12 r b); (2) into Magh Airthic (Tibohine), which borders it on the north (g r a); and thence westward into Drummut Cerrigi (the eastern side of Mayo, now the barony of Costello). Then, after a circuit round places which have not been identified with certainty—("Se/cae," the "Arms Gregiri,," "Drumna" (12 r b, 13 r a)—it reaches "Cell Adrochta" (Killaragh) on Lough Gar, and thence, passing southward, "returns" to Magh Airthic (ib.). After this follows a second excursion (13 r a and b) into the Costello district. The restored paragraph in this way not only fits into Tirechan’s Memoirs, but fills a gap in the text as presented by our MS. The only doubt remaining is, whether it is to stand before or after the passage beginning “Franci uero...” (12 r b, lines 12-24). The latter seems the preferable alternative.

Note farther that its account of the relics acquired by St. Patrick in Rome is necessary to explain his gift to Olcan, 15 r b, infr.

(iii) The latter of the two paragraphs of p. 17, headed “Dicta Patricii,” consists of three sayings attributed to the Saint. The second of them is taken, with trifling variation, from his Epistle (see White’s Libri Sancti Patricii). Of the first, the greater part occurs almost verbatim in Tirechan’s opening section (in col. b of same page), there cited as Patrick’s own account of his early journeyings in his “Commemoratio laborum.” The third directs (on Roman authority, as it seems) the constant use of the “Kyrie” in all churches of his followers.

Thus the first has an obvious relation to the opening of Tirechan’s Memoirs; and the same may be said of the third, which, as a direction to all Patrician Churches, is naturally connected with a

1 Both are named in Book I. (p. 18 b), in the catalogue of the clerics ordained by Patrick: Cethiacus again, p. 20 b.

2 For Magh Airthic, Drummut Cerrigi, and Nairniu, see the maps in O’Donovan’s Hy Many and Hy Fiachrach.

3 Whether the reference here is (1) to a lost work of St. Patrick, or (2) to a stray passage of his Confessio (as Prof. Zimmer supposes, p. 50), or (3) to a passage in Ultan’s “liber,” mistakenly supposed by Tirechan to belong to the Confessio (as Dr. Bury with more probability suggests),—is uncertain.
work written (see the beginning of his second Book, f. 11 r" b) in defence of the supremacy of the "Heir of Patrick." Yet it is hardly likely to have been prefixed here by the author, but rather by the scribe, or an owner, of the exemplar whence our ms. was copied.

The question here arises, How come these two paragraphs to hold so singular a priority,—not postponed, as one might expect, to the end of the narrative to which they are attached, but conspicuously prefixed to its opening section, which they actually displace from its proper position in the first column? The explanation probably is, that this peculiar arrangement is due to the person (scribe or owner) who inserted these paragraphs into the exemplar of our ms., not to the scribe of our ms. itself. The former, having lighted on (1) a stray section that had become somehow detached from the Memoirs, and (2) a short memorandum of "Patrick's sayings," which had some apparent connexion with Tirechan's matter and aim, has transcribed them on a blank leaf at the beginning of his ms. The latter, in copying from it, has let them stand as he found them—first in order. In his minute writing, they fill but the first column of the page, leaving the second column free; and on it, accordingly, he makes the Memoirs begin.

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In passing from the first to the second of the two Patrician histories preserved in our ms., one is conscious of a marked change from the carefully-composed narrative of Muirchu, with its artificial structure and studied diction, to the loose compilation, put together with small regard to general effect, or to style, which Tirechan has left us. Of him we only know (1) that he was a disciple of Ultan (Bishop of Ardbraccan in Meath, ob. 657), from whom he obtained material, oral and written (pp. 17 b, ll. 1, 29; 21 b, ll. 23, 24), for his work—apparently for the first part of it only, which deals with Meath; (2) that, inasmuch as he seems to speak of Ultan as no longer living, he cannot have written before 657; (3) that he wrote for readers in Meath (as is implied in "scitis quia in vestris regionibus gesta sunt," p. 21 b); (4) that he himself belonged to the region of Mayo now known as Tirawley (p. 20 b, ll. 18–28). A reference (as it seems) to a recent pestilence (mortalitates nouissimas; p. 23 a, l. 9) shows that he probably wrote after 664. Of his work, great part professes little more than to be an itinerary of Patrick's journeys; and here and there it becomes a mere onomasticon. Though it includes some picturesque touches, or even stories (as notably that of the King's daughters at the well of Clebach, pp. 23, 24) told with some grace of language, they come on the reader as a surprise, contrasting, as they do, with the dry records that precede and follow them. He lacked the skill, or perhaps the ambition, to fashion his gathered materials—some of them matter-of-fact prosaic details, some imaginative legends, probably in poetic form—into a homogeneous narrative, as Muirchu had done, or tried to do. His method throughout follows a topographical scheme: he deals habitually with place-names, and regularly

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1 So Dr. Bury, E. H. R., vol. xvii., p. 236. For these dates, see Ann. Ult., vol. 1., pp. 114, 118.
INTRODUCTION.

records ordinations and the founding of Churches. He attempts also—again unlike Muirchu—to fix the chronology of his history, computing from the epoch of the Passion, and by reference to the regnal years of Laeghaire, the Ard-Righ (p. 17 b, ll. 32 et sqq.; see also p. 24 b, ll. 7–10).

Accordingly, the order of his work is simple. It first deals (Book i.) with St. Patrick's proceedings in central Ireland—in Meath chiefly, and Longford—which belong to the first year of his mission. It then (in Book ii.) passes with him across the Shannon, tracing with much fulness his journeys through Connaught; thence into Western and Northern Ulster, briefly indicating his course from Donegal to Antrim—but with no mention of Down, and only a passing word possibly implying a visit of the Saint to Armagh,—though significant references to that Church occur here and there, and to set forth its dignity and rights is our author's avowed aim. This circuit is related in the form of a continuous chronicle; but towards the close of it a passage is inserted, which admits that there were three crossings of the Shannon, and three missionary journeys occupying in all seven years,—implying apparently, or at least suggesting, that the three are here thrown into one narrative, and compressed into a much shorter period. Then comes the Saint's return to Meath (p. 30 a); followed by a very brief note of his move southward to Leinster, and thence to Cashel, at which point the Book breaks off abruptly, perhaps incomplete.

We proceed to enter on a detailed analysis of the work.

The author begins his history without a formal preface, such as that of Muirchu. Even the brief superscription prefixed to it (17 b, l. 1) is apparently due to an editor, being in the third person ("Tirechan . . . haec scripsit . . . ."); not in the first, as is the narrative ("Inueni iiiii nomina . . . ."). Like Muirchu's Life, it is divided into two Books. Book i. opens with a short summary of St. Patrick's early life—his bondage under Miliuc in the Slemish region, his escape under the Angel's direction, his travels in foreign parts,—drawn, professedly, from the Saint's own writings, and partly also from traditions received from Bishop Ultan, whose disciple he was, as above noted. To this summary, which agrees pretty closely with Muirchu,2 is subjoined a chronological note, fixing the date of the opening (presumably) of this mission of Patrick at the fifth year of King Laeghaire, and his death in the year "436 after the Passion of Christ," being "two [or five] years"3 before that of Laeghaire, who (he adds) reigned "thirty-six years."4

1 See p. 29 b: "Peruenit Patricius per Sinonam iii uiebus, et uii annos conpleuit in occidentali plagu,"—a sentence seemingly misplaced. It would come in more properly in the preceding column (p. 29 a), where the Saint's progress from Connaught to Ulster begins,—either (l. 25) before "perrexit," or after l. 36, before the crossing of Assaroe. The latter alternative has in its favour the position of the parallel passage in V. T., ii., p. 146. See p. livi, infra, note 4.

2 Peculiar to Tirechan are (1) the patronymic ("Maccuboin") of Miliuc; (2) the "seven years" journeying; (3) the sojourn ("thirty years") in the "Insula Arelaensis.

3 The doubt between "ii" and "u" shows that Tirechan was here following a written authority—Ultan's "Liber," of course.—Todd, St. Patrick, p. 395, note 1.

Dr. Bury has shown that for "ccccxxxui" we are to read "ccccxxxiii", so that the date intended will be A.D. 461 (assuming the year of the Passion to be 29). Thus, taking Laeghaire's reign to have ended "two years" later (463), it must have begun in 458, and Patrick's arrival in Laeghaire's "fifth year" is thereby fixed in 452–3. On this computation, therefore, his mission extended over twenty-eight years.

The Book then enters on the actual narrative, beginning with the Saint's arrival (p. 18 a), with a great company of fellow-workers from Gaul, at the islands that lie off the Dublin coast, and his landing at the "Campus Breg" (Eastern Meath). To this region it assigns the opening of his mission,—his first convert, "Sescneus," afterwards a bishop, and the foundation of his first Church. Of his previous touching at a point on the Wicklow coast, and his voyage thence northward to Strangford Lough, and his successful preaching in Down, it makes no mention; nor (at this stage of the history) of his revisiting the abode of Millic. His next converts, according to our author, were "Benignus" and his father, whose hospitality he enjoyed at "Ostium Ailbine" (Delvin). Of Benignus (= Benineus, or Benen), so conspicuous in two incidents recorded in Muirchu's Life, a picturesque story is here related; and it is noted (as in Muirchu i., c. 28; see below, p. 449 b, ll. 8–11) that this youth was designated by the Saint to be one of his successors in the Church of Armagh. The mention of these future Bishops leads next to the introduction at this point (p. 18 b) of a long catalogue of Bishops ordained by Patrick, and of other conspicuous members of his company, followed (p. 19 a) by a list of eight Churches founded by him in the Campus Breg, with some notices of persons connected with them. To the last in order of these, Kannanus, is added the record that he was the person employed by the Saint to light the "blessed fire" at Slane; and thus the thread of the history is resumed, and falls into parallelism with Muirchu's much ampler narrative of Patrick's triumph over the King and his wizards at Tara.

Of the two accounts of the Saint's conflict with the powers of heathendom, Tirechan's, though the briefer and less lavish of marvels, is the more vivid. He varies slightly from Muirchu, naming the two wizards differently, and speaking of a third (unnamed); and while he agrees as to the doom that befell each, he differs in their order of occurrence. He adds a few graphic touches, and affirms that he has seen the stone that marks the spot where the second wizard was dashed to pieces, "at the southern and eastern borders" (of Tara apparently) (p. 19 b, l. 4). But he omits the name of that royal abode here, and only mentions it in passing, farther on, where he records how the Saint returned "ad civitatem Temro," and then records Laeghaire's final refusal to be converted. In like manner he omits to assign Easter as the time of these events, though afterwards he implies that it was so ("Pasca quoque clausa") (ib., l. 26).

So again, farther on, he assumes that his readers know of the dream about the children of the wood of Fochlath, which was the cause why the Saint "rejoiced greatly" on hearing that region named (p. 20 a).

Up to this point, our author's narrative, though evidently independent of Muirchu's (which indeed may have been written somewhat later), serves to check

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1 E.H.R., ut su£r., pp. 239 et sqq.
2 This list must have been copied from a written document, as is proved by the alternative reading "iii" or "ui", in sub-col. 2.
3 "Ferti itirorum Fecc," as in Muirchu, l. c. 14 (p. 6 a, infr.).
4 But "iii" may be a scribal error for "ii" (p. 19 a, l. 20).
and in the main to support it, as pointing to a common tradition underlying both. But henceforward, it becomes no longer confirmatory of the other (except indirectly), but rather complementary to it. It is, in fact, so far as it extends, a detailed expansion of what Muirchu sums up in the closing sentence of the main narrative of his First Book, "S. Patricius . . . profectus a Temoria praedicauit . . . sequentibus signis"—a narrative of the mission of the Saint, first throughout Meath (in Book i.) then (in Book ii.) Connaught, and other regions. Thus, after the downfall of the wizards, we are led into a new series of incidents (p. 19 b)—the Saint’s visit to “Telltown,” where "Coirbre," another of the sons of Niall, attempts to kill him; then to the abode of a third prince of that house, Conall, who welcomes him, and is baptized and blessed; then (after a passing notice of the founding of a Church) back to Tara (here first named, as above noted), to King Laeghaire, whom Tirechan, differing herein from Muirchu, represents as finally rejecting the Christian faith, because he held it to be incompatible with the duty of perpetuating the burial usages in which the sons of Niall recorded their inherited blood-feud against the sons of Dunlaing (ib.).

The text seems to need correction here, but the general drift is plain. Among the sons of Niall and the sons of Dunlaing, the heathen usage was maintained of burying their dead fully armed, facing each toward the abode of the other family—those at Tara, these at Mullaghmast ("Maistin")—thus keeping up the memory of their blood-feud.

The words "quia utuntur . . . diem Domini" are not part of Laeghaire’s words, but an explanatory parenthesis. For "filius" (p. 20 a, l. 1) "filios" must be read if "odiui" is retained in next line. But it seems better to correct "odiui" into "odi (fortes)" Thus the king’s reply runs—"I, the son of Niall, must be buried on the hill of Tara, in warlike posture and guise; and [50] the son of Dunlaing [is buried] on Mullaghmast, because of our implacable hatred" ("pro duritate odii").

Other memorials of the Saint’s missionary successes in central Ireland occupy the remainder (pp. 20, 21) of Tirechan’s Book i.; but probably not a few of them are to be regarded as proleptical, and belonging to a later stage of his course. Some of these include details of interest; some treat of persons who reappear in Book ii. One of his foundations is noted as having been the see of Maigh Bhratain, brother of the mother of St. Brigid; a second as the place where Brigid herself afterwards received the veil from Maig Cumall; at another (where his name is preserved in its other shape by a stone known as the "Petra Coihrigi")

1 The following genealogical note will be useful here:—Eochaid had three sons,—(1) Niall, (2) Ailill, (3) Fiachra.—(1) Niall was father of Laeghaire, and of the Coirbre and Conall of p. 19 b.—(2) Ailill was progenitor of the Hy Ailella of p. 22 a (et passim).—(3) Fiachra was progenitor of the Hy Finnchraic, and father of Amhalghaidh, whose son was Enda, the "Endeus" of pp. 20 and 28.

2 The accounts are only superficially discrepant; for Muirchu’s account, while it makes the King accept the Gospel ("credidit," p. 10 b, infra), implies that he did so through fear rather than conviction.

3 It arose out of the cruel massacre of the royal daughters at Tara, by Dunlaing, King of Leinster, some two centuries before Laeghaire’s time (Annals of Tigernach, Second Fragment, in Revue Celtique, vol. xvii, p. 13).

4 Odiui, odibo, odiam are used by Tirechan, as from a verb odiare. For odiui, see Cicero, Philipp. xiii. 19 (cited from a letter of M. Antony). In Lat. Vulg., these and like forms occur passim (e.g. Ps. xxv. 5).

5 So Todd, St. Patrick, p. 438. Possibly "duritate" may be (as he suggests) intended to express enduringness.

6 Cp. Life by Cogitosus (ap. Colgan, Trias Th., p. 529), c. 3; also Broccan’s Hymn, ii. 29, 30 (L. H., t. li., p. 114; t. lii., p. 41).
the son of "Fiacha" (a brother of Laeghaire) incurs the Saint's curse by slaying two of his followers from Gaul ("peregrini"); for a fourth, he ordains his fostering, "Gosacht," son of his old master, Miliuc; in yet another, in a remote district, he places "Bruscus," to whose burial a strange legend attaches. But for so far we read of no monastic body (except in the list of p. 18 b, sub-col. 3). In this list one "sister" appears (sub-col. 2; cp. for her p. 24 b, l. 15); one other also early in this Book (p. 19 b, l. 30).

But above these minor records (of p. 21), two incidents placed before them (p. 20) stand out as of signal importance, combining to direct the Apostle of Ireland to his wider sphere of labour. One arose out of the conversion of Ercc ("Hercus"), who alone did him reverence as he "entered the King's palace," and accepted baptism. While administering the rite to him and others, Patrick overheard a conversation between two chiefs who were bystanders, in which one of them, in answer to an inquiry from the other, replied, "Enda am I, son of Amhalghaidh, son of Fiachra, son of Eochaidh, from the western regions, from the plain of Domnon, and the Wood of Fochlath." Recognizing the name of the place whence the summons had come to him in the vision of his earlier years (which our author assumes to be known to his readers), the Saint at once addresses his apostolic message to Enda, and proposes to go with him on his journey homewards. Enda demurs, on behalf of himself and his brothers, but offers his young son Conall for immediate baptism.—With this is closely connected the second incident: it arises out of a dispute between Enda and his six brothers, touching the inheritance of Amhalghaidh their father, for which they had repaired to Tara, to seek on it the judgment of Laeghaire. The King pronounces that it shall be equally divided among the seven; and thereupon Enda offers his share, and his son Conall, "to Patrick and Patrick's God." Then, with the King's sanction, all the brothers agree with the Saint that he and his company shall journey with them to the "Mons Egli" (Cruachan Aighli, now Croagh Patrick, in the extreme west of Mayo), and that for their protection he shall make payment of the value of fifteen slaves. For this last fact our author refers to the Saint's own authority in his Confessio, where accordingly it is to be found. And thus Patrick sets out with these chiefs, bent on reaching his destination before his second Easter in Ireland, and answering at the Wood of Fochlath the cry of its children, who, in his dream, had seemed to invite him. After this (placed awkwardly enough) the records, already noticed, of work done

1 The epithet "sacreligious" is attached to his name, but without explanation. Muirchu (p. 7 b) relates this incident, but with variations, and omits the "scintillae igneae." He also places it earlier.
2 The well "Loig-les," where the baptism was performed, was within the precincts of Tara (Pétrie, Tara, pp. 123, 142).
3 "Endeus fllius Amolngid... fllii Fochrach fllii Echach." See last page, note 1.
4 These two objective points, Croagh Patrick, and the "Wood of Fochlath" (which is near Killala, in North Mayo), are far asunder. See below, p. 4v.
5 This passage, however (for which see Conf., s. 53 [White]), is in a part of the Confessio which is not included in our MS. Tirechan's reference to it here is important as a proof of the genuineness of that part.
6 This wood, and the cry, are mentioned in the Confessio (p. 46 b, infr.; s. 23 [White]) and (as we have seen) by Muirchu (p. 3 a, infr.); but its name does not appear in Tirechan before this passage (p. 20 a, l. 28); and the voices of the children (still in the womb, according to him) farther on, p. 21 a, l. 3.
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in Meath and its adjoining regions occupy the rest of Book i.; but its closing sentence brings him to the east bank of the Shannon, and thus prepares the reader to follow him in his mission beyond that river, which is the main theme of Book ii.

In looking back over the contents of this First Book, a few points suggest themselves which are important, as indicating the nature of the sources whence our author drew his materials:—(1) when we examine the internal evidence it yields; (2) when we compare it with the coextensive part of Muirchu's work.

(1) It is observable that Tirechan takes for granted that to those for whom he writes his story is more or less familiar. Thus, he does not deem it necessary to prepare his readers, as Muirchu does (pp. 3 b, 4 a), for the Saint's encounter with the king;—to premise that this king was *Ard Righ*; that the season was Easter; that it coincided with a heathen high feast; that Tara was the scene of it—though afterwards (p. 19 b) the "Pasca" of l. 26, and the "Temro" of l. 33, imply his knowledge of the time and place. This reticence we may attribute in part to his inaptitude to use dramatic opportunities for enhancing the effect of his narrative, such as Muirchu was ready to seize; but it also tacitly assures us that he could safely assume the readers for whom he wrote—men of Meath, as he afterwards intimates in the opening of Book ii.—to be acquainted with these leading facts. A man who makes such an assumption is plainly not relating to his readers a new story, but rather putting together in permanent shape for their satisfaction traditional matter (oral or written) with which, in its main points, they were previously well acquainted. The same remark holds good of the repeated reference to the call from the children of "the Wood of Fochlath." He writes of it (p. 20 a) as a familiar fact, without stopping to explain why the Saint rejoiced when he heard that region named: he must therefore have felt certain that in Meath, as well as in Mayo where "the Wood" was situate, the story of that call, which rests on the Saint's own authority in the *Confessio*, was known to everyone,—a further indication, by the way (in addition to that noted in last page), of the wide circulation of that document in our author's day. Here it is worth while to point out, as indicative of the unsophisticated character of Tirechan's work, how much more a trained writer might have made of the series of incidents apparently unconnected—the dream of the Saint's early years, in which the cry for help reached him from that remote spot—his arrival in Meath—the contested inheritance that drew Enda to Tara just when Patrick was baptizing a convert there—the random question that led the Chief to name his abode in the hearing of the Saint—showing how all these were so ordered as to combine and bring about the answer to that cry in the mission beyond the Shannon. But Tirechan is content to set down the facts, one by one, without linking them into their chain of sequence. As we have seen, he explains the reference to the Wood of Fochlath, not where it is first named (p. 20 a), but in a later passage (p. 21 a) of his narrative; after which explanation he turns back to the work in Meath,
and interposes many details of it before he reaches the crossing of the Shannon. All this goes to establish—not necessarily the historical truth of these records, but—their character as ancient traditions; some perhaps written, others oral; current before our author wrote, among those to whom he wrote. It is plain that he did not invent them; he merely collected them and put them into continuous (though far from artistic) form. Perhaps he had received them (or some of them) in Irish, and reproduced them in such Latin as he had at command.¹

(2) Of the matter common to our two authors, one source they themselves expressly indicate; for, as we have seen, they both not only use but directly cite the Confessio;—Muirchu (it is to be observed) only for the earliest period of the Life, but Tirechan also for an incident in the preparations made in Meath for the mission across the Shannon.² It is natural (we note in passing) that this writer—by birth a man of Mayo, but by ecclesiastical status belonging to Meath, and writing (as appears farther on) for men of Meath—should thus point out the Saint’s own reference to this incident of his journey to Mayo from Meath. And it follows that the Confessio was in the seventh century accessible to and read by students in places so little connected as Sletty and Ardbraccan,—a confirmation of what has been said above of its early currency in that age.

(3) Another source is, of course, in those local traditions of Meath which Tirechan assumes to be current there, and whence both writers, no doubt, derived the story of the events at Tara, which appears in both narratives. In substance the two agree, and to a large extent in the details; but they differ in many points, and still more in manner of presentation—Tirechan’s account being of the two the fresher, rougher, and simpler, and free from the extravagant amplification of marvels, as well as the pretentious rhetoric, with which Muirchu sets forth his version. Thus, while the agreement is so close as to indicate a common origin, the variation is such as to show that they trace back to it by distinct and independent lines of transmission. To Muirchu, as has been shown, this tradition had probably come, through Aedh, in the shape in which it had been given, presumably in verse, by Fiacc to the Church of Sletty: Tirechan had acquired it in the country of its origin, directly or through Ultan of Ardbraccan, from the clerics of Meath, among whom it would naturally have been preserved more nearly in its primitive form. The difference is more than can be accounted for by the different idiosyncrasies and literary habits of the two men; it is evidently due in no small measure to the remoteness

¹ Dr. Bury (E. H. R., Apr., 1902, pp. 248 et sqq.) has shown good reasons for his opinion that a written authority underlies Tirechan’s narrative in some places (he points to the passages, p. 19 a, l. 33; b, l. 5; 53 a, ll. 23-29). Yet the use of the word *pedra* (p. 30 a, l. 24), common to Tirechan with Muirchu (bis), is hardly conclusive evidence of a common source; for it is the usual equivalent of *liacc* = ‘flagstone,’ and seems to be preferably used to designate a stone hallowed by sacred associations.

² For Muirchu, see supr., p. xx, and infr., p. 144 a. Again, for Tirechan, see p. 17 b, l. 16, where “Ecce manus tua parata” is cited from the Confessio, p. 45 b, infr. (s. 17 [White]); see also p. 20 b, “ut in scriptione tua a defendant [*Conf.*, s. 53; and cp. p. xlix, note 5].” For the citation from the “*Commemoratio laborum,*” see p. xlv, note 4. It may well be that Tirechan, as Dr. Bury suggests (Guardian, ut supr., p. 147), knew the Confessio not in its integrity, but by extracts—included perhaps in the “*liber*” which he had from Ultan. Muirchu’s knowledge of it may have been similarly limited.
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of the common origin. The conclusion is thus reinforced that neither Tirechan, nor yet Muirchu, nor anyone of their time, invented the story; that both derived it from a common, but distant, source. In this way each confirms the other; for their joint evidence proves that it is not a fiction of the seventh century, but a bona fide tradition,—and one which (whatever its historical value) was in their time already an old tradition. We can hardly place it later than the middle of the sixth century, and it may well be many years earlier. Muirchu's elaborated story, with its studied scenic effects, and its profuseness of miracle, if it stood alone, might be open not unreasonably to suspicion as a mere fabric of hagiological fancy; but Tirechan's version of it impresses us as that of one who simply set down accurately what he heard, as he heard it, without any attempt to embellish or to amplify.

(4) Again, Book i. is to be viewed in its prospective relation to Book ii. It has been shown above, in par. (1), that certain incidents in the former serve to lead to the Connaught narrative of the latter. It is farther to be noted that not merely that narrative, but the purpose of our author in compiling it, was present to his mind in this earlier moiety of his work. That purpose, as we shall presently see, is avowedly (p. 216) to assert the rights of the See of Armagh against those who opposed or encroached on them. And already, in Book i., we may note that he betrays his special reverence for that See. Though in it the action belongs entirely to the earliest stage of the Saint's mission—lying within its first year apparently—long before the Church of Armagh was founded, yet he points onward more than once to that Church and its privileges, and in such terms as to imply that its position among Patrick's foundations was unique. So (i) when he digresses (p. 18a) to relate the call of Benignus, it is in order to introduce him as a future "successor Patricii in aeclesia Machae." So again (ii), with the Saint's blessing on Conall, son of Niall (p. 19b), is recorded the accompanying claim that he and his "heirs" shall find protection from that prince and his descendants. And so, in a third instance (iii), our author discloses a personal fact to which doubtless are due his zeal for Patrick, and his ample information about Connaught, and especially Mayo. In relating the grant made by Enda, son of Amhalghaidh, "to Patrick's God and to Patrick," he adds (p. 20b): "Some say it is because of this [grant] that we are Patrick's servants to the present day." Hence we learn that in Tirechan's time there was in Tir Amhalghaidh (Tirawley, in North Mayo) an ecclesiastical foundation to which he himself belonged, which was subject to Patrick's See, and that some believed its subjection to have originated in Enda's grant to Patrick. We infer accordingly that in the seventh century the prerogative of Armagh was not only known and alleged, but in some parts of Ireland (Mayo at least, and probably Meath) admitted—though, it may be, not without question—as rightful. All these incidental notices tend to prepare for the method followed by our author in the following Book, and to reveal beforehand the aim of his whole work.
CHAPTER V.

CONTENTS OF THE MS.—continued.

PART IV. TIRECHAN. BOOK II.

Book i. ends (p. 21 b) with a brief subscription, informing us that it was compiled "in the regions of the Hy-Neill"—that is, as the notes of place imply, of the Southern Hy-Neill, in Meath.

To this corresponds the superscription (ib.) of Book ii., which immediately follows, describing it as compiled "in the regions of Connaught." In its opening sentences (which form a brief Introduction), the author, addressing his readers, implies that they are men of Meath. "For so far" (he says) "I have written of things known to you as having taken place in your country." Besides those matters of common knowledge, some materials for that former part of his work were supplied to him, he adds, "by many elders," and by Bishop Ultan, who had educated him. But he intimates from the first that for the remaining part—though he writes for the same readers—his method will be more systematic (p. 22 a, "quod restât stricius erit," as compared with the "simplicia" of Book i.), and will have a definite and important aim—the vindication of the rights of the "Paruchia Patricii" (the sphere of the authority of the "Heir of Patrick"). For (he proceeds to complain) that sphere was invaded by those who hated and feared its prerogative, inasmuch as they were conscious that it extended rightfully to "wellnigh the whole island," in virtue of "the donation given by God to Patrick through His angel." Thus the "Heirs of Patrick," in Tirechan's view, claim less than their rights; while their adversaries refuse to allow them even what they claim.

But though systematic, his method is not controversial; he simply compiles. In Book ii., as in Book i., his references to Armagh are rare and incidental. Besides Benignus, whom he designates "heres (p. 24 b; as Book i., p. 18 a, successor) Patricii," he mentions but three other of the Saint's disciples as connected with that Church—Sachellus and Cethiacus (p. 17 a), and Medbu (p. 25 b). Now and then he complains of, or hints at, the encroachments of rival ecclesiastical centres—as of the "familia Columbae Cille," and the "familia Airdsronha" (of Ardstraw), p. 22 b, and of the "familia Clono" (of Clonmacnoise),

1 One story he expressly notes as derived from certain senes, who no doubt were among these "seniores" (p. 19 b).
2 See above, pp. xliii, xlv, for reasons why this passage is to be accepted as part of Book ii.
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p. 23 a. 1 Once only he intimates that he has personally visited Armagh (p. 22 b, ll. 6, 7); and once only (if once) he implies that the Saint himself had sojourned there (p. 30 a, l. 31). "After leaving Machia 2 [Patrick] he came to Mugdoirn, and ordained Victoricus to be Bishop of Machia [or; Victoricus of Machia to be Bishop], and founded there a great Church"—this being his last recorded act in the North, before he returned to Meath and thence proceeded southward. Apart from these passing notices, Book ii., though varied by digressions, some of considerable length, and few without interest, has in the main for its framework an itinerary of St. Patrick's mission after he first left Meath; and its method of establishing the prerogative of the heirs of Patrick is simply to record, in orderly narrative, the results of that mission in the shape of the Churches he founded, and the clerics he placed in them, in its course. It suggests, but forbears to draw expressly, the inference that, inasmuch as Patrick founded all these Churches, and ordained, and placed in them, their first clergy, therefore the successors of these clergy in these Churches owe allegiance to the successor of Patrick in his peculiar See of Armagh.

This inference, as we have seen, our author has already implied in Book i., in the case of the Church to which he himself belonged, in Tirawley. It may be that, in thus writing to the men of Meath, he means them to take the like lesson to themselves; and as he has reminded them of the Patrician origin of their Churches, so he desires to intimate that they owe allegiance to the Patrician See. But probably he may have felt that in Meath no such lesson was needed: he writes as to men who sympathized with his zeal for that See, and were themselves unquestioningly loyal to it.

But it is evidently at the expense of historical accuracy that Tirechan has made his narrative thus continuous in form. It can hardly be doubted that in it we have the results of two or more missionary journeys (he intimates farther on in this Book, before its close, p. 29 b, l. 25, that there were three) thrown into the shape of the history of a single journey and its doings. So (as already noted, p. xlviii) the Meath records in Book i. of the doings of the Saint's first year must be, in some measure, anticipatory of after-events. But this neglect of the order of time belongs to the design which was in our author's mind all through, to construct—not a chronologically exact history of the conversion of Ireland to the Faith, but—such a summary of the work of Patrick, exhibited in one impressive whole, as should serve as a basis on which to rest the claims of supremacy advanced on the part of the "Parochia Patricii."

Yet, though this record of the Connaught mission is not to be read as a chronicle of events in the exact order of their occurrence, its arrangement is not

1 Cp. p. 18 b, where "Clono Aniss" = Clones; p. 29 b, where "familia Clono" recurs, and also "familia Daminse" (Devenish, in Lough Erne).
2 It is unlikely that by "Machia" Armagh is meant. Dr. Bury (E. H. R., ut supr., p. 262) has well pointed out that "Macchinum" is not here "Ardmachaunum," but rather = "Magimenzum," i.e., "of Maigen,"—the Donauach Maigen of F. T., 111, p. 182, now Donaghmoyne, which adjoins Cremorne (= Crich Magdorna, cp. p. 30 a, l. 32) in the Co. of Monaghan (see Reeves, Adamnan, p. 81, note 1). Hence it may be inferred that, similarly, Machia = Magia = Maigen. Tirechan calls the city Machae, Machae, Arddmachae, Arddmache—never Machia. See farther, p. lvii; and for Muirchu's usage, pp. 12 b, 15 a. See also p. xxxviii, note 4.
without method, but has a geographical framework. The places named in it which can be identified with certainty suffice to determine the general lines of the Saint’s journeyings. At the close of Book i. his route from Meath leads him across the Inny (p. 21 a, “Ethne”), by Granard (“Graneret”), leaving him on the east bank of the Shannon, in the “Campus Rein” (Magh Rein, a name which survives in that of Lough Rinn)—that is, through western Longford and southern Leitrim. The narrative of Book ii. begins (p. 22 a, lines 4–6) with his crossing that river (“per alueum Sinnae”) to the “Campus Ai”—a district in the plain country on its west bank, on the east side of what is now the county of Roscommon—where he encounters, but defeats by prayer, the opposition of two “Magi,” the foster-fathers of King Laeghaire’s two daughters, who shortly after appear in the story. Passing thence to the “Campus Glaiss” (Moyglass), he founds in it the “Cellola Magna” (Kilmore), 1 and proceeds to “Imbiuich Hornon” [lege “Honon”] (ib., II. 28–36), where is the well of “Ailfind” (ib., II. 8, 29), now Elphin, a small town of Roscommon, still a Bishop’s see, giving its name to the diocese which is nearly conterminous with the county.

“Honon” is genitive of “Hono” (p. 22 a, l. 34), the name of one of the two brother-wizards whom the Saint met after leaving Magh-Glais (Dr. Bury in Proc. R.I.A., vol. xxiv (C), Pt. 3, p. 161). The *Snamh-da-Eu* (= “Vadum duarum autum,” p. 22, l. 5) at which he crossed cannot have been the ford so called by later authorities, which is too far south, and quite out of the line of route indicated: it is to be sought, as Dr. Bury has shown (ib., pp. 158 et sqq.), where the overflow of the Shannon makes the twin lakes of Bofin and Boderg. 2 Here lies the plain Moyglass, through which is the way westward across Roscommon to the remoter points whither he was bound. Of these, one, Crough Patrick (see p. 26 b, l. 33), lies nearly due west from Elphin; the other, the Wood of Fochlath, near Killala (see p. lvii), to the north-west, on the northern coast of Connaught—both in Mayo. It is to Crough Patrick that our author makes him first direct his course.—But here the suggestion recurs, that in this he is not so much representing the actual facts of the Saint’s progress, as rather laying down a line to serve for the convenient enumeration of the Patrician foundations in Connaught. It is evident that those he here records are far too numerous to be the result of one circuit, within the limits (as is implied) of one year. The passage in p. 29 b, above referred to, intimates that Patrick made three such circuits in the West; and (as will presently be shown, pp. lx et sqq.) there are indications in the narrative that this was not the first of the three.

Apart from this consideration, it is apparent that our author, in his desire to set forth the extent of the *Parochia* of Patrick, as defined by the range of his labours, has allowed the original aim of the Connaught journey, as laid down in p. 21 a, to pass out of sight, and has failed to tell how the second Easter was kept at the “Wood of Fochlath,” as the first had been at Tara. Muirchu would have seized on such an occasion for the exercise of his artificial method of narrative, and would have hurried on to the scene of his arrival at Enda’s abode, the celebration of the great Christian festival, and the discomfiture of the wizards. Tirechan is content, with his practical object steadily kept in view, not only, as we have seen in Book i., to interpose a record of missionary travels and foundations even before the crossing of the Shannon, but also, as we now find in Book ii., a much longer one before the fast on Crough Patrick (p. 26 a), and yet a third between it and the crossing of the Moy (“Muada,” p. 28 a) into the region of the sons of Amhalghaidh, and the response to the call of the children of the Wood of Fochlath.

1 Kilmore is the border parish at the point indicated for the crossing. The parish of Kilglass adjoins it on the south. Each parish contains a townland named Moyglass. The *Magh-Glais* of Tirechan apparently included both.

2 *I.e.* the lakes of ‘the White Cow’ and ‘the Red Cow.’ Hence Dr. Bury suggests the ford may have been named *“Snamh-da-Bo”* (= *Vadum duarum uacarum* [or beam, for which *“autum”* may be a misreading]).
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Thus, of the earlier stages of the journey through Roscommon, the main points are clearly identifiable, and may safely be accepted as laid down by our author.\(^1\) From Elphin (p. 22 \(b\)) and the neighbouring Shankill ("Senella Cella"),\(^2\) it passes to Rathcrochan (p. 23 \(a\)), a few miles to the south-west, the scene of the beautiful episode—which, even under its prosaic Latin dress, reveals its original form as a legend embodied in verse—of the conversion and early euthanasia of the two daughters of King Laeghaire. Thence, the next stage is Ardlicce, where the Saint founded a Church for his deacon "Coeman" (p. 24 \(a\), l. 24), probably Kilkeevan, a few miles farther west; near to which is "Basilica" (Baslick), where he placed another of his followers (pp. 23 \(b\), l. 17; 24 \(a\), l. 39). After this comes (in the narrative as exhibited in our MS.) his encampment "in cacuminibus Selcse"—an unidentified place—with a large company, whose names are recorded (p. 24 \(b\)). One of these names ("Sachellus") proves, as above shown (p. xliii), that here, before the arrival at Selcse, is to be inserted the stray passage now standing in p. 17 \(a\); for in it is related the story of this Sachellus, whom Patrick met with and baptized in the course of an excursion from Magh Airthic (the part of Western Roscommon which lies due north of Kilkeevan) "ad Drummut Cerrigi" and "ad Nairnia" (in East Mayo).\(^3\) After that episode follows the sojourn at Selcse, and a progress further north, to the "trames Gregirgi" (the region of the Gregraiddhi, about Lough Gara, in the barony of Coolavin, county of Sligo). Thence (our author tells us) "he returned to Magh Airthic" (p. 25 \(a\)). This expression is notable—(1) because (as above noted) it implies that his presence in that district had been previously mentioned, thus confirming our restoration of the Sachellus narrative (of p. 17 \(a\)) to its place in the history; and (2) because it proves that Tirechan conceives the Saint’s journey, not as a steady progress westward to its destination, but as one admitting of occasional divagations, now and then returning on itself.\(^4\) And accordingly he here represents that the Saint, after making many excursions in divergent directions from a centre in Magh Airthic, finally made it his starting-point for his main mission to the farther West. From it he reenters the districts of Costello and Clanmorris ("Drummut Cerrigi," "Diserta Cerrigi," "Campus n.Airniu," p. 25 \(a\) and \(b\)), and proceeds thence through what are now the baronies of Kilmaine ("Counaine," "Cal Tolt," p. 25 \(b\)) and of Carra ("Campus Caerti," p. 26 \(a\)), and thence reaches that of Murrisk ("Muirisc Aigii"), in which are situate Aghagower ("Achad Fobtir"), where he founded a See, and Croagh Patrick, the scene of his forty days’ fast, "after the example of Moses and of Elias and of Christ" (p. 26 \(a\)). After this the route is traced discursively, reverting to Roscommon after

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1 An exception is the crossing of the "Mons filiorum Ailello," and founding of the Church at Tawnagh ("Tamnach," p. 22 \(b\), line 40); for it seems certain that this passage relates to Patrick, and not (as at first sight might be understood) to Mathona. See p. 29 \(b\), l. 17-19; also p. liii, note 4; and cp. V. T., II, p. 98.
2 This identification is perhaps uncertain; see p. xiv, and Supplemental Note subjoined.
3 Possibly it is for this reason that we find "reverebatur" (imperf.), p. 25 \(a\), l. 14.
4 The "Albus Campus" (= Magh Finn), in the regions of the "nepotes maini" (Hy-Many) of p. 29 \(b\), is in southernmost Roscommon (O’Donovan, The Hy-Many, p. 77).
touching sundry places in central Mayo, with some additions of marvellous incident (pp. 26 b, 27), until (prefixing the words Redeamus ad historiam nostram, p. 27 b)1 our author makes him pass (evidently from the east) over the Moy ("per Muadam"), and reach at last the Wood of Fochlath, the place whence, in the vision so often referred to, the voices came that called him: "Come, and walk among us." Here, after an encounter with the powers of heathendom, terminated as before at Tara by the miraculous infliction of death on the chief wizard (p. 28 a), there follow the baptism of many (ib., b), the foundation of a Church, apparently that of Killala which lies on the west side of the estuary of the Moy (Cell Alaidh; cp. V. T., ii., p. 134), and the ordination of a bishop whose bones were treasured there in Tirechan's time. Another foundation in the neighbourhood is identifi­able—"Foirrego," now Farragh (p. 28 b). Afterwards the Saint passes eastward, recrossing the Moy at the islet of Bertragh ("de Vertrige in Bertrim," p. 29 a); is with Bronus in Murrisk2 ("Muirasca"), and with him traverses the "fines Irai" (ib., l. 10), of which the name survives in the barony of Tireragh,—as also the name of Bronus in the parish of Killaspugbrone ("Cill-aspuigh-Broin" = Bishop Brone's Church), close to the east side of the town and river of Sligo ("flumen Sleichoic," ib., l. 17).3 On the other side lies Calry (the "Callrigi," l. 20), through which he proceeds on his way to Drumlease ("Druim Leas," l. 21), in the county of Leitrim. His crossing of the Duff ("Flumen Nigrum") which divides Leitrim from Sligo, and the Drosses ("Flumen Drobaisco") which divides it from Donegal (ib., l. 28-30), and finally the Erne "between Es ruaid (Assaroe) and the sea," enables us to trace his course out of Connaught north-eastward into Ulster. Of the success of his preaching in these parts, Tirechan's records are scanty,—perhaps because there was but little to tell, or perhaps because his knowledge of details, and his interest in them, grew less as he leaves the regions in which was his own abode, and enters a region where the dominant influence was that of the "familia of Colom Cille," which he regarded (p. 22 b) as an intruder on the rights of the "parochia Patricii." Moreover, the more recent fame of the Donegal-born Saint may naturally, in our author's time, have somewhat obscured the traditions of the original Apostle and his mission. But the route Patrick followed is, in its main points, sufficiently determined, from Assaroe (near Ballyshannon) north-eastward through the pass of Barnesmore ("Bernas of the Hy-Conall," p. 29 b, l. 16); then by Ardstraw4 ("Ardh sratho," l. 28) in Tyrone, near Newtown Stewart; until he crossed the Bann ("Banda," l. 31) at Coleraine ("Cul Raithin," l. 32), and the Bush ("Buas," l. 34) to Dunseverick ("Dun Sebuirgi," l. 35), near Portrush.

1 These words (see p. lx, infr.) are to be read immediately before "Per Muadam aero venti" (l. 6).
2 To be distinguished from the Murrisk of West Mayo, p. 26 b.
3 Here is reinserted the crossing of "the mountain of the Hy-Ailella," and the founding of the Church of "Tamnach" with "Cell Senchuœ" (Tawnagh and Shancough) and others. This mountain range is apparently the Bralieve Hills (Dr. Bury in Proc. R. I. A., ut supr., p. 165) in Tirerrill (= Tir Ailella), the easternmost barony of Sligo, which we met with before in p. 22 b, l. 41. See Supplemental Note, p. lxi.
4 In p. 29 b, the text is much confused. Among other things, the statement that the Saint crossed the Shannon thrice, and spent in all seven years in the West, is inserted in the middle of this progress through Tyrone. See above, p. xlii, note 1.
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Here he has reached what is now the County of Antrim, and here he "founded many Churches, which the Coindiri hold" (p. 30 a, l. 2)—a name still surviving in that of the diocese of Connor, which nearly coincides with that county. Here, accordingly, Tirechan makes the Saint visit Slemish and Skerry, the scenes of his bondage and of his angelic vision. Of these, his account varies both by omission and addition from that of Muirchu, though the two apparently have a common original. But of the earlier visit to these scenes, and of the whole Down episode in his course, as related by Muirchu, Tirechan knows nothing. The rest of the route lies southward: it recrosses the Bann by Toombridge ("Doim," ib., l. 29) into Tyrone. Thence, at first sight we seem to learn that it led him to Armagh; for, after the return to Tyrone, we read "relicia Machia uenit in Maugdornu."

But it is hardly credible (as above noted, p. liv, note 2) that Tirechan could be content thus indirectly to imply a visit to Armagh in these two words, without relating, here or elsewhere, any particulars of the Saint's sojourn there, or even noting the fact of his arrival in the place which was to be his special See. By Machia we are probably to understand Domhnach Maigen (Donaghmoyne, in Monaghan),—not Mach or Arddmachae.

Thus "having completed the circuit" (ib., l. 36), Patrick returned to Meath, where he founded two more Churches. After this follows a bare and very brief summary of a journey southward to Leinster (ib., l. 40), where (ib., ll. 2–7) he founded a few Churches, Drummurraghill, Kilecullen, Sletty ("Druimm Urchaile," "Cella Cuilinn," "Slebit"), in Kildare ("the plain of the Liffey") and the country to the south of it; ordained a few clergy, two of whom are of note—Iserninus, and Fiacc of Sletty; and baptized "the sons of Dunlaing," the hereditary foes of Laeghaire and the sons of Niall (above, p. xlviii). Finally, he passed into Munster ("Tir Mumae"), and "baptized the King's sons on the Stone of Cothraige" in Cashel (ib., ll. 9, 10).

At this point the narrative breaks off abruptly—unfinished, as it appears;—yet at a point of cardinal importance, and with an incident of high significance: for Cashel was the royal capital of Munster, and ultimately its ecclesiastical metropolis. Why Tirechan did not complete his annals by relating St. Patrick's work in the Southern province we are left to guess. He may not have lived long enough to carry out his plan; or may have been unable to collect materials for it in regions which were not familiar to him, as were Meath and Mayo. Or such materials as he found may have proved to yield no evidence favourable—or, possibly, evidence adverse—to the supremacy of the "Parochia Patricii," which was the thesis he sought to establish by his work. The Munster traditions may have given indications of the existence of Christian Churches in Southern Ireland prior to, and therefore independent of, the evangelic labours of St. Patrick.

1 See Dr. Bury, E. H. R., ut supr., pp. 248, 249. The use in this place of the Saint's earlier name, "Succetus" (for which see p. 17 b, l. 7), is a notable fact, and seems to point to an early source for this version of the story.

When we look back on this "circuit," as laid down by our author, the question recurs for us (see above, p. liv)—Are we to receive it as an authentic history of an actual journey made by St. Patrick, and of its incidents in their order as they occurred? Or is it rather to be regarded as a mere summary of places visited, conversions effected, and Churches founded, in the course of repeated journeys, extending probably over several years, thrown by Tirechan, for the purpose of his narrative, into the form of a continuous itinerary of a single missionary tour in Western and Northern Ireland?

The answer can hardly be doubtful: the former alternative may be rejected without hesitation.

In the first place, no record of the journey or journeys contemporaneous with the events, and therefore of primary authority, can have been in Tirechan's hands; for had any such been known to him, he would not have neglected to cite it as the basis of his account, as he has (p. 17) referred to Patrick's own writings, and to the "iber apud Ultanum." And, again, no adequate material for constructing a detailed itinerary, exhibiting his movements in their actual order, could have been forthcoming in the traditions of the several Patrician Churches. Each such Church would, no doubt, preserve, and glory in, the memory of its Apostolic Founder; but it is utterly improbable that any Church, so founded, would also retain any knowledge of the course of his journeyings, of the route he took, of the place he came from, or the place he went to, before and after its foundation. Nor would it come within his scope to seek for such material. His object was, to set forth the extent of the "Paruchia Patricii"; and for that it was necessary and sufficient that he should collect the records of all Patrician foundations within the regions he treats of:—the order in which they were founded, and the route pursued by their founder, were for him irrelevant matters. Thus we may safely assume that this seeming itinerary of a missionary journey made by the Saint, is really little more than a form into which our author has, for his own convenience, arranged the traditions which support the conclusion he had in view—that Patrick founded the Churches named, and gave each of them its first bishop. In some parts of the narrative the course laid down is distinct, and probable enough,—as in that which lies in Roscommon, from the crossing of the Shannon to the founding of Kilkeevan (pp. 22 to 24); or, again, in that from the recrossing of the Moy, eastward and northward into Ulster (p. 30). But all that intervenes between the forty days on Croagh Patrick and the visit to Tirawley (pp. 26 to 28) is an irregular collection of incidents of a peregrination in Mayo, including some (p. 27) which belong to Roscommon; whence we are abruptly brought to the crossing of the Moy (p. 28, l. 6), from its east side into the country of the sons of Amhalghaidh, for the long-deferred arrival at the Wood of Fochlath. Here the lack of continuity betrays itself:

1 Here the route seems to be a real itinerary, being indicated less by the position of Churches founded than by that of the rivers crossed,—the Moy, the Sligo, the Duff, the Drowess, the ford of the Erne (Assaroce).
2 See p. lvi, note 5.
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"the suture" (in Dr. Bury's phrase) "is visible."1 The visit to Tirawley evidently disconnects itself from the foregoing records of the Churches of Roscommon and of the districts of Mayo that adjoin Croagh Patrick, and stands apart as belonging to a distinct series of events. Evidently the sentence, *Redeamus ad historiam nostram*, so unmeaningly inserted (p. 27 b) in the legend related just before the paragraph which opens the account of the Tirawley visit, is to be transferred to the end of that legend (p. 28 a, l. 6), and gives an indication that our author is conscious of having digressed, and is here resuming his dropped thread. Thus, the view already suggested (p. Iv) presents itself with augmented force, that, in crossing the Moy westward, as here recorded, Patrick enters on the fulfilment of the cherished purpose that grew out of the dream of his earlier years, and of his agreement with Enda, taking shape in an evangelic mission to Enda's people. If this be so, we are led to accept also the conjecture that this mission, though placed by our author with the Saint's other work in Mayo, after his work in Roscommon, may have been prior to it in time. This is what we are led to expect in the Tara narrative, which lays it down (p. 21 a) as the guiding purpose of his missionary route to reach the Wood of Fochlath in time to keep his second Easter there. Indeed, we have still better proof—the highest possible—of the urgency of the Saint's desire to attain to this foreseen goal of his journey—in his own words where, in his Confessio (p. 46 b, infr.; White, s. 23), he relates the appeal that came to him thence in his vision, and thanks God that he has been enabled to respond to the call and accomplish the task. Our author, leaving out of view this purpose and its fulfilment, has interposed a summary of work done in Meath (p. 21), as well as a much ampler one of that in Roscommon and Mayo (pp. 22 a—28 a), before that goal is reached, and the Tirawley mission opened,—to which, at this point, he reverts.2

Three Connaught missions are implied in the three crossings of the Shannon and the seven years spent by Patrick in the West, which our author reckons (farther on, in a passage which has evidently strayed (as above noted, p. Ivii) from its place, and got into a strange context in the account of an Ulster journey, p. 29 b, line 25). It is probable that the records of these three journeys have here been combined by him into one; and of the cord which he has rather imperfectly wrought, it may be possible to distinguish in some measure the three strands, somewhat as follows:—(i) A crossing of the Shannon (possibly of its upper waters, further north than the crossing of p. 22 a) in company with Enda; a journey through the region of the sons of Ailil (Tirerrill, in eastern Sligo), in which he founded Shanconagh and Tawnagh ("Sinchua" and "Tamnach," p. 29 a; cp. p. 22 b, and see above, p. Ivii), and thence passed westward over the Moy to the work that awaited him among Enda's people, whose spiritual needs had appealed to him in the oft-recorded vision of his youth; (2) the crossing related in p. 22 a, with the Roscommon and Mayo journey, including the fast on Croagh Patrick (p. 26); (3) a circuit of Connaught, in which Patrick no doubt revisited the Churches founded in his previous visits and founded others, ending probably with Tirawley; from whence he crossed the Moy eastward (p. 30 a) into Sligo, passing over the Sligo, Duff, Drowess, and Erne rivers, through Leitrim into Donegal; then began his one recorded peregrination of Ulster, whence, "finito circulo," he returned to Tara and proceeded southwards. For a fuller examination of the structure of the narrative of Book ii., see Supplemental Note subjoined.

2 The preceding paragraph follows in great measure the lines of Dr. Bury's memoir in *Proc. R. I. A.*, referred to in last note.
THE MEMOIRS OF TIRECHAN.

SUPPLEMENTAL NOTE TO CHAPTER V.

St. Patrick's Journeys in Connaught.

In Book I., Patrick's primary aim in proceeding westward is represented to be, to reach before Easter the territory of Enda (in north Connaught) under whose protection he was to travel. But, as we have seen, throughout the earlier and much longer part (pp. 22-27) of Book II., Tirechan lets this aim pass out of sight. There is not a word of Enda's country, or of his companionship in the journey; and its direction is due westward, across Roscommon, through Mayo to Murrisk.—not to Tirawley, northward.

This route, however, though laid down with sufficient general definiteness, is more than once interrupted. And the most notable interruptions have this in common, that they introduce incidents in the region, or persons of the race, of the Hy-Ailella, who have left their name to Tirerrill, the easternmost barony of Sligo (which county lies north and north-west of Roscommon). The instances of this appear under the following heads:—

(a) Immediately after crossing the Shannon, we read that Patrick ordained Ailbe ("Ailbeum," p. 22 a; cp. p. 18 b, sub-c. 2) who "was of the Hy-Ailella." To him "he indicated an admirable altar of stone in the mountain of the Hy-Ailella" (the Bralieve Hills in Tirerrill on the east border of Sligo; see above, p. lvi, n. 3). In V.T., ii., p. 94, Ailbe is described as "iSenchoi,"—i.e., in Shancough of Tirerrill, a parish which includes these hills. There is no hint that Patrick's knowledge of this altar was other than natural; and the inference is therefore inevitable that he had been in Tirerrill before the crossing of the Shannon related in p. 22 a.

(b) Soon after this, the narrative takes him to Elphin, and thence to "Dumecha of the Hy-Ailella" (p. 22 b, where he founds a Church called "Senella Cellâ" (Senchell, in V. T., ii., p. 98), and places in it "Mazel" and "Cetgen," and "Rodan." Above (p. lvi), this Church has been identified with Shankill, which adjoins Elphin. But on referring to the list (p. 18 b) of clerics ordained by Patrick, we meet (sub-c. 3) with two persons named Rodan, with a note attached to the second of them, that he "founded the ecclesiam Senem nepotum Ailello, which monks of Patrick occupied." This may be Shankill, which we shall see (under head (c)) was a Patrician foundation, associated with Tawnagh (to be dealt with under head (c)). If the "Senella Cellâ Dumiche," here described as "of the Hy-Ailella," is Shankill in Roscommon, their territory must, in Patrick's time, have extended south of its later limits. 1 It may be, either, that our author here speaks of a Senchell Dumiche in Tirerrill, distinct from the Shankill referred to at p. lvi; or, that he has mistaken his authority, and confused Senchell (= Shankill) of Roscommon with Senchua (= Shancough) of Sligo.—Or we may conjecture that for "Senella" (an unexampled form of diminutive) Senchua ought to be read.

(c) In a paragraph immediately after that which has been treated of in (b), and continuous with it (22 b, l. 39, 23 a), we read of Mathona, who joined Patrick and Rodan (at Senchell apparently), and received the veil from them. In the account of this woman occurs the sentence, "Exit per montem fitoris Ailello, et plantauit ecclesiam liberam hiTammuch," which at first sight seems to relate to her. But as it recurs, almost verbatim, in p. 29 a (see under head (e)) with Patrick as its subject, it is safe to infer that here also (as in the parallel narrative of V. T., ii., p. 98) he is the person who, after founding Senchell, went "through the mountain of the Hy-Ailella," and there founded Tawnagh, and placed in it Cairell as Bishop. Even if the territory of the Hy-Ailella reached southward into Roscommon, the "mountain" is certainly (as Tawnagh is) in Sligo. And the close juxtaposition of the two foundations strengthens the conclusion above pointed to,—that Senchell of (b) is not Shankill, but Shancough.

(d) Incidentally we learn that several persons associated with Patrick,—"Cithiacum" (p. 24 a), his

1 In V. T., ii., p. 94, the country of the Hy-Ailella is said to adjoin that of Corecu-Ochland, in which Elphin was situated. But Tirechan merely says that certain "magi" of that country were "of the race (not of the region) of CorecuOchland."
brother "Ronignus" (\(\theta\), \(b\)), and therefore another brother "Muenec" (p. 25 \(a\)), and also "Flartius and his sisters" (\(\ddot{\epsilon}\), and 23 \(b\)), were of the Hy-Ailella. Most of these seem to have joined him in the earliest stages of the Connaught journey of pp. 22-26. And this fact of itself suggests that there was some relation between him and that family, and their country, prior to that journey.

(c) Later in the narrative (p. 29 \(a\)) we meet with the distinct account, above referred to under (c), of a journey made by Patrick through Tirerrill, definitely assigned to its place in his route as laid down by our author. After the journeys in Roscommon and Mayo, ending with the sojourn in Tirawley (p. 28), the route is made to turn westward through Sligo (p. 29 \(a\)) : it crosses the "mountain of the Hy-Ailella," where the Saint founds four Churches, of which "Tamnach" is the first, and "Cell Senchua" the last. Tirechan is here giving, as it seems, another version of the Saint's journey and his foundations in Tirerrill,—unmindful that, as we have seen under (\(\beta\) and (c)), he has already recorded them in a slightly different form at an earlier period of his history (p. 22 \(b\)). There they appear as a digression from the first stage of Patrick's westward course through Roscommon: here they belong to his regular eastward journey, in the latest stage of his work in Connaught, on his way thence into Ulster. But it is observable that even here the account does not fit very well into the place where it is introduced into the route. The line indicated in what follows, the crossing of the Duff and the Drowess, has a more northerly direction,—as is also shown in the parallel narrative of V.T., ii. (pp. 136-146), where there is no hint of a visit to Tirerrill in the course of the journey from Connaught to Ulster.

Looking back over the passages above examined (in (\(a\)), (\(\beta\)), (c), and (e)), we perceive:—

(1) That every one of them more or less interrupts the general narrative, so as to raise a difficulty in tracing the route.

(2) That they all are in some measure connected inter se, as relating to the founding of the Churches of Senchua (probably) and Tamnach:—so as to suggest the idea that they may all have originally formed part of one and the same tradition,—an account written or oral—distinct from those which furnished Tirechan with the material for the main body of his Connaught narrative.7

Of the existence of such a tradition we have direct evidence in a subsequent document, included in our ms.,—the collection of brief notes (pp. 36 \(b\), 37), apparently memoranda of material for literary use,—treated of in the next Chapter. These memoranda, as will there be shown (p. Ixxiv), are disposed in groups (distinguished by interspaces, or by marginal marks), according to the regions to which they relate, and therefore presumably according to the sources whence they have been derived. The first of these groups (p. 36 \(b\), l. 18) supplies the evidence required: it is very brief, but is separated by a wide space from those that come after it. It runs as follows:—

\[d.g.\] Ailbe iSenchui . altare ... Machet Cetchen Rodiu Mathona . .

Of these two lines the only possible explanation is, that they are a memorandum of a tradition (written or other) which combined in continuous form the substance of the passages of Tirechan,11,
treated of above:—of (a) ("Ailellus," "altare"), of (b) ("Macet, Catgen, Rodanus"), and of (c) ("Rodanus," "Mathona"). The passage of V. T. (n. p. 94) which is parallel to the (a)-passage, supplies the "iSenchus" of the memorandum. In Tirechan it is expressed by "in monte nepotum Ailella," which, as above shown (in (c)), means the same place.

It is reasonable to infer that the tradition condensed into this memorandum was known to Tirechan; that he endeavoured to work it into his history by breaking it up into pieces, and inserting them where he judged best—but with the ill-success which manifests itself in the interruptions and incoherences of the route he tries to trace, which have resulted from the attempt. The repetition in p. 29 a of almost the actual words used in p. 22 b, is a farther and final token of his failure to make his narrative, thus interpolated, consistent with itself. The parallel narrative of V. T., π. (pp. 136-146), does not support Tirechan (as noted above, under (c)) in re-introducing Tawnagh, or Shancough, or any place in Tirerrill at this stage; though, on the whole, it here follows him rather closely in the general line of the journey from Connaught to Ulster. So likewise, in the memoranda of p. 36 b: the second group gives the heads of the account of that journey as told in Tirechan n., coinciding even more closely with the narrative of V. T.; but this group is (as above noted) distinguished by a wide interspace from the first, and contains no note (nor is any to be found in the rest of these memoranda) of anything relating to the race or the country of the Hy-Ailella. The record which is abridged in the first group stands alone, apart from all that follows.

This record, as we have seen (under heads (a) and (d)), appears to relate to a journey prior in time to that from the ford of the Shannon through Roscommon. It may be with probability supposed to embody a tradition which made Patrick first enter Connaught by a more northerly route than that of Tirechan n.,—over the Tirerrill mountains into Sligo. Thus Ailbe and the Church of Shancough, and (next in order) Rodan and the Church of Tawnagh, would belong to an earlier stage of the Connaught mission,—prior to that which lay in the line from Moyglass through Elphin to Croagh Patrick,—which Tirechan regarded as the first stage, and into which he has introduced such incidents as were known to him of the stage which was really the first. On this hypothesis it will follow that the route through Sligo led westward into Tirawley, as recorded (but placed too late) in Tirechan n., p. 28 a. Thus we shall have an explanation of Tirechan's statement in that place— unintelligible under his arrangement of the Saint's course—that Patrick entered Tirawley by crossing the Moy. Except the country of the Hy-Ailella, every place mentioned by our author as visited by Patrick between his entrance into Connaught and his arrival in Tirawley, lies clear of the course of the Moy, south or west of it: from none of them could he have found a way to Tirawley which should cross that river. He must have crossed it from Sligo: and the indications combine to make it probable that he crossed it, in fulfilment of his primary purpose of reaching the Wood of Fochlath, in a journey with Enda, previous to the journey across Mayo due west to Croagh Patrick, which Tirechan, in Book n., relates (pp. 22-26) as the first stage of the Connaught mission.
CHAPTER VI.

CONTENTS OF THE MS.—continued.

PART V. THE SUPPLEMENTARY DOCUMENTS.

In the preceding Chapter it has been assumed that, as Dr. Bury has conclusively shown (E. H. R., ut supr., p. 237), the Memoirs of Tirechan close (abruptly, yet with a certain propriety) with the name of Cashel (p. 30 b, I. 10). After this, but with a blank space interposed, sufficient to mark the introduction of matter from some other source or sources, follow several paragraphs, filling the rest of the page and the first column of the next (p. 31 a); which need to be treated of separately.

The first of these paragraphs (a) records the "Three Petitions of Patrick." Dr. Bury (ut supr.) has pointed out that this cannot be reckoned as part of Tirechan's compilation, both because of its unsuitability as a close to the book, and because of the indication given by the interspace above noted,—the like of which nowhere occurs in the text of the narrative,—not even at the point of the well-marked division between Books 1 and ii. We may go farther, and say that, on the other hand, it cannot well be regarded as due to Ferdomnach, the scribe of our Ms.; inasmuch as these "Petitions" are quite distinct from the "Four Petitions" which he had previously met with in transcribing Muirchu's Second Book (p. 15). The paragraph is therefore most probably an entry (made by some unknown hand) which our scribe found at the end of the exemplar whence he copied Tirechan's work, and which he retained as he found it for the sake of its testimony to the Saint's love for Ireland.

But the five paragraphs which follow—after a second, though narrower, interspace—are on a different footing. They are—(b) the "Age of Patrick"; (c) the "Three things in which he was like Moses"; (d) His Date and Mission; (e) His due of "Fourfold Honour"; (f) Summary in conclusion.

As regards the last of these (f), Dr. Bury (ut supr.) has proved beyond question that it is no part of Tirechan's work. For it is a summary of certain heads, not of Tirechan only, but of Muirchu also. Hence it follows that, there being no reason to imagine that Ferdomnach found Muirchu and Tirechan in
one and the same exemplar, it must have been drawn up by him and here inserted, after the two works which he has conjoined in our MS., as a sort of Table of Contents of both.

Turning back to the intervening paragraphs, we find like traces of Ferdomnach's workmanship.

In the chronological note (b), these traces manifest themselves when a similar, though briefer, note—the second of those appended (p. 16b) to Muirchu II.—is compared with it. There is an obvious relation between the two: this is an attempt to rewrite the other into harmony with the figures given by Muirchu (pp. 15b, 1. 10; 16b, 1. 9), and by Tirechan (p. 17b), which are founded on the statements of Patrick himself (Conf., pp. 43a, 45b, infr.).

Both these appended chronological statements place as first head the Saint's baptism (in which alone they agree, but of which the Confession says nothing); both proceed under exactly the same four heads, "captus," "seruiuit," "legit," "docuit"), and subjoin a total of the figures relating to each head—in neither case an accurate one; but this note (b) errs less widely than that of p. 16b. In each, the periods under the heads "legit," "docuit," taken together, make approximately the same sum, 101 (or 102) years. The very heading of note (b) ("actas Patricii") is formed out of the other note ("Patricius . . . actas eius"). Even the grammatical irregularity by which anno follows the first numeral and must be supplied after the second, but annos after the remaining three heads, is reproduced in (b) from the same,—though disguised in (b) by the use of the abbreviations "ann.," "an."

Observe also that while there the figures are cited as learned by one Constans "in Gallis," [corr., in Galliis], here the reference is ("ut nobis traditum est") to tradition, presumably Irish. The correction in (b), "uui (for xu) annos seruiuit" is derived from Tirechan (p. 26b) [Muirchu (pp. 443c 16b) says six]; and likewise from Tirechan (ib.) that of "xxx (for xi) annos legit [Muirchu notes the latter alternative, p. 444a]." From this last necessarily results the consequent correction of "lxxii (for lxii) annos docuit" so as to make the total of years of labour about 100. But the "actas tota cxx (for cxi) anni" comes from Muirchu, p. 15b.

Thus (b), like (f), combining matter drawn from both narratives, may be with probability attributed to Ferdomnach.

The next paragraph (c)—the parallel between the lives of Patrick and of Moses—which, in fact, is but a continuation of (b) (flowing out of its concluding words, "ut Moysi"), shows similar marks of its author. Of Patrick's four points of likeness to Moses, the first, third, and fourth are to be found in Muirchu II. (pp. 15, 16); the second in Tirechan (p. 26a). To the fourth ("ubi sunt ossa eius nemo novit") is subjoined an explanation which is in the main an abridgment of the account of the dispute over his remains and the reconcilement, as related by Muirchu (p. 16). That account, as we have seen above (pp. xxxix—xlii), embodies an early Down tradition; to it (c) subjoins an addendum of a later age, alleging the authority of "Colomcille" for the final determination of his grave at Saul; and stating farther, that the bones of Colum Cille himself, and "of all the Saints of Ireland," were gathered there into one common resting-place.

1 No emendation can rectify the figures of the paragraph subjoined to Muirchu II. But in note (b) (if we take "x annos" to mean the "tenth year from baptism"), we find that the figures come pretty close to those of the Confessio, as regards Patrick's captivity and his escape. The total will then exceed by four or five years the "cxx" of Muirchu (8 x+b).
INTRODUCTION.

with his.—All this note may be confidently set down as put together by Ferdomnach, partly from his two authors, partly from later tradition.1

If we are right in thus assigning to Ferdomnach the compilation of paragraphs (b), (c), and (f), we may safely assume, in the absence of contrary indications, that (d) and (e) were likewise due to him. But (d) is not devoid of positive traces of his hand in its combination of affinities with Muirchu and with Tirechan. Its attempt to fix the date of the Saint by synchronism with those of contemporary personages betters the example of Tirechan (p. 17b), by reference to the reigns of Emperor and Pope instead of that of Ard Righ. To Muirchu (p. 3a) it carries us back by its mention of Palladius and his mission from Celestine. But it goes beyond either of them in definitely stating that Patrick too had his mission from that Pope,—whereas Muirchu only tells us (p. 444a) of his purpose of "visiting the Apostolic See"; and Tirechan, who records (p. 17a, l. 18) an actual visit made by him to Rome, places it after his work in Ireland had been not only begun, but well advanced.—As to (e), which treats of the Four Honours due to St. Patrick, it has one point of contact with Muirchu,—the reference to the Hymn in his honour composed by St. Sechnall (see above, pp. xl, xli), as appears by comparison of the third Honour2 here with the second of the petitions which in Muirchu ii. (p. 15a) the Angel grants. In all else it, in common with the preceding paragraphs from (a) down, shows the influence of the Tirechan narrative, in the general tendency to set forth Patrick as the Saint and Apostle of all Ireland, to be revered as such by all Irish Churches.

Thus, in (a), the three petitiones Patriæi have been "nobis traditae Hibernensibus," and are on behalf of everyone "nostro, id est Hiberniis"; in (c) the account of his burial is extended to include the "conductio omnium sanctorum Hiberniae"; in (d) he is described as the envoy sent by the Angel and the Pope, " cui Hibernia tota creditit, qui eam pene totem baptizavit": and in (e) the "fourfold honour" is due to him, "omnibus monasteris et ecclesias per totem Hiberniam."

We conclude, accordingly—(1) that none of the six paragraphs which begin where the continuous narrative breaks off at Cashel (p. 30b, l. 10), forms part of Tirechan's work; (2) that the first has probably been a postscript appended by an unknown scribe to the copy which Ferdomnach used; (3) that the remaining five are an appendix due to Ferdomnach himself.

Between (a) and that which follows, there was originally an interspace of

1 Dr. Reeves (Adamnan, p. 313), in correction of a previous judgment (Eccles. Antig., p. 224), assigned these records to the eighth century. But the story of the finding of Patrick's remains is cited in Ann. Ult., s. a. 552-3 (p. 52) from the Liber Cuanach, a work probably of the seventh century. See for it O'Curry, MS. Materials, p. 16.

Near the end of the paragraph occurs an unintelligible sentence, which places Patrick's grave at Sabhul "in ecclesia tanta mare praecedentia,"—where the scribe sets the mark • after the last word, and χ (= query?) in the margin. The simple emendation on proximity carries on its face the explanation of the corruption;—the syllable χr has been mistaken for a numeral. This happy conjecture appears to have occurred independently, and almost simultaneously, to two acute minds. It is usually attributed to Mr. Henry Bradshaw (so Dr. W. Stokes in V. T., p. 332, note 3); but a letter preserved by Dr. Reeves (see his collections on the Book of Armagh, in MS. 1093 of the Library of Trinity College, Dublin) shows that it was first suggested to him by the Rev. J. Scott Porter, of Belfast (ob. 1883), author of Principles of Textual Criticism (1848), in November, 1859.

2 That "Ymnus eius cantare" refers to Sechnall's Hymn is proved by the marginal note "Ymnus Columan Aio," which is explained by the story about Sechnall in V. T., iii., pp. 244-246, q.v.
THE SUPPLEMENTARY DOCUMENTS.

width nearly (but not quite) equal to that which divides (a) from the close of Tirechan's narrative. In this space is inserted, in smaller letters and in a different ink, the unexplained word "dairenne,"—an afterthought, as it appears, of the scribe. The script is different from the 'book-hand' in which the rest of the page, and of the MS. in general, is written; but it reappears in the "Colman Alo" (above referred to) on the inner margin of next page (31 a, l. 29). The paragraphs (b) and (c) are written continuously, as the close connexion between them requires. But between (b) + (c) and (a) a space intervenes, of width equal to that between (a) and (b). This may indicate (as Dr. Bury suggests) that the "dairenne" placed before (b) relates to (b) + (c) only,—not to (d), (e), (f).

This small cursive script appears also in many notes on the upper margin of the Lives of St. Martin (pp. 278, 279, infr., and elsewhere); and is employed throughout the brief memoranda which begin in the latter part of col. b of p. 36, and occupy p. 37. In p. 36 b, it is demonstrable that the writer is Ferdomnach; for the first line of it begins in his ordinary hand, and passes gradually into the script of the "dairenne" and of the marginalia above specified. It may be conjectured that in this word is contained some intimation that the paragraphs to which it is prefixed are not derived by our scribe, as the preceding one seems to have been, from his exemplar, but are the result of his own gleanings from Muirchu and Tirechan and other sources.

Next follows, beginning on the second column of same page (31 b), a new series of additamenta. As to these, there is no need to speculate as to the authority under which, or the aim with which, they were put together. In an introductory paragraph, the scribe informs us that they are later records gathered by the sedulous care ("curiositate") of the "Heirs" [of Patrick], and in their diligence ("diligentia") to preserve the memory of his sanctity; which he is about to set forth in due order ("suis locis narranda"). And he adds that such gatherings are being carried on "to the [then] present day." We are justified, therefore, in concluding—

(1) That Ferdomnach, in compiling this supplement, has in view, like Tirechan, the assertion of the prerogatives of Armagh:
(2) That his collection is brought down to (or nearly to) the date of this MS.:
(3) That the items of it are put together, not at random, but arranged ("suis locis") on a system.

On examination, the principle of the arrangement proves to be local. It is as follows:—First stands (I.), a single document, narrating the foundation of the important Church of Trim, in Meath. Next follows (II.), a group of six records, all relating to Churches of Connaught. Then, finally, we have (III.), a like group of four, treating of Churches of Leinster.

(I.) Accordingly, the first of these records (pp. 31 b—32 b) is a narrative, of considerable length and full detail, of the conversion of Feidhelmidh, Laeghaire’s son, Chief of Trim, by Lomman, Patrick’s sister’s son, very soon after the Tara conflict; of the Chief’s dedication of his son and of all his substance to the
Missionaries; of the building of a Church there by Patrick, "in the twenty-fifth year before Armagh1 was founded," which was afterwards held by a succession of "bishops and priests venerating St. Patrick and his Heirs." It closes with a list of these, and a pedigree of their contemporary Chiefs, nine in all. Inasmuch as Sechnassach, the last of these, is tenth in descent from Laeghaire, who died circ. 463, we may presume that he belonged to the latter half of the eighth century, and was therefore little prior to (possibly contemporary with) Ferdomnach. It follows, therefore, that this record was written at (or up to) a date which was almost recent when Ferdomnach used it.

Incidentally, this narrative gives us some information about St. Patrick’s other nephews, the four brothers of Lomman, to whom Churches were assigned in Meath and Roscommon;2 also the interesting facts that the mother of Feidhelmidh (wife, therefore, of Laeghaire), "Scothnoe, daughter of the King of the Britons," and also his wife, were of British birth; and that Feidhelmidh was able to address Lomman in the British tongue.

After this long record, which ends on 16° b, the scribe has left (p. 32 b) a large blank space to the end of the column [now occupied by an entry in a much later hand, made by the scribe of King Brian Boróimhe, more than two centuries later;—for which see Chapter viii., infr.], marking the division between it and the group (II.) of records which follows, and occupies pp. 33, 34.

(II.) The group of Connaught records begins on the next page (33). They belong to North Connaught,—partly to Roscommon, but chiefly to Sligo and Leitrim—Mayo having been sufficiently treated of in Tirechan ii.

The first of these, occupying the greater part of col. a, treats of the perpetual gift made to Patrick of the Church of “Cluain Cain in Achud” (apparently Acharn, whence the name of the diocese which contains most of Sligo and part of Mayo), by Colman its Bishop, together with endowments in land and cattle added by the chiefs of the Hy-Fiachrach whose territory lay mainly in Sligo, and by other benefactors (chiefly of Roscommon) specified by name, and then classed under the general name “Ciarrichi (= Corrige, pp. 17 a, 25).” To this is appended an explanation that the Saint, foreseeing future aggression on the rights of his “familia” (= muintir),3 “joined it into unity of peace and in one rule of faith under this one heir of his Apostolic Chair of Armagh” (again “Altimachae”).

The second (p. 33 b) relates how one “Binean, scribe, priest, and anchorite,” devoted to Patrick a church which he had founded on land inherited by him from his mother. For these facts cp. Vit. vii. (in Tr. Th., p. 204). This Binean (or

1 Here, for the first time in this MS., the name of this city is pedantically Latinized “Altimachae”; as afterwards p. 33 a, and passim in the introductory part of Liber Angelus (see below, p. lxxviii).
2 “Lomman,” “Broccaid,” and “Broccan” appear on the list of p. 18; the former two also on that of the Selcæ gathering (p. 24 b), and the third also if (as is probable) Bronachus = Broccan; Broccaid again, with Sachell (p. 32 a). For “Munis” (corr. Munis) and “Mugenoc,” cp. V. T., ii., pp. 68, 82. Their churches were “Forgnide” (Forgney) and “Brechmag” (Breaghy), in Longford; “Imbliuch Ech” (Emlagh), in Roscommon; and “Cell Dumi Gluinn” (Kilglinn), in Meath.
3 For Loarnus, Medb, Ernascus, cp. p. 25 b, supr. (“Locharnach,” “Iarnascus,” “Medbu”).
Benignus) certainly is not the Benignus who afterwards succeeded to the See of Armagh, but may possibly be the "Benignus frater Cethiaci" of p. 24 b. He can hardly be the person mentioned below as the Saint's disciple placed by him at Drumlease, unless it be assumed that Drumlease is the Church here claimed as an offering made to Patrick.

The third (ib., l. 11) begins with Patrick's visit to Calry ("Calrigi") in Sligo, where he baptized "MacCairthin" and "Caichan," who thereupon bestowed on him a grant of lands, specified in minute detail. The writer, in defining the boundaries, desists from the attempt to render his materials into Latin, and is for the most part content for the rest of the records of this group (II.)—to the end of this and the next page (33, 34)—and likewise for those that follow (pp. 35, 36 a) of group (III.), to reproduce them in the vernacular Irish, in which, as we may infer, they were written by the scribes of the "Heirs of Patrick." Even in the first of the records (p. 33) of group (II.)—that which begins with "Colmanus"—a few words of Irish appear.

The fourth (entirely in Irish), written across the full width of the page at foot, is connected with the third, relating to the same district and family. It treats of Drumlease (in Leitrim, on the Sligo border), in which Patrick placed a disciple named Benignus, to whom succeeded a daughter of the race of Caichan (above mentioned), Lassar, who had received the veil from the Saint. To this Church an endowment was added by a benefactor named "Feth Fio," to be held (apparently) by one of his own descendants in preference, but only if approved as good, devout, and upright. If none such were to be found, it was to pass to someone of the Drumlease community under like conditions. Failing these, the reversion of it was to fall to the community ("muinir") of Patrick.

In the fifth (p. 34 a) Latin is resumed, with some Irish words retained as in the first of the group. Of the four donors of land named in it, the first two are the Saint's brother's sons. The gifts appear to be on a smaller scale than those previously recounted, but they were "offered to Patrick"; the district in which they are situate is unspecified, but the mention of "MacRimae" seems to connect it with Muirisca of Sligo (p. 29 a, l. 7). We read only that in it he built a Church. The record closes unexpectedly with the large statement that "Coirpre offered with them his kingdom to Patrick"; but who this Coirpre was or where his kingdom lay, we are not informed. He may possibly have been the Coirpre, son of Amhalghaidh, mentioned in V. T., ii., p. 126, whose lands may have lain east of the Moy.

A longer record (the sixth and last of this group), on the same column, closes the tale of Connaught benefactions. It is an account, entirely in Irish, of lands given in perpetuity to Patrick by three nuns. One of these, "Cummen," appears to have added a further gift of the half-value recoverable by her, as joint-owner

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1 The concluding words "reliquit post se in suo loco" do not mean "in his (Patrick's) place," but "in his own (Binean's) place," the place of his own foundation.

2 For translations of these Irish passages, see Appendix C.
INTRODUCTION.

(by purchase) with one "Brethan," of "Ochter Achid" (Oughteragh, in Leitrim), "with the appertaining wood, plain, and meadow." The particulars of this value are stated with curious minuteness, in silver and gold by weight, partly in the shape of "a can, a necklace, and a circlet," the amount being made up in swine and sheep, and a vestment, all likewise priced in silver. It is added that in her half of the purchase-money was included the price (a "cumal" of silver) of a brown horse, which she had acquired in barter for a mantle of her own handiwork from "Eladach Mac Maile-Odrae." Hence we are enabled approximately to date this record, for the death of this man is assigned to A.D. 737-8, in Ann. Ult., p. 196. The presumption is, that the whole group (II.) of Connaught records, of which this is the last, was committed to writing not later than the first half of the eighth century,—probably earlier than the date above indicated for the record (I.).

The second column of p. 34 is left blank, indicating presumably that the records yielded no farther matter to be added to the group relating to Connaught.

(III.) On the next page (35) the scribe enters on a new series of collections. Resuming his Latin, but soon relapsing into Irish (to the end of p. 36 a), he relates traditions pertaining to Leinster, which form a group (III.) of records distinct from the preceding, yet apparently drawn from the same archives, though ultimately traceable to a different authority.

Of these Leinster records, the first (a) tells (p. 35 a) of Iserninus (otherwise styled "Bishop Fith")—once (as Muirchu relates, p. 3 b) Patrick's fellow-disciple under Germanus of Auxerre)—how, after refusing to go and preach in Ireland, he was driven by a contrary wind, an involuntary missionary, to the southern coast of the island. His work had made some progress (in Leinster as it appears) until checked by a chief named "Endae Cennsalach," who banished him and his converts. Afterwards Patrick arrived (no doubt on the mission to Leinster related in the closing sentences of Tirechan's narrative, p. 30 a), and after converting the sons of Dunlaing, as there recorded, converted also Enda's son "Crimthann," at "Rathbilech" (Rathvilly, in Carlow), and obtained from him permission for Iserninus and his converts to return from their exile. According to Tirechan (p. 30 b), Iserninus was at this time ordained by Patrick [presumably to the Episcopate], and probably then assumed the name of Fith, which is here used interchangeably with his Latin name. The rest of the narrative relates how Crimhthann endowed the Church with a grant of land, and how Iserninus did homage to Patrick and was confirmed by him in the possession of his parent Church ("andoit"), which he, with his converts, thereafter occupied.

The second (b) likewise connects itself (pp. 35 b, 36 a) with the narrative of Muirchu i., and with Patrick's journey from Tara southward, related at the end of Tirechan ii. "Fee" is named incidentally by Muirchu (p. 8 b) as disciple of

1 He had received orders (as deacon or priest) along with Patrick, according to Muirchu (ut supr., 1. 12), from Amatorex.
the Dubhthach maccu Lugni, who alone rose in reverence before Patrick in the
King's palace at Tara; and Tirechan (p. 30 b) briefly mentions him as having
been ordained by the Saint in Leinster as Bishop of Sletty. Here, both these
persons reappear; and the details of the ordination are supplied. In Leinster
Patrick meets Dubhthach again, and requests his aid in finding a man fit to be
made a Bishop, "free, well-born, without defect, without blemish, neither over-
rich, nor over-poor, husband of one wife, and father of one child." Dubhthach
suggests Fiac, who, however, had gone from him into Connaught. He
opportune arrives while they are consulting; and Patrick at once confers on
him the tonsure, baptism, and the grade of Bishop, so that he was "the Bishop
first consecrated in Leinster."1

Next follows (c) the designation (p. 36 a) of the site for Fiac's abode and
Church, namely Sletty, which is given by Crimhthann to Patrick, and received
from him by Fiac (cp. V. T., iii., pp. 190, 192). To this is appended a short
note (for which cp. V. T., iii., p. 242) concerning a chariot sent by Patrick to
Fiac, through the intervention of "Secundinus" (Secundinus),2 "because he knew
of his infirmity."

Last of all (d), and filling the rest of the same column, comes (d) a short but
important memorandum, to which the preceding ones lead up, relating to a much
later period. It records how Aedh, successor after two centuries' interval of
Fiac in Sletty—the same whom Muirchu addresses as his preceptor and patron
—visited Armagh, and after interchange of gifts with Seghene, then Primate
(A.D. 661-688), offered his "kindred and his Church to Patrick till doomsday";
and adds that Conchadh (presumably Aedh's immediate successor) made a like
visit to the successor of Seghene, Fland Febla (A.D. 688-714), and, as it appears,
was confirmed by him in the possession of his See.

These entries accordingly, which occupy pp. 35, 36 a, serve as a supplement
to the meagre notes of Patrick's relations with the Church in Leinster which
Tirechan throws in at the end of his work. They represent it as founded by
Patrick's fellow-disciple Iserninus; endowed and established at Sletty as its
centre by Crimhthann, Patrick's convert; and finally, after the lapse of two
hundred years, in the latter half of the seventh century, formally subjected by the
Bishop of Sletty to the See of Patrick. The importance of these entries is
obvious, in view of the fact that Sletty was no ordinary Church, but was, under
Fiac and his successors, the metropolis of Leinster.3

1 This story is to be found also in V. T., iii., pp. 188, 190, and in the Preface to Fiac's Hymn
(L. H., i., p. 96; ii., p. 31). It is to be noted that the tonsure comes first; that the consecration seems
to have been for saltum (though this is not made certain); and, finally, that this incident must have
occurred before that of the preceding paragraph, in view of the fact that, according to Tirechan (sit sufr.),
Iserninus was consecrated by Patrick. But perhaps we are to understand record (b) to mean that (as the
writer of that Preface has it) Fiac was first to be made Bishop of Leinster.

2 It is remarkable that neither Muirchu nor (except in the list of p. 18) Tirechan speaks of this person;
though in the second "petition" (Muirchu 11., p. 15 a; see farther p. 11, sufr.) he is tacitly referred to in the
mention of his Hymn (see also the third of the "Four Honours," p. 31 a, and p. 11, sufr.). But, as we
shall presently see, his name is associated with Patrick's in the Liber Angeli (p. 42 b).

3 See Pref. ad Hymn. Fiechi, L. H., t. 1., p. 96, l. 28.
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It is more than probable that these notices (group III.) of the early history of the Church in Leinster embody the substance of information obtained from Aedh of Sletty when he visited Armagh,—and entered in the Armagh records, as introductory to this memorandum of his visit and the submission made by him. This hypothesis explains their insertion here, following on the documents derived from the archives of the Primates, yet not absolutely continuous with them, but separated by the intervention of a blank column (p. 34 a), and the transition marked by the large initial P which introduces them (p. 35 a).

The relation between Sletty and Armagh, established by this visit in the latter days of the seventh century, was, no doubt, maintained; and thus we have the explanation of the fact that, more than a century later, Muirchu’s Life was known at Armagh, and admitted to its place in the “Book of Armagh.”

It has been pointed out in Chapter II. (pp. xxv, xxvi) that Muirchu’s work yields evidence of the writer’s accurate knowledge of the Patrician sites in Armagh, and in N.E. Ireland generally. It is possible that Muirchu may have acquired this knowledge, not personally by visiting these parts, but at second hand from Aedh, who, after his visit to Armagh, may have gone as a pilgrim to Saul and Slemish (see above, p. xxxiii).—But, again, it is possible that Muirchu may have accompanied his master to Armagh, and in his farther journey (if he made it); as we know he was his companion when both attended the Synod of Adamnan a few years later.—It is to be noted that Muirchu’s knowledge of Armagh and Down is no less conspicuous in his Book II. than in his Book I., though Book II. does not claim to be written under Aedh’s authority, as Book I. does.

On the next column (p. 36 b), the scribe writes (in such Latin as he can command) his apology for having neglected to translate into that tongue the foregoing “paucaper Scotticam imperfecte scripta”; affirming that he has forborne so to do, not for lack of skill in “Romana lingua,” but because the documents before him were but imperfectly intelligible, and moreover abounded in “Scotaica nominia,” hardly capable of being expressed in Latin form. He concludes by asking the reader’s prayers,¹ in four halting lines, meant for heroic hexameters.

The rest of this column and the whole of the next page (37) have been filled by him with a body of brief notes, which for convenience we shall designate his notulae,² written in a minute cursive script (the same as that which appears in the word “dairenne,” interlined in p. 30 b, after l. 20: (see on it p. lxvi, supr.).³ They have been described by Dr. Whitley Stokes (V. T., Introd., p. xcii) as “representing in the main that portion of the Tripartite Life which is not embraced in Muirchu’s Memoir and Tirechan’s Notes.” And this is on the whole a just account of the greater part of them, with these qualifications—(1) that the notulae of ff. 18 v b and 19 v (pp. 36, 37) do not represent nearly all of the contents of the Tripartite Life which lie outside of Muirchu and Tirechan; (2) that they include some references to matters which it has in common with Tirechan; and (3) that a great part of them cannot be traced to either of these authors. They are so severely abridged that sentences are denoted by a few words, or sometimes but one; and words often by initial letters only.

¹ Pulsare in these lines = orare. Cp. St. Matt. vii. 7 (Lat. Vulg.).
² See for these notulae, and their correspondence with V. T. and with Tirechan, the fuller details given in Appendix D.
³ The first line begins with “ailbe isenchui”; of which the first eleven letters (ailbe isen) are written in the ordinary bookhand of the body of the MS.; the rest of the line, and of what follows it, in this altered and very minute character, except in a few places where the ordinary script casually appears.
THE SUPPLEMENTARY DOCUMENTS.

It is necessary here to examine these *notulae* in their relations with (A) the *V. T.*, and (B) the documents of our *MS.*

Of the three *Homilies* (written in Irish), which are the "Parts" of the *Vita Tripartita*, the *First* in the main follows Muirchu's Book 1.,2 with many amplifications and additions—of which one3 is drawn from his Book ii., and a few from Tirechan (8 v° b, l. 22). The *Second* proceeds (but largely expanding and interpolating) on the lines of Tirechan. It follows his narrative closely from the crossing of the Shannon (Hom. ii., p. 92) to the fast on Croagh Patrick (ib., p. 112); in the previous and subsequent stages the correspondence is but loose and occasional, especially towards the close (pp. 124 et sqq.), where matter from other sources (including the opening capitul of Muirchu's Book ii.) predominates. To all this compilation it prefixes (pp. 66 et seq.) the story of Trim, as told in the first of the Armagh records which our *MS.* (f. 16 r° a) subjoins as *Additamenta* after Tirechan.—The *Third* is still more heterogeneous, and diverges farther from our documents; yet has many coincidences with them. It includes (pp. 186-196; see also 240, 242) facts related in the last sentences of Tirechen ii., together with others belonging to the Sletty tradition preserved in the latter part of these *Additamenta* (f. 18 r° and v° a). It also incorporates (*passim*) some of the legends with which Muirchu closes his first Book; and from his second it borrows the Down traditions of his death and burial, with which it closes (pp. 242 et sqq.). For further statement of the relations between *V. T.* and Muirchu's work, see above, Chb. ii., iii. (pp. xxxvi, xxxix, xl).

(A) Comparing, then, the *notulae* of fl. 18 v° b and 19 r° with these *Homilies*, we find:—(a) that they have no relation to *Hom.* i.;—(b) that with *Hom.* ii. they correspond in numerous points (though not in order) throughout 18 v° b, and the first seven lines of 19 r° a:—(c) that thence to the end the coincidences are with *Hom.* iii., hardly less frequent, but even more irregular in arrangement.

(B) Proceeding farther to compare these *notulae* with the documents of our *MS.*, we find that—

(i) The *notulae* nowhere relate to anything:—(a) in Muirchu¹; or (b) in Tirechen i.; or (c) in Tirechen ii., where it stands apart from *V. T.*;—or (d) in Groups I. and II. of the Armagh *Additamenta*.

But that—

(ii) They touch on parts of (a) Tirechen ii., and of (b) the *Additamenta* of Group III. which coincide with parts of *V. T.*, II. and III.

(iii) And, more particularly, that these contacts are as follows:—

(a) Of the first groups of *notulae* of fl. 18 v° b (fl. 18, 19), with Tirechen ii. (f. 14 v° a) [= *V. T.*, II., p. 94]—relating to Tirecher (see p. lxii, *supr.*).

(b) Of the earlier part of the second group of f. 18 v° b (ll. 20-24), with Tirechen ii. (f. 15 r°) [= *V. T.*, ii., pp. 144-150]; relating to Sligo, Leitrim, and Donegal.

(c) Of the greater part of the fourth group of f. 19 r° a (ll. 12-15), with the second and third of the Armagh *Additamenta* (f. v° b, v° a) [= *V. T.*, III., pp. 190, 192];—relating to Sletty.

(d) Of a single half-line (20) of the next group (ib.), with Tirechen ii. (f. 15 v° b) [= *V. T.*, III., p. 186];—relating to Kildare.

The probable inference from the above examination is, that the compiler of these *notulae*, in putting them together, not only made no use of Muirchu, or of Tirechen i., but that where he handles the matter of Tirechen ii., he is not borrowing from it, but from material common to it with the traditions which were, by later hands, worked into *Hom.* ii., III., of *V. T.*

1 To avoid confusion, the references to our *MS.* in what follows are made according to the ff. of the *MS.*, not to the pp. of this edition.
2 The correspondence extends even to the displacing (noted above, Chap. ii., pp. xx, xxvii) of the chapter (to) of Muirchu i., which introduces the King and his wizards in consultation before the arrival of Patrick (Hom. i., p. 32).
3 Viz., the Tassach paragraph (Hom. i., p. 62; which also appears in Hom. iii., p. 259).
4 The first of these is cited in Latin (Hom. ii., p. 124), almost verbatim, from Muirchu ii. (c. 1.; f. 7 v° a).
5 Unless in case of the name "Mac Cuill" (as noted above).
The manner in which these notulae are arranged needs attention. They are disposed in groups, rather in topographical than in chronological order, distinguished apparently as derived from different sources. Of these groups there are three in 18° a, divided by spaces.—The first of them is of two lines only, and relates to Tirerrill. The second, of twelve lines, passing over Mayo, indicates a route through Sligo, Leitrim, and Donegal, into Tyrone, and thence to northern Antrim (Dal Riata). The remaining three lines form the third group, which follows him southward,¹ into Dal Araide.² The next group consists of the first seven lines of 19° a, and reverts to the work in Meath, but not of its earliest period. For so far the points of contact are with Hom. ii.—All the rest of the notulae, running irregularly parallel with Hom. iii., fall into groups of very unequal length, distinguished by marks (··) in the left-hand margin. They begin with two of one line each (ll. 8, 9), both of which belong to Ulster; then a third (10–15) to Sletty; a fourth (l. 16 to end of column) to Kildare (but with one or two notes inserted that relate to Ulster).—The second column is similarly distinguished into three groups, all relating to Munster—chiefly Limerick and Tipperary.

To the question—Why were these notulae inserted in our ms.?—the answer is not obvious. Why should the scribe (and it is certain that they are from the same hand as the preceding text), after transcribing so fully and elaborately the records whose evidence he desired to perpetuate, follow them up with these columns of mere jottings, abbreviated with such rigour that, but for the clue supplied by the parallel narratives of V. T., they would be now, as they must long have been to every student of the ms., an insoluble puzzle? One might regard them as a highly condensed summary of the heads of a history, or a homily, intended to continue and to supplement the preceding documents,—were it not that, as we have seen, they are in some parts parallel, not supplementary, to Tirechan, and in others repeat the contents of the Armagh Additamenta. Moreover, it is hardly credible that, after completing in such admirable calligraphy his transcript of the full narratives that occupy his earlier pages, the scribe should proceed to disfigure his handiwork by making his blank columns a receptacle for rough notes, whether of other documents which he forbore to copy in extenso, or of materials collected for a history, or lecture, or homily, of his own composition.

It seems more probable that he placed them here, not as memoranda for his own use, but as a transcript of notes which had come into his hands, and which he deemed worthy to be preserved, as drawn from a source which he regarded as authoritative,—presumably the same as that from which he derived the preceding records of the "Heirs of Patrick."—One may go farther and conjecture that, as the work of Muirchu was inspired by Aedh, and that of Tirechan by Ullán, so in compiling these latter Patrician collections, Ferdomnach may have been but editor and penman, while the materials were provided, and the arrangement supervised, by Torbach, who, as he tells us, "dictated"³ his work, who was himself "an eminent scribe," and who, as Heir of Patrick (ob. 708),¹ had at his disposal the archives of Armagh. It is known that Ferdomnach (ob. 846) outlived Torbach by nearly forty years; and if, as is likely, he completed the ms. after his master's death, he would feel bound to reproduce all the matter bequeathed by him (even though it was in parts imperfectly intelligible);—and with the rest these memoranda, representing, it may be, the heads of the local traditions, oral or written, of divers Churches which, in divers parts of Ireland, claimed Patrick as their founder.⁴ And these traditions would naturally be in great measure the same as those put together at a later period

¹ Possibly into Down, if the final "MacCuill" means the Mac Cuill of Muirchu I. (i. 5 v° b; cp. V. T., iii., p. 220.
² But the "laCenel Fiachrach" at the end reverts to Tirerrill.
³ See below, Chap. VIII.
⁴ Ann. Ult., s. a. 807 (p. 292).
⁵ Similarly, the notes at foot of cols. a and b, 19° r°, may be explained as transcripts of memoranda left by Torbach.
by the compilers of the Tripartite Life, but containing much that their work omits, and omitting much (especially of the marvellous) of what it contains. Thus this hypothesis accounts both for the place which these notes hold in the ms., and for their coincidences with and divergences from the matter of the V.T. If we accept it, we must also admit that this latter part of the Patrician Division of the ms., being written after Torbach's death, is of later date than (at least the earlier part of) the Biblical Division,—for the Gospel of St. Matthew, as we have seen (p. xv, supr.), was completed in 807, the year of Torbach's Primacy; and that it was not until after the ms. was completed that the arrangement of the ms., by which the Patrician documents stand first, was made,—whether by Ferdomnach or by a later hand. The twenty-four leaves which these documents occupy form three complete quires (see p. xiv, supr); and thus it was in the power of any owner to place them before, after, or between the other two Divisions, as he thought fit.

The value of these notulae, whatever may be their source or the purpose for which they were here inserted, abbreviated as they are, and in parts unexplained, is considerable. Their extensive agreement, sometimes even in minute detail, with the contents of V.T., Parts π. and μ., proves that those Homilies, though their date is unknown and was probably later by centuries than that of our ms., are based upon materials which were in being and accessible—probably gathered from the records of many Churches, in many parts of Ireland—as early as the time of Ferdomnach,—as early (we may safely assume) as the latter, if not the former, half of the eighth century.

To col. a of f. 19 r, a group of six lines, and to col. β one of ten, of similarly abbreviated notes, are subjoined, none of which has any relation to Patrick or the Patrician Documents. The group of col. β is a short summary of a life of Pope Gregory I., similar to that which is attributed to Paul of Cassino. That of col. a is not so easily explicable: the notes seem to be liturgical;—possibly the heads of an office such as Dr. Lawlor has discovered and reconstructed in the Book of Mulling:2

After the pages (ff. 18 v and 19 r) which contain these notes, a blank page is left (f. 19 v). After this, in the next page (f. 20 r), the ms. reverts to Muirchu, and fills it with his misplaced Preface, and Table of the Capita of his Book i., already treated of above (pp. xvii, xviii). The Table overflows this page, and ends at the top of 20 v a, concluding with the important subscription in which the author reveals his name.

Immediately after this, without interspace to mark the change, but introduced by a large initial letter set in the margin, there follows a paragraph prefatory to a new document, widely differing in character from all that precedes, entitled "Liber Angeli."

As we have seen, Muirchu's Life is simply a narrative, written with no apparent bias and in no assignable interest. Tirechan's Memoirs have indeed, in

1 E.g. the stake ("cli") set at Ard Fothaid (18 v 1. 24, = V.T., II., p. 148); the tooth lost at Ath Fiaca (19 r 3. 8, = V.T., III., p. 198); and the excuses of the sons of Munnech (18 r 1. 10-12, = V.T., III., p. 212). See farther in Appendix D, infr.
2 See Chap. vii. of his work, "The Book of Mulling" (1857).
INTRODUCTION.

Book II., an avowed purpose—the affirmation of the rights of the See of Patrick; but he carries it out by compiling a matter-of-fact record of the Saint's foundations and ordinations. So, too, the Additamenta of ff. 16-18 were no doubt put together with like purpose; but they have been apparently selected from documents which were originally drawn up as mere memoranda of benefactions given or homage rendered to that See. But the Liber Angeli is evidently a document deliberately framed with intent to establish the prerogatives and possessions of Armagh, and its Primatial jurisdiction and supremacy, on the basis of an alleged divine ordinance.1—The date assigned to it by Zimmer (p. 83), "probably about 730," is much too early. In its present form it can hardly be placed before the last quarter of the eighth century.

The document divides itself (at a point after 1. 2 of p. 41 b, marked by an interspace) into two nearly equal portions, of which the first is a narrative and a colloquy—preliminary to the second, which is a series of rules defining the rights of Armagh.

The first Part (pp. 40 a–41 b, l. 2) relates a colloquy between St. Patrick and an angel sent to visit him2 and to convey to him the reward of his labours in the shape of two boons. These are (a) a vast extension of the limits of the See of Armagh (p. 40 a, ll. 15–19) to certain specified points (p. 40 b, ll. 3–15); and (b) a grant to him and to Armagh of "all the nations of the Scots [Irish] as his Parochia." In rendering thanks for this divine donation, the Saint declares it as his right and his purpose, out of the abundance thus bestowed to provide for "the Religious of the Churches and Monasteries which should thus in future be affiliated to his See (ib., l. 24 to end). And in return he asserts for his "heir" in that See the right to obtain hospitality for a night and day for himself and his retinue (up to the number of fifty persons), in whatsoever Church or cenobitical Monastery he may visit in Ireland (p. 41 a, ll. 13–25). This Part then closes with a paragraph (apparently in the words not of the Saint, but of the narrator of the colloquy) declaring how "the Religious" had from the first resorted to Armagh; and how it was ordered that certain classes of these "Virgins, Penitents,3 and Married Servants of the Church," should worship in "the Church of the Northern quarter"; but the rest, with the Bishop, Presbyters, and Anchorites, in "the Southern Basilica"4 (ib., l. 26—to end, and b, ll. 1, 2).

The second Part (pp. 41 b, l. 3–42 b, l. 24), to which the first serves as introduction, is a formal and detailed code of Decrees, establishing the dignity, rights, and jurisdiction of Armagh and its Primate. As the grounds of its Primacy, the preamble alleges (p. 41 b, ll. 5–11):—(a) The "privilege" bestowed on it "by

1 Accordingly, it seems to have been submitted in 1004 to Mael Suthain, the confessor of Brian Boromine (as the note entered by him at foot of p. 32 b shows) to satisfy the King about the prerogative of Armagh. See, for this note, p. lxviii, infr., and Chap. viii.
2 This angelic visit is related also, but briefly, in P. T., III., p. 232. Does P. T. derive it from Liber Angeli, or do both record an Armagh tradition?
3 After "fioenitentes" (l. 30), et is to be supplied.
4 For these Churches, see Reeves (Ancient Churches of Armagh, pp. 12-16).
God and His Angel, and St. Patrick its founder" (as related in the first Part): (d) Its possession of certain relics treasured in the "Southern Church"—those of "SS. Peter and Paul, Stephen and Laurence, and others"; and above all, a linen cloth containing "the most holy Blood of the Redeemer" Himself. For these reasons it is decreed that—(i) No Church, prelate, or abbot of the Scots shall assert such authority as to contravene the authority of the "Heir of Patrick"; (ii) Every Church "in the whole island of the Scots" is by God's donation "in the special society of Patrick and the Heir of his See of Armagh"; (iii) Every monk shall be free to "return to Patrick," by transferring himself from his own Church to the special Church of the Saint, without incurring rebuke or excommunication.—For so far these enactments define the prerogative of the See: the rest declare the personal privileges of the Primate, as follows. (iv) The right of the Primate to hospitable entertainment is reasserted and enlarged, and enforced by a penalty in case of refusal; (v) A penalty shall be imposed for dishonour done to any of the sacred "insignia"; in double measure in case of such as specially pertain to the Saint; (vi) In all cases of irreverence or injury done to his "familia or paruchia," the Primate shall be sole judge; (vii) Any case whatsoever which "the Judges of the tribes of the Scots" find too difficult for them, may be referred to him; but if he with his council of sages fail to solve it, then (viii) It shall be sent for final decision "to the Apostolic See, the Chair of the Apostle Peter, which has the authority of the city of Rome."—These Decrees, or perhaps the last four, or possibly only the final one, claim to have been enacted by "Auxilius, Patrick, and Iserninus"; so that Leinster is represented as concurring in the assertion of the rights of Armagh. 2

For a great part of these Decrees no parallel is elsewhere to be found in our ms.; but the Liber Angeli, in both its Parts, presents many points of contact with the earlier documents. Thus, the special love of Patrick for Armagh (p. 40 b, l. 10) we have already met with in Muirchu n. (p. 15 a, l. 22); and the donation of all the nations of the Scots to him and his See as his paruchia (p. 41 b, l. 15), in Tirechan n. (p. 21 b, ll. 28, sqq.). So, too, for the "aquilonalis plaga" of Armagh and its "aeclessia" (p. 41 a, l. 33), we can refer to Muirchu n. (p. 13 b, ll. 7, 14). These instances occur in the first or introductory Part. In the preamble to the second Part the possession of the relics (p. 41 b, ll. 13, 21) of the Saints points back to the passage (p. 17 a) which has been shown above to be a detached fragment of Tirechan n.; while the prerogatives affirmed in the first of the Decrees that follow are expressed in terms which, though obscure, evidently follow the phraseology of the protest on behalf of the "Paruchia" in Tirechan n. (p. 21 b, l. 41 et sqq.). Finally, it is from Muirchu n. (p. 15 b, l. 4) that the fourth Decree derives the promise that to Patrick shall be committed the judgment of the men of Ireland at the Last Day.

It is noteworthy also that the use (see above, p. lxviii, note 1) of "Altum Machae" for Ardd Machae, which first occurs in the Primatial records (pp. 32 a, 33 a), is in the Liber Angeli used throughout the introductory first Part (pp. 40 a, 1. 12; 41 b, ll. 11; 41 a, 1. 26); "Ardd Machae" only in the

1 Seven "annellae" [probably not female slaves, but cumala—a money equivalent].
2 None of them has any affinity with the so-called Canons of the "Synod of Patrick, Auxilius, and Iserninus," for which see Bruns, Canon. t. II., p. 301; or Migne, P. L., t. LIII., p. 823.
3 Cf. "non lignum licet contra eum mitti: non licet contra illam mittere consortem ... a se recte supra iuratur ... omnes aeclessias" (Lib. Ang.). For "lignum," see Graves (Proc. R.I.A., Ser. 3, vol. III., pp. 20 et sqq.).
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Saint's speech (p. 41 a, l. 18 [p. 40 b, l. 19, is not an exception]); but "Ardd Machae" in the second Part (Decrees, p. 41 b, l. 3; v a, l. 1; b, l. 5). But in the subjoined liturgical note (p. 42 b, l. 26) "Altum Machae" reappears.

The transition from the Colloquy to the Decrees is so marked as to raise the suspicion that the two Parts of the Liber Angeli do not come from one hand; that the latter Part in substance, if not exactly in its present form, existed first; and that the former Part was subsequently prefixed, to introduce the statement of the claims of the See of Patrick, and (as before said) to strengthen them by providing for them the basis of a Divine ordinance. This suspicion is confirmed by the change above pointed out in the name applied to the city—"Ardd Machae"—in that which stands now as Second Part, but was (on this hypothesis) of earlier origin; "Altum Machae," the later Latinized form, belonging to the later period at which the first Part was written as preface to the other, and probably the final liturgical note was appended. Moreover, the Angel referred to in the preamble to the Decrees is the Angel of Muirchu n. (p. 15 a}, and of Tirechan n. (p. 21 b}—not the Angel of the Colloquy.

In both parts, however, of this document, the Decrees and the Colloquy alike, the diction betrays that they are of later date than any of the Latin documents which stand before it. The title of "Cathedra Apostolica" given to Armagh (p. 40 a, 8); the ecclesiastical terms, "dioecesis," "monasterium," "religiosi," "conventus," "anchoritas," "abbas," and the titles "Praesul" given to Patrick and other bishops, and even "Pontifex" (to him eminently), as well as "Archipresbyter," are evidence of this. To these instances may be added the use of "Altum Machae" for Ardmachae. For though that form occurs in a previous, and no doubt earlier, record (p. 32 a)—one of those derived from the Armagh archives—it is there to be ascribed to Ferdomnach, who presumably translated that record from an Irish original into the Latin, in which he has given it to us.1

The language of the Liber Angeli is so plainly reproduced in the memorandum (16 vb) made in 1004 by Maelsuthain on behalf of Brian the Ard-Righ, as to justify the inference that this was the document (or at least one of the documents) produced on that occasion to convince the King of the Primatial rights of Armagh. From it comes the epithet "Apostolica" applied as above to the city; the addition "quae Scoticos nominatur Ardd Machae" almost repeats the words of the Angel (p. 40 b, l. 18). So too the "fructus laboris sui" echoes those of an earlier part of the Colloquy (p. 40 a, l. 14; 41 a, l. 34; 41 a, l. 5 et sqq.; 42 b, l. 9 et sqq. But the opening phrase of the memorandum ("S. Patricius tens ad caelum") seems to have been suggested by those of the colophon that follows the Confessio (p. 48), "Translatus est Patricius ad caelos."

To the Liber Angeli two notes are appended (p. 42 b), each after a small inter-space.—The first is a ritual direction for a Lord’s Day Office to be used in visiting the Church known as Fertae Maris (see Muirchu, 6 vb, l. 11). It connects itself therefore with the closing paragraph of the first part of the "Liber," which describes the Lord’s Day resort of the "Three Orders" and the other "Religiosi" to their respective Churches in the city.—The second (which overflows from p. 42 b to 43 a) records the friendship of St. Patrick for St. Brigid, and his acknowledgment of the independence ("monarchia") of her "parochia" within her "provincia"—i.e. Kildare, or at most, North Leinster—while he reserves to himself the Churches situated in "the East or the West" of her jurisdiction, omitting all mention of the South. Thus this note has its place here, in relation to the general assertion of the supremacy of Armagh put forward in the Liber, and defined in the Decrees of its second Part, as limiting that claim in favour of the rights of St. Brigid and her jurisdiction.

1 So "Ardepscop," Preface to Fiac’s Hymn (L. H., 1., p. 96).
2 The date to which Zimmer (p. 83) assigns it seems to be too early by at least a generation.
CHAPTER VII.

CONTENTS OF THE MS.—continued.

PART VI. THE CONFESSION OF ST. PATRICK.

Immediately after the Liber Angeli with its appendages (probably the latest of the Patrician Documents), there follows (p. 43 a, l. 8)—marked off by but a narrow interspace, and with no conspicuous or elaborate initial letter—that which is beyond comparison the first of them in authority and value, as well as in date, the famous Confessio of St. Patrick, his autobiographical defence of his labours in Ireland, which occupies the rest (pp. 41—48) of the Patrician division of our MS. The heading prefixed to it, "Incipit Libri S. Patricii," seems to imply that our scribe intended to add to it the Epistola, the only other Latin writing generally accepted as from Patrick; but if so, he has not carried out his intention. Nor has he given us the Confessio in full. This copy of the document, though the oldest extant, is by no means the only one: several others are forthcoming, all of much later date, of which most are unmutilated.¹ On comparing it with these three, we find that it lacks several portions of matter which they agree in exhibiting,—some of them large, most of them full of interest,—all of which, in style and substance, bear the unmistakable character of genuineness, and are to be assigned to the same author as the rest of the work.² It is impossible to maintain that these portions, or any of them, are interpolations from which our MS. is free. They are beyond doubt authentic parts of the Confessio; and the only question to be solved is, How came our MS. to omit them?³

Some uphold the view that these portions were missing from the exemplar followed by our scribe, which he seems to have believed to be the Saint's original autograph,—"the volume" (he says in his colophon, p. 48) "which Patrick wrote with his own hand." Yet he has unconsciously left evidence that it was but a transcript, and a faulty one, though probably of early date. For in his margin he has repeatedly (ten times in all) noted his uncertainty as to the text before him by placing (as elsewhere in the MS.) the letter z, adding in two instances (pp. 44 a, 45 a) the remark "incertus liber." These notes have been alleged as tokens that his archetype was in parts mutilated or

¹ See for these, Dr. White's edition, Libri S. Patricii (to which the sectional numbers in this Chapter refer), pp. 203-205. The two mutilated copies, so far as their text extends, show no such omissions as our MS.

² These passages are printed in full in Appendix E.

³ One of these, as noted above, p. xliii, note 4, is actually referred to by Tirechan.
decayed. But on examining the places where they occur, we find that in most cases they show—not that he was unable to read what was before him, but—that he failed to understand what he read. His difficulty lay sometimes in an unfamiliar word (e.g. "exagallias," in p. 45 a, l. 19), but sometimes it must be understood as due to an error in his exemplar. Thus $z$ is set over against "serorem" (for sero rememorarem), p. 43 b, l. 1; "exalitie" (for ex salitiae), p. 44 a, l. 25; "deeritis" (for desertus [disertus]), p. 44 b, l. 6. None of these mistakes is shared by the later MSS., which therefore must have been ultimately derived from an exemplar different from that which our MS. represents. In but two instances is an omission noted by the $z$—(1) that of p. 46 a, l. 34, where, in the curtailment of a citation from Scripture, the opening words ("Et Herum post annos") of the sentence which follows it have been suffered to drop out, leaving the text unintelligible;—and (2) that of the last column (p. 48 a, l. 24), where the preposition secundum stands unaccountably alone, without its necessary complement—the "Dei placitum," which the other MSS. subjoin. In no case does a $z$ mark the place of occurrence of one of the larger omissions which are peculiar to our MS. We infer that these omissions—none of them incon siderable, and their total exceeding one-third of the whole text—were intentionally made by our scribe, or the scribe of his exemplar, with the purpose of abridgment.

Dr. White has endeavoured to account for them (L. S. P., p. 206) by supposing that our scribe's exemplar consisted of small folios, each page containing matter equivalent to five or six lines (of his edition), of which several were lost, here and there; thus leaving lacunae in the text, which, in length, would be represented by multiples of 5 or 6.—and that this exemplar, thus imperfect, was "copied into the official Armagh repertory," not as a complete text, but because it was all that remained of St. Patrick's reputed autograph. The figures which denote the lengths of the several lacunae agree fairly well with this ingenious hypothesis; but it is open to the objection that loss of several leaves would inevitably betray itself by breaks, not merely in the chain of thought or narrative, but in the structure of sentences, such as that above noted in p. 46 a,—which the scribe would mark, as he has done in that place, with his $z$.

However, in accepting the view that he has omitted in order to abridge, we cannot commend the judgment shown in his omissions. His dealing with the text might be excused if by it he proposed to present only so much of it as seemed to him of biographical value, or edifying,—and possibly to suppress passages which might tend to decrease of reverence for the Saint by showing him in his weaknesses. But, in fact, he has retained not a little that is of secondary importance, and excluded some facts of interest and many characteristic utterances.

Even as thus curtailed, however—but much more when exhibited in its fulness—the Confessio is a precious memorial of the man, his work, and his times. To vindicate its genuineness is needless: it attests itself, and no competent critic now doubts that it is what it professes to be. Indeed there is no excuse for the attempts that have been made in the not very remote past to brand it as spurious, nor even for the contempt with which some treat it, as an illiterate and inane
production. Its many defects of style and construction, its rambling diffuse-
ness, its rude and often barbarous Latinity, are just what one might expect from
one who had passed his youth under the circumstances it describes, and who
wrote in consciousness of his lack of education and skill in language,—not to
satisfy critical readers, but to assert his mission and its results. The Confessio is
a protest against censures on his conduct which he feels to be unjust and repels
with pain and indignation. The personal note that pervades it, though at the
expense of coherence, brings the man and his circumstances before us, with a
vividness that not even a skilled contemporary biographer—such as he who gave
the Church the Life of St. Martin—could attain. It is in self-vindication, and
not with historic purpose, that Patrick puts forward the facts of his life, his
calling, and his work,—not in ordered narration, but disjointed, and interrupted
by long professions of faith, of self-reproach, and of thanksgiving;—all the more
convincing, therefore, in their freshness, and their tacit appeal to his readers as
to those who knew him and can attest or verify what he claims to be and to have
done. Nothing could be less like a forgery or a fiction than this Confessio; it is
the genuine and spontaneous effusion of one who feels that he has been treated
with misrepresentation and contumely, and smarts under the wrong.

The character, therefore, of this document stamps value on the writer's
statements as true; while its irregularity of form makes it necessary to collect
and arrange them, in order to judge definitely how much of St. Patrick's history
comes to us on his own authority, and to check by them the narratives of Muirchu
and Tirechan, and of later writers.

He introduces himself as the son of one Calpurnius, a deacon, who was the son
of Potitus, a presbyter, who [apparently Calpurnius] belonged to a "vicus" named
"Bannauem Taberniae," and had a country dwelling ("villula") hard by. There
he was captured, and carried with thousands of other captives into Ireland. He
was then in his sixteenth year, and "was ignorant of the true God" (s. 1); but
in his captivity he was brought, by God's grace, to turn to repentance, and to
confession of the Faith (s. 2). It is clear that the conversion thus recorded was
not from heathenism—for, as we have seen, he was of Christian family—but from
a state of unmindfulness and forgetfulness of God. Thus, through a careless boyhood,
and a youth passed in bondage among aliens (apparently heathens), he grew up,
as was inevitable, in ignorance and illiteracy. In consciousness of his deficien-
cies, it is with reluctance and fear that he attempts to write a defence of himself,
knowing that in so doing he exposes his lack of education to the eyes of
unfriendly readers who questioned his mission,—men trained "in civil law and in
the Scriptures" (s. 9). In order to deprecate their contempt, he has prefaced
his Apologia by the autobiographic facts above recounted,—to explain that
his admitted want of culture implied neither meanness of birth nor culpable
self-neglect.

1 The margin of Ms. adds the name of "Odissus" as father of Potitus, leaving it doubtful to which the
title "presbyter" belongs.
2 For confirmarem of our Ms., converterem is to be read (see White's note in loc.).
But it is not enough thus to clear himself of blame for his lack of education: he feels bound to justify himself for having entered, thus uneducated, on the work of evangelization—by showing his call to that work, and the success that had attested his mission; how the same grace that drew him to God in his youth, sent and enabled him in his manhood to draw many to Him (ss. 12-15). And this he proceeds to set forth in the personal narrative into which he enters.

The inward change that had been wrought in him through the trying years of his captivity, led him (s. 16), while tending, amid much hardship, the flocks\(^1\) of the master whose bondsman he had become, to pray unceasingly, and thus to increase in faith, and in the fear and love of God. His spiritual fervour roused him before daybreak for his devotions; and in his sleep voices came to him with supernatural reassurances (s. 17). The first cheered him by promise of speedy restoration to his home; the second informed him that a ship was ready for his escape. On this prompting he fled, after six years of bondage, guided by God through a country and people that he knew not, for about "two hundred miles"; found the promised ship ready to sail, and asked leave to join it. The shipmaster at first refused, and the fugitive withdrew; repulsed, but praying as he went: the crew recalled him, and he went on board—not without misgivings, inasmuch as they were heathens, yet with the hope of winning some of them to the faith of Christ. In three days they reached land—whether Gaul or Britain he has not told us,\(^2\)—but a land so uninhabited that in twenty-eight days' wandering they met no man and no means of renewing their exhausted stores of food. At the reproachful appeal of the shipmaster, Patrick prayed to his God for relief. His prayer was effectual: forthwith a herd of swine fell in the way of the famishing men, of which they killed so many as to supply ample food for themselves "and their dogs."\(^3\) They found wild honey also; but of it the Saint, learning that it was regarded as an offering to their gods,\(^4\) refused to partake\(^5\) (ss. 18, 19). That night there followed the well-known incident of his agonizing dream, his cry (prompted, as he believed, by the Spirit) of "Heliás," and the sunrise\(^6\) that dispelled it (s. 20).

Though his shipmates, after their experience of the power of his prayer, treated him with honour, and offered thanks to his God, he regarded himself as

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\(^1\) "Pecora," not greces; probably of sheep—not swine (as in Muirchu II., c. 15). Cp. s. 10, where we have "grex forcorum."

\(^2\) But see next note.

\(^3\) Here Dr. Olden (Church of Ireland, pp. 16, 17; 1892) offers the very probable explanation that these dogs were Celtic wolf-hounds, and formed an important portion of the ship's cargo, such animals being highly valued, and exported abroad from the British islands. He refers to Arrian, Cynegeticus, cc. 1., 11.—Accepting this, we are led to infer that Gaul rather than Britain was the ship's destination.

\(^4\) "Immolaticum"; cp. 1 Cor. viii. 7 (O. L., idolis immolatum; Vg., idolothytum).

\(^5\) Here we first meet with the Saint's characteristic exclamation, Deo gratias; as afterwards, s. 23 et passim. Cp. Muirchu I., c. 24, for his "gratzacham."

\(^6\) The suggestion that there is here a play on the similar words Heliás, Helios, seems highly improbable. There is no reason to believe that Patrick knew any Greek beyond the "curie lesson" (p. 17 b).
their prisoner, and his involuntary sojourn with them as a renewed "captivity." 1 Accordingly the divine Voice again reached him, with the comforting promise that his detention should last for but "two months"; and so "on the sixtieth night the Lord delivered him" (s. 21).

The readings of the MSS. vary so as to introduce uncertainty here; but the writer's statement seems to be that, after sixty days spent with the ship's crew (whether reckoned from the time when he heard the Voice, or, as seems more probable, from the day of sailing, more than a month earlier, is not made clear), he made his escape. Three days they spent at sea; twenty-eight in the desert country; two they rested; then they pursued their journey, finding, by God's providence, food, fire, and shelter2 for ten [or fourteen] days more, until they reached [their destination]. —If with most MSS. we read "donee peruenimus homines" (for omnes of our text), we must understand the meaning to be "until we reached the abodes of men" (s. 22). But the "food, fire, and shelter" they had been finding for some days before seems to imply that they were traversing an inhabited country during these days. The explanation may be that, for those ten (or fourteen) days, they found human habitations so sparse that any chance of supplying their wants seemed a special boon of Providence,—in fact, their food was exhausted before the close of the last of these days (ib.), when their hardships were terminated by their reaching a fully-peopled region—perhaps a town. A few days after, the "sixty days" were over, and he was enabled to leave them.

Whither he went after his second escape, we are left to guess; the notes of time are vague, and no note of place is given.

After an interval (how long, or how spent, he has not told us) of "a few years," we find him (s. 23) in Britain with his parents. They were urgent with him to stay and leave them no more: but influences higher than the strongest promptings of nature were at work to send him forth. In a dream, there came to him the vision of a man from Ireland, by name Victorius, who gave him a letter, of which he read the opening words, "The voice of the men of Ireland." As he read, the Voice seemed to make itself inwardly heard, as uttered by those that dwelt "by the wood of Foclut which is by the western sea," crying, "We beseech thee, holy youth, come and moreover walk among us." 3 This cry so penetrated his heart that he could read no more, and thus he awoke. How he came to recognize that the Voice came from the region named, or whether he had any previous knowledge of it—a district on the north-west coast of farthest Connaught—we are not told. But we know that it is the sole place in Ireland which he mentions by name in his writings, and that his biographers (though varying as to particulars) all agree in representing this dream as having

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1 The opening sentence of s. 21 ("Et iterum post annos multis adhuc capturam dedi") has been taken by many, including Muirchu (see above, pp. xx, xxi) and as well Probus and the authors of the Vitae generally, to convey that, after this sojourn with the ship's crew, he was again taken captive, and, after the short term of sixty days, again escaped. But the true meaning is certainly as above given, that his detention by his shipmates, even if not unfriendly, was against his will, and therefore a "captivity." The singular phrase "capturam dedi" obviously refers back to s. 4, where it is used in recording the "captivity" into which he was carried from his home as a youth of sixteen: a second, and further, "captivity" befell him when he found himself compelled by these men to make one of them, and forcibly withheld from seeking his home.

2 Or "dry weather" ("siccitatem").

3 Or, "Come and walk among us as before."—The adverb ("adhuc") has the same force as in "adhuc capturam dedi" (s. 21). This rendering, however, would imply that Patrick had visited the Silua Focluti before the time of this vision, which can hardly be admitted, seeing that he appears to have spent his six years of bondage entirely in north-eastern Ulster (s. 17). See below, note 1, on p. xci.
given the first impulse to his zeal for his mission to Ireland. And we know, farther, that he regarded it as fulfilled in the success of the Gospel he preached in those remote districts: “Thank God,” is the exclamation of his latter years as he recalls the vision of his youth, “that, after very many years, He vouchsafed to them according to their cry” (ib.).

Nor was this the only supernatural intimation that he experienced. In the dreams of another night, he was conscious of a prayer uttered—but “whether within me or beside me, I know not: God knows”—in words of which, though the dreamer heard them, he understood only the last,—“He who gave His life for thee, He it is that speaks in thee” (s. 24).—And yet again, he “saw within himself One that prayed,” and “heard how He prayed over me, that is, over the inner man, mightily, and with groanings,” and how finally “He declared Himself to be the Spirit,” fulfilling His office of intercession (s. 25).

So far his self-vindication continues to bear narrative form: it consists in the record—as before of the outward adversities which caused his lack of culture, so here of the inward experiences which he believed to be his call to the work of an evangelist. But after this he becomes digressive and scarcely coherent in his Apologia. A conscious autobiographer would have proceeded to relate in order when, where, and how he obtained his training, his ordination and mission, and what cause led him to return as an evangelist to the land whither he had been carried as a slave and whence he had departed as a fugitive. But instead, he turns aside—naturally, as writing for those who knew those facts and needed no recital of them—to speak in indignant complaint of the hindrance and injustice which had thwarted his work. Opposition had been raised against him, apparently not at the time of his consecration as Bishop, but on some later occasion; and the form it took was a peculiarly painful one. A person unnamed, his “dearest friend,” to whom in early life, before his diaconate, he had, in a season of spiritual depression, confided a fact of his boyhood, the sin of an hour of weakness before he was fifteen years of age, basely disclosed this secret to certain “Seniores” (prelates no doubt), who appear to have taken upon them to inquire into his fitness for the mission which he had undertaken in Ireland. Yet this same unstable friend had previously, in Patrick’s absence, pleaded in his favour (in Britain, as is implied); and again, when they were together, had predicted his future elevation to the Episcopate. That after this he should turn against him, and publicly put him to shame, was a cruel shock. By what right these

1 For episcopus of MS., read Spiritus (see White’s note in loco).
2 Conclusive in favour of this view is his complaint that the hostility was directed “contra laboriosum episcopatum meum,” which implies that he had already done active service as a Bishop before his fitness was called in question.
3 It is not said that, as some have assumed, the secret was told sub sigillo confessionis.
4 “Ego non interfui, nec in Britanniis eram” (s. 32).
5 Unwarranted inferences have been drawn as to the nature of the sin alleged. The terms in which he refers to it would apply to an act of falsehood, or dishonesty, or violence, as well as to one of impurity such as some (e.g., Zimmer, p. 43) have assumed to be indicated. We are only assured that it was a single transgression, done in a heedless moment, before his religious conversion had enlightened his conscience and strengthened his moral nature (s. 27).
Seniores claimed to be his judges, we are not informed; as to that he raises no question. On the charge so advanced, though it dated thirty years back (whether reckoned to the time of the sin, or to that of the confession, is not clear), they appear to have passed judgment against him in his absence (ss. 26, 27). His first impulse was to submit to their sentence, and give way to despair (s. 26). Disallowed ("reprobatus") by them, he was on the point of abandoning his charge, and (as he believed) imperilling his salvation, when—that very night—comfort was sent to him once more in a vision (s. 29). He saw his own face, with a writing set against it, in which his episcopal style was withheld from him,—declaring, as it seemed, the judgment of the Seniores. But then he heard a divine Utterance, disannulling the sentence that professed to depose him from his office. "We have seen the face with displeasure" (the Voice said); "[we who have been] designated by name stript [of the title of Bishop]." The singular graciousness of these words of divine sympathy ("He said not, 'Thou hast seen,' but 'We have seen,' as though He joined me with Himself," writes the Saint, ib.) raised him from dejection, and sent him back to his mission, reassured of his call to it, and conscious of renewed strength for its fulfilment (s. 30). That reassurance (he affirms) he has justified, and that mission he has carried out, by bearing "to many tribes" the gift of the new birth, by ordaining clergy everywhere for "the people who had newly attained belief" (s. 38), and by preaching the Gospel to the utmost bound ("usque ubi nemo ultra est," ss. 34, 51).

He forbears to relate at length what things he has done and suffered in the fulfilment of his great charge. Incidentally he speaks of farther captivity,—of indignities, imprisonment, spoiling of goods, perils which on twelve occasions threatened his life (ss. 35, 37). All these he willingly endured, as he had willingly sacrificed country and parents, and the privileges of his gentle birth,—his whole self, his very life unto the death ("me et ingenuitatem meam . . . etiam animam meam . . . usque ad mortem," ss. 36, 37),—for the welfare of others, and for His Name whom he serves. Yet he admits there are within him natural longings to revisit his parents and his country (here incidentally implying that it was Britain), and to proceed to Gaul, which land must have been familiar to him, for he speaks of greeting his brethren and seeing the faces of the Saints there (s. 43). But the very success of his mission forbids him to leave it. He cannot forsake the people of Ireland, who, before he came to them, had no knowledge of God; in whom had been fulfilled to him, as to the Apostles at Pentecost, the promise given by the mouth of the Prophet Joel (s. 40), inasmuch as he had been enabled so to reclaim them from "idols and abominations" (s. 41) that they should be "the people of the Lord, the sons of God." He glories in the sons and daughters of nobles and princes whom he has drawn to give themselves as "monks and virgins" to Christ (ib.). On the case of one of these he dwells,

1 Probably under the rule laid down in Canon xiv. of the Council of Antioch, and elsewhere.
2 Though this passage is obscure ("Scriptum erat contra faciem meam sine honore . . . male simulacrum factum designati autato mente"), its general purport is plainly as above given. Designati seems to be nom. pl., rather than gen. sing.
a maiden high-born and fair, who was distinguished above the rest by the
alacrity of her obedience to the divine Voice that called her to become "a virgin
of Christ." Many others, in growing numbers, with like faith, endure rebuke and
persecution from their parents; some have even been cast into slavery, and live
under terror and threats (s. 42). The Spirit within forbids him to forsake these for
the sake of human ties; his own mind shrinks from the risk of losing his labour;
Christ, who bade him go to them, bids him stay with them for the rest of
his days; to depart from them would be to sin against Him (s. 43). He is
self-distrustful because of weakness, instability, and failure to attain the perfect
life; yet he is conscious of growth in the love and fear of God; and he relies
on the "signs and wonders ministered to him by the Lord"—the supernatural
intimations which conveyed his call and guaranteed his success;—and relying
on these he elects to remain and to persevere (s. 44). Those who will may
jeer, or whisper disparagement behind his back. Their contempt is but for
his illiteracy, which he owns; but his renewed faith assures him of the grace
which was in him all along, and he finds it sufficient for him (ss. 45, 46).

In all this self-disclosure—in reverting to the censures which had so grievously
tried him, and to the messages of approval and help from above, which had
strengthened him to work on—he allows us to discern the occasion which drew
from him the Confessio. The hostility to him and his mission still survived.
"The whole tone of the Confessio implies" (as Dr. White has justly pointed out^)
that among the Christians of Ireland there were some, probably belonging to
regions which the Gospel had reached before Patrick’s coming, who sympathised
with the adverse spirit that was manifested against him by the Seniores of Britain.
Apparently some fresh manifestation of that spirit had reawakened his misgivings
as to his own fitness for his high calling, and thus led him to reassure himself
by a retrospect of his life and work, such as he has here given, to be read by
all who through him had been brought to believe and to fear God (s. 62). He
seems to have heard,—or in his sensitiveness to have apprehended,—hints of
unworthy motives underlying his zeal, of voluntary bounties received from the
brethren and virgin sisters who had given themselves to Christ, and from devout
women who offered their jewels on the altar. These he indignantly refutes.
Such gifts he had always returned to the donors, though by so doing he had given
offence. Like St. Paul, whose language (Acts xx. 33; 2 Cor. xi. 7–9, xii. 14, 15)
he echoes, and whose example he evidently had in view, he challenges gainsayers
to show that from any one of all the many thousands whom he has converted he
has accepted "one half-scruple" as payment, or that from any one of all the clergy
whom he has everywhere ordained he has asked "so much as the price of his
shoes" (ss. 49, 50). If it be so, he bids them "speak, and I will repay it"—nay,
he goes on to affirm that, for their sakes to whom he ministered, he has freely,
and of his own accord, spent of his own. It has been his practice, he says,
to give gifts to the chiefs through whose territories he passed, and to make

payments to their sons who escorted him and his company. The amount disbursed by him to these for such service, he reckons to amount to "the price of fifteen slaves" (s. 52, 53). And here he throws a sidelight on the state of the country traversed by him, and the habits of its rulers. They whose goodwill and protection he supposed himself to have purchased, on one occasion seized him and his followers, intending to put him to death—laid hands on their goods, and threw him into chains. But by God's grace, through the intervention of friends whom he had previously secured, he obtained release after fourteen days, and restitution of the property plundered. All these things he has willingly borne, and will bear in the future, even to the uttermost. He is ready to yield his body to a violent death, to be torn by the beasts and birds of prey, in the sure hope of his resurrection in glory. And thus, kindling at the close into something of eloquence, with a final acknowledgment of his own unworthiness, and of the gift of God which had enabled him for his work, he ends his Confessio, at once the apology for his mission and the declaration of his faith.

One rises from a study of this document with mingled feelings:—on the one hand, of appreciation of its worth as a frank revelation of the inmost self of one who did a great work, and of the motives that inspired it;—on the other, of disappointment at its meagreness of detail, and its absolute silence about many matters on which we crave for information. In its opening, indeed, the facts of his origin and early youth, down to his escape from his detention among the ship's crew, are related, though discursively, yet with sufficient definiteness. But in the body of the Confessio, the facts do not follow in regular order or connexion; for the most part they are but mentioned here and there, as if known to the reader,—sometimes merely hinted at, as if the writer shrank from the pain of putting them into words. Thus we are left to gather or infer them, and piece them together into continuity as best we may. We perceive at every turn that we have before us, as has been said above, not an autobiography, but an Apologia embodying autobiographical matter;—and moreover, that the presence of such matter is not due to historic purpose on the writer's part, but to his eagerness to vindicate his character and his mission. The very first sentence of his opening shows what it is that moves him to write. He is aware that "very many hold him in contempt," because he had been a slave, and is illiterate. Hence the assertion of his gentle birth (s. 37), with which is to be read the statement of his father's rank as "decurio" (Epist., s. 10); hence also the narrative of the captivity in which his youth was passed,—out of reach of book-learning, but full of spiritual experiences and divine consolations, such as (he implies) to endue him with a fitness, and empower him by a call, more than sufficient to compensate for whatever his gainsayers could point out as lacking to him.

But the blanks in the record, even so far as it takes a narrative form, are many and serious. Large periods of his life are left wholly unaccounted for; there is no reference to contemporary persons or events whence we might
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determine his date. He tells us neither from what Church he derived his Orders and mission, nor from whom, or where, he acquired such Latinity as he possesses, and the familiarity with Holy Scripture which appears in this document and in his Epistola—the only other Latin writing of his which has reached us. And though he has been precise in stating the place of abode of his family, it was matter of difficulty, even in the time of his earliest biographer, to identify the uicus he names (Muirchu i., c. 1., p. 443 a, infr.).

Notes of time are hardly to be expected in a writing such as this, beyond those that are to be found in his style and diction, or in the form of hints indicative of the manners and material conditions of life existing in Britain and Ireland when the writer lived—none of which can be absolutely trusted as conclusive.

The writer lived at a time when, though the monastic life was held in esteem (ss. 41, 42), celibacy was not enforced on the secular Clergy (s. 1); and when the Roman municipal organization still existed in Britain (note the word uicus, ib.; and decurio, as above), and the Roman provincial divisions of the country were still recognized (as is implied by the plural Britanniae, passim). These facts point to a period not later than the fifth century. In the Epistola, two farther facts have been noted as pointing the same way,—that the Picts are twice described as “apostate” (ss. 2, 15), and that the Franks were still heathen (s. 14). Moreover, it has been urged that, in their frequent citations of the Scriptures, both these documents follow some form of the Old Latin, and therefore belong to a time before Jerome's Vulgate had come into use in the West. Yet, even if it could be established that our author used an Old-Latin Bible exclusively, it would not be safe to conclude that he wrote before, or soon after, Jerome; for it is certain that Old-Latin Versions remained in common use, simultaneously with Jerome's, so late as the time of Pope Gregory the Great (ob. 604)—not to speak of the evidence of MSS. which show transcripts or intermixtures of Old Latin in much later times.

But though the Confessio gives no sure indication of its date, the author, in the narrative of his early life, incidentally supplies many notes of time to mark the stages of his course, and determine what may be called its inner chronology. His age (sixteen) when captured (s. 1), and (by inference, s. 17) his age (twenty-two) when he escaped, are clearly given: even the three days' sail from the Irish shore to the place where the ship reached land, the twenty-eight days' wandering, the two days' rest, the total of sixty days spent by him with the ship's crew

1 Probably the master whom Patrick served was of this race; for according to Muirchu (1., c. 1) his abode was within the "Cruidnenorum fines."
2 See for these points Dr. Whitley Stokes in Introd. to V. T., p. ci.
3 See Dr. White’s discussion of this subject, L. S. P., pp. 230-233, 301 et sqq. It is to be added here that in Patrick's citations from the Psalter there are evidences of his familiarity with Jerome's first version—the "Roman" (R) which was in earlier use in the Church, rather than with his second version, which has since superseded it— the "Gallican" (G). Such are—

Conf., s. 5. “Inuoca me in die tribulationis tuae et liberabo te et magnificabis me,” Ps. xlix. 15.
Here R agrees in inserting tuae et, which G omits; and in reading magnificabis for which G gives honorificabis. [For liberabo, R has eripiam; G eruam.; Jerome’s version from Hebr. alone agrees as to liberabo.]

ib., s. 7. “Perdes eos qui...”, Ps. v. 7.
So R; G gives “Perdes omnes qui...”

ib., s. 55. “Iacta cogitatum tuum in Deum.”
If the introduction into Gaul of the so-called “Gallican” Psalter is rightly ascribed to Gregory of Tours, in the latter half of the sixth century, the use of the “Roman” in the Confessio is consistent with its fifth-century origin to which the evidence points, as above shown.
(ss. 19–22),—all are stated with precision; but the interval between his escape and his taking ship is left for us to guess by his rough estimate of the distance traversed as two hundred miles (s. 17). Thenceforward, his measures of time are expressed in vague phrases. After his "delivery from the hands" of the crew, there intervened "a few years" (s. 23) before, in revisiting his home, he found himself placed in a strait between his parents' [or kindred's] urgency to retain him there, and the divine Vision and Voice which then summoned him to the work of evangelizing Ireland. Thence ensued an inward conflict, so intense that his spirit well-nigh fainted under it (s. 28). How long it lasted he has not told us: the Confessio passes here from narrative into indignant protest. But the lapse of many years is implied; for, though he tells us neither at what time, whence, or by whom he was sent as a Bishop and missionary to Ireland, in the next scene of his life he appears as such, forced to make answer to certain gainsayers of his "laborious Episcopate" (s. 26). Yet even here he drops an incidental word that helps towards measuring the number of those years. The cruelty of those who, at the time of that scene, had urged against him the boyish sin of his fifteenth year, was aggravated by the fact that the charge was made "after thirty years" (s. 27). As has been noted above, it may be questioned whether these years are reckoned from the time of the sin or from the time when, just before his ordination as Deacon (which cannot have been earlier than two or three years after his escape from his "second captivity"), he confided it to a faithless friend. If the former alternative were adopted, his age at the time spoken of would have been forty-five; but if we are right in preferring the latter, he must have been over fifty. In either case, the fact is clear that, whereas in ss. 23–25 we leave him in a strait between two contending influences, undecided as to his course in life, in s. 26 we find him a Bishop, long engaged in evangelic labours. Farther, it may be taken as certain that no small part of the interval between that escape and his entrance on the work of an evangelist must have been spent in study before he acquired the intimate knowledge of the Scriptures, both of the Old and of the New Testament, already noted—which is in his writings as conspicuous as is the imperfection of his literary culture. This period of study and preparation must be allowed for if one attempts to construct a tentative chronology of his pre-Hibernian life, or to assign the dates of his consecration as Bishop, and of the censure passed on him in Britain.—After

1 Probably Roman miles; 200 of which would = about 184 statute miles.
2 Dr. White (L. S. P., pp. 300 et seq.) has given a full list of the Biblical quotations in the Confessio and Epíclita, and an Index to them (pp. 322–324). Moreover, at foot of each page of his text he has noted the Biblical references, and in the text he has indicated them by italics. Thus, a simple inspection of his pages will suffice to show the wide extent of Patrick's knowledge of the Scriptures. Many of these references are not express quotations; most of them are mere instances of the use, probably not always conscious, of Scriptural language; a few perhaps doubtful. Yet it was well worth while to exhibit to the eye, as Dr. White has done, the extent to which the religious thought of the Saint was saturated with the spirit of the Latin Bible, and his diction drawn from its language—the book from the study of which evidently he had acquired such Latinity as he possessed, not improbably the only Latin book with which he was familiar.
3 Many such have been offered, as, e.g., those given on pp. 16b, 30b. Both of these allow several years spent in reading.—("xxx [xi] annos legit").
this, we find no farther indication of his age at that time of trial, or when he wrote. He seems to speak of the attack as by no means a recent fact; he reviews a long course of successful activity in the work of the Gospel, after that check down to the time of writing; he describes himself as one "in old age" (s. ιό). But nothing definite can safely be inferred from a word so indeterminate. His tone is certainly that of a man still vigorous, capable of years of continued activity; and though he writes of the near approach of his end, he seems to anticipate a death by violence rather than by natural decay. But, on the whole, his attitude is valedictory; of retrospect rather than of prospect: and one closes the book with the impression that one has read the words of an old man's latter years. 1

The notes of place, as has been remarked above, though somewhat more definite, are far from adequate. The "uicus of Bannauem Taberniae," to which he tells us his father belonged, has not yet been identified with certainty; and though Muirchu affirms that he has ascertained it to be "Uentre," L. c. i (p. 443 a, infr.), he but answers one question by raising another. A case has been made out 2 for Daventry (grounded on the suggested emendation, Bannauenta Britanniae). Others have sought it in Brittany. Two passages (again) in the Epistola (ss. 2, 11) where Patrick seems to class himself as fellow-citizen with the subjects of Coroticus, whom Muirchu (tit. 29, p. 40 a, infr.) entitles King of Ail ("regem Ailoo"), give ground for believing that he belonged either to Dumbarton on the Clyde 3 (if "Ail" is Ail Ciuaidh), or, as is perhaps more probable, to some place in South Wales, if Coroticus is rightly assumed to be the Caredig who, in the fifth century, held and gave his name (still surviving in Cardigan) to that region,—and carried on hostilities against the Irish. 4 This hypothesis, if adopted, would add to the probability, in itself strong, that Bannauenta Berniae (assuming that to be the true reading of the name of the uicus) is to be sought in the region known as Gwent (the Uenta of the Romans), including Glamorgan and Monmouthshire.

For the rest, the Saint's Confessio is devoid of local indications. He merely states that his captors carried him to Ireland, but gives no hint whence it can be inferred what part of the island was the scene of his bondage; nor does he tell us at what point of the coast he took ship after his escape and journey of two hundred miles—nor (again) at what point of it he landed when he returned as a herald of the Gospel; nor where he opened his mission.

1 For the probable date (461) of his death, see above, p. xlvi. The year there fixed on (after Tirechan i., p. 17 b, infr. [as corrected]) is confirmed by Ann. Ult., s.a. 461 (t. i., p. 18),—"Hi alii quietem Patricii esse dicunt." It seems likely that he was born about 390, which would make 406 the year of his capture, and 412 of his escape. If then we assume that his diaconate was two or three years after that (414-15), the interference of the Seniores is to be assigned to 444-5, some eleven or twelve years after his arrival in Ireland as Bishop (which may be confidently dated 437-9), and seventeen or eighteen years before his end.

2 By Mr. E. B. Nicholson, in Academy for May, 1895, p. 402.

3 So the Scholiast on the Hymn of St. Fiacc (L. H. I., p. 97; n., p. 176).

4 See Meyrick, Hist. and Antiqq. of Cardigan, Introd., p. 18; quoted by Todd, St. Patrick, p. 352, note 1.
He nowhere mentions Slemish, or Sabhul, or Tara, or Cruachan Aighli, or Armagh. The only place in Ireland which he names is (as above noted) the "Silua Focluti, which is near the western sea" (s. 23); but he adds no word to explain why it was from thence that the call came which determined his after-course, or how he was able to recognize the voices as coming from the men of that region. Neither Muirchu nor Tirechan, though (as we have seen) both of them record the incident with immaterial variations, nor any one of the subsequent chroniclers, has supplied the explanation;—nor (with few exceptions) have they yielded to the obvious temptation to represent the Wood in Tirawley, instead of the Dalaradian hillside, as the place where he tended his master's flocks.—In like manner he neither tells us what coast, British or Gaulish, the ship reached after its three-days' sail (s. 19), nor where he spent the "few years" (s. 23) before he revisited his parents in Britain. And the passing phrase in which he mentions Gaul (s. 43), while it implies that he had lived and made friends there, does not assign to his sojourn in that land its place in the record of his life. As regards the range of his evangelic labours, the only geographical determination he gives of it is conveyed in his thanksgiving that he had been enabled to respond to the summons from the Wood of Fochlath, and in the more general affirmation twice repeated that his mission had reached the utmost west of the island (ss. 34, 51). Beyond this, its extent is only implied in the reiterated mention of the "thousands" whom he claims—not of one tribe only, but of many—to have drawn from idolatry to the Christian Faith, and to have baptized; among whom were reckoned sons and daughters of Chiefs and Princes (s. 41). Over what districts of Ireland his preaching prevailed,—whether of the clergy whom he ordained he raised any to the order of Bishop,—what locations he assigned to these clergy, or to the monks and virgins of whom he tells, and whether these latter lived as solitaries or in communities,—in what regions he encountered his "twelve perils," and especially the attempt on his property and his life by his treacherous guides,—we vainly seek to learn from the Confessio. On none of these matters does it yield information, or even ground for plausible conjecture. Later writers have professed to supply the names of places and persons which Patrick has withheld, and to relate incidents which he has left untold,—and moreover to set the whole in something of a framework, topographical or chronological, or both. We have seen how far and on what

1 Dr. White (ut supr., p. 224) accounts for the Saint's knowledge of the Silua Focluti and its people by the suggestion that the place where he took ship may have been on the Connaught coast. The distance from Slemish corresponds fairly (allowing for detours) with the assigned rough estimate of "two hundred [Roman] miles." But the statement that he found the ship on the point of sailing seems to exclude the supposition that he can have sojourned in the vicinity of his place of embarkation for any sufficient time to have become acquainted with the inhabitants and their speech. Moreover he would not be likely to flee westward—rather southward, in endeavouring to return to Britain. It is worth noting that the distance stated would equally suit the "Ostium Dee" in Wicklow. If it was at Ostium Dee that he found the ship, we should have in the fact an explanation of his making for that port, as Muirchu states, when he returned to Ireland on his mission. It is well situated for sea traffic with South Wales and the Severn estuary.

2 So Probus (Vita V. ap. Colgan, Tr. Th.), writing much later, substitutes Croagh Patrick (in Mayo) for Slemish in Antrim.
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lines his two earliest biographers have attempted to complete the picture of which he has left but the few imperfect outlines above noted. And we have offered reasons for accepting not a little of the details they add, as traditions certainly ancient and probably worthy in the main of credit, preserved in the Churches founded by him. But the Confessio together with the Epistola, the unquestionably genuine works of his own hand, alone supply a test adequate so far as it reaches by which to try the facts alleged by later authors. Any statement that is inconsistent with what he has told us in these works concerning himself and his course must be rejected as unhistorical; while the credence given to all other statements must be higher or lower in degree according as they are more or less fully confirmed by, or at least in harmony with, what we read in these his own authentic writings.

On the trustworthiness of his own account of himself it is needless to insist. The personal details he records may possibly be more or less heightened by the religious imagination; but no candid reader can doubt their substantial truth. And the results he claims to have effected we may safely accept in the main, even if we allow for something of over-statement as to their extent. Mis-statement of facts, or even serious exaggeration, in this matter, could not have been ventured on in a writing addressed to men to whom his work, and its successes or failures, must have been familiarly known.

No doubt the suggestions which here and there appear in it of a parallelism between his career and that of St. Paul, may indicate a tendency (probably only half-conscious) to shape his autobiographical statements with an eye to the history of that Apostle, and may raise misgiving as to their historic value.

Such are:—(1) His assertions of the wide range of his mission (ss. 14, 34, 38, 40, 41: cp. Rom. xv. 15-19)—(2) of its entrance into regions where none had forestalled him (s. 51: cp. Rom. xv. 20; 2 Cor. x. 16)—(3) of the opposition of gainsayers (ss. 26, 46: cp. 2 Cor. x. 10)—(4) of his perils and deliverances (ss. 35, 52: cp. Romans xi. 23-30)—(5) of supernatural visions and voices sent for his comfort (ss. 17, 21, 23-25: cp. 2 Cor. xii. 1-9; Acts xvi. 9, &c.)—(6) of his gentle birth (s. 37: cp. Acts xvi. 37, &c.)—(7) of his pecuniary independence (as above noted, p. Ixxxvi).—not to mention less marked instances.

But it would be unreasonable to discredit his narrative because of this tendency. Its resemblances to the history of St. Paul are not superinduced by a Pauline colouring thrown over it, or by an adjustment of its facts to the lines of the Pauline biography, but are due to a real parallelism, the result of St. Patrick's lifelong endeavour to form himself on the Pauline example, alike in his spiritual being and in his evangelistic course.

1 Note that most of these references point to 2 Corinthians, which Epistle seems to have been specially present to St. Patrick's mind in writing the Confessio.
2 Cp. Epist., s. 10.
Summary of Results of Survey of Documents examined in Chapters IV.-VII.

Before leaving the documents which have been severally examined in this and the five preceding Chapters, it is worth while to consider what is to be learnt from a collective survey of them, as a body of writings gathered and put together presumably with a definite purpose in the mind of the compiler.

To the questions why, in editing them, Ferdomnach has set forth a text which is far from complete, of the last and incomparably most valuable of them, the *Confessio* of Patrick himself, and why he has not subjoined to it the *Epistola*, we find no satisfactory answer. We can but regret the facts,—that he has given us the former in an imperfect transcript, the latter not at all.

But as regards the collection of records which he has prefixed to the *Confessio*, to serve as an introductory memoir of its author and his acts, we have reason to commend his judgment in selecting and arranging them. His guiding aim throughout is evidently so to set forth the work done by the Saint as to exalt the pre-eminence of his Church of Armagh. This aim, not avowed in words, reveals itself with increasing distinctness as we pass from the *Life* which stands first in our MS., to the *Memoirs* which come next, and thence to the minor and later records subjoined. In carrying it out, he has incidentally done us the service of bringing together independent documents, of which the origin and approximate date are ascertainable. And these two principal documents in their juxtaposition are of service to the historical student in two respects:—(1) because they are so far complementary one to another as to constitute, when put together, something approaching to a full history of Patrick's mission; and further (2) because they cover so much of common ground as to enable us to infer the existence of common sources considerably older than either of them.

Muirchu's First Book, indeed, of which the narrative does not extend beyond the opening of the mission in Down and its triumph at Tara, offers but little towards Ferdomnach's purpose: in the narrative proper, nothing; in the appended cluster of miraculous incidents, only the legend of the founding of the Church of Armagh. That legend it relates with such detail as to mark the importance of the foundation, and to suggest that the special rank of that Church was present to the thoughts of the narrator. But it neither asserts that Armagh was, or was to be, supreme, nor even that it was preferred by Patrick to the rest, among the Churches of Ireland. In his Second Book, however, Armagh reappears; here expressly noted as the favourite Church of the Saint, and with some prerogative (not clearly defined) attached to it. But Down also reappears, as designated by divine command, in preference to Armagh, to be the place hallowed by his deathbed and his grave.

Thus Muirchu's *Life*, as a whole, confines itself, in its record of Patrick's
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gesta, to eastern Ulster and Meath, without following him southwards,—or even westwards; so that, though it records the vision in which voices summoned him to Tirawley, it leaves us to learn elsewhere how he responded to their call. And while it yields matter available for the purpose of a collector of evidence in support of the prerogative of Armagh, it betrays the presence of no such purpose in the mind of the writer.

With Tirechan's Memoirs it is far otherwise. The object of his work, as avowed in the opening of his Second Book (p. 21 b), coincides with Ferdomnach's object, as compiler—namely, to assert the rights of the Paruchia Patricii; and thus it lends itself as material ready to Ferdomnach's hand. This object it seeks to attain by the simple method of recording the Churches founded by Patrick in his circuits. In Book i. it follows him through Meath, covering but overpassing the ground there occupied by Muirchu. In Book ii. it proceeds with him through Connaught, and thence into Ulster, with a brief notice subjoined of a journey and foundations in Leinster, reaching to Munster—all of this lying outside of Muirchu's range, and serving to fill the gap between Books i. and ii. of his narrative. But in the First and Second Books alike, the direct mention of Armagh is rare and incidental; only once, and that early in Book i., is it definitely described as the See of Patrick. Throughout both Books the method adhered to is, to assume its Primacy as a fact known and admitted by all: every Church which owes its origin to Patrick, owes allegiance to his Paruchia; and of that Paruchia the centre is Armagh. This almost tacit assumption is evidence, more cogent than direct assertion, however multiplied or emphatic, could be, of the fact that, in the writer's time, and within his range, the association of Patrick with Armagh as his special See was an article of general belief and well-established recognition.

So far, then, we arrive at this notable twofold result:—Muirchu, an historian dealing with events believed to have taken place in scenes which lay far distant from his own district (South-East Leinster) and its traditions, while he records the foundation of the Church of Armagh, and recognizes its importance and the favour of Patrick towards it, yet neither asserts nor admits its claims to supremacy. Tirechan, dealing with the traditions of Meath (where he had his training), and of Connaught (to which apparently he belonged by birth and residence), is moved to commit them to writing by his zeal to vindicate that supremacy; but holds it superfluous to relate the facts of the Saint's special relations with Armagh, regarding them as matter of which no one of those for whom he wrote could be ignorant, and on which all were agreed.

In Muirchu and Tirechan accordingly we have two independent witnesses, writing about the same time, with no discoverable community of aim, and certainly in different surroundings, who agree in reporting the tradition that between Patrick and the Church of Armagh there existed a special relation, in virtue of which it was his peculiar See. To Muirchu indeed, writing in Leinster, this fact does not bear the same significance, as implying the supremacy of Armagh, which it has in the eyes of Tirechan, writing in Connaught to the men of Meath.
SUMMARY OF RESULTS.

And this difference of view may fairly suggest the inference that (in the time of these two writers) the supremacy if acknowledged was not enforced in Leinster; whereas in Meath and the West and North it was in actual (though, as Tirechan deplores, not undisputed) exercise. In fact, Tirechan admits that the claim of the Parochia Patricii to include "the whole island" was but potential (p. 21 b); he endeavours merely to vindicate its rights within what he regards as its actual extent,—presumably that of the Saint's main circuits and the foundations which belonged to them as recorded in his Memoirs.

(A) Thus, then, we conclude that the tradition, which may be briefly styled that of St. Patrick at Armagh, was well established, in North and South alike, before our two authors received it in the seventh century—no doubt from Aedh and Ultan severally. To the mind of Muirchu the disciple of Aedh of the remoter Church of Sletty, it would naturally carry less weight than would be attached to it by Tirechan the disciple of Ultan of Ardbraccan; yet each alike accepted it, we may be well assured, as an inheritance from the men of an earlier generation. And if its southern differs somewhat from its northern form, so much the more confidently may we conclude that each has been independently transmitted, and that their common source is not a recent one.

(B) The tradition of St. Patrick at Tara, in like manner, is attested by both our authors—its scene being, in fact, the only common ground of the actual narratives (as distinguished from digressive or appended matter) of each. It has been already shown (p. li, sufr.) how a comparison of the two accounts of the Saint's encounter with Laeghaire and his counsellors proves it to be no recent invention of either writer, but a current story, oral or written, which each had separately inherited, and which traced back to an origin earlier by many generations than their own time.

(C) The same holds good with regard to the tradition of St. Patrick at Slemish. Muirchu, as we have seen, relates it in its place in his First Book, and recurs to it at the end of his Second: and Tirechan, though it lies outside the limits of both his Books, refers to it briefly in the introductory paragraphs of the First, and in the Second introduces it retrospectively, with additional incidents, near the close of the Ulster circuit. Here, therefore, we again recognize the independence of the two reports, and infer the remoteness of the common origin. It has been pointed out above (p. lviii, note 1) that the story, as Tirechan has embodied it in his Second Book, appears to reproduce the primitive form of the tradition more closely than Muirchu, especially in designating the Saint by his earlier British name, Succetus ("Sochet"), which Muirchu, though he knew it (see p. 443 a, sufr.), nowhere employs.

(D) For the tradition of St. Patrick in Tirawley, it is needless to adduce evidence or argument: it is no mere tradition; it comes to us in the written record left by the Saint himself, in his thanksgiving for the divine help which enabled him to respond to the call that reached him from the Wood of Fochlath (p. 46 b; s. 23); it is the one fact of his life and mission which is thus localized for us by his own
authority. The insistence with which Tirechan dwells on it and recurs to it, is not merely the natural outcome of the feelings of one who was himself a man of Tirawley; it is due, we may be sure, to his appreciation of the fact as a vital one towards the inception of the Saint’s evangelic enterprise, and in the determination of its course. And we may presume that Muirchu, who knew and reported the Saint’s account of his call, knew also, and tacitly assumes that his readers know, how and where and with what results it was fulfilled.

The Meath episode, though unrecorded by Patrick himself, is confirmed by his assertion that his mission had reached the western seaboard. For, landing as he presumably did on the eastern coast, he must have made his way to Connaught by crossing the great midland plains:—and we may confidently assume that, having entered that region, he would not pass through it merely as a traveller journeying westward, but would take occasion to open his Gospel message there,—to the King and Chiefs as well as to the people, if opportunity could be found or forced.

The inferences that follow from a comparison of these two main documents might be pursued further. They yield evidence in other forms—as in showing traces of underlying metrical tales of the Acts of Patrick in Meath, Connaught, and Ulster, which our authors worked into their narratives, and even of written bases for their numerical details; and again, of the existence when they wrote of holy places which bore his name, to some of which pilgrims were attracted by reverence for his memory. But enough has been said above to establish the position that, before the narratives of Muirchu and Tirechan were written—before Aedh and Ultan collected the materials for those narratives—there existed, and was familiarly known within those regions, a tradition concerning the Patrick who wrote the Confessio, which tradition included (inter alia) these four points:—(1) that his years of bondage were passed in Dal Araidhe; (2) that when he returned to Ireland on his mission, he confronted the King and his councillors at Tara; (3) that he fulfilled the divine summons in carrying the Gospel to Tirawley; and (4) that he finally founded and chose for his peculiar See the Church of Armagh. It may be added (5) that the tradition of St. Patrick in Down, though it lacks Tirechan’s support, yet coming as it does from Muirchu as part of a narrative which Tirechan confirms in its other parts, and free as it is from improbabilities or extravagance of incident, may safely be accepted (on grounds above stated) as an early and credible narrative, derived from the traditions of the north-eastern Churches, especially of the great Church of Down.

It is hardly necessary to add that both writers represent Patrick’s work as that of an evangelist, dealing with heathen tribes; and that in this they are borne out by his own authority, in the passages where he gives thanks for the conversion by his means of “the people who had newly attained belief” (s. 38), who previously “never had the knowledge of God, but had worshipped idols and unclean things” (s. 41).

1 See pp. 4 b, 10 b (Muirchu I.); 23 b (Tirechan II.). 2 See above, pp. xlvi, note 3; xlvii, note 2; also p. 444 a, li. 31, 82, below.

2 See pp. 5 a, 13 b (Muirchu I.); 16 b (Muirchu II.); 24 b, 29 a, 29 b, 30 b (Tirechan II.).
SUPPLEMENTAL NOTE TO SUMMARY.

Professor Zimmer's Theory ("Keltische Kirche").

It does not come within the scope of this Introduction to deal with modern theories concerning the person or the work of St. Patrick. Yet it may not be out of place, at this point of our study of the Acts, to compare the results above gathered from the earliest records of his Acts, with the conjectural reconstruction of his history and personality which has recently attracted much notice as being put forward with his well-known ingenuity and learning by Professor Zimmer.¹

Leaving aside details, his theory may be stated (mainly in his own words) as follows:—

"It is impossible that in the North of Ireland there existed an early seventh-century tradition of a founder of the Irish Church called Patrick" (p. 12). "The historical Patrick," author of the Confessio and Epistola, was a Briton named Sucat, to be identified (pp. 35, 38) with the Palladius² whom (as we learn from Prosper) Pope Celestine sent to Ireland in 431,—probably not as a missionary to a heathen people, but as a controversialist to refute Pelagianism among Irish Christians. He "appears to have settled somewhere in County Wicklow, whence he raised his claim to be Bishop of Ireland" (p. 48). "How far his missionary efforts extended to Connaught and the North-West can hardly be ascertained from the Confessio" (p. 46). He "failed to influence the Irish Church," and "was soon forgotten everywhere save in the district of his special activity" (South-Eastern Ireland) where he died in 459 (pp. 48, 49). In that district "he was resuscitated in the seventh century," and "created Apostle to the Gentiles in Ireland" (ib.); this resuscitation being effected by "the Roman party" (p. 78),—that (namely) which desired to conform the Irish Church to Roman usages, especially in the Easter controversy. Its object was "to work upon the North Irish Church and the Bishop of Armagh" by means of "the Patrick legend," so as "to win over North Ireland" to that party (pp. 77, 79). This "legend sprang up" about 625, and appears first in the letter of Cummian to Seghene of Hi in 624.³ The Life written by Muirchu (of Wicklow) under the direction of Aedh (of Sletty) embodying the legend was one of the means by which this resuscitation was effected and the "legendary Patrick" exalted into the Apostleship, with Armagh as his See and supremacy entailed on his successors in it.

In confirmation of this theory, the Confessio is called in. The "illiterate and corrupt language" of the book, the "want of literary culture" betrayed by the writer, are suitable to the "historic Patrick"—but not to the "legendary Patrick" who "is supposed to have founded in the fifth century the Irish Church, which from the sixth to the ninth century was in learning and culture foremost in Western Christendom" (p. 31).

Thus we are asked to accept (1) a real Patrick, an unsuccessful personage of no great significance, of the fifth century; (2) a legendary Patrick, a magnified semblance of the former, devised in the South and imposed on the credulity of the North in the seventh; and finally, again (3) a real Patrick reduced to his proper place and dimensions by the reconstructive instinct of Zimmer in the twentieth.

Against this theory are to be set the results which our study of the documents in the Book of Armagh has established. One of these documents, Patrick's Confessio, proves the fact of his mission in the farthest West; another, Tirechan's Memoirs, proves that the traditions of his acts in Meath, and in Ulster, were currently known and accepted in regions remote from Leinster, long before the time when Zimmer supposes them to have been invented in Leinster by an ecclesiastical faction to serve its own ends.

For (1) the work of Patrick in Tirawley, it suffices to repeat that we have Patrick's own attestation,

² "Scutatus = sōdáemus, warlike"; hence = Palladius (p. 38;—surely a far-fetched equation).
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in the passage where he implies that he has carried the Gospel to the people of the "Silua Focluti," on the "Western Sea." In the face of such evidence, Zimmer's attempt—a hesitating one—to discredit the fact, can only be due to his perception that it will not fit into his theory of a mission of narrow range, unsuccessfully essayed by a man of petty character and slight importance.

Concerning (2) his life in Dal Araidhe and (3) his acts in Meath, we have seen that Tirechan's narrative, where it runs closely parallel with Muirchu's, points back to a common origin in a tradition much older than their time.

But it is against the alleged facts of (4) Patrick's relations with Armagh that Zimmer's attack is mainly directed,—facts which on his theory have been invented with politic intent by the school of which Muirchu was the disciple and the penman—that of Aedh and his contemporary Cummian. And it is here that the failure of that theory is most signal; it is self-condemned. Muirchu's Life speaks for itself: it is no fiction with a purpose. Nothing could be less like the vehicle of pious fraud, such as Zimmer's theory postulates. Nor could anything be less adequately devised to effect its supposed end. As we have seen, its First Book tells nothing of Armagh save its foundation; and its Second (which by the way Zimmer does not accept as Muirchu's) merely notes Patrick's preference of that Church, but gives no hint of its Primacy.

If indeed Muirchu were author, not of the Life, but of the contemporary Memoirs which follow it in our MS.,—or if Tirechan, the writer of those Memoirs, could be supposed accessory to the designs of Muirchu and of Aedh,—then Zimmer might be admitted to have made out a fairly plausible case. For the Memoirs are professedly a plea for the rights of the "Heirs of Patrick" and of his See of Armagh; so that Tirechan's work is somewhat such as Muirchu might have composed had his purpose in writing been what Zimmer imagines.—But in point of fact, Muirchu's actual work shows (as we have seen) no sign of such purpose; while Tirechan, who avows that purpose as his motive in writing, stands aloof and clear from all possible suspicion of complicity in the design attributed to Muirchu. And thus the concurrence of these two independent documents,—the Life, which records the foundation of Armagh by the Saint, but is silent about its supremacy, and the Memoirs, which are a vindication of the supremacy, but take the foundation for granted as an accepted fact,—is conclusive evidence for the early and general prevalence of the tradition of St. Patrick at Armagh, and against the idea that it was a politic invention of the South-Eastern Church in the seventh century.

To Zimmer it seems inexplicable that this tradition, if it existed in the North early in the seventh century, should "first reach us from the South": this, he says, is a "topsy-turvydom" not to be accounted for (p. 12). The following considerations, which he has failed to attend to, supply the explanation:—(1) We have proof that Sletty and other Churches of the South-East claimed Patrick as founder, a claim which accounts for the zeal of Aedh and Muirchu in putting together and recording the tradition of his Life.—(2) Though no written record of that tradition has come to us from Armagh, the tradition may none the less have been orally current there, so universally accepted that no one cared (perhaps no one was competent) to throw it into the form of a Latin biography like Muirchu's. —(3) Muirchu's was not, as Zimmer implies, the first, still less the only, such written record: we have also that of his contemporary Tirechan, who wrote in Meath and Mayo independently of him, perhaps earlier, certainly not later, and evidently unknown to him; of which work the very existence is fatal (as above shown) to Zimmer's perversion of the facts. The "topsy-turvydom" which he discerns belongs to that perversion, not to the facts which, by means of it, he seeks to discredit.

But when we turn to the question of Patrick's relations with Southern Ireland, we find that Zimmer has better ground for one part of his conclusions. As to these relations, Muirchu gives no information: Tirechan has little to give, and that little is confined to a limited region of Leinster; of Munster, nothing beyond the bare fact that Patrick reached Cashel. Of the Armagh records, those which relate to Leinster are likewise limited to the South-East. Muirchu's silence, however, does not prove that he knew nothing. It is not probable that he was ignorant of Patrick's acts in Leinster of which Tirechan had been able to acquire knowledge. And the record (p. 36 a) of Patrick as founder of Sletty, which we have traced (p. lxxii) to Aedh, together with that of the consequent subjection of

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1 See p. 46 b (= White, s. 23; cp. ss. 34, 51).
2 "Ist dies alles nicht verkehrte Welt?" (p. 208).
3 Ferdomnach, the scriba optimus of Armagh, so late as the early ninth century, wrote Latin with difficulty;—see p. 36 b for his apology.
Sletty by Aedh to the supremacy of Armagh, cannot have been unknown to Aedh's disciple. Indeed the reference to Fionn and Sletty in Muirchu's narrative (p. 86) may be fairly adduced as implying the writer's knowledge of the tie which connected that Church with Patrick. — Yet on the whole the result of a study of these documents is, that Patrick's activities in the South-East, and still more in the South, can only have been subsequent and secondary to his main work, in midland, western, and northern Ireland. In the North and in Meath, the work, though he had helpers and associates in it, is, from its inception to its completion, represented as wholly his. In the South he intervenes as one who has come from the North to carry out the beginning made by Iserninus and to strengthen his hands.

It is to be conceded, then, to Zimmer that the supremacy which is asserted for Patrick and Armagh is by our documents attested in its fulness only as to the North, West, and Midland regions; in a very limited measure as to Leinster; as to Munster, hardly at all. The Church may, for aught that these authorities tell us to the contrary, have existed in Leinster and prevailed in Munster independently of his mission and before his time. His claim to be the Evangelist of Ireland would thus be limited to so much of Ireland as was Pagan in the first half of the fifth century. But this would be two-thirds, or probably three-fourths, of the island, including all the midland, western, and northern parts. And as we have seen above (p. Ixxxvi), there is to be noted in the Confessio some suggestion of the presence in Ireland of a Christian element, not due to or influenced by him, indisposed to recognize his mission.

Nevertheless, it is to be emphasized that the documents, while they thus attest a limited work done by Patrick in the South-East, lend not the faintest confirmation to that part of the above theory which postulates a "historic Patrick" commissioned to correct heresy among the Christians of Southern Ireland, with his abode somewhere in Wicklow, and his ineffectual claim to be acknowledged Bishop of Ireland. — Patrick's sole point of contact with Wicklow, according to Muirchu, was at the port where he touched on his return to Ireland, but (as Muirchu apparently implies) forbore to land (p. 46). The tradition of Sletty (p. 36 a), and the tradition to like effect which Tirechan learned and recorded (p. 30 b), make Patrick enter Leinster by land, from the North, after his work had been carried far towards completion in Meath, Connaught, and Ulster. Professor Zimmer supposes him to reach Leinster by sea, from the East, as the first beginning of his work in Ireland, leaving it doubtful whether he ever penetrated to the West; and utterly discredit his work in the "Northern Half" of Ireland in general, and its centralization at Armagh in particular.

For the Patrick who, as he himself affirms, converted the heathen by thousands from idolatry and carried the Gospel to the farthest western seaboard, we are required to accept a Patrick of Zimmer's devising, limited to a narrow range in East Leinster, vainly claiming acceptance as Bishop among the imperfectly instructed Christians of that region. And the Patrick whose illiteracy, though he ingenuously owns and apologizes for it, Zimmer has thought fit to dwell on with ungenerous decision, is (we are assured) the Palladius who was commissioned from Rome to correct the heresies of Southern-Irish Christendom (pp. 45-47)!

Without assenting to the mean estimate of Patrick's intellect and knowledge which is an element in the above theory, we must agree that he was ill-equipped for a polemical mission to the followers of Pelagius. And we note the fact as exposing the absurdity of the theory which represents the Pope as sending an ignorant enthusiast to do the work of a skilled theologian. It is to be added (though the observation is hardly needed) that no trace of anti-Pelagian purpose is to be detected anywhere in the Confessio. The Saint sets forth his Creed in s. 4; it is in form a simple affirmation of a series of articles of faith, not a negation of error or heresies: the creed, in a word, not of a controversialist but of an evangelist. And the contrast between the view of the whole life and work of Patrick which we gather from a survey of the document which we have from his own hand, and the view which Professor Zimmer would substitute for it, cannot be more justly expressed than in the form of this antithesis. Zimmer invents a Patrick sent to controvert heterodoxy in a small and ill-instructed Christian community, in a mission which ended in failure: Patrick declares himself as charged with

1 See ss. 14, 23, 34, 38, 41, 50, 51.
2 See Conf., ss. 1, 9, 10, et passim.

Zimmer, in needlessly adducing (pp. 28-31) Scholl's opinion to support his own contemptuous judgment on Patrick's language and style, actually cites as from him (De ecclesiast. Britonum Scotorumque Historiae Fontibus, p. 71) the epithets "rusticissimus," "indoctus," which Patrick humbly applies to himself; though Scholl, with more candour, marks them as quotations.
the evangelization of heathen Ireland at large, and thanks God for the success that, notwithstanding all hindrances, has crowned his labours.

The above, though the most important, is not the only instance in which Professor Zimmer has been led into ill-founded and inconsistent conclusions, by studying the documents hastily and in a prejudiced spirit.

Prejudice is shown, for example, in the repeated application (pp. 39, 44) to Patrick of the epithets "narrow-minded," "eccentric" ["geistig begrenzt," "exaltiert," "religiös überspannt"].—Nothing in his life or writings warrants these; but they express the usual misjudgment of the critic who pronounces on a man and a cause with which he is not in sympathy. So again, the Saint's assertion of his "ingenuitas" (s. 37; cp. Epist., s. 10)—evidently made to refute detractors who alleged against him his early condition as slave—is set down (p. 39) as an exaggeration due to "arrogance." A grosser instance is where (p. 43) the sin of early youth which he owns to (s. 27) is not only assumed, without proof, to have been an act of unchastity, but is strained into the statement that he [a boy of fifteen!], "although a Christian, gave himself up to worldly pleasures" ["führe ein lockeres Weltchristentum" (rather, "led a dissolute life of worldly Christianity").]

Haste is shown by him in discrediting Muirchu's Life, on the ground of "lack of colour and substance" (p. 12). In a careful reading he could not have failed to note the precision of detail and tokens of local knowledge by which a large portion of Muirchu I. is marked, and which reappear in Muirchu II. (see above, pp. xxiii-xxxiii, xli).

But the most serious of his hasty lapses is contained in the proposition which he lays down as the basis of his main thesis (p. 12). "The first reports in this matter [Patrick's Armagh Primacy] reach us from the South" [from Muirchu and Aedh, in the seventh century]. In this he has not only overlooked the fact that "reports" to the like effect have reached us from the Midlands and West likewise, from Ultan and Tirechan,—absolutely independent of those that come from Aedh and Muirchu, quite as early, and much fuller and more explicit,—but farther, he has fallen into self-contradiction. For the acknowledgment of Armagh as the See of Patrick is not found in Muirchu's First Book, which merely relates how Patrick founded its Church,—but only in his Second. Now Zimmer, in the page (13) just following the above, has denied Muirchu's authorship of what we accept as Muirchu II., and treats it as an "Appendix," written "before 730" by an author unknown. If then he is right in deciding that it is not Muirchu's, and is of the eighth century, he has removed the only ground for attributing to Muirchu, or to Aedh, the invention, or even the promulgation, in the seventh century, of the "legend" of St. Patrick's Primacy at Armagh; and thus has himself overthrown the whole of the theory which he had built upon that ground.

1 There is no proof that Aedh had any hand in Muirchu III. Zimmer may be right in placing it in the early eighth century. But if so, it is too late for Aedh (ob. 699), though not for Muirchu, who may have survived him many years.
CHAPTER VIII.

HISTORY OF THE MANUSCRIPT.

Our Manuscript was written, beyond question, at Armagh; in a monastery within the rath which enclosed the apex of the hill Drum Sailech ("Dorsum salisii"), as it was called when clothed with osiers; or Rath-Dairi, when St. Patrick first visited it; or, as in the prehistoric period, Ardd Macha, a name which is of older date than two thousand years, and has, in the slightly modified form of Armagh, outlived its other titles. The exact spot of the scribe's abode was either within the precincts of the existing Cathedral, or (more likely) in the very ancient Abbey of St. Peter and St. Paul, which, in the twelfth century, was the abode of St. Maolmoge (Malachi) O'Morgair, and occupied a space opposite the present Library.

In subsequent times the belief became current that the Book was of St. Patrick's time, and (in part at least) his actual autograph. Now, the commonly received date of St. Patrick's death is 492, more than three centuries before the date inferred by Bishop Graves for our MS. The origin of this erroneous belief is easily traced. The last of the Patrician documents (which constitute the First Division of the MS.) is St. Patrick's Confessio. At the end of it (f. 24v) is the very interesting colophon, "Hucusque volumen quod Patricius manu conscripsit sua. Septima decima Martii die translatus est Patricius ad caelos." But this cannot possibly be regarded as an attempt on the part of the copyist to antedate his work by referring it back to the age of St. Patrick; still less, to convey the idea that his copy was the original. In fact, the subsequent entry (f. 53v a) which joins his name with that of Torbach, his patron, proves that he had no such purpose; not to mention that the Confessio is written, without any attempt at disguise, in the same hand as the Gospel to which that entry is appended, and the rest of the book. Moreover, two obscure places occur in the Confessio (ff. 22v a, 23v a), opposite to which he has noted on the margin, "incertus liber hic," evidently referring to certain difficulties in his exemplar, probably due to injuries.

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1 This Chapter is compiled from Dr. Reeves's two Memoirs (see note 1, p. xiii, supr.), and his MS. annotations on the earlier of them. The Editor has added a few paragraphs and notes.
2 See below, p. 12 (f. 6v b).
3 Died 1148 (Four MM., s. a.).
4 Reeves, Ancient Churches of Armagh, p. 28.
5 Ann. Ulf., t. I., p. 30. But a more trustworthy account (ib., p. 18) assigns it to 461. See above, p. xlvii; also note 1 to p. xc.—[Ed.]
6 See p. xv, supr., and p. cxxiv, infr.
sustained by it (or its archetype) in the lapse of time. This “liber,” or exemplar, therefore, is the “volumen” which, in the colophon, he declares to be (or to be copied from) the autograph of the Saint himself. But in after-generations, when the real history of the MS. had been forgotten, the notion certainly existed, and perhaps was encouraged, that it was written by St. Patrick’s own hand: and thus it came to be generally known as the Canoin Phadraig (or “Patrick’s Testament”). At first, it was of course regarded in the Church of Armagh, for whose use it was prepared, as a beautiful transcript—but a recent one—of early documents. Then, in process of time, when the period of discrimination was past, and the public mind was ready to receive an exaggerated story of its antiquity and authority, it was apparently passed off, and accepted, as St. Patrick’s autograph, the claim being accredited by the seeming support of the misinterpreted colophon above cited. Afterwards, to get rid of the adverse testimony of the signatures of the actual scribe, and thus to enhance veneration at the cost of historical verity, some interested person or persons ventured to obliterate the repeated appeal of his subscription, “Pro Ferdomnacho ores” by erasure so nearly effectual, that in but two of them (ff. 215 v a, 221 v b) can his name be on close inspection recognized.

Under A.D. 937, the Four Masters record that “a case (cumhdhach) was provided for the Canoin Patraic by Donnchadh son of Flann, King of Ireland.” This seems to be the earliest mention of our MS. by the annalists; and we infer that by this name it was at that date called by them and known to the Church.

Hence, if the above explanation of the title Canoin Phadraig be right, the belief that the MS. was St. Patrick’s autograph must have become accepted within a century after the death (in 845,—see p. xiv, supr.) of the real scribe.—But the fact that it bore this name at such an early date makes it more probable that it was called “Patrick’s,” because his Confessio and the documents relating to him and his work occupy the first place in it. If this be so, it follows, farther, that the existing order of its contents, in which these documents have precedence before the rest, is the original order, or (at least) is not later than the earlier part of the tenth century.—[Eu.]

The Book, when given over by the last Keeper (see below, pp. cviii-cx), was in a remarkable satchel of leather, stamped with Celtic pattern, evidently of great antiquity. But this cannot have been the case given by Donnchadh (which was probably of silver or other metal, like the case of the Cathach or that of the Book of Dimma). Its dimensions (12½ x 12 x 2½ inches) are not adapted to those of our MS., for which it evidently was not made; and it is not a cumhdhach, but a polaire (satchel). [This polaire is still with the MS. Its pattern has been reproduced in the cover of the bound copies of the present edition.—Ed.]

At the beginning of the eleventh century, it was in such high esteem at Armagh, that it was employed to receive the record of the ratification by King Brian, surnamed Boromie (the first Arv Righ, or Sovereign King of all Ireland

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1 In these and also eight other places (see ff. 22 v-24 v) he has set in the margin the Ζ which signifies doubt of the text. [See above, Chapter VII, pp. lxxix, lxxx.]


3 Both knife and sponge have evidently been used.
who was not of the royal stock of the North), of the ancient privileges of the Church of Armagh. He became King at the age of seventy-six, in 1002; and in 1004 he made a royal progress through Ireland, receiving the submission of the people as he went along. Having arrived at Armagh, he remained in that city for a week, and presented a golden ring of twenty ounces as an offering on St. Patrick's altar. Presumably it was on this occasion that he caused the entry to be made which appears in our MS. on the verso of f. 16, in a hand undoubtedly ancient, but evidently much later as well as less elegant than that in which the substance of the volume is written. The following is a translation of it:—"Saint Patrick, when going to heaven, decreed that the entire fruit of his labour, as well of baptism and of causes as of alms, should be rendered to the apostolic city which in the Scotic tongue is called Ardmatha. Thus I have found in the records of the Scots. [This] I have written, namely, Caluus Perennis, in the presence of Brian, Emperor of the Scots; and what I have written he has determined on behalf of all the Kings of Maceria."

In this curious record, which confirmed to Armagh the ecclesiastical supremacy in Ireland, there is a total absence of the legal formalities which afterwards came in with the Anglo-Norman settlement; but it is quite in keeping with the style of the Celtic memoranda which are preserved in a few other ancient MSS. of the Irish Church. Caluus Perennis is the Latin equivalent for Maelsuthain, the name of the writer of the entry. He was the "soul-friend" ("annchara," = confessor) of the King, and seems to have accompanied him in his expeditions. His death, in the year 1031, is recorded by the Four Masters (t. ii., p. 822). In like manner, Maceria represents Cashel (Caluus), which city was the capital of the "high Kings" of Leth Mogha (the "southern half") of Ireland, on this occasion represented by Brian in his own name and that of his successors ("regibus Maceriae").

Archbishop Ussher printed this document in his Religion Anciently Professed by the Irish, omitting the last clause, possibly through doubt of the meaning of Maceria, and of the preceding verb (which Maelsuthain has written finiuif, intending finiuat). Sir William Betham was more adventurous in his translation—"He confirmed for all kings with his seal of wax" (reading "[for] ma ceria" [sic], as he explains). But further on, he decides to read "regibus mac Eriac."

Brian fell at Clontarf in 1014; but the royal sanction thus given by him to the claims of Armagh no doubt conferred additional importance on this See, and

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1 For these facts, see Ann. Ult., i., pp. 514, 516; Four MM., t. ii., pp. 746, 753, 756.
2 It was the custom in the old monasteries to enter charters in the margins or blank pages of their most valued manuscripts, as the best mode of securing the preservation of such documents.
3 The "records" here referred to are no doubt those contained in the Liber Angeli (see above, p. Ixxvii), which document had apparently been shown to Maelsuthain, to convince him and his King of the prerogative conferred by the Saint on Armagh.—[ED.]
4 As in The Book of Kells; The Book of MacDurnan (now at Lambeth); The Book of Chad (Lichfield); also in The Book of Llandaff (Wales), The Book of Dear (Scotland).
5 This is a rare name, but was of repute in Kerry; and we find it accordingly in Ann. Inisf., at 992 and 1014; Ann. Ult., 1009.
6 O'Curry, Lectures on MS. Mat., p. 654. Caileal is cognate with Castellum, Castle. Maceria = 'a stone wall (of enclosure)'; in the Campagna it survives as Masseria, = 'a fortified farmhouse.'
7 Works, t. iii., p. 318.
8 Researches, p. 394.
greatly enhanced the value and reverence attributed to the Book which was the depository of its record.

In the next century our MS., now exalted into the position of an heirloom of the successors of St. Patrick, comes again into view. In 1134, Niall son of Aedh, Comharb of St. Patrick, was compelled by Malachi (above-mentioned, p. ci) to retire from Armagh; and his flight is thus described by his contemporary, St. Bernard, in his eulogium on Malachi:—"Nigellus uidens sibi imminere fugam, tulit secum insignia quaedam Sedis illius, textum scilicet Evangeliorum qui fuit beati Patricii, baculumque auro tectum et gemmis pretiosissimis adornatum quem nominant Baculum Isu, eo quod ipse Dominus (ut fert opinio) eum suis manibus tenuerit atque formauerit. Et haec summae dignitatis et uenerationis in gente illa. Nempe notissima sunt celeberrima apud omnes, ut qui illa habere uisu fuerit, ipsum habeat episcopum populus stultus et insipiens." In virtue of his possession of these two objects (thus regarded as though they were the title-deeds of the Primacy), coupled with his ecclesiastical descent, Niall was enabled, after two years' exclusion, to return to Armagh, and resume his station.

It was customary also, on very solemn occasions, to administer oaths upon this Book; and the person thus sworn was regarded as taking an obligation of an awfully binding nature. If he forswore himself, or broke a promise ratified upon it, he was said to "violate the Canon of Patrick." For example, the Ulster Annals relate that, in 1179, "O'Ruadhachan [O'Rogan], Lord of Echach, died after three nights' sickness, soon after his expulsion and his profanation of the Canoin Patraic." Thus the secular arm inflicted temporal punishment by exile, which divine retribution followed up by death. But if a foreigner injured or took forcible possession of the Book, the transgression was venial, and reparation could readily be made. A year or two before O'Rogan's offence, in 1177, when John de Courcy, Earl of Ulster, took Downpatrick, the Primate fell into his hands, and with him this and other sacred insignia of his See; but, soon after, de Courcy returned the Canoin to Armagh, where it resumed its customary place of deposit. Again, before the close of the century, we find it employed to add solemnity to an oath; for in 1196, "Muirchertach, son of Muirchertach O'Lachlainn [O'Loughlin], Lord of Cenel Eoghain [Owen], was killed by Donnochadh, son of Bloschadh O'Cathain [O'Kane], at the instigation of the Cenel Eoghain, who had sworn allegiance to him before the Three Shrines and the Canoin Patraic." Of this use of the Book, unmistakable and lasting evidence is even now lamentably conspicuous on its face. When it is opened between ff. 12 and 13, two pages facing one another (12 v° and 13 r°)

1 This is St. Bernard's Latin equivalent (in sound, not in sense) for Niall. He even plays upon the name so transformed—"Nigellus quidam, imo uero nigrerimus." See his Liber de Vita et Gestis S. Malachiae, Offb., t. ii., col. 674 (Mabillon's ed., 1719).
2 For the history of the Baculum lesu (bachall Isa], see Colgan, Trias Thaum., p. 263 a; and Todd, Introd. to Obit of Christ Church, pp. viii-xx.
3 Offb., as above, col. 675.
are disclosed so rubbed and discoloured, no doubt by frequent contact of rough and unwashen hands, that large parts of the text they contain are almost (some of them altogether) undecipherable. Water-stains also appear on the verso of f. 13, indicating a farther misuse of the volume. These leaves are—the last (f. 12) of the first quire, and the first (f. 13) of the second quire, of the MS. At this place, accordingly, it would naturally open, and would probably be left open. Betham, the first editor of this First Division of the MS. (see p. cxiii, infra, writes of these pages (Researches, p. xxviii)—"Here two pages in the MS., so much defaced as to be illegible." Subsequent students of it have recovered, with approximate certainty, most (but not all) of the half-obiterated text,—part, namely, of Tirechan n.; by the help, mainly, of passages of V. T. which run parallel with it.

The special custody of the Book had probably before this time been committed to a responsible official (Maor = Keeper, or Steward), presumably a member of the primatial family or one of its collaterals, as the Maor of the Bachall Isia certainly was. The office of "Keeper of the Canon" was both honourable and lucrative; and thus the title Maor eventually became a surname of distinction, like that of Stewart in Scotland, where the Mor-Mhaor Leamhna, "High-Steward of Lennox," gave name to a family which attained to royalty. The family name Mac Moyre first appears in Primate Sweteman's Register, May 26, 1367, where "Thomas Mac Moer" is set down as owing four shillings,—probably a year's rent of his holding under the See of Armagh. For our Keeper, in virtue of his important trust, held from the Primates a substantial endowment in land in, and no doubt long before, the year 1375, in which year, in the rental of the then Primate (Sweteman), appears the entry, "Out of the land of the 'Bearer of the Canon' (Baillator* Canontis), five shillings." Of this holding, more is to be said farther on. In reference to the duty of the Bearer, it is to be observed that the leather polaire of our MS. had straps attached to the upper corners, so that it could be slung from the shoulders, and with safety and convenience carried in processions or journeys; or even on military occasions—as the Cathach (praeliator), or Battle-book of St. ColumCille certainly was—with the same intent as the Ark of the Hebrews was borne against the Philistines.

Further mention of the Mac Moer family occurs early in the following century. In 1427 it appears that the Keeper was reduced to great straits by the usurpations of the O'Nialls in the territory of "the Fews" (still so called), in which his lands were situate. In that year Primate Swayne granted an indulgence of forty days to all and singular who should contribute out of their substance to the relief of "Moyre-na-Kanany" (Maor naCanoinè), the "Steward of the Canon," of the diocese of Armagh, who had been impoverished by depredations made on him at royal instigation. But not long after, in 1455, Primate Mey's Register shows the Keeper (whether the same person or a successor), not as

1 See farther, p. cxvii, infra.  
2 See pp. 24, 25, infra., and also Appendix B.  
3 So the Bell of St. Patrick (the "Bell of the Will") was consigned to the care of a member of the family of O'Mulchallan (see Trans. R.I.A., vol. xxvii. (1877), pp. 1 et sqq.; and the Cathach of St. Columbkille to that of a Mac Robhartaigh [M'Grorty].—See Reeves's Adamnan, p. 320.  
4 See ref. in note 2, last page. The death of "Flann O'Sinaich, Keeper of the Bachal Isa," is recorded s.a. 1135 (Four Mm., t. ii., p. 1048). The family of O'Sinaich descended from Sinach, progenitor of the primatial family (being father of Dubhdailethi (778-793), from and after whom the Comharbship passed from father to son).  
5 Regist. Swayne, iii., f. 80 (sched.)—heading of entry, Balitius Canonicis S. Patricii.  
6 Regist. Mey, iv., f. 45 v.
victim, but as worker of oppression. It records how, when the Basiulator Canonis and the Custos Can-panae had conjointly laid claim to the firstlings of sheep throughout the diocese, their presumption was checked by a strict prohibition against paying this exaction to any unauthorized person, especially to these two officials.

In 1484 an entry appears in the Register of the then Primate (Octavian de Palatio) which raises a question. Maurice O'Mulmoid (O'Molloy), as one of the witnesses to the oath of obedience to the Primate taken by Meanma MacCarmacain, Bishop of Raphoe, subscribes himself as Basiulator Canonis. It may be that the Canon had been temporarily taken from the MacMoys and given to an O'Molloy; or it may be merely that O'Molloy was the hereditary, as MacMoyre was the official, name of the Keepers. Whether we are to suppose a transfer to a new family of Keepers, or merely a revival of the ancient name of the Keeper's family, cannot now be decided.

In the earliest years of the seventeenth century, the lands with which the office of Keeper was endowed were still held by the MacMoys. In the "Armagh Inquisition" of 1609, the jurors find that "the sept of Clann MacMoyre and their ancestors, tyme out of mynde, were, and yet are, possessed of the eight townes of land [names set forth] . . . . in the barony of the Fuighes [now Fews], and held the same of the lord Archbusshop of Ardmagh." Soon after (1614), the jurors find that there is a house in Armagh, held under the Abbot of SS. Peter's and Paul's, called "the Sergeant of Ballymoyre's tenement" (Sergeant being another equivalent for Moar, occasionally used in records of the sixteenth and seventeenth centuries). The Primate's Rental of 1615 gives the names of ten divisions of the "territories de Ballemoire," including the eight "townes" above recited, and of the eleven tenants (eight of them named "McImoire") who held them. But from the rental of 1620 all these tenants have disappeared; and, before 1622, the tenancy has finally passed from the MacMoys, and "George Fayrefax, Esq.," takes their place as sole tenant of these (with other) lands. The house in the city of Armagh passed, with the other possessions of the above Abbey, to the first Lord Caulfield. But the Keeper's family were permitted to retain occupation of it; for, so late as 1633, the tenant of it was one "Art MacMoyer."

[For so far we have traced the history of our MS. regarded as a sacred relic, and, as one of the insignia of the See of Armagh, guarded by hereditary custodians. We now have reached the time when an intelligent study of its contents began, leading to an appreciation of its value.

The memoirs and collections contained in the First (or Patrician) Division of the Book of Armagh, were no doubt known to most of the medieval biographers of St. Patrick. Probus especially, the author of the Vita Quinta (the fifth of the Lives printed by Colgan) (writing perhaps as early as the tenth century), depends on the Memoir which stands first in our MS., that of Muirchu, so closely as to borrow whole sentences with hardly even a verbal change. And probably either

1 Reg. Octauiani, f. 268 r°.
2 In either case, the change can have been but temporary; for it is certain, as will appear in what follows, that a Mac Moar (Myre, or Wyre) was the owner of the Book so late as 1662. —[Ed.]
3 Inquis. Ulton., Appx. i., p. 56.—In the early maps, these towns collectively bear the name Ballemoire (now Ballymoyer). So also in the patent of Primate Henry Ussher, 1610. [Dr. Reeves has left a MS. note, 'Circ. 1590, "Bally ne Moire, the 8 myle Church."']
5 Thus, s.a. 1587:—"There is a great deal of land pertaining to Armagh . . . the Sergeant's land . . ." (Calend. State Papers [Ireland], ii., p. 357). Again (1605), The Sergeantes townes, being 8 townes (Act of Division of Co. of Armagh into Baronies [MS., Armagh]). So in Speed's Map of Ulster (1610) "Sergeants Towne"; and in other later maps of same century. [Reeves, MS. note.]
6 Royal Visitation of Ulster, 1622. Ballymoyer, or Ballymyre, still constitutes a parish in the County and Diocese of Armagh (in the Barony of Upper Fews), consisting of eight townlands, most of them bearing, with slight modification, the same names as those given in the Inquisition of 1609.
8 Ancestor of the Viscounts and Earls of Charlemont.
9 Inquis. Ult. (Armagh, No. 720, Car. II.).
10 Trias Thaum. (1647), pp. 51 et seqq.: see specially pp. 60, 61.
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it, or the document which comes next in order, the Collections of Tirechan, has, directly or indirectly, furnished material, to a greater or less extent, for most of the extant Lives of the Saint. But the earliest writer who may be presumed to have had access to the actual Canoin Phadraig; is Jocelin, author of the Vita Sexta of Colgan's compilation. This writer was a monk of Chester, who (with others) was transferred (circa 1183) to the monastery of Down, and who, in his Prologue, tells us that he undertook to write the Life, under the direction of Malachi, Bishop of Down, and of Thomas [O'Conor], Archbishop of Armagh, at the instance of John de Courcy, Earl of Ulster, who (he adds) held St. Patrick in special affection and reverence. Now this de Courcy, as we have already seen, had actually taken the Canoin from the Primate, but afterwards restored it. These facts agree well with Jocelin's account, and suggest the belief that, through his powerful patron, now reconciled to the Primate, he obtained access to this very MS., and from it drew great part of the matter on which his work is based.—But the first person who is definitely known to have made literary use of the Book of Armagh is later by more than four centuries than Jocelin.—ED.]

James Ussher, who was raised from the Bishopric of Meath to the Primacy in 1625, in 1631 published his Religion of the Ancient Irish, in which he refers to our MS. twice, under the title "Vit. Codex Ecclesiae Armachanae"; and also cites a passage of the Second Book of Tirechan, De Vita Patricii, certainly from our MS., for no other copy of Tirechan's work is known to exist. Again, in his Britanniarum Ecclesiaram Antiquitates, also known as Primordia (1639), he uses it more than twenty times—as the channel through which he drew from Tirechan, and also from "Maccuthenus" (that is, Muirchu Maccu Machtheni), his earliest materials for Irish history. It is not to be supposed, however, that he was ever the owner of it, for in his time it had become, as the Bell had, the private property of its Keepers, who seem to have clung to it with religious tenacity, even in the days of their decadence and predial dispossession;—else it would surely have found its way, like so many other literary treasures, into his noble and absorbing library. But between 1625 and the publication of these works, and even earlier, when his uncle, Henry Ussher (†1613), was Primate, he had ample opportunity of becoming acquainted with it. It is certain that he had free access to it; and it is probable that he was permitted to borrow it, so as to study its contents and make extracts from them, as we have seen. This indulgence argues a forgiving temper in the owner, deprived as he had been of his lands, and reduced in condition and estate.

1 The relations between Tirechan's work and some portions of the "Vita Tripartita" are very close, as has been shown above (p. lxiii). But whether V. T. derives from Tirechan, or both from a common source, is not certain.—[Ed.] 2 Tr. Th., p. 64. 3 Above, p. civ.

4 Born 1581; Fellow of Trinity College, Dublin, and first Professor of Divinity, 1607; Bishop of Meath, 1621; Archbishop of Armagh and Primate of All Ireland, 1625; died, 1656. 5 Ussher's Works, t. iv., pp. 318, 330; also p. 571 (Tirechan).—See above, p. ciii.

6 Ussher's success in obtaining the use of the MS. was due no doubt to the conciliatory spirit which so eminently characterized him. It may be also that, with his usual generosity, he gave for the loan a remuneration which would be welcome to the impoverished Keeper.—[Ed.] 7 Ussher's success in obtaining the use of the MS. was due no doubt to the conciliatory spirit which so eminently characterized him. It may be also that, with his usual generosity, he gave for the loan a remuneration which would be welcome to the impoverished Keeper.—[Ed.]
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It is to be regretted that Ussher has left no record of what he knew of the history and fortunes of the Book, though he no doubt had learned, and could have transmitted, many traditions concerning it, which are now irrecoverably lost. ¹

Sir James Ware was more communicative. In 1656 he published his S. Patricio adscripta Opuscula, in which the Confessio stands first. For this edition he collated our ms., which he calls by the same title as Ussher did, and thus describes (pp. 94, 95): — "Codex Ecclesiae Armachaneae supra memoratus continet praeter Confessionem S. Patricii, Biblia Sacra a versione D. Hieronymi, et antiquissimum exemplar Sulpicii Severi de vita S. Martini . . . tante olim habebatur in pretio, ut familia Mac Moyeriana teneuit terras a sede Armachanae, ob salvam illius codicis custodiam. Magnam huic libro venerationem conciliavit vulgaris opinio manu ipsius Patricii fuisse exaratum. [He then cites the colophon (p. 48, infra) on which this belief rested, and proceeds] Ex characteris tamen genere, satis liquet non autographum esse, sed longe posteriori aevo transcriptum." ²

At the date of this publication, the ms. was still in the possession of the Keepers—probably of the last of them, Florentinus (or Florence) ³ MacMoyre (otherwise Myre, or Wyre), who has left on a blank page (f. 105 v, p. 207, below) the autograph note, "Liber Flarentini Muire, ⁴ June 29th, 1662"—an interesting record, doubly valuable in that it identifies our ms. as the veritable Canoin Phadraig of the Keepers, ere it passed into strange hands, where its ancient veneration soon died away.

In this Florence MacMoyre, the line of the Keepers of the Canon ends under a cloud of infamy. Eighteen years after the date of this signature, in the evil days of Oates and Bedloe and Dangerfield, the writer of it appears as one of a gang of perjurers, headed by his kinsman, one John MacMoyre, who were suborned by the agent of the Earl of Shaftesbury ⁵ to swear away the life of Dr. Oliver Plunket, Roman Catholic Archbishop of Armagh, on a false charge of high treason in conspiring to raise an insurrection with the support of the French King. It was really on this charge, though ostensibly on the less grave one of having remained in Ireland in the exercise of his ecclesiastical functions, contrary to

¹ Colgan (Tr. Th., p. 216) refers to our Book, and prints at length (p. 213) some passages from it; but these, and all his information from or about the ms., are admittedly derived from Ussher. See below, Chap. IX., p. cxx, for an instance in which he has gone wrong by misreading a passage of the Primordia.—[Ed.]
² Ware omits to tell us how he obtained access to the ms.; but it may have been through Ussher, to whom he was indebted for other materials (Opusc., Praef., IV.). He does not notice Muirchu or Tirechan. —[Ed.]
³ Florentinus probably = Flann or Fland.
⁴ Or Muire; the first letter is a sort of monogram of M with W (the latter representing the aspirated M). Dr. Reeves, in his earlier Memoir, writes Muire here; but in his last, in the Proc. R.I.A., Muire. The former seems to be right.—[Ed.]
⁵ By name Hetherington. It was in order to give credibility to the alleged "Popish Plot" in England that the persons engaged in that imposture found it necessary to invent and support by hired perjury evidence of like plots among the Roman Catholics of Ireland. See Memoirs of Oliver Plunket, Chap. xxiii et sqq. (Dublin, 1861), by the Rev. Patrick Francis Moran, D.D. (now Cardinal Archbishop of Sydney, N.S.W.), whence much of the following account of the trial is derived.
the King’s Proclamation, that Dr. Plunket was apprehended in December, 1679, and committed to prison in the Castle of Dublin.

Already, in 1678, this John MacMoyre, the Franciscan friar of next paragraph, “whom Dr. Plunket had suspended for various crimes,” had laid a like accusation against him. But “so notorious was the character” of the informer “that the Grand Jury [Dundalk] refused to receive his testimony, and ordered himself to be arrested.” But, unhappily, he and his fellow-informers obtained more ready credence afterwards. His hatred against the Archbishop was so virulent that he “often avowed his determination to bring him to the scaffold”; and he “could find no other names for him than Elymas, Barjesus, Simon Magus, and Oliver Cromwell [1].” The addition of this last appellation is characteristic of the time and the country.

After many months’ imprisonment, and an abortive trial in Dundalk in July, 1680, the Archbishop was transferred to London, in November of that year, and was there brought to trial in June, 1681, before Pemberton, Chief Justice of the Court of King’s Bench. Of the witnesses against him, two were Franciscan friars, the John MacMoyre above mentioned, and one Duffy: two were suspended secular priests: the rest were laymen, one of them being “Florentinus MacMoyer, a schoolmaster,” otherwise “Florence Wyre,” as he is called by the Solicitor-General on the trial, and by other contemporaries. This man is not named among the original accusers; but appears to have volunteered his testimony at a later stage. In order to meet the expenses of his journey to London, he had pledged (as will presently appear) the sacred Canoin Phadraig, of which he was Keeper, for five pounds. He was the first witness examined. Among other things, he testified that restitution to his estate (see pp. cv, cvi, supr.), when the insurrection should have succeeded, had been held before him as an inducement to join in it. He swore that Plunket had, in his presence, discussed the details of the plot; and that, through his clergy, he raised large sums to further it, and was in correspondence with France with like intent. The others confirmed his evidence; but it was on his testimony that Jefferies (then Serjeant), in summing up for the Crown, insisted most. To all these charges the Archbishop opposed the only answer in his power—his simple and solemn denial; but in vain. He was found guilty, and was executed at Tyburn, 1st July (O.S.), 1681.

There was probably no doubt, even at that time, in the minds of dispassionate observers—there is certainly none at the present day—that this execution was one of the judicial murders that disgraced that unhappy period. Considering the exemplary life and sacred character of the victim, it must be admitted that his suffragan, Dr. Cusack, Bishop of Meath, rightly designates it as a “sacriligious

1 Moran, Memoirs, as above, p. 282.
2 Burnet writes, in his History of His Own Times (1724), Vol. I., p. 282:—“The foreman of the Jury (apparently the Dundalk Grand Jury of 1680), who was a zealous Protestant, told me they ["some leud Irish priests"] contradicted one another so evidently that they [the Jury] would not find the bill.”—[ED.]
3 See Moran, Memoirs, as above, pp. 298–301.
4 See, for these men, and the motives by which they were actuated, a letter from Dr. Cusack, Roman Catholic Bishop of Meath, quoted by Moran (as above, p. 370), written in August, 1681.
5 As I am a dying man, and hope for salvation by my Lord and Saviour, I am not guilty of one point of treason they have sworn against me” (Moran, p. 338)—"I was never acquainted with them [the lay witnesses]. . . . I never saw them in my life" (ib., pp. 354, 359).
Bishop Cusack's letter, as above.

*History of His Own Times*, as above.

Moran, pp. 317, 318. The memorandum of Edward Lhwyd, given at length below, confirms and adds to Moran's judgment and statements. It is, moreover, a further example of dispassionate contemporary opinion of Plunket's innocence and the perjury of his accusers.

1 Letter (ap. Moran, p. 306) from the Roman Catholic Archbishop of Cashel.—[Ed.]

A rude flagstone was placed over his grave in the churchyard of Ballymoyer, inscribed: "[Here lyeth the] body of Florence Wyre who dyed Feb. the 12. 1713." The upper part of it has been broken off; and a custom prevailed of insulting it yearly with marked indignities. It was removed some years ago by Mr. Synnot, the owner of Ballymoyer, to his residence, to preserve it from further injury. None of the name of MacMoyer or Wyre is now or has within recent memory been living in the neighbourhood; but it is supposed that, because of the infamy brought on the name by the informers, the family assumed that of Maguire, which is similar in sound, though remote in origin. There is a tradition that Florence and his brothers lived in Ballinlate, one of the Keeper's townlands, at a place called Glenawyre, and within the memory of persons still living [when Dr Reeves wrote in 1861] the ruins of his house were to be seen.

1 The Barony of Clan Brasil (now O'Neilland East) is part of the County of Armagh, in which Lurgan is situate, on the border of Down.

Keating (*Hist. of Ireland*, Pref., p. xxii) applies this title to a different MS.
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(whether by written information received from the possessor, or by personal inspection) to draw up a detailed account of the Book. This memorandum was not published in his lifetime, but after his death was found amongst his papers, and placed in the hands of Dr. Charles O’Conor, who printed it in the Epistola Nuncupatoria prefixed to the first volume (published in 1813) of his great work, Rerum Hiberniarum Scriptores. He introduces it as follows (addressing his patron, the Marquis of Buckingham):

“LI. Liber Ardmachanus. Sequentia de hoc libro ex doctissimi Humphredi\(^1\) Lhwydi schedis descripta, perhumaniter ad me transmisit ex Wallia prælaudatus tuus nepos Carolus Williams Wynne:\(^2\)—

“Codex hic, ultra omne dubium, perquam antiquus est, sive manu ipsius S. Patricii partim conscriptus (uti habetur ad calcem folio 24\(^2\)), sive sit, quod mihi verisimilium videtur, alicujus posterioris aevi opus. Et forsan est ille ipse Textus Evangeliorum, quem divus Bernardus, in Vita Malachiae\(^3\) inter insignia Aedis Armachanae numerat, et textum ipsius Patriciiuisse narrat. Ab Usserio et Waraeo ‘Liber Ardmachanus,’ ab indigenis vero ‘Liber Canonum S. Patricii’ nuncupatur, a Canonibus concordantium inter se Evangelistarum, folio 26\(\text{to}\) inceptis, sic (ut opinor) nominatus.\(^4\) Liber hic ab Hibernigenis magno olim habebatur in pretio, adeo ut familia illa, vulgo vocata Mac Mover, Anglice Mac Moyre, nomen suum a custodiendo hoc libro mutuatum habeat; Mover enim Hibernice Custos est, et Mover na Canon, sive Custos Canonum, tota illa familia communiter appellata fuit; et octo villulas in agro\(^5\), terras de Balli Moyre dictas, a sede Ardmachana olime tenuit, ob salvam hujus libri custodiam; in quorum manibus, multis jam retro saeculis, liber hic exstitit, usque dum Florentinus McMoyre in Angliam se contulit, sub anno salutis humanae 1680, ut testimonium perhiberet, quod vereor non verum,\(^6\) versus Oliverum Plunket Theologiae Doctorem, et regni hujus, secundum Romanos, Archipraesulem, qui Londini, immerito (ut creditur), furca plexus est. Deficientibus autem in Moyro nummis, in decessu suo, Codicem hunc pro quinque libris sterl. ut pignus deposuit. Hinc ad manus

\(^1\)This is an error for Edwardi (repeated by Betham, Petrie, and others). Humphrey Lhwyd (a notable antiquarian of the Tudor period) died 1568; Edward Lhwyd was born 1670, a century later.

\(^2\) The Right Hon. Charles Watkin Williams Wynn, D.C.L., M.P., was born in 1775, second son of Sir Watkin Williams Wynn (4th Baronet), of Wynnstay, and nephew of the above-named Marquis of Buckingham, his mother being Charlotte Grenville, sister of that nobleman. His interest in antiquarian studies naturally brought him into contact with O’Conor, his uncle’s Librarian at Stowe. Among the unpublished papers of Lhwyd, which his father Sir W. W. Wynn had purchased in 1807, he found, and communicated to O’Conor, this memorandum relating to the Book of Armagh, and also some copies of Ogham inscriptions (Epist. Nuncup., p. xxxiii). These papers are reported to have since perished in a fire (Williams, Eminent Welshmen, p. 290). Charles Williams Wynn was a Cabinet Minister for many years (1822-1828). He died 60 Father of the House of Commons," in 1830.—[Ed.]

\(^3\) See above, p. cii

\(^4\) On the explanation of the title Canon, see above, p. cii, note 3.

\(^5\) A blank here; apparently Lhwyd was uncertain in what county the Keeper’s estate lay (cp. note 4, last page).

\(^6\) Lhwyd therefore (a contemporary) shared Burnet’s disbelief in the witnesses against Plunket.—[Ed.]
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Arthur Brownlowe, gratissime pervenit qui, non sine magno labore, disjuncta tune folia debito suo ordine struxit, numeros in summo libri posuit folia designantes, aliosque in margine addidit capita distinguentes, eademque folia sic disposita prisco suo velamine (ut jam videre licet) compingi curavit, et in priscus sua theca conservi fecit, una cum bulla quadam Romani Pontificis cum eodem inventa. Continet in se quaedam fragmenta Vitae S. Patricii a diversis authoribus, isque plerumque anonymis, conscripta. Continet etiam Confessionem S. Patricii, vel (ut magis proprie dicam) Epistolam suam ad Hibernos, tum nuperrime ad fidem conversos. Continet etiam Epistolam quam scripsit Divus Hieronymus ad Damasum Papam, per modum Prooemii ad Versionem. Continet etiam Canones decem in quibus ostenduntur Concordantiae inter se Evangelistarum, ac etiam breves causas, sive interpretationes uniuscujusque seorsim Evangelistarum, necnon Novum Testamentum, juxta versionem (ut opinor) Divi Hieronymi, in quo reperitur epistola illa ad Laodicenses cujus fit mentio ad Colossenses. In Epistola prima Johannis deest versus ille, Tres sunt in caelo, etc. Continet etiam Hebraeorum nominum quae in singulis Evangelii auctori explicationes, una cum variis variorum argumentis ad singula Evangelia et ad unamquamque fere Epistolam referentibus. Continet denique Vitam S. Martini Episcopi Turonensis (avunculi ut fertur, S. Patricii), a Sulpitio Severo conscriptam.—Nota quod in Evangelio sec. Matthaeum, desiderantur quatuor (ut ego existimo) folia, scilicet a versu tricesimo tertii capitis decimiquarti, usque ad vers. 5, capitis xxii.—Nota etiam quod Epistolae Apostolorum non sunt eodem ordine dispositae, quo vulgo apud nos hodie curantur.

This very ample memorandum, which we owe to Lhwyd's scholarly diligence, is no doubt based (as regards the history of the MS.) on information derived from Brownlow, and by him from the MacMoyers. Thus it supplies a traditionary account, independent and confirmatory of what we have gathered from documentary evidence, of the Book and its Keepers. From Brownlow evidently came such particulars as the “eight townlands” of Ballymoyer, and (of course) the details of the work done by him in rearranging and binding the leaves of the dilapidated volume. But as a whole, the note is undoubtedly Lhwyd’s. In fact, the sentence ‘quatuor (ut ego existimo) folia’ conveys a correction of Brownlow's numbering, which allowed for but three lost leaves: Lhwyd, in substituting his own correct estimate of four (see p. xiii, supr.), implies a personal examination of the MS. It must have been a careful one as regards the New Testament division of the Book; for he refers by number to ff. 24 (quoting the colophon there appended) and 26 (where the Eusebian Tables begin); and he specifies with exactness the other introductory matter prefixed to the Gospels. He notices also the displacement of the order of the Epistles [of St. Paul], and the inclusion of the pseudo-

1 Arthur Chamberlain (1644–1712) assumed his mother’s name of Brownlow on succeeding (1660) to the estates, in the County of Armagh, of her father, Sir William Brownlow. From him these estates, and the Book, were inherited by three successive William Brownlows, his son, grandson, and great-grandson. The last of these died childless (1815); and though the estates then devolved on his next brother Charles, afterwards Baron Lurgan, ancestor of the present Lord Lurgan, the Book passed to a younger brother, the Rev. Francis Brownlow, of Knapton, as residuary legatee. From his son, William, the sixth and last Brownlow owner, it was finally purchased in 1853 by Dr. Reeves, as related below.

2 The old binding is still preserved.

4 Scil., the transfer of Colossians to stand after 1 and 2 Thessalonians.

4 Lhwyd certainly visited Ireland at some time. If the memorandum were Brownlow's, there would not have been a blank left for the name of the county (or barony) in which Ballymoyer was situated, which must have been familiarly known to him.
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Epistle to the Laodiceans. Further, he points out the notable omission of the verse 1 John v. 7,—the most important textual fact yielded by the ms., but one that would hardly have been noticed by any but a well-informed scholar of academic training. But of the Patrician documents, he notes only the one which stands last, and for which the ms. had already been consulted by Ussher and Ware,—the Confessio. The preceding records he includes in one general description as "certain fragments of a Life of St. Patrick, written by divers authors mostly anonymous." It thus appears that he made but a cursory examination of this part of the ms. It seems fair to infer that if it had been complete when he saw it—that is, if the first leaf had not then been wanting as now—he would not have failed to observe that Muirchu's Life is complete in itself—not a "fragment of a Life"—and in no way connected with Tirechan's work or with the subjoined additamenta. And (assuming that the name of Muirchu was prefixed on f. 1 ‡, as that of Tirechan on f. 9 ‡) he would hardly have affirmed that the "fragments" were "mostly anonymous." For the loss of the first leaf, therefore, it is probable that the hereditary Keepers, and not Arthur Brownlow, are responsible. See farther in Chapter ix. (pp. cxvii-cxxi, infra.)—[Ed.]

It is certain, then, that the Book of Armagh, after it had been consulted by Ussher and (perhaps) by Ware, was given in pledge, as security for a petty loan, in 1680, and that it was in Mr. Arthur Brownlow's possession before 1707. Who was the holder, or how it was dealt with, in the meantime, we are not informed, nor is it important to know. The essential fact in the history of its transmission is, that the new owner had come into possession of the ms. some six years or more before the death of the last hereditary Keeper;—for (as we have seen) Florence MacMoyre (or Wyre) died in 1714.

Thus, in the first decade of the eighteenth century, the Book of Armagh enters on the tenth century of its life, and on the second period of its history, in the keeping of the Brownlow family, with whom it remained for six generations—about a century and a half. For more than a hundred years after it changed hands, it seems to have lain unnoticed, until, in the time of Arthur Brownlow's fifth successor in the ownership, the Rev. Francis Brownlow, into whose hands it came in 1815, it attracted the attention of Dr. William Magee (Archbishop of Dublin, 1822–1831). Through him Sir William Betham obtained knowledge of its existence, and permission to study its contents and lay them before the public. Accordingly, in his Irish Antiquarian Researches (1827), Betham gave a copious Memoir of it, which occupies the second part of that work, together with the contents of the first twenty-four leaves as deciphered by him,—and is illustrated by several carefully executed facsimile engravings. To him accordingly belongs the credit of being the first to publish, not only a detailed account of the Book, but also the full text of the Patrician documents which occupy that part of the First (or Patrician) Division of it. The work done by him, though not complete, and far from accurate, was of high value as a first step towards the farther results attained by subsequent investigators. In the above, it is assumed that the 'fragmenta Vitae' were the two Lives with the subjoined short documents. But perhaps the term 'fragmenta' may imply that the Patrician part of the ms. was incomplete when he examined it,—i.e., that the first leaf was wanting.

Formerly Fellow of Trinity College, Dublin; author of the once-noted work on the Atonement.

Betham communicated some supplemental matter in 1836 to the Christian Examiner (3rd Series, vol. iii., p. 308 et seq.).
afterwards permitted others (apparently Dr. Pétrie before 1837, Mr. H. J. Monck Mason in 1844, and Mr. O'Donovan in 1845) to have the use of our MS. In 1846 he deposited it in the Library of the Royal Irish Academy, where it should be accessible to scholars and antiquarians.

Dr. Pétrie has left proof that he studied the Patrician documents in our MS. diligently; for, in his *Tara*, he quotes it frequently and at length. He wrote after Betham; but his citations are free from the errors of Betham's text, and he must therefore have had access to the MS., to the folios of which he refers by number for every extract he makes. He was the first to point out (what Ussher, however, appears to have discovered before him—see p. cxxi, infr.) that the Preface of Muirchu Maccu Machtheni, with appended Table of *Capita* (f. 20), belongs to the first Book of the *Life* of St. Patrick, which occupied ff. 1-7 of the MS. when entire.—[Ed.]

This act of well-judged liberality on the part of the owner led speedily to excellent results, by bringing the MS. within the reach of a scholar of the highest critical acumen, who brought to bear on it his rare faculties of observation and inference,—Charles Graves, afterwards Bishop of Limerick. Before the end of the year 1846, in which the MS. was lodged in the Academy's Library, he had ascertained its date and the name of the scribe to whom it is due, and communicated his results to the Academy in a Paper read before them in the November of that year. They may be briefly summed up as follows:—Besides the effaced subscriptions noticed by Dr. Graves (see above, pp. xiv, xv), in one of which (f. 215 r° a) he detected the still legible name 'Ferdomnach,' he deciphered a fifth (on f. 53 v° a, at the end of St. Matthew), written not like the others in the ordinary minuscule of the text of the MS., but in the pseudo-Greek uncial which the scribe here and there affects,—which he read thus, "FERDOMNACH HUNC LIBRUM...E DICTANTE...ACH HEREDasherich scriptum." The writer therefore worked under the direction of an "Heir (or comharb) of Patrick," that is, a Primate of Armagh, whose name, apparently a dissyllable, ended in *...ach* (probably in *...bach*). Now, two, and only two, scribes of this name, both of them men of eminence, are recorded in the *Annals*; of whom one died in 727, the other in 845. But the only "Heir of Patrick," contemporary with either Ferdomnach, whose name suits the indication of the subscription thus partly restored, is Torbach, whose primacy began and ended in 807. It follows therefore that the MS. was written by the younger Ferdomnach, and that he finished writing the First Gospel in that year,—on the Feast (as another entry in the same column tells us) of St. Matthew. And thus, with singular exactness, Dr. Graves arrived at 21st September, 807, as the date of these entries.

1 See *Tara*, p. 23, *et passim*. 2 Then a Fellow of Trinity College, Dublin, and Professor of Mathematics; died, 1899. 3 *Proc. R.I.A.*, pp. 316-324, vol. iii. (1846). 4 Previously by Mr. Eugene O'Curry, who first directed Dr. Graves's attention to them. 5 See Plate ii. for a facsimile of this column, and also the print of Graves's restoration of the effaced subscription, on p. cxvi, infr.—Note the colophon in Greek characters immediately following the close of the Gospel. The (restored) subscription occupied the discoloured space at foot of the column.—[Ed.] 6 *Ann. Ult.*, t. I., p. 350; *Four MM.*, t. i., p. 470. 7 *Ann. Ult.*, t. I., p. 292.
Dr. Graves followed up this important result by another even more important, reached by a still more signal exercise of the critical faculty—the emendation, as convincing as brilliant, of the text of the Preface of Muirchu (f. 20 r), (Cogito, for cogito si), by which (see p. xix, supr.) he proved that Muirchu was the son of the biographer of St. Brigid.¹

The date thus determined for our MS. agrees well with the indication yielded by the character of the script; and it has been accepted not only by Bishop Reeves, but by the latest editors and critics of the Patrician documents—alike by Dr. Whitley Stokes and Dr. Strachan,¹ by the Rev. E. Hogan, S.J.,³ by Dr. Bury,¹ by the late Professor Berger,² and by Professor Zimmer:—and also by antiquarians and palaeographers; by the late Sir John T. Gilbert,³ and by Sir E. Maunde Thompson.³—[Ed.]

After the death, in 1847, of the Rev. Francis Brownlow, his son and successor in the ownership of the Book allowed it to continue in the same place of deposit. Together with a collection of select objects from the Academy’s Museum, it occupied a place in the Dublin Exhibition of 1853, bearing a descriptive label, to which were added the words, ‘To be sold.’ Dr. Reeves, on observing this notice, forthwith entered into correspondence with its owner, and on the 4th November of the same year became its purchaser for £300. In his possession it remained but a few months. In the next year, through the intervention of Dr. James Henthorn Todd, Senior Fellow of Trinity College, Dublin (†1869),³ Dr. Reeves surrendered it, for the same sum which he had paid for it, to the then Lord Primate of All Ireland, Lord John George Beresford,¹⁰ who (being at that time Chancellor of the University of Dublin) purchased it in order to present it to the Library of Trinity College. The particulars of this munificent gift appear in the College Records as follows:—“1854, July 7.—His Grace the Most Rev. Lord John George Beresford, D.D., Lord Primate, placed in the hands of the Rev. Dr. Todd, for the purchase of the Book of Armagh, on the understanding that the Book is to remain in the hands of the Rev. William Reeves, D.D., until he has prepared his copy of it for publication, and that afterwards it shall be deposited in the Library of Trinity College, the sum of £300.”

The MS. remained accordingly at the disposal of Dr. Reeves, to whom its acquisition by Trinity College was so largely due, from that day until his death in January, 1892; and to it and investigation bearing on its history and contents he devoted not a little of the time he was able to reserve for the study of it in an active and fully occupied life. During great part of these years, he allowed it to remain in Trinity College, accessible freely to all readers in the Library. It was thus made available for the use of the Rev. Father Hogan, who printed from it, in 1884–1889,¹¹ the Patrician documents, edited with much care and learning,—

⁵ Hist. de la Vulg., p. 31. ⁶ Celtic Ch. (tr. by A. Meyer), p. 8.
⁹ Author of St. Patrick, Apostle of Ireland (1863), and many other well-known and most important contributions to the knowledge of Irish ecclesiastical history and antiquities.—[Ed.]
¹⁰ Born 1771; second son of the first Marquis of Waterford; Bishop of Cork, 1806; Archbishop of Armagh, 1822; died, 1862.—[Ed.]
¹¹ Analecta Bolland., t. I., pp. 531 et sqq.; t. II., pp. 35 et sqq.; 213 et sqq.: reprinted 1884 separately, and completed 1889.
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and of Dr. Whitley Stokes, who derived from it the text of the same which he has appended to his edition of the \textit{V.T.} The New Testament text which it contains has also been transcribed for the use of Dr. Wordsworth, Bishop of Salisbury; and its readings are given in full in the great edition of the Vulgate Gospels, edited by him jointly with the Rev. H. J. White.\footnote{The obliterated colophon on f. 53 \textit{v' a}; with Dr. Graves's partial restoration subjoined:—}$^1$ Soon after the purchase of the ms., Dr. Reeves issued a Prospectus of a complete edition of its contents; and of his preparations for it there remains a large collection of written material,—the chief being (1) an interleaved and annotated copy of the \textit{Memoir} of 1861; (2) a transcript of the Patrician documents fully furnished with collations of the \textit{Tripartite} and other \textit{Lives} of St. Patrick; and (3) a collation of the printed (Clementine) Vulgate with the Armagh text, and (for the Gospels) the texts of the Vulgate mss. in Trinity College Library, known as the Books of Durrow, Kells, Dimma, and Mulling, and with the Old Latin ms. A. 4, 15 (usually designated \textit{r}).\footnote{Since edited by Dr. T. K. Abbott, \textit{Evangeliorum Versio Antehieronymiana}.} Of these mss. he has also left a collation with the Amiatine text. But the scale on which the contemplated edition was planned was too large for the limits of his remaining years; and those years were more than filled with the manifold labours, historical and antiquarian, implied in the ample and varied list of his publications after 1853, of which his edition (1857) of Adamnan's \textit{Life of St. Columba} alone seems sufficient for the work of a lifetime. And thus it has come to pass that the \textit{Memoir} issued by him in 1861, together with the Paper read by him before the Royal Irish Academy in 1891—of which the greater part is reproduced in substance, and often verbatim, in this and the first Chapter—are the only published fruits of his studies in the history and contents of the Book of Armagh.\footnote{Note on p. cxiv, n. 5.}$^2$ 

\footnote{1 Pars Prior 1889–1898 (iv \textit{Evangelia}); Parsis Secundae Fasc. i., 1905 (\textit{Actus App.}). Our ms. is "D" in the \textit{Apparatus Criticus} of this edition. It has also been consulted by the late Professor Berger, for his \textit{Histoire de la Vulgate} (pp. 31–33).}

\footnote{2 Since edited by Dr. T. K. Abbott, \textit{Evangeliorum Versio Antehieronymiana}.}

\[\text{IN GREEK CHARACTERS.}\]

\begin{verbatim}
Φ ΔΟΜΝΑΚ ΗΥΝΚ ΛΙΒ
Ε ΡΥΜ . . . . Ε ΔΙΚΤΑΝΤΕ
Ρ ΤΟΡΒΑΚ ΗΡΠΑΗ ΠΑΤ
ΠΙΚΩ. ΣΚΡΙΠΣΙΤ ~
\end{verbatim}

\[\text{IN LATIN CHARACTERS.}\]

\begin{verbatim}
F DOMNACH HUNC LIB
E RUM . . . E DICTANTE
R TORBACH HEREDE PAT
RIC . SCRIPSIT ~
\end{verbatim}
CHAPTER IX.

DETAILED DESCRIPTION OF THE MS.

In Chapter I. a brief account has been given (pp. xiii, xiv) of the general arrangement and construction of the ms. In the present Chapter—which proposes to treat in fuller detail of its structure, ornaments, *marginalia*, and other distinctive features, and also to describe its present condition—it will be convenient to deal separately with each of its three natural Divisions. These are—(I.) The Patrician Documents (which, when entire, occupied ff. 1—24); (II.) The New Testament (ff. 25—190); (III.) Memoirs of St. Martin (ff. 191—222).

A. The First Division, as we now have it, consists of twenty-three leaves. But the beginning of the first document is wanting, and the contents of the first extant leaf open abruptly in the middle of a sentence, showing that the ms. has lost something here. But on comparing this leaf with the corresponding part of the Brussels ms. (B; see above, p. xiv, and cp. p. 444*, infr.*), it appears that the loss is of but one leaf. Accordingly, we may safely accept the numbering of the extant leaves, from 2 to 24.—All of these are complete: but (see pp. civ, cv, *supr.*) the verso of f. 12 and the recto of f. 13 (pp. 24, 25, which face one another) are disfigured to a degree and in a manner quite unlike anything else to be seen in the volume, especially the lower outer corners of both, and the inner margin of f. 12. This grievous damage is no doubt due to the custom of requiring persons who were sworn, as above described, on the "Cainin Phadrige," to lay their hands on the book,—open, as manifestly appears, at this place,—and also of pouring water over the pages in order to impart to it supernatural virtues. The stains caused by this treatment extend from these to the following leaves.

Of the twenty-three leaves, as they now stand, the ten which come first (f. 1 being absent), numbered 2 to 11, form a quinio. They are followed by a single pair (ff. 12, 13). Next comes a ternio (ff. 14—19); and finally, an irregular gathering of five leaves (ff. 20—24.) This disposition of the leaves, which is due to Mr. Brownlow and the binder employed by him (see pp. cxii, cxiii), is graphically shown by the subjoined scheme:

\[\begin{array}{cccccccccccccccc}
\end{array}\]

1 The first natural opening of the volume would be between its first and second quires,—that is, between ff. 12 and 13. At this place, then, it would usually be opened—probably would lie open—for the laying on of hands, and for the application of water, as above.
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But examination of the pair of leaves, ff. 12, 13, which thus deviate from the general quire-arrangement, discloses the fact that they do not form a diploma (a pair resulting from the folding of a sheet into two leaves)—but are two several leaves, neatly joined lengthwise by a strip of thin vellum, to which they are glued along their inner edges. On closer scrutiny, it becomes evident that this is no case of mere repair of a sheet that had become casually divided. The vellum of f. 13 is so much thicker and harder than that of f. 12, as to exclude the possibility that the two can have originally been halves of one and the same sheet. It follows, therefore, that we have to account for the presence of two single leaves interposed between two quires. And looking farther, we note that f. 20 also is a single leaf, glued on to the final binio (ff. 21—24) so as to make up the quasi-quire of five leaves above indicated. Thus the question is, How has it come to pass that in this small collection of leaves—twenty-four originally, of which one is lost—three stand thus apart from the rest and from one another—each a single leaf, not one of a pair constituting a diploma? As regards f. 12, the state of its verso explains but too plainly how it came to be a detached leaf. It is due to the deplorable ill-usage which, as above noted (last page), f. 12 v° with 13 r° has suffered. That the former leaf has been badly damaged along its inner margin, is shown by the state of the edge by which it adheres to the strip now connecting it with f. 13. This edge, though trimmed by the binder, is visibly decayed all along its length. A leaf so treated could hardly fail to become detached from its conjugate. But, inasmuch as the preceding ten leaves (ff. 2—11) are all duly paired, the conjugate thus missing can be no other than the lost f. 1. It follows then that the first quire of the ms. was a senio of which ff. 1, 12 formed the outermost diploma; and the loss of f. 1 was the consequence of the damaged state of the inner margin of its fellow. Once they fell asunder, the former, a loose first leaf, in the most unsafe position possible, would inevitably be lost before long.—We may go farther, and conclude that it was lost before the ms. came into Mr. Brownlow's careful hands; for if it had been forthcoming when he arranged the leaves for the binder, he could not have failed to perceive that it formed a pair with f. 12, and he would certainly have directed that they should be reunited as such,—as he has done in case of ff. 2 and 11, which also had evidently become (or threatened to become) detached. This explanation of the case of f. 12 explains also that of f. 13, and with it that of f. 20. After the loss of its conjugate, f. 12 needed to be made safe from a like fate. This was done, as we see, by securing it with glue and a strip of vellum to f. 13. The latter, though its recto is defaced as seriously as its opposite page (the verso of f. 12), being of vellum of more than usual thickness, is not decayed like the former. In order, therefore, to adapt it to the required use, f. 13 has been severed (the clean-cut edge is plainly to be seen) from its conjugate before being glued to the strip which now couples it with f. 12.—And the conjugate from which it was thus cut away is obviously f. 20—a leaf of thick vellum, like f. 13—which, as we have seen, is now irregularly combined with the following
binio, so as to form a quasi-quire of five leaves. Thus the true positions of ff. 13 and 20, before this operation was effected, was that of outermost diploma of a quaternio, following a senio, and followed by a binio. Accordingly the original quire-arrangement is to be restored, as follows, in three quires (senio, quaternio, binio, as above, p. xiv):—

(I.)

[1] 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

(II.)

21 22 23 24

Thus the process by which the leaves 2–24 were brought into their present arrangement was as follows:—After the two leaves of the outer diploma of quire 1 had parted company, and f. 1 had been lost, f. 12 was left as a loose leaf. For its safety, Mr. Brownlow coupled it with f. 13, so as to form a quasi-pair, having cut the latter from its natural partner, f. 20; which last he then secured by attaching it as a sort of outer semi-diploma to ff. 21–24. In this last case the attachment is effected, not by supplying a strip to serve as a hinge, but by cementing the edge (that remained with f. 20 after f. 13 had been cut off from it) to the inner margin of the verso of f. 24. The edges of the sundered parts correspond, as well as the quality of the very thick vellum of the two: and the breadth (11 1/2 in.) of the diploma formed by combining f. 20 with f. 13, agrees accurately with that of the other sheets.

Accordingly, the facts of the present state of the ms., as still to be seen, and of its original structure, as arrived at by inference, lead us to accept as certain what was above suggested (pp. xiv, cxiii) as possible,—that the first leaf had already been lost before Mr. Brownlow took the volume in hand and rearranged its fragmentary parts; and further, that the figure "2" which he has placed on the leaf which now stands first, indicates, not that leaf 1 was in his possession with the rest, but that he perceived that a leaf—and rightly conjectured that not more than one leaf—was missing.

And here the question may properly be raised, When was f. 1 lost?

Dr. Petrie has affirmed (Tara, p. 86) that "the first folio of this Life [Muirchu's] has been lost since the Book [of Armagh] was in the possession1 of Archbishop Ussher." For this statement his ground is (ib., p. 85) that Ussher in his Primordia,2 p. 832, gives a long extract from it [sc., from the Life by Muirchu, Ussher's "Maccuthenus"]. And inasmuch as this "extract" treats of the earlier periods of St. Patrick's history, and is not found anywhere in the extant leaves of our ms., Petrie assumes that Ussher must have copied it from the now missing f. 1.—But the supposed "extract" from our ms. proves, when

1 Ussher had the use of it as borrower only; see above, p. cvii.
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examined, not to be a citation from Muirchu’s Life, but to consist of two passages of Patrick’s own Confessio[1] [ss. 23, 25 of White’s text].—The opening capita (1—7) of Muirchu r., which have disappeared from our ms. with its lost leaf, are now known (as supplied by the Brussels ms. of Muirchu—see p. xviii, supr.), and the passages in question are not to be found in them, but in their stead two passages (cc. 3 and 4; pp. 443, 444, infr.) which correspond with them partly in substance, but in wording are quite distinct from them. And further, not one of Ussher’s many references to “Maccuthenus” relates to anything contained in these recovered capita. Every such reference, when verified, proves to belong to something that is to be found in the still extant leaves of the ms., as we now have it. Thus, Petrie’s statement turns out to be founded on a mistake; and there is no evidence that Ussher ever saw the missing f. 1, while there is evidence that he used the contents of some at least of the leaves (ff. 2—24) that survive—notably f. 20. So far then as Ussher’s citations and references give ground for inference, they lead to the conclusion that the ms. as he knew it had already lost its first leaf.

It must be admitted that Ussher’s manner of introducing this “extract” is such as to be readily misunderstood. He writes as follows (op. cit., p. 390):—“De hac secunda captura quam senta decies diebus ab inimicis pertulerat, ut apud Maccuthenum legimus, in Confessio Patriciana habentur tills: ‘Et Herum post annas mullos adhuc capturam dedi. Ea node prima utique mansi.....’”, &c. Here, the words “ut apud Maccuthenum legimus” are meant to relate to the preceding sentence only (“De hac secunda..... pertulerat”), which sentence is tit. 3, verbatim (see f. 20 r° a, and p. xviii, supr.). But it has naturally been read as applying to the passages that follow, though they are expressly cited as from the Confessio; and thus the impression conveyed is, that Muirchu had in his early capita inserted these portions of Patrick’s writing, in Patrick’s words, unchanged. Colgan, to whom Pétrie here refers, was the first to be led into mistake in the matter. In his Trias Thaumaturga (published 1647), p. 213, he gives at full length the “extract,” describing it as cited by Ussher “ex tractatu S. Moccuteni.” But at the same time he expressly notes that it consists of two passages of the Confessio, evidently supposing that Ussher had derived them, not immediately from the Confessio itself, but at second-hand from the Life of “Maccuthenus,” as embodied by him in its text. The error was excusable,—almost inevitable, in view of Ussher’s misleading ambiguity of expression, above noted. Moreover, Colgan never had opportunity of consulting our ms. and verifying the references to “Maccuthenus,” of whose work he only knew what he learned from Ussher’s book (then recent). Even with the Confessio (then unpublished) he was acquainted but indirectly, in chance citations, gathered here and there.

But Dr. Pétrie, who had our ms. at hand, as well as the printed Confessio in full, might be expected to have perceived that the “extract” was taken by Ussher from the Confessio direct, and could not have formed part of Muirchu’s Life, inasmuch as it is Muirchu’s uniform practice, in borrowing from the Confessio the statements of St. Patrick, not to cite them verbatim in the first person, but to assimilate them by throwing them into the third person and altering the language more or less freely. It was not, however, until many years after Dr. Pétrie’s death that the evidence of the Brussels ms. (B) came to light, and conclusively settled all question in the matter, by furnishing direct proof that cc. 1—7 of Muirchu r. contained nothing that has been cited or referred to by Ussher; and thus removed the only ground for supposing that f. 1 still formed part of our ms. when it was in his hands.

Ussher’s references to the authority of “Maccuthenus” need a few words of explanation.

In recounting (in 1639) the early writings concerning St. Patrick which he had been able to

1 Ussher cites these not from our ms., but from the Cotton ms. “C” (Nero, E.1.); which was his main authority for the text of the Confessio. See White, L.S.P., pp. 209, 210.
consult (B. E. A., ut supr., pp. 374, 375), after Fiacc's Hymn, which he reckons first, he places as second the "Collectanea of Tirechan"; and as third, one which contained only the tituli of the capita of a Life of Patrick written by MacCuthenus for Aedh, Bishop of Sletty. These two documents he of course found in our MS. (the former ff. 9 et sqq., the latter ff. 20 r°), which, as above shown (p. cxxi), was known and used by him as "Vetus Codex Ecclesiae Armachanae" as early as 1632. But of the narrative contained in the leaves before f. 9, he says nothing, and seems to be unaware that it belongs to the Life whose tituli he has read in f. 20 r°. Yet in B. E. A. he frequently cites "MacCuthenus" among the authorities for facts which are contained in that narrative. But on examination of these citations, it proves that in nearly every case where Ussher refers to "MacCuthenus," the reference can be traced to the tituli. The instances are as follows:—(a) St. Patrick's second captivity (Ussher, vi., p. 390); tituli 3 [cited verbally;—this is the place referred to above, p. cxx];—(b) His ordination "ab Amatho rege" (p. 597); tit. 9.—(c) The faith of Eirc, son of Dego (p. 410); tit. 17.—(d) The faith of Dubhthach Maccu Lugir (p. 411); tit. 19.—(e) The conversion of MacCuill (p. 180); tit. 23. One instance only remains to be considered:—(f) The mission of Patrick by Pope Celestine, for which Ussher (p. 170) refers (among others) to "MacCuthenus." Now, no mention of the name of Celestine, or of any other Pope, occurs in the tituli; and Ussher's reference must apparently be to f. 2 r° a (Muirchu i., c. 8), as being the only place where Muirchu in either of his Books names that Pontiff (though it is Palladius, not Patrick, whom he records to have been sent by him).1 This being so, it follows that Ussher used at least one of the earlier leaves of our MS. (in fact, the earliest now extant), and recognized it as belonging to the Life of which f. 20 gives the tituli.—Moreover, in some of the above instances where Ussher's references are satisfied by the tituli, he seems to show a knowledge extending beyond them, derived from the capita contained in ff. 2–7. Thus, in instance (d), though tit. 19 gave him the name of Dubhthach Maccu Lugir,2 it could not be from it that he learned that this man was known to "MacCuthenus" as the preceptor of Fiacc; but he must have turned back to compare with it f. 4 r° (c. 19), where that fact is stated. A like remark applies to (e). There, tit. 23 names MacCuill as a convert merely; and therefore when Ussher says that "MacCuthenus" styles him Bishop of Man, he shows that he has read ff. 5, 6 (c. 23), in which MacCuill's history is given, ending with, "Hic est MacCuill diMane episcopus."

It appears therefore that Ussher, though he speaks (p. 375) only of the tituli of Muirchu's Life, as if the Life itself was unknown to him, must afterwards have satisfied himself that the text which occupies the earlier folios of the MS. is proved, by its correspondence with the tituli, to be the history to which those tituli belong. And though Ussher has nowhere expressly noted his discovery of this fact,3 he has, apparently on the strength of it, inserted these references to Muirchu's text into his work before completing and issuing it. Hence it follows that Ussher read ff. 2, 4, 5, and 6 of our MS (Muirchu i., c. 8, 19, and 23). And here the remark may fairly be made, that if f. 1 had been before him, he would probably have cited it likewise, containing, as it does, much that is germane to his work.4

We may assume accordingly with confidence that the leaf which, by operation of the causes above indicated, had become detached, was lost before the volume was in Ussher's keeping—that is, before 1632 (the date of publication of his Religion Professed by the Ancient Irish, the work in which his earliest citations from it occur);—nearly fifty years before the last hereditary Keeper parted with it (in

1 Ussher's error here is notable, as being adverse to his theological prepossessions. It is thus evidence of the unbiased mind with which he approached the documents relating to the Saint.

2 In the text, c. 19, we read Lugil, for Lugir of the tituli.

3 So Petrie (ut supr.); but his remark refers to the "extract" which he wrongly supposed to belong to the contents of f. 1. If, as is likely, f. 1 prefixed the name of Muirchu in the superscription of the Life, Ussher could not have failed to perceive that the tituli of f. 20 belonged to it.

That Ussher used ff. 9 et sqq. (especially f. 20, which gives the tituli of Muirchu i.) is certain; for these leaves (ff. 9–15) contain Tirechan and the other documents which he cites (both in B. E. A. and in his earlier work, The Religion Professed by the Ancient Irish). But having in his hands ff. 9, 10, he must have also had ff. 4, 5 (their conjugates) ;—for the diplomas ff. 4, 9, 10, have never been severed, but are to the present day continuous and entire.
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1680), as above related in Chap. viii. Farther back than this we have no ground to go on, in investigating the date and circumstances of its mutilation.

In Chapters ii.—vii. the contents of ff. 2—24, and their order and arrangement, have been sufficiently examined. What remains to be said of this Division is partly of a negative character.

(i) Elaborately wrought initial letters, such as mark the opening of nearly every distinct document in the two remaining Divisions, do not appear in this—though an initial of distinctive size and form (in each instance a P) introduces three of the minor sub-divisions; with perhaps an exception in the case of the misplaced Preface and Table of Muirchu i. (f. 20 r°), where the initial Q shows something of decorative design. Some such ornament may have formed part of the heading of Muirchu i. on the missing f. 1. The amount of lost matter is not too large to leave room for a short superscription so headed.

(ii) It is to be noted that, of the three quires which compose this Division, none is (as regards the matter it now comprises) self-contained: the ending neither of the first quire nor of the second coincides with the ending of a document. The first of these quires comprehends all of Muirchu and of Tirechan i., with the early part of Tirechan ii.; the second, the rest of Tirechan, with the supplementary Collectanea, and other miscellaneous matter, to the end of the first page of the Liber Angeli (f. 20 v°); the third, the rest of that document, with the Confessio. No one of the three, therefore, nor any two of them as they now stand, can ever have been a separate booklet; though the three together may have existed and been in readers’ hands apart from the rest of the Ms. in which they are now included,—but with which (as regards the rest of its contents) they have no necessary connexion.

It will, however, be shown below (pp. cxxxi et sqq.) that the first and second quires were originally intended to exhibit a complete collection of Patrician records, ending on f. 18 v° b (being the sixth leaf of the second quire); and that by an afterthought the scribe added the Preface and Table of Muirchu i. on the recto of its last leaf (f. 20); then proceeded with the Liber Angeli on the verso of that leaf; and continued it to completion on the new quire (or properly semi-quire), which is now the third and last of the Division (ff. 21—24), in which he found room also for so much as he has given us of the Confessio.

(iii) In this Division there are to be found no traces of obliterated subscriptions, such as occur frequently in the other two. But the scribe, though he has nowhere signed this part of the volume with his name, gives sufficient proof by his handwriting that he is the Ferdomnach who elsewhere asks the prayers of his

1 See 9 r° a, 18 r° a, 20 r° a.
2 See for these p. xvii, supr., (b) and (c), where the fact is noted that the text of Muirchu i., as we have it in our Ms., does not fully correspond with the Table of f. 20 r°—the former lacking three capita, of which the tituli appear in the latter. Hence it follows that this supplementary fragment was derived by our scribe from an exemplar different from that from which he had copied the text. (See for these capita, p. xxxiv.)
3 But compare it with the similar initial of St. Luke, f. 70 r° a.
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readers. The contractions employed are much the same throughout; but in this they are used in a few cases with less consistency than in the other Divisions.

Thus, *non* is sometimes so contracted as to be indistinguishable from *nam* (as in I. 5 of f. 21 r° a), *sed* from *secondum* (I. 17 of f. 8 r° a); and the symbol employed for *per* differs now and then from the ordinary one. Also, here and there, letters stand in the margin of which no certain explanation has been offered. Thus we find *n* (usually = *nam*) on inner margin of f. 2 r° a, and elsewhere; “t” on 2 r° a (outer marg.), and elsewhere; “g” (ib.); “d” on 3 r° a (upper marg.).

B. The Second, or Biblical, Division follows the first immediately, occupying ff. 25-191, inclusive. These leaves are, for the most part, arranged in nineteen quires, but together with these are a few which stand apart from the quire-arrangement. Seven such leaves (25-31), made up of three *diplomata* with a single leaf attached to the third, stand first. In these leaves (as in many mss. of the Latin Bible) are given, as prefatory to the Gospels in common, the following:—(1) The *Epistle* of St. Jerome to Pope Damasus (f. 25 r° a), followed by the Eusebian Tables (ff. 26-29 r° a);—(2) The “Breves Causae” for the four Gospels severally (ff. 29 r° b—31 r° b).

These, however, do not quite fill the seven leaves. Towards the end of the last page (f. 31 v°) begins the matter prefatory to St. Matthew specially. The usual “*Interpretatio Ebreorum Nominum*” for that Gospel fills the end of col. b, and is continued on f. 32 (the first leaf of quire i, the first regular quire of this Division), occupying the first column of its *recto*. The second column of the same page contains the “*Argumentum Mathei*” (14). The verso of this leaf exhibits the first and largest of the artistic embellishments of the ms.,—a full-page drawing in rectangular form, divided into four rectangles, each containing one of the usual Evangelistic symbols. On the next page (f. 33 r° a) begins the text of the Gospel (which is included within quires i—iii). The opening word, *Liber* (St. Matth. i. 1), of this page is the first example in our ms. of the full decorative treatment of the initial word, syllable, or letter, which thereafter marks the beginning of each Book of the Division. A second example of the same appears on the next page, at the place where (after the Genealogy) the direct narrative of the Gospel begins (with “*xpi*” i. 18). These two embellishments and the Evangelistic symbols of the page before, and those prefixed to the other Gospels, are only pen-and-ink drawings, not heightened by colour as are the initial ornaments of the remaining Books, and of the *Life of St. Martin*.

The Gospels occupy in all seventy-four leaves (32-105), disposed into ten quires. These are signed Q. i, and so on to Q. x (see ff. 78, 88, 102, 118, 130, 1 Here perhaps = nomen.


3 In our ms., the numbers of the Euseb.-Ammon. Sections are not inserted on the margin of the Gospel text, nor is it divided into *Capita* to correspond with the *Breves Causae*. See for these, and for the *Argumenta*, Bishop Wordsworth’s *Novum Testamentum sec. Ed. S. Hieron.* pp. 15, 171, 269, 485. On the 6th heading of St. Luke (p. 61 b), our scribe notes in the margin that there is an error, and adds, “*vide librum certum*.”

4 This *Argument*, and those prefixed to the other Gospels, are the *Praefationes* of Cod. Amiat. (see Tischendorf’s edition of the *N.T.* as exhibited by that ms. (1850); pp. 10, 59, 90, 144; see also Wordsworth, *at supr.*, for the other mss. which give them).
146, 174, 192, 204). Of these, QQ. i, ii, iv, vi, and vii are of eight folios each; QQ. v, viii, and x, of six; while Q. iii has but seven folios, and Q. ix but nine. They have been so arranged, longer and shorter quires, that each Gospel could be used separately,—St. Matthew and St. Luke each occupying three quires; St. Mark and St. John, two. In every case, however, the introductory matter begins on the last leaf preceding each of these quires, thus forming connecting links between the several parts of the Division.

In the opening between ff. 34 v° and 35 r° appears the first page-heading, in the form KATA MATTHYCN [sic]. Afterwards, we usually find KATA MATTHYCN (once MATTYCN), twice KATA matteum. Usually one of the two words is on each page, but sometimes both are on one or other. Once (36 v°, 37 r°) we have HYANFEALON [sic] on left-hand page, with KATA MATTYCN [sic] on right. Similar, but less varied, headings appear in the remaining Gospels. In the Second, the scribe, after writing KATA MAPKYMN thrice, has lapsed into KATA marcyum for the rest. In the Third, the last heading alone is KATA AYKANYM; all the rest read lucanum, preceded by secundum in the first heading, by KATA in the others. In the Fourth, KATA and secundum are written indiscriminately; but iohannem always follows, and no attempt is made to express the name in Greek letters. Our scribe first introduces this clumsy and purposeless fashion into St. Matthew, so early as the second page (33 v° b), where for ecce he has unmeaningly written Hccce, Hgo (ego), and Hum (estum), and many such minor instances, follow; after which (not to mention the defensible PROFHAC, and AMHN, of 35 r°) he not only proceeds to write AMBYLANC, HCTUETE, and the like, but has exhibited the Lord’s Prayer at full length (36 r° a) in the same unbecoming disguise;—in which he has also given us (53 r° a, ll. 7-11) the colophon of this Gospel, and (at foot of same column) the subscription now effaced (see above, pp. xv, cxiv) —yet not so completely as to leave no traces of the Greek characters, or to baffle the acute investigator who succeeded in discovering its purport. But the Collect for St. Matthew’s Day, which intervenes, is in the ordinary script. The Gospel text ends, and these paragraphs follow, on col. a of the verso of the penultimate leaf (f. 53) of Q. iii, col. b being left blank.

This misuse of the Greek characters (uncials, mostly of uncouth shape) is affected by our scribe all through the Gospels, but most largely in St. Matthew; in the other three more rarely. In the rest of this Second Division, very rarely indeed; while in the Third Division he returns to it only for his

1 The words “caternio quartus” precede the signature “Q. iv”; “caternio” precedes “Q. x.”
2 Q. iii is a quaternio from which the seventh leaf (after f. 53) has been neatly removed; Q. ix, a quintio, in which the eighth has been similarly dealt with. In neither case has any portion of text been lost. Either the lacking leaves were removed before being written on (possibly because of flaws in the vellum); or were cancelled after they were written, because of some error detected by the scribe before going on to the next leaf.
3 The second of the quires occupied by St. Matthew is the one which (as above noted, p. xiii) has lost four leaves, being the midst of its four diplomata (ff. 42-45).
4 Compare, however, those of the (Greek) Lord’s Prayer, given in facsimile in Dr. Reeves’s Adamnan, Plate 3. See also the facsimile of f. 86 of Cod. Boernerianus, in Matthaei’s edition.
first subscription (f. 222 v° a). In the First Division, no example of it occurs, though he employs a few single Greek letters here and there—the marginal ζ, the K which the Irish alphabet does not furnish, and γ where required (as 19 r° a, l. 33; 21 v° b, l. 31). Of the Greek alphabet, two letters, Θ, Ξ, nowhere appear in his work. For X, he writes Κλ· (ff. 65 v° a, marg.; 222 v° a, l. 12) ; and on the other hand, where X appears it is ignorantly misused for Ξ, as in ΕΧΠΛΑΚΙΤ (= explicit), f. 53 v° a, l. 6: see Plate II. The letters which constitute the frequent contraction Π, are not Greek in form.—The knowledge of Greek implied by this practice, on the part of our scribe, as of other Irish scribes who have so dealt with the Greek alphabet, can hardly be regarded as extending beyond the alphabet. It includes no Greek word except ΚΑΤΑ (unless we reckon ΑΜΗΝ), and it is combined with ignorance of the quantity of vowels (e.g. ΥΜ and ΕΥΜ indiscriminately represent eum). No such scribe could be capable of profitably consulting a Greek manuscript.

St. Mark’s Gospel begins with Q. iv (on f. 55 r°), introduced by the device which represents its first word, “Initium.” The prefatory matter fills the recto of the last leaf (54) of Q. iii; and on the verso is a full-page drawing of the Lion. The text occupies QQ. iv and v (ff. 55–68). On the outer margin of f. 65 v°, over against Mc. xiii. 20, occurs the word ΚΕΛΛΑΚΪ (= κελλαχ), in which Dr. Graves (Proc. R. I. A., t. in., pp. 356 et sqq.) discerned an application of the passage (vv. 14–19) preceding that verse to the slaughter of the monks of Hy, in a raid of the Norsemen in 806–7, while Cellach (802–815) was Abbot. In this coincidence of date with that arrived at by him on other grounds (see p. cxiv, supr.), he found a confirmation of his previous results.—A very short subscription (probably in the same terms as that which is faintly legible at foot of f. 215 r° a) has been effectually erased at the end of this Gospel (68 v° b); and a similar one at the end of St. Luke (90 v° b).

Of St. Luke’s Gospel, the Argument begins in the last column of Q. v (f. 68 v° b); and the rest of it, with Interpretatio, and (on the verso) the figure of the Calf, fill the first leaf (f. 69) of Q. vi. Then follows the text beginning (f. 70) with the device which embodies its opening words (“Quoniam quidem”), and ending on f. 90 r°, the penultimate page of Q. viii.

Of St. John’s Gospel, the prefatory matter fills the verso of the leaf (f. 90) on which St. Luke ends. Signs of a large erasure appear in this page, at foot of column b. For the Eagle, a full page is not reserved; but the figure is skilfully inserted at foot of the first page of text (91 r°), being the recto of first leaf of Quire ix. On this page the text begins: the first three letters of its opening, “In principio,” being combined into an ingenious monogram. This Gospel ends on the recto of the penultimate leaf (104) of Quire x, the second of its two quires. Its closing verses occupy the central lozenge-shaped space of that page. The left-hand, upper, and right-hand margins are filled by a series of extracts from...
the Moralia (Commentary on Job) of Gregory the Great, which in no way bear on the text which they enclose.

The passages selected from the Moralia are:—(1) From lib. VI., xxxvii. 56 (on Job v. 26), occupying the left-hand column;—(2) from V., vi. 9 (on Job iii. 20), filling the small triangular top-space, and continued on the right-hand margin;—(3) from V., iii. 4 (on Gal. vi. 14), following on same margin, at l. 10;—(4) from IV., xxxvii. 52 (on the Lord’s three miracles of raising the dead), at l. 34;—(5) from same (on Luke ix. 60), at l. 42. The introduction here of these extracts, taken in conjunction with the Note relating to Gregory at foot of f. iqq. (see p. lxxv., supr.), indicates, if not a familiar knowledge of his life and works, at least a due sense of his celebrity.

On the verso of this leaf there is a brief reckoning of the number of “verses” in the Gospels, severally and collectively (but the total arrived at is incorrect).1 The last leaf of the quire was left blank by the scribe; but on its verso, the last hereditary Keeper, Florence Wyre or Mac Moyre, has entered his signature, with the date, “June 29th, 1662” (see p. cviii., supr.).

Elsewhere, all through the ms., the text is in double columns, with the exceptions (beside that, already noted, of the latter part of f. 17 v°) of the Argument on 108 v°, and the lines at top of 171 r° (which see). Here and there, when lists of names or the like occur (as 9 v° b, 33 r° a, etc.; 130 r° b, etc.), or passages which lend themselves to stichographic arrangement (as 2 v° a, 12 r° a and b, 38 r° b, 39 r° a, 73 r° a, etc.), a column is parted vertically into sub-columns.

In this Gospel (the Fourth), Dr. Reeves has pointed out (Memoir of 1861, p. 3), “the vellum is finer and the writing more delicate than in the preceding ones,” this being a “tribute of honour to the loved disciple, Eoin na Bruinne, that is, ‘John of the Bosom,’ as the Irish anciently designated him.” It is to be added that, on the whole, the ten quires of this Division which contain the Gospels are written with more care and regularity, and ampler allowance of space for the columns, and less severity in use of contractions, than the rest of the ms.2 Comparing a page of the First or Second Gospel with one in the Pauline Epistles, one perceives how much more fully the text as printed occupies the width of the latter. In the Third Gospel, and still more in the Fourth, this difference fails to appear on the face of the printed page because the minute fineness of the penmanship (which typography cannot reproduce), in the Fourth especially, admits a greater quantity of matter without increasing the length of the lines.

Here and there, in the Gospels, a cross on the margin points to some supreme event—as the Passion (f. 52 v° b), the Resurrection (53 r° a). A marginal numeration in a few places notes the threefold recurrence of some fact (as on 34 v° a, 82 v° b, 86 v° a, 103 v° b). Of a few marginalia the explanation does not appear;3 but most of them are corrections of wrongly written words, syllables, or letters,—or supply omissions, or suggest alternatives. In one instance, marks on the margin of two passages, corresponding with like marks in a third place, suggest the application of two parables

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1 The figures given are:—Matthew, 2700; Mark, 1600; Luke, 2900; John, 2300. The sum of these is 9500—not (as the note makes it) 9400. Moreover, for 1600 (MDC) we should probably read 1700 (MDCC), which is the number assigned to Mark by most Latin authorities (see for them Wordsworth, ut supr., p. 736).

2 In one place (St. Matth. xxv. 24) a serious omission occurs, which the scribe has detected while in the act of writing, but has failed to supply. He has begun the column (49 v° b) with, in ver. 25 (“et timens”), leaving out “ubi non sparsisti?” (end of 24). To set this right, he has partly expurgated lines 1 and 2, but has neglected to restore the lacking words.

3 As, e.g., “comi” (84 r° a); (qu. = comiter ?).
DETAILED DESCRIPTION OF THE MS. cxxvii

In two parallel places (St. Matth. xxvii. 50 ; St. Mark xv. 37 ; 52 ντ., 68 ρ”) the remarkable note, “Hic auctores canunt Patris Noster,” is attached to the narrative of our Lord’s death. It is remarkable that St. Luke’s is the only one of the Gospels which has on its margin Irish glosses (as 78 ρ’α, 79 ρ”), such as are very frequent on that of the Acts. One Irish word, however (not a gloss), τρόγδην (= wretch), is written against the name of Judas Iscariot (38 ρ’δ”), where it occurs in St. Matth. (x. 4). For the marginal note on f. 65, see above, p. cxxv.

The Book of the Acts does not immediately follow the Gospels, but is by a (nearly) singular arrangement placed last of all—the order thus being:—Gospels; Pauline Epistles; Catholic Epistles; Apocalypse; Acts:—in all, nine quires (ff. 109-191). Of these, the first five are occupied by the Pauline Epistles (ff. 109-150); but between them and the Gospel-quires there are inserted three leaves of prefatory matter.

These are as follows:—(1) The “Prologue of Hilary to the Apostle” (106 ρ”, which really relates only to the Epistle to the Romans); (2) The “Prologue of Pelagius to all the Epistles” (106 ρ”, 107 ρ’α); (3) The “Prologue of Pelagius to the Romans” (107 ρ’ and ρ’δ); (4) A second Prologue (not headed) to all the Epistles (107 ρ’δ, 108 ρ”α); (5) On f. 108 ρ” appears a brief “Argument of Pelagius to Romans.” Of these, more is to be said in next Chapter. The second and third and fifth are given in Cod. Amiat. (see pp. 233-236, 240, of Tischendorf’s edition), but without attribution to any author. To (5) are attached explanatory notes,—one of them containing Irish words.

These five Pauline quires, and (for the most part) all that follow (except the last two of Division III.), contrast markedly with those that contain the Gospels,—St. John’s especially,—as regards the quality of their vellum, which is thick and rigid; and further as regards the handwriting, which has less of delicacy and grace, but is heavier, and somewhat stiff; so as, at first sight, to suggest the surmise that we have here the work of a different scribe. On further examination, however, it appears that the latter characteristic is mainly a result of the former, and that it is not the penman but the material under his hand that is changed. Moreover, he has given something of a mechanical aspect to his work by ruling his pages, not merely with main lines up and down to limit the height and width of his columns, but with cross-lines throughout, so as to determine the number of lines for each column (usually from thirty-one to thirty-five). The writing hangs from, instead of resting on, the line” (as Dr. Reeves has pointed out) in these ruled pages,—that is, touches it from below, not from above. The use of these ruled lines suggests the conjecture (see p. cxxi, infr.) that this Pauline subdivision may have been written earlier than the parts of the MS. in which none such appear, before the scribe had attained such mastery of his art as to dispense with their guidance, and to work with the freedom and lightness of hand shown in the pages which, though they now stand before it, may have been written after it.

The type of text to which the Gospels belong is, as will appear in next Chapter,

1 This order is in the main (but with differences of detail) that of the ancient list in Cod. Claromontanus (“D of Paul”), for which see p. 499 of Tischendorf’s edition (1852). Berger (Hist. de la Vulgate) refers (p. 340) to a very few MSS. as exhibiting the same or similar arrangement.
2 The points that determine these cross-lines are struck into the vellum with a sharp instrument, and the lines are ruled with the same. See Plate IV., which shows these points.
3 Adamnan, p. xx, note 1.
so far distinct from that of these Epistles, as to raise a presumption that the examplar whence the scribe copied the latter was independent of that which he used for the former; and some time may have intervened between the execution of these two sub-divisions. The fact, already noted, that contractions abound so much more in the Epistles than in the Gospels, points the same way. It may well be that the scribe at first contemplated only a collection of the Apostolic writings (Epistles and Apocalypse), to which, when finished, he afterwards prefixed the Gospels, and appended the Acts, so as to make a complete New Testament. The quires which contain the Pauline Epistles are not merely, as has been said above, detachable as a separate booklet; but that they have actually been in use as such, the worn and rubbed aspect of their first page (109 r°) too plainly indicates.

The Epistles stand in their usual order, as in the Latin Vulgate (and in English Bibles), except that 1 and 2 Thessalonians are placed before Colossians; which displacement also occurs in the "Prologue of Pelagius" (107 r° a), but not in the list of 108 r°. To Colossians is subjoined the pseudo-Epistle to the Laodiceans, occupying 139 r° b. Last, after the Pastoral Epistles, follows that to the Hebrews, ending on 149 v° ;—150 being left blank. Each Epistle is introduced by a brief Argument,—in most cases ascribed (as that to Romans, already mentioned) to Pelagius, the exceptions being 1 and 2 Corinthians, 2 Timothy, and Hebrews. All these are given, but with variations (mostly in the way of abridgment), in Cod. Amiatinus. Before Galatians (128 r°), an additional and longer Argument from Jerome precedes that of Pelagius; and the so-called "Laodiceans" is introduced by a warning that Jerome rejects it.

Throughout this Division the ornamental initial letters are coloured with simple pigments (metallic). The manifold forms given to the recurring P[aulus] are remarkable for variety and ingenuity—see especially that prefixed to 2 Thessalonians (136 v° b)—if not always for elegance. But that which introduces Romans, though it has shared the lamentable defacement of f. 109 r° in which it stands, is of admirable design, and a marvel of minute delicacy of execution. 3

In the sixth Quire of this Division (ff. 151-160), which contains the seven Catholic Epistles in their usual order, some of the ornaments are happily devised (note especially the monograms with which St. James and St. Jude begin). 4 To these Epistles no Prologues or Arguments are prefixed; but they are divided throughout into sections by marginal numbering,—the same as in Cod. Amiatinus. In St. James, however, most of the earlier numeral letters have been omitted or effaced. St. Jude ends on f. 159 v°, the last leaf of the quire being left blank.

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1 Note that in the Claromontane list a similar but greater displacement occurs,—Colossians being postponed to 1 and 2 Timothy and Titus, so as to be immediately followed by Philemon.

2 It is part of the Præfatio to his Comm. on Galatians (Opera, t. IV., pp. 222, 223).

3 It has been found possible to restore the beautiful P completely in our phototype, except the left-hand upper part of the design, which has utterly disappeared.

4 Those which belong to 2 St. Peter and 2 St. John are also notable; but they have not been so successfully reproduced in this edition.
The Apocalypse fills the next quire (ff. 161-170), and overruns to a supplemental leaf (171), now attached by glue to the quire following. This Book is preceded by its tituli, fourteen in number, on the verso of the last leaf (160) of the preceding quire;—curiously arranged in a roughly lozenge-shaped table, of which the first letter (A) is of quaint design; the text, however, has no corresponding divisions. But the most elaborate and remarkable of the embellishments of our MS. stands at the head of the next page (161 r°), the word Apocalypsis, running across,—in large characters of peculiar form. This initial A, which is of great size, its length exceeding half the height of the page, is of singularly graceful form, and perfectly carried out in its wonderfully minute details. The last four lines of the text are on 171 r°, extending across the width of the page. There appears to have been a line of subscription subjoined, now irrecoverably erased. The rest of the page is taken up by a strange design,—a rectangular diagram representing the city that "lieth foursquare," the "Jerusalem" of Rev. xxi. 10-16, with its twelve gates, each bearing the name of its precious stone, its tribe, and its Apostle.

The verso of this connecting leaf (171) is occupied with matter relating to the opening chapters of the Acts, which Book follows on f. 172. In fact, col. a of 171 v° gives the heads of a formal homily on the Pentecostal promise conveyed in Acts i. 8 ("Accipietis uirtutem superuenienlis Spiritiis Sancii"), as illustrated by Ps. xl [xli]. 1, 4 ("Deus nosier refugium" . . . "Fluminis impetus"), combined with Esaias vii. 8, 9; viii. 7; lxvi. 12-14; and St. John vii. 38, 39. And col. b continues the subject by a comparison of the ceremonies and festivals of the Gentiles and Jews with those of the Church; passing into a parallelism between Law and Gospel, arranged in two sub-columns; and closing with examples in which the number seven appears in the Old Testament, illustrative of the seven weeks of Pentecost.—Near the end of the former column, and all through the latter, many Irish words and sentences appear.

The two remaining quires (ff. 172-191) of this Division contain the Book of the Acts, which ends on the recto of the last leaf, leaving a blank page (191 v°), on which, as being the last of the division, no matter introductory to the following Books is entered. In these quires the vellum is much the same in quality as in the Epistles and the Apocalypse; and the handwriting shows no marked change in character, though inferior in finish. No Argument is prefixed. The ornamental initial (P) is very nearly alike to that of i Thessalonians (f. 135 r° a). But even to the eye the text is distinguished from that of every other part of the MS., by the much greater number, length, and variety of notes attached. Some of these are marginal, some interlined;—some in Latin, some in Irish, or mixed with Irish (one especially, in Acts xx.,—f. 185 r°, which is of considerable length); some offer interpretation or explanation; some are geographical notes; a few are textual corrections or alternative readings. The presence of these, taken together with the singular postponement of this Book to all the rest, suggests the inference (already hinted) that the exemplar whence the scribe derived it must have come into his hands, not with that (or those) which he

1 A sectional division of the text is indicated by marginal numerals on the first page (172 r°), but it continues no further.
used for the other Books, but from a different source and at a later time. It will
be shown, in our concluding Chapter, that the character of its text is sufficiently
distinct fully to confirm this suggestion.—At the end of the last column, a note
of eight or more lines has been effectually erased, past recovery or conjectural
restoration.

C. The Life of St. Martin of Tours (ob. circ. 397), once the most popular of
religious biographies, with the Dialogues and Epistles which continue it, by
Severus Sulpicius, his disciple, forms the Third and final Division, consisting of
three quires, with a single leaf attached to the last (ff. 192-222). Dialogue i.
(in most divisions divided into i. and ii.) is reckoned (f. 201 v° a) as Second Book
of the Life, and Dialogue ii. (otherwise iii.) as Third (215 r° b). Of the author's
three extant Epistles, two only are given; that "ad Eusebium," but without his
name (22 v° a), and that "ad Aurelium" (221 v° a).

The Life is divided into twenty-six sections, marked by marginal figures; but this division has
no relation to the twenty-seven sections of the printed editions. It has no running titles; but the
word "liber" stands at the top of its last page (201 r°). Book ii. (Dialogue i. [and ii.] is headed
"Postumiani de virtutibus Monachorum," and "Secundus" (sometimes followed by "Liber") appears
frequently as running title. Book iii. (Dialogue ii. [or iii.]) is headed "Incipit tertius Galli." In
Book ii. no sectional numbers appear in the earlier part, which is usually distinguished as Dialogue i.;
but at the point (f. 210 r° a, l. 5) where, in many editions, Dialogue ii. begins ("Quo primum tem por")
the number "xxvii" is placed, and the numeration proceeds to "xxxvii" (213 r° a, l. 8). No doubt
it was meant that Book iii. should be numbered continuously with ii., for "xlii" appears early in it
(215 v° b, l. 21), and the figures go on to "xlili" (219 r° b). As in the preceding parts of the MS.,
many letters are set here and there in the margin of which no explanation is forthcoming.

In three places marginalia are attached to the Life (192 v° b, 193 v° b, ib. v°,
upper margin), written in the minute script of 19 v° (see above, p. lxxii), being
topographical notes on the words "Ticinis," "Ambiensium civitatis," "Picta
episcopum."

Of the three quires which form this division, the former two are of the same
stiff vellum as those which contain the Pauline Epistles; but in the third, with its
appended leaf (ff. 214-222), the finer material exhibited in St. John's Gospel
reappears. The first leaf (192) shows four examples of ornament: on the recto,
the first word ("Severus") of the prefixed Epistle, and that of the Prologue
("Plerique");—on the verso, the Igitur which opens the Address to the Reader,
and the second "Igitur," where the narrative begins—being curiously elaborated
and heightened with colour. Like examples are, the first word, "Cum" (f. 201 v°),
of Book ii., and that of Book iii., "Lucescit" (f. 215 r°); but this last is
uncoloured. The initial q (219 v° a) of a sub-section of Book iii. seems to have
been intended to receive a like treatment, but it is unfinished. So, too, in the
two places where the Epistles begin. The first (220 v° a) shows the bare outline
of a large h, surmounted by the profile of a human face; the second, a blank
space, to receive the contraction "p" (= "post"). The latter of these instances
proves that the scribe's usage was, to write his text first, leaving blanks for whatever design was to be filled in afterwards. And the former suggests that the designer was not the calligrapher; for beside the unfinished " are set four Irish words, signifying, "Behold the eyes, the nose, the mouth"—in ridicule, seemingly, of the artist's attempt at portraiture.

To Book II. (215 r° a), and to Epistle i. (221 r° b), is appended the brief subscription, "Pro Ferdomnachus oras;" the former being decipherable, notwithstanding an attempt to expunge it: the latter, though erased, still showing enough to prove that it was in the same words. On the first column of the verso of the last leaf, Epistle ii. ends, followed (after the ordinary "explicit") by a short collect, in which the intercession of St. Martin is pleaded,—written in the Greek script above described. The rest of the column seems to have contained a colophon, now effaced, in this case with success. The remaining column is occupied by a prayer and confession of faith, with which the volume closes.

A question of some interest, and even importance, concerning the contents of our MS., is to be considered,—whether the order in which they now stand is or is not the order in which they were written. Assuming that, as is admitted, the whole is the work of one scribe, is it possible to distinguish between his earlier and his later work?

Confining ourselves in the first instance to an examination of its two most important Divisions, the First (Patrician) and Second (New Testament), we are at once struck by the marked alteration of aspect which distinguishes the pages of the text of the Gospels from those of the rest of the Second Division, and of the earlier and larger part of the First. The handwriting is the same, but the manner is changed. The ordinary calligraphy of the MS. is admirable; regular and clear—even elegant—in what may be called its normal type: in the Gospels we find it developed into higher perfection,—graceful as well as clear, and in its regularity showing an elastic freedom. It is thus an example of the scribe's matured manner; and the surmise thus arises that this portion of the MS. is to be assigned to a later stage of his art: while the other portions, where the calligraphy is normal, belong to his earlier manner, and presumably to an earlier period of his work.

It is of course possible that the finer workmanship thus bestowed by the scribe on the Gospels may be explained otherwise. The special reverence in which this part of the New Testament has always been held would cause him to transcribe them with more of religious care than the rest, and—as in point of fact he has done, especially for the Fourth Gospel,—to provide choice vellum to receive their text, thus further enhancing the beauty of his handiwork.

But when we turn back to the First Division of the MS., we are there met by a fact which conflicts with this explanation, and throws us back on the former surmise. Of this Division, the greater part—nearly to the end of f. 18 r°—is of the normal type. Then there intervenes a small portion of matter (the brief notes treated of in Chapter vi., pp. lxxii et seq.), exceptional alike in contents and in script, which for the present we pass by,—occupying the end of 18 r° and the whole of 19 r°, and followed by the blank page 19 v°. Finally, in the five remaining folios (20-24) of this Division, the writing assumes the maturer manner which characterizes the text of the Gospels, and of the matter preliminary to them, occupying ff. 25-105.

Now, the contents of ff. 20-24 are not such as to merit exceptional treatment as regards calligraphy; and the vellum on which they are written is not, in point of fact, exceptionally fine;—on the contrary, f. 20, on which the change of the calligraphy to the more finished manner first shows itself, belongs to the quire (ff. 13-20—being its last leaf) whose former leaves are written in the normal manner of the scribe; and the vellum of which this leaf and its conjugate, f. 13, are composed is of more than ordinarily hard and intractable substance. But the matter contained in this f. 20 seems

1 See above, pp. cxxviii, cxxix.
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of itself to supply an adequate explanation of the changed manner of writing. It is certain that this leaf cannot have been written in immediate sequence after the preceding leaves. For on its recto we have the Preface and Table of Capitula of Muirchu i., which, as we know, were not inserted in their proper place in f. 1. It follows that f. 20 was written after an interval,—presumably not a short one,—and was added in consequence of the scribe having lighted on a copy of Muirchu i. exhibiting the Preface and Table, which evidently were lacking in his former exemplar. The inference is inevitable that in this case the changed calligraphy results from the lapse of time—that the later manner of ff. 20–24 is due to their later date. And it may be safely presumed that the writing of these five leaves, and of the Gospels, both alike distinguished by delicacy and finish above what precedes and what follows, indicates that both alike belong to the later and more developed stage of the scribe's art. If this be so, the Gospels, as well as ff. 20–24, must have been written after ff. 1–18. In other words, it follows that the pages which contain Muirchu and Tirechan and the Additamenta, ending in 18 v° b, were transcribed before the year 807, in which the First Gospel was written.

These earlier Patrician documents (ff. 1–18) are thus to be ranked with the latter Books of the New Testament (ff. 106 et sqq.), as written in the scribe's earlier and normal manner. But a closer examination of the text of these latter Books reveals a further fact, indicating two stages of this normal manner, and enabling us to distinguish one of them as prior to the other. The Pauline Epistles, which in our MS. are placed immediately after the Gospels, show distinct signs of such priority. As the Gospels plainly belong to a period of the scribe's work when his art was more highly developed than when he wrote ff. 1–18, so these Epistles as plainly are to be assigned to the period of his immaturity in skill; and in them we discern a manner yet earlier than what we have in a general way described as the normal. Tokens of this are evident throughout the forty-two leaves (in all five quires) which they occupy,—in the more laboured, and almost stiff, character of the writing, which, though very good and regular, betrays a hand that has not yet gained an assured mastery of the pen,—and in a peculiarity which admits of no doubt, and is matter not of opinion but of visible fact, found in this sub-division, and in this alone, of the entire MS.—namely, that the pages are marked not only (as elsewhere) with vertical rulings to fix the width of the columns, but with horizontal rulings determined by punctures, to fix the number and secure the even placing of the lines of each column severally. This is so most conspicuously on the first leaf (f. 109) of the first quire of the Pauline text, and it is carried on nearly to the end of the fifth and last quire. It is only in the very last leaves that the scribe has dispensed with this guidance, on which in no other part of the MS. he has shown himself dependent. It appears, therefore, that in the course of writing these forty-two leaves his hand had gained the freedom which it displays in the leaves that follow, and in ff. 1–18,—though even in them he had not fully reached the practised and confident skill to which is due the superior excellence of the calligraphy of the Gospels, and of the last five leaves of the Patrician Division.

Of the rest of this Division—the Catholic Epistles and the Apocalypse—it is only to be said that they exhibit the scribe's normal manner in what may be called his middle period, and may be safely set down as written after the Pauline Epistles,—not long after, for in them the manner is almost identical with that of the later Pauline leaves—contemporaneously with the earlier leaves of the First Division.

But when we come to the Book of the Acts, which in this MS. is abnormally placed last of the New Testament writings, we find it distinguished in more than one respect from those which precede. Its pages abound with notes and glosses, marginal or interlined, such as elsewhere are very rare in the volume; its text (as will be fully shown in Chapter x.) is, if not of a different type, yet distinguished from that of any of the other Books, in being much more intermixed with Old-Latin readings. These facts, taken together with the singular position into which it is displaced, lead irresistibly to the conclusion that the scribe, in attempting to put together a complete New Testament (an achievement which, so far as we know, had been previously accomplished by no Irish scribe), had been at first unable to obtain an exemplar of the Acts. When he found one, it was, as we perceive, distinct in

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1 See pp. xxvii, xxviii, lxxv, supr.
2 See p. cxxvii, supr., and in Chap. x., infr.
3 See p. cxiv, supr.; also p. xv.
4 No other of the early Latin biblical MSS. of Irish origin exhibits the whole New Testament; most of them are MSS. of the Gospels only.
Plate V.

Fol. 170 v°.
DETAILED DESCRIPTION OF THE MS. cxxxiii

character from those whence he had derived the text of the other Books.—presumably therefore came from a different source, and not until after a considerable interval. And here again we note that lapse of time is marked with a coincident change of manner. The handwriting is of a later period: it shows marks of senility. It falls not a little short of the excellence of all that stands before it;—the columns are no longer of regular width, nor are the lines always straight; the letters are crowded, and sometimes almost clumsy—the writer's hand has lost something of its cunning. It is hardly to be regarded as an example of a fourth manner, but rather of a degeneration from the former fulness of his maturer skill.

On these data we may venture to sketch the history of the construction of the MS., somewhat as follows.

The scribe seems in the first instance to have undertaken merely to transcribe a text of the Pauline writings. There is even reason to think that the forty-two leaves which contain them were at first meant to be a separate book, and even that they were for some time in use as such,—as they are capable of being, filling as they do the five quires assigned to them. The chafed and defaced condition of their first page (f. 109 r°) seems to be indicative of such separate use. Possibly, however, the Catholic Epistles and Apocalypse, written soon after, occupying two more quires, may have been included in the same volume. About the same time the scribe seems to have entered on the work of compiling the Patrician documents, which at first consisted only of Muirchu (lacking Preface and Table of Capita of first Book), Tirechan, and the Additamenta, nearly filling eighteen leaves—one full quire of twelve folios (1-12), and six leaves of another, a quire of eight folios (13-20)—and leaving the lower half of col. b of fol. 18 r°, and the whole of ff. 19 and 20, blank. At this point he has inserted a final note, and a sort of colophon ("Scripti hunc ut potui librum"), filling the upper half of 18 r° b, and marking the close of his compilation. At a later, but undetermined, date, having found an exemplar which exhibited the Preface and Tables of Muirchu i., he transcribed them on f. 20 r° (leaving f. 19 for the notulae which, in a different script, he began to enter on the blank part of 18 r° b, and on 19 r°). Then, in continuation of this Patrician supplement, on f. 20 r° he began a transcript of what in his time must have been a very recent document—the Liber Angeli; and to provide room for it he appended a small quire (a binio), in which he completed the Liber Angeli, and concluded this Division by subjoining, though in a seriously curtailed form, the famous Confessio. To the same period as these supplementary documents of the Patrician Division are to be assigned the ten quires which exhibit the Gospels, with the seven leaves of preliminary matter which introduce them. These he prefixed to the previously written Epistles (Pauline and Catholic) and Apocalypse, to which, later on, he added the Acts, thus completing his New Testament (our Second Division of the MS.). In putting them together, he no doubt took occasion to insert the leaves (ff. 186-8) which introduce the Pauline text, and to add the matter on ff. 160 r° and 170 r° which connects the Apocalypse-quire with the Catholic Epistles which precede it and with the Acts which follow it. But at what time the notulae were written on ff. 18 r° b and 19 r°, we have little ground for judging. Here, the script being different, the test of manner of calligraphy fails to help us. Prima facie it is natural to assume that they were written there before the supplementary pages (ff. 20-24), in which we have observed the scribe's maturest manner.1 But it is possible that, in beginning to transcribe the documents which fill ff. 20-24, he intentionally reserved f. 19 for the reception of such incomplete memoranda as he might afterwards desire to append to the compilation, which he evidently regarded as completed at the middle of f. 18 r° b.

But the New Testament, thus completed, does not seem ever to have come into separate use. Its early leaves bear no marks of injury, stain, or friction, such as have left their marks on the first page of the Pauline Epistles, and have led to the loss of the first leaf of the Patrician Division. This Division seems to have been joined to the New Testament Division so as to stand before it from the first,—or at least from a very early stage of its history,—as is indicated by the name, Canoin Phadraig, which, as we have seen (p. cii, supra), was its regular designation in the first notice that has reached us of its existence, in the tenth century.

1 If these notulae were written before f. 20, the conjecture as to their origin advanced above, p. lxxiv, can hardly be maintained. For if they were written after Torbach's death (807), they were written after St. Matthew's Gospel (see p. cxiv), with which f. 20 seems to be contemporary.
INTRODUCTION.

Probably the Third Division (St. Martin) likewise, as now, formed part of the MS. when it finally left the scriptorium as a completed volume. It, like the Gospels, shows on its opening pages no signs of separate use; and though the handwriting gives no definite clue to its age relating to the other two divisions, it bears two tokens of posteriority. These are—(1) that it is in one respect incomplete, the last initial letter being outlined but not finished (f. 220 v°), and another, which was meant to be the last, never having been inserted in the place left for it (f. 221 v°);—(2) that the last of its three quires is written on the very choice vellum which elsewhere is only used to receive the text of St. John,—a fact of which the natural explanation seems to be, that the scribe, having exhausted his stock of the ordinary material, fell back on what remained of the finer sheets which he had in store.

Of the ornamental initials or monograms, no use has been made in the above attempt to ascertain the order in which the several parts of the MS. have been written. To all appearance, they are the work of an artist who was not the scribe—though possibly in the Gospels they (including the Evangelistic symbols) may be ascribed to the latter, executed as they are with the pen simply, and not heightened with colour, as throughout the rest of the Second Division, and the Third. The First Division, as we now have it, lacks such embellishments, though possibly one may have headed the first column of the lost f. 1. Why this is so,—and again, why the Gospels are thus left comparatively plain, while the first leaf of St. Martin’s Life is quadruply decorated, is not obvious; nor do these facts appear to have any bearing on the question treated in this Note. It is remarkable that the very page, f. 109 r°, which, as regards penmanship, bears signs of being the earliest written in the MS., exhibits an initial (P) of “Paulus” of singular perfection of execution,—one for which, and for the great A of “Apocalipsis” on f. 171 r°, it may be claimed that, though small in scale, yet in elaborate refinement of skill they are worthy of the best of the hands to whose work we owe that masterpiece of Celtic art,—the Book of Kells.

1 That this is so is made probable by the non-completion (above noticed) of the artist’s work on ff. 220 v°, 221 v°, and also by certain cases in which the blank left by the scribe has been incompletely filled:—as in f. 128 r° and f. 130 v, only the letter P has been supplied where (in one case) Paulus, and in the other Pau, is required.
CHAPTER X.

CONTENTS OF THE MS.—resumed.

PART VI.—THE NEW TESTAMENT.

Prefatory.

The two preceding Chapters, viii. and ix., deviate from the natural order of this Introduction, being interposed before the consideration of the Contents of our MS. has been completed. This arrangement has been made for the sake of homogeneity. The historical and antiquarian details into which these Chapters enter seem to be placed most fitly as a sequel to the study of the First of the three main Divisions of the Book—the records which it preserves of St. Patrick and the Churches founded by him and his followers—which occupies Chapters ii.—vii. We now return to our examination of its Contents, and proceed in the present Chapter to enter on the Second Division, the largest and (by reason of its sacred character) the most important of the three—the New Testament in Latin as it was read by the Church in Ireland eleven hundred years ago. The Third Division—the biographical documents relating to St. Martin—will be treated of in our next and concluding Chapter (xi.).

SECTION I.: THE PLACE OF OUR MS. IN THE CLASSIFICATION OF MSS. OF THE LATIN VULGATE.

Subsection 1. Variation in Text among the MSS.

The Latin text of the New Testament, as exhibited in the Book of Armagh, is that of St. Jerome, known as the Vulgate.

Of the extant MSS. of this famous version, which are innumerable, some are of high antiquity, dating from the sixth century—some as late as the sixteenth; and their total number, to which each of the intervening centuries has contributed its quota, far exceeds that of the existing written copies of any other book.—In text, they vary widely among themselves, even the earliest of them. Their variations prove on examination to be in great measure due to admixture—introduced partly no doubt by the inadvertence of the transcribers, but partly also (as it seems) of set purpose—of renderings and phrases, retained by habit or by preference, from the earlier Latin versions which, though diverse and often discrepant, are comprehended under the common name of the "Old Latin."
INTRODUCTION.

St. Jerome's Latin New Testament was professedly a revision of a form of the Old Latin rather than an independent translation from the Greek; and the Old Latin, in one or another shape, continued for many generations after his time to be read side by side with his Version. Thus it has resulted that, though his work finally won the predominance which it deserved and retains, it emerged from the struggle with a text so disturbed that the Decree of a General Council and the intervention of Papal authority were ultimately judged to be necessary in order to settle it and to secure for the Church an "authentic" printed text.—The "Clementine" Vulgate of 1592, including the whole Latin Bible, is now universally received, used, and cited, as "The Latin Vulgate"—an excellent edition for all practical purposes, though it is not to be regarded as reproducing, nor does it claim to reproduce, with critical accuracy, the Latin Bible as it was given by St. Jerome to the Church.

SUBSECTION II. The Classes and Families of the MSS.

The critics who, with a view to recovering the Vulgate text as originally issued by St. Jerome, have studied the many MSS. which have claims to be regarded as ancient and accurate copies, have found them on examination capable of being classified into Families. Copies which come from the same region, or which can be traced to a common origin, prove to present, with something of uniformity, common textual characteristics, and may be grouped accordingly. Of the Families thus marked out, some exhibit more, some less, of the tendency—from which none of them is free—to deviate from what may be regarded as the normal type of text; and where this tendency is most marked, the deviation is usually (as above noted) towards reversion to or retention of the Old Latin in some form. Thus, among the distinctive characters by which each Family of Vulgate New Testament MSS. is marked, is to be reckoned the extent, greater or smaller, of the prevalence in its text of Old Latin readings or renderings.

SUBSECTION III. The Celtic Family: its Mixed Text.

Of these Families, the Celtic is recognized as one of the most clearly discriminated. A group of Vulgate N.T. MSS. exists, written, with few exceptions, in Celtic countries—mostly in Ireland, or by Celtic (in most cases Irish) scribes—none of them probably earlier than the seventh, or later than the tenth century, which exhibit (though with manifold variation) a common type of text, conspicuously distinguished from that of the other Families by the

1 See Ep. Ad Damasum, prefixed to the Vulgate Gospels.
3 Council of Trent, Sess. iv., Decr. ii. (1546).
4 See Praefatio Ad Lectorem, prefixed to the Clementine Vulgate.
5 See Wordsworth and White, as in last note, I., fasc. i., Praefatio, pp. x et sqq.; fasc. v., Epilogus, pp. 705 et sqq.
6 Wordsworth and White, as in last note, I. v., pp. 713 et sqq.
abnormal amount of Old Latin admixture which pervades it generally, though not uniformly. To this group our Armagh New Testament belongs. As we have seen (above, chapters i., viii.), it was written by an Irish official Scribe, working (presumably at Armagh) under the direction of the chief Prelate (himself originally an official Scribe) of the Irish Church. Its text is professedly Vulgate; for it is introduced by St. Jerome's Dedicator Epistle to Pope Damasus; but, as we shall see, it is Vulgate varied by Old Latin readings and renderings, freely but unevenly intermixed, yet nowhere so extensively as to obscure its fundamental character as a Vulgate MS.

In its group—the Celtic Family—it stands alone in the important respect that, whereas the rest are MSS. of the Gospels only, it contains the whole New Testament. This fact will necessarily modify our treatment, in the ensuing sections of this chapter, of the text of the sacred Books as exhibited in it. In our next Section (n), which will deal with the Gospels, we shall have to compare its text with that of six or more MSS. of the same Family; but in our survey of its text of the Acts, Epistles, and Apocalypse, which will be dealt with in the remaining Sections, no material exists available for such comparison.

In their great critical edition of the Latin Vulgate New Testament, above referred to, Bishop Wordsworth and Mr. White employ (Præfatio to Pars I. fasc. i., pp. x—xiv; fasc. v., Epilogus, pp. 713—716) as representatives of the Celtic Family—besides our Book of Armagh, which is "D" in their notation—the following four:—The Egerton MS. ("E"), The Lichfield MS. ("L"), The Book of Kells ("Q"), and the Rushworth MS. ("R"). With these four is to be classed a fifth, not included in the list of textual authorities of Wordsworth and White's Edition, the Book of Dimma, which we propose to refer to as "dim."

Another Irish MS. of the Gospels of great importance, and of earlier date than any of the above-mentioned, is the Book of Durrow, which, though not one of their list, is now and then cited by them. Of it, by reason of the exceptional character of its text, it will be necessary to treat separately (designating it as "dur").

Of these MSS., the following brief account will suffice:—

L. The "Book of St. Chad": Lichfield Cathedral Library. Written in a fine semiuncial hand probably of the eighth century (possibly of the late seventh), and richly ornamented. It now contains only St. Matthew's and St. Mark's Gospels, and the beginning of St. Luke's (breaking off in iii. 9). Carefully edited (with photographic facsimiles) by Dr. Scrivener (1887).

Q. The "Book of Kells": Library of Trinity College, Dublin (A. i. 6; No. 58 of Catálogue). Similar to L, and probably coeval with it, but surpassing it and all other MSS. of like origin in the beauty of its script and of its profuse ornamentation. It has lost a few verses from St. Luke (ch. xii. 6—18); and the latter part of St. John (ch. xvi. 19, to end), as well as part of chh. xii. xiii. (xii. 27—xiii. 20). Dr. Abbott has subjoined a collation of its text to that of the Old Latin (r) edited by him (1884, Evangeliorum Versio Antichironum.—see below, p. cxlii, n. 1).

R. The "Rushworth Gospels," Bodleian Library, Oxford (Auct. D. 2. 19), also known as "Gospels of MacRegol," after the name of its scribe: he died A.D. 820; and the MS. is therefore to
be assigned to the latter end of the eighth century or the beginning of the ninth century. Defective in St. Luke only, by the loss of pages, in three places. Edited, along with Y (see below, p. cxxxix), for the Surtees Society, 1854-64, by Stevenson and Waring; re-edited by W. W. Skeat, 1887.1

E. The “Egerton MS.,” London, British Museum (Egerton 609); formerly of the Monastery of Marmoutier (“ majoris monasterii”), Tours; hence noted (after Calmet) by Tischendorf, &c., as “mm.” Probably is of the latter part of the ninth century, and thus, is lowest in date of the group. Of St. Mark it now contains only chh. i-vi, and has also lost a small part of St. Matthew xv, and chh. i-vii. 23 of St. Luke, but gives St. John complete. Of this MS. the ornamentation is Celtic, but not the script; and the character of its text is less exclusively Celtic than that of Ddim LQR.

dim. The “Book of Dimma”; Library of Trinity College, Dublin (A. 4. 23; Catalogue No. 59).2 Written in an indifferent minuscule script; probably of the ninth century, if not earlier. It has even been assigned by some to the seventh century; the time of “Dimma MacNathi,” whose name appears in the colophon. Has lost a small part of Mc. (ii. 5-ii. 24); and of Lc. (xiv. 18-xv. 18).

dur. The “Book of Durrow”; Library of Trinity College, Dublin (A. 4. 5; Catalogue No. 57). Written in an excellent semiuncial hand, with elaborate Celtic ornamentation—both apparently of an earlier type than that which appears in L or Q. Of this MS., as of Q (see above), Dr. Abbott has given a collation in Etangg. Vers. Antichieron.; its text is fortunately complete. It can hardly be dated later than the middle of the seventh century.

Subsection IV. Our MS. compared with its kindred MSS. as to Text.

Our first business is to compare the text of D (our Book of Armagh) with the texts of dimELQR collectively and severally.

To all these six MSS. the same general description applies. Not only do they all present mixed texts, exhibiting many notable readings common to some or all of them, that diverge from the normal type of the Vulgate, but farther, the character of the mixture is the same in all. None of them can be regarded as an Old Latin copy modified more or less uniformly into conformity with the Vulgate: in each and all the Vulgate is the basis; and the Old Latin readings are deviations from that type, introduced apparently at random, and without uniformity—perhaps unconsciously in some cases.3 Moreover, the Vulgate text which underlies is Vulgate of a good type, in many cases preserving the readings which are received by Wordsworth and White into their text, as attested by the consent of the MSS. of their Classis I, or by other convincing evidence. Thus, to state the case in other terms, this Celtic Family of Vulgate MSS. is distinguished, as, on the one hand, by the largeness of the Old Latin element which pervades it, so, on the other hand (though in a less degree), by its freedom from other corruption.

This latter distinction belongs in a notable degree to our D. Taking the Amiatine text (A,4 the leading MS. of Wordsworth and White’s Classis Prima), as it is usually taken, for our standard of the purest Vulgate text in the Gospels,

1 In the present work we follow the re-collation made for W-W.
2 Collated for the present edition by Rev. Professor J. H. Bernard, D.D.
3 See, however, below, note 1 on p. cxli, for Dom Chapman’s contrary view.
4 It is superfluous to offer here an account of this the most famous of all MSS. of the Vulgate Bible. See (for the N.T. part of it) Tischendorf’s N.T. Amiatinum (Leipzig, 1850); also, W-W (as above), I. i, p. xi; v, p. 706. It was written circ. 760, and is now in the Laurentian Library, Florence. Its text of the Gospels is complete.
we find on comparison that D often exhibits for many consecutive columns a text which, with few exceptions, is substantially identical with that of A. Moreover, in not a few places it preserves readings which are preferred by Wordsworth and White to those which A exhibits. And, except in its often aberrant orthography, its tendency to alter the order of words, and to supply words, usually in the supposed interest of clearness or of emphasis (all of which characteristics are shared with it by its Celtic congeners)—and apart from obvious blunders of oversight or misunderstanding—it may be safely laid down that where D deviates in text from the standard of their Classis I, it is found in nearly every case to follow some form of the Old Latin.

It is not possible, however, to affirm confidently that D presents, on the whole, a sounder Vulgate text of the Gospels than do its congeners. A laborious study of its text, in detailed comparison with theirs severally, yields no definite result. Its agreement with the text of Classis I is, as we have said, broken by frequent deviations in the direction of the Old Latin; and in these it is rarely without the companionship of one or more of the other Celtic MSS. Sometimes all the MSS. of the group go together in these departures. But for the most part their testimony is divided; none of them is uniform in its Old Latin tendencies; in each of them it shows itself, not continuously, but in varying proportion from page to page. No one who has examined these MSS. has been able to detect any law by which the intermixture was guided; it seems to have been a matter of haphazard, or of arbitrary preference or casual recollection causing the substitution of an old word or phrase for one that was new to the scribe and unfamiliar. Little, if anything, is to be obtained by counting variants so arbitrarily introduced; a mere reckoning up of them as they occur in each MS. would be misleading as a guide to the appraisement of its textual value: for variants must be weighed and classified as well as numbered before we can found on them a safe judgment as to the character of the text in which they occur.

Subsection v. The Book of Durrow not included in this Family.

At this point it is desirable to revert to the consideration of that other MS. of which a passing mention has been made above, which, though Celtic in origin and in script, is not to be included in the Celtic Family in respect of its textual character—the Book of Durrow (dur). This MS., probably (as above noted) older than any one of the seven above mentioned by more than one generation, perhaps by a century—is yet more widely removed from them in its textual affinities. It presents a text so closely approaching to the Amiatine—probably yet more closely to that of the Lindisfarne Gospels (Y, which is nearly akin to the Amiatine),—
and so slightly affected by Old Latin intermixture, that we may well claim for it a place, not with the Celtic Family in Classis II, but with A and Y (the great Northumbrian texts) in Classis I. The Book of Durrow is, on palaeographical grounds, to be assigned, if not to the sixth century, at least to the earlier years of the seventh; and the colophon, which professes to be from the hand "Columbae scriptoris," may be accepted as evidence that the book is (though probably not the actual autograph of the Columba who founded Durrow and Icolumcille, and died A.D. 597) at least an early transcript made from a copy written by that great Saint. Thus the text of dur (though not the actual ms.) carries us back to the latter years of the sixth century; and is a standing witness to the fact of the existence in Ireland, before the year 600, of a Vulgate text of the Gospels, comparable in purity to that which, shortly before or shortly after 700, was available in Northumbria to Eadfrid when he transcribed the Lindisfarne Gospels, or to the scribe or scribes who wrote for Ceolfrid the great Amiatine Bible.

Subsection vi. Genesis of the Mixed Text of the Family.

Hence the question arises, How has it come to pass that the current Irish text of the Gospels as represented by the consent of Ddim ELQR—later but still very early copies—has fallen away so far from the purity of the oldest extant Irish text? Are we to suppose that along with, or not very long after, the exemplars of the approximately pure Vulgate text which dur represents, there were introduced into Ireland from abroad (from Gaul perhaps, or from Italy) other and probably more numerous exemplars presenting a mixed text, which were preferred by the Irish scribes and superseded the earlier and truer copies?

It is no doubt possible that such introduction of mixed Vulgate texts may have occurred. Ancient copies of the Vulgate text, largely affected by Old Latin admixture, are forthcoming from many parts of Europe; and of these, some may have from time to time reached Ireland, from some Continental source, at a date earlier than that of any of the extant Vulgate MSS. that were written in Ireland.

But it is very much more probable that in our Celtic MSS. of mixed text, the intermixture of the Old Latin element took place mainly in Celtic countries, and is due to Celtic editors, or scribes acting as editors. For (a) though such intermixture is often to be met with in MSS. of other than Celtic type, it is specially characteristic of—in fact, normal to—those of Celtic family. (b) Ireland, though she must necessarily have received the Vulgate in the first instance from abroad, was from a very early period far less an importer than an exporter of Vulgate manuscripts,—not so much a recipient of the work of foreign scribes, as the parent and sender forth of the famous and admirable calligraphers who produced the fine copies still treasured in so many of the libraries of Europe. (c) More definite evidence to the like effect appears in the fact that of Continental MSS. which have a mixed Vulgate text like that of our Celtic group, many show signs of an unquestionably Irish hand in the script, or else in their ornamentation, or
in both. *(d)* The facts of the case, as we have seen them to be, as regards the existing Irish mss. of the Latin Vulgate (all in common showing a text largely affected with Old Latin intermixture, with the notable exception of one, and that the oldest one, which alone is free in the main from the Old Latin element), are most simply and naturally accounted for by our explanation as above laid down. For that explanation requires us to suppose nothing but what we know to have actually taken place—a process to which the existing documents correspond:—a Vulgate text introduced (through some foreign channel), in a form approximately pure, probably as early as the sixth century, possibly under Columban auspices, into a Church in whose monasteries diligent and skilled scribes abounded, familiar with the Gospels in some form of the Old Latin. By the labours of such scribes in active but uncritical transcription, there would be produced copies showing a hybrid text—with multiform variation, due to the random methods of transcribers, whose aim was edification rather than accuracy, and who would naturally retain as much of the old as could readily be worked into the fabric of the new—a text such as we find in the Celtic Family, endlessly varying as we turn from copy to copy, yet distinguished by one well-marked and conspicuous character, the predominance in it of Old Latin readings. And, lastly, *(e)* ample evidence exists to show that the materials for forming such a text as that of the Celtic group were ready at hand for the workmen whose industrious and skilful hands were busy in the Celtic monasteries.

On these grounds we are warranted in inferring that the Vulgate text, after its introduction into Ireland in the seventh or probably the later years of the sixth century, incurred, in successive transcriptions by Irish scribes, its admixture with the familiar Old Latin text with which their memories were saturated and their religious life bound up—that admixture which is so conspicuous and distinctive in all our group of "Celtic" Gospel mss. of later date than the *Book of Durrow.*

**SUBSECTION VII. Irish Old-Latin MSS.**

Of the two factors which thus go to the making of this Celtic Latin text—(1) the Vulgate as it came from St. Jerome’s hand, and (2) the Old Latin in some of its forms—the former, as we have seen, is forthcoming in the shape of the *Book of Durrow*; the presence of the latter in Ireland is not merely an hypothesis, but a fact. We might indeed safely assume that the Gospels came to Ireland at first in an Old Latin version: in the earlier years of the Irish Church the Vulgate

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1 See, however, for an opposite view, Dom Chapman's *Early History of the Vulgate Gospels,* ch. ix, p. 178. His judgment is, in brief, "the Irish Gospel text is fundamentally an Old Latin text vulgarized" (p. 179)—a description applicable to a text such as that of the portions of τ and μ which are (see next page) properly classed as vt, not to that of our "Celtic Family."

2 We may confidently accept the tradition (recorded p. 16 b, infra.) that St. Patrick brought with him into Ireland copies (of course, Latin) of the Gospels. But his writings, as we have them, yield no distinct evidence as to the nature of the text known to him. It is possible, moreover, that such copies had reached Ireland long before his time (see above, pp. lxxxvi, lxxxviii, xcix, for the traces of pre-Patrician Christianity in the southern parts). It seems idle, therefore, to speculate on the question whether in the Old Latin of the existing Irish mss. τ and μ, of which we treat in this Subsection, or the Old Latin element which pervades the Celtic group of Vulgate mss., there survives anything of the text which he introduced.
INTRODUCTION.

New Testament had not attained so wide a range of acceptance as to have reached a region so remote as Ireland; and it would be rash to affirm that before the end of the sixth century it had made good its footing even in Gaul. But setting aside such consideration of probabilities, we produce the Old Latin ms., Cod. Usserianus I. (distinguished as \( r_1 \)), an actual example of a copy of the Gospels as known and accepted in Ireland before any ms. of the existing “Celtic group” was written.\(^1\) It is a copy admittedly of date not later than A.D. 600, exhibiting an Old Latin text of the family distinguished as “European.” In it no element borrowed from the Vulgate is discernible. Its general character is closely akin to other Old Latin texts of that family, yet of a type that presents features distinctly Irish.

Nor is this ms. the only surviving remnant of the Old Latin as read in Ireland before the Vulgate superseded it. It is indeed the only one which is Old Latin throughout, the only one which, before time and decay had done their work upon it, was indisputably a complete Irish example of the Gospels in an Old Latin version. But two other mss. of the Gospels exist which are found to embody, in what is otherwise a Vulgate text, large portions of Old Latin, closely akin in text to Usser. I. One of these, distinguished as Usser. II. (formerly known as the “Garland of Howth”), though not earlier than the tenth century, proves to follow the Old Latin through the Gospel of St. Matthew, and in part of St. Luke. The Old Latin portion of this ms. is distinguished as \( r_2 \).\(^2\) In another, the Book of Mulling,\(^3\) probably coeval with our Book of Armagh, Dr. Lawlor has acutely identified as Old Latin two considerable portions, one in the First and one in the Third Gospel; and these Old Latin portions he designates by the letter \( \mu \).

These copies, then—Vulgate Gospels with a text thus filled in with large patches of Old Latin—though in textual value inferior to Usser. I., have this special value and interest for us, that they give us an insight into the random method in which the Celtic mixed texts were brought into existence. They belong to a period when the Old Latin continued in use side by side with the Vulgate, not only retained in the offices of the Church, but in the scriptorium of the monastery. When a scribe found gaps in the exemplar from whence he was transcribing one version, he would fill them up, as in the case of these mss., by turning to another exemplar which enabled him to supply the defect out of the other version. Thus copies would be produced, representing in part one, in part the other, of two exemplars, each perhaps an imperfect one, but each sufficient to supplement the other. The Book of Mulling is apparently such a copy, or more probably an early transcript of such a copy; and the Garland of Howth

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\(^1\) This ms. (Library of Trin. Coll., Dublin, A. 4. 15; Catal., No. 55) has been edited by Dr. Abbott, *Evangeliorn Versio Antehieron*, as above cited (on Q, p. cxxxvii). He assigns it to the latter part of the sixth century. See his *Praefatio*. See also Berger (as above), p. 31.

\(^2\) A collation of \( r_2 \) is included in Dr. Abbott’s work above cited, para II, pp. 819 et seq. It is A. 4. 6 of Trin. Coll., Dublin (Catal., No. 56). See also his *Praefatio*, p. xiv.

\(^3\) This ms. is in the Library of Trin. Coll., Dublin, A. 4. 20; Catal., No. 60. See Dr. Lawlor’s *Chapters on the Book of Mulling* (1897).
shows that such copies were preserved and reproduced even in a much later age. Moreover, the fact thus established—that Old Latin copies were ready at hand to the scribes as they worked—shows that the intermixture of Old Latin readings or expressions in the Vulgate text may be due, not merely, as above suggested, to the memory of the transcriber recalling the old familiar words and phrases: it may well be that he deliberately chose from his Old Latin Gospel readings which he judged to be more edifying, or liked better, than what he found in the newer text, and that he intentionally inserted them into the text of his transcript, or at least on its margin. In the latter case these alternative readings would often find their way into the text, sometimes in substitution, sometimes as interpolations, in the course of successive transcriptions. And thus the underlying Vulgate would be made more and more not only to revert to the earlier versions, but to admit doublet (or "dittograph") renderings, such as disfigure the text of some of the most famous MSS. of this group (notably the Book of Kells), and are not unknown even in the more carefully constructed text of our Book of Armagh.¹

**SUBSECTION VIII. **Method pursued in the following Sections.

Our MS., then, is to be studied not with the expectation of finding in it any salient features to distinguish it from the other MSS. of the Celtic family, nor perhaps any special affinities with any one of them above the rest. Accordingly it seems that the best way to give a just idea of its contents and their value is to give a classified summary of its notable readings—not by any means exhaustive (for such a summary would be excessive in bulk and superfluous), but sufficient to illustrate the nature of its text and its relations with the other important texts of the Vulgate—beginning with the Gospels, and (so far as available materials enable us) pursuing our examination through all the divisions of the New Testament.

The subjoined lists of examples are presented not as a fresh collection of critical material, but merely as a rearrangement, for the purposes of this Chapter, of material borrowed from other works of wider scope,—here put together in such shape as to illustrate the character of the text of our MS., by bringing it into detailed comparison with the evidence of the other authorities which are of weight in the determination of the true text of the Vulgate New Testament.

As regards MSS. of the Vulgate, the material employed in the summaries which occupy Sections II–VI, is in the main drawn from the ample and admirable *Apparatus Criticus* given by Wordsworth and White in their great *Novum Testamentum Latine* above referred to,—an edition (above and henceforth cited as "W–W") which supplies the basis, not merely valuable but indispensable, for this Chapter as for all works which treat of the New Testament Vulgate text.² We follow them, in their

¹ For examples of such lapses in D, see below, Subsection IV of each of the Sections II–VI of this Chapter.

² Many other works have also been used in this discussion, chief among which is to be named the excellent *Histoire de la Vulgate* of the late M. Samuel Berger (Paris, 1893) above cited, p. cxxix, n. 2.
selection of MSS. and other textual authorities compared, in their notation,¹ and in their grouping of
MSS. into Families classified in point of textual importance. In our summaries, however, the Vulgate
MSS. cited are not placed alphabetically, as in W-W’s notes. For our purpose, it has seemed more
suitable to rearrange them, citing first the MSS. of the Celtic family, dimELQR (setting dur apart),
and those akin to them (as ept, &c.); then the leading MSS. of Classis I (AY, followed by FMZ, &c.);
then the rest. The Old Latin MSS. are cited in alphabetical order, but the readings of the three Irish
Old Lat., r₁ r₂ μ, are given more particularly than the rest.

(a) The following MSS. form W-W’s Classis I:

A, Amiatinus (Florence).
A, Dunelmensis (Durham).
F, Fuldaensis (Fulda).
H, Hubertiænsis (London, Brit. Mus.).
J, Foro-Julienensis (Friuli).
M, Mediolanensis (Milan, Bibl. Ambr.).
O, Oxoniensis (Oxford, Bodl.).
P, Perusinus (Perugia).
S, Stonyhurstensis (Stonyhurst).
X, Cantabrigensis (Cambridge, Corp. Chr.).
Y, Lindisfarensis (London, Br. Mus.).
Z, Harleianus (London, Br. Mus.).

Also, (our ept) Epternacensis (Paris, Bibl. Nat.), of which the place of origin and the date are
disputed; while the character of its text associates it rather with the Celtic group (of Classis II).] Of these, A and Y have been treated of above (pp. cxxxviii, n. 4; cxxxix, n. 3); they are closely
akin in text, and coeval, written not later—A, than 715; Y, than 721. With Δ and S (which are
perhaps rather earlier) they form the Nordumbrian group. H, though akin to AY in text, is later,
to be assigned to the ninth century; ept (see above), rather to the eighth. OX are a pair of kindred
MSS., traced to a common abode at Canterbury—assigned, but doubtfully, to the seventh. Of the rest,
JZ are reckoned as earlier; F (certainly written between 541 and 546), with M and P, are earliest of all.
All these appear to be immediately (as JMP), or remotely (as the rest), of Italian parentage.
Δ is cited by W-W for St. John’s Gospel only; S contains that Gospel alone; F is fragmentary,
and exhibits parts of St. Luke only. In our summaries we cite (besides AY) FMZ chiefly.

With dur (Durmelonensis, Dublin, Trin. Coll.), which we regard as entitled to rank in this Classis,
we have dealt above (Subsect. iii, p. cxxxviii; Subsect. v, p. cxxxix).

(b) The MSS. of Classis II are—

(1) The Celtic group—our D (Ardmacanachsus), with ELQR (Egertomensis, Lichfeldensis, Kenanensis, Rushworthianus), all treated of above (Subsect. iii, pp. cxxxvii, cxxxviii); (2) the two Spanish MSS,
C, Cauensis (La Cava, near Naples); and T, Tolianus (Madrid); (3) B, Bigotianus; and G, Sanger-
in origin. Of (1) LQ are assigned to the eighth century; DR to the earlier years of the ninth, E to
its later years: of (2) and (3) all probably also to the ninth (B perhaps earlier).

With these our summaries associate ept³ (see above (a)), and dim, the Book of Dimma (see
p. cxxxviii): also gat¹, the St. Gatien ms. (Paris, Bibl. N.), and mrt², the St. Martin ms. (Tours), both
presenting strong affinities of text with the Celtic group, and probably belonging to the same period.

Besides these, there are the ms. Θ (Theodulfianus, Paris, Bibl. N.), representing a revision of (circ.)
A.D. 800, which closely agrees with the corrections attached to H; and two of the later ninth century,
representing the revision of Alcuin, namely, K, Karolinus (London, Br. Mus.), and V, Vallicellianus
(Rome, Bibl. Vallicelli). With this latter pair, W-W associate mrt (see above).

For the citations of all the above (except AY, dur, and DLQR, dim), our summaries depend on
the W-W edition, as above; or (in a few instances) on the references in Tischendorf’s N.T. Gr. (Ed.
Crit. 8va maior) to ET, gat. Their twelfth-century ms, W, we have not cited

¹ We add (as above stated, p. cxxxvii) but two to the number of MSS. cited,—the Book of Durrow (to
Classis I), and the Book of Dimma (to Classis II), noting them as “dur” and “dim” respectively.
For three of W-W’s MSS. we alter the notation—Codd. Epternac., Mart.-Turon., and Beneuentum.
(bpt, mrt, bnv), for which they have employed monograms.
² In St. Matthew, G presents an Old Latin text, and is cited among O.L. as γ, see next page.
³ See for B, Θ, ept, bnv, gat, mrt, Berger, Hist. de la Vulg., pp. 46, 47; 50, 52; 91, 92; 149.
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(c) The Old Latin mss\(^1\) of the Gospels employed here are,—

\begin{tabular}{ll}
\textit{a} (Veronens.) & Cent. iv. \\
\textit{b} (Vercelliens.) & ff \(\text{[otherwise ff]}\) (Corbeiens. II) Cent. iv [Ed. Buchanan, \textit{Old L. Texts, No. V}]. \\
\textit{c} (Celbertin.) & ff, xi or xii. \\
\textit{d} (Beas; gr of D.) & \textit{v}. \\
\textit{e} (Palatini.) & \textit{vi}. \\
\textit{f} (Brixian.) & \textit{vi}. \\
\end{tabular}

The above present a text more or less complete, and free, in great measure, from Vulg. admixture. Besides these there are:—ff (Corbeiens. I), Matth. only; Cent. ix or x:—g, (Sangernanaens. I), Matth. only [the rest of N.T. being vulg. (ms. G)]; Cent. viii or ix:—g (Sangerm. II), a mixed text; Cent. x:—h (Clamomonti), Matth. only [other Gospels Vulg.]; Cent. iv or v:—i (Vindobonensis), fragments of Lc. and Mc; Cent. v or vi (?):—k (Bobiens), fragments of Mc and Mt; Cent. iv or v (?):—m (The "Speculum," a series of extracts from N.T.; Cent. viii or ix):—n (Fragm. Sangallensis), of the Four Gospels; Cent. v or vi:—o (Mc.); and Cent. vi:—p (Joh.), smaller fragments (also Sangall.); Cent. vii or viii:—r (Usuarian. I), Matth. and part of Lc (the rest mixed vg); Cent. ix:—s (Fr. Ambrosian), of Lc; Cent. vi:—t (Fr. Bemontens), of Mc; Cent. v or vi:—v (Fr. Vindobon.), of Mc and Lc; Cent. vii:—w (Melionensis), larger fragments of Mt and Lc (the rest mixed vg).

Our citations of the Old Latin mss. have been made by reference to the printed texts, where such are accessible; also, in case of r and μ, to the mss.

Many remnants of Old Latin are also to be found in the writings of the earlier Latin Fathers, and in the early Latin version of Irenaeus. The citations of these, and of Greek authorities (manuscripts and Fathers), are, for the most part, borrowed from Tischendorf (as above), or from Sabatier, \textit{Bibliotheque Sacree, Lat. Versiones}.

SECTION II.—TEXT OF THE GOSPELS: (i) ST. MATTHEW'S GOSPEL.

In this and the three following Sections, the summary of readings cited from D is arranged under three chief heads:—Variants from the normal text in the way of (a) addition, \((b)\) omission, \((c)\) substitution (Subsections i, ii, iii). With each reading a brief digest is given of the evidence of the chief textual authorities, vulg. and vet. (and Greek where needful)—illustrative of the composite nature of our text. The instances in which it seems to represent the genuine Vulg. text more truly than the mss. of Classis I (even A) are marked with * (those of them in which it stands apart also from the Celtic family, by **); those in which it adheres to the Old Lat. against the Vulg. in general, by † (where in so doing it stands alone or nearly so in its family, by ††); those in which it, alone or nearly so among Latin texts, is supported by Greek evidence, by ‡.

Note that, in St. Matthew, D \textit{hiat}, xiv. 32—xxi. 4; of the rest of the Celtic \textit{vg} family, E \textit{hiat}, xv. i—xxv. 18; also \textit{cpi}, ii. 8—iv. 4: \textit{dimLQR} are complete; also \textit{dur}.—Of Irish \textit{vtt}, \textit{r}_1 has lost not only i. i—xv. 16, but also xvi. 1—xxvii. 38, and very many smaller portions (every page being more or less mutilated at top or bottom, or both): \textit{r}_1 lacks i. 1—18, and xxvii. 38 to end; and has five other considerable gaps (noted below, each \textit{in loc.}): \mu is complete.

The Clementine Vulg. of 1552 we cite as "cl"; its concurrence with W—W, we denote by "edd."

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\(^1\) Many of these mss. have lost a page or pages (some, many pages) at the beginning; thus, \textit{b} begins i. 11; \textit{d, l, l2; c, xii. 49; ff, xi. 15; h, iii. 15; i. ii. 15; r1, xv. 16.}

\(^2\) Neither \textit{d} nor \textit{g} is to be relied on as a witness independent of their gr, D and Δ.

\(^3\) For \textit{r}_1, \textit{r}_2, and \mu, see above, pp. cxli, cxlii. Note (as regards \textit{r}_1 and \mu) that even the portions of their text which are reckoned as Vulg., abound with O.L. readings, and are cited below among vulg. throughout.
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SUBSECTION I.—VARIATION BY ADDITION.

(a) The following are noteworthy additions to the text of this Gospel in D, by interpolation or expansion:—

i. 17 (at end). + omnes ergo generationes ab Abraham usque ad XPM generationes sunt xiii. This recapitulation, unknown to Greek authorities, is found in the vett. be (and μ?). Of the Celtic vulg. group, dim alone has it; of other vulg., He6X. [Note that in this and the three following examples, e f g h ι.]

vi. 13. ne patiaris nos induci in temptationem (expansion of ne inducas nos... of most lat.). So (with slight variation) vtt c g k μ; also vg (celt) dimR, and gat:—but no lat else, nor any gr. Apparently a gloss borrowed from Cypr., De Orat., Dom., vii, xxv (see also Tertull., De Fuga in Persec., c. ii).

ff x. 29. sine parenti voluntate qui est in caelis (expanded from sine patre veste of most vg, and vtt d k l μ). So (but with variations) L; and vtt b f g h μ; also (without qui... in caelis) dim (E), gat, θ; and vtt a c f g, and Δ (against Δ); similarly Iren., (lat) I. xxvi. 2, Tert., Cypr.—Q writes sine patre vestro qui in caelis est, with some gr; but most gr, ἀνεν τ. τοποκ λέγω only, without τοῦ ἐκ οὐρανοῦ: none in τῆς θεότητος.

† xi. 3. ait illis, euntes dicite (explanatory, for ait illi, of A, &c., and most lat). So vtt b μ; and dim (E, + illi)R, gat, also J; Q, ept (mg) read ait illis only; (L) om ait illis and subst euntes dicite:—gr gives only euntes αἰτηται [Μ, αἰτηται]. [The insertion of euntes dicite (against all gr) is a device to remove the difficulty which is created by the misreading in ver. 2, δίω for δίσ, of many gr, followed by most lat.]

Some other instances are worth pointing out; as—

† x. 14 (after de civitate) + sci de castello illo. So (of vg) dimLQ only, (of vtt) g j μ. So too, K alone of gr mss, with mss (of Φ group) 13, 340 (ἡ κωμής).

† xiv. 6 (after in medio) + iriclinio. So most vtt (including μ but μ' cancels, r, r, hiant): of vg, dim EQR, also ept; and ΥΘΤ:—but L om, with dur, and AV and all vg else; and k l; so too all gr. Rather a gloss than a textual variant.

† xx. 4 (before profiœlam) + essation. So vtt r, μ; similarly vg QR; but dim, Zacharias, as vtt a c h. Neither insertion has farther lat support, or any but the slightest gr authority.

† xxii. 45 (after dauerid) + in spiritu. The insertion of these words here (as well as in ver. 43, where all except r, int) is supported by most vtt (a b c d f g h l r s δ and μ), but μ' cancels:—but, of vg, only by dimEQ, ept (mg), gat, and (of Classis i) F. Some gr mss also (including D and Δ) int ev ευπαιρεται, and many late mss.

† xxvi. 50 (after ad quod venisti) + fact. So (of vg) r, μ only; (of vg), dimQ only; no gr,—all have ε' δ. Again an example of an insertion textually worthless, but probably sound as an explanation.¹

† xxvii. 49 (at end). + alius autem accepta lancea pupunguit Jαυτής eius et exiit aqua et sanguis. This famous interpolation (apparently from St. John xix. 34) is found in no vt except μ (but μ' cancels), and r:—not in r, nor in dur, or any vg of Classis i; but only in vg (celt) dimELQR, ept (mg), gat, and a very few copies probably influenced by the Celtic text. The chief gr mss attest it (NBCL and others; but not A or D). Thus it differs from all the preceding examples as being from a source not “Western.” Its Latin attestation is Celtic—but not of the earliest, for neither dur (vg), nor r, (vt), admits it.

For so far, it will be noted that our D but rarely inclines to the class of “Western” additions which are attested mainly by Greek D; the Latin vt copies account for nearly all the “Western” element in its text, as against that of Classis i.

(b) But besides the above, our ms. contains other insertions which are here set apart as being of less weight, because they are harmonistic. Such are—

(a) viii. 24 (erat autem illis ventus contrarius): (β) † ix. 3 + quīnī postest dimittere peccata nisi solus

¹ So R.V., “do that for which thou art come”; but A.V., “wherefore art thou come?” as cl (with T, c, ad quid...?—against the gr).
TEXT OF THE GOSPELS: ST. MATTHEW.

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deus): (γ) x. 12 + (dicitates pax huic domui): (δ) xiv. 2 + (quem ego decollam): (ε) xiv. 3 + (ful\'i\'pi\', after fratri\'es su\'e). Four of these (αβδε) are borrowed from St. Mark (vi. 48; ii. 7; vi. 16, 17), the third (γ) from St. Luke (x. 5). In this place (γ) all vg (celt) concur, and also many other vg (and cl), including (of Classis i) FYZ (but not A, nor dur); likewise most vtt; and of the gr not only D, but XL, and many mss. In the other four places there is less support from vg (none from dur, or Classis i), while of vg (celt), dim alone is with our ms in all; none of the others agrees in (β); EQR agree in (α) (δ); f xiv. 2 +

The omission of non sparassis (xxv. 24) is apparently casual (at foot of a column). The scribe has attempted to make room for it at head of next column, but has not carried out the insertion. But ρ2 also om, with the preceding words et congregas.
INTRODUCTION.

xxvii. 32 (after simonem) — verum est quia suum sihi. D here parting from its family—of which all else (dimELQR, and ept (mg), gat) admit (with slight variation) this interpolation [suggested by Lc. xxiii. 26]—om with dur, AY and nearly all vg else (so edd), and fff, q.——But Y'Z, B, and a few others, ins; as also vtt a b c ff g h, and r s μ [μ' cancels]; again with D alone of gr (δια των αγαθον ανθρωπον).

* ib. 35 (at end)—ut inpleretur .... miserunt sortem. D, following dur, with dimLR, and ept (txt), CT and others, also vtt d fff, g h, rejects this second interpolation (see xxvii. 28 above) from Joh. (xix. 24); and so W-W:—but in this case opposed by a large majority of vg, including AYZ, and (of vg (celt)) EQ, ept (mg), which ins (and so cl), with vtt a b c g h q r, δ μ [μ' cancels]. Yet it rests on scanty gr authority—only Δ of MSS, and a few mss.

Another interpolation found in gr D (alone of gr), and (more or less fully) in various forms in most vtt (a b c d e ff g h m (part) r s μ, but not f l μ), is a long passage subjoined to xx. 28 [founded on Lc. xiv. 8-10], beginning vos autem quaeritis de modo cnscere ..... This passage appears in no vg (celt), and (of the other vg) only in ΘΟ and mg of H; but the evidence of D is here lacking (see note, p. cxlv, above).

It will be perceived that in all the above instances (except the first) the insertions which our MS. excludes have large support from lat vtt (including frequently the Irish texts r s μ). Moreover, in every instance, one or two, or more, of vg (celt) ms. admit these insertions; as also some ms. of Classis I—even (in two cases) A itself; but in no case dur. Our ms., therefore, has been edited with more than usual textual care in avoiding interpolation, and adhering to the standard maintained by dur, which proves to be, in this respect, stricter than A. Yet, of the three interpolations in Mt. xxvii derived from Joh. xix (2, 24, 34), while our ms. (as above) avoids two (xxvii. 28 and 35), it accepts (against dur) the third (ib. 49), as we have seen in preceding Subsection—of which the Latin attestation is Celtic.—Note also that, in three of the five places above cited in (c) our D, with other Celtic vg (xxiv. 42, xxvii. 28), and in one place (xxvii. 32), alone, rejects interpolations peculiar to gr D.

SUBSECTION III.—VARIATIONS BY SUBSTITUTION.

(a) Of other variations in D, in the way of substitution, some are in the choice between renderings merely—

As ♠ (vi. 11) cotidianum (with dimEL, and mg of ept, CT, and all vtt (except δ μ [ff s r, μ, hiant])], with Tert., Cypr., Ambr., Aug.: for super substantiàtem (of dur, Q, A(Y), (F)'MZ, and nearly all else; also edd); gr, τρωματα:=† (ib. 16) exterminanti (with L, also dur, AYFMZ, and most vg, nearly all vtt (including μ and μ)); and so cl; for demoliriunt (of dimER, ept, Z [Q joins both renderings], and a few other vg, (μ) and μ); and so W-W, q.v.;) gr, αβαρισων;—† (xiii. 19) malignus (with dimLQR, and (of vtt) d g h r, μ), Cypr., Lucif.; for malus (of dur, AY, and all else, and edd); gr, δ πονηρο;—† (xxvi. 34) ab origine (ER, c d ff, s δ [μ, ab initio]); for a constitutione (of dur, LQ, AY, and all vtt and vg else, and edd); gr, δ τω καινωνια;—† (xxvii. 65) militis (with dimLQR, and h r, r s def., μ); for custodiam (nearly all vg else, ff g h δ and μ); gr, κουο-τωδίαν, but other vg, and most vtt (a b c d ff g h), custodes, with gr D, φυλακας. With these may be reckoned the merely grammatical variant † (xii. 18), bene con placuit anima mea (with dimELQR, graecizing as a b g h q μ [r s hiant]; after gr, γεοσκιανην η ψυχη μων)—for bene con placuit animae meae of the rest, dur included.

(b) Other divergences of D, none of them received by cl or by W-W, which affect the substance as well as the expression, are—

† viii. 10. apud nullum inueni. So also dimL, edd, and μ. also (in nullum) a g h (q, in nullum), after gr B and some ms (μ' μ' δινον).: for non inueni of all else (gr, δινον..).

1 In this rendering W-W see evidence that the scribes of vg hib corrected their text after the Greek. But it is surely more probable that they merely followed the Latin vtt.
TEXT OF THE GOSPELS: ST. MATTHEW.

xxi. 22. in nomine meo. D alone:—for in oratione of all else, vg and vtt (and so all gr). [Our scribe has here inadvertently transferred the words of Joh. xiv. 13, xv. 16, xvi. 23.]

† vi. 38. habeamus. So also E:—for habebimus, of nearly all vg else (and edd), and vtt a b c f g h l r, a. Iren. (lat.), Lcf.; and similarly, nostra erit hereditas, R, and c.—Of other vtt, d alone has habeamus, after the gr, [sara]xwapsi f fi m (similarly), possidamus, q, optimamus: but fe, ru, habemus.

† vi. 42. a domino factus est istud hoc est mirabile. So D, with dur (but om hoc), dimLQR, r; and so (as to facit) most vtt, but they vary otherwise (b h q, isle el; e fi f fi, hic [el]; μ, isle hoc; a, om pron.):—for a domino factus est istud, et est mirabile of nearly all vg else, and edd; also f gi, g f [r, hiat]. All gr, παίδαι εὐγένειοι αὐτοῦ [scit., κεφαλὴ—so d, facit est hac?] καὶ εἰσιν θαυμαστὶ.2

xxvii. 66. et discesserunt. D subst these words for cum custodibus of all else (gr, μηδὲ τοὺς κωφοὺς ὀφθαλμοὺς;—but D, μηδὲ τ. φωλάκια); EQR subjoin them; μ prefixes (but R‘ and Μ‘ cancel). [R2 def. xxvii. 58 to end.]

xxviii. 7. sitiunt diixi. So D, with Q and f2; and so two gr ms (126, 472), καλὸς εἰρτν;—but all lat else (except dur, which om, , see [prae]diixi, with all gr else, ἰδοὺ εἰρτν [apparently from Mc. xvi. 7].

SUBSECTION IV.—DOUBLET READINGS.

A few instances of “doublets” (dittographs or conflate readings) occur, such as:—

iii. 8. D (alone) has facile ergo fructum dignum poenitentiae facite autem fructum dignum poenitentiae—unaccountably; for the former part (with ergo) is found in all other vg, and in vtt; while the latter (with autem) is unsupported. All gr have ὑπερ.

xxii. 34. With dimL (also f μ) D has commencerunt in unum ad eum (and so Q, conu. in unum adversus eum). This reading combines that of all vg else, and of vtt [a r, hiat] ff, gi, gs l g, conu. in unum, with that of the other vtt, b c d ε ff, conu. ad eum (rh, adversus eum). The first represents the usual gr (καί τὸ αὐτὸ); the others, the reading of gr D, καί αὐτῷ.

xxiv. 42. (before dixi) qua die vel qua hora. So D, with dimEQR and ept (mg), and vtt r, r μ; and so (transp) gat, e. But dur, AY, and other vg (and so edd), with most vtt (a b c f g, gi, h g l g), qua hora only (αὐτὸ ὑπο, gr L, &c., and most ms.):—again, vtt d ff, δ, qua die only, with gr NEDΔ, and (of the φ group) r3, 69, 124. (L [vg] writes qua only, without noun.)

In some places the scribe has himself corrected such doublets; as—

vii. 20. nidos tabernacula. Here the expuncted nidos is read by cl with dim, AY, M, C, and most vg and δ; tabernacula, by dur, L, ept, and Z (and so W-W), and by l gi:—EQ, gat, and T, read nidos ubi reperiet, as also a b c f g, gi, h q (μ, nidos consuntum [d e ff, r, r hiat]); R (with FJ), tabernacula ubi req. Both words represent the undisputed gr, κατασκήνωσεν, as does k (decoderia). See W-W’s note in loc.

iv. 20. fercère nos ante tempus ante tempus torquere nos. Only gat and C (vg), give fercere. It is remarkable that N here reads ἱεράδαι (for βασανίσεις, of all else); gr and vg alike probably borrowing from Mc. i. 24.]

Many like cases occur, as (vii. 28) sermones hos urbi haec; xxiv. 2. 7 itt illis diixit illis.

The mutum et sortum † (ix. 32) of D, dim, and all vg cellt, and ept (mg), also a b c f gi, gs h q μ, looks like a doublet. A and all vg else, including dur and edd, have mutum only, and so the other vtt ff, k l δ; but d, sortum only. The gr, κοβαφών, may mean either or both. Probably the vt translators took it to mean “deaf and dumb.” Yet note that where κοβφ. recurs below (xii. 22), D and dimEL, and gat, with most vtt (a c d f ff, gi, gs l g, μ) [r, r, hiat], and vg in general (dur with AY, &c.) render by mutus; but Q and R as here, and so also b ff, h; while k gives surdus.

None of these doublets has been admitted into any printed text.

1 This instance might, more plausibly than that of xii. 8 (note1 to last page), be advanced as a correction of a vg (celt) text after the gr. But the correction may well have been made without reference to the gr, to correspond with the mood of occidimus preceding.

2 Perhaps hoc may be an alternative for istud, retained in text, so as to make a “doublet” rendering.
INTRODUCTION.


The Vulgate text of St. Mark, as exhibited by the Celtic group, presents fewer features of interest than that of St. Matthew, or of either of the two following Gospels. Moreover, the variations which occur in it, especially in our ms., are in many cases hardly worth recording, being due to carelessness or misunderstanding. Whether this inferiority is due to some temporary cause affecting the scribe, or to the defectiveness of his exemplar of this Gospel, cannot now be determined. The subjoined summaries of examples (not selected with any purpose of disparagement) give a fair idea of the facts of the case.

In this Gospel, E hiat, vi. 56 to end; Q hiat, xiv. 32-42; dim hiat, ii. 5—iii. 24. DLR are complete; also dur. Of vtt., r1 hiat, xiv. 58—xv. 8; xv. 29 to end; besides very frequent small gaps: r2 hiat, iii. 23—iv. 19; v. 31—vi. 13; xv. 17—41: μ is complete. In i, the Gospel begins ii. 17; in k, viii. 8; in n, vii. 13. Of c, there survive after vi. 9, but a few broken fragments (of chh. xii, xiii).

SUBSECTION 1.—VARIATION BY ADDITION.

The following are notable insertions of D, in the text of this Gospel:—

† iii. 15 (at end). + et ut circumuedes praedicaret acuangelium. So ELQ [dim hiat], with gat and T; also vtt a e g2:—but no vg else (nor edd); not r1 r2 μ, nor other vt; and no gr.

† vi. 20. (after audito) + quod . . . faciebat, with dur as well as dimLQ, and ept; also g2 q r2 μ (b, quia; c, facere for quod faciebat). This insertion gives a new meaning (unauthorized by the gr) to the reading, which all lat (vg and vt) here follow (faciebat), eirotet (of gr ACDA, &c.), instead of ηττόριζα (of ΝΒΛ). But D spoils it by reading (with E only) the next word multe, for multa (παλα) of the rest.

*ib. 31 (before nec), + et. So D [corr. W-W here], with dimELQR, also dur, and Z, CT, BG, &c. (so too edd); and most vtt (b c d f g h i q r2 μ):—against AY, ept, ΗΘ, also a l r5, which om. All gr, και ουκέ.

† vii. 7 (before praecepta), + et. So dimLQR [E def, vi. 56 to end of Gospel] and ept; also dur, with CT and most others, and cl, with a c f i r5 (mandata) μ:—but AY, Z, and some, om (as W-W); also b d f g h i q, with gr [r1 hiat; δ writes in praecepta; Δ, ev. τα. λματα].

† x. 40 (after dare) + nobis. So dimLQR, also dur, CT, and most (so cl); and c f i r5 (δ) μ (nobilis);—but AY, with MZ, Θ, om.; and so W-W; with a b d f g h i q, and all gr (Δ incl.).

xi. 12 (before essuirii), + cum duodecim. So dur, also dimQ, and ept, with μ, and r5 (cum 'x essuiriiit ii [where it is numeral]):—against all else, vg, vt, and gr.

xiii. 6 (after ego sum), + ἄπα. So Q, ept, gat, also ΗΘ; with vtt b c g h l, and a few gr (including all mss of φ group):—but all vg else om; also most vtt (incl. r5 μ [r1 hiat]). [Perhaps from Mt. xxiv. 5.]

ib. 32 (after fidelis), + hominis. So LQ, and ept: else unattested by lat or gr.

Harmonistic additions, or amplifications, also occur, such as—

† xii. 14 (before ficet) + dic ergo nobis. So also dimLQ, gat, T, and vtt a b c d f g h i q r5, to like effect k (not l r5 δ μ [c f hiat]); with (of gr) CD, and a few. [Cp. Mt. xxii. 17.]

xiii. 18 (after fital [w]) + fuga vestra uel sabbato. So also QR (L, fuga vestra only, and so r5); dim, uel sabbato only, ept (i xt), gat, g2 k n': and gr L, &c. (not r1 μ, nor other vt, vg, or gr). [Both interpolated from Mt.]

xv. 32. Si xπτs rex israel est. D alone ins xi and est (no gr supports). [See Mt. xxvii. 42. p. 42.] [None of these three additions appears in cl or W-W.]

1 Note especially the many and large omissions in chh. ix, x, recorded in Subsect. II, infr. (last paragraph).

2 The scribe of δ writes nobis by mistake over the latter half of ευν τυμων (of gr Δ) preceding.
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In common with all vg, and most extant vt (e ff i us r, δ μ [ab e f i g r, hiant]), and most gr, our text ins xvi. 28 (et inpleta est scriptura...; [others, odipl.]), which verse gr [ABCD om], followed by d k. [It seems to be borrowed from Lc. xxii. 37.] And again, with all vg, vt [incl. r, hiant] except k, and most gr (not B), it retains xvi. q-20. But these may be reckoned as instances of "non-omission" rather than of interpolation.

SUBSECTION II.—VARIATION BY OMISSION.

Under this head, the most remarkable examples are—

1. iv. 24 (at end), — et adicietur uestris. D om, with G, and gat; so too, b d e i r, (not r), after gr DG and very few ms.

2. D alone writes tia ut in nau et aliae navies erant cum illo, omitting erant (or erant, as AY, M, O, ept mrt, and Iq r, after gr DG and very few ms.). D, with G, and gat; so too, b d e i r, (not r, after gr DG and very few ms.).

3. xvi. 9-20. But these may be reckoned as instances of "non-omission" rather than of interpolation.

SUBSECTION III.—VARIATION BY SUBSTITUTION.

Under this head there are more numerous instances; thus, D reads—

1. 24 (after sic [te], quia susses). So dur, and AY, «(but with initial δ)» EQR (not dim L), ept, and r,—for quia sit (gr, r, sic et) of E (R, quia sic) ept (mg) [M, quia sic], Z, CT, and most vg (so edd); also vt b c d e f f s g i k i o p (e r, hiant);—but dim, AY, ept, and others, and δ, quia et, q, quia et.

2. vi. 3. Fabri filius et mariae. So dimELQR, ept, likewise dur, BGT, «(but om et, as also δ, against Δ)» [r, hiat]; with some gr ms, including (of φ group) 13, 69 (δ τoς τεκτων οιος της μ...):—but AY, MZ, C, and most vg (and edd), and vt d f f s g i k i o p, with all gr and vtt (δ τος τεκτων οιος της μ...), faber filius mariae.

3. a. 19. erotis. So (but with initial δ) EQR (not dim L), ept, cat, F; and f g r (not μ, [r, hiat]):—for herodias of AY and most vg (and edd), and most vt, with all gr.
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vi. 21. natallis sui. So dimELQR, with dur, and AY, CT, most vg, and cl; also vtt ff-i "r. r. (nattis) δ μ (similarly cl):—but W-W read natallis suo, which is closer to the gr (rois γενεριου αβτοβ, so all, not excepting Δ, with ZV and a few others, also a b d.

† ix. 17. iuvenia. So dur, dimLQR, ept, gat; and vtt a b q r μ.:—for mutum of AY and all vg else, and edd; and vtt d f ff-i i l δ (c i write both words). All gr, Æλλοι.

x. 15 (before non reciperr), quisque.1 So LQR, also ept; with dur, and A, M, CT; also b d μ [r. om sentence]; all gr, δς αυ:—but YZ and most vg, and edd, with vtt ff-i "quisquis; dim, a f q g, quicunque [i. hiat.]; G, e, qui, [r. quisq.]. Note that a (also u) writes quisque for δς αυ [eav], viii. 35, 38.

† ib. 41. indignati sunt. So gat; and gg q, after gr A and ms (γανακτησαν);—for coeperunt indignari of all else, vtt (incl. r, r, μ) with variations, and vg; after gr (ὑρεστο διακατειν).

† xi. 32. si dicimus. So D alone: I.Q, and ept, with dur, MZ, CT, and most vg, also k (sit for si) r. δ, si dicimus (and so W-W); OX, c, si dicimus:—but dimR, with AY, and a few, and vg [r. hiat.], si dicerimus (so cl); gr Æλλα [D, Εα]εισιςμεν.

† ib. ib. timenem. So dimLQR, ept, with dur, G, mrt, and a b c d f ff-i i l q r. μ (and so cl); with gr D, and the ms of φ group, φοβωνεμαθα-οντωρ:—but AY and all vg else, and l, timebant; k, metebant, (εφοβουντο, nearly all gr); and so W-W.

† ib. 33. dicerunt. So dimLQR, ept, mrt, with dur, Z, CT, and many others, and vtt a b c d f i k l r. μ.:—but AY, M, and some vg (and edd), and vtt o q, dicunt (with all gr); ff-i has dicerentes [r. hiat.]

4 xi. 14. uiam dei. So dimLQR, ept, with dur, Z, T, and most (so edd), also vtt a b c f ff-i i l q r, δ μ [e hiat.—also f, xi. 5—xiii. 32], with all gr:—but AY, M, C, ΗΘΟ, vtt k r μ, dominii2 (also d, against gr D).

xiii. 19. tribulationis. So D, with dim, ept, gat, mrt, and AY, T, and others; also vtt c ff-i l δ (not Α or any gr):—but dur, LQR, with MZ, C, and others, tribulationes (so edd), also vtt a b c d k n q r. r. μ [e hiat.]; with gr D and few ms (θλασες); most gr, θλας.

† xiv. 3 (after nardi) pystici. So D alone; but dim, G (om nardi), T, gat, and vtt d f gg-i r r. pystici; (dur, pycati; k, pyciae; L om); all gr, ματας:—AY and the other vg, spiciati (and so edd), with vtt c ff-i l q r, μ.:— (δ writes spiciati uel pystici; a subst optimi). [r. def. xii. 36 to end.]

‡ † ib. 7. habebilis [b]. So dimLQR, ept, gat, dur, CT, and a few other vg, and gg q r. μ (and so edd):—but R, with AY, Z, and a few more, and vtt d ff-i k l δ, habebilis [b] (all gr, εξετε). The other vg and vtt change (in each instance) from present to future, or vice versa.

† † xv. 1. unincem. So ept, mrt, and O; and vtt a c d ff-i q r, μ.:—AY and nearly all else (and edd), also l, unincientes (dur, LQ, unincences; dim, unincientes; μ., unincientes [b r, hiat.]); gr, Æδωρες.

ib. 30. faciel semet. So ept (txt): all else, facie[m]et [with gr]; [r. hiat, xv. 17—41].

ib. 39 (after centorur), et qui ex adverso erant. So ept (txt); L, ept (mg), stabant for erant:—all else (without et), qui ex adverso stabat; as all gr.

In these latter chapters, xiv—xvi, a few variants appear in the margin, as follows:—

(a) xiv. 38 (after caro), autem. So † D (txt), with dim, ept, mrt, and a few other vg [Q hiat.], and most vtt: (b c d ff-i k l q r, μ.:—but mg) with AY, and nearly all vg else, uero (and so edd); also a [μ om]; L, uero autem; dur om, but interl. uero; gr, ἦ δε σαρθ.

(B) ib. 48. uenistes. † † D (txt), with vtt a f ff-i k (but no other vg):—but (mg), with all vg except D (and so edd), and vtt c d l q r δ, existes; as all gr, ἑξηθερε [r. hiat.]

(y) ib. ib. (after gladiis), et fastibus. † D (txt), with L, and X; and vtt a c d ff-i k q [b r, hiat.]:—but (mg) with all vg else, and I r. μ, et lignae; and so edd; gr, και δεων. [See below (Subsect. iv), on the doublet, xiv. 43.]

1 Used provincially for quicunque; as by Plautus, and later African writers. See W-W, in loco.
2 Note that elsewhere our ms is apt to substitute μτ for μτ. [corr. the note of W—W here.
3 See Buchanan, in J. T. S., vol. x, pp. 122-4, for b in this place: it def., xiv. 42 to end. (Bianchini's text ends xiii. 24.)
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(3) xiv. 46. in petra. † D (txt), with θ, and vtt c d ff i g k (in petram) l q [α b c f i r, hianf], also (of gr) the φ group (ιν τηγ πέτρας—but (mg), with all other vg, and vtt n r δ μ, de petra, after all gr else (including D, against d) ek [ρέτας] πέτρας; and so edd. [f def., xiv. 70, and r1 xiv. 29, to end.]

(e) xvi. 3. revoluit. D (txt), with dim, also AV, M, C, B, &c. (and so edd); also vtt c d ff i g k n δ, with all gr—but (mg) revoluit, with dur, LQR, ept, Z, T, and many vg, also vtt d i g q r δ; but (of gr) neither D nor any other.

It is to be observed that in all these instances, except the last (e), our MS. has in txt a reading mainly—in case of (β) solely—attested by vt evidence; in mg, that of vg. In this part of the text, therefore, the corrector is apparently revising the mixed text by the aid of an approximately pure Vulg. text, in order to conform it thereto. In instance (ε) alone, the authorities are so divided (both vg and vt) between the rival readings, that no inference can be drawn.

In the following examples (of non-corruption rather than of substitution), D has retained the true reading, against others (mostly A) which have lost it:

* viii. 27. in castella. So D, with dur, dim, nearly all vg (so edd); also c d ff i g k (mg),—AY, X, alone, in castella, with no gr (all de ες κάως, except gr D, which om, and after it vtt a b d ff i g k r).

tb. 38. confutatus. So dimLR, also (confutatus) ept (txt), AV, FMZ, C, G, and most vg (and so edd); likewise most vtt (a b c d ff i n q r δ μ):—but Q, ept (mg), nrt, T, and a few (even dur), with d (against gr D) k l r s μ, confusus,—against gr, ἐπαίσχνθησα, or (D)—βιγερα. [But D errs in next sentence,—tb. 38. confundet. So dur, and dim(L)QR, ept, g, also a b c d ff i q r δ (r2, confidet; μ, non confundet):—AMZ, C, fmt, and the rest (with variations, as ὑ, confundetur), confundetur (and so edd), with d i k (but l, confutetur); after gr (ἐπαίσχνθησα)].

* ix. 6. (after erant). enim, with dur, dim, and nearly all vg (so edd); also all gr, γα'p; and so (apparently) all vtt (incl. r s δ μ):—AX alone (not Y) autem.

tb. 35. quem ut complexus esset. So (or compl.) ept, and AV, M, HΘO (also W-W), and r2:—but Q, nrt, Z and many (also cl), with vtt b c d ff i q (and a, with deviations), cum for ut; dur, L, quem cum complexus esset (similarly R, μ, quem complexus):—dim, ὁ k, et cum(u)plexus illium; [r s, hiat, δ mistranlates].

* x. 48. clamabat. So dur, dimLQR, Y, and all other vg (except AH, which read clamaban), and edd; also apparently all vtt (incl. r s μ [r s hiat]); even δ, though gr D has ἐκατερος for ἐκατερος of all else.

SUBSECTION IV.—DOUBLETs.

In this Gospel the examples are not many.

iv. 10. xii cum xii. Here dimE, with ept, nrt, Z, CT, and several vg, read duodecim only (and so cl), also i δ; but LQR, with dur, and AV, Y, and several others, and f, cum duodecim only, with most gr (σεν τωι δωδεκα); so W-W. D combines these two readings (writing Ζ in mg.). Most vtt (a b c d ff i g r μ [r μ] [r s hiat]), om both, and read discipuli eius (or sui) with gr D and φ group.

tb. 29. it homo faciat semen iaciat. Here ept, and OZ, have σι faciat homo (similarly r2); all else iaciat (iacet, iacet, iaciat), or iaciat (iacet, iacet, iacet) before, or after, homo; others, multat. D, by retaining both verbs, produces the above dictograph.

xiv. 24. qui pro multis nobis effundatur (or —ilur). Here all lat read pro multis (gr, πολλαίων), except ept (txt) and r s μ, which substitute pro nobis. Here again D combines two readings.

šb. 43. et sustinat et lignis (gr, και δέλων). Here LQ, with GX, after vtt a c d ff i k q r (κ ε hian), render the gr by f sustinat; all vg else (and i r μ) by lignis. Thus the reading of D is dictograph —(vt + vg). [Compare (γ) of the marginal variants recorded in preceding Subsection.]

XV. 21. pratereniam quamquam quendam (gr, παράγοντα quendam [D om. των]). AV and most vg, and l, give quamquam; but dur, dimQR, and ept (mg), with CT and a few more, also vtt c d ff i g r (πολλαίων) hian]; † quendam. Others of the few vtt here forthcoming om, as d ff (after gr D).—Again a dictograph—(vg + vt).
SECTION IV.—TEXT OF GOSPELS: (iii) ST. LUKE'S GOSPEL.

The characteristic features of the "Western" type of text, which the Old Latin Versions exhibit in a degree more strongly marked in this Gospel than in any of the others, give us in this Section a great number of Old Latin readings to examine,—divergences from what may be broadly regarded as the normal Greek type,—in the form chiefly of additions, but not seldom also of omissions. And these have naturally left their marks on the Vulgate text, especially on that of the mss. of the Celtic group. The following summaries of examples will serve as evidence by which to judge of the extent to which that text, as presented by our ms. and its fellows, is affected by the deviations of the Old Latin Versions and of their Greek supporter, Cod. Bezae.

Note that dim hiat, xiv. 18—xv. 18; E hiat, i. 1—vii. 24; L def, iii. 9 to end; Q hiat, xii. 6—18; R hiat, iv. 29—viii. 38, x. 20—38, xv. 13—xvi. 25. But D is complete; as also dur. Of the Old Latin, i begins x. 6; r1 has frequent gaps throughout; r2 hiat, i. 1—13, li. 15—lii. 8, vi. 39—vii. 11, xi. 54—xii. 45, xiv. 18—xv. 25, xvi. 15—xvii. 7, xix. 10—38, xxii. 36—59, xxiii. 14 to end; μ is complete.

SUBSECTION 1.—VARIATION BY ADDITION.

(1) It may safely be affirmed that, of the larger insertions which notably distinguish the text of this Gospel as presented by the "Western" authorities—the Old Latin and the Greek D (Cod. Bezae), very few have passed into the text of our ms., or of the Celtic group in general. Of such "Western" additions as it retains, hardly any one extends beyond a word or two. This, however, is not so in case of harmonistic interpolations which abound in Old Latin texts and are not rare in Cod. Bezae; of such our ms. and its family exhibit no small number. From the subjoined list additions of this sort have been excluded for the most part; and it is in the main confined to examples of insertions which appear to be attested by evidence sufficient to entitle them to record, or which are illustrative of the relations of the Latin texts inter se, or to the Greek.

Examples in D of such insertions, are—

†† ii. 48 (after dolentes), + et tristes; with L, G, gat, (no vg else); also vtt a d e f g r, (not μ [r2 hiat]); of gr, D only (δβοιματι και λυπομενοι).
†† v. 14 (before in testamentum), + ut sit. D sol (vg); but vtt a b c d e f g r, (not r1) μ, ins; of gr, D only (μα ίπτ [corr. γ]).
*† ix. 41 (after adduc), + hac. So dur, dimQ, and most vg (and edd), also nearly all vtt (incl. r2 μ; but a e, hac; r1, ad me):—against R, AY, M, P, which om. All gr ins (προσάγαγε δοκεί), except D (which d follows). Δ reads δοκεί, which δ renders quo autem (om hac), as if δ δε. [Note that the omission of hac, in d, A, &c., is apparently due to the last syllable of adduc immediately preceding (so R writes adhuc, without hac; r5, adhuc hac), and therefore is an error of the lat text. Hence it seems reasonable to surmise that gr D at this point may have been conformed to the lat.]
*† ib. 60 (after dicitque), + ei, D with most vg (dur as well as dimQR, and edd); also vtt b f l g r, μ (α κε d r δ, illi; e, illis [f2 i hiat]), and all gr (adver);—but E, ept, om, with AYM, G and others.
xi. 8 (beginning), + et ille perseueravit pulcans. So also, with [st]perseueravit[er] ut, dimEQR, mrt, and A, Z, CT, ΘΚΧ and others; also e f s t l m r, r5 μ;—but dur om, with ept, and YFM, BG and many others; also vtt b d f g δ (a e hiat); with all gr. W-W om, but cl ins.
† xii. 26 (after <repetatur>), angueli. No other authority is found for this insertion, except Antiochus (cited by Tisch. in loc.) in Hom. 13;—it is an obvious gloss, probably common to many homilists.

† xiii. 25 (at end), recedit a me omnes operari eius iniquitatis. EQ (with slight variation) alone of vg (but no vt, and no gr) support the insertion of these words here; but all have them at end of verse 27, to which place they properly belong [r2 om the preceding part of 27, with 26].

† xlv. 35 (after uetra), + decerti. So dur, as well as dimEQR, ept, G and other vg (so cl), a b c d f l q r, f δ μ (so Iren. [lat.] tv. xxxvi. 8, xxxvii. 5), after gr DΔ, &c., and some mss (ἐπιμονή):—but AV, MZ, CT, and many om (and so W-W); with eπfί, i, and gr ΝΒΔΛ, &c.

* xiv. 3 (after dixit ad ... fari...), + dicens. So dur, as well as dimQR and most vg (and ept); also επfί i l r, δ μ, after gr ΝΒΔΛ, &c. (λέγω):—but E om, with ept, and AV, X, and a few; also a b d ε f r, after gr D. *t ib. ib. (before lect) + si. So edd; with dur and nearly all vg, r1 r2 μ and nearly all vt; after gr AΔ, &c., and nearly all mss (ει):—but vg AV, and vt d f; with gr ΝΒΔΛ, om.

† xlv. 3 (at end), + om non. So δ; and to like effect (ant non) dimEQR, ept (mg), d ε f r, (r2 μ, α δ); with gr ΝΒΔΛ, &c. (όλι):—dur, and the rest (vg, vt, gr) om, and so edd.

† xix. 2 (before si leps), + si non nascetur, aut. So D, also (with ωl for si) dim alone of vg, and (with small variations) a b ε f fί i l q r1 (not f ε μ [r2 hiat]).—No extant gr text attests this addition; but the passage is so cited by Origen [lat.] In Num. (xxx. 1, 2) Hom. xxv. 1 (also ps-Orig., Dialog., Sect. ii, ε μ ης ευαγγελης).—Cp. Mt. xxv. 24.

†† ib. 18 (before inuentus), + ex illis. So D, and (after inuentus) dim alone of vg; also (with variations) b f fί i r1 (not f ε μ [r2 hiat]), and similarly a d (ex ης); e l q, ex illis (om inuentus), e (also om inuentus), ex εις; of gr, D only (ε οχρω). 1 Tom II, p. 365; I, p. 814 (ed. Delarue).

†† xix. 21 (after timus), + te. So edd, with dur, EQR, and most vg else; r1 μ and vt [μαντ b, xix. 26—xxi. 30; r3, xix. 11-38]—but dim, ept (txt), mrt, AV, FM, and a few vg, om. All gr ins οδε.

†† ib. 44 (after lapidem super lapidem), + in te uenient hae uniuersa. So also r2; and (et uenient in te ...) Q, and (om hae) dim;—but no vg else, nor vt a f fί i l q μ [r2 hiat]. Of other vt, επfί i s, write in te uniuersa; which obviously represents εν δοκιμα σα, as read by gr D (d, in lota τε), with only three mss. Here is a notable example of a Greek variant which has made its way into vg celt. mss not directly but through the Old Latin; for it is plain that in our text and Q, uniuersa, as neut. plur. nom., arises from misunderstanding of uniuersa (= δοκιμα), fem. sing. ablatt., of vt επfί i s.

†† xx. 15 (after dicit), + uidit. So also Q (alone of vg), and r2 (not μ), both adding in rubo [rα, rubro]; and similarly (but with uidit) επfί i l q r5.

†† xxi. 6 (after lapidem), + his in pariete. So dimQ, επfί i l q r1 r5, (not μ), and (with variations) a d l s, after gr D (ευ ρευσις δεκε).—Of other gr, ΝΒΔΛ, and the φ group, ins only δεκε, and so ε (his). Cp, for his, Mt. xxiv. 2.

†† ib. 15 (at end), + et tempus estat. So dimQ, επfί i l q r1 r5; a, hiemus [μαι hiat].—But all vg else om, and d ε f r μ, with all gr; and so edd.

†† xxii. 27 (after mater est), + in gentibus. So (after ministrat [1]) dimQ, and O (?); also E (after recumbit [2]); many vt also ins, a c ε f fί i l r1 r5, but as part of a wider variation:—but not R, nor dur, AV, or other vg, nor vt b d f r μ; and no gr. Apparently a gloss, suggested by rega gentium of ver. 25.

1 W-W ingeniously conjecture that these vt represent a gr reading, λέγει ελθον [or -ην] εν τε βατην, from which elθον [or ελθον] might readily have disappeared between the α preceding and the ε following.
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†xxii. 61 (after dixit), + illi. So D alone of vg; but with vtt a b c d e f 3 g r (not μ [r, hiat]); and so f 8, e; all gr, αίτω.

†xxiii. 2 (after gentem nostrum), + et soluentem legem nostram. So dimEQR, gat, with bceff ilg r (all adding farther [ε] prophetales, but ER, gat, c, om nostram):—not dur, or other vg, nor f r μ [α hiat]; nor any gr. But Marcion (ap. Epiph., Panar., i. iii. 69 [pp. 316, 346], cites with this addition.

† ib. 25 (at end), + susciperunt ergo ihm ei portans crucem ducebatur. So dimQ, and (with small variation) c ff t I r 1 ddef. from ver. ιο, from ver. 14, to end of Gospel; μ ins, but μ' cancels.—Neither dur, nor any other lat, nor any gr, ins.

Î xxiv. 24 (before mulieres), + et. D stands alone among vg, in this insertion, and (except δ) no vt admits it:—but nearly all gr (MSS and mss) ins και, BD alone om.

† ib. 29 (after intrauit), + manere. So EQR, gat, with d rl S, and to like effect (ut maneret) a c e f (b, et mansil); with all gr (του μΰναι):—against dur, dim, AY, and all vg else (also μ), which om; and so edd.

Three other examples are worth noting here, though they may be justly classed as harmonistic: (xi. 11 (see above) ought perhaps to be reckoned with these).

† xxvii. 33 (after perdiderit ilam), + propter me. So Q, and mrt; and to like effect e (met causa); of gr, only Λ (τιμον). Cp. Mt. χ. 39, xvi. 25, Me. viii. 35.

f xviii. 28 (at end), + quid erit nobis? No other vg agrees in this; but so vtt l r 1, r 2 (not μ), with ergo after quid, with gr Χ' Χ (τι άρα ισται ημΐν;). Cp. Mt. xix. 27.

ff xix. 45 (at end) + et messas _sic_ nummul. .... uendentium columbas. This (an evident cento from Mt. xxi. 12, Mc. xi. 15, Joh. ii. 15) is found with slight variations in Q, and in a c d e f 3 (partly) ilg r, s (not μ); also in gr D, A, and one ms (262).

(2) Besides the above, there are many examples, rather to be classed as “non-omissions” than as interpolations, which have not been included in the above list. Some of the most noteworthy of these are for convenience of reference brought together here, as follows:—

(a) In the Lord’s Prayer (c. xi), D retains—

† xi. 2. + qui in caelis es, with dimQR, PZ; and (with variations) all vtt, including r, r 2 μ; after gr ACDA, &c.:—against dur, E, AY and most vg (and edd); and gr ΝBL with a few. (See farther, Subsect. iii., p. clx infra.)

† ib. ib. + fiat voluntas tua . . . et in terra. So not only QR, and ept (txt), bnv, T, and others, but also dur:—dimE, ept', and AY, M, mrt, C, and most, om (also edd). Of vtt, b d e f 3 ilg r, δ μ ins, with slight variation; but a, fiat vol. tua only, as also vg Z, H’Θ. Of gr, ΝACDA and most ins: BL and a few mss. om.

† ib. 4. + sed libera nos a male. So QR again, with O (and B similarly), and vtt (with variations) b c d e f 3 ilg r, δ μ (a e hiat), after gr ΝACDA, &c., and most mss:—but dimE om, with dur, and AY and most vg (and edd), after gr ΝBL, and a few mss. 5

(β) D also retains xxii. 20 (simuliter et calicem . . . effundatur) with latter part of 19 (hoc factus in mean commun.); as do all vg, and c f g r, r 1, r 2 δ μ, with nearly all gr. —But a d f 3 il om, following gr D (sal) d e also om 20, and place 17, 18, in its stead.

(γ) Also with all vg, and vtt except f [r 2 hiat], it retains (after gr ΝDLA and most) the disputed verses, xxii. 43, 44 (apparuit . . . orabat, et factus est . . . in terram [but with a casual omission, for which see next Subsection, p. civiii]):—gr ΝAB and (of Φ group) mss 13, 69, 124, om.

(δ) Also, with all vg, and vtt c f g r, r 1, r 2 δ μ (g r hiat), it retains xxiii. 34 (ibis autem dico bat pater dimuli . . . .), after gr ΝACD/LA and most:—but a b d om, after ΝBL, and two mss.

1 This insertion is overlooked by W-W, though (like illi in xxii. 61, which they note in loc.) it is an instance in favour of their opinion that Celtic vg mss were corrected after the gr. See notes, pp. cxlviii, clix.

2 Though the printed Vulgate in these three places omits the words which DQR insert, the Prayer as it stands in the Roman Missal agrees with these mss and vtt in retaining them.
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SUBSECTION II.—VARIATION BY OMISSION.

The facts noted in the opening paragraph of this Section (above, p. cliv) prepare us to find that the text of St. Luke presented by our ms and the others of Celtic family tends less to omit than to amplify. Accordingly, the examples of omission collected in the following summaries prove to be neither very many nor of high importance.

(1) Some, however, of the omissions of D in this Gospel, with or without Old-Latin support, are worthy of record. For example:—

*† ii. 15 (before staudeit). D om factit et, with dur, and dimQR, mrt; as also Z, CT, BJ, &c. (so edd), and nearly all vtt, incl. r, p (r, hiart), after gr (σπέρματος):—but τα, and ept, with AY, FM, G, and others, ins. Note that e renders the gr by notum factit, which reading may have led to the intrusion of factit here in A, &c.

† iv. 14 (after dicet). — sine. So also dur, as well as dimQ, GR [R hiart, iv. 29—viii. 38] and all vtt (except δ), incl. r, p (some edd, and so gr D, and a few mss.—All vg else, and gr (ta), ins; and so edd.

vi. 35 (before sporantes). — inde. So also dim, ept (txt.), and r, δ. Of the rest, A (V, in te), mrt and a few, and e, ins, and so edd;—but dur, with Q, bnv, ept (mg), FMZ, CT, &c., and all vtt else (including r, p (and so edd)) read desperantes. All gr, ἀπελπίζοντας.

ib. 40 (before sicu), — si siti. So also dur, as well as dimQ, ept; so too AY, M, CT, and most vg (and W-W), also vtt d, δ; with all gr.—but Z, GHf, gat, mrt, and a few more, ins (and so cl); also σ, e, r, g, r, δ; b, ins, and so edd. —D also (inadvertently) om omnis erit (before sit).

† vii. 35 (before filius), — ab omnibus. Of vg, dim alone, and of vtt, d (r, diverges), om with our D here (but retain prep.) ; so also dur, and some others om mardom;—all else, gr and lat, ins (also edd)—possibly following Mt. xi. 10, where all vg (and so gr) om omnibus.

† ix. 37 (after mulier), — quae erat. Here again our D om alone of vg, with d alone of vtt; as, of gr, D alone om την ἡρίαν της. It is to be remarked, however, that the other gr and also vtt vary as to placing these words, some writing them before in vitulati [which r, om], some after.

viii. 14 (after utrum), — et tempus futurum aque et cessarent. So D sol (vg);—the rest ins; as do also (with slight variation) all vtt (incl. r, p (and so edd), with all gr; except that D d om τὸ ἄρθρον (aquae).

† ix. 15 (after detrimuntm), — inui. So also dur; and R, G, and vtt a b c f i g r, e (and d similarly).

—The pronoun is inserted in all vg else (and so edd), also in f, p, to express the middle force of the gr (ἀπελπίζω). For detr. ins faciat, r, writes detr. faciat animalam swam; i, animalam swam only.

xi. 25 (after nundinam), — id ornatam. So also dur and Q, with AY and most vg, and r; and likewise W-W;—but dimER int, and cl; also b, f, i, g, r, e, p, to like effect c d e f a hiart; with all gr (καὶ ἀπελπίζω), except one ms.

xii. 41 (before ad omnes), — et. So also dimER, ept, AY and others; and f i q r, with gr X and a few mss:—while dur, and Q, mrt, with FM, CT, and most vg (and edd), and b (cliam) e, f, g, r, δ (in r, hiart), ins, with nearly all gr (ins); but gr D and d alone om the whole sentence.

xii. 28 (before in regno [-um]), — intrare (or introire). So also dimQR, as well as dur, and nearly all vg (and edd); also d, e, r, δ, with all gr;—but all vtt else ins (introenantes, a b c f i g r, e, p, and so edd). So vtt AY (introire), and F (introire).

† xv. 12 (before da), — pater. No other lat om; nor gr, except K. —G, mrt, and a b c f i g r (r, hiart, xiv. 18—xv. 23] om patri instead, but supply ille).

ib. 21 (at end), — fac me situm unum de mercenaris tuis. So too dur, and dim, with AY and most vg and vtt (also edd); after gr ALA and most:—but EQ [R hiart, xv. 15—xvi. 25], gat, and T, with d, p, ins, after gr BD and some others.

xvi. 18 (after mochatur), — et qui dimissam . . . . mochatur. So D sol (vg), and e (sol) vt,—probably each independently om by homoeote.

ib. 23 (after eleuans), — autem. So dur, and dimQ, with MZ, CT, B; and f i q r. —But A and most vg (and edd), with c e, r (r, hiart, xvi. 15—xvii. 7) ins autem, thus disjoining eleuans from the preceding in inferno, which then connects itself with sepellus et of verse 22 (to like effect J, in inferno, et eleuans; and m, in infernuni, et eleuans). This connexion is against the gr, which begins verse 23 with καὶ ἐν τῷ ἑδύν ( alone om καὶ); and so b, f, δ read et before in inferno. But a writes apud inferno.
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et de inferno eleuanz; i, apud inferos . . . inferno eleuanz,—both attempting to combine the two forms, but with no gr.—Of the MSS which om autem, none ins et.

†xvii. 35—duae crunt voluntes . . . aliter relinquentur. So D sol (vg) and l (sol) vt; of gr, Ν and one or two MSS alone om. [But neither D nor any vg except G, nor vt except δ, follows the gr ΣΑΒΛΑ, &c, in omitting the clause duo in agro . . . ; with these exceptions all vg (and edd), and all the remaining vtt, incl. r1, r2, μ, insert it, after gr DU, &c.]

xxix. 43 (after uattle).—et circumdabunt te.⁵ So dur, with dimQ, ept (txt), also BO:—against all vg else (and edd), and all gr. This omission seems to be a natural correction.¹ to avoid the clumsy repetition of et circumdabunt te from the preceding sentence, where a different greek verb is represented by the same lat (πεπομ. . . παλαιφων . . . παραισκευων). All vtt [but b hiat] avoid this blot; some, as our D does, by omission (so r1, r2, μ, and others), some by using a different verb (circumvent, as d, or circumabant, as ff), or otherwise.

xxi. 35 (before ierae),—omnis D (txt); with (of vg) mrt, (of vtt) ff, and very few gr MSS: D (mg) supplies orbis, with dur, and also dimQ, r5 μ. All lat else write omnis; all gr, πάσης.

†xxii. 24 (before contentio).—et. So too dur, and QR, also CT; with a b c eff, il q r, r1, r2 μ (E and gat substitute hae); gr Ν, and two MSS, also om:—all vg else ins (so edd), and likewise gr, and df δ. ib. 43. et factus in agonia prolixius orabat. Our D alone om; probably misled by the similar beginning (et factur) of the next sentence (verse 44); against all else, lat and gr.

ib. 46 (after et ait ille).—quid dormitis? So also dur, with R only (vg), μ only (vt [r2 hiat, 36-59]). The reading dormitis (καθεδότες), without quid (ri), is found in gr D and d alone.

ib. 69 (after uiriuitis),—det. So (of vg) G, (of vt) eil, of gr, ms 64, only. Cp. Mt. xxvi. 64, where our D rightly om, with most vg and all gr.

*xxiv. 28 (before fuxnit).—se. So dur, and dimER, ept, and Α'FMG, mrt (followed by W-W), also δ μ.—but Q, with AY, CT, HΘ, B and most (and so cl), and b cf ff, ins se; also (varying the verb) a d e (i q r1, r2 hiat); all gr read προερχόμενος (or —προ). [Probably se has been supplied to give the force of middle voice; or (as W-W suggest) it may have been repeated in error from the latter syllable of the preceding ipse.]

(2) Other instances also occur (rather to be described as “non-interpolations” than as omissions) in which words or sentences, supported by “Western” evidence only (chiefly that of gr D), are passed over by our ms. In many of these cases, however, the omission is common to all Vulgate MSS., and to such it is needless to make more than passing reference. Notable examples of interpolations thus ignored by all Vulgate occur in the following places of this Gospel:—v. 14 (end), vi. 4 (end), xi. 2 (after προερχόμητα), xi. 30 (end), xix. 27 (end), xxiii. 53 (end), xxiv. 1 (end), xxiv. 31 (beginning). All these interpolations are attested by d and gr D; nearly all by d and gr D only; in one only (et sicut iouis in uentre coeti . . . . , xi. 30) is there considerable Old Latin support (a d (e) ff, r1); all of them but two (codem die nudem quendam operantem sabbato . . . . , vi. 4; and (c d) quem uix uiginti mouebant . . . . , xxiii. 53) are harmonistic additions.

(3) But the following are examples of omissions from our text worthy of notice, as affecting insertions which have some support from Vulgate or from Greek:—

ix. 54 (after conunete illos).—sicut et elias fecit. So dur, and all vg (celt), also AY and nearly all vg else (and edd) om;—but QΘ, ins, with r1 and most vtt, and gr ΑCDΔ, &c. (δος και Ἡλιας ἑρήνην). Of vtt, e ff, l r2 μ om, with gr ΝΒΛΕ and one or two more gr [ff, hiat].

ix. 55, 56 (after ingregavit illos, 55),—et dixit neceitis . . . . . (56) filius enim . . . . . sed salutare. So likewise dur om, with dimQR, ept, gat, and Y, FG, also l r2 δ; after gr ΣΑΒΛΑΔ, &c.:—where A and most vg (and edd) ins, with all vtt else [but μ (txt) has only necitatis, and adds the rest on mg], after later gr MSS and many MSS (gr D and d ins the addition to verse 55 only).—Cp. Mt. xviii. 11.

¹ W-W see in this a token of the affinity of the vg MSS which omit; but is it not rather an obvious emendation made independently by different editors to remove a palpable blemish?
xx. 34 (before [or after] nubunt... nuptias) — generantur et generant. Most vg (dur, dimR, &c., with AY, &c.) on these words as our D; also, of vtt, fβμ [t hιν], with nearly all gr—but E ins, and Q similarly; of vtt, a, and (with nascuntur for generantur) r, r5; d has partiantur et parianti, after gr D, γεννανται και γενναντων. Of the other vtt, ff9 ι q ins the words (so gat), also (transp.) ες; but all these om nubunt... nuptias. Cp. for this insertion, Orig., Comm. in Matth., xvii. 34; Cypr., Testii, iii. xxiii (Orig. retains, Cypr. omits, nubunt... nupt.).

xxiii. 53 (at end) — et imposito e... lapidem magnum. All vg likewise om (except Q and one or two others), and edd, and nearly all vtt, with most gr—but c d ins, with (of gr) DU, some ms (incl. of φ group 13, 69, 124). Cp. Mt. xxvii. 60; Mc. xv. 46.—See also on this ver., p. clviii supr., par. (2).

xxiv. 1 (before portantes) — et quidam cum eis. So most lat om. Of vg, dimR alone ins (reading quadum), and prefixing maria magdalenae altera et maria); of vtt, d q r5 (similarly f), with gr ADA, &c. (κα) τινες των αυτον, ins at end of verse; all vg and vtt else (and edd) om, with gr ΝΒCL, &c. (μ om et quidam eis, but retains maria magd. et altera maria). Cp. Mt. xxviii. 1.

(4) Of the remarkable series of “Western” omissions (or “non-interpolations”), attested largely by Old-Latin evidence, which distinguish the Greek and Latin text as exhibited by Cod. Bezae (D of) the last Chapter (xxiv) of this Gospel, it may be broadly stated that neither our ms nor any other Vulg. (Celtic or other) agrees with any one example.

Subsection iii.—Variation by Substitution.

In the text of this Gospel, as presented by our ms, variations in the way of substitution abound. The subjoined examples include nearly all of these which seem to be of significance. They are selected, not in view of any textual theory, but as illustrative of the relations which the text of D bears to that of the other members of the Celtic Family, to that of the ms of Classicus I, to the Old Latin, and to the Greek authorities. Some examples also are given merely because of their singularity.

*i. 29. cum uidisset. So also dur, and ept (txt), gat, FMZ, G, T, and a few (and W—W); also c d r, μ; similarly most other vtt, cum nidiuit (r3 nidens); with gr (δοθηνυ, ACTA, &c.;—but ΝΒDL, few ms, om):—again, dimLQR, ept (mg), mrt, AY and a few, read audisset (with no gr, and no vt except δ (alternatively)); and so cl.

ib. 59. vocabant. So also dur, and LQR with most vg; and so edd; also c d r, δ μ;—but dim, gat, G, δ ff9 l r, wocaurunt:—AY, vocant. All gr, εκαλαν.

ib. 70 (after sanctorum) prophetam suorum qui ab aeuo sunt. So (placing prof. suor. before qui sunt) dimQR, G:—but dur, AY, and the rest, and edd, qui a saeculo sunt prophetarum eius (or to like effect). All vtt (exc. ff9 ι) arrange as our D, with (of gr) D alone (τροφηνων αδρον των αυτων); but vary in rendering αυτων,—some (as D) ab aeuo [or suo] (δ f9 γ),—some (as A) a saeculo (a το δ f9),—c e, a principiis,—τ, ab initio,—r1 r5 μ, ab eo [Q writes ab ins].

ib. 71 (before inimiciis) et liberavit nos ab. So dimQR, G, gat, b e ff9 l (δ) q r5 μ:—dur, AY, and all else (and edd), salutem ex (ε, salut. ab; f writes, dare salut. ex). All gr, εκατοπινε ει.

† iii. 7 (before ina) futura. So dur, and LQR, ept (mg);—but dim, with AY and all vg else, ventura, and so all known vtt [r3 hist]:—gr, μελλοντες. (Cp. Mt. iii. 7, where most vg have futura, but dim and some, ventura, and so cl).

†† v. 2. leuabant. In this easy lapse dim alone (of vg) joins; but of vtt, l r, have c leuabant, μ, ut leuarent:!—for leuabant of the rest (gr, εκαλαν, BD:—the rest εκαλαν). But it is remarkable that leuabant appears on the mg of ept, and (as a correction) even in A. Cp. Act. ix. 37 (Sect. VII, Subsect. iv, infra);—[R hist, iv. 29—viii. 38.]

1 W—W note this as possibly an example of correction of the text by Celtic scribes after the gr; but it is more likely that (as they also suggest) these Celtic vg texts here borrow (perhaps unconsciously) from the parallel, Mt. iii. 7, where the same gr word is rendered by nearly all, futura (but note that in this place of Mt, δ has futura vel ventura).
v. 29. *cum illo.* So dur, also dimQ, and *r* (cum eu), with gr B, mss. 1 and *zz*, *μετ’ αυτῷ:*—AY, and all vg else (so edd); also *r*, with most vtt, *cum illis* (gr, *μετ’ αυτῶν*;—but gr D om, and *d e μ*).

* vi. 29. *qui auferit.* So dur, and dimQ; with M, T, Θ, bnv, mrt, &c. (so edd); and *q r μ*; (similarly *d*, *qui tollit*):—but dur, AY, Z, C, G, &c., and edd, also most vtt (*α β ζ * *ι * *η * *θ * *ι γ * *η * *θ * *ι γ * *ι π *), *qui auferit.* Other vtt render by participle, as *ε (αυτοῦ)*; with gr, *αιτοῦσι.*—In ṭ verse 30, D, with dur, dimQ (and edd), and *r μ*, read as in ṭ *auferat:*—while AY, Z, G, *β ζ * *ι * *γ * *θ * *ι γ * *ι π * *η * *δ * *ι π * retain *auferit* (but M and other vg, and vtt (as *q* α) are inconsistent)—the gr being same in both verses (*q eu ver. 30*).

† ṭ. 38 (after *menturam* *conservam.* This error is shared by Q, and mrt; also by *r μ.* It appears that they have been led into it by the misspelling (as in dur, and dim, with MZ, CT, GIK, and *β lγ*). E (also in Q; but R, after gr *AC* *BD*, and *r μ*, reads as in ṭ *auferat:*—while AY, Z, G, *β ζ * *ι * *γ * *θ * *ι γ * *ι π * *η * *δ * *ι π * retain *auferit* (but M and other vg, and vtt (as *q* α) are inconsistent)—the gr being same in both verses (*q eu ver. 30*).

vii. 13 (after *nidissel* *τις*). So also dimQ, and edd, with gr D only (*ευθύν δὲ ὤφικρα*):—dur, AY, and M, &c., with gr *d non.*

* vi. 15 (before *moriturum* *quis crearet.* So also dur, Q, and vg in general (and edd), also most vtt (*β ζ * *ι * *γ * *θ * *ι γ * *ι π * *η * *δ * *ι π *):—but dim, AY, Θ, *quis fuerat*; gr, *δε ἔρημος* merely, and so *a d e ὤ* *em verb.*

ib. 45. *intransit.* So also Y, B, and a few; and *β ζ * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *, also *ε* *εβιλ γ* *ι τ * *δ * *ι π *, with gr (all ass except L, and most mss), *ευπρέπων:* for *intransit* [*inuit*] of dur, dim, &c., Α and the rest (and so edd); also *ε βιλ άρτ * *δ * *ι π *, with gr L and mss 13, 69, 346 of Α, group, &c., *ευπρέπων*

ix. 29. *factum est,* [. . . species . . . aliter]. So also dur, dimEQR, and edd, AY, MZ, CT, B, and nearly all ear; and *α d ζ * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *, so too *WW*;—but Θ (and cl), with *r μ* and rest of vtt, *facta est* (probably a grammatical correction). E (also a) ins. *facta est* before *species.* All gr, *ευφέρετο.*

† ṭ. 35. *electus.* So also dur, and R, gat, B; *α β ζ * *ι * with gr NBLES, two mss, (εκλεγμένοιν, or εκλεγμόνων:—for *districtus* of the rest, including dur, and dimQ, Z, CT, B, &c., and meliores, vg and edd; with gr ACΔ, &c., εκλεγμένοιν.)*

* vi. 44. *futurum est* (*ut tradatur* [—dur, or erectur]). So also dur, QR, and nearly all vg, and edd; also *f r r η * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *, but dimE, and AY, *futurum est* (again a grammatical correction, as verse 29, supr.). Most vtt (*β ζ * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *) render *tradetur,* or the like (without *futurum est ut*); or (as *α d e*), *incipi tradi* (gr, μελετε παραδίδοντων).*

† x. 15. *numquid usque in caelum exaltatus [sic] est?* Similarly Q, and ε *ι* *μ*, likewise *α β* *d* *r* (nearly), after gr NBLES, μοι . . . *ευπρέπων* (but for *numquid,* b l write *quid*; ε, *medium*):—dur, with dimER, vtt, and nearly all vg else (and edd), with *r η* *ι* *γ* *θ* *ι γ* *η* *δ* *ι π *, read without interrogative, *usque in (ad) caelum exalata [er],* (but *f q, quae usq. in (ad) caelum exalata et),* after gr ACΔ, &c., (ή *ευπρέπων*) [QR, μ, have *exalita,* for *exaltata:* *ς* *ι* *ω* *ι* *μ*, ix. 49—x. 20].

† ṭ. 30. *susiciens.* So also dur, and dimQ, and edd; also Y, HOP, and edd; and *α β ζ * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *, (after gr, ὑπολαμβάνω):—E wrongly reads *susiciens,* and so even A, FMZ, CT, G, bnv, &c., and *ε* *ι* *θ* *ι* *γ* *η* *δ* *ι π *, *ε, σοβιτιν;* and *f, respondens.* Cf. xix. 5, infr. [R *hiat.* x. 26—38].

† ṭ. 32. *pertransit.* So (*inuit*) dur, dimQ, and edd, and most (*it, iiit, or —iiit*); with *r r * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *, and nearly all vtt (*e, πρατερινίτι*); gr, *ἐπιγραφήλβει:—but (gr) (txt), AY, FM, OP, transit.

xi. 2 (after *pater* *sante.* So also E, a *β γ* *ι * *ι * *θ* *ι γ* *η* *δ* *ι π *, for *noster,* of QR, PZ, *β * ζ * *ι * *γ * *θ * *ι γ * *η* *δ* *ι π *, after gr ACΔ, &c.; but R, writes *pater noster* noster. *μ, pater sancte noster.* All vg else, dur, AY, &c., om both, with gr NBLE and a few mss. See also Subsect. 1, 2 (α) infr., p. clvi.

† ṭ. 3. *hodie.* So also dur, dimEQR, vtt, Z, TX, nearly all vtt, including *r r * *μ* (gr D and a few mss, φιλόμου); and so cl:—but AY, M, Z, bnv, mrt, and all vg else, and *κ, λιπείδι* (so *WW*); with all gr else, τὸ καθ’ ἑαυτὴν (including Ω); but *δ* writes *hodie.*

xii. 7. *plures estis.* Not only dimER [Q *hiat.* 6—18], vtt, share in this misreading, but likewise even dur, AY, M, BT, bnv, mrt, &c., also *β * ζ * *ι * *γ * *θ * *ι γ * *η * *δ * *ι π *, *ταλαιπωροῦν* xi. 54—xii. 45. But MZ, CΘJKPV (so edd), and *ταλα* *κα* *ι* *μπερόν* *η* *ι* *ι* *γ* *η* *δ* *ι π *, *plures estis, f, excellentera estis, a d, differ* (or ritis) (gr, *διαφερέτε*).—So, too, verse 24, the same blunder recurs in dur, and dim E (also in Q; but R, *pluri [circ],*); and in AY (not M) BT, bnv mrt; also in *β * ζ * *ι* *μ*, but not *c*; *ταλα* *κα* in this latter verse lapse into *plures;* but *d* as in 7; *f, meliores estis, (a hint).*

† ṭ. 42. *constituuit.* So also dur, and dimQ, Z, CT, G, ΗΘ, &c., with *β * ζ * *ι* *μ*, followed by cl, after gr *Ν* (not D Δ) and one or two mss (σαρκοσημών):—but ER, vtt, mrt, and AY, M, BO, &c.,
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and f. 1 r. µ. [r. hiat.], constituit; gr (nearly all) kαρασμοφρα; and so W-W. [Note that in the parallel, Mt. xxiv. 45, all vg (except ER) read constituit, and all gr (except ΝΜ, kαρασμοφρα.]

xii. 58 (after fort.) tradat. So also dimEQ(R), and CT, J, BG and others, gat, mrt (but R om ap. iudicum et index tradat te (?)); c e f 6 — but dur, with AY, MZ, ΗΘ, ept, and edd, tradat (as most gr, incl. Δ, kαρασμοφρα). Most vtt (b df² i τ q r) condemn (after gr D, ξανισμοφρα); but r. µ., perducat.—No gr supports tradat [it probably comes from the pl. Mt. v. 25, where gr is παρασκευα.]

xiii. 12. evim uiderit. So also dur, and dim QR, ept (mg), MZ, CT, I, and a few, so cl; and b df² i τ q rµ:—but E, ept (txt), with AY, F, BGΗΘ, &c., and a c e f q r. µ, uidisset, followed by W-W. All gr, ὅπως (6, widens).

† ib. 15. respondit...et. So also dur, and dimQR, &c., and nearly all vg (and edd); also b d e f q 6 (gr, ἀπερεθνήθη...κατασκευάζων:—but AY, BO, and a c f df² i τ q r. µ, responsus [AY, O, and µ, retain el, unmeaningly, but B (so cl), and vtt, om). [Note that D writes resπ, and r. µ, res (both presumably = respondit).]

xiii. 25. intrauerit. Here all vg agree, and nearly all vtt (incl. r. µ, µ) in following gr D and mass 13, 69, 346 of ζ group, which read (ε)δάμθη:—but b q, surrexerit (and to like effect ε, incipit surgere) after the gr of all else, as ἐγερθη. Note that Δ reads ἀπερεθνήθη, but δ, ἐστρατεύεται.

ib. 30 (before primi) qui erant (3). So dur, and dimQR, also Z, T, mrt, bnv, and a few; also e r. µ (but no gr):—formerly in orgs of AV and all else, and most vtt (but l om), with all gr; and so edd. Similarly as to erant (3) (except that a has furtum: l r, erant [r. in both places r.µ]).

††† xiv. 29. ne postquam posuisset...non potuisset...et omnes. Our D is alone among vg, in this reading; but d e concur in it: and all other place el before non posuissent, and om et before omnes:—so as to make non potuisset belong to the protasis, not (as D) to apodosis. Of gr, D (µν ἒκρυφθη...καὶ, for καὶ µν ἐκρύβης [or — φανερώθης] of all else, is the sole gr authority for thus altering the place of et. Augustine (cited by W-W in loc.) adopts a like arrangement (Epist. 243). [Note that dim hiat, xiv. 18—xx. 18.]

xv. 8. euertit. So also vg in general (but dur, and Q, gat, uertit):—eddy rightly substitute the conjectural uertit?; all gr, σώκος (incl. Δ; but δ, euertit, as also µ):—vtt mostly, mundat (as d), emundat (as ε), ψυχατας mundat [—abut, or — uerit] (as the rest; but a, sc. commundat), or the like [r. µ, hiat, xvi. 13—xvii. 25]. Cp. Mt. xii. 44. [R hiat, xv. 13—xvi. 25.]

ib. 15. in uillam suam. So our D, with all vg. W-W erroneously cite D as reading in agris, which is here read only by d, after gr D (and most gr) (εἰς τοὺς ἐποίητους,—ιὰν ... ἄν, which other gr add); a e, in agros suos.

xvi. 2. utilicare dissipare. So D; expunging the word which all other vg read here, and many vtt (b c d ff² i τ q 6); after gr obelosχω. —Dissipare is a mistake (the scribe having been led astray by dissiparent in verse I) for dispersant, which r. µ, µ read here. Note that r. uses (for fillicium, — artis, — aitio) dispersator, —arc, — atio, throughout (vv. r. 4—8); also mostly r. µ, and µ.

* ib. 3. auserit. So also dimEQ, MZ, IJ, T and most; and d e f q r. µ [r. hiat] and so edd; after gr, δαμαρτίας:—but dur, and ept, with AY, F, C, and a few; and a b ff² i, auseret. (Cp. vi. 29, supr.)

†† ib. 6. literas tuas. So D alone of vg, with b c d f² q r. µ (gr, row τ λογισμῷ, ΡΕΔΠ; but gr AΑ and all else, σου το γράμμα:—for cautionem tuam of all vg else (and edd), as also a f (but e, chirograφam tuum), δ, cautionem ut litteram ut litteram). Note that in verse 7 (inf.) where gr varies between τ λογισμῷ and το γράμμα, a remains cautionem tuam, while the rest, vg (so edd) and vtt (δ, tuam litteram), litteras tuas [but i hiat, 5—40].

† A. 14. amatores pecuniae. So D sol (vg), with b r. (vt):—all vg else (and edd) anari; some vtt, eπιτις, or ψυχατης (επιτις, ψυχατης κατασκευαστῆς: atam, pec., ept, etc.):—gr, ψυχατης.

†† ib. 26. nas et uor. So also Z, CT, OIJ, mrt, and others (so edd); also most vtt, incl. r. µ [r. hiat, xvi. 15—xvii. 7]; with gr:—but dur, and EQR, ept, AY, FM, and others, with b e m δ (against Δ), nos et nos.

ib. th. chasma magnum. So also dimR, and ept, JOV, and d e ff² i µ:—a deviates:—but dur, and Q, with A and most (so edd), and vtt b e f q r. µ, chasma magnum [or magnum]. M has chaos magnum, as the gr, γράμμα μέγα; whence Y (omitting the repeated syllable mag) writes chasma magnum. It is probable that (as Bentley conjectured) chas, chasma, chaos, are corruptions hence derived.

1 This reading of our ms has been casually overlooked by W-W. 2 Henten (in loc.) cites one ms for euertit. 3 See W-W in loc.; also tom. I, fasc. V (Epilogus), p. 714, note 4.
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xxvii. 7. dicit. So also dim, with AY, M, G'HΘ (so W-W), r, and most vtt (gr, ἐπιείκεια):—but dur, with EQR, CT, IJ, G, ept, and vtt (c f & l), dicit (r, μ, μ', presumably = dicit,—and so in ver. 8):—Z, BKOVX, mrt, and f, dicit (and so cl).

ib. 8. sed dicit. So r, and most vtt (but c f b, sed dicit; with gr D (ἀλλὰ ἐπιείκεια)).—AY and most vg read et non (so too μ); gr, ἀλλ' οὐχί (for sed); only dur, and dimEQ, GJ, et non dicit (KOV, Z, et non dicit; r illegible).

† ib. 33. saluare. So also dur, and dimQ, ZJKV, gat; also c f r (δ μ):—but R, AY, &c., as f t r, salutam facere (so edd); b c i q, liberare. Most gr have σῶσαι (BL, περιποιοῦσασθάναι; D, ἑωγοῦσασθάναι).

xxv. 5. suspicium. So dur (suscipientes [sic]), Q, Y, also r;—dimE, with A, and nearly all vg else (and edd), suspiciens; and so f μ: other vtt variously (r, respiciens); gr, ἀνεβάλλεται. Cpt. x. 30, p. clix.

†† ib. 10. salutare. So also dur, with dimQR, and most (and edd); also most vg, incl. r, r, μ:—but AY, HΘ, and d c i, saluare (all gr, σῶσαι). Cpt. xvii. 33 (supr.).

ib. 37. discipulorum. So [or desc.] also dimEQR, and bnv, mrt, AY, F, CT, HΘIJKOVX, &c.:—an error for discipulum, which is read only by M, G, and one or two vg more (so W-W), also f μ (equivalent to discipulorum, which V here gives (also cl), with d eg μ, gr, μαθησεως. Most vtt om (a敷i l s b r, hius)].—For discientes = μαθησεως, cp. c, xvii. 1, supr., also d c, Joh. vi. 66, and d, Joh. xxi. 2; and see on Joh. xxi. 12, p. clix infra. In dur and ept there appears the corruption discipulorum of the true reading. The word discipulorum, just before, has apparently misled the scribes of most ms.1

* xx. 26. in responso. So also dur, and dimQR, ept (mg.), JZ, CT, &c., and edd, with a c f l q r, r, (so G and d i μ, responsione):—but E, AY, M, HΘ, &c., ept (txt) bnv gat mrt, in responso (f & l also plur.). All gr, εις τῇ ἀνεπικρατεί.—

xxii. 12. tradentes (ad reges). So also dur, and dimER, ept, bnv, with AY, M, C, GH, &c., and r μ:—but Q, mrt, and Z, BΘΙ, and others, tradentes (and so edd); also s (r and most vtt, discipulorum, or similarly). The gr is ὄρκομενος (AX Δ, &c.), or ἀνέρκομενος (ΣΒΔΛ, and a few ms.; none has active ptcp.). Note that in the previous sentence the well-attested tradentes represents παραδοτότες.

†† ib. xxii. 7. immolare. D sol (vg) reads thus, with vtt d c f i l q r (δ om):—all vg else (dur, dim, &c., AY, &c., and edd), also c r μ, eccidit, which is not so good as a rendering of the gr (θιερατα).

†† ib. 10. occurrit. So also dur, and dimQR, and most (so edd); with r, r, μ, and all vtt (fut.):—as all gr, ἑνωσθήσεται (or ἑν —, or ἑν —):—but AY, FM, HIX, occurrit.

†† ib. 11. dictat. So also dur, and dimEQR, &c. (and edd), with nearly all vtt, incl. r, r, μ, (δ):—gr, λέγει:—but AY, FT, mrt, also b, dictat (unmeaningly).

†† ib. 37. (after dico enim). So also dur, and dimEQR, ept, MZ, T, ΘΙΚ and most vg, with all vtt (incl. r, μ, r, [r, hiat, vv. 36–59]); all gr, ἤπαι:—but AY, F, C, BGJ, bnv mrt, and others, autem.

* ib. 67. non creditis. So dimE, C, HΘKOVX, &c. (so edd) and d μ: with gr, οὐ μὴν προσεύχετε:—but dur, and QR, mrt, with AY, MZ, T, G, &c., and most vtt, incl. r, r, μ, non creditis.

xxiii. 15. nam remittit nos ad illum. In this reading, (1) our D, dimQR, bnv, ept, mrt, agree with dur, and AY, FMZ, CT, BIJ, &c. (and so edd); after gr AD Δ, &c. (ἀνέρκομεν γὰρ ἑαυτὸν πρὸς αὐτὸν); and to like effect nearly all vtt (incl. δ μ and (mist) d r) [note that i finally breaks off in xxiii. 10, and r2 in xxiii. 14].—But (2) E, and gat, transpose illum and nos (with gr ms 71, 248, αὑτὸν πρὸς ἑαυτὸν): and (3) Θ, with first hand of H, and reads nam remittit eum ad nos, and so f: with gr ΝΒΚΛ, and a few (ἀνέρκομεν γὰρ αὑτὸν πρὸς αὑτὸν). This latter reading (3) is in dim and Q inserted (with nos for nos in Q) before the former (2), with in also sic prefixed; and similarly in G:—obviously an example of a marginal alternative that has found its way into the text.2

†† ib. 19. quandam. So also dur, with dimEQR, ept, mrt, MΖ, ΘΙΙΙ and most (so edd): also vtt (incl. μ, [r, hiat])], and so gr, των:—but AY, F, CT, GH, quandam.

†† ib. 41. recepitam. So dur, with dimEQR, &c. (so edd), also (pres.) most vtt, incl. μ: gr, ἀνέρκομεν:—but AY, F, IX, and a b r, recepitam (perf.): also c, perceptiun, with gr C, ἀνεκτικος.

†† ib. 47 (after instar) erat. So dur, with dimEQR, &c. (and edd); and nearly all vtt, incl. r, μ (gr, ἤπει):—but AY, M, O, mrt, also c, est.

†† ib. 51. consilio. So dur, with dimEQR, ept, mrt, HΘJ IV (and edd); also most vtt (a b c d f q μ [r, hiat]): gr, τῷ βουλή:—but AY, MΖ, CT, G, bnv, &c., concilió: also c f l.

1 R makes the converse mistake, ib. 37, supr.; discendentis for discendentibus.

2 See on this Berger, Hist. de la Vulg., p. 57, where other ms are cited as erring in like manner.
Our MS also has some instances of ditto graph or conflate readings,—a few of which are worth recording:—

ii. 13. militiae caelestis exercitus. So also L. Here militiae (dur, dimEQ, AY, and nearly all vg) and exercitus (most vtt, incl. r, r₂) are duplicate renderings of στρατιά. Of other vg, GR alone have exercitus; of vtt, d, f, μ alone, militiae. The latter is read by cl, as well as by W-W; but the former is retained in the anthem Gloria in Excelsis.

viii. 42. a turbae sic comprehendatur ut suffocaret eum (gr, or ὃ κύριον οὐκέτα τούτων αὐτῶν). Here (1), turbae comprimebant eum (as δ, and b, g to like effect) suffices as a rendering; but (2) turbae suffocabant eum (as d) is closer to the gr. All vg except the former verb, but in the passive (reading a turba comprehendatur without sic), and omit ut suffocaret eum:—but D, and dim similarly, with ept (mg), add as above, borrowing the verb from d, and thus form a conflate rendering serving as a periphrasis. So also ff, l, r, μ, and (with variation) a [r, r₂, hiant]

xiv. 19. et ideo unire possum, rogo te habe me excusatum. So also Q, and similarly μ. Most vtt (a b c d ff i m q r₁ [r₂, hiant, xiv. 18—xx. 25]), with gr D, have the first clause only (l, merely non possum). All vg except d, ft dixit . . . ad eos . . . principes (dative, followed farther on by principibus, senioribus) is closer to the gr. All vg else [dim hiant, xiv. 18—xv. 18], and edd, also e (but om rogo te) f, with all gr else, have second only. Thus the above reading is a conflate of the two.

ib. 22 (at end) adhuc locus nascat locutus est: (gr, εἰς τόπον ἐπέστη). It is evident that locus nascat (so Q) is an alternative rendering of the gr, for locus est of A, most vg (and edd), and c d f q; while locutus est is a perversion of the latter, found in many vg ms (even in dur, and Y, as well as in ER, ept, gat, F, CF, and) and in vtt a b ff i m q r₁ δ μ [r₂ hiant]. D alone includes both in its ditto graph text.

xx. 35. qui digni habeantur saeculo illo et in resurrectione . . . noque nubunt . . . . So D alone. Nearly all vg (dur, AY, &c.), and most vtt (incl. r, r₂, μ, and to like effect r₁), write et resurrectione and om in, thus correctly rendering the gr (σαλ. τῆς αναστάσεως). But O sol (vg), and (vtt) a c e, wrongly substitute in for et (connecting the words with nubunt, and not with digni habeantur, as the gr requires).

The conflation of our text, as above, adding in after et, adheres to this error.

xxii. 32. dixit . . . . ad eos qui noumant ad se a principibus sacerdotum. So (1) D, and also dim, and similarly f. But (2) dur, EQR, AY, and all vg else and most vtt (incl. μ [r₂, hiant, 37—59]), write principes for a principibus (and so gr, προς τοὺς παρακολουθόντας προς αὐτὸν ἰδρυμάς). Again, (3) r₁ has his for ad eos, and principibus (dative, followed farther on by magistratibus, senioribus) for principes, &c. This dat. principibus, mistaken for an ablat., has led to the wrong insertion (as above) of the prep. a, and thus to the conflate text as above, formed by the combination of dixit . . . ad eos . . . . principes of most vg, with dixit . . . . his . . . principibus of r₁. This example is to be noted as one in which the vt element in D and dim is traceable to a unique reading of the Irish vt ms r₁.

xxiv. 29. adversarium declinat due et inclinata est iam due. So D; and somewhat to like effect gat. In the text thus presented, we perceive—(1) That adversarium (of D) is a corruption of ad usus per (or perhaps of ad usus per iam), gr, πρὸς ἑπισκόπους [ἡμών]: (2) That, thus corrected, the text combines two readings, corresponding to two forms of the gr, viz.—(a) ad usus per (oriam) declinat[ur] due, as read by (of vg) dimE, J, CT, and (of vtt) nearly all (incl. μ and r₁), with gr D, (πρὸς ἑπισκόπους κέκλικεν ἡ ἡμέρα); (b) aduersarius et in (or de uclina data est iam dies, as dur, QR, ept, AY, F, &c., and nearly all vg else (and edd)); with (except D as above) all gr (πρὸς ἑπισκόπους ἑπισκόπους κέκλικεν [ἡμών] ἡ ἡμέρα). By joining to (a) the closing words of (β), the ditto graph texts of our D and gat have been formed. Traces of like but slighter conflation appear in vtt f, g.

It is hardly worth while to note that the tendency to doublet readings shows itself in the repeated occurrence of est exist (as ii. 17, iv. 17, and elsewhere).

1 For δ, see Buchanan, F. T. S., vol. x, p. 121.

2 In b e also, principibus, &c., appear, but with ad eos (not his); l writes at ad turbas only.
SECTION V.—TEXT OF GOSPELS: (IV) ST. JOHN'S GOSPEL.

In this Gospel the text of our MS. bears the same twofold character as in the former three: it is a sound Vulgate text, freely altered by admixture of Old Latin readings.—Of the former of the two elements thus distinguished in it, the most important example is to be found in Chap. v, verse 4, where it stands nearly alone among the MSS of the list of W-W, and is the authority cited by them for omitting that verse from their text (see below, p. clxvi), in which omission it follows Cod. Durmach. As regards the Old Latin element, the following summaries will show that it pervades the MS in this Gospel, as in the others; but mainly in the form of insertions or substitutions of minor importance. Apart from the above signal instance, it shows little tendency to omit, except in a few cases which are due to homoeoteleuton.

In this Gospel, of the MSS (Celtic group), Q hiat, xii. 27—xiii. 20; xvii. 13 to end; L def.; but DER and dim are complete; as is also dur. Of vtt, r, hiat, i. 1—v. 13; vi. 25—viii. 7; x. 3 to end; μ is complete.

SUBSECTION i.—VARIATION BY ADDITION.

The subjoined collection of examples will suffice to show the character of the additions to the Vulgate text presented by our MS.

†† i. 34 (after filius dei) + electus. So also R, and a b μ (but expect.), also (om filius) ε ήλ; with gr Ν, and mss 77, 218:—against all else, and edd.

† iv. 2 (marg., before ήπειρος) + ίπσε. So also ER, most vtt (a b d e f ήλ q r, δ); after gr (except ms 251) αναδεικνύεσθαι—but some of the vtt and gr transpose:—all vg else, and ε (also μ, but ius et before ήπειρος), om; and so edd.

† ib. 3 (after αὐτοί) + terram. So also ER, gat; a b d e f ήλ r, μ (some transpose); with gr D and some mss (incl. 13, 69, 124 of φ group), γνώρισμα:—the rest (vg and edd), and of vtt, ε ήλ q; with all other gr om.

ib. 12 (after υπηρέτησεν) + istum. So also dimR, gat, and μ; and similarly hunc, T, GHΘX, a e f ήλ l q r, τῶν θεοῦ:—the rest (vg and edd), and of vtt, c f q; with all other gr om.

†† vi. 17 + nonactus. So also R, a b d e f ήλ r, μ (some transpose); with gr D and some mss (of φ group, 69, 124), οὐ:—the rest (vg and edd), and of vtt, c f q; with all other gr om.

ib. 22 (before or after υπηρέτησεν) + iuliss. So also dimQR, r, μ (and ε, but om una), and similarly illud [scil., nativitatem], b r; with ΠΠΔ (η σκέψις [sc., πλούσιος (Ν, κινδύνος)]):—but dur, and all vg else (so edd), and most vtt (a c ήλ f l q), with most gr mss (ΝΑΠΠΛ and some mss, om pronoun).—Some of these vtt also (a c e) after una or illa subjoin a further addition (in quam ascenderant discipuli eius, or the like); and so gr (Ν)ΠΠΔ (not Α) Α, &c.;—but no vg.

† ib. 26 (after δε) + et prodigia. So also R, gat, and a b d f r, μ [r, hiat, vi. 24—viii. 7]; with gr D (καί τέρατα):—edd with all else, lat, gr, om.

† ib. 39 (after non perdum ex eo) + quicquam. So also dimR, r, μ, KT; b r, μ [r, hiat] similarly a d f ήλ, mit nihil for non . . . quicquam, and ήλ q, non . . . atque idem; after gr D, προβόλη:—edd with all vg else, and ε d ήλ, om (ε also om ex eo).

[Note that all vg retain the Paroiepe de Adulterina (vii. 55—viii. 12), as also most vtt (incl. r, r, μ); with gr D and other later mss and many mss (varying much):—but a f l q om, also Ν (with gr Ν (Α) B(Σ) (Τ, Κ, Λ, &c., and many mss). In b it has been cancelled; in t, a second hand supplies it in the mg.]

viii. 10 (after ubi sunt) + quī te accusaverunt. So D (txt) alone of vg (to like effect, ήλ); but †(mg) accusabunt, as dur, and dimR, r, μ, F, CT, GHΘX &c., and edd), also l r, r, μ; EQ, Y, JOX, accusabunt: and similarly some gr (οἱ καρποὶ oow):—but A, ΔS, ΜZ, bnv (and so W-W), and ε d e, with gr D and many, om. [Here r, def., finally.]
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†† viii. 59 (at end) + et transiens per medium eorum that sic. —So D alone of vg, and (with variation) [f] q r δ (μ) [f om sic, μ has et transit only], with gr ΝΑCLΔΑ, &c.:—against all lat else, and gr ΝΒΔ, and edd. From Lc. iv. 30.

Note that q hiat, x. 11—xii. 38; r, hiat, x. 3 to end.

x. 11 (after eum/uit) + suì. —but dur, with R, ept (ttt), mrt, and AV, ΔS, FM, C, GH, &c., and a c d f l δ, and all gr, om (and so W-W). (Possibly the inserted pers. pron. (here and verse 15) merely represents the gr art., ἡω.)

ib. 15 (after eum/uit) + μέ. —So dimEQ, MZ, S, CT, GHΘ, &c.; most vtt (incl. r, μ), and so cl:—but dur, R, AV, Δ, F, ept, and a few, also Αδ δ, with all gr, om, and so W-W.

†† xiii. 3 (after douxus) + omnic. —So D alone of vg, and r, alone of vtt (μ om sentence [I hiat, xi. 56—xiii. 10]); with gr ms i and all mss of φ group (άκα).

† ib. 13 (after clamabant) + dicens. —So D alone of vg, and a d f f δ; with gr ΝΑΔ, &c.:—r, and all else om.

† xiii. 18 (after ego) + enim. —So also dur, dim [Q hiat], ept, ε l q r, μ; with gr ΝΑ, &c., and many mss (including all of φ group), γαπ:—all else, vg (AY, &c., and edd), vtt (a b d e f f f δ), and gr, BCDLΔ, &c., om.

† ib. 25 (after ille) + sic. —D alone of vg, with no vtt except δ [I hiat, μ illegible] after gr BCLΔ and many mss (οὐρον), and many mss:—but gr ΝΑΔ, &c., and many mss, om; with all lat else, and edd.

†† ib. 27 (after dicti) + ergo. —D alone of vg, with vtt b e f f δ q r δ (μ?), and most gr (λέγει otev):—but gr D has καί λέγει, which δ ε, mrt, ΘΙΤ follow (cl, et dicti):—all vg else, dicti only, also a f l, (so W-W); with a few gr mss.

ib. 34 (between sicut and dilexi) + et ego. —So also E, gat, with gr D (καίδε) and δ; a b e f l i, ego only:—the rest (vg and vtt) om; (dim and μ om the sentence sicut . . . inuicem [I hiat hence to xiv. 23]).

ib. 35 (before dilexension) + uou. —D (mg, to follow se), with no other lat, and no gr; but so cited by Optatus [ap. Sabatier].

†† ib. 37 (after quare) + dominus. —So also T, alone of vg, but with nearly all vtt (incl. r, μ); after all gr except Ν and two or three mss.

† xvi. 3 (after faciant) + nolla. —So also dim, GIX, and cl, a c d f f δ (r, hiat); with gr ΝDL, ms 5, 69, and a few more:—against dur, EQR, AV, &c. (and W-W), which om, as also b e l q δ, μ, with gr ΝΑ and most mss.

† xvii. 8 (after respondit) + etis. —So also dimE, R (ομ θη), and G; also f r (q, ἵλλι) with gr D (ανηρετο) and a few mss:—the rest, gr and lat (incl. μ), om pronoun.1

† ib. 11 (between non and bibam) + uis. —So also dimER, K, Z (uis ut, so ε r), ept (mg) uis non; a b q δ as D (also μ [but except.]):—the rest, vg and vtt, om; gr, οδ μν πλο.

† xix. 4 (before exitit —it, or —iuit) + et. —D alone [but Sabatier notes, "quidam legunt, et exitit"], with gr ABΛ and others (καί εἰκάθην), and all vg (dur, ΑΥ, &c.) om (so W-W), as also c e f g μ (α, bestimatus), with ΝΓ and a few:—again, b, exitit itaque; cl, with f f δ, exitii ergo; and so Δ and most gr, εἰκάθην αὐτων; r, exitii autem; (Ε vg) om whole verse.

† ib. 32 (before crucifixus) + simul. —So also dimE, a b c e f g μ (all gr, τοι σε[τ][στροφώθησον]):—No lat else.

† xx. 2 (after dum) + menum. —So also dim, mrt, F, r, δ (not μ); after gr ΕΔΑ.

ib. 16 (after maria) + ego sum. —D alone.

† ib. (before rabbiunt) + cōriece. —So also E, B, gat; b c d e f f δ (μ, but except.):—with gr ΝΒΔΛ, &c. (ἐξωτερικί):—all vg else om, and a f g; with gr Δ and many.

ib. (at end) + et occurrit ut langueret easm. —So also E, gat mrt, μ (but except.):—with gr Ν and mss 13, 34 of φ group. —No lat or gr else.

† ib. 31 (after ubi/um) + adternam. —So also dur, with dimER, Z, BKO, gat; b c e f g r, μ (d, compi-ternam); with gr ΡCDL, &c. (ἀδερον), and many mss (including all of φ group):—vg in general om, and a c m, with gr ABCΔ, &c.

1 Of the mss, gr D hiat, xviii. 14—xx. 13; d, xviii. 2—xx. 1; f f, xvii. 15—xviii. 9; 6, xvi. 13 to end; Q, xvii. 19 to end.
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xxi. 6 (before missurant) + dixerunt autem per totam noctem laborantes nihil cepimus in urbe autem tuo militemus. So too dur, also (with variations) dimER, etc., G; of vtt, μ only, with gr Ν' [from Lc. v. 5]: —all else, lat and gr, om.

† ib. 11 (before ascendit) + tune. So D alone of vg, with c only of vtt (not μ); and no gr. [Note that D alone on nunc from end of verse 10, which probably accounts for insertion of tune (but c retains nunc, as all gr, vtt.).] Of gr, ADΔ, &c., have no conjunction here; ΝΑΒCL have om after τινὲς, and so r1, ascendit ergo.

† ib. 18 (before non uiis) + ἰα. So too Ε (dim hiat), G; b c d e f f5 μ, but erased; with gr D (and so cl):—r1, with all else, lat and gr. om.

SUBSECTION π.—VARIATION BY OMISSION.

These are not numerous, nor (with the one exception above noted, v. 4) are they important.

† i. 15 (after dixi) — uobis. So too dur, and ER, Z, CT, B, &c. (and cl), also r1, and all vtt (except f μ); with nearly all gr:—but dimQ, bnv, etc., AV, FMS, GHΘ, &c., ins (and so W-W), with gr D X. Note that gr D hiat, i. 16—iii. 6; d, i. 1—iii. 16.

† ib. 20 (after non negauit) — [et] confessus est (a). So too dimR, e l μ, with gr Ν:—all else ins.

† i. 24 (after qui missi fuerant) — erant. So too dur, and dimEQR, CT, Θ; and b f f5 r1:—against ΑY and all vg else, and c (μ, fuerant ant [sic]), which ins; and so edd; also a e q (but om fuerant). Note that D, with dimER (but not dur), Θ, gat, and l q, also om et (next verse) before interrogaverunt eum; and that a e, with gr Ν, om these latter words along with et. Of gr, BL, and ΝAC write και ἀπεσταλμένου ἦσαν, but ΝΑ'ΧΔ, &c., και οἱ ἀπεσταλμένου ἦσαν.

† ib. 27 (before non sum) — ego. So too ER, X, q; after gr ΝCL, &c.:—the rest, lat (including r1, μ) and gr, ins.

†† ii. 23 (after signa) — eius. So D alone of vg; with b c d e f r1; after gr M and some ms:—the rest, vg (and e dd) and vtt (incl. μ), with gr, ins.

†† iv. 35 (before ad messem) —iam. So also ept, and a m:—all vg else ins, and edd; also most vtt, incl. r1 μ (but some of these place it after messem, and connect it with qui metit (next verse)). All gr likewise ins ἴδιον (after ἰδιος), but vary as to its connexion,—some joining it with δ θεριζων, in place of και, which they om, as does also a.

* * * v. 4. This whole verse D om, with dur, Z, and two or three other vg (and so W-W); also d f l q; after gr ΒCaD, and a few ms:—But gr ADΔ, and most, ins; all other vg (incl. all celt) ins likewise, but with much verbal variation. W-W (see their note) distinguish three principal forms of it: (1) that of ΑΥ, F, ΔΣ, DX, etc., mrt (and nearly) of dim, (2) that of EQ, CT, GΘIKΟV, BNV, gat, and c (so cl); (3) that of ept (mg), and MJ, R, and r1, μ. Of the other vtt, a b f f5 give it a shorter form of (1), c in a longer form of same.

†† vi. 42 (after dicti) — hic. D alone of vg, also a d f f q; with gr BCDL, &c., and most:—all vg (incl. celt) ins (and edd), also vtt b c d e f r1, δ μ, with gr ΝΔ, &c. (σοφος).

†† vii. 8 (after festum (a)) — hunc. D alone of vg; and a b c d f f5 r1; with gr ΝBDL and most:—nearly all vg else, and f d q δ, ins, with gr ΝΔ and a few (θεριζων). (QR, and l μ om (by homoeotele.) hunc . . . . festum (a); and so a few gr ms).

†† ib. 13 (after festum (b)) — istum. So again D alone of vg, with b alone of vtt; after ms 69 (alone of gr):—all else ins istum (or hunc, as a c d f f5 δ); gr again, ταρανων.

ib. 29 (after scio eum). D, and dur, with dimR, ΑΥ, ΔΣ, MZ, and many more (and edd)—also r1, μ, and all vtt, ignore the sentence interpolated by ΕQ, bnv mrt, CT (also Φ partly), and others (with two gr ms), from viii. 55 (et si dixerim . . . . mendax, sed [or et] scio eum).

† xi. 42 (before ex principibus) — et. So also dur, and dimER, BGJKVX, &c., and e c d f f5 l μ [r1 hiat]:—but nearly all other vg ins et, with a b c d q δ, and all gr. [Q hiat. xii. 28—xiii. 20.]

† xii. 26 (before respondit) — cui. So also dur, and dimEQR, Z, CT, &c.; also nearly all vtt (incl. r1) and gr:—but ept, ΑΥ, ΔΣ, ΦΜ, GHΘ, &c., ins; also μ. To like effect d e, after gr D and ms 13 69 124 of φ group, subjoin illa (ναυρω) to the verb.
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† xiv. 14 (after petieritis) — me. So also ER, T; and a d e f f q r j ; after gr ADL, &c.:—dur, Q, and AY and the other vg (and edd) ins, and e o μ, with gr ΝΒΔ, &c. (dim, and b, om. verse).

xvii. 7 (after dedisti mihi) — abs to sunt (8) quia sucka quae dedisti mihi. So also (by homooolt.) T, and r t (but corr. by interlin.).

† t. 19 (before sanctifico) — ego. So also M, and b c e q r j μ, with gr ΝΑ, &c.—All else, lat and gr, ins.

† xviii. 37 (after rex sum) — ego. So also O; a d e f r j ; with gr ΝΒΔ, few ms, including (of Φ group) 13 69 124:—but all vg else, and b f q δ, ins, after gr ΑΔ, &c. (The initial ego of next clause has no doubt caused the omission.)

xix. 35 (before non creditis) — et 4̂. So also dimE, M, G, also δ μ, with gr EΔ and most:—but dur, AY, and all vg else (and edd), ins; also vtt, with gr ΝΑΒΔ, &c. (but e om verse).

† xxi. 3 (before exirunt) — et 4̂. So also dim, ept (txt), GT, and a d e q δ, with gr BCDΔ, &c.:—but dur, AY, &c., and all vg else (and edd), ins, also b c f r j , μ, with gr AP.

xx. 17 (after amas me) — [ë] dicit ei dne tu omnia seis tu seis quia amo te. D alone (by homooolt.) :—but dur, and dimR, μ, om, seis 43 (of d). All else, lat and gr, ins, with slight variations.

† † t. 23 (after done veniam) — quid ad te. So D (alone of vg), with a e, and so gr Ν, ms 1, 22:—but all lat and gr else ins; E, gat, e further add tu me square, as in ver. 21.

SUBSECTION III.—VARIATION BY SUBSTITUTION.

It will be noted that the examples under this head are more numerous than all those of the two preceding Subsections taken together.

i. 14 (before gratia) pleni (scil., unigeniti). So also dimR, ept (mg), and δ μ (but neither Δ nor any other gr has πληρους)—for πληρος (scil., unigeniwm) of all other vg (and edd): also most vtt, except a e (plenum). Most gr (incl. Δ), πληρος (scil., δοκεω = gloriam; but no lat has πληρως). [Note that r t, hiat. i. 1 to i. 15; r t to v. 12.]

i. 47 (before hisserat) uter. So also dimEQR, and even dur, also ept (mg) gat:—all else [qu., μ?] were (gr, δοκεως).

* ii. 4. mihi et tibi. So also dur, and dimEQR, and most vg and vtt (incl. r t μ); with all gr, and so edd:—AY, and δ Σ, FM, H, invert.

† † iii. 5 (before fuerit) natus. D sol (vg), and f r j , with gr (γενεθησα):—all vg and vtt else (including r t μ), remanius, and so edd.

† † iv. 29 (before agit) male. So dimEQR, AY, δ Σ, Z, CT, and nearly all vg (so cl), with b c d f l 1 1 1 μ r j :—but dur, ept, FM, G, and a few vg, mala (so W-W); and so e f q δ (a, praua), with gr (φαυλα).

† i. 36 (after ira diei) manebit. So also R, and e μ (b permanebit [r t, hiat]), also Iren. iv. xxxvii. 5, and others):—all lat else, manet (so edd); (gr is ambiguous, some μενει, some μενεται. [Our scribe apparently first wrote manet, and then altered t into ubi.]

iv. 21 (before hora) ueniet. So also dur, and EQ, ept, AY, δ Σ, FMZ, CT, θ, &c., and nearly all vg (R, uenit) and vtt (incl. r t μ):—but dimZ, with b d δ, uenit (and so edd):; gr, επιχειρει.

† i. 23 (before hora) ueniet. So also (of vg) δ, M, θ (R, ueniat), also a e f f l q δ μ:—but dur, dimQ, AY, and all vg else (and edd), with b c d r j , uenit; gr, επιχειρει (as in 21). [Note that b d (not δ) alone of vg have uenit in both places, here and ver. 21; while ΔΑΜΘ alone of vg have ueniat in both.)

† iv. 43 (after inde) et fugit. So D alone; CT, J, &c., et fuit (but with in gatilia [or — om] following):—but dur, dimQR, AY, and nearly all vg else (and edd), with δ μ, and ab[t][l] (gr AA, &c., xai φαινομεν); E, gat, et uenit. But a b d e f f l q [r t, hiat], om, with gr ΒCD, &c.

iv. 45 (before quae fecerat) auidissenti. So also bnv, X, and another, also μ; e, and r iecerat:—all vg else (and edd), uidissenti (and most vtt to like effect); all gr, επιχειρει. v. 24 (before sed transi) ueniet. So also dim Q, ept (mg), and AY, δ Σ, &c. (R, ueniat); also b c f f l q r j μ:—but dur, with E, ept (txt) bnv mrt, FMZ, CT, GH, &c., c d, uenit (gr, επιχειρει); and so edd.

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v. 24. transcat. So dimR:—AY, ΔS, FM, ΘI, &c., ept mrt, and ες f l r, μ, transit [r4, transit]:—V and a few, d f, transit (so edd); dur, EQ, bnv, CT, G, &c., and β, transit; q δ, transit [qu, = init or teic (?)]. All gr, metαβηβεκεν.

vi. 3. abitit. So D alone of vg; with a Ø f l (gr ΞD, two mss, δηποδεν):—dur, dimQR, AY, and the rest, subj[el] (most gr, δηποδεν), with ε ρ δ μ; or ascendit, G, b e f q r.

vii. 23. gratias agentes deo. So also R, ept, α; similarly dur, dimEQ, AY, ΔS, FMZ, CT, ΗΘ, &c., and c, δ (altern.) μ, gratias agentes domino:—but G and others, gratias agentes domino (so edd), and to like effect b f l q r, quem benedixit dom, and δ' (gratificante dom):—most gr, incl. Δ, εχαριστησιστος του κυριου; (but gr D om, and so δ, also α).—

vii. 53 (before ultiam) habebatis. So also dur, and dim, &c., AY, and nearly all vg (and cl), with vtt (incl. m r l [l r η ειμι]):-—but dur, habebis, also W-W; with gr (εξερε) (Q writes habebis bi [sic]; f l, habebis).

† vii. 54 (before ultiam) habebat. So (consistently with last verse) D alone of vg (and of vtt, b m):—all vg else, and edd, with vtt (incl. r l μ), habebat; gr, εξερε.

† vii. 5. crediderunt. So D alone of vg, and d q, with gr DL (ειστηκαν):—dur, dimQR, AY, and all else, and edd, with all other gr (ειστηκαν).

vb. 6 (after wundum) uenit. So also AY, ΔS, Z, a d r l:—dur, dimQ, most vg (and edd), with b e f l q r, aduecit (gr, παρεσεως); R, μ, aduecit uenit; e, adest; δ, aduecit est.

vb. 34. g(ρ] a[j]eritis. So dur, and dimEQR, ept, bnv, AY, ΔS, FZ, CT, G, and most vg; also nearly all vtt, a b c e f l q r δ μ—after gr II (not Δ), ms 69 (γερετε); and so W-W:—but MC, ΗΘ, mrt, and a few, with d, quaeritis, and so cl; after nearly all gr (incl. Δ as well as Δ), γερετε.

vb. 36 (after dixit) quaeritis. Authorities (incl. edd) nearly as under ver. 34, but H changes sides, as also δ (not gr D):—of gr, only mss 13 69 (of φ group) have γερετε.

vb. 48. credit. So Y, J, and δ μ (gr ΞD, παρεσεως):—all else, dur, dim, A, &c., and vtt (incl. r l μ) credidit, and so edd; most gr, ειστηκαν.

† viii. 25 (before et loquor) quod. So dimE, ept (mg), gat, M, ΘG, a c e l q l q r, δ μ; and so gr read ζ r l:—but dur, with QR, ept (txt), AF, ΔS, Z, CT, HΘOX, &c., and h, quia (gr, οικει), and so W-W:—YKV, mrt, and cl (also ε), qui; d, quoniam, others variously.

† † vb. 39 (after abra[ha]σσετ) essetis. D alone of vg, with a b c e f l q r, δ μ; after gr CXΓΔ, &c. (ητε):—all vg else, estis (and edd); and so a f l r, with gr ΝBDL [A hiat], ετε.

† vb. (at end) feceritis. D alone of vg, μ of vtt; R, a b d e f l q r, face:—δ, feceritis (gr, ετε; faciete("[v']")):—but dur, dim, &c., AY, and all vg else, facile; also f l r (with gr B, ετε),—and so edd.

*† ix. 3. manifestetur opera. So also Z, IJKV, mrt (so edd), also b c l δ μ; and again dur, and dimR, ept (mg), manifestetur opera [r5, rent opera]: after all gr, χαριστησαν το σου;—but EQ, C, BGΘΟ, a e f l q r, manifestetur opera; and T, d q, manifestetur opera; and again, AY, ΔS, FM, ept (txt), HK, manifestetur opinia. Apparently, the original lat was that of a e f l q r, meant as an exact reproduction of the gr (sing. verb plus plu. neut. noun). This was grammatically corrected—on one hand in g, A, &c., by substitution of sing. noun:—on the other in θ, dur, D, &c., of plu. verb.

† x. 5. non sequuntur [or secuntur]. So dur, and dimEQR, ept, bnv mrt, Z, CT, IJ, &c., most vtt (incl. r l μ), and cl:—but AY, ΔS, FM, G, ΗΘ, and d, non sequuntur (so W-W); gr, δι μυ ακολουθησοντοι, ΐΒΔΑ (though not δ), &c.;—ητε; υρων, ΝΛ, &c. [At x. 3, r δ def, finally.]

† vb. 44. fugunt. For fugient (authorities divided nearly as last; but Y, fugiunt):—all gr, φευξονται.

† xi. 30. surrexit. So dimEQR, ept (mg), mrt, Z, G, &c., most vtt (incl. δ μ [r l hiat]; also q, x. xi. 38)], after gr ΝΒΓΔ, &c. (γεφυρη):—but dur, with AY, and most vg, l, surgit, after gr AC'Δ, &c. (εγεφυρη;—but δ has perf); and so edd.

vb. 44. ligatus manus et pedes. So D (txt), with gr ΔΑ (δοευμενος τοις χειρας και τοις ποδισ), but D (mg), ligatus manus et pedibus, and so (but transp. m. and p.) dim, δ (also ε, but om ligatus):—dur, with AY and most, and b c e f l q r, ligatus (a, altigatus) pedes et manus, and so edd (after nearly all gr, δευμεν, τοις τοις κ. τ. χειρας).—But EQR, ept (mg), β r μ, ligatus pedibus et manibus.

Note that gr f l is wrongly reckoned as an exception: see O.L. Bibl. Texts, No. v (Buchanan), in loc.

1 Qu., for faceritis or faceretis?
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† xi. 47. facimus. So also dimEQ, M, CT, BHΘ, &c., and a b c e f r i, δ μ (with one gr ms, 249 [not Δ], ἔρισμα;):—but dur, R, ept bnv mrt, ΑΥ, ΔΣ, FZ, and most, with d ff l, facimus; with all gr else (ἔρισμα), and so edd.

xii. 7. simile. So also dimR, M, Μ (and cl), and δ (a, dimittit,):—but dur, EQ, ΑΥ, and all vg else, and b f μ, sinn (so W-W), or dimittit, as c d e f [r i, hiat]; all gr (incl. Δ), ἔρισμα.

† ib. 8. habebitis. So also dimER, Δ, CT, BK and a few, b c e δ μ:—but dur, with dim, ept, ΑΥ, (F) ΜΖ, ΘΘΘ, &c., and a f ff r i, habebitis (all gr, ἔρισμα, except DA, which om), and so edd.

† ib. 9. habebitis. So also dimEQ and other vg as above, also ept (mg), (F), ΗΘ, and vtt a c e δ μ (b r i, om):—but dur, ΑΥ, and the rest, and ept, habebitis (gr as above).

† ib. 28. filium. So D, with E only of vg [Q hiat, xii. 20—xiii. 20]; with gr LX, and mss τ and (of θ group) 13 346, (no vt):—all else, nomen.

† xiii. 1 (after transeunt, or —ire) de. So D (txt), with dimER, ept (mg), a c d e f r i, μ:—but D (mg) ex, with dur, ΑΥ, and all vg else, and b f δ. (D (txt) om hoc; but D (mg) supplies.)

† ib. 8 (before partem) habebitis. So also dimER, ept bnv mrt, Μ, ΘΘ, &c. (so cl), also c e ff m q δ μ; but not Δ nor any gr:—dur, ΑΥ, ΔΣ, FZ, C, ΗΚ, &c., and a b d l r i, habebitis (and so W-W); with all gr (ἔρισμα).

ib. 10 (after indigit) nisi pedes lanae. D alone of vg, with e f, also δ (but om nisi): so too a q (with lausant for lanae):—but effect A, CT, IV, mrt, with b ff l m, nisi ut pedes lauet (so cl); with gr ABL, &c., q δ (πρὸς μοῖσαν νίψασθαι;:—but dur, and dim, ept (txt) bnv gat, Y, ΔΣ, FMZ, GHΘ, &c., and c μ, ut lauet only (om nisi and pedes), and so W-W (gr Ν, νίψασθαι only). ER, ept (mg), have ut iterum lauet; again, d, after gr D, has caput lanae nisi pedes tantum [r i, hiat].

xiv. 17. quis nescit cum. D alone (vg); but dimER, gat, and r i, μ, quis (or quoniam) non uidet cum, nescit cum:—dur, A, and all (and edd), quis non uidet cum nec siti cum; with all gr.

ib. th. cognoscitis. So dimER, ept bnv, C and some others (and cl), also δ (but not Δ) μ:—dur, mrt, and ΑΥ, ΔΣ, FM, B, and most (so W-W), cognoscitis (Ζ, TX cognoscitis); also b f μ; most other vtt likewise pres.:—so a, agnoscit, c e ff, nostis, r i, scitis, &c. [ι hiat, xiii. 34—xiv. 23]): all gr, ἔρισμα.

† ib. 23 (after pater meus) diliget (or dīliget) (or dīliget). So D (mg) [corr. for vernalī (txt)], dur, also dim ER, ept, FM, S, Z, CT, H, &c., most vtt (a b d ff l q r i, δ μ):—but E, mrt, ΑΥ, Δ, ΘΘ, &c., dīliget (and so edd), also c l m (d ilegīt); all gr (incl. Δ), ἀγαπάτω. Note that all agree in dīliget (or dīligit) in both the places where the word occurs also in ver. 21.

*† ib. th. mansionem. So dimEQ, many vg (and edd), and most vtt (b c ff l q δ; d); habitationem; a c diverge [r i, hiat]): all gr, μ:—but dur, ept bnv, ΑΥ, ΔΣ, FMZ, BHΘ, &c., also μ, mansiones.

† xiv. 5 (after colligent, or —erat) cum [sc. palmitem] ... ardet. So dimER, TV, also r i, δ (d q likewise sing., illud, γ writes constuitur, for ardet); gr ΝΔΛ, &c., and mss τ, and all of φ group, airo [sc. αἰλίου]; and so cl:—but Q, gat, and all vg else, dur, ΑΥ, &c. (and so W-W); also vtt (a b c ff μ [ι hiat, ver. 1—13]) plur. (eos or ea, and ordinat or —erat); gr ABL, &c., airo.

† ib. 7. quodcumque volueritis petite ct. So D alone of vg, also b d ff g δ; with gr ABDL, &c., aironvoste (or —ba) āt:—dur, ΑΥ, and most vg and edd, petetis et (gr ΝΑ and most, alīriorvoste, or —ba) nād; or petetis et, as R, Ν, F, Τ, ΒΓΧ; or et petetis, bnv, H; again, Q, Ζ, O, mrt, et petetis; or again, petere (with volueritis before or after) 1, a c f; dim, quodcumque; petetis in nomine meo; r i, quodcumque; volueritis (om pet.).

† ib. 13 (after maiorem) hanc. So dur, and EQR, ept (mg), FM, ΖΖ, T, and a few vg; also a e q μ (no gr):—dim with ept (txt), bnv mrt, ΑΥ, Δ, C, B, &c., and edd, b c ff g δ, hac (d, huius) [r i, hiat]; gr τανύς.

ib. 27. testimonium perhibit. So dur, and dimQR, with ΑΥ and most (and so W-W); also a c f l r μ (and to like effect d e r i), with all gr (μαντρα):—but E, CT, ΗΘΚ (and cl), also b ff (and to like effect m q), testima. perhibit.

† xvi. 9. crediderunt. So dimEQ, gat mrt, Z, CT and a few, also a e q g δ μ (so cl):—with two or three gr ms (ἐκτείνοντας):—but dur, with R, ΑΥ, F, and most, b d ff l r i, credunt (so W-W); with most gr ms (incl. Δ) and most ms (μαντρα). [ι def, xvi. 13 to end of Gospel.]

This infinite follows the itacism (ἀγαπάτως) of gr AD, Δ.
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† xvi. 21 (before purum) peperiti. So dur, dimEQR, ept mrt, S, Z, CT, and a few, b c q μ.—but bnv, AV, FM, B and most (so edd), also d ff r1, peperit (gr. γενέτορ); G, and a δ, genuerit (εφ. natum fuerit infantis).

ib. 22. habebitis. So Q, ept, mrt, AV, F, S, BGH, &c., also a b d e r1; gr Ν'ADL, &c., εἴδετε (to like effect dim (contrastrabelmimi));—but dur, and ER, MZ, CT, εφ. φιλοκόρος, &c., and so edd; gr Ν'BCA, &c., εἴδετε.

† ib. 23 (before quiquam) interrogabitis. So dur, and QR, ept bnv mrt, Z, BKVX, &c., also a b c ff q (r1?) δ μ, with gr, εἰποντες (or = eidem):—but E, AV, FMS, CT, GHΘIJ, &c., and d ff, rogabitis; and so edd; (dim om verse).

† † ib. 27, 28. a deo patre exiui. So D only (vg), and ff only (vt), similarly dim (a deo exiui patre), T, b (a deo exiui), and (with other variations) ER, a r, δ; so again, gr D, d, a patre exiui. All these write exiui but once.—But dur, and Q, AV and most vg, and εφ. q, also μ (with el before exiui14), write exiui twice,—thus (27) a deo exiui, (28) exiui a patre; and so all gr, except D (ff hiat, xvii. 16—xviii. 9).

† xviii. 3. principibus. D (txt) with M alone ([Q def. xvii. 13 to end]); a b c ff q r, principibus sacro-datum:—D (mg), with dur, dim, &c., AV and all vg else, and μ, pontificis [gr D hiat, xviii. 13—xx. 13; d, xviii. 2—xx. 13].

† ib. 14. consilium dedit. So dur, ER, Z, CT, BJ, &c., b c ff q μ [e hiat, xviii. 12—25]:—ept, AV, ΔΘ, FM, GHΘIKO, bnv mrt, &c., a r, dedenter, and so edd; gr, συμβουλεύεται.

† ib. 17 (after ερωτήσετε) illius. So D (txt), with mrt, a:—D (mg) with all vg else, istius (so edd); most vt (b c ff q r, δ), huius, μ, eius; gr, τοιοῦτοι.

ib. 18. calefaciebant. So also dur (but writes quadefac)., and R, ept, M, X, ε μ; also (adding sc), dim, CT, BΘj mrt, f (and so cl); again, gr, calefaciebantur; r, calefacientes sc:—but AY, ΔΘ, FZ, HIΘIKO, calefaciant (so W-W). Of other vt, a ff, om, δ gives the two readings (as altern.). Note that all vg read caleficiens se in the following sentence.

xix. 6 (after dicentes) cruci adfinge [cum] (bis). So D alone, for cruciēfinge cruciēfinge [cum], of all vg else (a, cruci eum figerent; e r, crucifigatur).

ib. 16 (at end) duxerunt. So also dim, mrt, AV, ΔΘ, ΗΘ, f δ (R, dixerunt), with gr Ν, and many (γεγραμεν):—but dur, and E, ept bnv, CT, G, and most (so edd), also μ, adduxerunt, q. adduxerunt; gr A, &c., διήγαγον. Most vt (a b c ff q r1) om, with gr BLX (others vary much).

ib. 27 (at end) in suam. So dur, and dimE, ept (txt) mrt, Z, ΗΘΟ (no vt):—nearly all else in suam, except e (secum), r1 (in suis); gr, εις τα θερια.

† xx. 1. ab hostio monumenti. So also dimE, d f r1; with gr Ν [D hiat] and a few ms (άπώ τύς θερας τού πρωτου μνημείου):—against all else, lat (incl. μ), and gr (εις τα μνημεία).

ib. 2 (at end) cum. So D (txt) with all vg else (and edd), and most vt (incl. r1 μ):—D (mg), illium, with a δ (all gr, απ'να).

† † ib. 5 (before posita) uidit. So dur, and dimE, ept', ΙΘΚΟ, b c ff q δ μ (om to uidit in var. 6); and so cl:—but ept (txt), bnv, mrt, AV, ΔΘ, FMZ, CT, BGΘΘX, a d r1, uidit (so W-W); gr, βλέπει.

† ib. 6. uidit. So again dur, with dimE, ept, mrt, Y, F, T, ΗΘΙΘΚΟV (and so cl), also a b c ff q δ:—but ept (txt), A, ΔΘ, MZ, C, BGΟ, d ε [r. hiat], uidet (so W-W); gr, θεωηεί.

ib. 9 (before scripturam) sciem. So E, ept (txt), gat, AZ, ΔΘ, CT, HKV, b c ff q δ [μ?], (ε r, nouerat); with gr Ν, γεγραμεν:—but dur, dimR, and ept (mg), bnv mrt, YFMZ', BG, &c. (and edd), a d f, sciemant, with most gr (γεγραμεν).

ib. 14 (before ἐν) uidit. So dur, and dimE, ept' bnv mrt, FM, T, GΘΘIKO, εφ. δ μ (so cl):—but ept' (txt), AV, ΔΘ, Z, C, BOX, a b d e ff r1, μ (but corr.), uidet (and so W-W); gr, θεωηεί.

ib. 23. remittentur. So dimR, mrt, gat, A, S, X, f f q r1, μ (Δ, remissa sunt; a, remissa erunt; d, dimittentur), with gr Ν, αφεθήσεται:—but dur, and bnv, Y, FMZ, CT, BGΘΘ, &c., remittuntur (so edd); b c f θ; all gr else, αφιεται or αφίεται.

† ib. 25 (before clausuram) figuram. So dur, and dimR, ept bnv mrt, Y, FM, S, Z, BΘΟ, b c d ε r1, δ [ff μ hiat]:—but E, and A, Δ, ΜΖ' C, GΘΘKV, flexuram (so edd); gr, τον τύπον (a, usitigium; ff, locum [qu.], does this represent a reading τ. τύπον? (as in following sentence)].
xxi. 12. *discumbentium.* So E, ept bnv mrt, AY, FZ, S, CT, BΘIKO (Δ def. xxi. 8 to end), and most (and so cl), also ง and μ (but expunct.)—but M, GH, b ffε (and so W-W), *discenter* (gr, των μαθητων,—see above, Sect. IV, p. clxii (under Lc. xix. 37); and to like effect dur, dim, a d f r, μ', ex (de) discipuli; e, discipulorum. 

\[\text{ib. 20. tradet. So dur, dim} \] ER, mrt, M, CT, GH and most (so cl), also abcff-i μ':—but ept, AY, S, B (so W-W), r μ, tradit (gr, ό παραδιδοϋται), and so q, prodit; F, and d f, tradidit (e diverges).

\[\text{ib. 22 (after eis) sic. So dur, dim} \] ER, ept, mrt, AY, F', S, CT, BGH'OIK, &c. (and cl) ; b c r-i μ [a hiat~]:—but M, and one or two vg, δ, si (gr, δια τινος / τον ιδιον) ;—again, bnv, F, HV, and a few others (so W-W), with FFT, read si sic (d, si eum uolo sic manere), gr D, αν αυτοί/θέλω μίνειν όντως.

\[\text{ib. 23. sic. This word is attested nearly as in ver. 22, but with some changes of supporters,—by dim, and bnv, F, H (but not G), and by} \] ; si, by d and gr D, but not FFT, which om; edd as ver. 22.

\[\text{SUBSECTION IV.—DOUBLETS.} \]

(1) The subjoined examples are due for the most part to combination of vt with vg renderings.

The three following may be placed together, as relating to the rendering of the gr ἴδιος:

\[(a)\] i. ii (before μενιτ) in *sua propria (eis τα ίδια).* So also dimE, gat ([r; r; hiat] μ, in *sua propria*), also b c ffε, and so in Iren. (lat), Cypr., Ambr., Lcf., and Augustine [ap. Sabat.].—But dur, Q, AY, and all vg else write *propria* only, as also c f; vt a q, and some early Fathers, *sua* only (δ gives both, as alternatives). Thus D here subjoins a vg rendering to one attested only by vt.

\[(b)\] v. 18 (after πατρέω) suum proprium (the latter supplied in mg). Here dur, dimQ, AY, and all MSS else, vg and vt (incl. m r μ), *sua* only (gr, ίδιον); but *proprium* is read by some early Fathers (Ambrose, Hilary, &c.); the latter once writes *proprium suum* [ap. Sabat.].

\[(c)\] x. 3 (before οις) suas proprias. So D alone of vg, with a δ μ of vt:—all vg else, *proprias* only; all vg else, *suis* only; all gr, τα ίδια. [Note that in verse 4, D, with all vg, renders the same gr by *proprias* only, though all vt (except f μ, *propriae*) have *suas* there.] Here (as i. i.), the vg rendering is subjoined to vt.

(2) Other examples are of various character; but mostly awkward attempts at combining discrepant readings:—

vi. 42 (after quomodo) ergo nunc. So also dimR:—all vg else, *ergo* only; also vt (incl. m r μ, *ergo* only; except a e, which om both words. Of gr, ΝΑDLΔ and nearly all, read *ου* :—but BCT subt *ov*; supported apparently by no lat.

\[\text{ib. 63. nihil prodest quicquam. So D alone of vg, and μ of vt. All vg else, and L, non prodest quicquam; a b c f g q r, nihil prodest only (but δ, nihil uel non); gr, ουκ ωφελεί ονδεν. Thus our text, retaining nihil of vt, superficially adds quicquam of vg.} \]

xi. 2. exterest pedes eius capillis eius suis. So D alone; all vg else, and vt, *om eius* (μ diverges).

The scribe, perceiving the awkward ambiguity of the second eius, has added suis, but forgotten to expunge the word he had first written (gr, αυτοί . . . αυτίς).

xiv. 10. pater autem qui in me manens. No vg else *ius qui*; b e m also om:—but vt a c f ffε f g r, [r μ hiat] read (better) qui in me manet (ου δε πατήρ ου εν ίδιον μένων). D retains the qui of vt, but combines it wrongly with manens of vg; dim om (after in me est (ver. 10) verba quae — in me est (end of ver. 11)).

1 There is, however, evidence that *sic* may here be an archaic or provincial equivalent for *si* (= εάν).

2 This rendering misses the opposition—τα ίδια . . . οί ίδιοι (suis).

See Rendel Harris, Study of Cod. Bezae, p. 281.
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xvi. 13. docebit nos in omnem ueritatem. In this reading (1) our MS is countenanced by dur, as well as by R, cpt; and also by Ay, FM, S, GX; and so δ μ, and (with ablat. after in) ε (similarly I, in ueritate omnia). But (2), dimEQ, and Δ, Z, CT, ΗΘ and many others om in (and so edd); and to like effect m (with diversel);—after gr, δογγυσται εις την αληθειαν πασαν, which, though not in any gr MS or ms, is cited by Enseb., and by Cyril Hierus.1 The usual gr (AB, &c., also Δ, but δ, docebif), ουσε γερα υμας etc. την αληθειαν ττασαν, or (SDL) . . . . . ην αληθεια πασα, is represented (3) by vtt a bff, (deduce!), or d f g r, (diriget) nos in omnem ueritatem (or ablat.).2 The reading (1) of our text and its supporters is an ill-devised compromise between these two, (2) and (3).

SECTION VI.—GENERAL SURVEY OF THE FOREGOING.

A general examination of the examples of the variants offered by our MS as presented in the foregoing Sections II-V, will be found to confirm what has been said in advance (Sect. I, Subsect. iii, pp. cxxxvi–ix supr.) of the form of Vulgate text exhibited by the MS and its congeners, and will lead to some further observations on their common character.

In their great critical edition of the Vulgate Latin New Testament, the Editors (W–W), after having distinguished the group of MSS DELQR as the "Celtic Family," and ranked it in their Classis II (tom. i, fasc. i, pp. xi–xiii), in their Epilogus (fasc. v, pp. 713, 714) assign to that group its distinctive features under the following five heads:—(1) an underlying basis of Vulgate text of sound and early type; (2) indications (especially in DLR) of correction made after a Greek text; (3) frequent intermixture of Old Latin readings; (4) proneness to redundant words and phrases, mostly trivial, often drawn from parallel passages into one Gospel from another; and (5) verbal inversions.—It will be convenient to follow these heads in our inquiry into the character of the text of D and the rest, as manifested in the examples collected in our summaries, of Sectt. II–V.

1. To begin with the last-mentioned.—Variants that come under heads (4) and (5) are but sparingly admitted into these summaries. It has not seemed worth while to encumber our pages with such, except in cases where any of them illustrates some tendency on the part of the scribe of our D, or forms a point of contact between its text and that of some other ms, Vulgate or Old Latin. Occasionally, but not often, we have recorded harmonistic variants (as, e.g., those noted pp. cxlvi–vii supr.). But for the most part we have passed by variants of these minor kinds, as being of no critical significance, but due merely to the scribe's desire (in itself commendable) to furnish a text for edification, easy to be followed by an imperfectly instructed reader of his handiwork—or listener to it when read aloud. To form an idea of the extent to which the text of D is affected by these small alterations, it is necessary—and worth while as a matter of curiosity—to read a column or two of our printed text; and compare it with the printed Vulgate or with the text of W–W.

2. As regards head (1)—the fundamental nature of the presence of the proper

1 See Tisch, in loco.

2 Similarly, e, inducit nobis omnem ueritatem.
Vulgate element in our text,—it is well and largely attested by the examples collected in our summaries, though by no means displayed there in its fullness. For these summaries have been drawn up (as definitely stated above, pp. cxliii, cxlv), primarily in order to record the divergences of D from the normal Vulgate text, and therefore, in respect of the extent of its agreements with that standard, the evidence they present, though abundant, is necessarily incomplete. Yet that evidence, given as it is thus incidentally, proves when we examine it as set forth in the examples noted all through Sectt. II-V, to be so considerable in amount as to mark the prevalence of the Vulgate element everywhere in the Gospel text of our D and its kindred mss.,—though nothing but an actual inspection of the text itself as exhibited in the present volume (or of that of some other of the Celtic Group) can adequately show the predominance in it of that element, as the fundamental fact which marks it as a true though not unmixed form of Vulgate. (And the same is to be said of all the other members of the group.) Reading its text, one may often go on from page to page without meeting any notable deviation from the familiar Vulgate (except those petty instances which we have referred to under heads (4) and (5)),—though, as we shall point out under head (3), this even tenor of text seldom proceeds far without sudden interruption.

Moreover, as to the goodness of this basal Vulgate text, our summaries, so far as they go, confirm the judgment of W-W. The examples marked *, though not conspicuous in quantity, in quality are remarkable. They are for the most part readings well attested by other sound evidence and approved by critical judgment, and as such admitted by W-W into their text, against the authority of A, and sometimes of Classis I unanimously.—We have above called attention (p. clxiv) to a point of the highest critical importance, in which (Joh. v. 4) D is the leading witness relied on by them as having preserved the authentic Vulgate text where it had been lost, even by A and other most authoritative witnesses of Classis I.1

Here it is to be further pointed out that in the places where D and its kindred thus retain the best Vulgate text,—and notably in the instance above referred to—they will be found to follow the lead of the unique Irish Vulgate mss. of the Gospels (“dur”), (Cod. Durmach, the “Book of Durrow”—see above, pp. cxxviii, cxxxix),—Celtic, as being written in Ireland (or Iona) by an Irish hand, but not as regards the type of its text,—which stands apart from the Celtic group, not only as being earlier than any of them, but in presenting a text agreeing in the main (except where it differs for the better as above) with that of Classis I, and free with rare exception from the intrusion of the Old Latin element with which, as the main characteristic of the Celtic group, we are about to deal.—We have given the evidence of “dur” with the fullness due to its importance: it is not included by W-W in either of their Classes, and is referred to by them but seldom in their Apparatus.2

1 Of other like instances, one of the most notable is its rejection (in common with dimLR, and a few other vg and vtt) of the interpolation in Mt. xxvii. 35 (ut inpleretur .... sortent), which is admitted by AY, &c., and by r, r, μ, and most vtt.

2 Dr. Abbott, in his Evangeliorum Versio Antehieronym., has given some account of Cod. Durmach, in his Praefatio (pp. xviii, seq.), where he justly describes its text as “fere cum Amiatino convenientem, non faticis tamen erroribus,” and he has given a full collation of it. In the absence of a complete edition of the contents of this MS. (which is much to be desired), this collation will suffice to convince anyone who inspects it of the high value of the text, and of the close affinity subsisting between it and that of A (and other MSS. of Classis I). Its errors will be found to be mostly of a superficial sort, obvious blunders easy of correction, while in its points of difference from A its readings not seldom commend themselves as preferable to those of that famous MS., and in point of fact agree more closely with those adopted by W-W in their text, which may now be safely accepted as the standard Vulgate.
3. Setting aside for the moment the head (2) of W–W, it is convenient here to consider next their head (3), the intermixture in the Celtic text of the Old Latin element. This feature, being the main cause of the deviation of that text from the standard of Classis I, is necessarily prominent in our summaries, as well as in the Apparatus of W–W. It meets us in D, and in each and all of the group, everywhere prevalent though nowhere predominant, never superseding the Vulgate as basis, but usually showing itself rather as something superadded or substituted incidentally in a text into which it has entered as an extraneous element. Farther, the presence of this intermixture, though universal in the group and in each member of it, is by no means uniformly manifested, in D or in any one of them—still less, in the group as a whole. This irregularity of the presence of the Old Latin element will be found in our summaries to affect D (and its kindred texts) in two respects.—(a) The Old Latin variants are, in each ms., unevenly distributed, sometimes occurring in close sequence page after page, then followed by a nearly continuous interval (sometimes quite a long one, as noted above under (1)) of relatively pure Vulgate text.—(b) The character of the intruded Old Latin readings is indefinitely various,—some belonging to this, some to that, of the recognized Old Latin types,—earlier or later, African or European.—Moreover, when the several mss. of the group are compared inter se, they prove to vary, in both these respects, (a) and (b), each from each and all the rest, as much as each varies internally. Nothing of uniformity is to be found in detail, yet the presence of this element is apparent throughout them all. As regards the manner of its prevalence, no two of the members agree with anything of consistency or continuousness, yet no one of them is without something of special affinity here and there to each of the others; each and all share in this common characteristic of the group.—See the examples marked † (and especially, for D, those marked ††) in the summaries.

Hence it follows of course that, inasmuch as (for the most part) every intruded Old Latin reading displaces something of the basal Vulgate,¹ this irregularity of intermixture of the secondary and extraneous element affects the due predominance (above noted) of the primary and proper element, and causes it to appear at a disadvantage, in an interrupted and partial form.

Such, then, being the character of the text of D and its group, as disclosed by examination of our summaries, we are led to recur to the suggestion already thrown out, that a text so described must have come into being not by any deliberate process of derivation or construction, but as the product of a common method,—or rather a common way of working unmethodically and without system, pursued by two or three (or more) generations of scribes or editors,—probably a school of such, connected probably by bonds of common race or abode—supplied

¹In our summaries it will be noted that several examples bear the double mark.†† These are readings more or less fully attested by vt evidence, which are also attested by such evidence of vg mss., that W–W have accepted them as readings retained by Jerome in his text (though other vg copies, even A in not a few instances, have rejected them). What is said above of Old Latin readings "intruded" into the Vulgate text, does not apply to such examples as these, which are readings originally belonging to some form of Old Latin, that have held their ground and passed into the Vulgate,—by retention, not by re introduction.
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with like materials; exemplars apparently of Jerome's Vulgate in an early and authentic form, together with still earlier and often imperfect copies (even fragments of worn-out copies) of the older Latin version or versions, in divers of its manifold shapes. And the internal evidence of the indications thus yielded by these Celtic texts when studied, agrees closely with the known external facts concerning DELQR and dim (as above stated in Sect. I, pp. cxxxvii, cxxxviii), that they are MSS. written in the eighth and ninth centuries, in Celtic countries or by Celtic calligraphers, working in regions where, within that period, such copies of the Latin Gospels—both the earlier and the later—were forthcoming.

In its deviations into the Old Latin, our D manifests no special tendency to follow any one or more of the known texts in preference; but two negative remarks are to be made.—(1) Its coincidences with the Irish Old Latin texts (r, r, μ), singly, or collectively, or in binary combination, though frequent, are perhaps less so than might be expected a priori.1—(2) The very well-marked type of Old Latin, that of Cod. Bezae (gr D and its lat. d), is relatively rare in our MSS.; and its interpolations,2 so conspicuous especially in the Third Gospel, are absent from our text with hardly an exception (see pp. cliv, clv, clvi (4); also, as to Bezan omissions, p. clix (4)). This fact is all the more remarkable, inasmuch as in the Acts, as we shall see in Sect. VII, the Bezan variants, which in that Book are so large and numerous, abound in our D.

4. The remaining character—the presence in the text of corrections made directly from the Greek—assigned under head (2) by W–W to the Celtic group, seems not to be adequately attested by the evidence they rely on. The examples they adduce (fasc. v, Epilogus, p. 714) are few, and our summaries appear to yield but scanty additions to their number.3 Some are variants which can be shown to have come into the Celtic text through an Old Latin medium from the Greek4; most, if not all, are petty, usually affecting a single word or phrase, and that a trivial one; many are quite possibly mere instances of chance coincidence between the Celtic Latin and some form of the Greek. No decisive instance of

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1 The examples in which our D is supported by r, r, μ, collectively, in binary combination, or singly (whether with or without other Old Latin evidence), are of importance and deserve careful study. But, as regards r (Cod. Uss. I.), the mutilated condition in which it has reached us (as is painfully apparent in Dr. Abbott's invaluable edition of its text—see p. cxxii supr.) lamentably limits the extent within which it is available. As to r (Uss. II.) the state of things is still less satisfactory, for (apart from the great gaps in its text) there is serious doubt whether it is entirely, or only in parts (and if so, in what parts), to be reckoned as an Old Latin rather than a mixed Vulgate text. Dr. Abbott has appended a complete collation of this text to his edition of Uss. I. (Pars II, pp. 819–863), and has noted the instances in which r, r agree.—A like doubt attaches in some degree to the use of μ (Cod. Moling.). Dr. Lawlor has shown convincingly that this MS., which exhibits the Gospels complete, incorporates two large fragments of Old Latin (Mt. xxiv. 12 to xxviii. 4; Lc. iv. 5 to iv. 56) into a text which is otherwise Vulgate of Celtic type. In our summaries we have cited both these MSS. (Uss. II and Moling.) by the symbols r, μ, among the Old Latin texts, all through, not merely in the passages distinguished by Dr. Lawlor as Old Latin. But the student must not let himself be confident in reckoning μ as an Old Latin witness except in those passages; and as regards r, he must be cautious about relying on it as Old Latin, except in the combination r, μ, which is not infrequent. In case of the combination r, μ, which is notably frequent, each of the pair strengthens the claim of the other to be counted as an Old Latin witness.

2 For examples in Mt. of Bezan interpolations rejected by our D, see Mt. xxiv. 42, xxvii. 28, 32 supr.; pp. cxlvii, cxlviii.

3 See the examples marked † in our summaries, of variants in D supported by Greek, but by no known Latin evidence. Those adduced by W–W (as above) are in note 3 and note 5, p. 714. One of their examples, however, is wrongly alleged (agras for sullam, Lc. xv. 5). This reading belongs to the Bezan Lat. d—not (as stated erroneously in their Apparatus, in loc.) to our D, which with all other Vulg. reads sullam.

4 For a good example of this, see note on Lc. xix. 44, p. clv supr.
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immediate borrowing from the Greek has been shown, and the collective force of the evidence under this head is not only not convincing but hardly appreciable.

It is obviously unsafe to conclude that a variant in a Celtic Vulgate text, for which no Latin but only Greek attestation is now forthcoming, may confidently be reckoned as one derived immediately from the Greek. ¹ For the Old Latin evidence has reached us in but an incomplete form,—most MSS. of Latin VT being imperfect,—many seriously mutilated, many known only in mere fragments,—many others no doubt lost, some one or more of which, if recovered, would probably supply the Old Latin attestation which at present seems lacking. The fact that the overwhelming majority of Celtic variants from the standard Vulgate have passed into it from the Old Latin raises an antecedent presumption that a variant which seems at first sight to come straight from the Greek is merely an instance in which the Old Latin medium has been accidentally lost to us.

Further, we must take into account the extreme improbability of imagining the scribe of D to have consulted a Greek text. As we have seen (above, p. clxv), his knowledge of Greek appears only in his use or rather abuse of the Greek alphabet,—and even that alphabet he knew imperfectly. It cannot be seriously maintained that he was capable of even attempting to use critically a Greek manuscript if such were within his reach. He has in not a few places shown that he (or possibly some one under whose direction he worked) possessed competent judgment and even something of critical knowledge in dealing with the Latin authorities for the Gospel text;—as in his choice here and there of alternative readings set in his margin,—in his corrections (by expunction usually) of his own work,—in his use of the sign Z to mark his uncertainty as to the text,—and especially the not infrequent cases where he has preserved in his text readings of value or at least of interest. We may infer that if a Greek text had been available to him he would have used it to better purpose than in making petty changes like those noted by W—W as corrections after the Greek, while neglecting to refer to it in the countless places where it would have guarded him against serious errors.

From conflate or doublet readings our MS. is not absolutely free in any one of the Gospels (see Subsect. iv in each of Sects. II—V). Blemishes of this nature are to be expected in a composite text, such as is presented by all MSS. of Celtic family; but it is only in Q (the Book of Kells, so remarkable for the beauty of its script and lavish decoration)² that they are notably frequent.

5. Readings in which our D agrees with the Bezan text of the Gospels (gr D d), as against other Greek texts, are (as above noted) not very numerous; and it is to be added that most of them are of slight interest, being common to gr D d with the great majority of Old Latin texts, and therefore lacking the distinctively Bezan character. But a few exceptional examples are worth recording, as follows:

Readings of gr D d found in our D.

In Mt.: v. 19, om quis autem fecerit... cedebat (so too gr Ν), with vtt g₂ r₂ only; xiv. 2, ins quem ego decollemi (with gr 5), vtt f ₁ g₂ h₂ μ.—In Mc.: iv. 24, om et adicitur uobis (with gr G, one or two MSS.), vtt b e l r₂ μ.—In Lc.: ii. 48, ins et tristes, vtt a c f ₁ l q r₁; v. 14, ins et sit, vtt a b c e f ₁ q r₁; vii. 13, ins for divers, vtt f g; vii. 35, om ab omnibus (gr L, few MSS.), no vtt; vii. 37, om quae erat (no other gr or vtt); xiii. 35, ins deserta (with gr Δ, and few MSS.), vtt a b c f l q r₁ r₂ μ; xiv. 29, et displaced, with vtt e only; xvii. 18, ins ex illis (before inventiis), vtt b f l r₂ (a, ex his); xx. 6, ins hic in parte, ² Dr. Abbott’s judgment on this famous MS is as just as it is brief. “Scripturae pulchritudinis textus sinceritas impar.” Op. cit., Praef., p. xxiv.

¹ In recording the Greek authorities which support the readings of D, we have been diligent in including the MSS. of the Farrar group (φ) wherein they or any of them appear. But in every such instance there is also Old Latin evidence to like effect; and we find no proof or probability of any influence exercised in the Celtic Vulgate text by Greek MSS. of this type, but mere confirmation of the fact, otherwise well established, that a considerable “Western” element is present in the φ text.
A few points of coincidence between our D and peculiar readings of other gr texts may be set down here.

With Ν (besides Mt. v. 19, Joh. vi. 3, vii. 48, xvi. 3, as above), there are—Mt. viii. 49, perdere for torquere (alternat. in our D) ; x. 14, ins vel de castello illo (gr φ (13 346)), vtt g, μ. —Lc. xii. 42, constituit for constitut (a few mss), vtt c e f g l q ρ ; xx. 12, om pater (no vt) ; xxii. 35, om whole verse (a few gr), vt l ; xvi. 28, ins quid erit nobis (gr X with N'), vtt l r ; Joh. i. 20, om et confessus est (gr μ, only vt) ; xx. 12, o#z /a/>a (no vt) ; xvii. 35, om whole verse (a few gr), vtt / ; xviii. 28, ins quid erit nobis ? (gr X with Θ), vtt / η —Joh. i. 20, om et confessus est (gr μ, only vt) ; xx. 12, o#z /a/>a (no vt) ; xvii. 35, om whole verse (a few gr), vtt / ; xviii. 28, ins quid erit nobis ? (gr X with Θ), vtt / η —


The study of the text of the Acts in our MS. is in some respects less difficult than that of the Gospels. The MSS. with which it is to be compared are fewer; and the comparison with them is a simpler matter, inasmuch as in the Acts it stands alone—not as one of a known family of MSS., but as the sole forthcoming witness to the Irish form of the Vulgate Acts—if indeed it is to be regarded as representing a type of text, and not rather as a single and singular example of a composite text formed under peculiar conditions.

Subsection 1. Method pursued, and Materials used, in this Section.

As in the Gospels (in Sects. II—V), so now in the Acts, we depend in our survey of the Vulgate text on the Apparatus Criticus of the great edition of Wordsworth and White, and adopt its notation. The following is a brief summary of their account of the materials of their work, and of the arrangement and classification of them.

(1) The Vulgate MSS. employed in their edition are, for the Acts, seventeen in number.—ABCDFGIKKMOStUVW.—Ten of these (ACDFGKKTUVW) are the MSS. which appear under the same designations among the twenty-nine above adduced in Sectt. I—V (after Wordsworth and White) for the Gospel text;—the rest of those twenty-nine (including all the Celtic group except D) are Gospel-MSS.
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only, and unavailable here. The remaining seven (BIMORSU) of their seventeen Acts-mss. are mss. not hitherto cited—none of them including the Gospels (except R, which presents them in a text nowise noteworthy), but only the Acts, with or without the remaining Books of the N.T.

Of these ten, the Editors distinguish five, which they set apart from the rest of their seventeen as "primary," and independent inter se.

Classis I (for the purposes of the present Section) is formed of these five mss. ACDFG, the five, namely, which happen to stand first in alphabetical order. But in Classis I these are ranked GCAFD, in the order of their value in point of faithfulness to the presumed archetype. Thus A and F alone of the mss. which form Classis I for the Gospels, appear in Classis I for the Acts. But A fails to maintain here the pre-eminence which it held there; and to F also is assigned a place lower by one step. G now heads the list as first in authority of the seventeen, with C as second,—though neither is probably of earlier date than the ninth century, and both are reckoned in Classis II among mss. of the Gospels.—Our D also, coeval with G and C, is promoted with them to Classis I of this Section from Classis II of the Sections preceding.

Classis II (Acts) consists of the six mss. IMOSTU, none of which is among those cited for the Gospels, except T. All of these are "secondary,"—following more or less closely some one of the mss. of Classis I. In date they range from Cent. viii to Cent. x. Their order of value is IMSUTO.

I is Cod. Inuenion; Rome (Vallicell. B. 25); contains, with Acts, Cath. Epp. and Apoc. Of Cent. viii or ix.

M, (Monacens.); Munich (Royal Libr., Lat. 6239); contents as of I. Cent. ix.

O, (Oxonienses.); Oxford (Bodl. 1418); Acts only. Cent. viii.

S, (Sangalleni); St. Gall (Libr. of Monast., Lat. 2). Acts and Apoc. only (of N.T.). Cent. viii.


For T, see in Sect. I, p. cxliv, supr.

Of these, I and M follow the type of which A is the primary; S and U, that of F; T, that of C. O is accounted as a text formed partly after the A-type, partly that of D.

Classis III (Acts) contains the five mss. which remain of the seventeen (with W, which we set aside as being a mere average example of the later medieval text). These are ΘKBVR, which are to be distinguished from those of Classis II, not in point of date, but as being each of them the result of a deliberate recension, made circa A.D. 800; Θ being due to the recension of Theodulf, and closely akin to C; the other four to that of Alcuin, which (in the Acts) depends largely on F.

B (Bambergenses); Bamberg (State Libr., A. 1.5); whole Bible (exc. Apoc.). Cent. ix.

R ("De Rodis"); Paris (Biblioth. Nat., Lat. 6); whole Bible. Cent. x.

For ΘKV, which have already been employed for the Gospel text in Sectt. I-V, see p. cxliv, supr.

The order of value of these five mss. is ΘKBVR.

1 These seven, and the BR of Classis III, are to be carefully distinguished from the mss. which are denoted by the same letters in Sects. I-V.

2 The rest, except H, contain no part of the N.T. beyond the Gospels.
Thus these seventeen MSS. (apart from their division into Classes according to their textual faithfulness) group themselves into two main Families, which it is convenient to name after the most conspicuous member of each, as the “A-family,” the “F-family”;—the former including, with GA, I and M; the latter, with F, SUKBVR(W).

After these, comes a third Family, C with T.—To the A-family, D and O also fundamentally belong, though both have affinities with CT. In like manner Θ shows itself frequently akin to CT, but is on the whole to be referred to the F-family.

(2) Besides the above vg MSS., which are the immediate material of the Apparatus of W-W, there are some MSS. of vt which enter largely into it. Most of those, however, whence the vt readings are cited for the Gospels, fail us here; and the O.L. text of the Acts is but imperfectly represented. The MSS. are few, most of them either fragmentary, or affected more or less with Vulg. admixture. One alone of those that are not so mixed is complete, that contained in the Stockholm MS. known as Gigas—a Bible of Vulgate text except in this Book and the Apocalypse.

Of the vt authorities cited for the Gospels, three only are available for the Acts.—c, d, m.

The text of c (see above, p. clxv) is purely vt in the Gospels only; for Acts (and the rest), mixed, and by a later hand (Cent. xiii).

That of d (see above, p. clxv) is far from complete. There is a gap from viii. 20 to x. 4; smaller gaps occur in chh. xx, xxii, xxxii, and at xxii. 20 it breaks off finally.1

That of m is a series of extracts merely (see above, p. cxlv), twenty-nine in all, of which the first is i. 24, and the last, xxxiii. 3. Most of them are of one or two verses merely, but they include ix. 36-41, xiv. 15-17, xxx. 33-35, xxxii. 20-25.

Besides these, we have, for Acts, the vt witnesses dd e gs gg h p s t.

dd (Domiodovianus) not now forthcoming, edited by C. F. Matthaei in his Nov. Test. Gr. of 1782-88; it is (like c, to which its text is akin) only vg mixed with vt. Assigned to Cent. xiii.

d (Laubianus). Oxford, Bodl., is the lat attached to gr E of Acts, as d to gr D. Of late Cent. vi. It is less mutilated than d, but breaks off at xxxvi. 29; after which it only gives xxviii. 26 to end.

gs consists of two mere fragments (Mediol.); Milan, Biblioth. Ambros., of chh. vi, vii, viii. Printed by Ceriani, Monum. S. et P., t. 1., f. i. i.

gg known as Gigas, of Stockholm, is a Vulgate Bible of which Acts and Apoc. only are Old Latin. Its text of these two Books has been edited by Belsheim, 1879.2 Of Cent. xiii; purely vt; complete.


p (Perpinian.) Paris, Lat. 321. A N.T. MS, Vulg. except in Acts, where the text is mixed,—the first half (i. 1-xiii. 5) being vt, and also the latter part (from verse 16 to end) of the last chapter. These parts were published by Berger, 1895. Many readings of the remaining parts, though not strictly vt, are cited by W-W under the title p,3 and used in this Section.

1 See note 1 on d, p. cxlv, supr; which also applies to c, infr.

2 A series of important corrections of Belsheim's Edition has been kindly communicated by the late Bishop John Wordsworth for the purposes of the present work.

3 From an unpublished collation made by Mr. White.
s (Bobiensis). Vienna, Lat. 16. Fragments, many of them unfortunately small, of the last six chh. of Acts; the first being xxiii. 15–23, the last, xxviii. 16 to end. Printed by Mr. White in Old Lat. Bibl. Texts, No. IV (1897). Of Cent. VI.

1. Lections from the Liber Comicus of the Church of Toledo, now at Maredsous). The Lections from the Acts in this book (fourteen in all) are Old Lat.; the rest Vulg. Edited by D. Germanus Morinus, vol. 1 of Anecdota Maredsolanana, 1893. The first of these Lections is i. 1–11; the last, xiii. 26–39. The MS is of Cent. xi.


Thus $gg$ is the only complete exemplar extant of a purely Old Latin text of Acts; and it is of the type distinguished as "European." The MS, though of no great age, represents a fourth-century text of high value. To it $gg$ and $s$ are akin.

If $h$ were complete, it would be of at least equal importance, as the earliest example of the pure African type; of which the passages preserved in $m$, and some patristic citations, are (for the Acts) the only other remains.

The following Summaries are arranged as those in Sectt. II–V. Variation in the Acts is, as will be perceived, much more frequent than in the Gospels, and of graver nature.—The symbols * † ‡ are here employed with same significations as there. The coincidences of our text with the Bezan are marked ||; its rare readings, §.

**Subsection II.—Variation by Addition.**

Under this head, the examples are numerous, and many of them of substantial importance.

§ † iv. 2 (before per spm sem + (suis) prædicare euangelium. So D, and (after per spm sem) O, d gg t; with gr D (sol).

|| † iv. 4 (after quam) + inquit. So too G', CT, IMOUS', R, and cl; d dd p; with gr D (φορέω):—against AFG and most vg, and other vtt (incl. f).

iv. 12 (before hierosolimum) + in. So D (here, et passim and so I (vg), e p; all gr, iex.

§ † iv. 16 (after scripturam) + hanc. D sol (vg), d e gg p t, and Iren.; with gr C'DE and some mss (ταυτήν).

§ ii. 29 (beginning) + iterum dixit petrus. D sol.

§ † ii. 32 (after liceat) + mihi. D sol (vg), and gr D (φησίν):—no vg else; no vt; no gr.

|| ‡ ii. 37 (at end) demonstrate nobis. So too Θ and a few vg; to like effect, T d gg p t, ostendite nobis; also e, monstrate nobis; after gr DE, ὀποίαν με ἑμείς.

iv. 41 (after recipiunt) + et crediderunt. [See on this reading in Subsect. v infr.]

§ † iv. 47 (before qui salv.) + nos. D sol (vg), with d (gr D, and all, + tōis before σωζόμενως).

iii. 10 (after extasi) + stuperfacit. [See on this reading in Subsect. v infr.]

§ † iv. 16 (after in fide nominis etius) + ambulamus. D with Θ, no vg else; no vt; no gr.

§ † iv. 17 (after facitis) + scelus hoc. D sol; but to like effect Θ and a few vg and gg p, hoc malum; h, Iren. sciem; d, iniquitatem (with gr D, [το] ψωνίον); CT, hoc only.

§ iv. 3 (before in crastinum) + usque. So also S sol.

† iv. 20 (after postimus [or—unus]) + nos. So also Α', CT, d dd e gg p, and Lcf. (variously placed); also all gr ins hipoc. 

|| † iv. 31 (at end) omni volenti credere. So also two vg, d e, and Iren. (with gr DE, παρί τῷ θεοντι παρεισθειν); also (without omni) Θ (but corr.), and two other vg; another vg ms has volentibus credere.—All gr else, and nearly all lat, om.

† iv. 32 (after cor) + unus. So also cl, &c., and e dd gg p, and Aug.; no gr.
v. 9 (before ad eam) + alt. So too MT, O'i, c; also (dixit or inquit), e gg p (with gr AE, &c., e.e.).

§ 15 (at end) + et liberatam ab iniuriae tua. So too (but with liberatam), A, MO, Θ, and c d gg p, Lcf.; also (with liberatam) T R' (and cl), and dd e; of gr only D (ἀνθρωποσκόπω); and E (παραπομπή).—FG, CT, BKRY, and t, om.; with all gr else.

§ 17 (before princeps) + annas. So Θ (but placed after princ. sacerd.); also p (before autem), but om eusebios (hence W-W ingeniously suggest a gr exemplar reading άρανα for δευτριά).

§ 21 (after missurunt) + ministeros. D sol, reading ut adducerent eos (for ut adducerent of the rest), with CT, also gg and Lcf. (so too p, adducere eos); gr, ἀσκήτως αἰτοῦσι.

§ 29 (at end) + at illo discursus deo [with note in mg to preceding oportet, "sub interrogatione"].

So D, with Θ (mg), and a few vg mss; similarly gg h (no gr). See farther in Subsect. v on vv 29, 30.

§ 30 (beginning) + respondit autem petrus. D with Θ (mg) as before (and similarly gg, h); also d with gr D [but gr D and d, om respond. autem p. et app. discursus from beginning of verse 29].

|| 36 (after aliquem [or quendam]) + magnum. So too G', CT, Θ, d e gg h; with gr A'DE, &c. (μεγάλου).

§ 39 (before nec fortis) + neque nos neque principes uestri. So D sol (vg), with dd gg; also e (magistratust for princeps); after gr E (ο keyPressed στειρέτες ό αντικεφάλεις των); similarly d after gr D, nec nos nec imperatores nec reges (οKeyPressed στειρέτες ό αντικεφάλεις των), and h, neque nos neque principes ac tyrannui.

§ 36 (before xii) + apostolí. D sol (vg); so (after xii) p t; gg subst apostolí for xii.

§ 3 (after spiritus) + sancto. So too ST'U, B, &c. (and cl); c d e h t; after gr ACEHP, &c.:—but AFG, CT, IMO, Θ, d gg p, om.; after gr NBD' D, 137, 180; and so W-W.

|| 10 (at end) + proper quo ad arguerentur ab eo cum omnibus fiducia. So too AΘ, and e (h, similarly); to like effect d, quoniam probatur illis ab illo c. o. fid. ; with gr Ε διότι, ἁλαχρισταί ἐν αὐτῷ μέτα πάσης παροργίας (and D, διὰ το ἡλέχθησθαι ἐν αὐτῷ ἁρδίστε μ. π. παροργίας). [But our D does not proceed (nor A and vg generally), cum ergo non possint resistere ueritati, as do (variously) Θ d e h t, after gr DE.]

§ 15 (after intus) + in (cum). So too 0, and (intus in) d, also (intendentes in) c gg gg p; after gr, eie aúreô (but not em eis; and D writes αιτείται):—all vg else, and edd, om prep.

|| vii. 1 (after princeps sacerd.) + stefano. So too CT, Θ; and d e gg h p t w; after gr DE.

§ 2 (at end) + et inde transmigrant ilium in terra chaldeorum. So too only Θ (vg), p' (vt); no gr.

§ 3 (after cognat. tua) + et de domo patris tui. D sol (vg); with e (after gr E, mas 05 67).

Cp. Gen. xii. 1 (LXX).

§ 6 (after or before deus) + sic. D sol (vg); with d gg p, and int.; similarly CT, tia; with gr ABCDEP, &c., oivros;—but A and all vg else, om, with gr NH, which subst. aere; and so CT, SU, K, and c dd gg, et; d, ad cum (gr D, πῶς αὐτῶν).

† 19 (after patres) + metostra. So too Α'G, CT, MSU, BKRY (and cl), c dd e gg p; with gr ACEHP, &c.—But AF, IO, Θ, cl, om (and so W-W); with d; and gr NBD.

§ 18 (at end) + lascivt. D sol (vg); with c gg, after gr E (τῶ ἀπάτα).§ 21 (after illo) + in flumine. So D with a few vg; also e (in flumen) after E (eic τῶν πόταμων);

d, secus flumen (D, παρά το πῶς.).

§ 18 (beginning) + t. D sol (vg), with c gg p.

† 18 (after proximo) + suae. So too A, SU, KV, gg:—most vg (and edd) om; as also gr.

† 32 (after egn) + sum. So too SU, Θ, and cl; c dd e gg p; with gr E (not D):—all else om; and so W-W.

18. (before militem) + et. So also most vg (AG, &c.), and edd;—but F, MOR', and d dd e gg om (p om went et); and so all gr.

† 39 (after repulserunt) + cum. So also G', CT; dd gg p:—most vg om (and edd) and all gr.

§ 44 (after dispusuit) + ις. So also R', and dd f, and cl; no gr.

† 58 (before or after testas) + falsis. So too CO, gg pp t; no gr.

§ 60 (after hoc) + in (pecatum). D sol (vg); C, t, ad pecatum; S, in pecato:—the rest, pecatum (om prep.); and so all gr.

1 Bede has a like note in loc.; and (with e gg h, and Lcf.) reads an (for quam) before hominibus.

2 Thus CT, gg, ei ita, ei sic, with gr ms 49, aiper oíōros; d with gr D, oíōros πῶς αὐτῶν.
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viii. 4 (after uestum) + dei. So also A, T, MOR: e e' t w; with gr E and ms 47: and so cl:—but FG, C, ISU, BθKRV (and W-W), d dd gg p: with gr (except E), om.

† 11 (after magis suis) + artibus. So also O, R, and a few vg, no vt; dd e (so cl), magis suis; gg, magus eor; gr, ταῖς μαγισσαῖς (d, magies robus).

† 12 (before nomine) + in. So also F, MU, ΘRV, e dd p' (and cl):—but G, d e gg, de (nomine).—Against these A, CT, IOSU, K, p, om prop. (so W-W, but with t); with all gr.

† 13 (after horum) + malorum (quaie dicisti). So D (mg); e ins malorum (but dicitis); and so gr DE, [τοις] και διηνυσται [di hiat]:—D (txt) om malorum, and reads dicitis, with all else, lat and gr.

† 14 (after wai) + quidem. So too G, CT, and gg t:—the rest om, with all gr.

† 15. 12 (after uidiit) + in uisti. D sol (vg), and e, (with gr BCEHLP, &c., εν βραμιτ).† 16 (after hierus) + et. So too AG, CT, IMOU, Θ (and cl), dd e gg; after gr EHL, &c.:—but F, S, BKRV, p, with gr ΣABC, &c., om (and so W-W).

† 17 (after queque) + cum gentibus. So too O; and (without cum) F, SUV, BKR, e (and so cl):—all else, and all gr, om.

† 18. 30 (after cessarium) + nocte. So too C, O, and gg; also (after cessarium) p: and per noctem, e, (with gr E, and ms 180, ἀνά νυκτὸς).

† 19. 40 (after surge) + in nomine dominum [nostri] iuvu [xφίν]. So too O, and gg m p:—no lat else; no gr. x. 6 (at end) + hic dict tibi quod tu oportet facere. So too IMO, BθR' (and cl), e dd p': a few gr mss.

† 20. 25 (after adoravit) + cum. So too OSU', B', dd d t w: gr D, adv:—no lat or gr else.

† 21. 26 (after homo sanc) + sicut et tu. So too Par. 11533 and a few vg: and (with variation) d e gg p t w; and gr DE, ous xai σε.

† 22. 40 (before erant) + aetas cum dominum et. So D with B' only (vg); some vtt (d e gg t), uestum et (but variously placed); with gr Α'DEHEL, ννεσιον και (but these also place variously).

† 23. 32 (at end) + cum adeuenerit loquatur tibi. So D (and similarly R, p), and d e gg t (but all these prefix qui or hic or is); with gr CDEHL, &c. (δι παραγεγραψαν λαλητει σοι).

† 24. 33 (after ueriendo) + ad nos. So too B'R, and t (no gr).

† 25. 41 (at end) + per dies xl. So too Θ and a few vg, and d e gg t w; with gr DE.

† 26. 42 (before mortuorum) + non. D sol (cp. Mt. xxii. 32, and parallels).

† 27. 46 (after linguis) + uariis. D sol (only d similarly, praemortuitali [gr D hiat (qu. ετέρας, as ii. 4?)].

† 28. 48 (after maneret) + apud eos. So too IMT, BKRV (and cl), also ε (gg, apud illos, and p, apud se): with gr D, προς αὖτος (d, ad eos) :—all else om (so W-W).

† xi. 17 (at end) + ne daret spm sicu illis creditibus in me in ιυ πλ. So too O and Par. 11533, and (with variation) Θ, and likewise d after gr D (τοις μυ δεύναι αὕτοις πιεύμα άγιον πιετώναισιν εμ' αέρας); also (without creditibus in n. ιυ πλ.) R, p, Aug.:—all gr and lat else om.

1 Note that gr D hiat, viii. 29—x. 14; d, viii. 29—x. 4.

2 Probably for cum, D ought to have written nenit (as Hieron. Adv. Lcf., 9). Or it may have originated in an attempted correction (cum for iainachum).
TEXT OF THE ACTS OF THE APOSTLES.

§ xxi. 29 (before prout) + qui erant antiochiae. D sol (vg); gg (nearly) +—no lat else; no gr.

§ xii. 16 (after pulcimus) + hodiernum. D sol; but also (after aperies) U, BKRY, ε:—no lat else; no gr.

xiii. 2 (after opus) + ad (quod). D sol (vg), (but so cl), and dd, Lcf.:+ the rest write quod without prep. (O, R®, c m p, quo; d om).

vb. 13 (after paulus et qui cum eo) + erant. So too A', CT, MOR (and cl), c dd; p; to like effect d e gg (gr, οι περί Παύλου):—all lat else om erant, and so W-W.

vb. 14 (before pessidiae) + quaes est. So too CT, c.

§ vb. 22 (before regem) + in. D sol (vg), d e ; gr (DE and all), ες βασιλεα.

† vb. 25 (after ego) + Xp. So too CT, O, and e gg; with gr E, ms 68, ο δ χριστος.

§ vb. 27 (after hunc) + ἤημ. D sol; SU (hunc) + ἤημ.

§ vb. 33 (at end) + postula a me . . . heremias terrae. D sol (vg); d, with gr D. From Ps. ii. 8 (LXX).

§ vb. 38 (after hunc) + ἤημ. So D, with Θ sol (vg), and gg (but om hunc). Again § (ver. 39) D sol + ἤημ (after hunc, which D reads there for hec).

§ ib. 6b. (before remissio) + poenitentia (uobis) et. D sol (vg); but gr D d ins et poenit. after admuniatur.

§ ib. 43 (after colentium) + dm. So D with U sol (vg), dd e; with gr E. Also § (after dm) D sol ins et before adueneram.

§ xiv. 2 (after suscipiuntur) + persecutionem. So D with R' sol (vg), e gg vv; with gr E (διωγμων).

[Similarly gr D, and d; but they add aduersus iustos (κατά των δικαιων), which no vg admits.]

† ib. ib. (at end) + sol duum continuo pacem faciit [inter illos]. So D, and similarly Θ and others (dui autem dedit cito pacem); d dd gg p w, nearly as Θ; + with gr D (ή εκ εδπηρων παιρθείς εκιπηρων); also (more shortly) gr E, ἢ εκ εδπηρων εκιπηρων, ἢ ἰτε αυτοι μακεν faciit. But § our D is alone in subjoining inter illos.

xv. 1 (before quia) + dicientes. So too CT, and c.

§§ ib. 20 (at end) + et quoscumque sibi fieri voluerit ut alii se facient. So D sol (vg), and so (nearly) Iren. (gr and lat); and similarly d, after gr D and some ms (αι καλα μη δολων δαιμοι γινονθαι, εκπεμον μη πωεριν). Cp. verse 19 infr.

† ib. 23 (after per manus eorum) + apstipulatam continuatam hanc. So D with l' (vg) and a few, also e gg vv, and similarly d; with gr D and C, εντολοις πνικαρους τατε.

† ib. 29 (before subfucato [corr., suffocalo]) + et. So too G, MSU', R' (also CT, + et a), and cl; c dd e gg p'; with all gr, except D which om και πνικαρν, as also d'.—AF and all vg else, and p, om et (so W-W).1 No lat reads suffocalo; but gr ΝΑΒC and ms 61 137, πνικαρον (the rest, πνικαρν).

† ib. ib. (after fornicatione) + (as in verse 20 infr.) + et eaque uobis non uultis ne feceritis aliquid. So D, and so (nearly) Θ (vg) and a few more, d p (w'), Iren., Cypr.; with gr D and some ms (nearly as verse 20).

vb. 33 (before tempore) + aliquanto. So too IM, R (and cl), and c dd; O, atqueando; G, multo:—no other lat; no gr.

† ib. 34 + nuseum est autem siue renumare ibi. So too G, CT, M, ΘR (and cl), e gg vv; similarly d, placuit autem siue instructe eor, after gr D, εδοέτε δι ες σιλα ειπεμενα αυτοις, as also C and many ms (some adding ανωθ', ου αυτοι).—With the rest, W-W om.

† ib. ib. + solus autem itudus abit. So too MRT, Θ, and cl (+ ierusalem); d gg vv, with gr D (μηνος δε ιωνας ετραγην):—no other lat or gr (W-W om).

† ib. 41 (at end) + et praecipiens custodiare praecipue apostolorum et seniorum. So too O, dd; also (om cl) F, SU, BKRY (so cl), and e gg; similarly d (iodens autem mandatum præsbyterorum) after gr D (παραδοθες τας εντολας των πρεσβεων):—but not gr E, ε, or other gr or lat.—Note that in making this addition D is inconsistent with its reading (see in Subsect. iv infr.) perambulant . . . . confirmabant. See farther on this verse in Subsect. iv infr.

† ib. vi (beginning) + et cum circumisset has natiuncs. So D, with O and few vg, and gg (nearly), likewise (circumissent) Cassiodor. (Complexiones in Actus, in loc.; also d (pertransit gentes itisas); with gr D (καλος δι τως την τατε). See farther on this verse in Subsect. v infr.

† ib. 6 (after verbum) + dei. So too O, Θ (and cl), d gg m; with gr D:—no lat or gr else.

1 See W-W in loc., on suffocato.

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xvi. 7 (after spiritus) + 1h. So too vgg generally (exc. Θ, xφι, U, sc), and so edd, also d e (but dd gg, dominii); gr NABDE, and some mss. ιντοθ; C, κυπλου—gr HLP and most, om (but no lat).

§ ib. 12 (at end) + uerbum duii/; So D with O only.

§ 1b. 17 (after subsecta) + est (paudum et nos). D sol (vg), and d gg. Lcf.—§ D sol also ins ad before ins, but om et after it, thus reading et ad nos clamabat.

§ ib. 37 (before pucipie) + in. D sol [perhaps to be read with [con]demnuato] following, as corr. for con; so (intercess.) inedem (patera.)

§ 1b. 40 (after fractvus) + narrauerunt quanta factita ins cum illis et. So D, with vg ms, Par. 11533; and d, after gr D (γονεϊναυτα δοι ιντοθει κα ανδρει.),

§ 1b. 11 (after pravus) + et dicentes. So too R sol (vg), and d gg; with gr D.

§ 1b. 19 (after pravus) + non. So too CT, OSU, Θ (also G, ιηθι sunt), and c d dd gg p, with gr D only:—but AF, IM, BKRV (and edd), om sunt; and so all gr, exc. D.

§ 1b. 18 (before nuliti) + sibi. D sol, with Ambr., Ep. 63 (cited by W-W).

§ 1b. 19 (after elicitus) + non. So too CT, OSU, and c dd; with a few gr mss.

§ 1b. 18 (after acritus) + docetnma. D sol. See on this verse in Subsect. v infr.

§ 1b. 26 (after uno) + sanguine. D sol (vg), and d gg, Iren.; with gr DEHLP, &c. (αιματος).

§ 1b. 28 (before et genus) + creatura. So D with vg 11533 Par. (W also writes creatura, but om et):

—no vt; no gr.

§ 1b. 31 (after uiv) + 1h. D sol (vg), and so d; after gr D (ωυ), also Iren.

§ xvii. 2 (at end) + et salutauiti illos. So D with a few vg, and gg; similarly (but placed earlier), R', h.

ib. + (whole ver.). D ins, with (more or less) AT, CT, OR (so cl), and c d dd e gg h; with all gr:—but AFG, IMOSU, BKRV, and p, om; and so W-W.—Subdividing the verse, we find in our ms—

|| (a) + et intrabat in synagogam per sabbatum omne disputabat. So D, and (to like effect) d h, also T (without dispute); after gr D (εισττορευόμεΐΌ? δε ει? και διελε'γετο) :—but

with slight variation) the rest, and cl, [ed.] disputabat [antem] in synagogam per omne sabbatum; with all gr else, διελε'γετο δε ιν τη συναγιαγη κ. παν σαββατον.

§ 1b. 19 (after β) + interponens nomen dui 1h. So D with ΩW (vg), and cl, also c d dd gg h; with (of gr) D only (και εντοθει το ονομα τω κω νε).

|| (γ) + suadebat autem non sola in indesi sol in eam gracios. So D sol (vg), and to like effect d (non solos), h (non tantum); D gr, και εντοθει δε αι μιανιαν ινωβαν δια και διαργας:—the rest, with slight variation, suadebatque indesi et gracios; with most gr (εντοθει τε ινωβαν και διαργας).

|| 1b. 6 (after uesitiam) + suae. So too CT, MS, Θ (and cl), and also c d dd gg h, uesitiam sum; with gr D and many mss (αεριον):—the rest, gr and lat (and W-W), om.

§ 1b. 17 (after omnes) + greci. So D sol (vg), d e gg h; with gr DEHLP, &c., ei διαργας (a few mss. [ei] lovecqioi) :—the rest (gr and lat) om.

§ 1b. 18 (before syniam) + in. So D sol (vg), and cl; with d e gg h (all gr, εις) :—all vg else, and W-W, om.

|| 1b. 21 (after nalesiaciis) + dixit aportet me diem soleumum (qui superuenit) [all other lat, aduentientem] facere hierusalem. So D, M, and (nearly) Θ, also d dd gg; with gr DHLP, &c. (και εινων, δει [με] παντως την ιντοθη την εξορυξειν παντοτι και εις ιεροσολυμα).—All else, gr and lat, om (but ins και). See farther in Subsect. v infr on this insertion.

ib. 25 (after quae sunt and before 1h) + de. So too CT, SU, dd; also d gg (but these two om a quae sunt); F has in (for de); e, circua; Aug., iuxta; all gr, τα προθθονιβ ιντοθοι :—all vg else (and edd), quae sunt ieiun.

† xix. 2 (after sili) + diexerunt. So too G', IMOSU, BKRV (and cl), d dd gg p; with gr HLP, and many mss:—but AFG, CT, Θ, d e; with gr NABDE, mss 13 37 73 137, om (and so W-W).

† 1b. 9 (after umam) + dni. So too A', CT, M, φkid (and cl), and c d dd gg; with gr E, few mss:—AFG, IOSU, B (so W-W), and d p om; with most gr, NABDHL, and ms.

The reading intrabat . . . . disputabat, without copula, seems to indicate interpolation unskillfully made from a text of gr D type. So again, in ver. 21, dixit . . . . dicens, betrays a like interpolation from like source. See farther on this verse in Subsect. v infr.
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t. xix. 9 (before tyranniti) + cuudam. So too (transp.) AG', M, ΘKRV (and cl), and c dd d gg; with gr DEHL, &c. (twice)—but FG, CT, IOSU, B (so W-W), p, om; with gr NAB, and a few mss.

§ t. ib. (at end) + ab hora n usque ad horam uiii in decimam. So D sol. Of vg, GΘ, only, and (of vit) d gg, add here a like note of time; with (of gr) D and ms 137 only. But on this insertion see farther in Subsect. v infr.

ib. 13 (after iud.) + xfp. So D, with M only (vg).

§ ib. 15 (after qui estis) + non nuxi. D sol; similarly Cassiod. (at supr.), ignoro.

† ib. 23 (after una) + dui. So too FG', CT, OSU, BKRV (and cl), and c d (not gr D) dd gg p;—but not AG, IM, Θ, nor ε; nor any gr. W-W om.

§ xx. 19 (before hieromeni) + in. So D sol (vg), with d e; and gr, ες (D, ερ).

§ ib. 33 (after argumentum) + enim. D sol (CT, autem);—all else om.

[Note that gr D hiat, xxi. 2-10; d, xx. 31—xxii. 2.]

§ xxii. 8 (after supem) + diaconis. D sol (mg, not txt).

§ ib. 10 (after moraremur) + ibi. So D with R only (vg); also p:—no lat else; no gr.

§ ib. 11 (after alligabant) + eum. D sol;—and again (after tradat) + eum. D, with R only (vg).

ib. 12 and 15 (before hierus) + in. § In 12, D sol (vg), also e p. In 15, D with T, Θ (and cl), dd e.

All gr, ες, in both places. In 17, D with all om in. Cp. on xx. 16 supr.

§ § ib. 16 (before ex discipulis) + quidam. So D sol (vg), and gg.

§ ib. ib. (before iassonem [sic]) + huius. D sol. \(^1\) See farther in Subsect. iv infr on this ver.

§ ib. 20 (after suni) + hominum. D sol (vg), and gg sol (vt):—no gr.

§ ib. 23 (mobili) + cum. D sol (vg), p sol (vt):—no gr.

§ ib. 26 (after oblatio) + quam practicat moissae. D sol (from Mt. viii. 4).

xxii. 3 (before thars) + a. So too I and V; but dd e, in (so cl); all gr, ε:—the rest (lat) om.

§ § ib. 7 (at end) + durum est tibi contra stimulum calcamirare. See on ix. 5 supr.

§ ib. 28 (after tribunum) + quam facile [est (mg)] te cumen romanum dicit. So D with one other vg (cited by W-W); also the Bohemian version (cited by Tischendorf), and "alia editio" (ap. Bed.); with tam for quem.

[Note that gr D breaks off finally, xxii. 20; d, xxii. 20.]

xxiii. 1 (before concilium) + in. So D with M sol (vg), and cl, also Lcf. (gg, ad):—W-W om, with all else, reading concilia: τω, concilia; all gr, τω νυστρια (without prep.).

ib. 6 (before resurrectione) + de\(^{1}\). So also A, CT, M, and ε (also Tert.):—all else (and edd), om; also gr (incl. E).

ib. 11 (before hierus) + in. So also G', CT, OSU, BKRV (and cl), also c e, Lcf.; all gr, ες:—but AFG, IM, Θ (so W-W), and dd e h p; om. See under xxi. 12 supr.

† ib. ib. (before roman) + et. So also AG, IMU', R (and edd), and dd e h p; with all gr (gg, Lcf., etiam):—but F, CT, OSU, BKRV, &c., and c, om.

* ib. 18 (after vagni) + usum. So also FG, CT, IMOSU, ΘR (and W-W), also c dd (c, advocatus) p (h, vagum vagans); with all gr (προσκαλεσαντος):—but A, BKV (and cl), gg, om.

ib. 21 (after amphi) + quam. So also MOU, BKRV (and cl), and c dd p:—but AFG, CT, IS, Θ, (so W-W) and p, om; also (with plus or plures) c h gg s.

† ib. 25 (whole verse) + timuit enim . . . . pecunniam. So also (with variation) M, R (and cl), and c gg p; with gr ms 137 only:—all else, gr and lat, om (so W-W).

ib. 30 (at end) + ualde. So also G', CT, Θ (and cl), dd e (I, valde); with gr ΘEL, &c., Θπορο, (similarly HP, Θποροτες):—W-W om, with all else.

† xxiv. 6, 7, 8 (after aprotenti) + (6) voluminus indicare cump sec. legem nostram, (7) intercedens (or superaniuntis) uestem . . . . de manibus nostris, (8) tamen accussantes ad te ueniatur. So also (with variations) Α', ΙΜ, BKRV (and cl); c dd e gg p:—with gr E, and many mss:—but AFG, CT, OSU, Θ, and p s, om (and so W-W); with gr NABHL, and most ms (M, and gg, om ibens . . . . ueniatur).

\(^1\) D writes hciassonem; possibly by misreading lci for mriasonem of its exemplar.
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§ xxiv. 13 (after postumt) + quicquam. D sol (vg); gg sol (vt).

§ ib. 18 (at end) et adprehenderunt me clamentes et dicitent telle amicum [D (interl.) corr. init. mimicum] nostrum. So D with Θ only (vg), c dd p'—all lat else, om, and all gr.

§ ib. 23 (after de and before uia) + hac ueritatis. So too D sol; M, Θ' (and cl), also c dd gg s, ins hac only;—the rest (and W-W) mostly read de uia only [but some (incl. FG, CT, &c., and p) de uia, by lapse]; except A, which om. All gr, περί ττο θού ο:—

ib. 27 (after dare/ur) + ei. So too AF, CT, MU, R (and cl), and e p' (gg s deviate); with most gr (αυτιά, but Β om)—against G, IOS, ΒΘΚV, and e p' (gg s); with nearly all gr (αυτιά, but Β om)—

§ xxv. 3 (before hierus.) + in. So too F, CT, M, Θ (and cl), and c e;—all gr, ιν:—all lat else (and W-W) om. See under xx. 12 supr.

§ ib. ii (after accusant) + in (me). So too CT, Θ', and c (gg accusant + aut dicunt de me);—all lat else (edd) om; with all gr (κατηγορούσα μου).

§ § ib. ιο (at end) quae ei obiiecerunt. So D sol (so too ed sixt.):—no gr.

§ §§ ib. 24. (after hierus) + ut Iraderem earn morli, inaccussabilem non potui Iraderem eum prop t er mandata quae habemus cessaris, si quis autem accussat eum sequatur cessaream ubi custodilur qui cum conuenissenl. D sol (vg):—no vt; no gr; but similarly Vers. Hohem, (ap. Tisch.). See farther in Subsect. iv, and also in Subsect. v infr. on this verse.

§ §§ ib. 22 (after et moisses) + dixit (joined to ver. 23). D sol; by error.

[Note that E e hiant, xxvi. 29—xxviii. 26.]

§ §§ ib. 29 (whole ver.) + et cum haec . . . questionem. So CT, M, Θ (and cl), also c gg p, and to like effect Cassiod., ut supr; with gr HLP, &c.:—but AFG, IOSU, ΒΘΚV (and W-W), om, also dd e s; with gr ΝΑΒΕ, and ms 13 40 61 68.

SUBSECTION III.—VARIATION BY OMISSION.

In this Subsection, the examples presented are much less noteworthy, as well as fewer, than in the preceding; though many are included in it which are properly to be accounted "non-interpolations" rather than omissions.

§ §§ ii. 4 (after spiritus) — sanctus. D om with R, d t; so all gr (incl. D) exc. E:—but c, with all lat else (and edd), ins; with gr E.

§ ib. 7 — ece. D sol (vg), t sol (vt):—against all lat else (and edd), and all gr (ιδων).

§ ib. 22 (before scitis) — uos. So D sol (vg), and gg s; no gr.

ib. 29 (before defunctus) — et. So also F, SU, ΒΘKR (and cl), also c dd gg p, and Iren.:—AG, CT, IMO, Β, and e t, ins (so W-W); with all gr (incl. D.).

§ §§ iii. 7 (after adieuauit) — enm. D sol (vg), also d e; with gr DEP, &c.:—nearly all else ins.

ib. 11. Neither D nor any vg adopts the amplification of this verse, in which d (as also h, partly) follows gr D (καὶ προσευκάνου δι το πόρου καλ . . . ).

§ §§ ib. 13 (after suum) — ihem. D sol (vg), with Iren.; and gr ms 29:—all else ins; gr D, d (h), ihem xpm.
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† iii. 13 (after traditionis) — in indicium. So D with all vg, and dd gg; also gr (except DE) — but of vtt, d e (and, with ad for in') h p, and Iren., ins; with gr DE.

† ib. 24 (before ad munitionum) — ct. So D with R only (vg), but so also cl; and vtt e p' gg h — all lat else (and W-W), and all gr, ins.

† iii. 25 (before in semine) — ct. So also FG, CT, U', Θ'R, and e dd gg p — A and all else (and edd) ins; and all gr.

§ iv. 21 — et, and — quod accidet. D sol (vg); p sol (vt). So W-W (with † before and after). See on this verse in Subsect. v infr.

§ ib. 22 (before xt) — amplius.¹ D sol.

§ ib. 24 (after dimn) — in. D sol. A few gr mss om οτ, but read ήπευ o ήεα.

† ib. 28 (after consilium) — intim. So also AG, IT, Θ, also e ές gg, Lcf. and others; with gr AB (not E), and mss 27 105 — all else, lat (and edd) and gr, ins.

§ ib. 34. (after quotquot) — intim. D sol (vg); with d sol (vt):—but all gr ins γύπ, incl. D.

vii. 2 — et patres. So D, with IO:—but no vt, nor gr.

† ib. (at end). Neither D nor any vg ins here, postquam [p', autopam] mortius est paier eius, which gg p, with no gr authority, transfer to this place from ver. 4 infr.; [d hero errs].

ib. 6 (before D) — et. See in Subsect. 11 supr on this verse.

§ ib. 26 (after sequenti) — utro. D sol:—all else, vg, vt, or gr, supply some copulative:—most ins utro; gg, guegue; gr EP, &c. [τ]T; gr ΝΛΒC [T]; gr D prefixes ταύτες (d, tune).

† § ib. 38 (after loquobatur) — et. So D with Θ, p:—against all else, and gr.

† ib. 60 (before dui) — diuitia. So also FG, θ, e ή t; with gr E and nearly all gr:—but A and all vg else ins (and so edd), also dd gg m p; with gr D.


viii. 24 (at end). D, with all lat else [d hist], passes by δς πολλά κλαίων οτ δειλίπαται, of gr D.

§ ib. 34 (before atique) — alio. So D, with V only:—against gr (έτιηοι τινός); gg, alio (om atique).

ix. 4 (= durum [emin] est libi; &c. See on this insertion, in Subsect. 11 supr (under ix. 5).

§ ib. 21 (at end) — ad principes sacerdotium. D sol.; h subst sacerdotium.

† ib. 22 (before magis) — multo. So also FG, CT, IO, ΘΘΚΚ, dd e gg h p t; all gr, μάλλον, without πολλά:—but A, MS, V, ins; and so edd.

ib. 37 (after factum est) — autem. So also FG, ΘR; and one gr ms (61):—all else ins.

x. 25 (after polese) — eius. So D, with F; and all gr (except a few ms, which ins abro vulnerability):—all lat else ins.

ib. 29 — ergo. So also SU:—all vg else ins, also d dd gg; e p, igitur; t, autem; all gr, ούν.

ib. 30. No vg, for [hora] nonas, ins a sexta hora nique ad nonas; as e, gr E:—no lat or gr else.

§ † ib. 37. (after incipitum) — intim. D sol (vg), and e gg, with ΝΛΒΗΛΠ, and most gr:—but the rest (and edd) ins, with d', after gr AD (not E), δρόμονος γύπ.

xi. 2. D, with nearly all the vg, and most vtt, om the amplified form of this verse and the sentence prefixed to it, as given by d and gr D (δύναται ου τίραξαι τοιαύτης τινι τηρήσων τινα):—but R and a few vg, and p w, ins (most in a shortened form); against all gr else (incl. E).

ib. 15 (before tutissimo) — in. So D with MS, Θ only; R, ab:—all else ins, in.

† ib. 20 (before ad grex) — et. So also FG', SU, BK, c d e gg; after gr ΝΛΒΗΛΠ, most ms:—but AG, CT, M, ΘV (and edd), and dd, ins, with gr ΝΑΒ and mss 27 29 61 69 165 (R and p subst edd).§ ib. 29. (before ministerium) — in. So D with M, gg:—against all lat else, and all gr.

xiv. 0 (beginning) — et. So D, with O only.

¹ W-W wrongly note on 22, "om erat amplius D" (while it om amplius retains erat).
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xii. 9 (after sequelatur) — enm. So also FG, CT, O, B, and d p; with gr ΝΑΒΔ, some mss:—but Α, MSU, ΘΚΡΥ and edd, ins, with e dd e gg; after gr ΝΕΗΛΠ and most (αυτω). 
ib. 10 (after execuentes). D with all vg neglects descendenter et, of p, to which d (after gr D, roes ε βαθμούς) adds (before d) sepetm gradus. No other vt, or gr, supports insertion.
§ ib. 16 (after uedcrunt) — enm. D sol (vg), p sol (vt); gg subst illum.
§ xiii. 2 — et eicis uniusstibus. D sol.
§ xiii. 16 (after surgens) — autem. D sol (vg), with d:—but gr D with all gr ins δε.
§ ib. 21 (before exinde) — et. D sol (vg), e sol (vt):—but gr E οποιαρω, with all gr.
† ib. ib. (after dedit eis [or illis] — δε. So also G, OS, R, and gg; with many gr mss:—but all vt and vg else (and edd), and all gr mss, ins.
† ib. 30 (after a mortuis) — tertia die. So also FG, CT, SU, θ, and e gg p; with all gr:—but Α, G, MO, ΒΚΡΥ, also c dd t, ins, and so edd.
ib. 37: D with nearly all vg passes by the addition to the end of this verse (factum est ....... uerbum [diui]), as found in θ and a few vg, and d e t, and in gr DE (but these two vary inter se).
xiv. 2 (before et ad irac.) — adversus iusus. D with all vg om:—d with gr D alone ins.—On this ver, see in Subsect. II supr.
§ ib. 27 (before quia) — et. So also FG, SU, ΒΘΚΡΥ (and W-W), c p:—but Α, CT, IMO (and cl), d dd e gg, with all gr, ins.

xv. 2 (before statuerunt). D, with vg mss in general (and edd), om the addition here found in d (after gr D), diebet autem paurus ....... crediderunt:—but θ and three or four ins, also gg ρο.—Moreover, the expanded form in which gr D, d, give the rest of the verse, is found in no other lat or gr.
† ib. 4 (before senioribus) — a. So also AG, CT, IMS'U, θ (and cl), d dd e gg p; and so gr:—but FG', S, ΒΚΡΥ ins (and so W-W), and c.
§ ib. 18 (after est) — δινο. So D with T:—no lat else om, but e gg and Iren., read δεα; with gr ΕΗΛΠ and many mss (θω, for θωδ of AD):—but gr ΝΑΒΔ and many mss om all after γνωστα δε αισθησ.
† ib. 23 (before fraterz) — et. So D with all vg and most vtt, after gr ΝΑΒCD, mss 13 61:—but c e ins, with gr ΝΕΗΛΠ and most mss. See also in Subsection IV infr on this ver.
§ ib. 27 (before refferent) — uerbus. So D with R only:—no vt (c reads per uerbum); no gr.
† ib. 37 (before adsumere) — secur. D sol (vg), with d gg:—all lat else ins; all gr (incl. D), συμπαραλαβετων (or —μβάνειν).
ib. ib. (before ishamem) — et. So also O, θ, d p; with gr DHLP, &c:—all else, lat and gr, ins.
xvi. 10. D with all vg, and all vtt (except d'), ignores the expanded form of this verse in gr D (δευρηθοις oματε; ....; d', exurgens ergo ....). 
ib. 22 (after inscrivit) — eos. So also AF, IM, θ (and W-W), also d d; with all gr:—but Α', OSU, ΒΚΡΥ (with cl), ins (so G, CT, ιλιος), as also c dd gg p, and Lcf.
† xvii. 9 (before caeteris) — a. So also MOT, d gg; and all gr:—all lat else (and edd) ins.
ib. 11 (before se habuerit) — ita. D sol. See on this ver. in Subsect. II supr.
ib. 12. Neither Ν, nor any lat (except d'), supports gr D (and ms 137) in interpolating τωι δε ιδουτωναν (quidam uero credere molestur), after crediderunt ex eis. —Also D (with d') is alone in altering the latter part of the verse.
† ib. 28 (after sicuit) — et. So also O, θ, c d gg p, and Iren:—but all gr, incl. D, ins.
§* ib. 29 — ad pedes. So G sol (vt); e sol (vt); and so W-W; with all gr exc. D:—AFG', CT, and all vg else (and cl) ins; also c d (with gr D) dd gg p, and Lcf.
§ xviii. 5 (before xpum inus) — esse. So D with R sol (vg), and e sol (vt) [Α diverges]; with gr ΕΗΛΠ and most mss:—but d and all lat else ins, with gr ΝΑΒΔ, and many.
ib. 8 (at end). D with all vg passes over the addition, credentes ....... ιδου xρε; which d ins, after gr D:—of vtt, h alone supports it, and of gr, ms 137.
ib. 15 (before legis [or iegi]) — et. So D (txt), with CTU', c p:—but D (interl.) ins, with nearly all else (but h, sol de iegi); and gr.
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xxvii. 1 (before dictū or dicens] — et. See on this ver. in Subsect. u supr.; and Subsect. v infr.

§ 2. 23 (before discipŭlō — omnes. So D, with T sol — all gr ināvōs.

§ 2. 27. D with all vg (except R') om the introductory matter prefixed in gr D and d to this verse (ἀνὴρ ἰησοῦν καὶ ἀνεῖπον αὐτὸν...). and all (incl. R') pass by the amplifications which follow (see gr D d).

§ 2. 23. D sol (vg); with p sol (vt): — all lat else ins, and all gr (άλλα).

§ 2. 23. Of gr CEHLP and most mss, against gr tfABD and mss 13 40 81. 2

mss: — but gr DHLP, and most, have
rest (and edd)

gr, both pronouns.

gr

ins.

D with all gr.

Noneither D nor any vg exhibits the insertion eum gaudīō, which e (but no other vt) gives, with gr CEHLP and most mss, against gr NABD and mss 13 40 81. 2

Note that

and all gr

— et.

So D, with MR only (vg), and gg only (vt).

Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.

xxiii. 16. Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.

xxvi. 27. D with all vg (except R') om the introductory matter prefixed in gr D and d to this verse (ἀνὴρ ἰησοῦν καὶ ἀνεῖπον αὐτὸν...). and all (incl. R') pass by the amplifications which follow (see gr D d).

§ 2. 23. D sol (vg); with p sol (vt): — all lat else ins, and all gr (άλλα).

§ 2. 27. Of gr CEHLP and most mss, against gr tfABD and mss 13 40 81. 2

mss: — but gr DHLP, and most, have
rest (and edd)

gr, both pronouns.

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Noneither D nor any vg exhibits the insertion eum gaudīō, which e (but no other vt) gives, with gr CEHLP and most mss, against gr NABD and mss 13 40 81. 2

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Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.

xxvi. 27. D with all vg (except R') om the introductory matter prefixed in gr D and d to this verse (ἀνὴρ ἰησοῦν καὶ ἀνεῖπον αὐτὸν...). and all (incl. R') pass by the amplifications which follow (see gr D d).

§ 2. 23. D sol (vg); with p sol (vt): — all lat else ins, and all gr (άλλα).

§ 2. 27. Of gr CEHLP and most mss, against gr tfABD and mss 13 40 81. 2

mss: — but gr DHLP, and most, have
rest (and edd)

gr, both pronouns.

gr, both pronouns.

Noneither D nor any vg exhibits the insertion eum gaudīō, which e (but no other vt) gives, with gr CEHLP and most mss, against gr NABD and mss 13 40 81. 2

Note that

and all gr

— et.

So D, with MR only (vg), and gg only (vt).

Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.

xxvi. 27. D with all vg (except R') om the introductory matter prefixed in gr D and d to this verse (ἀνὴρ ἰησοῦν καὶ ἀνεῖπον αὐτὸν...). and all (incl. R') pass by the amplifications which follow (see gr D d).

§ 2. 23. D sol (vg); with p sol (vt): — all lat else ins, and all gr (άλλα).

§ 2. 27. Of gr CEHLP and most mss, against gr tfABD and mss 13 40 81. 2

mss: — but gr DHLP, and most, have
rest (and edd)

gr, both pronouns.

gr, both pronouns.

Noneither D nor any vg exhibits the insertion eum gaudīō, which e (but no other vt) gives, with gr CEHLP and most mss, against gr NABD and mss 13 40 81. 2

Note that

and all gr

— et.

So D, with MR only (vg), and gg only (vt).

Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.

xxvi. 27. D with all vg (except R') om the introductory matter prefixed in gr D and d to this verse (ἀνὴρ ἰησοῦν καὶ ἀνεῖπον αὐτὸν...). and all (incl. R') pass by the amplifications which follow (see gr D d).

§ 2. 23. D sol (vg); with p sol (vt): — all lat else ins, and all gr (άλλα).

§ 2. 27. Of gr CEHLP and most mss, against gr tfABD and mss 13 40 81. 2

mss: — but gr DHLP, and most, have
rest (and edd)

gr, both pronouns.

gr, both pronouns.

Noneither D nor any vg exhibits the insertion eum gaudīō, which e (but no other vt) gives, with gr CEHLP and most mss, against gr NABD and mss 13 40 81. 2

Note that

and all gr

— et.

So D, with MR only (vg), and gg only (vt).

Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.

xxvi. 27. D with all vg (except R') om the introductory matter prefixed in gr D and d to this verse (ἀνὴρ ἰησοῦν καὶ ἀνεῖπον αὐτὸν...). and all (incl. R') pass by the amplifications which follow (see gr D d).

§ 2. 23. D sol (vg); with p sol (vt): — all lat else ins, and all gr (άλλα).

§ 2. 27. Of gr CEHLP and most mss, against gr tfABD and mss 13 40 81. 2

mss: — but gr DHLP, and most, have
rest (and edd)

gr, both pronouns.

gr, both pronouns.

Noneither D nor any vg exhibits the insertion eum gaudīō, which e (but no other vt) gives, with gr CEHLP and most mss, against gr NABD and mss 13 40 81. 2

Note that

and all gr

— et.

So D, with MR only (vg), and gg only (vt).

Neither D nor any vg or vt follows gr D (with d) in its expansion of this verse.
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xxvii. 3 (before curam) — et. So also I and O, against all else, lat and gr.

ib. 9 (before ieiunium) — et. So also F, CT, ISU, BKR, c dd; with gr ms 1 and a few others:— but AF, MO, ΘV (and edd), gg h p, ins; with all gr ms and most ms.

§ 16 (before ieiun.) — expectantes. So D sol (vg), with gg sol (vt):—all lat else ins; also gr (προσδοκώντεϊ). [Note that h hiatus, ver. 13 to end of Book.]

† xxviii. 4 (before non sinif) — eum. So too FG, B, gg c — the rest ins, but place variously. See farther in Subsect. iv infr.

ib. 16 (after romam). D with most vg (and edd), om (with gr ΝΑΒ, ms 13 40 61) centurio tradidit uinctos prefeclo, which a few vg and p ins (with gr HLP, &c.); similarly gg, centurio tradidit custodias principi peregrinorum.

ib. 30 (at end). D with most vg (and edd), and nearly all gr, om iudeos atque graecos, which CT, R, and a few, ins, with gr ms 157, 216. D om also a like addition which gg p and a few vg give.

§ 19. (before fiducia) — omni. D sol (lat); with gr mss, 4216.

ib. ib. (at end) — amen. So also G, CT, IMOSU, BKV (and cl), c dd gg p; with gr MSS and most ms:—but AF, ΘR, ins, with a few gr ms (and W-W).

SUBSECTION iv.—VARIATION BY SUBSTITUTION.

Examples under this head are not only very abundant, outnumbering those of Subsectt. ii, iii taken together, but of grave character, many of them showing wide departure of the “Western” from the other forms of text, and great proneness in our MS to follow it.

|| i. 4 (after audistis) per os meum. So all vg; and similarly D (δια του στόματος μου) :— but vtt gg p t, a me; e, me (om a); all other gr, ηκονσατί μου.

§ ib. 14 (beginning) homines. D (mg) sol:—D (txt), and all else, hii omnes.

† ib. 17 (beginning) qui. So also A, CT, MU (and cl), c d dd gg p t:— but AFG, IOS, BKRV, and c, quia (so W-W); with all gr (incl. D), ὅτι.

§ ib. 19. ut appelletur. D sol (d, ut uocetur):— for ut appellaretur (e gg p, ut uocaretur) of the rest; gr, κληθηναι.

ib. 20. commemoratio. So also F, Θ:— for commoratio, FG, CT, SU, BKR (and so edd), with c dd p'; gr, έραπαις. Similarly habitat, A, IMOS', V, d gg p t, Iren.

† ib. ib. (next word) eius. So also AG, CT, MOSU, ΘR', d' dd p, Iren.; with gr ms (incl. D) and most ms, αυτός; similarly e gg, illius:— but F, I, BKRV, c d t, eorum (so edd); with gr ms 31 34 43 61 (αντόν).

§ ib. ib. habitat. So D (by lapse), for habitet, which is read by CT, IOS, BKR (so W-W), and dd p:— but AFG, MU, ΘV (so cl), and c d gg t, Iren., &c.; inhabited.

† ib. ib. alter. So also A, ΘV (and cl), e gg p t, Iren.(1):— but FG, CT, IMOSU, BKR, c dd, and Iren.(2), αιτίος (so W-W); all gr, αἰτίος.

|| ib. 23. barnab[h]a[]sa. So D, with T, ΘR', and d (after gr D) gg p t:— all else (and edd), also dd e (with variation of spelling) barnab'[h]as[an].

§ § 26 (after sortes) eorum. D sol (vg), with e gg p t (M, d, snas); after gr DE, ms 1 31 40, &c., aτρων:—all else (and edd) eis; with most gr, ατρων.

ii. 4 (before linguas) nariis. So also A, IMT, ΘV (and cl), c p t:— but FG, C, OSU, BKR, and d dd e gg, αιτίος (and so W-W); gr, έραπαις.

ib. 5 (before indra). D writes hines: = habitanter (cp. hāmen = habentem, p. 314 infr, l. 15), as the rest read here, with gr [W-W suppose D to intend homines]; but that would be written hōres.

† ib. 8. linguam nostram. So also G, CT, MOU, BΩR (and cl), also c dd gg p t; with gr D (τῆς διάλεκτος ἡμῶν, but not d):— but AF, IS, KV (and W-W), d e, lingua nostra; with all gr else (πῆς διάλεκτος ἡμῶν). Of vt (but no vg) gg p t ins propriam; d e, propriam.

§ § 13 (after noster) repleti. D sol (vg), with d e gg p t:— all else (and edd) pleni. The former rendering better represents the gr (μετοποίην).
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† ii. 14. Iamaniit. So also AG, IMU, ΘV (and edd), dd e gg:—but F, CT, OS, BKR, d d p t, Iamaniit.

§ ib. 15. existimatis. So D sol; but similarly vtt gg p, existimati (CT, t, existimati):—all lat else (and edd), existimatis: all gr, ἰδραυλίζετε (d, suspicaminis).

§ ib. 16. hcrxi. D sol [= ἱθράτει]:—for hcrxi [1].

§ § ib. 22. in nobis. D sol (vg), with d sol (vt), after gr D and a few ms (ei, ἵπατος):—but all lat and gr else, in nobis (ei, ἵπατος); except I, omnibus.

§ ib. 23. afflictent. D sol (vg), with f sol (vt); similarly dd, afflictentes [or affig.] (and so W-W). All gr, πορνοφόρους.

† ib. 27. in infernum. So also C, I, Θ, ι:—the rest in inferno (d, οπετ inferνος); gr, εἰς ἔδωκ (or εἰς ἐδώκ.

† ib. 33. hoc donum quod. So also CT, M, Θ, and c dd e p t (similarly Iren.), with gr E (τὸ ὕποτ ἀν ἰματον); G, gg, hoc quod: d, quod only (and gr D, ο: only):—but AFG, IOSU, BKV (and edd), hanc quem, with gr Μ, 433 (τοῦτον Ἰν). All other gr have τοῦτο δ (as gg). [Apparently τοῦτο δ, understood as τὸ τῆς ἔρωτα, = φυλήμ, is represented by hanc quem.]

ib. B. uidisti et audisti. So also FG, and t:—IOSU, d (not gr D), uidisti et audisti:—all vg else (and edd), also c dd e gg p, Iren., with all gr, read both verbs in pres. tense.

† ib. 40 (after uerbis) pluribus. So also FG, CT, U, BKKR (and W-W), c dd gg t:—but A, IMO, V (and cl), c p plurimus. All gr, πάλιν αυτο

§ ib. 44. conclud. D sol [sic].

§ ib. 47 (before Ɥarat) salvasti. D sol (for salvi; gr, τοῖς σωζόμενοι).

ib. ib. in id ῥομ. D with all vg reads these words as part of ver. 47; and so most vtt; with gr ΑΒΕC and, D:—but c, with gr EP and most ms, makes them the opening of iii. 1.

§ iii. 2. basilabatur. D sol, for basilabatur [or baiul:] of vg, also d dd:—but e gg p, and Lcf., portabatur.

§ § ib. 5 (before in eos) intuabat. D sol [sic] (for intuendar, of all vg else (and edd); gr, εἰρέχειν), perhaps misled by intuens (= ἀντεῖμων) in cua (ver. 4); e gg, Lcf., respexit: h, contemplatus est. But gr D has ἀντεῖμον (d, intuendar) here, ἴμβλησαν in 4 (d, intuitus).

ib. 7 (after adprehendi and before manu) ei. So also AG, IM, Θ:—F and the rest (vg) mostly, and c dd gg h p, eius (so edd):—but d and e, cun (with adprehensum [or —dem]): after gr, μιᾶς αὐτῶν οὐκ ἔδεικνυτι ἕως.

§ ib. 8. ἐμν. So also AG, CT, I, Θ:—for ἐμν of all else (and edd); all gr, θείω.

ib. 9. ἐμν. So also I, W, only (vg); gr C, τὸν κόσμον.

§ ib. 11. uidert. D sol; similarly uiderti, W (and vg sext.):—for teueret, of all else (with gr).

ib. ib. Neither D nor any vg admits the amplified form of this verse as in d (after gr D); of vtt, h alone similarly varies the opening words, down to concurrit (but no farther).

ib. ib. (after porticiam and before manus) ei. So also AG, CT, IMS, c d e:—all vg else (and edd), and dd gg h, quaes.


§ ib. 20 (beginning) et cum. So also BΘ:—nearly all vg else, ut cum (so cl), and so e gg p. But Iren., et only; d h, ut only; c dd (and so W-W, marked with ἕ before and after), cum only. All gr, ὑποκρίνεται.

† ib. 22 (after dixit) quae. So also AG, CT, IMOS, Θ, c dd e gg p (h om) :—but F, U, BKRV, and Iren., quoniam (and so edd): gran, ἢ.

ib. 23 (after animus) quaes. So also AG, IM, Θ (also cl), c dd:—but quaesamque, F, OSU, BKRV (and W-W), d e gg h p, and Iren. (CT, quaesamque); gr, ὑποκρίνεται (BDE, ccc), ἀντίφωνα (NACP and most).

1 So in ed, of 1592 and sixt. of 1590; most later and many earlier edd, affigentes. 2 See Harvey, Irenæus, II. 53. The reading of most vg, ut cum, seems to be due to conflation of the reading of c dd with that of d h.
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† iii. 25 (after patres nostros). So also A, CT, M, KRV (and cl), d dd gg h, &c.; with gr NCDP, &c. (hpov) — but FG, IOSU, BΘ, and e, nostros; with gr ΝΑΒΕ, most mss (so W-W).

† iv. 3 (vitiecrunt) in co. So also MU, Θ (and cl), c dd gg (p, in illus) — all else (and W-W), in eis; also G, T, B', d e, εis (without prep.) ; gr, επίθεταν αδών.

ib. 12. oporteat. So also A, IMTU', BΘRV (and edd), c dd p', and Iren. — but FG, C, OSU, K, d e gg p, oportet ( cp. ix. 6 infr.).

|| ib. 21. clarificant. So most vg (and edd), d dd — other vtt variously, glorificabant [corr., glorificabant] (e) ; magnificabant (p, ή πονορισ. (gg and Lcf.) ; all gr, επίθεταν (see last note). — But nearly all vg else (so cl), and p, read dd (for in eo quod factum erat (or fuerat), as object in place of dd, and subjoin in eo quod factum erat (with dd)). This reading is obviously conflate that of our D, &c., and that of dd — the former being slightly modified to supply the object as aforesaid. Either our D or dd is to be accepted instead of it; probably our D retains the vt rendering, and dd that of Jerome. — But W-W adopt the reading of our D in their text, though marking it with † as doubtful.

iv. 24. ad dūm. So also F, IOU, KRV, p, and Lcf. — all else (and edd) deum ; and so all gr.

* ib. 30. in eo cum . . . (extendendo). So also FG, CT, OSU, ΘΚ (also W-W), d : — but A, IM, BΘ, c dd e p, in eo quod . . . (so cl); gg and Lcf. subst dum (and om in eo); all gr, εν τῷ . . . εστείλαν σε.

§ ib. ib. ad sanitatis signa. D sol : similarly CT, M, R' (so cl), also c dd gg p', Lcf., ad sanitatis et signa ; ε, ad sanitatem et signa :— but A and the rest (and so W-W), reading sanitatem et signa, om ad. The gr (εις ειρήνην, καί θησιν . . .) confirms that of ε p (so too d, ad curationem et signa) ; to which the reading of CT, &c., comes nearest of vg.

* ib. 35. dūidebantur. So also FG, C, IMOS, BΘ KR (and W-W), c (so d, distribuebantur); T has dūidebant :— but A, U, B', V (and cl), dd e gg, dūidebatur (p, distribuebatur); gr, διορθέα (or —νοθέα).

v. 3. tem[ p] i anit. So also all vg (and edd), and dd :— but all gr, επιθεταν, which vtt in general follow; repleni (gg p, Lcf.), inpl. (e, Cypr.), adinpl. (d). [No gr, επιθεταν.]

ib. 5. qui audierunt. So also cl :— but A and most vg (and W-W), qui audierant :— CT, M, d gg, Lcf., qui audierant; agreeing with gr, roés δεκοντας, (and so c p, audientes).

ib. 8. tauo (bis). So D (but corr, interl.), also U, Θ :— most lat (and edd), i anit.

ib. 13. magnificant eos populi. G, Θ agree with D in plur. verb, but D alone writes populi :— all else (and edd) write both noun and verb in sing. (G, d t, by lapse, write populos.)

§ ib. 15. occurrerat. D sol :— all vg else and most vtt, concurret. (gr, ορωποχρος). Cp. viii. 30 infr.

† ib. 21. in carcerem. So also AG, Θ, e gg, Lcf. :— all else (and edd) ad carcerem; gr, εις τον θεόν (γιαμερούν).

§ ib. 24 (quidnam) factum est. D sol :— all vg (and edd), and d, fieret :— CT, S, gg h p, Lcf., esset only; gr, τι των γιαμερούς (D, γιαμερούς); but E, τι τον θεόν των υιών, ε. uite esse hoc.

§ ib. 34. medicum. So D with O and Par. 11533 (vg), and e p :— CT, d gg, pυσίλιμμ :— most vg (and edd), also dd, ad brune; gr, βραχύ(τι); (h, intern.).

† ib. ib. apostolos. So also Α', CT, Ο, and d e gg h (with gr DEHP and most) :— but AF and the rest (and edd), c dd p (with gr ΝΑΒΕ), homines.

† ib. ib. (foras . . .) sequere. So also CT, O, gg :— most vg (and edd), c dd e p, fieri; h, ministris ducet [see Buchanan] :— but d, facere; so all gr, κωνηγουσί.

† ib. 35 (before hominesibus) ab. So also CT, Θ', and gg p (gr E, dso) ; similarly e h write de :— but all vg else (so e dd), and c dd super (with most gr, εις).

ib. 36. D has dissipati (as all vg) — not dispersati as wrongly given in W-W); gr, διαλειωθανον.

§ † ib. ib. dissipati. D sol (vg), and p :— all vg else (and edd), also d dd e, dispersi; gg, dissolvi (h diverges); gr, διαλειωθανον.

§ ib. 39. considerat. So D, with S only (but S', corr.) :— all else, consensurn.
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§ 9 v. 40. cæsos [sic].  D sol (vg), with (cæsus) h, also (add os) gg and Lcf.:—all else (and eadd), cæsos.

§ v. 41 (after nomine) dnu.  So D, with Θ only:—nearly all else, vg (and eadd) and vtt dd gg h, ἴου, with gr mss 5 13 15 18 36 42 69, &c.; but: e, ἴου ἴου, with gr E and a few. All gr mss else (and d) om, with some mss: a few new write χαριστείϲ (so F, CT, p, ἵφι); a few others, ἄφω (no lat).

§ vi. 3. testamenti.  So D (tax); but (mg) testimonium (as all else).

† § vi. 10 (after spiritualis quo).  So also G, CT, ες, ἱς, ἵψ, in quo):—for qui of most vg (and eadd), also c dd gg p t: Θ, quae.—Here, qui is ablaut; gr, ἐς.

§ vi. 11. summuntur.  D sol, by lapse for summarunt of all else; gr, ἱππαλωϲ.

§ vii. 12. communiuntur.  D sol (vg), and gg h:—for communiunt of all else (and eadd); gr, συνεκκινουϲ.

vii. 7. deserviunt (nulli).  So also AG, CT, IMOU, ΘΕ, and c dd e p:—but F, SU', BKRV (and eadd), and gg, Iren., servieriunt. The gr is λατρευϲεωϲ,—not δοϲελευϲεωϲ (or —ωϲιϲ), as in preceding sentence, where all have erurient;

§ vii. 19. expugnament.  § (txt) sol cor., exponerent (mg) with all else; gr, τιϲιϲ ρουϲ ... τοϲα τοϲα.

† § vii. 21. nitruiunt.  So also (of vg) M and S (also cl), with (of vt) gg p:—but all else (and W-W), also dd, nitruiunt; all gr, ἀνοθυφῷ: d, educuit.

§ vii. 25. per manus.  So also G, M, c d p.—all else (and eadd), per manum (with gr).

§ vii. 17 (between principem and indicem) aut.  D sol (vg), with dd e gg p (gr E, ἵψ):—all else (and eadd), et.

§ vii. 30. in monte.  D sol (vg), d gg:—all else (and dd), monitis; all gr, incl. D, τιϲιϲ ὑπαυϲ.

§ vii. 45. D sol here writes iecus (for icus (so eadd), or ἴου, as most); gr, ἁγνοϲ (= ἁγνοϲ):—but all gr, ἀνοθυφῷ; d, educuit.

§ viii. 3. trahebat.  So D with A sol (vg), also gg:—A' and all else (and eadd), tradebat (παράκληϲ⋯).  See viii. 8.

† § vii. 46 (before iacob) die.  So all vg (and eadd), and nearly all vtt: with gr ACEP, &c., ΘΕ:—
of vtt, d alone has domui; with gr NBDH, ὑπαυϲ.

§ viii. 53. in dispositione.  So also F, CT, MOU, Θ (also cl):—but AFG, IS, BKRV (so W-W), c dd p, in dispositionem, and so d, in dispositiones (gr, ες διαργαϲ): gg and Lcf. have in dispositionem; gs, ἰς, in ordinacione; others variously.

§ vii. 59. accipe.  So D with R alone (vg), as also d e gg gg m p:—all else (and eadd), sucipere.  Of other vtt, h i (so Ambr.). recipere. All gr, ἀνοϲ.

† viii. 3. trahebat.  So D with A sol (vg), also gg:—A' and all else (and eadd), tradebat (παράκληϲ⋯).  See viii. 8.

§ viii. 9. magnus.  So D with V only (vg):—the rest (and eadd) magnus (gr, μαγγαϲ).  Of vtt, d has magika factian; e, magiam factian; gg, magias exercens (Iren., magisca exercens):—p alone, magna faciens.  See xii. 6 infr., on magnus.

ib. 10. seducit.  So all vg (and eadd), c dd, and Iren.:—but d, mentem auferens, gg, et dementabat; gr, εϲητρωϲ (—τρωϲ), which seducit ill renders.  Of other vtt, e p mistranslate by suadens.

§ viii. 10. hanc.  D sol (vg), with p:—all else, hie.

§ viii. 11 (after proper quod) dividabat.  D sol; for dementasset; gr, διὰ τοῦ ... ἔκταϲεϲ (see on ver. 9 supra).

§ viii. 29. adjungere.  D sol (i, inscitur); gr, κολληθηϲ (4:—the rest, adjungere te.

§ viii. 30. occurrente.  D sol:—all else, ad [or ac] currere; gr, προσδραμωϲ (cp. v. 16 supra).

1 For deserviunt = λατρευϲ, cp. xxvii. 7 (where the mss are divided nearly as here), with xxvii. 23 (where all read deserviunt); also xxiv. 14 (all exc. F, §). In the only other place where λατρ. occurs in Acts (vii. 42), D and all vg have serv. but d e p, deserviunt. Thus the balance is in favour of deserviunt here.

4 In this last place cl has totius, but iniu in the others.

2 W-W point out that d renders εϲητρωϲ (Lc. xxiv. 22) by seducitur.
viii. 30 (after audium) illum. So also AG, CT, IMSU, Θ, and dd t:—but F, O, BKRV (and edd), with ε gg p, cum; gr, αναγινώσκετον.

ib. 33. tollitur. So also A, CT, IOU, ΘR (so cl), and c dd e (not gr E) p t, Iren.:—but FG, MS, BKV (so W-W), and gg, tollitur; all gr, απεραι.

ib. ib. a terra. So also A, IT, Θ; dd e t, Iren.:—but FG, C, MOSU, BKRV (and edd), c gg, de terra. All gr, διό της γῆς.

ib. 34 (after profecta) dixit hoc. So also SU, Θ:—the rest, dixit hoc (λέγειν οὐπέρ), with all vtt (exc. t, hae). So om hoc; gr B om omòro.

ix. 1. inspirans. So D with F alone (vg), and p (gr, ενεργεῖν):—A, I, BKRV (so W-W) aspirans:—G, CT, MOSU, ΘR (so cl), and c dd e gg p t, and Cassiod., spirans.

§ ib. 8. introd. D sol (vg), with ε gg:—all else, ingredere.

§ ib. 10. oportet. So also A, B, and ε (τι):—all else (and edd), oportet (cp. iv. 12 supr).

§ ib. 14. inducunt. So §§ D (txt) sol (vg), with ε p:—but (mg) introdux., with all vg else (except h, dedux.; again, gg, introdurerunt).

† ib. 12. pomuent. D with F, O, and t:—all else, in [or im] pomuent (so edd) gr, επιθύμετα.

ib. 19. dies aliosqu. So also A, IS, ε (τιμιάτων τιμῶ) :—all else, aliquot (or aliquat).

§§ 16. docent. D with Θ only:—all vg else, adjirant (gr, συμπασάζουν) ; vtt vary.

§† ib. 31. aeclatias . . . . habebant. So (of vg) R only (but corr.), with ε gg p; after gr EHLP &c.:—all else, singular. D, with these gr and vtt, writes the following verbs also in pl.; the other gr and lat, in sing., for the most part.

ib. ib. § D at first had nominate (before διέτης); but corr. (pr. manu) timore, as all else; and gr.

ib. 32. duma transmittisset. So D, with o sol:—but AFG, CT, IMUΘ (and edd), also c dd t, and Cassiod., d. transire; S, BKRV, d. transire (transirem, e p; gg, cum circumire); gr, διερχόμενων.

† ib. 36. (before quaedam) erat. So also SU, gg m p; gr, έποιοτι—all else, fuit.

ib. ib. dura. D with A sol:—all else (and edd), dura, or—chas; gr, δορκάς.


§ ib. 38. ab ioppe. So (variously spelt) all vg (and W-W), and ιδιτ (cp. ver. 43, and x. 23 infr); all gr, τά Λόσπια:—but cl, and sixt, with dd gg p, ad ioppe(n).

§ ib. 41. conuocans. D sol (vg); m t; so ε p, uocans (to like effect, gg); gr, φωνεῖται:—all else (and edd), cum vocasset (C, R, cum vocuasset).

ib. 43. in ioppe. So also CMS, Θ (U, p, in iopen; G, in ioppeμ):—the rest mostly in ioppe (so edd); gr, εν ιόππη (see on ver. 23, and x. 23, xi. 5 infr).

§ ib. ib. curiarium. D with S only, for coriarium.

x. 7. qui adheberant. So also IO; and ε p (sing.); gr, τών προσκαρτεροίνων αὐτῶν:—all vg else (and eed), qui parebant; d gg, qui praesto erant.

ib. 15. secunda. So also CT:—for secundo of all else (and eed): gr, εκ δεσποινας (1, gg, om).

Cp. xi. 9 infr.

† ib. 20. cum illis. D with F only (vg), ε gg p:—all else, cum eis.

ib. 23. ab ioppe. So also AG, IOS, d (cp. ix. 38 supr):—but most vg and vt, ab ioppe (so edd); gr, ἀπὸ ἱόππου.
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x. 28 (before 2111) sol (or set).  So also G', CT, IMO, B@ (and cl), c dd p t:—all else, et (so W-W); gr, έμοι.

† ib. 30. quartenia.  So also AG, C, MO, Θ; dd gg (so W-W):—FG, IOSTU, BKRV (and cl), c e p, quarta (most gr, περίπτερα):—again, gr D, περίπτερα, d, tertiana.

§ † ib. 35 (imnot) deum.  So D with U (but corr.), c gg:—all else, eum; with all gr.

† ib. 42. testificari.  So also S, R:—all vg else (and edd), testificari, and so most vtt; but d, protestari; t, contestari.

§ † ib. 45. obstupebant.  D sol:—all vg else (and edd), also most vtt, obsti(u)puerunt; gr, εξόργισαν.

xi. 3 (in civitate) ippen.  So also A, C, OS, Θ (U, ëppen) d (c, ëppen):—FG, IMT, BKRV (and edd), also c dd gg, ëppe (p, ëppe); gr, εν πόλει ιότητι.

§ † ib. 9. secunda.  So also Θ only:—for secundo (see on x. 15 supr).

§ † ib. 11. eramus.  So also I only (vg); with gr ΝΑΒΔ, ίμερ (but d, erant):—all vg and vtt else (and edd) eram; with gr EHLP and mss, ίμερ.

ib. 17. qui credimus.  So also G', CT, OSU, p:—all vg else (and edd), and gg p', qui credidimus; but d e, credentibus: all gr, εμετερευσαν.  See farther in Subsect. ii supr, on this verse.

§ † ib. 28. ex his.  D with R sol (vg), p:—for ex his of the rest (and edd); gr, εξ αιτίων.

§ † ib. 29. unusquisque.  D sol (R, c gg p, quiique):—for quos of all else (and edd).

§ xi. 4. custodi eum.  So also Θ only (vg):—AFG, CT, MO (so W-W), d e, custodire eum; gr, φυλάσσειν αυτόν (but D om αυτόν)—again, (ad) custodiendum (eum), SU, BKRV (so cl), c dd gg p, Lcf.

† ib. 5. ad δυν.  So also OT, gg, Lcf.:—the rest, ad δυν.; gr, πᾶσα τῶν ὄνων (but B om).

§ † ib. 7. stetit.  So also R only (vg), p:—R' and the rest (and edd), mostly additit (variously written): gr, πάσαν.

§ † ib. 8. perge.  D sol:—for præcingere (all vg), or præcinc e (d e); gr, έκμετάλθαν.

ib. ib. gallicas.  So also FG, S:—gallicus, A, C, O (and W-W):—caligicas, MTU, BΘKRV (and cl), c gg; (c, calicas: dd, caligis; d p, calcis:untas).

§ † ib. 13. chode.  § D (txt) sol:—for r[a]do, of the rest, and so D (mg).

ib. 20. tyris.  So also OS, Θ, for tyris:—also, § sidonias, with Θ only (vg), for sidonias (or sy—).

§ † ib. obmes.  D sol:—for u[n]antimes, of the rest.

§ † ib. ob. plato.  D sol:—for blasto (or plastο).

§ † ib. ob. walerentur.  D sol, for walerentur, of the rest generally (Θ, palerentur); gr, άνά το θρεσκευα.

§ † ib. 21. continabantur.  D sol, for continabantur [or conc—] of the rest.

|| † ib. 22. vocem.  So nearly all vg (and edd), and d gg:—but M, vocem; U, vocem (also dd); c alone writes vocex: so gr, φωνή (D alone φωναί).

§ † ib. 23. dei.  D sol, for δαι of all else.  (Note that D usually makes the converse substitution.)

§ † ib. ob. consummatus.  D sol for consum[im]pus of all else.

† ib. 25 (before hierosolimes) ah.  So all vg (and edd), and d dd e gg; with gr A (ξειρωσιμα), or DE (ξειρωσιμα):—against NHILP (cex iep).

xiii. 1. simon.  D sol (vg), but so cl:—all else, and W-W, sýmoun (or simon), and so vtt.

§ † ib. 5. misterio.  D sol, for ministerio, of all else.

ib. 6. magnum.  So also G, STU, BKV, p:—G'T'U', with AF; and all else (vg), and p, magnum (gg, Lcf., om). Cp. viii. 9 supr.—See also ver. 8 infra, where V has magnus, with gr Η (μέγας); all other gr, μεγάς, there as here.

§ † ib. ob. bariessus.  D sol, for bariessus of most vg and edd (but some abbreviate, as also vtt). Cp. vii. 45 supr.

§ † ib. 10. filii.  So A' only:—A, CT, M, ΘR (and Lcf.), filii:—the rest, filii (so edd).

ib. 12. A and most read doctrinam (so W-W):—G, M'U', ΘV (so cl), doctrina, with c dd d gg p, and Lcf. D writes docitr, indecisively.

§ † ib. 13. papho.  D sol, for papho (edd).—variously spelt in mss.
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xiii. 13. navigarent. § D sol (txt) — but D (corr.) — assert, as most (some, — attest, against all gr).

ib. ib. discendens. D with O (also M, B, discendens) — for discendens of the rest (ἀναγέννησας).

§ ib. 14. sabbati. D sol — for sabbatorem, of nearly all lat, vg and vt; — gg, sabbate, with gr D (not d).

ib. 16. indicans. So D (txt), with S, BK — but D, indicans with the rest (and edd).

ib. 20. quasi post e nocte l amanos. D and all vg, also d dd p, with gr ΝABC, &c., place these words before et post haec (sai para vorta) — not (with gr D'EHL, &c.) after them; gr D, and d gg, om post haec, but connect the 450 years with what follows. But all gr read οὐ ἐτευχὲς τετρακοσίως καὶ παρακλήτας; and so d (annus for post annos of vg); similarly gg, per annos.

§ ib. 24. pletó. D sol (vg), e sol (vt) — for populo, of all else.

§ † ib. 26. dum. D with B alone (vg), and p t — the rest, ὅμως.

† ib. 27. qui habitanl. So also C, O, R; c dd t — for qui habitabant, of the rest; gr, οἱ κατοικούντες.

ib. ib. initierunt. § D (txt) sol — but (mg) initierunt, as all else.

ib. 32. came. So also A'G, MU, V (and cl), and c d dd e p (gg om) — against AF, CT, OS, Θκρ, l, ea (so W-W).

§ ib. ib. repromissionem. So also M'O, and c only (likewise d, pollicitationem) — the rest, repromissio (gg, promissionem).

Thus D is supported by M' only, in reading came . . . repromissionem.†

† ib. 33 (after filii) nostris. So nearly all vg (and edd), and c d dd t; with gr ΝΑΒCD — CT (also sixt), p, nostris (no gr) — c alone, eorum nostis, with gr C'EHL, most mss (gg, eorum only).

ib. ib. psalmo ii. So all vg — d dd, priva pr.; with gr D, and many early Fathers.

§|§ ib. 34. cum. D sol (vg), and gg; so d, quando (gr D, ίς) — all lat else, quot; all gr else, òς.

ib. ib. suscitauerit. So also A and nearly all vg (or resusc., SU, also τ, and so W-W — TW, suscitaui (so cl), and d gg (e, rescitaui).

§ ib. ib. 36. suae generations. D sol — all vg else (in) suae generationis, and most vt; all gr, ή δια γενεάς, th. 41 (non creditsis; corr) non creditsis. So FG, C, MSU, BE, and d e p — but AG', T, KRV (and odd), and c dd g, non creditsis: gr, οδ μία παρακλήτη (O, non creditissias).

ib. 46. repellitis. So also BR; A, M, R', d gg p w, rep[.]alisitis — FG, CT, SU, Θκρ (and edd), c dd e, repellitis; gr, ἀπεδέσθη.

§|§ ib. 47. lumen. D with Θ sol (vg), d (with gr D) gg; — A and nearly all vg else (and W-W), in lumen: but F, IST, B, in lumine; C (so cl), and dd, in lucem; gr, εἷς φῶς (exc. gr D which om prep. with our D).

§ ib. ib. in gentibus. D with Θ sol; d super gentibus — nearly all vg else (and W-W) gentibus (om in), also dd gg; gr D, τοὺς ἑβραίους — C (and cl), gentium; all gr else, ἑβραῖος.

ib. 48. gauis[.]i. So also SU; p — the rest, gauiae (gentes).

ib. ib. dum. D sol — for urbem duri, of all lat else; and all gr, exc. mss 68 216, τοὺς θεόν.

ib. 50. primos. So D (txt), with all vg; § D (mg) principes, with d gg; all gr, τοὺς πρώτους.

ib. 51. iconium. D sol (S, iconium) — for iconium.

§|§ ib. 52. auro. D sol (vg), d gg (e, autem); gr ΝCDELP, most mss, οἱ δὲ — the rest (and edd), quoque (gr AB, mss 13 18 33 34 37 100 214, οὐ τε).

§ xiv. 3. dantes. D with T only — nearly all else, (ἀνὴρ) dantes (but d, dantes; O, gg, dantes).

§ ib. 5. gentium. D sol (vg); e, sol (vt); all gr, τῶν ἑβραίων — but rest of lat, gentilium (so edd).

Cf. xix. 17 infr, where gr has ἀλλάζων.

§|§ ib. 6. fugerunt. D sol (vg); d gg; nearly all else, confugerunt; all gr, σκαρφαλών.

§|§ ib. 13 (zacerodes) autem. D sol (vg), also d e gg; gr EHL, ὁ δὲ ἰερέα; D, οἱ δὲ ἰερέα; — the rest, zacerodes quoque; gr ΝΑΒ', mss 15 18 36 40 105 214 216, ὁ δὲ ἰερέα;.

§ ib. ib. in civitate. So also M'O (ante in civitate); d, ante cibitat [sic] — for ante cibitatem of all else; gr, πρὸ τῆς πόλεως (D om τῆς).

§ ib. 15. dum. D with O only, for ὅμως.

ib. 18. suaderent. § D (txt); h, [per]suaderunt — D (mg) suaderunt, with all else.

§|§ ib. 22. et exhortantes. D sol (vg), p' sol (vt); with gr C and some mss, καὶ παρακάλεῦντες.
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(xiv. 1. salut fieri. So too AG, CT, IM, Θ, ε di dd ε gg ὃ:—but F, SU, BKRV (and edd), iatuari; gr, σωθηκαν.

1 xv. 1. gratia. So also CT, OS', Ρ, ὃ:—for gratiam; gg, ακαθαρσια.

† xv. 1. salut fieri. So too AG, CT, IM, Θ, ε di dd ε gg ὃ:—but F, SU, BKRV (and edd), iatuari; gr, σωθηκαν.

ib. 2. ex alien. So also AG, IMSU, ΘΚRV (and cl), ε dd:—but F, CT, S' (so W-W), gg ὃ, ex ilia (e, ex eis); gr, ε ἄνωθεν.

ib. 3. Consuetudinem. So also AF, IMSU, BKRV, ε:—but FG, CT, S', Θ (and edd), ε dd ε gg ὃ, Consuetudinem; all gr including F, τὸν Οὐασσαροφόβον—(none, ὁ σωτήρ).

ib. 5. qui crediderunt. So also ISU, Θ (and cl), ε dd:—the rest (vg and vtt), qui crediderunt (W-W); gr, πρεσβυτέρους.

ib. 7. quaeque. D with C only (vg), ὃ only (vt); ΝΑΒ, &c., ξυρήκος:—all vg else (and edd), consuetudinem (gr CDEHL, &c., οὐκ ὁμοθετεί); vtt variously.

§ § ib. in nobis. D sol (vg), Iren., with gr ΝΑΒ, &c. (ἰν νῷ):—nearly all lat else (and edd), in nobis, or (gg), inter nos; gr DEHL, '/cli νῷ' (but a few ms only; and so (vg) SU).

ib. 10. vestri potuamur. D sol:—for vestri (without potuamur) of all else. This variation of pron. agrees with that of verse 7 (τῷ θεῷ); but in this ver. no gr has ὑμῖν for ὑμῖν.

ib. 14. sionum. So also A, TUV (and cl), ὃ; so too sionem, M, K, ε gg:—FG, S, Θ'R, sionum (W-W); CI, B, δ, synecos (gr, συνεκος).

§ ib. 16. ecclisi. D sol:—nearly all vg (and edd), nissiatüti; Σ, τις τιτις, also gg; δ ε (against E), prospekti; gr, ἄνωθεν κρήτο (E, ἄνωθεν).

† th. 16. ecleisti. So also F, CT, ISU, BS', ε di dd ε gg, Iren.:—AG, M, ΘΚRV (edd), and ὃ, dieisti.

§ ib. 20 (before forcalitiam) α. D sol (vg), ε di dd ε gg, Iren., et a.

ib. 29 (and 29), sublicitavit. See for this word on verse 29 in Subsect. m supr.

§ ib. 22 (after cognominator) barnabanus. D sol (but similarly S, ἄρβαναν), F, barnahanus; δ, barnabas (after gr D):—but the rest (and edd), and ε di dd ε gg ὃ, ἄρβασ [k]as (or—ἀν, ο—ἀν) ; gr (exc. D), βαρναβᾶς ὃ'

§ ib. 23 (after sionum) his frater(qui sunt). D sol:—all else, fratres, his (qui sunt). For D, cp. Orig. (lat), Comm. in Ep. ad Rom. xiii. 3, 4 (lib. ix, c. 28), "presbyteri fratres qui sunt" (cited by Tisch).

§ ib. 27. misit zimus. D sol:—for misit simus.

§ ib. 28. nihil nobis (inponere). D sol:—for nobis, nihil (inponere).

ib. 29. hae necessaria. So also A', B (and cl), dd (to like effect ε gg ὃ, also Iren., &c.):—A and all vg else, also ὃ, hae necessaria (so W-W) (δ, hae quae necess est cit); gr, τοῦτο [τὸ] τῶν ἐνδεικνυσας, or (ΝΑΒ, &c.) τῷ ἐνδεικνυσας.

§ ib. 29. agitis. D sol, with gr CDHL and a few (πρεπετερε) :—for agitis of most lat (and edd); and so gr ΝΑΒ and most (πρεπετερε, E, πρεπέτερε).:—but F, C, ISU, δ (against gr D) ὃ, agitis (no gr).

θ. 31. conclamatiunem. So also (acci.) F, CT, IS, R:—against A and all other vg, and edd (ablat); vtt vary.

§ ib. 32. confirmati sunt. D sol:—for confirmauamuri, of all else (exc. δ, peconferamti sunt).

33. missetan. So also (acci.) AG, M:—the rest, missetan (so edd).

§ ib. 38. orabat. D sol:—all vg else, rogabat (gr, ἥελου) ; ε, orabat; gg, postulabat:—but δ, orabat; gr D, ὅς ἀφελέω.

† th. 38. a (pamp). So also AFG, C, IMO, Θ, ε di dd ε gg ὃ:—G, SU, BKRV (and edd), δε: (Του); all gr, ἄνω.

§ ib. 39. discifio. D sol, for discifio of all (vg) else (πρεπετερεμονετ). vtt vary.


§ ib. 41. perambulant ... confirmantes. D sol (vg); δ sol (vt) [as to pl. ptcp. only]:—for perambulati ... confirmans, of the rest (and edd), with minor variations; and so all gr. See also in Subsect. n supr, on this ver., and further in Subsect. o infr.

§ xvi. 1. nomine crat ills. D sol (unnecessarily):—for erat illi, nomine.

ib. 42. idaeae (or —aeae). So D (txt), with AG, CT, M (edd), δ dd; all gr, ιουδαιας:—but D (mg), ιουδαιας, with F, IOSU, BKRV, ε gg ε (with gr E om). One gr ms (25), ιουδαιας χρισες.

1 D in mg, notes, "non ipsa accidentalitas."

2 Misprinted fratribus in W-W.
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xvi. 4. qui essent. So most vg (and W-W):—OSU (and cl), d dd e p', qui erant; gg om.

† ib. troade. So also CT, IO, ΘR, p:—the rest, troaden (d, troada).

§ ib. 11. a troia directo cursu. D sol; for a troade recto cursu, of all else.

† ib. 12. prima partis macedioniae. D with nearly all vg (and edd); and e (against gr E) gg:—but A and (+ in) another, prima parte maced.; Θ and another, and e, prima partis maced.; W, dd p' (p, prima partis), prima pars maced.; gr E, πρώτημα μακεδ. Most gr, πρώτης μακεδ. (none has πρώτης μεκεδ.). But gr D, καθώς τῆς μακ. ; d, καθώς macedonice.

§ ib. 13. confirmantes. D sol:—AG, CT, IMOU, Θ (and edd), and c dd p, confirmantes:—F, S, BKRV (sixth), consistentes:—of other vtt, die, demorantes (gg, demorati). All gr, διατηρεῖσθαι.

§ ib. 14. sabbati. D sol (vg) ; d gg (vt):—all else, sabbaturum.

§ ib. 15. loquemur. D sol (d, loquebatur):—but gr D, with all gr else, ἔλαλομεν; and so all lat else (and edd), loquebatur (exc. Iren., locuti sumus).

ib. 15. indicatis. So also O, Θ; and e:—the rest, indicátais; all gr, ἐκεῖνατε.

† ib. 17. nobis. So too nearly all vg (and edd), also d dd gg; with gr ΝΒΔΕ, &c. (τοί):—but R, nobis (also e, against gr E), with gr AC'HLP, and most (ἡμῶν).

§ ib. 18. άνές (sic). D sol:—for spei, of all else.

§ ib. 26. uniusera currum. D sol; for unius cereum (or omnium, d gg) of all else; gr, πάνω.

§ ib. 27. fugere. D sol; for fugere (or effugisse, d e gg) of all else.

ib. 35. lectores. So also F, I:—for lectores, of the rest. § Again, ver. 38, with I only.

§ ib. 37. in papulce condempnatos. See on this ver. in Subsect. II supr.

§ ib. 40. et consu[o]rantes. D sol:—for consolati sunt ... et. See on this ver. also in Subsect. II supr.

*† xvii. 6. orbem. So also FG, CT, O, KV (and W-W), e gg; gr, τῆς οἰκουμένης:—A, IMSU, BEΩ (and cl), c dd p, urbem.

§§ ib. 41. qui ... conciliaverunt. D sol (with gr, οι ... ἀνωτάτωτας):—all vg else, qui ... conciliavat; and most vtt (but gg, qui ... inquitavit; d, qui ... inquitavant [sic]).

§† ib. 42. et ibi. D sol (vg) ; gg sol (vt):—for et illic of FG, MSU, BKRV (and edd), c dd e p' :—or et illic of A, CT, IMO, d p; gr, καθάν.

ib. 18. seminierbis. So too AG, IMU, Θ (and edd), c dd p, and Cassiod. in loc.:—F, S, BKRV, seminarius virorum (O, uleri; CT, disseminator), also gg p' (d, spermogon).

§† ib. 23. scriptum est. D sol (vg), gg sol (vt):—the rest (and edd), scriptum erat (but e om erat); gr, ἐγεγραπτό, D, ἦν γεγραμμόν.

§ ib. 24. cum sit ds. D with W (vg) :—all else, cum sit dominus (all gr, κύριος).

§ ib. 27. nectrum. D sol (lat); with gr AL, ms 31 108 195 (ἡμῶν):—all else, nostrum (ἡμῶν).

ib. 29. enim. So also IM, R:—all else (and edd), ergo.

ib. 39. sumus. So also F, O:—all else, simus.

ib. 40. artificis. § D (txt) sol:—(mg) artis, as all else.

§ ib. 41. cogitationibus. D sol:—all vg else, cogitationes (exc. I and S, cogitationes; vtt vary).

§ ib. 42. audiamus. D with O only:—all vg else, audiemus (as gr); also vtt (exc. d p, audiumus).

ib. 33. illorum. So also AG, C, Θ, and d:—all else, eorum.

§§ xixii. 1. regressus. D sol (vg), with d (similarly gg, recesset et; h, cum recessisset); gr D, διαχωρισμός:—the rest (vg) gressus (so edd), also e; all gr else, χωρισθέως.

ib. 3 (before artis) erat.0. So also CT, O (and cl), also e, Orig. (lat, ut supr, lib. x. 18):—the rest of vg (and W-W), and dd e gg, erat (so h, esset; but m, essent); gr, διὰ τό ... είπα.

ib. 6. erat (autem). So also A', C, U, KV (cl), and dd p; but e m, Orig. (lat), erant enim; all gr, ήσσων γὰρ:—AG, IMOT, ΘR, erat autem (so W-W); but e, erat enim:—F, S, B om these words; d gg (with gr D) also om them, and to end of verse.

ib. 4. et intrabat. See in Subsect. II supr, and in Subsect. v infr, for this verse.

† ib. 7. inde. So all vg and e gg p (ἀκαθόρσει):—d h, ab aquila (gr D, ὀπίσω τοῦ δόξα, also ms 137).

§ ib. 8. crediderunt et. D sol (vg) ; e (sol vt); gr ms 37 137 216, επιστημονών καί:—the rest, crediderant et (h om); all other gr, ἐπιστήμων καί.

§ 10. quomodo. D sol (unmeaningly); for quomium of all vg, or quia or the like; all gr, δόντι.

— So cl of 1592; but most later edd, erat.
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xvii. 11. in cit. So also A, CT, O, Θ, and ε p; gr, ἐν αὐτῷ.:—all vg (and add), and c dd h
[apad eis (gg, tuler; d, tuliens).]

ib. 16. eminenti. So also A, MU, R, dd.:—but FG, OSU, ΒΘΚΡV (so add), and ε p, minuant;
[gr, ἐναρξάμενοι.:—CT, and ε gr, συνέχει; d, ἀνάλογος; h, διέσχει (gr D and ms 133; ἀνυλλατε).]

§ ib. 18. qui ... tunderat. D sol; FG, OU, KRV (and add), also dd, qui ... tolunderat; gr, ἐκπαθέντες;—F, CT, IMS, ΘΟ (and so W-W), ε p, qui ... tolunderant (A, qui ... tolonderant); with no gr.

† ib. habebant. So also F′G, CT, OSU, BKV (and cl), ε d dd ε gg p (h); all gr, ἐξεβ.:—AF, ΙΜΘ, ε p, habebant (and so W-W).

† ib. 23. galiátae. D sol; to like effect, gg εp.:—AFG, C, OS, BKRV (and add), galátiacum, also
dd ε; MSTU, and ε p, galátiacum (Θ p, galátiacum); gr, γαλατικες.

† ib. 24. appelato. D sol (gr Ν, ms 126 186, ἀνυλλατε;) all vg else, apóllon (gr, ἀπόλλων).

† ib. 27. crediderant. So also F, STU, BK, gg εp.:—but AG, CI, MO, ΘΟV (and add), and ε d d,
[crediderant.]

§ ix. 6. manu. So also AG, C, ΙΟΥ, Θ, d dd (with gr D):—F, MSTU, BKRV (and add),
[ε gg p, manus; with nearly all gr).

ib. 8. ingressus. So also CT, dd.:—the rest, introgressus.

§ ib. 9. discendens. D sol (vg); ε sol (vt), but p, discendit et:—all vg else, discendens; gg, discissa et;
d, recessit et; all gr, ἀναστύπατοι. See on xiii. 13 supr.

† ib. 11. non modicas. So also G′, CTM, R, ε dd gg p.:—but AFG, ΙΜΟΥ, BKRV (and add),
[non quaslibet (Θ has non modicas quas), similarly d; gr, οὐ διὰ τούτων. So, xxviii. 2 infr, all vg
render same gr by modicas.

ib. 12. ut deferentur. So also G, ΙΜΟΥ:—nearly all else, ut deferentur (so add); most gr,
[ὡς ἄνωφερες.:—but d gg, ut deferentur (gr DHLV, &c., ὡς ἐναρξάμενος).]

§ § ib. 13. adiuvámus. D sol, with gr HLP, &c.:—all lat else, adiuvó, with gr ΝΑΒΔΕ, &c.

§ ib. 17. gentilíbus. D sol:—all vg else, gentílibus; gg p, grecis; all gr, ἐξακολουθοῦν. See on iv. 5 supr.

ib. 18. nonrim. § D (tst) sol.:—D (corr.) uméchant, as all else.

§ ib. 19. démarre coevum. D sol; for démariorum, of all else.

ib. 20. verbum ... conforribatur. So also G, OS, R; ε p ε (ε, fortissimum):—all vg else (and add),
[conforribatur (lorverus):—but gg, conuocetebatur; d with gr D deviates and amplifies.

§ § § ib. 21. transeua macroianon et achaian et. D sol (vg); d ε gg; with gr ADEP, διέλθει τήν μ. καὶ
[αὖχα; all else (and add), transit magnam et achaian; gr ΝΒΗΛ, διέλθων τήν μ. καὶ αὖχα.

§ ib. 23. tribulatio. D sol:—all else, turatiuo, ut (d gg) tumultus (gr, τάραχος).

† ib. 25. hic conuocans eos ... So CT, and d gg (gr D and ms 126, οὗτος συναθροίζει τοὺς ...):—
all else (and add), quos conuocavi et eos (exc. C, conuocasset for conuocavi et); gr, οἷς συναθροίζει καὶ
touvs . . . .

ib. 27. διαφελατούη. So also A, CT, ΙΜΟΥ, d ε p:—FG, S′U, ΘΘΚRV (and add), d dd, reputabiliur
(gr, εναρχικαταλαμβάνεται); gr ADE, λογοθετάνεται, ΝΒΗΛ, &c., λογοθετάνει.

ib. 35. sedissent. So D with lat in general; but (D mg), § suadéssert (sol).

§ ib. 38. adiuvámus for centárius. So D (tst):—(mg) conuocamus for inárius, with all else.

ib. proconsul. So also AΓ′, Μ, BKRV (and cl), ε d dd ε gg p; gr, διάθεται:—but AFG, CT, ΙΟΥ, Θ, and p, pro consulibus (so W-W).

§ ib. 40. hodie tamquam inquiui et tumultuosi. D sol; gg, quasi seditioni hodie (ep. d, hodie accennari
teditionis, with gr σφαχωρος ὑπερείσχασα στάσεως):—lat in general, seditionis hodiea: gr, στάσεως
περὶ τῆς σφαχωρος.

§ xx. 1. populus. D sol (unmeaningly); for ἀνθρώπως, as all else.

§ ib. 4. sori pater (in two words). So D sol:—G′, ΜS′U, R, d dd gg p, sori pater; a few gr,
[σωματάρωσ:—AFG, C; ΙΟΘΘΚRV (so add), and d ε p, sori pater; most gr, σωματάρως (a few, σωματάρας).

§ ib. peri. D sol; AF, pyri (gr ms 126 and a few, πυράς):—most vg, pyri (so W-W):—Θ (and cl),
[pυρι; other lat variously; gr ΝΑΒΔΕ, &c., τάραχος (but HLP, &c., om).

1 Note that A, S, BK, and ε, read πρὸς consule for ἀνθρώπως, xiii. 8 supr.
2 D seems to take sori as the name of a man, who was "pater peri." So mg, "proprium urii."
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§ xx. 9. eductus a (samma). So also (but ov a) AG, IMOU, Θ (and W-W)—CT, deductus prae (e gg, deductus a)—F, SU, BKRV (and cl), and c dd, ductus; d, praecip data est a; gr, καρακαβείς αὐτό (or ἄποι, D and some mss). Note that only D gg (no vg) join D in ins a.

† ib. 13. nauigauimus. So also most vg (and cl), and vtt.—AG, enauigauimus (so W-W); gr, ἀναστήσομεν.

§ § 14. comuenissentibus. So also O, Θ, and c; also (+ nos) S'U (similarly M, praeueniissimus; dd, nonnisisimus)—AFG, I'u' (edd), e p, comuenissent nos; gr, συνίστασθαι ἡμῖν (similarly d gg, comuenit nos). Again, S, BKV, p', inuenissent nos, CT, praeuenissent nos, &c.

§ § 15. in adducant. D sol (cp. xxvii. 1 infr.)—AF, CT, IMSU, ΒΘΚV (and edd), also c d e gg p'; nil(y) of [cl]comuenis (or n); G, mielchen; R, p, militen[m]; most gr, μητρούθη (or —ιστη).

ib. 21. gentibus. So also C, W—the rest (vg), gentilibus; d gg, Lcf, gracies; all gr, ΑΛιόνων.

Cp. xix. 17 supr. (also xiv. §; and xxvi. 17, 20 infr.)

ib. 23 (after tribulationes) mac. So also AF, MSTU, BKRV, p— but A'G, C, IM'O, Θ (and edd), and c d dd e gg, Lcf, ne; with all gr.

§ § 16. resurgent. D sol:—for exsurgunt of lat in general; but gr, ἀναστήσονται.

§ § 17. ut adducant. D sol (vg); s sol (vt), and Lcf. (other vtt variously)—all vg else, ut adducant; gr, τοί ἀναστάτων, d, ut abstrahant.

Note that d hiat, xx. 31—xxi. 2; gr D xxi. 2—10.

ib. 31. memoriam. So also F, CT, SU, c p—all vg else, memoria.

ib. 32. sanctificationibus. § D (txt), with one vg¹ (see Berger, Hist. de la Vulg., p. 175):—(mg) with all else, sanctificatis omnibus; gr, τοίς ἡγαματίων πάνω.

xxi. 1. choo. So D sol; G, coo; AG1, p, cho (so W-W); c, co (others variously); gr ΝΑΒCDE, &c., κω—F, MSU, BKRV, e gg p', choum (cl, coum); gr HLP, &c., κω.

† ib. 31. pataram. So also FG, M'STU, ΒΘΚV (and cl), e gg p (but no gr)—A, M' (so W-W), and c, patara (gr, πάταρα).

ib. 3. cum apparuissentem. So also BKRV (and cl), e dd e gg p' (gg diverges)—AFG, CT, IMOΣ, Θ, paruissimus; gr ΑΒCEHLΠ, &c., ἀναφανέρετε—but gr ΝΒ and many mss, ἀναφαντεῖτε; d has uidentes, gr D hiat. U p alone, con putuissimus.

ib. ib. nauigabamus. So also G, Θ, and p (ελεομεν):—nearly all lat else (and edd), nauigauimus; of gr, E alone ελεομας.

† ib. 5. expletus. So also FG', IMOSU, ΒΘΚV (and cl), e dd gg p—but AG, CT, explicitus (so W-W) gr, οἱ ήτο δ' εὐφέρα εὑρησαν (D hiat; d diverges). Cp. ver. 7 infr, for explicitus and expletus.

§ § 6. usque ad foras ciuitatis. D (txt) sol; (mg) usq; foris ciuitatem:—the rest, usque foras ciuitatem (so edd); T alone ins ad e alone writes foris. All gr, εώς ή τής πόλεως (but Ν, 68, om εώς).

§ § 7. navigatione explicita. So also AG, CT, IM, ΒΘΚV (and W-W), also c p (so like effect, gg) (F, dd, explicata); all gr, τῶν πλοίων διαμόνωσατε:—but G', Ι'O'SU (and cl), expleta; d, expostula (d diverges).

§ § 8. quaeuissimus. D sol (by lapse):—for quieuissimus, of all vg else.

† ib. 16. nasis' numem. So also G', I'O'SU, R; dd gg p; gr Ν, διανοοι:—but A'F'G (and so edd); mnaosmon (e, mnaosit); most gr (D hiat), ναυςων:—AF, CT, MS, ΒΘΚV, e d, nasis' numem. Note that D sol places hunc iussimus before apud quen. See also on this ver. in Subsect. II supr.

† † ib. 20. διεν. So D, with Θ only (vg); d gg only (vt); after gr DHP, &c.:—all else, lat and gr, διεν.

ib. 24. scient. So † D (txt), with KR, gg (d, eognascent); gr HLP, &c. [not D] γνωσιν:—but corr. (prima manu) scienti with all else (so edd); gr (incl. D), γνωστατα.

1 "Bible de Puy" (Cod. Putean.)
2 In ver. 7, the gr verb is διασκεδαστάω, which is there διασκεδαστάω. in N.T.; διασκεδάζω occurs else only 2 Tim. iii. 17 (ἐκτιμήσεως = instructus (vg)).

2 D (mg) explains “finita vel renuntiata.”
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xxi. 24. ambulas. So also FG, IMOS'TU, BKV, d p:—AF'G', C, S, ΘR, c dd gg (e deviates), ambulas (so edd); gr D πορευοντα (?).

§ ib. 26. explicationem. D sol (gloss interl., finem; cp. gloss on ver. 7 supr.; see also on ver. 5):—all else, explicationem; gr την εξηγησιν.

ib. ib. offeretur. So also F, IMOS, BΘ:—AG, CT, U, ΘKRV (and edd), offeretur; gg, oblatas esset; d, oblatas esset.

§§ 28. docet. D sol (vg): with (vtt) c d dd gg:—all vg else, docens (gr, b . . . . βιδιονω).

§ ib. 29. uidetur. D with Θ only (vg); Θ only (vt):—all else, uidetur (gr, ὑσιν [προ]ὑποκοιμητα). ib. ib. induxitesse. So also AG, CT, O, Θ; c dd e p (d, induxit):—FG, IMOS, BKRV (and edd), introduxissent; to like effect gr. All gr, ελιγυγαν.

ib. 32. decurrit. So also M and S, dd (and cl):—all lat else (and W-W), decurrit (exc. O, cecurrit; d, proccurrit; gr, κατελαμβανει.

ib. 33. ant (quid). So G', CT, and c dd:—the rest (and edd) et; and so gr.

§ xxii. 5. testinumum reddidit. So D with I only (gr B, ἵππαρχου):—the rest, testimen reddit [exc. CT, reddente]; gr, μπρωςπ (D, μπρωςπου [d hiat, xxii. 2-16]).

ib. 14. ut cognosceris. So also IOS, d:—the rest (and edd), ut cognosceres: exc. e, cognosce: all gr, γνωςω.

§ ib. ib. uidemis . . . audieris. So also S; (O, uidemis . . . audire: d e, uidere . . . audire; gr, ἀκούςω: . . . ἀκούσως:—the rest (and edd), udieres . . . audires; gr, γνωςω . . . γνωματω:—the rest (and edd), udieres . . . audieres.

§§ 15. qui. So also ΘW (vg); d sol (vt):—for quia; gr [D hiat, vv. 10-20], ὅτι.

§ §§ 18. uidei. D sol (vg); d sol (vt); gr Θ, mss 18 36 180, εἶδω:—the rest uidere (ἐδω).

ib. 22. huiusmodi. So also MO (and cl), with p:—all else (and W-W), eiusmodi; except e gg, latem. Note that d finally diff., from ver. 20, and gr D from ver. 29.

§§ §§ 23. casulum. D sol (vg); gg sol (vt), also Cassiodor.; D sol (gr) ὕποποιος:—all else (lat and gr), aerem (ἁπάν).

ib. 26. cines. So too A, CT, IM:—also (ib., 29) cines, with CT, MO, R:—all else (and edd), cines, in both places.

§ ib. 28. summa pecunia. D sol:—A, T, e gg, multa pecunia, (C, pecunia only):—FG, IMOSU, BΘKRV (and edd), also dd p, multa summa; e, multa summa pecuniae; p, multa only. All gr, πολλον [exc. D, πολυς] κεφαλαιον. On this ver. see also in Subsect. ii supr., and in Subsect. v infr.

§ ib. 29. tradiderunt. D sol; for torturi erant, of the rest (vg); and to like effect vtt, and gr.

xxiiii. 8. nitramoque. So also FG, CT, MOSU, BΘ, c dd p:—but A, I, KRV (and edd), and e gg, nitramque; with all gr, τα ἀρμισταρα.

† ib. 13. fecerunt. So also IS, and gg:—for fecerant, of all vg else (and edd); e, factissem. All gr, oi . . . ποιησαμενοι (—ὑπολογε). ib. 14. noxet ipous. D sol (S om; e, nos ipouς):—for nos, of all else (gr, εαυτους).

ib. 15. consensus. So also FG, OSU, BΘK:—the rest (and edd), and dd e s, concilium (gr, τω συνεδριει);—similarly, gg h, Lcf.

† ib. 16. idem constituerunt. D sol (vg), with e gg; all gr, oi Ιουδαιου συνεδριου:—all vg else (and edd), and dd h s, idaeis convenit.

§ ib. 20. continet hunc mundum. D sol:—e gg, halentem formam hanc: gr ΝΒΕ and some mss, ἠξουσιων τοιν τινων τοσον; the rest, ποιησαμενον την τοσον τοσον:—all lat else, continuentem hanc (no gr).

§§ xxiv. 2. tacito. D sol, by lapse:—a corruption of citato, which is read by nearly all vg else (and edd), and dd; or possibly of accito, as R, c; e gg write vocato. All gr, ἀκριβος.

† ib. 7. intercedens. So D with M only (vg), gg only (vt):—all else (of those vg which nos ver.), superanuncias; of vtt, dd e, transuncas (p s om); most gr, ταφελθου. See more in Subsect. ii supr on this ver.

§† ib. 10. dicens. D sol (vg); gg sol (vt), and Cassiodor. (or, as CT, ut dicere):—for dicere of the rest.

1 But concilium, in ver. 20, with all else.
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xxiv. 12. consilii. § D (txt):—(mg), concursum, as all vg else (and edd), also dd e (p, concursus, gg deviates); gr HLF, &c., &c., &c.; NABE, &c., &c., &c.

† ib. 14. patri. So also AF, T, R, and most vg (cl, patri cl), dd gg p s:—but G, O, Θ (and W-W), patrio (so e); all gr, patrio.

§ ib. 17. et uolam. D sol:—nearly all lat else (and edd), ut uolam:—but vtt e gg s om; as all gr.

† ib. 24. custodire. So also A, most vg (and cl), also all vtt:—but G, I, Θ (and W-W), custodiri; all gr, τυφωσθαι.

† ib. 25. ἡμεῖς ἢ ἠμεῖς. So D, with O (also cl), and dd e, with gr NBEL and some ms:—A and most vg (and W-W) invert the words (FS, the u.x; gg s, the u.x i̇the). The other gr (NACHP, &c.) read οὐράριον only.

ib. 26. tresmufactus. So also IMOT, ΘR (and cl), dd e:—AFG, C, O'SU, BKV (and W-W), and p, tresmufactus; gg s, tresmefactus; gr, οὐράριον γενόμενος (e, exterritus factus).

§ ib. 27. adspersus. D sol, for et sparsi, of the rest.

xxv. 12. concluso. So also nearly all vg (and W-W), and e gg:—nearly all gr, συμβουλευόμενος (but C, συμβούλους) :—RW (also cl), and dd p, conclusio. C spéc. xxvii. 15, 20 supr.

† ib. 16. dampuare. So also gg, and (damn.) IR (and cl), dd e:—the rest, donare (p, donari); all gr, ἀραιοίσθαι.

† ib. 17. hunc. So (as read by W-W) D, with G'B (but A of D rather = huc, which all other vg write).

ib. 18. cum adstitissent. So also U, Θ, and all other vg write. C spéc. xxvi. 30 infr.

† ib. atrium. § So D (txt):—(mg) auditorium, as all else (exc. O, adiatorium, but O' corrig.)

§ ib. 24. clamansurum totitile cum de uia non oportet uinere cum [amplius]. D sol:—nearly all vg else (and edd), petens (or—nites) et hic clamans non oportere mid uinere amplius. Here clamans (gr NAB and some ms, βοώνοτος) is read by AFG, &c. (so W-W), also by p s: but CMR (and cl) and dd subst. acclamantes (gr CEHLP, &c., &c., &c.) e, exclamantes; e gg p, inexclamantes. See on this ver. in Subsect. 11 supr for the words that precede; and farther in Subsect. v infr.

§ ib. 25. ipse. So D with M only, for ipse, of all else.

§ ib. 26. cum adstitissent. D sol (vg), with (vt) e gg:—for uero, of all else.

† ib. permittetur. So also FG:—all else (as gr), permittitur.

§ ib. 2. accesseretur. D sol (connecting with ver. 1):—all else, accessor.

† ib. 3. consultudinis et quaestionis. So also T, R:—all else (and edd), accus. plur.

§ ib. 6. isto. D sol (unmeaningly):—for sto of all vg else (exc. C, iusto); of vtt, e p, asto; gr, ἐστινα. See on this ver. in Subsect. v infr.

† ib. 7. in qua. So vg (nearly all ms, and W-W):—but G (and cl), in quam, with e gg; gr, εἰς ἣν.

§ ib. ib. iunceniri. D sol:—for deuenire, of most vg (and edd); CT, perenire, as also gg; gr, συμβουλευόμενος.

§ ib. 11. ad extremas. D sol:—for in externis, of vg in general (and edd); gr, εἰς τοὺς ἐκεῖνους.

§ ib. 14. usum dicentem mecum. D sol:—for u. loquem me, as nearly all lat else (and edd); gg, u. loquem na dicentem; gr NABC, and some ms, φωνήν λέγων (E, φωνής λέγων); H and some, φ. λέγοντα; LP; and many, φ. λέγοντα καὶ λαλοῦντα.

§ ib. 17. gentilium. D with C sol (vg):—all else (and edd), gentilis (τῶν ἑων); see on ver. 20 infr.

§ ib. 18. quos. D sol (vg), e sol (vt):—with all gr (οὐς):—all else (and edd), quos.
TEXT OF THE ACTS OF THE APOSTLES.

xxvi. 19. missio caelestii. So D, with (transp.) RW (also cl), c dd gg p, and Cassiod.; but BKRV and ε caelestis missione [M, caelestis missione] — AFG, CT, and all else (and W—W), caelestis visionis.

ib. 10. gentilium.1 So also CT, Ι, Θ — the rest, gentilis (θυσιον — cp. ver. 17).

§ ib. conveneruntur. D with O only; gg, conveneruntur — all vg else (and edd), conveneruntur.

§ ib. at (end of ver.) in all lat else stands (as in gr SBHP, &c.) before inted (so edd); or after it (as in c with gr EL and a few mss; or after compreh., as in gg, with gr A. Cp. ver. 24, where D sol similarly reserves it to the end.

ib. 25. et papa. So also MSU, BKRV (and cl), c dd p :— but FG, CT, IO, Θ (and W—W), at papa (gg, at illi ; h, gu); A, alt papaus; c, panaus autem; gr, j δι [παῦλος].

ib. loquor. So also A, IMT, ΘRV (and cl), also c dd :— but FG, OSU, BK, p, eloquor; e, miltio; gg h, smite, gr, σῳδήθηγγον.

ib. 28. in buvi. § D (txt) sol :— (mg) in medico, with the rest (is αληθώς).2

ib. fieri. So all vg, with gr ILHP, νερόβατος :— [h possibly] factere; [else] only Cassiod., in loc., "quod eum sub celeritate iuli facere Christianum." So gr ΝΑΒ, &c., ποιήσω.1

† ib. 30. bernicis. So also CT, Θ, dd gg :— the rest (and edd), bernicis. Cp. xxv. 23 supr.

† ib. 31. incisit. So also A, CT, IMO, Θ, and Θ p (διοίκων) :— the rest (and edd), also dd gg s (e hist), uniculis.

§ xxvii. 1. disceruit autem. D sol :— all vg else, ut autem indicatum est ; gr, οὐ δέ (διοίκηκα). The discerit of D may represent the ὄρωμα (ο ὄρωμα) which ms 64, 97, insert here (so p', preses indicavit; cp. also gg h, vocavit).

§ ib. agusti [sic]. D with S only (vg) :— for augustae of all else.

§ ib. incipitam. So also (c, nuncem) AG, C, OU, BKRV (and W—W), p, and to like effect, s; and so gr ΝΑΒ and some mss, μικρατε ς (c, πλοϊος) :— but F, IMST, V (and cl), c dd gg (and to like effect h), incipitam; gr HLP and most, μικρατες.

ib. sqnui sumum. So also A, M, Θ :— but FG, CT, IOSU, BKRV (and edd), c dd p, subsitutas; gr, ἀνήχθημι. Cp. ver. 4, and see on ver. 21 infr.

ib. lystraus. So nearly all vg (and edd); also gg, and Cassiod. in loc., with gr ΝΑ :— but I, μύρρα; h, μύρα; gr Β, μύρρα; LP, μύρα. Bede conveys that E (which here desist) had ἀφίγεται.

ib. (after quaest) sylviae (or cii —). So also (cii —) Α, Ο, and dd p :— but all else (and edd), and c gg h, λυστε (or λειτα). ib. 7. (before salvmnum) secundum. So D (txt) with AG, CT, IMO, ΘΘ (so edd), and p :— but D (mg) with F, SU, KRV, c dd p, inaxia; gg, per; gr, μαρά.

§ ib. 10. quoniam ... incipitam. So D with Θ only :— for g, incipitam of the rest (μικρατες).

ib. 11. nauiclerius. § D (txt) sol :— (but so Bed, cap. W—W); § D (mg) nauiclerius :— all vg else, nauiclervs (AF, C, OS, ΒΘΚΥ, and W—W), or nauiclerv (IMSTU, R, and cl ; c p) ; gr, ναυικλερας :— gg (k) s, magnae nauis.

§ ib. 13. nauigabant (ordem). D sol, for legabant (παρακάτικως) of vg in general; CT, sublebaban; gg, collababant; h, sublebgebant; s, sublebgebant.

§ 15. flunctibus. So D and one other (Par. 11505), for filibus, of all else.

ib. 16. clauta. So § D (txt) sol :—(mg) clauta (so C, Θ, claudam); with gr ΝΑ and a few mss.
klaidia (likewise ILHP, &c., καλαίδα); p, claudia :— but A and most (so edd), and dd s, clauda; TK, c gg, clauda (er —a); Hieron. De Nom. Pr., caudam; F, IS, caudam; G, caudiam; gr ΝΒ, καεβα.

§ † ib. 17. aditorenne. So D (txt) sol (vg); gg sol (vt); gr Ν, bozian :— D (mg) with all else, plur.

§ † ib. 17. urbicamur. So D sol (vg), with gg p s (no gr) :— for ut urbicantur of the rest.

ib. 21. egregi. So also A, M, ΘΘ ; dd :— but FG, CT, OSU, ΒΘΚΥ (and edd), c p, solere (gr, ἀπανθωσα). Cp. ver. 2 supr. (and note that Θ is corrected in opposite sense in these two verses).

§ ib. 32. abscendere. So D sol (vg, but U, abscedere); c sol (vt) :— all else, excidere (κατασκευα).1

† ib. 33. diea. So D with S only (vg), as also gg sol (vt, but adds est a qua) :— all else, die.

1 Elsewhere (see on xiv. 5, xix. 17 supr) D usually has gentes for ἄνθρωπο, where the rest, gentiles.

2 Note that Θ ε δεθ, xxvi. 29—xxviii. 26.
INTRODUCTION.

The frequent and sometimes large insertions which occur in the D text of Acts have disfigured it by many double renderings, indicating a want of care or critical skill on the part of the scribe or his supervisor.

ii. 41. Qui ergo reciperunt et crediderunt sermonem eius. So D. All vg else, qui ergo reciperunt sermonem eius (gr ΣΑΒΕΨ, &c., oi μὲν οὖν ἄφικαμοι τοῦ λόγου αὐτοῦ) ; and to like effect e gr (J). But d, hi ergo credentes sermonem eius ; with gr D, oi μὲν οὖν πιστεύσαντες τ. λόγον αὐτοῦ. Our reading includes both verbs.
iii. 10. *implētis sunt stupore et extasīs* [sic] *stupificati* (*in eo quod contingat*). Here, the first member of the passage adequately represents the gr (*ἐκστάσεως θάμβους καί ἐκστάσεως*). And so all vg render (excl. that CT write *mentis consternatione* for *extasīs*), none of them supporting D in adding *stupificati*. Of vtt, *eg* ignores that addition (but substitute *amministrazionee* for *extasīs*); while *d* has *terroris et stupificationis*. But *h p* render (as if the gr were *ἐκστάσεως θάμβους καί ἐκστάσεως*); *implētis sunt amminatione et stupobant.* The *stupificati* which D appends to the ordinary vg reading seems to be derived from a vt source akin to *d* or to *h*. - The marginal *[excessu mensis* of D is given also by Bed. *in loc.*; but see for it also x. 10, where *mentis excessus = ἐκστάσεως*.

v. 29. *obediens oratiōs dei magis quam hominibus at illi dixerunt* *deo respondit autem petrus* (*deus patrum* *...*). Here, D (mg) notes that the first sentence is to be read "sub interrogacione"; and accordingly D (txt) appends the answer, *deo*; with the support only of a few vg MSS and the mg. of *θ* (which also adds resp. *autem* *p.*). In vtt *gg h*, this additional matter is found with slight variation (*utrum [h, est] op. obaudire, deo an hominibus ? At ille dixit, deo. Et Petrus dixit ad illos ...*) but it is to be noted that these texts throw the interrogation into an alternative form, by substituting *an* for *magis quam*.

Obviously, the reply *deo* implies a question so formed; and does not fit the question as stated by D (with the vg in general). This incongruity betrays the fact that D borrows the reply from an alien source, but has neglected to reshape the question into correspondence with it. - In Lcf. (De non Parcendo, p. 233), the question is cited with *an*; *e* reads, *magis au*; but neither of these authorities subjoins the answer. In gr D and *d* (*obtemperare ... hominibus*) the words are assigned to the High Priest.

ix. 32. *factum est ut petrus [corr. (interlin.), petrus] ... duemire*. The edd, with AG', O, KRV, e (gg t) *...* (which also have *autem* *p.*) have *petrus ... duemire* (F, S, B, *petrus* (without *ut*) *duemire*); G, MU', L99, *petrum ... duemire*; and so *dd p* (*e*), with the gr. Our D (both txt and corr.) combines both readings ungrammatically. I and TU offend also, in like (though not same) way.

x. 18. *hic illic*. Of vg, S alone reads *hic*; with *vtt d e gg*: *A* and all vg else (and edd), *illīc* (all gr, *τὰ ἱδία*). D adopts both, unmeaningly.

xii. 10. *ultra aperta est eis ab se*; All vg, *ultra aperta est eis <— ab se>*; *gg* and Lcf., *ab se aperta est eis <— ultra*). By subjoining *ab se* of vt to *ultra* of vg, D makes its tautologous reading. All gr, *abtrægunt*.

xiii. 5. *habentis autem et iohannem*. All vg, *habebant autem et ioh* (and so gr in general, *ἐξορικέκιαι καὶ ἐκστάσεως*). But gr E reads *ἐκστάσεως καὶ ἐκστάσεως*; *c*, *habentis et iohannem*. Thus D here follows *e* in using the ptcp. *habentis*, but retains from vg the *autem* which belongs to *habebant*.

xv. 41. *perambulant autem ... confirmantes ecclesias et praecipiens custodire praecepta*. Between the former and latter parts of this clause (the plur. *perambulant ... confirmantes*, and the sing. *praecipiens*, the discrepancy is obvious. The former (which all vg else, with all gr, write as sing.*) must have been derived from an exemplar (presumably vt) which read it as plur. (so vt *p* has *confirmantes*); the latter, which most of the best vg MSS (vg and gr) *om*, is found in the sing. only (see also on this verse in Subsect. ii supra, p. clxxxiii). D therefore has here joined two readings, derived from different sources, and inconsistent *inter se*.

xvi. 1. *et cum circumissent has nations peruenit autem*. The introductory words *et cum ... nations* are inserted only by (of vg) O and a few later MSS (vg); they are also in *d gg*, and (of gr) in D only. Here, they are incompatible with the following *autem* (which is not in *d gg,—nor is its equivalent to be found in gr D). The scribe of our MS therefore has evidently borrowed the former words from vt, and inserted them in its vg text, heedless of the *autem* which he has left as witness of the interpolation.1

ib. 16. *confestim et aperta sunt statim ostia*. No other vg has two adverbs here; the gr, *rapōxympo* only; M (vg) alone (but I similarly) reads *confestim aperta sunt ...*; the rest, *et aperta sunt statim* (so AFG, CT, OΘ; and so *d dd p*)—or, *et statim aperta sunt* (SU, BKR). Our MS begins by following M and ends in following A, &c.

xvii. 19. *non posse iunius diei doctrinam quam est hactenus quae dicerit a te doctrina enim non* (*quaedam inferiores*). D is alone among lat., and without support from gr, (1) in reading *doctrinam* and placing it after *scire*, and (2) in connecting *doctrina* (which in common with the rest it retains after *a te* at end of

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1 Note the large *p* with which he begins *peruenit*, as the opening of a new paragraph; betraying the absence from his vg exemplar of the previous words (*et cum circumissent has nations*).
verse) with ver. 20, "doctrina enim noua" (all lat else, "doctrina ? Novum enim"). Apparently the editor of D (or of his archetype) intended doctrinam (as object to scire) for a grammatical correction (whether of his own or borrowed from some source not now known), and placed it accordingly; but instead of striking out the offending doctrina, retained it in connexion with noua of next verse,—transposing enim, and thus making the latter verse barely intelligible (doctrina being hardly possible there, unless read as an ablative). However this may be, it is plain that doctrinam . . . . doctrina—where all other lat with the gr (εἰς ἡ διαχάρη αὐτὴν . . . . διαχαρή;) give the word once only, and that in the nominat., at the end of the passage—is a dittograph rendering. In its minor variations, the prefixed non, and the subjunct. possumus, D has the countenance of vg CT, OSU, ε dd, and a few gr ms, for the former; of p only, for the latter.

xxvii. 1. cum reliquis uinius custodibus [corr. custodibus (with all vg else exc. G)]. Here the vg rendering of καί . . . . δεξιωμάτως is cum . . . . custodiis (cp. ver. 42 infr.); for which ε and z (vt) give et rectiorum. Our text gives thus again an instance of a dittograph rendering.

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1 These words are probably meant as a marginal note on ver. 7, offering quam as a correction (in quam uentire, for in qua uenire) for qua in that verse ("qua pro quam").
xxvii. 33. quarta decima hodie dies . . . permanetis. This ungrammatical sentence seems to be an unsuccessful compromise between (a) quarta decima hodie die expectantes . . . permanetis (of vg, with gr), and (b) quarta decima dies est hodie a qua . . . permanet (of gg),—or something similar. Our text retains dies and om expectantes, with gg; but with gg excludes the est a qua by which gg varies the grammar of its rendering.

iv. 35. sumens panem et gratias egit. Again a compromise: vg has sumens panem gratias egit; gg, accepit panem et gratias egit. From gg our text has the est, which there follows fitly after acceptit, but is out of place after theperfect. sumens which it retains from vg.

iv. 11. in maris . . . cui erat insigne castorum [corr., castorum] parasae medius xx: chorus (mg, chororum). All vg read (with slight and inmaterial variation) cui erat insigne castorum merely. In their stead, gg sol writes, cui erat parasaeum et dioscore (gr, παρασήμων διοσκόροι). C (vg) in its text agrees with the rest, but in its margin supplies the reading of gg as alternative—"alibi, parasaeus dioscore". Here we have the key to the strange perversion exhibited by our ms: it is evident that it is a dittograph—representing the gr first by the vg rendering, then by the transliteration offered by gg. Our scribe, not understanding either parasaeum [or —imus] or dioscore [—cui, or —core, or —core], has made a desperate attempt to break up the two Greek into three Latin words, parasaeus medius chorus [cuiet],—writing ch for c (as C does), and substituting the Latin termination —erat. Of the insertion of xx between the sundered parts of dioscore, the explanation is not obvious; but the suggestion may be offered that the exemplar whence the transliteration was derived had in its margin, along with the words on the margin of C, the symbol xx, representing the twin stars of the Gemini (as a note on parasaeus clearly evidences). This (except in its habitual misreading dion for dion) adequately represents the gr (θεος τοις διοις διων γεγονός). Of vtt, p agrees (only with est for erat); dd, with equal propriety, renders in eo quod factum est; other vtt to like effect (a, super quod factum est; i, in facto isto; gg, Lcf., in facto simply). But nearly all vg else, some A and F (and so dd), give clarificabant id quod factum fuerat in eo quod accident; thus combining the renderings of dd and D, but altering the latter by omitting donem (or domin) contrary to all gr, and supplying id instead as to serve as object to clarificabant. CT alone of vg avoid the error of omitting donem, and they write in id for in eo. W-W adopt (but with f) the reading of D, but record Bentley's approval of that of dd.

On the other hand, it may be convenient here to note an instance in which D has with wise discretion guarded against a dittograph which has gained wide currency among the best vg MSS.

iv. 21. D alone of vg reads (clarificabant doneum) in eo quod factum erat. This (except in its habitual misreading doneum for doneum) adequately represents the gr (θεος τοις διοις διων γεγονός). Of vtt, p agrees (only with est for erat); dd, with equal propriety, renders in eo quod factum est; other vtt to like effect (a, super quod factum est; i, in facto isto; gg, Lcf., in facto simply). But nearly all vg else, some A and F (and so dd), give clarificabant id quod factum fuerat in eo quod accident; thus combining the renderings of dd and D, but altering the latter by omitting doneum (or domin) contrary to all gr, and supplying id instead as to serve as object to clarificabant. CT alone of vg avoid the error of omitting doneum, and they write in id for in eo. W-W adopt (but with f) the reading of D, but record Bentley's approval of that of dd.

Another passage, though not yielding an example of dittograph, may properly be treated of here.

xxv. 24. In the opening of the speech of Festus, in which he describes the conduct of the Jews both in Jerusalem and at Caesarea, the gr has merely το πλήθος των Ιουδαίων εντολήν μοι εν τω τετρακοσίῳ και τρίαστείᾳ . . . . These words the chief extant vtt (gg is) accurately render by multitudine Iudaeorum adiit me hierocho et hic clamantes . . . . From this rendering all vg diverge; (1) by ins petens before et hic clamantes (so AFG, IOSU, B®KV) followed by W-W), or (2) by writing petentes et [ac] clamantes [son hic], (so CT, M, R, and el)—of which two forms the latter is to be rejected,—both because it is plainly a mere attempt to make the two participles correspond as to number, and because it departs from the gr.

1 Usually, however, the cor is reckoned as equal to 30 modii.
by dropping out the reference to Caesarea (εὐθέδε). D, alone of lat, and supported only by two versions, with no extant gr authority, subst a long passage detailing and explaining what passed between him and the Jews at Jerusalem, for which see D text, p. 370 (f. 188 ν'). For the like insertion in the Harklensian Syriac, and that in the Bohemian version, see Tisch. in loc., also W-W. As it stands in D, it is evidently incomplete, as appears from the disjointed sentences, “non potui iradere eum . . .” (addressed to Agrippa), followed by “si quis autem accusaret eum sequatur cæsarum” (addressed to the Jerusalem multitude). Some connecting link has here dropped out. The Syr. supplies words to this effect (rendered dicebam ut (sequeretur); but the Bgh. (as cited by Tisch.) is even more defective than the lat of D. Dr. Blass (Lucae ad Theoph., lib. ii) conjectures the gr original of the interpolation to have read, εἰς δὲ τις αὐτοῦ κατηγορεῖ ἥλις, ἔλεγον ἀκούσαντες μοι εἰς καυσάμαν.


In this Book the deviations of our ms. from the normal Vulgate are much more considerable in importance as well as in number than in any of the Gospels; and in view of the very peculiar character of its text (noticed above, p. cxxix) and of the fact (see p. cxxvii supr) that here it stands alone as a Celtic copy of the Acts,—not (as in the Gospels) one of a group,—it has seemed desirable to record them here with greater fullness. Accordingly, the foregoing Summaries largely exceed in length those of the preceding Sections, and include not only variations which are in themselves noteworthy, but also many which are significant mainly as illustrative of the relations of the text with the authorities, or of the habits of the scribe. An examination of them will enable the student to form an estimate of the nature, value, and peculiarities of the D-text of the Acts.

(1) In a general way it may fairly be described as of similar character to the D-text of the Gospels: a text fundamentally Vulgate of good quality, but largely affected with the Old-Latin intermixture which characterizes the Celtic type of Vulgate. So W-W write (N. T. Lat., pars II, fasc. i; Praef., p. v), “De huius codicis indole in Actibus fere eadem dicenda sunt quae in Evangeliiis . . . fundamentum bonum habet et interdum textum Hieronymianum uel solus uel cum paucis comitibus conservat . . .; sed Celticae familiae uitii obnoxius est . . . ueteris etiam Latinae reliquias hic illic ostendit, et textus occidentalis proprietates amat.”

But this, though an accurate description so far as it goes, is hardly an adequate one. It is to be added that in the Book of Acts, as exhibited in our ms., each side of this twofold character presents itself in a form more strongly marked than in the Gospels. Thus the contrast between the two elements is sharper; we find in it a purer Vulgate, combined (often abruptly) with large alterations and additions of “Western” type and origin, affecting alike the form and the substance of the text.

(2) That the Vulgate basis of the D-text is present in the Acts in a purer form than in the Gospels, is emphatically marked as the judgment of W-W, by the fact that they promote our D to stand (though last) among the five codices
which form, for the text of Acts, their *Classis* I (GCAF), whereas, for the Gospels, it is ranked only with the rest of the Celtic family as one of *Classis* II.

Here, as in the Gospels, but more definitely, our D tends to agreement with the Amiatine (A) rather than the Fuldian (F).—Moreover it appears now and then, against AF combined and all or most of the rest, on the side of G (Cod. San-Germanensis), which MS is held by W-W to stand first of all among the witnesses to the true Hieronymian text of Acts. In one notable instance (iv. 21), our D alone preserves the reading which W-W accept as right and adopt into their text.—With yet another MS of *Classis* I, Cod. Cavensis (C), it shows a marked affinity, and through C with that other which is so frequently noted in the combination CT, Cod. Toletanus (T). Its frequent agreement with Cod. Monacensis (M) is also noted by W-W; and in some parts of the Book it associates itself (not continuously, but in many notable single points) specially with Cod. Oxoniensis-Selden (O).

Moreover, without any study of particular instances of the excellence of D among Vulgate texts of the Acts, or of its coincidences with this or that one of the other Vulgate MSS, one may form a sufficient appreciation of its quality by simply examining a chapter or two of it, here or there, side by side with the authorized printed text. One may, in many parts of our D, read page after page without meeting more than a few (mostly unimportant) departures from the Clementine standard;—or, if the comparison be made with the critical edition of W-W, one will notice other places (not a few) where, if it varies from the Clementine, its variations agree with the emendations of that revised text.—All the more marked is the contrast when one suddenly comes upon passages where the continuity of its Vulgate tenor is abruptly broken by the intrusion of alien or aberrant matter,—of which we shall treat presently.

(3) But here (before quitting the subject of the Vulgate element in this text of the Acts) something is to be said in dissent from the judgment of W-W (*i.e.*), who (among other faults of the Celtic family) find in the D-text of Acts the same tendency as they justly note in the D-text of the Gospels, to frequent small alterations ("uerborum inuersionibus, additamentis, omissionibus"). The tendency is no doubt here perceptible, but in a markedly diminished degree. Though the variations of our text from the normal are (as above stated) more numerous here than in the Gospels, they are not for the most part variations of this trivial character. In the Gospels, the endeavour to adapt the text, by rearrangement of words or supplying pronouns and other auxiliary parts of speech, to the requirements of a reader imperfectly familiar with Latin, is apparent all through it, but this treatment does not seem to have been maintained in the Acts,—a book obviously less likely to attract readers who would need such help. However this may be, the fact is plain that our MS. presents a text of the Acts which is not only in the main sound Vulgate in substance, but in a form comparatively unspoilt by the petty manipulation which in the Gospels impairs its quality.

(4) Turning now to the second of the two elements distinguishable in the D-text of the Acts—the Old-Latin, we find its presence no less strongly marked
than that of the Vulgate, though more limited in extent.—Save in such portions as have been above noticed, where long continuous stretches of nearly pure Vulgate occur, our D exhibits many deviations from the normal Vulgate, and of these the great majority are “Western” readings, due to retention of or reversion to some form of Old-Latin. Moreover, in the most remarkable of these deviations, it follows the type of “Western” text which manifests itself especially in Cod. Bezae (gr D and lat a) — departures from rather than variations of the normal text (Greek or Latin), including substantial additions or amplifications in which not only the language of the narrative is varied, but fuller details and sometimes novel matter are supplied. Of the “Western” readings of our ms., W–W (l. c.) note specially about a dozen, including some of the larger additions here referred to, and in their Apparatus Criticus they record each of them as it occurs. But they seem to have laid hardly sufficient stress on the total effect on the general character of the text of our D as a Vulgate ms., in this Book, produced by the presence in it of such an alien element in amount so considerable.—This text indeed is nowhere continuously “Western” in any part, nor are its “Western” variants uniformly distributed. But it would be easy to put forward a collection of readings found in it which, if taken apart from the average D-text of the Book, would give it a plausible claim to be ranked among Old-Latin authorities. Of no other of the Vulgate copies of the Acts, included in the Classes of W–W, can this be affirmed; from no other of them could any such collection be gathered, of substantial and distinctive “Western” readings.—And here it is important to note how widely, in this respect, the D-text of Acts differs in character from the D-text of the Third Gospel. In both Books, the D-text partakes largely of the “Western” character; in both Books the text of Cod. Bezae stands high among “Western” authorities. But whereas, in the Gospel, our D-text is found (see above, p. clxxv, and other pp. there referred to) markedly to shun rather than to accept those “Western” variants which may be distinguished as of the specially Bezan type, in the Gospel (on the contrary) it admits such variants freely.—The like observation is to be made as regards the other great witness which in the Gospels and Acts associates itself with Cod. Bezae, the later Syriac Version (Σ), known as the Harklensian,1 which presents a complete text of the Gospels, Acts, and Epistles, and an ample apparatus of marginal variants, forming together the fullest existing monument of the “Western” text. The Greek text which this Version represents must have been closely akin to that of D bezae; and its readings, like the Bezan readings, are, generally speaking, avoided in the Gospels, but accepted in the Acts, by our D. And inasmuch as the text of Acts in D bez is seriously mutilated, while Σ is fortunately

1 In this Introduction, in which considerations of space restrict us to the citation of Greek and Latin evidence, we have been unwillingly obliged to forego all reference to this most important of authorities. It is the Version made in Alexandria by the Syrian Thomas, Bishop of Harkel, directly from the Greek MSS., in the year 614. Most of its important and “Western” variants are in its margin, or if in the text, marked with an asterisk (*).—In the Peshitta Syriac (S) also, “Western” readings not rarely occur.
THE D-TEXT OF THE ACTS: GENERAL SURVEY.

complete in all its Books, the evidence of the latter is doubly welcome where that of the former is lacking.

Of the twelve examples of "Western" readings of our MS noted by W-W in their Praefatio (as above), three (xxiii. 24, xxiv. 18, xxvii. 29) belong to the later chapters of the Book, which are missing from D bez; but of the previous nine, it confirms the evidence of our D in eight cases (the one exception being the reply put into the Tribune's mouth, xxii. 18). In six of these, Σ (either in text or margin) associates itself with D bez (and with it omits the excepted example). In two of the remaining three, where D bez hiat, Σ reads with our D; leaving it unsupported only in xxiv. 18. A more extended examination of our D-text shows that in the above examples the general state of the case is fairly represented;—(a) that the two main "Western" authorities (D bez and Σ) agree in the majority of the very numerous "Western" readings which they attest, but sometimes stand apart; and (b) that with each of them our D agrees in a considerable proportion (about one-third) of the places examined (mostly, but not always, in the same places of both).

Among the other "Western" authorities we find the Old-Lat. Gigas usually but not always in agreement with our D in the variants above compared, and exhibiting many others besides, but most of them trivial; while some of the most remarkable of those which our text includes in common with D bez or Σ, or both, are absent from it.

Of the other Old-Latin MSS., h (the oldest) survives but in fragments extending in all to less than one-fourth of the Acts-text. It offers many points of agreement with our D, none of them, however, specially notable. —The still more fragmentary r usually agrees (so far as it goes) with Gigas.

The Graeco-Lat. Cod. Laudianus (E laud), though "Western" but partially, is often, by no means invariably, in agreement with D bez in supporting our D; and sometimes where D bez is wanting E laud (usually in such cases with Σ) supplies its place.

Another witness from an obscure and remote quarter, in a very few but notable instances, offers its support to our D,—the Versio Bohemica, cited two or three times by Tischendorf, but apparently unknown otherwise. This Version exhibits at xxv. 24 (where D bez is lacking) a large addition to the speech of Festus, substantially as found in our D, otherwise attested only by the margin of Σ,—a truly remarkable combination of authorities (see again in Subsect. v).—In another place (above noted, xxii. 18,—the Tribune's rejoinder) it is with our D in the insertion "guam facile . . . .," unknown to Σ, D bez, E laud, and all the "Western" witnesses,—though known to Bede and found in a Vulg. MS. cited by W-W. Tischendorf cites this Version in yet another place (xi. 17) for an addition attested also by D bez, and by Σ (but with *).

The D-text of Acts exhibits also a considerable number of variants otherwise unattested, or attested but weakly. A few of these are markedly "Western," or otherwise worth noticing,—such as that of xxiv. 18 above referred to, where D bez is wanting and Σ is silent and our MS. has only the support of one or two Vulg. or mixed texts (see in Subsect. II, in bez, p. cxxi). One of its insertions, however, in which it stands absolutely alone, appears to be of "Western" character,—the "assemble autem et consulti et revoluti libros" of vili. 31,—In the same chapter our D offers an addition—the intervention of the Angel—which has here, besides the support of Σ (D bez hiat) not only that of some late Latin copies, but an unexpected confirmation, from the Greek of A (Cod. Alexandrinus) in which the insertion is deliberately made, by the first hand, in agreement with our text.

In surveying the "Western" variants of the D-text of Acts collectively, we are struck not only by the irregularity (already noticed) of their distribution here, as in the D-text of the Gospels, but also by the increase of their tendency to

1 About 120 passages have been compared here; of which some twenty belong to the missing parts of D bez. The agreements of our MS. with Σ (text or marg.) are about forty; with D bez, about thirty.
2 But the most notable reading in our D,—the conflate one in xxviii. 11 (see in Subsect. v supr)—is derived from the text of Gigas (misunderstood).
3 Berger justly speaks of Bohemia as "cette patrie d'élection des textes mêlés et impurs" (p. 5); "rendezvous des textes curieux et inusités" (p. 80). His remarks on this subject (p. 74) are worth reading. Note that Gigas is a Bohemian MS, as also the fragmentary w (Cod. Wernigerodensis).
add and amplify,—and moreover, not seldom by the inartificial and apparently
careless manner in which they are introduced. Hence (see Subsect. v) the many
"doublets" which disfigure it so conspicuously.—These are of both kinds;
(a) conflations properly so called, in which two or more rival readings of the
original Greek are more or less intelligibly combined; (b) dittographs, which
include two distinct renderings of one and the same Greek, so that it is
represented twice over.

(5) Of the supposed instances of corrections in our text of Acts, made directly
from the Greek, there is little to be added to what has been said above (p. clxxv)
as regards our Gospel text. The instances adduced from Acts by W–W (l. c.)
are not many, nor convincing; yet suffice to make a more probable case here
than in the Gospels. All of these examples have been carefully noted in our
Summaries, together with some others which appear worthy of consideration,—
all such being distinguished by the mark ‡. But it is obvious to remark that
apparent examples such as these, where D has readings attested only by Greek
authority without Latin support, may be accounted for as due not to recourse on
the part of the editor of D to the Greek original, but to the scantiness of the
Old-Latin evidence now available to us. The fewer the Old-Latin documents
(and in this case but one Old-Latin version is extant complete) the more
numerous will necessarily be the "Western" readings for which the only known
evidence is Greek.

(6) On the whole, and apart from the special aberrations above noted, the
genereal result of the combination here presented of Old-Lat. with the Vulgate, is
a strangely composite text; conjoining two elements, dissimilar inter se, but each
valuable in its way,—in such wise as to make their incongruity all the more
conspicuous—a text singular in its character as compared with that of the other
Books of the N.T. as exhibited in our ms. Of this text one may conjecture the
genesis to have been somewhat as follows:—(1) A ms. of the Vulgate Acts in a
substantially pure form; (2) enriched by a careful hand by the insertion on its
margin of a large collection of Old-Latin additions or enlargements of the text as
presented by the Vulgate; (3) transcribed by a copyist who endeavoured with
imperfect skill to work these marginalia, or as many of them as he thought fit,
into the body of his transcript. A copy produced by such a process, acquired
by our scribe or the director of his work and carefully reproduced by him,
would present just such a text of the Book as we find in our D.1

1 For an example of this process in its stages, see the note in Subsection v (p. ccvii), which records the
formation of the D-reading of xxviii. 11.
TEXT OF THE PAULINE EPISTLES.

SECTION VIII.—THE PAULINE EPISTLES.

SUBSECTION 1.—Preliminary.

In treating of the text of the writings of St. Paul, it becomes necessary to depart from the scheme and arrangement of the preceding Sections (II–V, VII), which deal with the Gospels and Acts, and to reduce the scale of our examination of the text. Of this change of method the chief reason is, of course, the absence of that guidance of which we have had the advantage throughout those Sections—and on which all who study the Latin Vulgate New Testament must rely in all inquiry into the text of the Gospels and the Acts—that of the invaluable edition of the late Bishop Wordsworth and Mr. White. Until that great work shall have been completed, it will not be possible to attain definite results as to the Vulgate text of the remaining Books of the New Testament, from an investigation, such as this Introduction attempts, of the evidence of a single ms. or group of mss.—Farther, the material to be dealt with is, in these latter Books, comparatively scanty, and the range of possible inquiry into and collation of authorities is consequently narrowed. In our survey of the text of the Epistles, not only is there lacking to us (as in the case of the Acts) any other ms. of Celtic Family to compare with ours, but, moreover, no complete text that can be absolutely accepted as Old-Latin is forthcoming. The pre-Hieronymian versions of the Pauline writings are represented by the unhappily scanty fragments of one ms. (r), and by the Latin (d, g) attached to two Greek codices (D, G) both of which (as in the case of Dd of the Acts and Δδ of the Gospels) have obviously been re-handled more or less freely into conformity with their accompanying Greek.1

In this Section accordingly we confine our examination of the Vulgate of Jerome, generally speaking, to a collation of the text of our D with those of the Amiatine and Fuldensian Codices (A and F), frequently noting also the readings of Cod. Tolctanus (T), and of the mixed-Vulgate Cod. Demidovianus (dd), which in this Section we find it convenient to treat of among Vulgate mss.2—and now and then of the Harleian (also mixed-Vulgate). But we offer also the results of a careful study of its relations with the above-mentioned texts (d and g), which are in some measure Old-Latin, and certainly non-Hieronymian—the Latin of the Graeco-Latin Codd., Claromontanus (d with gr D), and Boernerianus (g with gr G);—and also with that of Cod. r (Frisingensis, now Monacensis), which exhibits, in a series of precious but all too few and short fragments, a genuinely Old-Latin version. Along with these we have adduced the textual evidence yielded by citations from St. Paul in the works of early Latin Fathers, or translators from the Greek. Each of the following Subsections exhibits a

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1 We omit reference to the texts gr E (e), gr F (f), which cannot be accepted as independent of gr D (d) and gr G (g).

2 For the most part we cite dd only where it deviates from cl.
collection of typical examples (not presented as a complete summary) of the variations of D from A, arranged according as D is more or less supported by these Old-Latin authorities. To each example we subjoin the reading of the Clementine Vulgate, and that of the Greek.

The letters ADFT, and dd, denote the same vg MSS as in Sects. II-V and VII. The Harleian (Br. Mus., Harl. 1772, hrl) is cited from Tischendorf. It is of Cent. IX.

Of the Old-Lat. MSS—

\(d\) is the Lat. of the Graeco-Lat. D (of Paul), Cod. Claromont. (Cent. VI); Paris, Biblioth. Nat., 107; edited by Tischendorf, Leipzig, 1852. It is complete with few exceptions.

\(g\), the Lat. of the Graeco-Lat. G (of Paul), Cod. Boernerian. (Cent. IX); Dresden, A. 145; edited by C. F. Matthaei, Meissen, 1791. Complete, with few deficiencies, but does not contain Epistle to Hebrews.

For dd (Demidov.), see p. clxxix supr; and for m (the Speculum), pp. cxlv, clxxix.

\(r\) (Frisiing.), ed. Ziegler, Italafragmente (Marburg, 1876), assigned to Cent. VI, contains (with many small breaks)—

- Rom. xiv. 10—xv. 13.
- 1 Cor. i. 1—iii. 5.
- " vi. 1—vii. 7.
- " xv. 14—43.
- " xvi. 12 to end.
- 2 Cor. i. 1—ii. 10.
- " iii. 17—v. 1.
- " vi. 24.

The patristic citations are mostly borrowed from Sabatier's Biblia S. Latina, and from Tischendorf's Nov. Test. Graec.; but for the Latin text used by Victorinus, we have examined his Commentary (on Gal., Eph., and Phil. only), printed in Migne, PatroL Lat., t. viii. For that of the shorter Pauline Epp. embodied in the early Lat. translation of the Commentary of Theodore of Mopsuestia, we are indebted to Dr. Swete's edition of 1880. This text we designate \(\Theta\).

The following Subsections are arranged according as D is supported—

(Subsect. II) by \(d\) and \(g\) against A; (III) by \(d\) against A and \(g\); (IV) by \(g\) against A and \(d\); (V) by \(r\) against A and \(dg\); (VI) by patristic evidence only (including that of \(\Theta\)); or (VII) where unsupported by any known Latin authority.

**Subsection II—Examples in which D is supported against A, by d and g.**

The versions \(d\) and \(g\), which accompany the Greek of MSS. D \(paul\) and G \(paul\) differ widely inter se, not only where they represent the differing readings of the two Greek texts, but generally in their choice of Latin words or phrases. In some cases, however, they are found to agree in siding with our D where it diverges from A. Setting aside trivial instances of such agreement, we note the following as worth recording:

Our MS reads—

- Rom. iii. 9. (quid ergo) tenamus amplius. So tenamus (tenemus) \(d\) \(g\), Origen (lat), Ambrst. (once); gr DG, ms 31, τί οὖν προκατέχομεν πέρισσον;—AT quid igitur praecellimus eos; so (ergo) F, Cl, Ambrst. (again) Sedul.; with gr, περισσοί (NBKP),—περισσοί (AL); (all without περισσοί).
TEXT OF THE PAULINE EPISTLES.

Rom. xvi. 3. (at end) et domisticam eorum aeclessiam. So d g, with gr DG—AF, and T (but nominat.), cl, &c., om here, but ins at beginning of ver. 5; with all other gr.

1 Cor. xv. 56. aculeus. So T, d g, and Tert., Hil., Aug., &c.—AF, dd, cl, stimulis. All gr, κινητων.

(Note that in ver. 55, d has stimulis; dd in same ver., aculeus; both inconsistently.)

Gal. iii. 1. (after fascinavit) — neriifici non voluntarie. So (om) d g, also r and F; and Θ, Tert., Vict., Hier., Aug.; with gr DG, and ΘAB.—A (and T, erudere), cl, ins; with gr CKLP, &c.

ib. ib. ib. (after præscriptus) + et in uobis. So (om et) d g, F hrl, and cl; also (with Θ) dd, Hier., Ambr., Vict., Sedul.; with gr DGKLP, &c.—AF' T om; with gr ΘABC, and some ms.

ib. ib. 15. initium faciat. So d (inr. faciat) and g (irritatur), r, and Aug., Ambrst., Sedul.—AF, cl, and Θ, Tert., Hier., spernui. All gr, άδερεν.

Eph. iv. 29. (condictionem) fidei. So d g, m, and Vict.; also cl; with gr DG and ms 46. τοις πιστοις.—AF'T, dd, and Hier., opportunitatis (Θ, necessitatis); with gr ΘAB'DKLP, &c., τοις χρηστος.

(F, opportunitatis fidei, but fidei expect.)

Phil. iii. 21. transfiguravit. So Vict.—d g, and Θ, Iren., Tert., Hier., Aug., Ambrst., &c., transfigurabit (Cypr. and others, transformabit).—AFT, m, cl, reformanit; some vg, Sedul., conformamit. All gr, μετασχηματισει.

Col. iii. 8. turpiloquium. So d g, Θ, Ambrst, Ambrst. (m, multiloquium):—AF, cl; Hier., turpem sermonem. All gr, αποκληρονισμος.

1 Tim. ii. 13. primus formatus est. So d g, m, r, also F, cl; and Cypr, Hier., Aug.—A, prior figuratus est (Θ has primus plasmatus est; Ambrst., primus creatus est). All gr, πρῶτος εκ ελεους.

Tit. iii. 4. induxit. So d, and g (adding "nel apparanit"), also Lcf., Hier., Aug., Ambrst.—AF, cl, and Θ, also Ambr., apparatur. All gr, ἵππον.

It is to be added that, in general, d g together agree with D in rendering δύναται, λόγος, μυστήριον ὄνομα, εὐλογία, καρπός, ζητοσ, by caritas, sermo, sacramentum, clarifico (or glorifico), placeo, inhabito, suffice; where A has dilectio, sermo, sacramentum, clarifico (or glorifico), placeo, inhabito, suffice.

SUBSECTION ni.—Examples of D with d, against A and g.

Where d and g differ, as they commonly do, our D is seldom on the same side as d'. But the following instances where the combination Dd is opposed to the combination A g are to be noted:—

D reads—

Rom. ix. 15: miserebor cui miseretur em. So d, with Ambr., Aug.—A, cl, miserebor cuius miserorum, and so (with em) F, g (but subjoins, "nel miseretur tum"); T, miserorum cui miserorum. All gr, ελεοισαν δν δν ελαιοι.

ib. xiv. 9. nixiti, . . . et (mortua est et resurrectit). So d; and Iren., Aug.; with gr D (ξηραν και ανισθανον και ανεπαντησαν) —AF, cl, g, om nixiti et; with gr G. Of other gr, ΘABC read ανισθανον και ανεπαντησαν; LP and most ms, ανισθανον και ανεπαντησαν και ανεπαινησαν.

Gal. iii. 1. proscriptus (est). So d, and r; also F and Θ, Vict., Aug., Ambrst., Sedul.—AT, cl, g, and Hier., proscriptus. All gr, προκρυφηθη.

ib. iv. 7. (at end) dei per θημ. So d, also Θ; with gr ΝC'DKLP and many ms (διο θου δια χριστου) —AF, cl, and Ambr., Vict., Aug., Ambrst., perduent; with gr ΘABC (διο θου, —but G, δια θεου). So T, δια θεου.

ib. vi. 9. (at end) non fatigati. So d, and Θ (similarly Tert.), also Aug., Ambrstr., infatigables.—AF, cl, g, and m, and Vict., non deficientes. All gr, μη δενολομαι.

2 Tim. iii. 11. liberavit me (đus). So d, and Θ, Ambrst., Sedul.—AF, cl, g, me eripuit. All gr, με άπορνασατο.

Other combinations of D with d against A, while g sides with neither, are—

Rom. iii. 25. propter propositum. So d, and Aug., Ambrst. (as if after gr προδοσεων, which is not in gr D, nor found elsewhere)—AF, cl, propter remissiùm; Θ, δια των παρουσων:—g, with gr G and a few ms, om.
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Rom. xv. 31. renumeralio mea ... accepta(bi)lis. So d:—A, cl, and Sedul., obsqvisi mei oblatiou accepta; g, administratio mea ... acceptabilis (F d', ministerium meum ... acceptabile; Ambrst., numerum meum ministerio accepta). Thus d, g, and F, follow the gr of ΝΑΚΓ ΛΡ (ή διακονία μου επρόσδεκτως), while A d with our D variously represent ή διακονία μου επρόσδεκτως, of gr BDG (against g).

Gal. v. 15. (moderetis el) meum satis. So d (incassatis), Cypr. (to like effect Vict., accuratis; and Ambrst., criminiatis):—AF, cl, and Hil., Aug., conseditis; g, demoratis; θ, consumitis. All gr, καυσοβιερε. 1 Tim. v. 16. si quis fidelis aut si qua fidelis. So d (mel), also FT, and Ambrst.; with gr DKL (el η πιστή η πιστή!):—A hl, si qua fidelis, with gr ΝΑΚΓ ΛΡ (ή η πιστή!):—cl, and θ, Ambr., Aug., &c., si quis fidelis (g, fideles—so too dd). No extant gr cod. seems to have πιστός (without η πιστή!); though Chrysost. so cites the sentence.

Tit. iii. 7. heredes efficiamus. So d, θ, and Lcf., Aug., Hil., Ambrst.:—AF, cl, simus; g, essemus. Gr ΝΑΚΓ, few mss, γεννηθούμεν; ΝΕΔΚΛ, most mss, γεννήθησα.

Subsection iv.—Examples of D with g, against A and d.

The combination D g is much more frequent than D d; but its occurrence is far from being uniform or consistent; and the habit of g of offering two alternative renderings confuses the results obtained in comparing its text with that of D.

The following are fairly representative instances of the combination D g against A d, taken from two of the most important Epistles:—

D reads—

1 Cor. xv. 55. acusès. So g, and dd; also Iren., Tert., Cypr., Aug., Hil.:—d and AF, cl, stimulus. Hier. varies, also Ambrst. (See in Subsect. ιi supra, for xv. 56.)

2 Cor. iv. 16. exterior homo noster. So g and r, also Tert., Aug., Hier., Ambrst.:—AFT, cl, is qui foris est nosier homo, and so d (om is), and Ambr. All gr, η εξω ημών αθώριως.

ib. v. 1. habitutum (ex dot). So g:—AF, cl, and d and r, also Hier., Aug., Ambrst., aedificationem. All gr, οικοδομήν. Note that all vg, and d g and m (not r), follow gr DG in prefixing the superfluous quod (δοτι) to οικοδομήν (against all gr else); and so Ambrst., (quia), but not Hier., Aug.

ib. viii. 3. pro uribus ... et utra uires. So g, also r, and Ambrst. (supra):—AF, cl, and d, secundum uratum ... et supra uratum; r, with Aug., and similarly Ambrst., sec. uires ... et supra uras. All gr, κατά δύναμιν ... κατά δύναμιν. Cf. i. 8, in Subsect. ιν infr.

ib. ix. 2. voluimus uistem. So g, and G (Ambrst., promptum vol. uistre):—A, cl, and d, also Aug., promptum animum uistrem. All gr, τυπ προβηματι ημών. ib. xi. 32. princeps gentis. So g, Ambrst.:—AF, cl, and d, praepositus gentis. All gr, θ θυμάχεψ.

Other examples (taken from Epp. in which the evidence of θ is available) are—

Gal. ii. 2. exposui eis acuanegulum. So g and θ (illis), r, Vict., Aug. (once), Ambrst. (gr G, ανβαλόμην):—AF, cl, and d, with Iren., Tert., Aug. (again), Hier., contuli cum illis (or eis) euang. All gr exc. G, ανβαλόμην.

1 Thess. v. 3. dolor partis. So Τ, θ, Ambrst., Sedul., and g (doletas p.):—AF, cl, om partus, also d (doletas). Gr Ν(Λ)ΚΕΔ, &c., η οδών (D, η οδών; G, η oðones [sic]).

2 Thess. iii. 14. (at end) ut erubescat. So g, r, and θ; also Aug., Sedul.:—AF, cl, d, and m; also Ambrst., ut confundatur. All gr, τυ προφηματι ημών.

1 Tim. i. 17. immortalis immutabilis incorrupt. Similarly g, incorruptibili immutili immortali, and so (immort. immutil. incorruptibili), r, and (once) Aug.:—AF, cl, and d, also Tert., Novat., Aug. (elsewhere), Ambrst., immortalis immutili (on incorrupt.).—Again, θ, incorrupto immutili (on incorrupt). Of gr, G has ανβαλόμην δοράτῳ αθώνατε; D, δοκανάτε δοράτα; most of the rest, ανβαλόμην δοράτε.
TEXT OF THE PAULINE EPISTLES.

1 Tim. vi. 6. pietas dei. So g;—AF, cl, d, r, pietas only, and so Θ. All gr, ἡ εὐσεβεία τοῦ Θεοῦ. Note that in ver. 5, D (not g) has πιετατία dei.

2 Tim. i. 3. (serio) in praesuis inermis. Similarly g (but adds, "nei προγενητορίου, i.e. patriarchis"); and Ambrst., a praesuis (also Θ); and Sedul., a praesuis meis):—AF, cl, a praegentorius; also d (but om prep.), and dd (+ meis). Gr, ἀριστοσέβειαν.

In one or two places where D g combine against A, d' stands apart; as—

2 Cor. v. 8. contentius (magic). So g, and also Ambr., Ambrst.:—AF, cl, nonam voluntatem habentes (and similarly Lcf., honam vol. habentes): d, voluntatem habentes only. All gr, εἰδοκοῦμεν.

Phil. ii. 7. existimantes maiores. So g ("existim. superiores vel maiores"), m r, Aug., Ambrst. (exist. superiores; Θ, exist. superioremus):—AF, cl, superiores arbitrantes; d, arbitraries praecelestes; Vict., inuinit us ab alteris praeci arbitrantes. All gr, γινώσκων ἀπερέχοντας (D, ἀπερέχοντας).

Subsection v.—D with r, against A d g.

In many instances, D diverges from A, d, and g, where its readings are attested by r, with or without other Latin evidence.

i. Instances where r and Θ join in supporting D against A d g, are rare (and in general Θ has little in common with r); but we find one such—

Eph. ii. 12. peregrini. So r, Θ, and Tert., Aug., Aug. (mostly):—AF, cl, d and g, and Vict., have hospites. All gr, ἑξω.

ii. Instances where r, without Θ but with other early testimony, supports D against A and d g, are not infrequent. Thus (note that for Rom. and 1 and 2 Cor., the evidence of Θ is not forthcoming)—

Rom. xiv. 19. quae ad aedificationem sunt. So r (but om sunt), and Aug. (once):—AF, cl, d, m, and Aug. (again), Ambrst., Sedul., quae aedificationis sunt. All gr, τὰ τις ὑπερέχουσαν.

ib. 21. offendi r. So r and m (also cl), and Aug.:—AF, cl, dd, d, g, Ambrst., offendit. All gr, προκύπτει.

ib. 22. tu fidem quam habes . . . habe. So r, also (vg) T, and Aug., Sedul., with gr ΨABC (πιστῖν ἡν ἔχεις . . . ἔχεις):—AF, cl, Ambrst., tu fidem habes . . . habe, with (om ὑπέρ) gr DGPL, &c.; but d g, habes for habe (g̅' corrects).

1 Cor. i. 10. in eo nam dictionem[m]. So r, also dd, cl, and Cypr., Aug., Hil.:—AF, d g, in eadem scientia. All gr, τι ἡ ἀφίη γνωρίζω.

2 Cor. i. 8. supra uires. So r, with Tert., Ambrst. Sedul.:—AF, cl, d g, Hier., supra (or super) uirtute[n]. All gr, τιπράξω καθαραίῳ.

ib. iv. 17. (supera modum) in sublimitate. So r om in subl. (writing in incredibilem modum, and similarly Aug.):—AF, cl, supra modum in sublimitate[m]; and so d g, in sublimitate[m] (but d has secundum excellentiam for supra mod.), Of gr, ΣΚ om εἰς ἑκατοβάλλω (which ABG, &c., subjou to καθ' ἑκατοβάλλων).

ib. ix. 15. gratias ago. So r, and Bed.:—AF, cl, d g, om ago; with all gr.

Gal. ii. 21. tractius facultam (gratiam). So (facio) r, and Aug., Sedul.:—AF, cl, d g, abiciio; θ, spermo. All gr, ἀδερὰ τῷ χερσα.

Phil. ii. 1. diaconis. So r:—AF, cl, d g, and Θ, diaconibus. Gr, Σπουδαίος.

1 Tim. ii. 5. unus enim est οὗ τὸ με νουσ (mediator). So (om est) r m, and dd; also Ambr., Hil., Aug. (sometimes) Ambrst.:—AF, cl, d g, and Θ, Aug. (elsewhere), transpose et to follow unus. All gr, εἰς γὰρ θεό τε καὶ μενοντά.

1 Note that in 1 Tim. iii, 8, D with A, and Ambrst., write diaconos, but diacones (nom.) in ver. 12; F, diacones in both vv.; g, diacones in 8, diaconis in 12; d, diaconas, diaconc (and so cl); also θ (yet in Commentary θ has diaconibus, see Swete, vol. II, pp. 118, 6; 126, 2).
ccxviii

INTRODUCTION.

1 Tim. ii. 9. (in habito) ordinatio. So r, and m, also Ambrst. :—AF, cl, d (ornatum) g, and θ, Hier., ornato. Gr, in καταστολῇ κοσμίῳ (N DG, κοσμάντω).

ib. ib. 10. per bonam conversationem. So r, and F, also Cypr. :—A, cl, d g, m, and θ, Hier., per opera bona ; with all gr.

SUBSECTION VI.—D with early authority other than that of MSS.

(1) In some notable instances D is supported against A d g (and r where extant) by θ, either alone or with some (often but slight) patristic confirmation. Thus we find—

Gal. ii. 14. non rectam uiam incedunt. So (nearly) Ambrst., non recta uia incedunt ; θ, non recte incedent, and similarly Tert., non recte incedunt, and so g (ambulant) ; d, Vict. and Aug., non recte ingrediuntur. Gr, oμεν ἄφθασανον.

ib. iii. 14. premissionem. So θ :—AF, cl, and Hier. (once), pollicitationem ; r, Aug., adductiuationem ; gr (most), τῆν ἐπαγγελίαν :—but d g, Tert., Hier. (again), Ambrst., benedictionem ; after gr DG, τῶν άλλων.

Eph. iii. 20. (secundum nimirum) quam operatur. So θ, sec. nimirum, quam inoperatus est :—AF, cl ; Vict., Hier., Ambrst. ; d, quam operatur (others, qua ; g, "operantem nēl quam operatur"). Gr, κατὰ τὴν δύναμιν τῆν ἐνέργειαν.

Phil. ii. 30. in incertum tradens (animal). So θ, and to like effect Vict. (exponens in incertum) ; Ambrst. (in interitum tradens) :—AF, cl, tradens only ; d g, parabolus (de anima). Gr ΝΑΒΔΓ, some mss, παραβολεύσαμεν τῇ ψυχῇ ; ΚΚΛΠ and most, παραβολεύσαμεν.1

ib. iv. 8. (quaerentque) casta. So θ, and Aug. (once) :—AF, cl, d g, and Vict., Aug. (again), Ambrst., sancta ; gr, ὅσα ἄγνα.

ib. ib. quaque casta opus opiniones [read —nix]. So θ :—AF, cl, d g, bona famae (Vict., Ambrst., laudabilis). Gr, ὅσα εὔφημα.

Col. i. 2. qui sunt Colossenses. So θ :—AF, cl, d g, &c., qui sunt Colossae. Gr, τοῖς ἐν Κολοσσαῖς.

ib. iii. 13. situt et ýψ ώ (donatur). So θ and Ambrst., Leo M. ; with gr Ν CD KLP, καθώς καὶ ὁ χοιστός ἐκφεύλατο :—A (om et, as also dd) F, cl, d g, m, and Aug. (once ; again, situt et διν in υψο, sicut et διν δοναύτω) ; with gr ΑΒΔΓ, καθώς καὶ ὁ κύριος ἐκφεύλατο (Ν, δ ὅ).

2 Thess. i. 9. (peacet) iunct. So θ, Iren. (once), and (similarly) Tert. :—AF, cl, d, dabunt ; Iren. (again), pendent ; g, volvent (as also Ambrst.), but adding, "nei dabunt." Gr, ἄλλων τιμωνοῦ.

1 Tim. v. 18. hui ... triturantur or non alligabis. So θ, and cl (g has bonem triturantem non alligabis) :—AFdd, and d, non infrenabos or hui triturantur (Ambrst., bonem triturantem non infrenabos) :—AFdd, and d, non infrenabos or hui triturantur (Ambrst., bonem triturantem non infrenabos) ; with all gr, βοῶν ἀδοκίῳ αὖ ἡμών.1

ib. vi. 5. (at end) + discede [read discede] ab inuasia. So T, m, and θ (discede ab iusmoi), also Ambrst. ; and Cypr. (but in ver. 4) :—AF, cl, d g, and r, om. Gr DΚLP, and many mss, dephrato ἀπὸ τῶν τουσών :—DG and the other gr ass, &c., om.

2 Tim. ii. 25. (cum modestia) docentem. So θ, and Ambr (once) ; Hier. to like effect, erudientem :—AF, cl, corriment (d, corrimente), as also Aug., Ambrst. ; Ambr. (again), corrimente ; g, disciplinantem. All gr, εν πραξήσει πανεύσθαι.

(2) Many more instances occur in which D is supported by early patristic citations only, against A d g, where r, and also θ, are likewise with A, or in their absence.

i. Thus in Romans, where θ is wanting, and r is extant only from xiv. 10 to xv. 13, we find in D—

Rom. i. 21. oecumatum, with Sedul. (similarly Aug., exaeccatum) :—for oecuratum of AF, cl, d g, and Ambrst. (also Aug. mostly ; but once exaeccatum.) Gr, ἐκκοσμίαθη.

1The readings of DO, and of Victorin, as well as that of d g, evidently render the gr παραβολεύσαμεν. Probably that of Ambrst. is a scribe's error, interitum for incertum. That of AF and cl is weak, and suits neither gr text.
TEXT OF THE PAULINE EPISTLES.

Rom. ii. 27. (legem) perfectius, with Aug., Ambst., Sedul.:—for suntuemus, AF, cl, d g; gr, τελείωσα.
ib. iii. 21. per legem et prophetis, with Aug., Sedul. (also F):—for a lege et prophetis, A, cl, d g, and Iren., Ambst. Gr, ἣν τοῦ νόμου καὶ τῶν προφητῶν.
ib. iv. 20. in promissione, with Aug.:—for in remissione, AF, cl, d g, Ambst., Sedul. Gr, εἰς τὴν ἐπαγγελίαν.
ib. iv. 23. (illt) + ad iustitiam, with T, and cl; and Ambst., Sedul., also d :—AF, d g, with nearly all gr, om εἰς δικαιοσύνην (incl. D as well as Q), but D' and ms 63 inst.
ib. v. 15. ob unius delictum, with Aug., Sedul.:—for unius delicto, AF, cl, d g, and Ambst. All gr, την τοῦ δεινον παραπτώματι.
ib. v. 17. ob unius delictum, with Aug.; gr ΝΒΚΛΠ, &c., as in 15:—for unius delicto, FT, cl, also (prof in) A hrl dd; gr, εν τον παραπτώματι; also d (against gr D):—g, in uniu delicto; gr DG, εν γε τω παραπτώματι.
ib. vi. 4. venerandus, with dd, and Iren., Tert. (once), Ambst.:—for surruxit, AFT, d g, and Tert. (again), Ambr., Gr, τρεπομένου.
ib. vi. 23. stipendium . . . . (estr), with Ambr., Aug., Sedul., &c.:—for stipendia, AF, cl, d g, and Tert. Gr, τα δεινα. All gr (incl. D), τω τον ναρκίσσου. Moreover, D adds ἢ εἰς δικαιοσύνην (incl. D as well as G), but D' and ms 63 inst.
ib. vii. 10. molestias beneficandae, with Sedul. (once):—for uellos, Α (F hist), cl, d g, Aug., Hier., Sedul. (again).—Gr, τα δεινα.
ib. viii. 13. per spiritum, with Ambr., Sedul.:—for spiritus, AF, cl, d (sp, but corr.) g, and Iren., Tert., Cypr., Aug., Ambr.—Gr, πνεύματι.
ib. vii. 18. supernuntium (gloriam), with Cypr., Ambr., Lcf. (once), Hier. (once; and again, supernuntium):—for ad futuram, AF, cl, d g, and Tert., Lcf. (again), Aug., Ambst., Sedul.—Gr, τῇ μελλόνται δόξαν.
ib. vii. 28. (omnia) concurrunt, with Ambr.:—for cooperentur, AF, cl; d, procedunt (g, “cooper. vel proced.”, and so Aug. varies), also Lcf., Ambst.—Gr, πάντα συνεργεῖ.
ib. ix. 18. obdurat, with Ambr., Aug., Sedul.:—for induratum, AF, cl, d g, and Ambst. Gr, σιλαμένου.
ib. ix. 22. manifestata, with Ambrst.:—for notam facere, AF, cl, and d (g, nonere). Gr, γνωστοι.
ib. x. 21. extendi . . . . (manus), with Aug. (once):—for expandi, AF, cl, d g; also Tichon., Hil., Aug. (again), Ambst., Sedul.—Gr, έκτεινεται.
ib. x. 31. uestra miserationis, and similarly Ambst., in uestra miserationi:—for in usum misericordiae, AF, cl; Ambst., and d, in uestra misericordia (but d', accus.; and so Aug. varies between accus. and ablat.); g, uestra misericordiae. All gr (incl. D), την τοειμην θεόν.
ib. xi. 6. (doationes) diversas, with Ambst., Sedul. (Aug., dona diversa):—for differentes, AF, d'; cl; d' g, differentiæ.—Gr, χαρίσματα διάφορα (D διάφορα, but corr.); d, differentiae.
ib. ix. 10. (caritate) freateram, with Sedul. (ablat.):—for caritatem freateratili, AF; also (caritale) cl, d g, m, and Aug.:—similarly (with amare) Tert., Ambst.—Gr, τῇ φιλαδελφίᾳ.
ib. ix. 18. honoraru motu . . . . , with Aug., Ambst., Sedul.:—for honorum tuae, AF, cl, d g, m; and Tert., Aug.—Gr, τῇ τιμῇ ἄλλῳ . . . .
ib. xi. 11. impigri, with Sedul.:—for non pigri, AF, cl, d g, and Aug.—Gr, μη δοκιμως.
ib. xii. 15. necessitatebus (sanctorum), with Aug. (once), Sedul. (altern.), also FT hrl, and cl:—for memorias, A, d g, and Hil., Ambst., &c. Gr, DG, τοις πρεσβυτησ; the rest, ταίς χρησιν.
ib. xii. 15. gaudete . . . . flete, with Sedul.:—for gaudere . . . . flere, AF, cl, and d g, also Ambst., Ambst. All gr, χαίρετε . . . . κλαίετε.
ib. xii. 20. (carbones) congregabitis, with Hier.:—for congregas, Α, F (—res), cl, and d g, also Aug., Ambst., Sedul.; m, coaceras. Gr, παρασκευαις.
ib. xvi. 10. probatum, with Ambrstr.:—for probam, AF, cl, d g, and Sedul.—Gr, δοκιμων.
ib. xvi. 11. ex domo narcissi, with (domo) Sedul., and cl:—for ex narcissi (om domo), A (FT, ex narcissis), d g (ex narciss [sic]).—Gr, εκ των νυμφώνν. Moreover, D adds presbyteri, and so Ambst. (in loc.) notes, “Narcissus hic . . . presbyter dicetur fuisset, sicut legitur in aliis cod.”
(3) The following are examples of D readings attested by patristic citations against A d' (r), and Θ, taken from Epp. for which Θ is available.—D has

Gal. i. 18. (post) triennium, with Hier. (once), Sedul. :—for annos tres, AF, cl, d g, and Θ, Aug., &c.
Gr, μετὰ τριάν έτη.

ib. iv. 4. natum ex muliere. So FT hrl' dd, and m; also Cypr. (nat. de m,), Leo M.; with gr K and few mss, γενόμενον :—for factum ex m., A hrl, cl, d g, and Θ, Iren., Tert., Ambr., Hil., Aug., Hier., Ambrst., &c.; Vict., editum ex m.; gr, γεγομένον.

Eph. iv. 14. machinationem (eρημία), with Aug. :—for circumvactionem, AF, cl, Hier.; or remedium, d g, Θ, Lcf., Vict., Ambrst.—Gr, τῆν μεθοδίαν (or plur.) τῆς πλάνης.

Phil. ii. 4. (non quae sua sunt) . . . cogitantes, with Ambr. :—for considerantibus, AF, cl, d; T, quaerentes (g has laborantes, after gr G, κοιτώμενες, but adds, "uel quaerentes") ; m, non sua singuli respicientes; Θ, ut non sufft sua unusquisque consideret; Vict., non sua propria tantum unusquisque uestrum perspicat; others variously. Gr, κοιτώμενες.

ib. iii. 16. in eo ambulemus, with Aug., Ambrst. (Vict., in eodem; Sedul., in eadem):—again, d, ad hoc ipsum consentire; g, haec ipsi conu. All these follow gr NABD, τω αὐτῷ στοιχεῖα, also G (στοιχεῖα).—
But AF, cl, in eadem permaneatis regula; and dd (permaneatis); and similarly Θ, eadem constare regula; with gr KLP (and D'), τω αὐτῷ στοιχεῖα κανών.

Col. iii. 5. idolatricia, with (idololatra) Iren., Ambrst. :—for simulachrorum servitus, AF, cl; τιτλορομ σερβίτευσι, also G (σερβίτευσι).—
and so gr.

ib. iv. 12. certantes, with Aug.:—for sollicitus, AF, cl, d g, and Θ, Ambrst. Gr, ἀγωνιζόμενος.

1 Tim. i. 3. ne perversa doctrina uterentur, with Zeno Veron.; for ne alter doceant, AF, cl, and Hil., Aug., Ambrst.; so d g and m (ne alter docent), and Θ (non alter doceant). Gr, μὴ ἑπεταίραται.

2 Tim. ii. 4. obligat (se). So Cypr., Ambrst. :—for implicat, AF, cl, d g; and Θ, Aug., Hier. Gr, ἐπεταίραται.

Tit. ii. 2. graues. So too Ambrst. :—for pudici (—cos), AF, cl, d, and Θ (g, uenerabiles; m, castores).
Gr, σοφοί.


Subsection VII.—Singular readings of D.

(i) In some few places D stands alone among mss in readings which, though not otherwise attested, seem to be due—not to the scribe, whether translating independently, or merely blundering, but rather—to some Old-Latin authority now unknown. Such instances are worth recording; as, for example—

Rom. i. 27. (surpudieininc) exercentes :—for operantes, of AF, cl, and d g, also Hier., Aug., Ambrst., Sedul. Gr, καταφρονοῦντος.

ib. iv. 8. (at end) D sol + tanguan stellae caeli et ... (as in Gen. xxii. 17, and Hebr. xi. 12). So too g (for the first four words only).

ib. xii. 9. exercentes (malum) :—for odientes, AF, cl, and d g; or odio habentes, Tert., Aug. Gr, μυστικότητας.

1 Cor. vii. 35. ut si frequens oratio uestra ad dam sine uilla occupatione :—for et (quod) faciulaatem praebat sine impedimento dnam observandi, A (A' cl. observandi) T (om et); d, et praesente dno non recedentes; g, et bene stabile dno inadducibiliter; Hier., et inteente facili seruire dno absque uilla distractione :—Ambrst. and Ambrst., with F, om; and Hier. notes "in Latinis codd. ob translationis difficultatem, penitut non inuentur." Gr, καταφρονοῦν [K, &c., καταφρονοῦν] τῷ κυρίῳ ἐπεριστάσως.
TEXT OF THE PAULINE EPISTLES.

1 Cor. xi. 4. supra caput habens uelamen:— for velatum capite, AF, cl, and d, also Aug., Ambrst., Sedul.; gr, velatum caput habens. Gr, κατὰ κεφαλὴν ἔχων.

2 Cor. vi. ii. (exhibuisset uos) sinceres:— for incontaminatos, AF, cl; d r, castos (as also Ambrst.), g gives "incontam. vell. cas." Gr, ἐγερθεὶς.

Eph. ii. 5. (at end) + per fidem:— no lat else; nor gr. ib. vi. 18. (visualitas in omni) tolerantia et:— for instantia et, A (F, stantia et), cl, and Hier. (d g om, also Vict.); θ, assiduitate et; Ambrst., perseverantia et. Gr, προσκαρπηθείς καὶ (but DG om).

Phil. ii. 27. certamen ineuntes cum fide:— for collaborantes fidei, A (F, flde), cl, Aug.; rf ^, concertantes in fide, θ, concertantes cum fide; and Ambrst., pariter cum fide. ... certantes. Gr, συναρπάσαντες τῇ πίστει.

Note that the following words,—pressura, repromissio, resurgo, are habitually preferred by D to tribulatio, promissio, surgo, as renderings of the gr, $λά//ι; επαγγελία, ανέστην.

(ii) Ditto graphs readings are not rare; the following are examples,—

1 Cor. ix. 12. (ministerium) administrationis officii huius.—Here officii of A, F, d (r om), Cypr., Ambrst., Sedul., is joined with administrationis of g (altern, for officii). Gr, ὑδατον τῆς λειτουργίας τῶν. Thus where g offers two equivalents for Εσσ. as alternatives, D combines them in its text.

Eph. ii. 22. simul coaedificamini.—AF, cl, d, θ, Aug., Ambrst., coaedific., only: g (as in the foregoing example), "cum vel simul acīs." Gr, συναρχομενεις.

Col. i. 14. (unilalis) unilalis et perftdionis.—AF, cl, θ, Aug., perfectionis; most gr, τῆς τελειότατος: in this instance, two readings of the gr, not (as in the others) two renderings of one reading, are conjoined.

1 Tim. i. 9. et contaminatis et profanis.—AF, cl, θ, Aug., contaminatis: d g, Lcf., Ambrst., profanis. Gr, βεβήλοις, for which word our text conjoins these two renderings.

2 Tim. iii. 3. pactum non custodientes (sine adfectione) sine pace.—AF, cl, Hier. (once), sine pace; d, Lcf., Ambrst., sine fide; Cypr., sine fraudore: Hier. (again), pactum non cust. (similarly Optât., pace n. cust.); g, "perfecti vel pactum non custodientes." Gr, ἄστοργοι ἄσπονδοι. Thus D renders ἄσπονδοι doubly.

(iii) More blunders now and then occur; such as—

Rom. xi. 25. ministerium, for ministerium (μυστήριον):—1 Cor. x. 23 (omnia) liquent (bis), for licent (πάντα, Ιξίστιν):—1 Tim. iii. 13, gaudium bonum, for gradum (βαθμόν):—ib. v. 25, quater (ce habent), for quae aliter (τὰ ἄλλα εἴσοντα):—2 Tim. iii. 12, bibere, for niuere (ζην ἱύσεβώς):—ib. iv. 11, adsume nde (tēcum), for adsume et adduc (αναλαβων ἀνα μετὰ σεαυτό). Subsection viii.—Text of Epistle to Hebrews.

Of the text of Hebrews it is necessary to treat separately, because the range of comparison with other texts is narrowed, inasmuch as this Epistle is wanting, not only from the text of the Latin Theodore (as are Romans and 1 and 2 Corinthians), but from the Commentary of the Ambrosiaster, and from Cod. G g (Boerner.). Thus d and r are alone available in our inquiry. Moreover the instances where d, r, or any known Old-Latin authority, supports D against A, are here fewer and mostly less important than in the other Epistles. And instances where D diverges both from the Old Latin and from the Vulgate as represented either by the Amiatine or by the “authentic” printed text, are not infrequent.

1 The second word is doubtful, its first four letters being indistinct in the MS; the third word (cum) is conjectural.
2 So apparently θ; see Swete's edn. in loc.
3 The MS (D) writes ἄσπονδοι ἄστοργοι, inverting the gr words; but the lat (d), sine adfectione sine fide.
INTRODUCTION.

(i) Examples of $d$ with $D$ against $A$ are—

i. 7. ignem urentem. So $d$, and so in Ps. ciii. 4 (vg), here cited:—for flammam ignis, AF, cl. Gr, πυρός φλόγα.

ib. 9. (oleo) laetiiae. So $d$, and F, and so Sedul., also Ps. xlv. 8 (vg); for exultationis, A, cl. Gr, εὐαγγελίας.


ib. 17. ut exierit (dilicta). So Ambr., also $d$ (peccata):—for ut repropiliaret, AF, cl (so Aug., ad propilianum). Gr, εἰς τὸ λᾶσσεαθαν.

(ii) There are examples also where $D$ differs from $d$ and both from $A$. Most are trivial, but a few are worth noting,—as

i. 4. praestantius praec illis (nomen):—AF, cl, differentius praec illis; $d$, procellentius his; (others excellentius). Gr, διάφοροτέρων παρ' αὐτοῖς.

ii. 17. (quos autem) odiuit:—AF, cl, quibus autem insensus est; $d$ (similarly Lcf.), quibus autem perennis factit. Gr, τίς δὲ προσώπθησεν.

vii. 19. proximamus ad dm. So Fdd, cl:—A, maximamus; $d$, accepmus [read accedimus]. Gr, ἐγγίζουμεν.

In one or two $D$ is countenanced by other vg texts, against $A$, $d$, and gr,—as

iii. 19. (after introire) + in requiem ipsius, as well as in ver. 18, with F, $dd$, and ed. sixt:—against A, cl, and Lcf., also $d$. (No gr appears to give εἰς τὴν κατάπανσιν αὐτοῦ in this verse.)

In one or two others some gr copy is with $D$; thus—

vi. 11. (at end), $D$ om usque in finem:—which AF, cl ins; also $r$ (usque ad f.); $d$, in sempiterno. All gr have ἀχρί (or μέχρι) τέλους, except ms §31-37, which om.

A few examples in which $D$ is supported by $r$ against $A$ and $d$ may be pointed out, as—

vi. 8. maledictioni (proxima). [So $r$, and so Tert., Aug.—for maledicēō, AF, cl, and Hier.; $d$, desolationi. Gr, κατακκλησίας ἐγγύς.

vii. 27. pro populo. So $r$:—for pro populi, AF, cl, Ambr., Aug.; $d$, populi only: gr, ἐπί τῶν τῶν λαῶν.

x. 30. ego retribuam. So $r$, cl, and Ambr.:—for ego reddam, AF, $d$. Gr, ἐγὼ διαπολείπομαι.

(iii) A dittograph appears in another place—

vii. 9. (at beginning) quemadmodum habet se verbum quia niat et ut ilia dictum sit . . . Here, setting aside the words quia niat (repeated casually from ver. 8), it is plain that (1) quemadmodum habet se verbum, and (2) ut ilia dictum sit, are alternative renderings of the gr, ὥσ τοις εἰσὶν; the latter (2) being the rendering of AFdd, and $cl$, while the former (1) is akin to that of $d$, quemadmodum dicit (so Aug., sint optaret dicere).
TEXT OF THE PAULINE EPISTLES.

SUBSECTION IX.—Conclusions from the Foregoing Investigations.

The examples classified in the preceding Subsections sufficiently establish the general character of the Pauline text of our MS. as being, like that of the Gospels and Acts, twofold—in its basis Vulgate, but in its details largely affected by Old-Latin intermixture. The plan of this Introduction—to use A as the standard by which the divergences of D are measured—necessarily fails to show how much D has in common with A, and indeed with the Clementine or any other normal Vulgate text. But no student who compares any considerable portion of the Pauline text of D with the same in A or in cl, can fail to perceive the extent and closeness of D's general adherence to the ordinary standard. When D differs from A, our examples show that it is often in agreement with other vg texts, notably with that of F, the main rival of A in primacy among Vulg. texts. This is not the place to discuss the question, which of the rivals, A or F, gives the purer text; nor is it easy to decide to whether of them D on the whole inclines.

But the deviations of D from both these leading MSS. and from all vg texts are many and grave. In the great majority of these it proves on examination to have followed some Old-Latin authority. As between the two complete Old-Lat. texts which are extant, d and g, its affinity is distinctly with g rather than d. With d it has little in common (see Subsect. ii, iii, supr.) ; with g the examples of agreement are numerous and often important ;—more so than is indicated by the passages recorded in Subsect. iv, which are offered not as an exhaustive list, but merely as a selection of typical instances. Apart from d and g it often connects itself with the text whence the extracts given in m are gathered ; and still more remarkably with that of the fragments of the unhappily mutilated r (see Subsect. v). In the absence of support from d, g, m, and r, the variants of our text are amply attested as Old-Lat., by the Pauline citations which abound in the works of pre-Hieronymian Latin writers, from Tertullian and Cyprian downwards, and of some later writers who still used or at least referred to the Old-Lat. in the eighth and ninth centuries,—as Bede, and Sedulius. Most of these authors cite the text with care and exactness;—notably this is so in the case of the Ambrosian Hilary ("Ambrosiaster"), whose Commentary embodies what on the whole is probably the fullest and most complete Old-Lat. text of the Pauline Epistles now extant.1 The early Latin version of Origen, and still more that of the continuous Commentary of Theodore of Mopsuestia (θ) on the ten shorter Epistles, yield valuable evidence of the Old-Lat. character of our text where it departs from the Vulgate. The total sum of such evidence is so great as to warrant us in presuming that such of the "singular" readings of our MS. (see Subsect. viii) as present an Old-Lat. character, though unattested otherwise, are really Old-Lat. variants for which D is the sole extant witness.

1 See Professor Souter's important Study of Ambrosiaster, in Texts and Studies, vol. vii. 4.

2 E 2
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It is interesting to note that of the authorities above cited as corroborating the D-text, one (Sedulius) was an Irish monk, and another (g, the Lat. text of Cod. Boerner.) was the work of an Irish scribe, both of them contemporary with the Ferdomnach who wrote our Book of Armagh.

An interesting example of the divergency between d and g is to be found in their dealings with the verb σπάνωμαι in the (only) two places where it occurs in these Epp. (Philipp. ii. 17, 2 Tim. iv. 6). In both places g (consistently but inadequately) renders it immoler: d has liber {corr., liber or libor} in Phil., and in 2 Tim., delibor. For both renderings there is good early authority. Tertullian, who comes first, sets a good example by using libor in both places; and similarly θ gives libor in Phil. (noting in the Commentary the significance of the verb), delibor in 2 Tim. But the Clementine edition, and also AF and apparently all Vulg., missing the important parallelism between the passages, use immolor in the first and delibor in the second—and with the exception of our ms, which here follows g and shares with it the merit of consistency, but likewise the reproach of having chosen the inferior rendering.

SECTION IX.—CATHOLIC EPISTLES.

SUBSECTION I.—The Materials available for comparison with the D-text of these Epistles.

In this Section, the Vulgate mss. compared with D are (beside A) F, C, and T,² and also dd (which last we cite, as in Sect. VIII, among Vulg.), with occasional reference to hrl. As in that Section, our main object is to ascertain whether and how far the deviations of D from the A text are due to Old-Latin influence. Incidentally, we shall note its relations with the above-named Vulgate texts.

Here, our Old-Latin materials are even scantier than in the Pauline Epistles. Of the Catholic Epistles, with one exception, the earlier versions have reached us only incompletely and in fragments—not in continuous texts such as the Pauline d and g.

The one complete Old-Latin text of a Catholic Epistle is the very remarkable one, of St. James only, contained in the ms known as ff (St. Petersburg, Imperial Libr., Q v. 1. 39).³ We cite its text from the latest and best edition, that of Bishop Wordsworth (Studia Bibl., I. pp. 115 et sqq.).

The other remnants of the Old Latin, few, short, and broken, are as follows:—


h, 1 Pet. iv. 17 to end of Ep.; 2 Pet. i. 1—ii. 7; 1 Joh. i. 8—iii. 20.


s, James (greater part of;—but ii. 10—16; iii. 6—13; v. 10—18, and some shorter portions, daudat); 1 Pet. i. 12; ii. 4—16.

There is also a ms, q (Munich, Königl. Clm. 6436),⁴ which gives us 1 Pet. i. 8—19; ii. 20—iii. 7; iv. 10 to end of Ep.; 2 Pet. i. 1—4;—also 1 Joh. iii. 8 to end of Ep.—Of these fragments, those from 1 and 2 Pet. have been printed by Ziegler in his Bruchstücke einer vorhieronym. Uebersetzung der Petrusbriefe (Sitzungsberichten d. konigl. bayer. Akademie, I., Munich, 1877): those from 1 Joh. are to be found with his Pauline fragments r (Dieafragmente, pp. 55, 56,—see above, p. cxxiv).

In m (see p. cxxiv, above) we find Old-Lat. extracts from all these Epp., except 3 Joh.

¹ So too the Ambrosiaster, if the editions of his text are to be trusted.
² For C and T we use, in this and next Section, the ms collations left by the late Bishop Wordsworth, for access to which we are indebted to the kindness of the Rev. H. J. White.
³ To be distinguished from the ff (usually noted as ff) of the Gospels (see above, p. cxxiv).
⁴ To be distinguished from the q of the Gospels (see above, p. cxxiv).
TEXT OF THE CATHOLIC EPISTLES.

SUBSECTION II.—The D-text of the Epistle of St. James.

The Epistle of St. James is (as appears from the above) more amply represented than the others, in the Old-Latin texts,—by one (ff) completely, by another (5) in great part, and by a third (m) to a considerable extent,—all three texts being distinct inter se. It appears therefore to demand separate study; and we proceed accordingly to examine its text as presented by D, apart from the other six Epistles.

(a) In the following examples, D is in agreement with ff and s, against A—

i. 4. (patientia) + autem. So ff (reading suportetia) s, also FCTdd, cl; all gr, ἡ δὲ ὑπομονή:—A om.

ii. 11. marcescit. So ff, FCT:—Add, cl, marcescit; and so all gr, παραβιβάσεται.

iv. 18. (before genuit) + enim. So ff s, and FCTdd, with all gr ass and nearly all else:—AT, cl, ins enim.

(b) Other examples where D is in agreement with ff, apart from ((a) against, or (β) in the absence of) s, are—

(a) D ff, against A s.

i. 2. in temptations varias. So T, ff, also dd, cl:—AFC, s, in temptationibus varias; all gr, ποιμανούσ

ii. 8. sanctificare. So ff:—AF, &c., s, purificare; gr, ἁγιάζεσθαι.

β) D ff against A, where s is wanting.

ii. 8. (secundum) scripturam. So D (text), ff; with all gr ass, and ass (κατὰ τὴν γραφήν), exc. 27 29:—AF, &c., D (corr), cl, scripturas.

This is a page from a book discussing the D-text of the Epistle of St. James, comparing it with other texts. It notes the differences and agreements between the D-text and other Latin versions, highlighting specific examples in the epistle. The text is a scholarly analysis aimed at understanding the varied representations of the epistle in different Latin manuscripts.
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(c) There are also a few places where ff is partly with D against A, though not completely. Thus—

i. 11, where D (with s) has deperit, ff (agreeing as to tense) has perit; against deperit of AF, &c., cl; gr, ἀπέπειρο.

ii. 2, where D s have in conventum uestrum (as also CT, cl), ff has, in synagogam uestrum (accus.); with gr, εἰς τὴν συναγωγὴν ἤσσων:—against in conventu uestro of AFdd (ablut.).

Again,—

i. 12, where D sol has promis sist, ff has promittet (agreeing as to verb employed):—against AF, &c., cl, and s, repromisit; gr, ἵπποις.

ii. 25, where D, 1 have qui perspexit, ff has qui respexit (agreeing as to mood):—against AF, &c., cl, qui perspexerit. Gr, ὃ ταρακύβα.]

[i. 6, where D sol has exhonoratis, ff has frustratis (agreeing as to tense):—against AF, &c., cl (also Aug.), exhonoratis (as gr, ἰτμάσατε). [Here i hiat.~

ib. 20, where D, s, with ΜΩΔ,dd, have otios(a), and to like effect ff, nacua; with gr BC, ἁρ γι:—against A, cl, moritua [though A corr., otiosa]; gr ΝΑΚΚΛΠ, &c., νεόδα.

iv. 8, where D with F has (after adpropinquate) dno, and so s (adpropiate dno); and likewise ff (accidite ad dnum):—against AT, cl, adpropinquit des), and so Cdd (appropriate); m (proximate); with all gr, ἵγισατε τω ψεῦ.

With these may be classed an example of D ff m agreeing against A s as regards the Greek reading represented, though verbally differing inter se.

iii. 5. modicus (ignis*). So gr AC'KL and mss (ολίγον πυρ); ff, pusillum; m, parvus:—AF, cl, &c., s, quantus; gr ΝΑ'ΒΚΠ, ἡλίκον.

(d) Examples in which D is supported by s along with ff against A have been given above. There are also a few where D has s on its side against A, apart from ff.

i. 11. deperit; ib. 25, qui . . . perspexit; ii. 2, in conventum uestrum; ib. 20, otiossa.—See above, under (c).

ii. 6. trahunt. So s, and Aug., also Fdd, cl (C, trahant; T, traunt [sic]):—A, adtrahunt. Gr, ξιμωρει [ff (by lapse), trahunt].

ib. 18. dicit quis. So F, cl, and (dicit) C, and T (but corr., aliquis) dd, s:—A, ff, dicit aliquis. Gr, ἱππες.

iii. 13. in mansuidiuine. So (in manusct.) s and m; also FCTdd, cl; gr, ἐν πραξιμπρε:—A, in manumeditim; ff, in elementia[m].

(e) It will be observed that in a few of the above examples, m agrees with ff but not s (iv. 7 and 10), or s but not ff (iii. 13), in siding with D against A. In a very few places, D is thus supported by m apart from ff and s; as—

ii. 16. (in pace) + et. So m:—AF, &c., cl, ff, om et (s hiat), with gr.

iii. 6. (before et lingua(ivist)) + ita. So m:—AF, &c., cl, ff, om, with gr.

ib. ib. + et (before universitas). So m (before mundus):—AF, &c., cl, om (before uniu.); as also ff (before saeculi). All gr, 6 κόσμος (without saa preceding).

Of the whole of the examples above cited, there are but two in which ff m s agree in siding with D against A:—viz., i. 19 and 20 (tracaudia[m] for τρα[un]); iv. 1 (in uobis for inter uob). It appears on inspection of the foregoing examples, that our text, where it varies from that of A, shows but few and slight traces of the Old-Latin as represented either by ff, or by the imperfectly preserved s, or in the extracts collected in m, of which three texts the first has little affinity with either of the other two. The agreements of D with any one of the three are, with rare
exceptions, in trivial points, such as may be due to chance coincidence,—or else, such as are common to D with other Vulgate texts. As regards the unique text ff, it is to be noted that of the countless and strongly marked deviations which distinguish it from all other early Latin authorities, not one has passed into D.

(f) Of the many instances where D differs from A without Old-Latin support, only a few are worth recording as having other attestation. Thus we find—

(a) D with lat text other than ff m s, against A.

ii. 16. corporis, with FTd, cl (A, corporis, with ff m s, and gr): ib. 26, emortuum, with FCTd (A, cl, ff m s, Hier., mortuum [but D alone mortuus following]): iv. 15. apparentus, with Hier. (A, &c., cl, parents); also s; ff, inimicitia [m deest]: ib. 15. (et) si (uixerimus), with Fdd, cl, Aug. (A, ff s, and gr, om si): CT write aut si: v. 11, + nos (qui) with dd, cl (AFCt, ff, om nos [s hiat]).

(b) D with some gr, against ff m s and most vg.

ii. 3. super (scabellum), with gr B'P and many mss (τη το ἀποστόλων):—AF, &c., cl, and all vg else, sub scabellum, with most gr (τον το ἀποστόλον); and so ff [m deest].

iv. 4. inimicia. So D (txt), with gr LP, arc. (which write ἱχθρά):—AF, &c., cl, and all vg else (incl. D (mg)), inimica (with gr read as ἱχθρά); and so also ff s.

th. th. dio. So gr X (sol), τῆ θεώ; and of vg else, FCT:—Add, cl, and ff, det; with gr ABKLP and nearly all mss (τοι ἡθώ).

v. 8. (patientes) + igitur. So gr X, and mss 9 18 (ὑψ): also cl:—AFCt hrl dd, om igitur, also ff [s hiat]; with gr ABKP and most.

v. 10. (fratres) + mei. So gr X, &c. (ἀδελψιν μου):—all vg else om pronoun, with gr ABP, and some, and so ff [r leaves a blank].

It is to be noted that in but two of the above five examples, D has support from other vg against A; in the remaining three, it stands with some gr authority against all lat; sc., ii. 3, super for sub; iv. 4, inimicitia for inimicitiainimicitiainimicitia; v. 10, mei subjoined to fratres.

(y) D alone.

Of the instances where in deviating from all other lat (Vulg. or Old-Lat) as well as A, our MS is without gr support, hardly any are worth noticing; most are insignificant; some evidently inadvertent.—One is a distinct though unimportant mistranslation (arescit foemim, gr, ἔξηραν τον χόρτον, instead of arefecit, i. ii). One only is an improvement (humiliatione for humilitate, gr, ταπεινώσει, not ταπεινοφροσνντι, i. 11). 1

(g) In this Epistle, two instances of doublet renderings occur—

iii. 17. modestia suadibilis bonis consentiens. So also FCT hrl dd, cl.—Here the gr has only ἑυπερβας eπερβας. These words are rendered adequately by A, and by s, modestia suadibilis; ff gives merecarde consentiens (no doubt to be corrected, merecarde consentiens). D and the others as above, to represent ἑυπερβας, subjoin to the suadibilis of A and s, the consentiens of ff (made more definite by prefixing to it, bonis.). In this dittograph, F leads the way, and CT dd hrl, and finally cl, follow.

v. 10. exitus mali laboris et longanimitatis et patientiae. The gr is, τῆς καπηλοπεθείς καὶ τῆς μακροθυμίας. It is obvious that longanimit. et patient, is a double rendering of τῆς μακροθυμίας,—AF hrl, cl, and ff having laboris et patientiae only; while CT and dd introduce longanimitaticetpatientiae—all three retaining patientiae also, as D does (cp. Rev. ii. 19 infr, where ἡμοίων is doubly rendered in D by the same

1 Humilitation never occurs in vg. N.T.; in vg O.T. but twice,—Mic. vi. 15 (with no gr corresponding), and Sirac. ii. 5, = ταπεινώσις. In gr O.T., ταπεινώσις is frequent, but elsewhere rendered in vg, humilitatis, or αἰλττοῖ: in N.T., it occurs in but three places besides the present,—viz., Lc. i. 48, Act. viii. 33; Phil. iii. 28; in all three = humilitatis (vg). It is to be noted that the passage in Lc. is an echo of 1 Kin. i. 11 (LXX), and the passage in Acts is a citation of Isa. (iii. 8).

In Phil., humiliationis would be a better rendering than humilitatis.
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words). The clue to this tangle seems to be found in CT, which arrange the words thus, *patientiae exitus mali et longanimitatis,*—probably meaning to render της κακοπαθείας by *patientiae exitus mali,* and τ. μακροθυμίας by *longanimitatis* which rendering *dd* has confused by addition and rearrangement (*laboris et patientiae et longanimitatis et exitus mali,* and similarly D (as above). The introduction of the irrelevant laboris is probably due to a rendering of κακοπαθεία as *patientia laboris* (endurance of hardship; cp. 2 Tim. ii. 3 (vg), κακοπάθησον = labora.—The rendering of *ff* is de *malis passionibus et de pacientia.*

On the whole, the deviations of D from the A-text of St. James, though frequent, are not very striking. And the A-text itself presents fewer notable features here than in the other Epistles (especially, as will appear in the next Subsection, in those of St. Peter).

Thus the only important instance in which D stands alone among lat authorities, vg or vt, is the reading (iv. 4) *inimicitia* in its text, but with *inimica* of all lat else in marg., as noticed above (*f, β*).

Into one remarkable error it falls, with AF and all vg (except *dd,* which avoids by omission)—

iii. 7. *c[a]eterorum.* So AFCT hrl, and cl:—but *ff,* malantum; *m,* beluarum maritarum [*s hiat*];' which rendering *dd* has confused by addition and rearrangement (*/aeon's et patientiae et longanimitatis et exitus mali,* and similarly D (as above). The introduction of the irrelevant *laloris* is probably due to a rendering of κακοπαθεία as *patientia laboris* (*cp. z Tim. ii. 3 (vg), κακοπάθησον = labora.*—The rendering of *ff* is de *malis passionibus et de pacientia.*

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Subsection iii.—The D-text of the Remaining Catholic Epistles.

In the rest of this Section, the Old-Latin evidence being fragmentary and in many parts lacking, our examples do not admit of such classification as we have adopted in Subsection ii. For illustration of our comparison of the texts of D and A, we depend mainly on other Vulg. texts, chiefly (as before) on those of FCT and *dd,* and occasionally hrl.

(a) The following is a collection of examples in which D, with other lat, differs from A in its text of the Epistles of St. Peter, St. John, and St. Jude:

(1) 1 Peter.

i. 4. *in uobis.* So FCT*dd,* cl, and *s:*—A, *uobis*; Hier., *in nos*; *gr,* εις ήμας (*al., ήμας*).  

ib. 6. *exultabitis.* So CT*dd,* cl, *s:*—AF, *exultatis* (*gr, άγαλλιασ0£*).

ib. 8. *credentes autem* (exult.'*]. So FCT hrl, *s,* cl:—A, *creditis* (* credentes*);—*dd,* *credatis* (*credentes*);—*cl,* with *lat.* of Polycarp (c. 1) and of Iren. (I. V, vii. 2), *creditis credentes autem*; so *gr ms* 68 (only), πιστεύοντες πιστεύετε πιστευοντες ήπε.*

ib. 10. *futura* + *dei* (*gratia*). So CT, *q s* (after *gratia[m]*):—AF, *cl,* and all else *om* (*with gr*).

ib. 11. + *qui* (*in eis*) + *erat* (*spiritus*). So CT, *q s:*—*AFdd,* cl, *om qui* and *erat*; *gr,* το εν ανθρωποι *τυχεμα.*


ib. 15. *(at end) estote.* So CT, *m q,* Ambr.:—*AFdd,* cl, *sitis*; *gr,* γενομενε. But in ver. 16, A with D, and CT hrl, *m q,* estote (as LXX, Levit. xi. 44, &c.), where *Fdd,* cl, read *eritis*; *gr* *ABC,* ενερεθε; *KLP,* γενεθθε or γενομενε.

ib. 16. — *et* (before *ego*). So F, cl; all *gr* (as *gr*; *ut supr*):—ACT*dd,* *m q,* *et ego*.

ib. 21. + *ita* (before *ut esset*). So CT:—AF, cl, and all else *om*; *gr,* ουτε... εινας, [*q hiat*].

ii. 3. *gustatis.* So F, cl; *gr,* γετονεθε:—ACT*dd,* gustatis.

ib. 5. *domum spiritalem.* So C (pref. in) T:—*A,* domus spiritalis:—*Fdd,* cl, Ambr., Aug., Hil. (Hier. varies), domus spirit(u)alis; *gr,* οικος πνευματικος:—*s alone,* spiritalis (*sc., sacerdotalitium*).

Patientia is the more frequent *vg* rendering of μακροθυμία; but we have longanimitatis instead, in many places. *Cp. Col. i. 11, where for εις τομονιη και μακροθυμιαν, vg has, in patientia et longanimitate.*
TEXT OF THE CATHOLIC EPISTLES.

1 Pet. ii. 6. non confundatur. So FCT (cl), s, Hier. —A, non confundatur (but A', —destur; and so A, Rom. i x. 33). Gr, oó mé καταστοχεύη.
ib. 8. (negoentur) uerbum. So s:—AF, &c. (cl), uerbo (gr, προοριστωσαν τη λογον); dd, in uerbo.
ib. 11. abstinete. So Cypr., &c.; gr ACLP, &c., δέχεσθε:—AF, &c. (cl), abstinere; with gr ΝΒΚ, &c., δέχεσθαι.
ib. 13. (propter) διαμ. So CT, m:—AF (cl), deum. Note that D sol writes διαμ also in vv. 12, 17, where all gr have τ. θεου.
ib. 14. malefactorum. So FCT (cl); gr, κακοτοια:—A, μ, malorum.
ib. 17. (regem) + autem. So m:—AF, &c. (cl), om autem.
ib. 18. (subdit) + estote. So CTDd, cl; four gr mss, ίπτε:—AF (cl), om; with all gr else (τιστοσάμονειν only); m reads ουθεντε.
ib. 19. (gratia) + apud deum. So m; gr C, mss 13 29, &c., χάρις παρα τ. θεου:—AF, &c. (cl), om, with gr ΝΑΒΚΛΠ and most mss.
ib. 23. tradebat autem indicanti se. So FDD (cl):—A, q, Cypr., trad. (q, commendantat) autem se indicanti; CT, trad. aut. se indicati; gr, παραδειπνον δι της κρίσεως.
ib. 24. (before perlit) = ipsum. So CT, q, and (lat) Polyc. (8):—AF (cl), ins; and all gr (aërōs).
ib. 25. misit[atem]. So q, and Ambr. —AFCT (cl), and apparently all vg else, episcopum; gr, ἐπίσκοπον.

iii. 3. capillature. So F:—Add (cl), —tara; CT, q, capillorum implicatio; and so m, implicatur; Aug., inscriptionibus; gr, εμπλοκῆς τριχῶν.
ib. 5. sperantes in deo. So F, cl; T, q, quae in deum sperabant (C. sperauerunt):—Add, sperantes in deo (μ, in deum). All gr, τις (or εις τ. θεου) θεον; [q hist. iii. 7—iv. 10].
ib. 8. in unum (autem). So F; cl, in fine:—Add, in fide; CT, in summa autem res; m, quaepropter.
ib. 9. (unanimis) + estote. So m (but writes conscientiis etiam animinis):—AF, &c. (cl), om verb; also gr (ινομοίσθηνται).
ib. 10. + (per) (vide). So CT hrl (Cassiod., diliget); and so gr mss 22 60 + οντος (as LXX, Ps. xxxiii. 13):—AF (cl), om, with all gr mss and most mss.
ib. 13. (after qui) = est qui (nobilis nec). So CT; gr, τις δέ κακοποιων;—AFDD (cl), ins est qui.
ib. 14. (beatit) + erit. So T; gr Ν, mss 25 + τοτε:—ACDD (cl), om verb (F om beatit and rest of verse, by lapse).
ib. 15. (de ea . . . spe) + et fide. So dd; CT hrl, and m, om ea and read de fide et spe:—AF (cl), om et fide; with gr (but Orig., Contra Cels., iii. 35, reads πάντως for ελπίδος).
ib. 16. (de nobis) + tamquam de malefactoribus. So CT, hrl; gr ΝΑΚΛΠ and nearly all, δές κακοποιων:—AF (cl), m, om, with gr B and ms 69.
ib. 18. (pro peccatis) + ministris. So dd hrl (cl), and Cypr.; gr C, few mss, περί ἀμαρτιῶν θεον:—AFCT om nostris, with gr ΜΚΠ and most mss; (qCL, ἐνίκη θεοι; A, ἐνίκη θεοι).
ib. 19. (after carceris) + consumi. So CT, hrl, and Aug.; gr C, mss 8 25, τοις ἐν φυλακής κατακατελήγοντας:—AFDD (cl), om, with all gr else.
ib. 20. (spiritus) connect, with unamis praedicavit. So Bed. (citing ms, ap. Tisch.), one gr (137) πνεῦμα:—AF (cl), and Aug., spiritibus; all other gr, πνεύματα. Tdd, spiritialibus; some ms, spiritaliter.
ib. 20. expectabat dei patientiam. So FDD, and Aug.; similarly T, expectaret; A, expectabat dei clementia; gr, ἐνδέχομαι ἃ τ. θεον μακροθυμία:—C, expectaret dei patientiam; some other vg (and cl), expectabunt dei patientiam, and so hrl (instrument); lat of Orig. (De Principiis, II. v. 3), expectaret dei patientiam; gr Ν, τιν . . . μακροθυμίαν.

iv. 2. voluntate. So T, and Aug. —AFDCdd (cl), voluntati; gr, δελήματι.
ib. 7. alipropriominuit. So CFDd, cl; gr, γυρεύεσθαι:—AT, —quabi.
ib. 11. (tacetula) + tacuorum. So CTDd (cl); gr mss and most mss (r. αἰώνα):—AF om, with some gr mss.

1 See Sabat. loc. cit.; who cites from "cod. corb. 2," spritu; as does also Lucas Brug. (Notationes, in loc.), from a ms examined by him.

2 F
INTRODUCTION.

1 Pet. iv. 12. — amen. So FCTdd om :—A, cl, ins ; and all gr.
ib. 13. in revelatione. So FCTdd (cl), and Tert. (q, plur.) ; gr, εν τῷ ἀποκάλυψεν :—A, in revelationem.
ib. 15. (nemo) autem. So CTdd, cl, q :—AF, enim ; gr, μη τις γάρ.
ib. 17. quis (final). So dd (cl), Aug., Hier. :—AFTC and h, quis [q hiat]; gr, τι τὸ τέλος. (D alone + crit.)
ib. 18. salutis erit. So h (CT, Ambr., salutis fit :—Add (cl), q, and Hier., saluabilit ; F, saluator (Aug. varies) ; gr, σώζεται.
ib. ib. apparet. Similarly CT, and Ambr., parebit ; gr, φωνεῖα :—AFdd (cl), h, and Aug., parebit [q hiat].
v. 1. (uncerto) τινὲς. Similarly m (+ ego, but om et) :—AF, &c. (cl), q, om [h hiat] ; with all gr.
ib. 3. forma estote. So h :—AFC, form(e) facti ; Tdd (cl), forma facti ; m, ut forma sitis ; q, forma . . . . [hiat] ; gr, τῶν γινόμενων.
ib. 9. (forter) in (fide). So CTdd, cl, and h [q hiat]; Lef., firmi in :—AF, om in ; as also gr.
ib. ib. ei . . . . fraternitati. So Fdd (cl) ; gr, ἡ . . . . ἀδελφότητι ; and so A (fraternalitate) [?] :—CT, h, in omni . . . . fraternitate, and so q (fraternalitate).
ib. 10. confirmabat. So Fdd (cl) :—A, confirmavit, [h, q, hiat]. (But A (with dd, cl) follows with solidabitque, also q ; D, solidabil (om que) ; while F writes solidavit ; C, consummabil fundabitque (T, —uti, —utilque). All gr write both verbs in fut.
ib. 12. in qua (util) starea. So Tdd, cl, h [q hiat] ; gr KLP and most, ετοίμασα :—A, et state, also FC (om et) ; gr, ΝΑΒ, ms. 5 7 9 13 &c., αὐτής.
ib. 13. (ecclesia) . . . . electa. So h (and apparently q) :—A, conoelecta (dd, cl), coelecta) ; FT (similarly C), coelecta ; gr, ἡ . . . . συνκολλητή.
ib. 14. paix (nobilis). So CT, q (k) ; all gr, εἰρήνη :—AF (cl) ; gratia.
ib. ib. (in eπe) — ιηθ. So Fdd hrl, q ; with gr AB and mss 13 36 :—ACT (cl), h, ins ιηθ ; with gr ΝΚΛΠ and most mss.

(2) 2 Peter.
i. 2. in cognitione. So Fdd (cl) ; gr, εν ἐπιγνώσει :—A, in agnitione ; h, m, in cognitionem ; q, in cognitione, as also Aug.; but CT, regenerationem.
ib. ib. (diu urit) ιηθ. Χιρ. So m ; with gr ms 69 and a few :—AFdd hrl, with gr P and a few mss, om ιηθ. Χιρ. —CT (q), cl, de et Χιρ. ιηθ. ινι καρι ; with gr ms 13 and a few ; (ΝΑΒ, &c., similarly prefix τοῦ θεοῦ καὶ, but write ἐν θεοῦ καίρου ; also (but om καίρου) BCK.
ib. 3. (after omniit) donavit, D sol ; (after pietatem) donata est. (See infr., p. ccxxxiv.)
ib. 4. per quem. So Fdd hrl (cl), q ; gr mss 8 210, δε οὖν :—A, h m, per quem ; CT, per quae ; gr generally δε δειν. [Here q def. finally.]
ib. ib. (after pronissa) donata sunt. So h ; m, donatur ; gr, δεδομένα :—AF, &c. (cl), and Aug., Hier., donatur.
ib. 8. (haec) enim. So FCTdd (cl), h (m om) ; all gr, γάρ :—A, autem.
ib. 10. + satis agite. So h (but prefixes magis); similarly (by dittogr.) FTdd (cl), and Aug., magis satagile ; Ambr., satagile only ; gr, μάλλον συνεδριάσατε :—AC, magis agite (om satis).
ib. 14. certus + sum. So dd (and add enim) :—AFTC (cl), h, om ; and so gr (εἰδὼς only).
ib. ib. selecctissima. So CT :—AFdd (cl), uelax (h, uelor) ; gr, ταχύνη.
ib. ib. + erit. So CT (dd, sit) :—AF (cl), sit ; gr, ζητείν.
ib. ib. (before diu noster) — et. So m :—AF, &c. (cl), ins ; all gr, + καί.
ib. ib. (at end) + per revelationem. So dd :—AFTC, cl, and h, om, with all gr.
ii. 2. sequentur. So FCTdd (cl) ; gr, ζητεικυεύομεν [or—ωσι] :—A, sequuntur.
ib. 4. cruciatos. So F ; gr NA, few mss, καλαγμένοι :—ACTdd hrl (cl), cruciatus ; h, puniendos.
ib. 13. (at end) (luxvioriantes) — nobiscum. So dd :—AFTC (cl), ins ; so Aug., coepulantem nobiscum ; gr, ἀνεκδοχόμενον ; (m deviates).
TEXT OF THE CATHOLIC EPISTLES.

2 Pet. ii. 14. (pleno plenos) adulteriosis. So T.—AF, adulterio (Cffl, c, and Aug., adulterii); or NA, mss 63 68 73, μοναχὸς; BCKLP, and most, μοναχὸς.—For plenos adulteri, m subst. adulteri.

i. 2. incommensura, rect.: So F (delicti); gr NCKLP and most, διαφοράν (AB, διαφοράν) διαφοράς; m writes incommensurabilis delicti.—A, incommensurabilis delicto (dd, cl, incommensurabilis delicti)—and similarly CT, incommensurs delictis, and Aug., incommensurabilis pecati; with some gr mss, διαφοράν (διαφοράν).

ii. 20. coquinationes. So FCdd (cl), and Aug., Hier.; gr, τὰ μοιχαλία.—AT, coquinationes.

ii. 22. (contiguit) + enim. So FCTdd (cl), and Aug.; [qu, gr?]:—A, m, om; with gr NAB; most gr (NCKLP, and mss), ἄνεμος ἐκεῖνος δέ.

iii. 1. in commutatione. So CTdd, cl; gr, εν ἐπιμονής:—A, αὐτοῖς (F, in commutationem).

i. 2. a sancto profiteb. So F, cl; gr, εν σότῳ τῷ πατρὶ προφητῶν:—ACTdd, sanctórum prophetárum.

ii. 3. conscientiam. So CT:—AFe (cl), conscientiás; with gr, εἰσθανόν.

ii. 4. (patres) + nostri. So dd; gr (ms 60 and two more) + ἵνα:—AFCT (cl), om.; with all gr else.

ii. 7. servati. So FCT:—Add (cl), eżerváti. Gr, προσεχόντες.

ii. 10. trautient. So Fdd (cl); CT, m, Ang, (transcurret); gr, παρεδέλετο:—A, transcurreat.

ii. 11. (at end) + et. (t. et) (t. ως autem) et quae in ipsa et quae in ipsa emotur, et quæ 

(τοιίτω) :—A, —contra actuare. FCTdd, sanctorum prophetarum.

iii. 12. (properatius) in actuam. So Fdd hrl (cl); gr, αἰτεῖντος τ. παρεισφέρων: CT, and Aug., ad præsentiam:—A, aduentu.

iii. 13. secundum promiss. So CT, cl:—AFdd, hrl, et promissa. But of gr, A alone reads sae; all else, κατά τὸ ἐπιστρέψωμα, or τὸ ἐπιστρέψωμα.

(3) JOHN.

i. 1. tractauerunt. Similarly contr(au)ctauerunt, FCTdd (cl), also Tert.; gr, ἐφανέρωσα.—A, tematuerunt.

ii. 2. manifesta(ta) est + nobis. So CT:—AFdd (cl) om.; with all gr.

ii. 7. si . . . ambulæmus. So Fdd; all gr, ἐὰν . . . περιπατοῦμεν:—ACT, cl, et . . . ambulamus.

ii. 10. facimus. So A'FTdd (cl); gr, ποιοῦμεν:—AC, h, faciemus.

ii. 4. (after mendax est) + et. So h; also gr AP, mss 13 27 29, om τα:—FCTdd (cl), et (in hoc); with most gr (τα ἐν τῷ ἀφείμι):—A, et (in eo) (qu., gr ἐν αἷμα?); [After et, h hiatus.]

ii. 5. (were) in hoc. So FCTdd (cl), and h; all gr, ἀλλάζεται ἐν τῷ ἀφείμι:—A, were in eo (no gr).

ii. 12. remit(ī)fūntur. So FCTdd (cl), h; gr, αφέωντο:—A, remittuntur (no gr).

ii. 14. (after cognoscit patrem) + scripsit nobis patres quoniam cognovistis cum qui ab initio erat. So Fdd (F, quin) h (writes quia cognovistis . . . est, but by oversight om scr. nob. patres); all gr, ἔγραψα τούτων ἐκείνος ἐν ἀποκάλυψι:—ACT, cl, om.

Note that in vv. 13, 14, D writes scribo in the first four places, scripsit in the remaining two; Fdd write scribo in all six places; A, scribo in the first four places, scripsit in the last (om the fifth); CT and cl (these also om fifth), scribe in all their five. Nearly all gr write γράφω in the first three, ἔγραψα in the last three; which is evidently the right arrangement; but K and some mss, γράφω in the fourth.

ii. 15. adolescentes (as in ver. 13). So FCT, h:—iuuenem, A dd (cl); or, νεανίσκοι, as in 13. Thus the gr warrants no such change of noun as in Add; nor the inverse change of T and h (iuuenem in 13 adolesc. here).

ii. 19. ut manifesti sint. So F (h, ut præsto fiat):—ACTdd (cl), ut manifesti sint; gr, τινα φανερωθώσων.

ii. 23. (qu) + autem (conficebatur). So CT, m:—AFdd (cl), h, om; and all gr. (D writes conficebatur, but corrects.)

ii. 25. repromissi. So FCTdd (cl):—A, h, promisses (all gr, ἄνεμος ἐκεῖνος).
INTRODUCTION.

i. Joh. ii. 25. nobis. So CTdd hrl (cl); nearly all gr, ὅπιστι.—AF, nobis; with gr B, ὅπιστοι.

ii. 29. + et (ominit). So Fdd (cl); with gr ΝΑΡΠ, &c.:—ACT hrl, h om; with gr BKL.

iii. 1. ignorat . . . ignoravit. See below, p. ccxxxiv.

iv. 3. (before ille) — et. So T; with all gr:—AFCTdd (cl), ins.

v. 6. uidet. So F:—ACTdd (cl), h, uidit; gr, εἴδωκεν.

vi. 10. (qui non) factit insilitium, CT hrl, h q; gr, ἄδικον δικαιοσύνην:—AFdd (cl), m, est iustus [gr, gr?]

vii. 11. (dialogus) ab inimicis. So om ab) h q:— AFCTdd (cl), alterutrum: gr, ἀγαπωμένον ἄλληλοιν.

viii. 12. (cain) + qui. So CTdd, cl, and q:—AF, h, om qui, and so all gr.

ix. 14. (dilegit) + fratrem suum. So T:—AFdd (cl); quid: h q, cuius est gratia (gr, χάριν τίνος). D sol also

ins ideō before proper.

x. 13. (edit) nos. So C, and cl; all gr, ὅπασ:—AFdd, h q, nos.

xi. 14. (dilegit) + fratrem suum. So Cassiod.; gr KLP and many, τον δολοφόν.—P and some add

αὑρώ:—AF, &c. (cl), h (q) om; with gr ΝΑΒ.

xii. 16. cognominus. So CT, m q:—AFdd (cl), h and Aug., cognominus; gr, ἐγγόνωσαμεν.

xiii. 15. (after caritatem) — dei. So F, h q, and Aug.; with nearly all gr:—Add hrl (cl), + dei; gr

ms 52, + theō:—CT, m, ἵππις (Ambrastr., eius).

xiv. 17. (qui) + autem. So h q:—AF, &c. (cl) om autem. All gr ins ἄτε.

xv. 14. (tereo) tantum et (lingua). So CT, h q:—AFdd (cl), nec or neque (q, tantum uest bo neque);

gr, μηδέ.

Note that h def. in iii. 10, to end of Epistle.

xvi. 4. antichristus de quo (audistis). Note that ΖΛΖΓ of AF wrongly follows the gr, where

ὁ θεος . . . τον ανθρωπόν, — AFdd (cl), hdc est illius antichristis.1

xvii. 4. (auisti) es. So FCT, q and Aug.; all gr, αὑρώ (D also + sunt at end of verse):—Add (cl), eum.

xviii. 7. dilegit caritatem. See below, p. ccxxxvi.

xix. 10. non quod. So q; gr, ὦ μη δια:—AF, &c. (cl), non quae nos.

xx. 9. iobipatorum. So q (Aug., iobipatorum; Lcf., expiatorum):—AF, &c. (cl), propitiationem: gr,

ταξιδημόν.

xxi. 14. filium + suum. So CTdd (cl), q:—AF om suum (gr, τον νιόν).

xxii. 16. quiescis. So F, dd (cl); CT, quiescet:—A, q, quiescere (gr, θέω).

xxiii. 20. quomodo deum dilegit. So also Cyrpr. (quantum); Lal. (quias), dilegit deum:—AF, &c. (cl), (q),

quantum dilegit deum: gr, ὦ μη άγιων τον θεον.

v. 1. dilegit genitorem. So CT, m q:—Add, cl, dif. cum qui genuit (F om). All gr, τον γενεάτατα.

xxiv. 2. filios. So CT, q:—AFdd (cl), uinos (gr, τα τέκνα).

xxv. 6. (in aqua) tantum. So q:—AF, &c. (cl), solum (gr, μόρον).

xxvi. ib. (sanguine) + et spiritus (qui testificatur). So CT, but (after spiritus) they proceed, spiritus est,

which words D om; gr A, mss 21 41, also read πνεύματα here (subst. for αἰματα):—AFdd (cl), also q,

write sanguine, et spiritus est; and so most gr, ἔν τον αἰματα. καὶ το πνεύμα ἑκὼ το ματριτούν.

xxvii. 10. (qui non credidit) filio. So ACT, cl; gr A and some mss, το uίόν:—A om (with no gr):—

F, filium; dd, in filium; m, ἵνα ἴδῃ; q alone (with most gr, το θεον) in deo.

xxviii. 11. + est (at end). So FCTdd (cl), q; all gr exc. one ms:—A om.

xxix. 12. (non habet filium) + dei. So ACTdd, q; all gr:—Add (cl), om.

xxx. 16. si quis. So CT; all gr, ἐὰν τις:—AFdd (cl), qui; [q hiat].

xxxi. 16. petet. So CTdd (cl) — F, petet (so q, postulabit); gr, αἰτήσει:—A hrl, petet.

1 Note that quod of AF wrongly follows the gr, where το [πνεύματα] is antecedent to θ (neut.); antichristus (A), or spiritus antichristi (F), would require quem, as T and q have it.

2 Quomodo for quantiam (or quias) in D occurs repeatedly in ch. v; see vv. 2, 10, 15, 20.

CT in preceding sentence add, et spiritum after sanguinem.
TEXT OF THE CATHOLIC EPISTLES.

1. John v. 16. + pro eo. So CT.—A and the rest, and οὖ, om; and all gr.

2. (at end), om quis. So FCT, most gr.—Add hri (cl), ins [g hiat]; so a few gr ms, τους.

3. (after uerus) deus. So (after uerus) FCTdd, cl; all gr, ὁ αληθινὸς ἡμῶν:—A, m, om deus.

4. 2 John.

5. 3 John.

6. (end) expectantes misericordiam dni di nri ihu xπi in uilam aeiernam. So (nearly) Τ, cl; all gr:—AFdd om.

7. (δ) In our text of the Epistles of SS. Peter and John, dittographs appear as follows:—

1 Pet. i. 22. in oboedentia ad oboediendum caritatis (gr, ἐν τῇ ὁμαλωσίᾳ). Here Fdd, and cl, give the obvious and exact rendering, in oboedientia (A, in oboedientiam) caritatis; T, and m [g hiat], substitute ad oboedientum caritati. The tautology of our text (with its consequent breach of grammar) results from combination of the two.
INTRODUCTION.


In this case, mirari (so Cypr.) has been substituted in D for peregrinari, the equivalent offered for the gr verb by AF (so cl). The nolite paterem at the end is given by CT (and apparently by q), as altern. for expauescere, which CT and q likewise write for mirari (so too Fulgent., ap. Sabat. in loc.); also Tert., ne expaesceatur. Both verbs (expauescere, paterem) are apparently glosses on the unfamilier peregrinari, which have made their way together into the text of CT; the latter into that of D, subjoined to the O.L. mirari.

2 Pet. i. 3. omnia donata divinae virtutis suae . . . donata est (gr, δεδωρημένης).

Here virtutis . . . donata est, in D as in AF, represents δωρόμενος . . . δεδωρημένης (so nearly all gr); while m gives donavit (as also F). Thus the reading of D retains that of O. L., and adds to it that of AF and vg generally. CTdd, and cl, read donata sunt, with gr K and ms 25, δεδωρημένα: q gives donatae (= δεδωρημένης), equivalent to the rendering of AF.

b. ii. 16. subingale animal mutum (gr, ἄφωνον ἄφωνον).

So (nearly) many ms, and cl (subing. mut. am.). But AFCTdd, and corb 2 ap. Sabat., om animal; while Orig. (lat., In Num., xiii. 8), has mutum animal (om subing.). Thus subingale and animal are two renderings of ἄφωνος, combined in D, &c.

1 Joh. iii. 1. (Proper hoc) (a) saeculum ignorat nos quoniam et ipsum ignoravit (b) hic mundus non noutil nos quia non noutil.—The second member of this passage, marked (b), evidently repeats the former (a), each being a rendering of the gr δια τούτο ἡ κόσμος οὐ γνώθηκεν ἡμᾶς ὅτι ὦν ἑγὼ αὐτὸν.—AFDD, and cl, read the clause (b), supplying om at end (but om hic). CT alone of vg retain a vestige of (a), reading ignoravit (—bit) for the second non noutil of (b). But of Old-Lat., h (though mutilated) attests the first verb of (a), reading propter [a] . . . ignorat [sic]; omitting, however, the rest of the sentence. The archetype of h must have presented (a) as its rendering of the gr; and D here follows this O. L. text, but appends to it the vg rendering in an incomplete form.

ib. v. 16. peccato si non ad mortem est peccatum Ad mortem autem peccatum est.—All else (exc. CT, which expands), peccati[ius]; see on this word in p. cccxiii] non ad mortem Est peccatum ad mortem. The gr is τοῖς ἄμαρτον [μοι] μὴ πρὸς θάνατον. εἰς τὸν ἀμαρτία πρὸς θάνατον. D evidently renders τοιαν ἀμαρτία twice over (missed by the repeated ad mortem),—connecting est peccatum with the preceding words, and again (peccatum est) with the following; and he then inserts si before ad mortem (1), and autem after ad mortem (2), to complete the antithesis.

3 Joh. 2. (carissimi) (a) per omnia opto te benefacere et salutum esse (b) de omnibus orationem facio prospere ingredi et uterem.—Add and cl give (b) as the rendering of the gr (περὶ πάντων εὐχαριστηκαὶ καὶ ἐγκαταστάσας), and also F (only with ido in (for de omnibus).—all, however, supplying the lacking te after prospere.—D alone gives (a) (b), an obvious doublet.—CT give a rendering intermediate between (a) and (b), per omnia opto (C, obscuro) te bene agere et uterere. Here D does well in admitting the more exact rendering (b) of vg; but he errs in retaining (no doubt from some O.L. text) the superfluous and inadequate one (a), else unrecorded, which he places first.

ib. 8. suscipere . . . participes ut cooperati simus. All lat else, suscipere . . . ut cooperati simus. The gr is, ἐπολαμβάνω . . . ἵνα συνεργητεῖς με. It is plain that συνεργητεῖς is here represented twice over (participes, cooperati (cooperatores)); but participes is not recorded from any other text.

(c) Of the readings in these Epp., 1, 2 Pet.; 1, 2, 3 Joh., Jud., in which D stands alone among Vulg. ms, not many are of interest. The following are sufficient examples:

1 Pet. i. 12. deuanguedizaurant usos. So gr, ὑμᾶς;—all other vg, nobis; q diverges [s hia].

ib. 3. renatti. Possibly for renovati.—all else, renovati (ἀναγεννημένος).

ii. 17. honorate . . . honorate, gr (τιμησάτε . . . τιμᾶτε (but ms 73, τιμήσατε):—all other vg, honorate . . . honorificante.

iii. 8. fraternitatis amore. Nearly all vg else, and m, fraternitatis amatorum; CT, fraternitatem amantium (φίλωδολφοι). Cp. i. 12, where all have in fraternitatis amore (καὶ φίλωδολφοι).

1 Probably per omnia of DCT is wrongly written for praeter omnia, = prae omnibus,—as A. V., with many expositors, understands πρὶν πάντων.
TEXT OF THE CATHOLIC EPISTLES.

1 Pet. iii. 9. ut benedictionem aequidistat multis possedatis. All else, ut benedictionem aequidistant
possedit. (In aequidistantem aequidistantem.
iv. 4. (after blasefanatics) + aequidistantem. No other lat; no gr.
ib. 11. cui gloria. All vg else, and q, Aug., cui est gl.; most gr (q qeiv); but gr A, and ms 13 and
a few more, om ευτειον.
ib. 17. (si . . . anobis) + quaterit. No other lat; no gr.
v. 3. dominantes in clericis. No other lat; AFdd, cl, in clericis; CT, h, in clerum; m, in dominatione
fratrum [q hiat]; gr, κατακυριακος των κληρων.
ib. 8. (after urigale) + ex animo excita timor. No other lat; no gr.
ib. 9. in fide integra. No lat else ius integra; no gr:—CTdd, cl, in fide, also h [q hiat];—AF, fide
only; gr, τη πιστη.
2 Pet. i. 3. donauit. See above, p. ccxxiv.
ii. 4. (rugientibus) inferni. All vg else, inferni; gr, στοιχειων (or στοιχεια) ζων (but NA, ζων [?]);
he seems to give a double rendering (carecellus) caliginosus inferni; also Aug., carecellus caliginis inferni.
(For rugientibus, see below, p. ccxxvii.)
ib. 7. (metaduorum) inuista conversationis. AF (nec) iniuria convers.; dd, cl (necf) iniuria ac luxuriosa
conversationis; CT, necf, iniuria convers. Gr, της των αθισμων εν δειληγεια οντωτροπεις.—All these readings are
clearly wrong: it is safe to conjecture that iniuria ought to be corrected, in luxuria—the obvious
rendering of εν δειληγεια, as everywhere in 1 and 2 Pet. and Jud.3
ib. 10. (actum) + alterum. No other lat; no gr (interpol. from Jud. 7).
ib. 20. (before surpantur) + in diliciis. No other lat; no gr.
iii. 1. (hanc ecce vos habis + iam. No other lat ius iam; but all gr, ταυτων ηδον . . . ιμων; and no gr
attests ecce, which all vg ius. In this instance D alone preserves a true rendering, but with it the
eronous ecc, which apparently represents a gr reading ουε, not now supported by any gr authority.
ib. 8. non latet. All else non latist; all gr, μη λανθανειν.
ib. 9. (at end) + expectat. No lat else; no gr.
ib. 10. (ut fur) + in mente. No lat else; but gr CKL and some mss, + εν νοti (as 1 Thess. v. 2).
ib. 15. soluentur. All vg else, soluentur; Aug., resoluenlur. Gr ΝΕΠ, λυομενα; AKL,—οποιατα
(ΑΛ, κατακυριακος).
ib. 11. (hoc . . . cum desolata sint). All vg else, dissolvena sint; exc. T, and Aug., his . . . pereuntibus;
no has corum . . . persciuntium. All gr, τοις . . . δυνατωσ.
ib. 17. priori (firmitate). All lat else, propria; gr, βοηθου.
1 Joh. i. 2. manifesta (est). All else, manifestata; gr, εφανερωθη.
ib. 7. ad lacon. All else, ad inuicem; most gr, μη άλλων;—but T, cum om (hri, cum dov); gr A,
μη αλλωσ.
ib. 9. (fidelis est) + ιων. All else om, lat and gr.
ii. 1. sed si (quise). All vg else, sed et si; and so h (but om sed); gr, και εδυ τω.
ib. 2. (before tanturn) = autem. All lat else ius; and all gr, (t, before μονων).
ib. 6. (before et ipsa) + iue. All lat else om. Of gr, ΝΕΚП, and most mss, και αυτος ουεθης; but AB,
some mss, om αυτου.
ib. 7. (at end) audistis. All lat else, audistis; gr, ηνοιατε.
ib. 13. (after serbo nobitis) = patres. All lat else ius, and all gr. Note that D by a similar lapse
om filii in ver. 12 (but interi. filii).
ib. 16. (after carnis) = est. So all gr; but ACdd (cl) ins; also (after oculorum) FT.
ib. 28. (beginning) = et unus filios manete in om. All else ius.
iii. 2. (after scimus) + hoc. All lat else om; also all gr (but KL and many mss add άκι).

1 The doublet reading of did (cl) retains a trace of this: also a ms which Lucas Bk. (in loco) cites as
reading luxuriosa (alone). That of T is probably an emendation; unless we may suppose that CT here
represent the true vg text (imfavectillia) is the vg rendering of Αδελπηα where it occurs in other Books
[only Mk. vii. 22; Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19], and that in luxuria is a survival of
O.L.
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1 Joh. iii. 10. (at end) + non est de deo (repeated from previous sentence). No lat else; no gr.

ib. 11. (after quoniam) = hac est adhucutatio quam. All vg else ins; similarly h q (hoc est mandatum quod); and so all gr.

ib. 13. (fratres) + mei. No lat else; of gr, KL and most write μου after αδελφοί; but ΡΑΚ, &c., om.

ib. 16. (before et nos) + sic. No other lat; no gr [h kial, and in ver. 20 def. finally].

ib. 22. si . . . . custodiamus. All vg else, quoniam . . . . custodimus (q, servamus); and so most gr, ἐτοι . . . . τηρομαι;—but ΡΑΚ, &c., τηρομαι.

iv. 7, 8. (qui dilegit) + caritatem . . . . (qui non dilegit) + earn. So D (txt). No lat else reads (7) caritatem (see for D (mg), &c., p. ccxxxviii infr); all else (8) om earn; and so all gr.

ib. 10. (beginning) — in hoc esi caritas. All else ins, lat and gr.

ib. 20. (quern m'det) + quotidie. All else om (lat and gr). Note that all lat have wiedet; all gr, εχωμεν.

v. 1. (before qui dilegit) — et omnis. All else ins, lat and gr.

vi. 6. (before per aquam) — venit. All else ins, lat and gr.

vii. 11. (utiam) + aedemnam. None else ins, lat or gr.

vii. 13. habebis. All lat else, habe/is; but ΡΑΚ, &c., ιχετε (but L, ms 113,

vii. 14. habemus. All lat else, habemus; all gr, εχομεν, exc. A and a few mss, ιχωμεν.

Joh. 3. (at end) + uera ihu filio. No lat else; no gr.

vii. 9. (after in doctrina) + χριστοί. No lat else; but so gr KLP and most mss, + χριστοί; ΡΑΚ, ms 13 and a few, om; dd subst eius, and so Lcf.

3 Joh. 3. (gaiusus) + enim (— sum). All lat else, gaiusus + sum (— enim); of gr, ΑΒΚΛΠ and most write (εχάρην) + yap; Χ and some mss, om γαρ.

ib. 6. benefacilis. AF and many vg, benefacies; cl, benefaciens; CT, dd, benefaciis; gr, καλώς ποιήσεις; or κ. ποιήσας. — For deduces (D with FCTdd and many vg), A writes duces; gr, προπεμψάς:—cl, deduces; gr C, προπεμψάς.

ib. 9. (after in doctrina) + λαβητ. No lat else; but so gr KLP and most mss, + χριστοί; ΡΑΚ, ms 13 and a few, om; dd subst eius, and so Lcf.

ib. 10. ex commoneam [sic]. All else om ex; AFCTdd, commoneam; cl, commonebo; gr, ὑπομνήσω.

ib. 11. carissimi notiie. All else, singular.

ib. 12. malignum. All lat else, maldum; all gr, το κακόν.

ib. 13. nostis. All vg else nosti; d, sci. Of gr, ΡΑΒΚ, &c., οἴδας; but KLP and most, οἴδατε.

Jud. 1. — frater. All else ins; and so gr.

ib. 4. (after iudicium) — infii. All else ins (but CT place after homines); with all gr (ἀδφεις).

ib. 7. + quae (simili modo) + harum. All else om quae and harum; and so gr.

ib. 12. continuantes. All else, continuantes; gr, συνεκκεχωμένων.

ib. 14. uenit. All else, uenit; gr, ἠλθεν.

ib. 22. nos. All lat else, hos; gr, οὗ μὲν.

(d) On the other hand, D shows affinity with A not infrequently, by agreements with its text, in some cases with, but in many without, other confirmation,—(a) in errors, (ß) in notable cases of preservation or correct representation of the text.

(a) D with A and other MSS. in erroneous, inexact, or questionable readings.

1 Pet. i. 7. (after pretiosior) + sit. So AD, with FCT (also Aug.) :—other vg (cl), and s, om; with gr.

ib. 22. caritatis. AD, with Fdd hrl (cl) :—for caritatis, CT; m, fidel; all gr, τῆς αληθείας. See above, p. ccxxxiii, on this verse.

1 So Matthaei, Corrigenda (to Cath. Epp.); in his text of dd he wrongly prints deduces.
TEXT OF THE CATHOLIC EPISTLES.

1 Pet. ii. 23. iniuste. AD, with FCTdd hrl (cl), and Cypr., &c.: — but hrl, and q, also Aug. (In Joh. 21), inuste; gr, ἐνοικεῖν.

iii. 18. mortificatos . . . uiuificatos. AD, with CTdd! — for mortificatus . . . uiuificatus, FT hrl (cl) [q hiat]; all gr, ἐκνευράθηκεν . . . ἐνυγγυστικῶς.

ib. 22. (after in dextera dei) + de glagl(τ)εας mortem ui uilaec aeternae heredes efficeremur, AD, with CTdd hrl and most vg (cl): — F om, and all gr [q hiat].

iv. 1. desiit. AD: — FCT and all vg else, desiit; gr, πέφανεν.

v. 2. non coactos. AD (D, not A, supplies ex before, and writes spontanea (for spontaneo) after): — F, non coacto; CTdd, cl, non coacto; h, non ex compulsione; q, non ex (coacto (?)); gr, ἀνενοικαστώς.

2 Pet. iv. 4. rugientes. AD only: — F and all vg else (cl), radustos (C, catenis; T, ruitus catenis); gr, κρίνεις: — but gr ΝΑΒC, αφρίς; h, carceribus, also Aug. (and Fulgent., but again catenis). For inferentis (—ni), see above, p. ccxxv.

ib. 10. sectas faecer. AD only: F, sectas (om verb); dd, cl, sectas introducere; CT, maiestatem (om verb); all gr, δῆδος only.

ib. 13. voluntas (existimantes). AD only: — FCTdd (cl), voluptatem (T — let); gr, ἔφεσσων.

ib. 1b. cons시장nationis (et maculast). AD only: — Fdd (cl), conquisitiones; CT, conuinitions et coinquinationes (m similarly); gr, ὀρθῶν καὶ χάριτων.

iii. 12. δυν δει. So D and (dici dui) AT (cl), also Aug.; gr CP, &c., τῆς τοῦ κυρίου ἡγεσίας: F, dixi dei, with all gr else (θεός). Of other lat, C writes de κυρίωτε, hrl, dei only (both om deii?); dd, diei only.

1 Joh. i. 3. + el (adversus nostris). AD only, with gr Ν: — FCTdd (cl) om et here; and so all gr else om καὶ before ἀναγγέλλωμεν.

ib. 3. (after nominem) et sinuum. AD, with dd, cl (no gr): — FCT hrl, and h, et sumus; with gr ΝΑΒC, &c., καὶ δημός (but gr KL and many om).

ib. iv. 16. (caritatis) + deii. AD only; no gr: — A FCTdd (cl), om dei.

ib. 19. (dilecamur) inuicem. AD only: — F om; with gr AB, &c.; — CTdd hrl (cl), demum; gr Ν and mss 13 68 69 135, &c., της ημέρας: (cl), also Aug. and most, aleut).

Jud. 15. procella. AD, with Fdd and most vg (cl): — but CT, caligo; gr, ζωής.

Besides the above, there are cases where all our vg texts support AD against all extant gr.

1 Pet. v. 3. (at end) + ex animo. So all vg; with no gr: — but h q om; and also m, which, however, in s vers. 2 (ex animo libenter); gr, κενοιαίως . . . προμηθείων; vg, spontanea . . . voluntaritie), where it seems to be a doublet for προμηθείων. Probably it has strayed thence into vers. 3.

2 Pet. iii. 4. promissio aut adductus. So all vg, but no gr supports ant (ἡ ἐναγγελία τῆς παροιμίας)

1 Joh. iv. 3. qui soluit. So all vg, and Iren. (lat), Orig. (lat), Tert., Aug. (who seems to use both readings), to like effect Lcf., qui distrust; no extant gr: — q, qui non confiteatur; all gr, δὴ μὴ ὑπολογεῖ. Socrates (Hist., vii. 32) states that some ancient codices read δ ἡμι, and that this passage was so cited against Nestorius.

Jud. 9. impress. So all vg: — all gr, εὐπαθεία. Probably an early scribe's error for increpet (as in the similar passage, Zach. iii. 7, where the LXX εὐπαθεία is represented by vg increpet).

(β) D with A and others in right or defensible readings or renderings.

1 Pet. iv. 14. gloriae dei spiritus. AD, and F: — CTdd hrl (cl), quod est honoris (gloriae, CT hrl om) et virtutis dei et qui (C, qui) est eius spiritus. Of O.L., uirtutis only is legible in q (h hiast). Of gr, BKL, &c., read τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα (which is nearly equivalent to the ADF reading); but ΝΑΒ, &c., subjoin after δόξης, καὶ τῆς δύναμεως (αὐτῶν). (Before uirtutis, q probably wrote gloriae et.)

1 Apparently the printed edd., in general, incl. Complut. (1518) and the Sixtine (1590), agreed in this serious error; which was finally removed from the Clementine (1592), and from all subsequent edd. See Tisch. in loc. for Bede's treatment of the passage. See also the note of Lucas Brug., who accepts this correction of it from the Roman Correctors as an "egregia emendatio."
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1 Pet. iv. 14. (at end) + ab aliis blasphematur [sic] ab uobis autem honorificatus. So D, with A (blasphematus); similarly (prefixing quod) CT hrl, blasphematur ... honorificatur (and so apparently q); with gr KLP and most mss:—Fdd (cl) om; with gr NAB, and some.

In. 5. insinuate. AD, with Fdd (cl); gr, γέγονεν: CT, h m (less exactly) induit [q hiat]...

2 Pet. i. 3. (virtutis ... quae) donata est. AD, with F, most gr, τῆς δύναμος ... δεσμευθήσεται:—CTdd (cl), omnia ... quae donata sunt; also h m, omnia ... quae donantur: but q, donatas (see above, pp. ccxxx and ccxxxiv); gr KL, οὐκ πιστὰ ... τὰ ... δεσμευθήσαται.

2 Th. 12. incipiam. AD, with Fdd (cl); gr, ΝBCP, etc.:—CT, h and Cassiod., non differat; gr KL, οὐκ ἀληθῶς.

2 Th. 17. (at end) + ipsum audite. AD om, with FCT hrl, h:—dd (cl) ins.

1 Joh. i. 4. (before gaudium) = gaudium est. AD, with CT hrl; all gr om:—Fdd (cl) ins.

1 Th. nostrum. AD, with FCT hrl; gr, ΝBL and many mss, ήμῶν:—dd (cl), uuestrum, with gr ACKP and most, ἐμοῦ.

iv. 3. (after soluit illum) + illum. AD, with dd; gr KL and most mss, [τὸν] ἱσχύον χριστοῦ:—FCT hrl (cl), also q, and Iren., Orig., Tert., Lcf., Aug., om illum; with gr AB (τὸν ἱσχύον).—N writes ἱσχύον κύριον.

In. 7. om whole verse (tres sunt ... in cælo). AD, with F, also V (Vallicell.) all gr and nearly all mss:—CTdd, most vg (cl), also m q, ins. (See Tisch. in loc.) Note that CTdd transpose 7 and 8, as also m q.—Moreover, ADF om hi before tres unum in 8:—CT, cl, ins hi in 7 and 8; dd in 8 only (its 7).

v. 13. scripsi. AD, with CT; all gr, ἐγράψα:—Fdd (cl) scrībo (q hiat).

v. 21. (end) = amen. AD, with Tdd, and m (q hiat); gr, NAB, etc.:—F hrl (cl) ins; with gr KLP and most.

2 Joh. 9. qui praecedidit. So (praeceedit) AF hrl, and Aug.; gr AB, οἱ προαγόν:—CT, qui credit; dd, cl, and Lcf., qui receivit (apparently a corruption of praecedidit), with no gr support; gr KLP and mss read δι προαγόνων (no lat).

3 Joh. 4. maiorem ... gratiam. So D (txt), with A, and Fdd (cl);—gr B and mss 7 35 (μεγαλύτερον ... χάριν:—D (mg) CT, ματίσ ... gaudium; gr, NACKP and most, μεγάλα ... χάριν.

Jud. 5. (quoniam) θέλει. AD, with Fdd (cl); gr AB and mss 6 7 13 29:—for deus, CT, Lcf.; gr C, P, mss 5 8 68, δ θέος. Gr, ΝCKL and most, [δ] κύριον (no lat).

25. + cui (gloria). AD only; with gr N only:—CTdd (cl), etc., lat and gr, om.

SUBSECTION iv.—Marginal Variants in the Seven Epistles; General Remarks on the Text.

In several places of the Catholic Epistles, D offers readings, interlined or set on its margin, most of them as alternatives, a few as corrections, some of which are worth noting. Thus—

Jac. ii. 8. D (txt) has scripturam: D (litter.), scripturas. (See above, p. ccxxv.)

iv. 4. D (txt), inimicilia. D (mg), inimica. (See above, p. ccxxvii.)

1 Pet. iv. 1. D (txt) cogitatione, with vg AFCdd (cl); gr, ενοικαί: D (mg), with C'T, and Aug., scientia.

ib. 3. D (txt) homini, with CT, and Aug.: D (mg) with C' and all vg else, gentium; all gr, ενοικαί.

2 Pet. i. 3. D (txt) gloriosa, with all gr, and h q; and all gr (δοξά): D (mg), gratia (sol).

ib. 13. D (txt), commotiones, with vg [F, in commotiones], all gr, εν [τις] ὑπομυθετείς: D (mg), in commot.[iota] (moratione), with h.

ib. ii. 12. D (txt) periant; most vg, cl, Aug., peribant; some, peribant (so m): D (mg), [ε]cumante[n]tur [sic]; with Hier.; all gr, [κατά]φορμαστας.

ib. iii. 4. D (txt), pres [qu, = presbyteri ?] (sol): D (mg), patres, with all else; and so all gr.

1 Joh. iv. 7. D (txt), caritatem: D (mg), fratrem, with CTdd and q (T and q, + suum):—AF, cl, om both; gr A + τῶν θεσιν (but not lat, deum). (See above, p. ccxxxvi.)
1 Joh. v. 9. D (txt), deus: D (mg), dominus: all lat else om; with all gr. (In ver. 10, where all else read δι, D writes δια.)

3 Joh. 4. D (txt), maiorem... gratiam: D (mg), maiores gaudium. (See above, in p. ccxxxviii).

ib. 8. D (txt), vero (solv): D (mg), with all vg, ergo; all gr, οὖν.

ib. 10. D (txt) om propter hoc (solv):—D (mg) ist, with all else (lat and gr).

On inspection of the above (after setting aside cases where D, in text or marg, or both, is unsupported) we find that—

(a) D exhibits a vulg. text, with an O. L. text as alternative, in three instances, 1 Pet. iv. 1, 2 Pet. i. 13, ib. ii. 12 (but in the third of these, the O. L. evidence is divided).

(b) A vulg. text, with alternative after gr (supported by vg CT), 3 Joh. 4.

(c) An Old-Lat. text, with alternative or correction from vg, in two instances, Jac. ii. 8, 1 Pet. iv. 3.

(d) A text attested by gr only, with alternative after all lat and some gr, Jac. iv. 4.

Note that in 1 Pet. iv. 3, CT only (of vg) are with D (txt) and Aug.; also that, in 3 Joh. 4, CT are with D (mg) and gr. It may be presumed that in these places, CT derive from an O. L. source.

The above lists show how closely the text of these Epistles in D is akin to that of A,—especially in its errors, which are grave and not few—the text of A of these Epistles (especially in 1 and 2 Pet.) being far short of the high standard of accuracy which it maintains in the Gospels. See e.g. (in p. ccxxxvii) 1 Pet. iii. 18, 22; v. 2; 2 Pet. ii. 4, 13; 1 Joh. iii. 1; in which places the corrupt reading is avoided by F, and (in some of them) by CT also, and by other vg texts.

On the other hand, in the signal case of 1 Joh. v. 7, 8, D shares with A and F (also V) the distinction of omitting the spurious verse of "the Three Heavenly Witnesses."

Of the vg authorities, F, as it is the earliest, so it deserves to be reckoned the first in value in the Seven Epistles. CT, like our D, give a text considerably mixed with Old-Latin, but retaining a large proportion of sound Vulgate readings; in dd, the text is similarly mixed, but in it the O. L. element is less in amount and the Vulg. element inferior in quality.

SECTION X.—THE APOCALYPSE.

SUBSECTION i.—The materials available for comparison with the D-text of the Apocalypse.

In examining the D-text of the Apocalypse, which is to occupy this our concluding Section, we meet with a state of facts in the main similar to that with which Section IX has made us familiar. The questions to be considered are the same; the materials forthcoming for our use are alike; and we naturally adopt the same methods in handling them.

Of these materials—the extant Latin MSS., Vulg. and Old-Lat., the former class is here represented by the same Codices as in the Catholic Epistles,—AFCTdd, and (occasionally) hrl. But as regards the latter class it is otherwise.
Two complete Old-Lat. texts of this Book are happily available, each independent of the other, neither of them affected by Vulgate intermixture.

Of these, one, absolutely complete, is preserved in the same great Codex, \textit{gg} ("Gigas") which in Sect. VII we have cited as our main Old-Lat. witness for the text of Acts (while as regards the rest of the N.T. it is a Vulgate ms.). — The second is embodied in full in the \textit{Commentary} of Primasius (an African Bishop of the sixth century) on the Apocalypse. We cite it as \textit{pr}. — A third witness is that of \textit{h}, the ms. so designated in Sectt. VII and IX; which preserves considerable fragments, unfortunately but four, of the Book, exhibiting less than one-fifth of the whole; enough, however, to prove that the \textit{h}-text is of the same origin and family as that which Primasius used. The \textit{Speculum} also (\textit{m}) contributes some extracts, from this as from the previous Books of N.T. Many citations from it are also to be found in early Latin writers—notably in Cyprian, and in Augustine. To Augustine moreover we owe the text exhibited by Primasius of chapters xx and xxi (to end of ver. 5)—this portion, together with the \textit{Commentary} on it, being borrowed by the latter from the \textit{De Civitate Dei} (x. 7-17).

For \textit{pr}, we follow the text of Haussleiter (Leipzig, 1891); in which \textit{h} also is printed. For \textit{gg}, see in Sect. VII., p. clxxix, \textit{supr}; — also for \textit{h} (of which only i. 1—ii. 1, viii. 7—ix. 12, xi. 16—xii. 14, xiv. 15—xvi. 5, are extant).

In citing \textit{gr} evidence, we use \textit{Q} to denote Cod. Basilianus, more commonly known as \textit{B}, — a misleading notation. The true \textit{B} (Cod. Vaticanus) unfortunately lacks the Apocalypse, and the only mss. available are \textit{NAC} (part) \textit{PQ}.

Such being the materials, we propose in dealing with them to follow the general method of Sectt. VIII and IX; and to examine the text of our \textit{D} by noting its agreements with the Old-Lat. authorities, — (\textit{a}) with that of \textit{gg}, (\textit{b}) with that of \textit{pr} (usually including that of \textit{h}, where forthcoming), (\textit{c}) with the examples in which \textit{gg} and \textit{pr} concur. Under none of these heads do we here confine ourselves (as in the previous Sections) to examples in which \textit{D} is opposed to \textit{A}, but in every instance we give the evidence of \textit{A} with that of the other Vulg. mss. as above named. Also (\textit{d}) we subjoin a collection of passages where \textit{D}, agreeing with other Vulg. texts, opposes our Old-Lat. witnesses; and finally (\textit{e}) of readings for which \textit{D} has no support from any of our Latin authorities.

\textbf{Subsection ii. — D with \textit{gg} against or without \textit{pr} (and \textit{h}).}

\textbf{Apoc. i. 3. \textit{et audit.}} So some vg and cl, also \textit{gg (et qui audit)}:—\textit{pr h} and vg AFCT hrl \textit{dd}, &c., \textit{et qui audiverunt}; also all gr.

\textit{ib. 5. lauit.} So \textit{gg}, with AFCTdd, &c., and cl; gr, \textit{λοίσαντι}, with PQ, most mss:—\textit{pr h}, \textit{soluit}; with gr \textit{NAC}, mss 1 6 28 36 38 69 79 99, \textit{λοίσαντι}.

\textit{ib. 7. (nubibus) + calii.} \textit{D} with \textit{gg sol}; no lat else; no gr. \textit{Cp. Mt. xxiv, 30, xxvi. 64; Mc. xiv. 62 —}; also Dan. vii. 13 (LXX [Theodot.]).

\textit{ib. 15. plangent se super eos.} So \textit{(cum)} \textit{gg}, with ACTdd, cl (also F, \textit{eo}):—\textit{pr, uidebit (h, uidebunt)} \textit{cum ... talens}. All gr, \textit{διαφωνα [ερω] ακατό}, for which \textit{pr h} must have read \textit{διαφωνα ...} (probably) \textit{τοιούτων (= talem)}.

\textit{ib. 15. (before candelabrorum) + uii.} So \textit{gg,} and AFCT hrl \textit{dd}; gr \textit{NQ}, most mss:—but \textit{A om with pr h, also Cypr.}; gr \textit{ACP, some mss.}
TEXT OF THE APOCALYPSE.

Apost. i. 14. tamquam lana alba. So gg, AFdd, and cl; all gr, ὥς ἑσπερὶς λευκῶν:—pr h om alba, and (with CT) write nīctul lana; as also Cypr.

ib. 10. (πρὶν) horum. So gg, also FCTdd, and cl:—pr, Cypr., and A, corum. All gr om. pron.

ib. 13. sedis. So too (sedex) gg, also AF, &c., and cl:—pr, thronus. All gr, θρόνος.

ib. 17. (dabo) edere (εἰ). So T (but om de), and to like effect gg (manducare, and so Ambr.); gr P and some mss, φύγει: all lat else om edere de, exc. pr; also all gr.

ib. 5. (opus) + tua. So gg:—pr om, with AF, &c., and cl:—pr, and all gr.

ib. 7. (after dato) —ei. So gg, and cl with hrl and some vg; gr Ν and some mss:—pr, and FCTdd, ins, with most gr.

ib. 10. (πρὶν) horum. So gg, also FCTdd, and cl:—pr, Cypr., and A, corum. All gr om. pron.

ib. 13. sedis. So too (sedex) gg, also AF, &c., and cl:—pr, thronus. All gr, θρόνος.

ib. 18. ut flammam. So also (tamquam flamman) gg, Add, cl; most gr, ὡς φλόξ.

ib. 20. et seduit. So D, and CT, with gg; also all gr (καὶ πλανημένη):—pr, all vg, seduerent (no gr).

ib. 21. (non ulull) poenitentiam agere. So gg:—nearly all vg else, poenitenti; pr and CTdd, cl:—terea; gr, μεταφορά.

ib. 24. altitudines. So with gg AF, &c., cl; all gr, τὰ βαθύν (or—θύρ):—pr, with CTdd, altitudinem (A, altitudinis).

ib. 26. (dabo) tili. So with gg, FCTdd, cl:—A, pr, εἰ; gr, αἰτέντω.

ib. 27. regi. So with gg, AF, &c., cl:—but pr, pascit; all gr, ποιμανεῖ. Cp. Ps. ii. 9 (vg, reges; Hier., pastor; LXX, τοιμαίον).

iii. 7. + et (cu/a)dubitis. So with gg, FCT:—pr, et qui claudit:—Add, cl om et. Most gr, καὶ κλάνει (C), or καὶ κλάωσι (Ν, Ρ, also om καὶ) A) (Q diverges, with some mss).

ib. 17. (quae) dicet. So with gg, m, and Cypr., also A'CTdd, cl; as gr:—AF, dicet [pr his].

ib. 18. miserabilis. So with gg, all vg, and m (gr, διασκεδάζω):—except Α (by lapse) mirabilis [pr his].

Cypr., miser.

iv. 2. sedis ... sedem. So with gg, ACTdd, cl, and F (but om sedem):—pr, tronum (bis).

ib. 10. adorabunt. So with gg, AF, &c., cl:—pr, adorabunt; gr mss and nearly all mss, προσκυνοῦσιν, with hardly any variation—(one writes προσκυνοῦντι, none προσκυνοῦσιν). Note that gg, with AFCT, inconsistently writes et mittit just after (ἢ βολαστει), not (as DD, cl) mittet; pr has mittentes. Gr ΝΑΠ and many mss, βαλοντια; ΝΩ and others, βάλλοντι (no lat, mittent).—For the preceding procedebant, see in Subsect. v infr.

v. 9. cantant. So with gg, AFCT, m; gr (δοξοσι):—dd, cl, cantabant; pr, cantantes.

ib. 14. (before seniores) —xxviii. So with gg, AFCT, as gr mss and most mss:—hri dd, &c., cl, and pr, ins.

vi. 1. discipul. So AFCT with gg:—dd, cl, and pr, discipus. Gr, λέγοντος (Ν, pl).

ib. 3. stateram. So gg (sol):—ACTdd, cl, pr, stateram (F, stateram); gr, ἑρμίαν.

ib. 6. discipul. So with gg, FDD, cl (sc; animalium):—ACT, pr, discipul (sc; woem); so all gr, λέγοντος (φιλονί).
INTRODUCTION.

Apoq. viii. 11. *absinthius*. So with *gg*, *AP* (*habsiatius*):—*Tdd*, cl, *absinthium* (bis):—

*F*, *absentius* . . . *absentium*; hr and *h*, *absentium* (bis); *pr*, *absintius* . . . *absintium*. Of *gr* (*N*) *APQ*, most mss, ἀψινθιν . . . ἀψινθιον, but *N* (txt), ἀψινθιον (bis).

ix. 13. = *quatuor* (before *cornibus*). So with *gg*, *AFT* hrl, as *gr* *A* :—*dd*, cl, ins, with *pr*, Cypr., after gr *PQ*, and most [*h* *def.* ix. 12—*xii.* 16].

x. 1. *sic ut sol (= erat)*. So *gg*; all gr, ὅν ὁ ἥλιος (om ὅν) :—*AF*, &c., cl, and *pr*, erat ut sol.

ib. 5. *angustus* (*quem*). So with *gg*, *Tdd*, cl; gr, ὃ ἄγελος ὁν :—*APC*, *pr*, *angelum* (*quem*).

ix. 8. (lœquentem mecum) + *dicentem*. So with *gg*, *A*, also (*et dixitent*) Α′*FCTdd*, cl, gr, ἀλογοράνυν [*μετ’* εἰρήνει λέγουσιν] :—*pr*, om.

ib. 11. *dicit*. So with *gg*, *AFT*; *gr* *P* and many mss (*λέγει*) :—*AC*, &c., *dicunt*; *gr* ΝΑΑ *λέγουσι* :—*dd*, cl, *dixit* (*no gr*); *pr*, *aet.

xi. 8. (corpora *corum*) + *iacebant*. So with *gg*, *dd*, cl; also (*after *magnae*) Α′*CT* :—others *ins* variously :—*pr*, *fond* :—*AF* om; with nearly all gr (*but* *N*′, ἱματις; *some* mss, ἱστατε, or ὅπερ).

xii. 1. *apparuit*. So with *gg*, *FCTdd*, cl:—*A*, *paruit* :—*h* pr, *iustum est* ; *gr*, ὁδηγηθη.

ib. 9. *qui seducit*. So with *gg*, *FCTdd*, cl; gr, ὃ πλανά :—*A*, *h*, qui seducit ; *pr*, qui seducebat.

ib. 17. *testimonium in* ἥμι. So with *gg*, *AFdd*; *gr* ΝΑΑΠ, &c. (*but* *N*, *r. θεόν* :—*CT*, cl, *pr*, *test*.

ib. 18. *et sedebat* . . . *maris*. So with *gg*, all *vg*; and *so* *gr* ΝΑΑ, *mss* 87 92, (*ἵππων* :—*pr* *om* *ver*.

Of *gr*, *PQ* and nearly all *mss*, *στόραβ* (*but* no lat, *stel*).

xiii. 1. *nomina*. So with *gg*, *AC*, cl; *gr* ΑΑΑ, *most* *mss*, ὅνομαρα :—*FCTdd*, *pr*, *nomen*; with *gr* ΝΣΠ *some* mss, ὑγία.

ib. 12. (*plaga mortis*) + *eius*. So *D* with *gg* (*sol* lat) ; and *gr* ΝΣΩ, *most mss* :—*AF*, &c., cl, and *pr*, *om eius* ; so *gr* *P*, and a few *mss*, *om ahroû* ; *A om thomávov* but retains *ahroû*.

ib. 14. *seduit*. So with *gg*, *FCTdd*; all gr, παραστά :—*A*, *seduit* ; *pr* (*so cl*), *seduxit*.

ib. 15. *faciat*. So with *gg*, *ACT*, cl; *gr* ΑΑΑΠ, &c., *ποιήσει* :—*Fdd*, *faciat*; *gr* Ν and *some*, *ποιήσει* (*gr* *C* *om* *sentence*) :—*pr*, *facet*.—Nearly all lat (*gg* *pr*, *FCTdd*, cl) *ins ut* after the verb; and *so* *gr* *AP* and *some* mss, ἴνα :—*but* *A* (*vg*) *om ut* ; and *so* *gr* ΝΑΑ and *most* *mss*.

ib. 19. *occidentatur*. So with *gg*, *FCTdd*; *pr*, *occideretur* :—*but* *A*, cl, *occidentatur*; with *gr* (*mss and nearly all mss*) ἀνακτάρωσον (*but* *mss* 14 92, ἀνακτάρωσον; and *so* *Iren. (lat.), occidit*).

ib. 17. *nisi qui habet*. So with *gg*, Α′*FCTdd*, cl; and *so pr*, *nisi habens*; *gr*, *εἰ μή ὁ ἥμιν* :—*Α*, *nisi quis habet*.

xiv. 4. *ex hominibus*. So *gg*, and *A* cl; *gr*, ἄπα τῶν ἄνθρωπων (*but* *C om* ) :—*AFCTdd*, *pr*, *ex omnibus* (*no gr*).

ib. 11. *ascendit*. So with *gg*, *CTdd*, cl:—*AF*, *pr*, *ascendit*; *all gr*, ἀναβαδόνει.

ib. 13. *sequeuntur* (*or secu—*). So with *gg*, *m*, *AF*, &c., cl:—*pr*, *comitabant*. All gr, ἀναλαλοῦσι.

ib. 11. *illo*. So *gg*, with *AFT*, cl:—*dd*, *pr*, *cos*; *all gr*, μερί *ἀνθρώπων*.

ib. 15. *alter* (*ang*). So with *gg*, *AFCTdd* :—*alias*, cl, pr. *All gr*, *ἄλλοι*.

ib. 16. *mesa et terra*. So with *gg*, *A* (cl, *pr*, *demesa et terra* ); *all gr*, ἄνθρωπων ἥ γῆ :—*Fdd*, *messeit terram* ; *CT*, *mesa est terram* ; *h*, *messea est terram*.

ib. 18. = *exitium*. So *gg*, with *AFCT*; and *gr* *A* :—*h ins*, with *cl*, and *dd* (*exit* [pr *hial*]) ; and *so gr* ΝΣΠ, *mss*, ἐνθέον.

xv. 4. *magnificabit nomem*. So *gg*, with *CT*, cl, &c. ; *AF*, *magnificaui nomem* ; *dd*, *det* (*pr* *h*, *dabili*) claritate (*h*, *gloriam* *nomini*). All gr, ὁδήγησα (*or—* ὅ) τον ὑγία.

ib. 16. *solus pius* + *es*. So with *AFT*, cl; also *gg* (*solus sanctus et es*); *few gr mss*, *el* :—*ACT*, *pr*, *om es*; with all gr *mss* and *most* *mss*. See farther on these words, p. ccxlvi infra. [*h def.*, *xvi. 5 to end*].

xvi. 8. *in sole*. So *gg* (*sol* ) :—*all vg*, cl, *in solem* ; *pr*, *super solem* ; *gr*, ἐν τῷ ἥλιον.


ib. 15. *aquaqua*. So *D* (*txt*), (*but* *Mg*) *aquaqua*; and *so gg*, *dd*, and cl:—*AFCT*, *pr*, *aquaqua*. *Gr*, τῷ ἑδάρα α.

xviii. 1. *a gloria*. So with *gg*, *FCTdd*, cl; *gr*, ἐκ τῆς ὁδῆς :—*A om prep*., *as also pr* (*claritate*).

ib. 4. *ut non*. So *gg* (*sol*) :—*AF*, cl, and *m*, *ut ne* (*gr*, *ίνα μή*); *CTdd*, *et ne* ; *pr*, *ne only*.
TEXT OF THE APOCALYPSE.

Apost. xviii. 8. qui indicat. So with gg, m (gr $^N$, few mss, δ κρίνως) :—AF, pr, qui indicavit (CTdd, cl, indicabit), gr ΝΑΠΩΝQ, most, δ κρίνως. —D adds iam, and so m, pr; AFdd, cl, illum; g, de illa. Gr, aēριν.

ib. 10. (after ciuitas) magna. So gg :—AF, &c., cl, illa magna (pr, illa only); gr, ἡ πόλις ἡ μεγάλη.

ib. 11. indicium sum. So gg (eius) :—AF, &c., cl, and pr, iustum; all gr, ἡ κρίνως σου.

ib. 17. omnis qui in locum nauigat. So Fdd, and C (nauigavit) T (—bit); also gg (but ins illum before loc., and writes nauigabat); gr ΝΑΠΩΝQ, τῶς δ ἐκ τῶν πλῶν; to like effect, A, omnes qui... nauigat :—cl (some mss), subst. lacum for locum (else as DF); no gr :—pr, omnis super mare nauigat; to like effect gr P, and some mss, ὑπερ τῶν πλῶν πλῶν. No lat follows the reading of ms i, ὑπερ τ. πλ. ὑπερ ὑμῶν.

ib. 20. sancti apostoli. So with gg, CTdd, cl, and gr C, few mss (οἱ ἱερεῖς ἱεροσόλυμος) :—AF, pr, sancti + et; gr ΝΑΠΩΝQ, most, οἱ ἱερεῖς καὶ οἱ ἱεροσόλυμος. —AFCTdd, and Iren. (lat); gr ΝΑΠΩΝQ, some mss, ὁδεία :—pr, with some vg. cl (so Tert., Cypr.), utrumque (or cl) ex utrumque parte acutus; with gr Q and many mss, διογένως ὁδεία.

ib. 20. cum illa [sc., bestia]. So with gg, dd (cl, c. ea.) :—cum illo, AFCT, pr. All gr, μετὰ αὐξών [sc., θυμίων].

xx. 8. et congregavit. So with gg, AF :—dd, cl, —bit; (gr, ὁσανάγαγως.—Hier., ut congregate); Aug., ut tractat. [Aug. replaces pr, xx. 1—xxi. 5; see above in Subsect. 1. p. ccxli.]

ib. 9. circuereunt. So (circuereunt) gg, FCTdd, cl; A, circuereunt :—Aug., circuereunt. All gr, ἑκατέρων (or ἑκατέρων).

ib. 10. de caelo a deo. So C, gg, with gr Q, and many :—AFT, cl, a deo deo; with gr ΝΠQ and many :—Aug., de caelo only; with gr A, mss 12 18 79 :—dd (no gr) a deo only [δ ΝQ om largely here].

Cp. xxii. 1, 10 infr.

ib. 11. a caulis aspectus. So with gg, F :—ACTdd, cl, conspicuum :—Aug., fascie. All gr, τὸ ἀκών τ. στοιχείου.

ib. 12. in eis. So D (ex) (gg, in illis); but ab illis D (interi.) — and so AFCdd, ab eis, gr, aνδρος only, and so T, cl, eis (without prep.) :—Aug., aorur (no gr).

xxii. 8. ἡ μακάριος (ε). So gg (sol., as also C), with AFCT :—dd, cl, ἑκατολατρις; pr, his qui idols venerunt; m, ἱδιοκτητέον. Gr, ἑκατολατρος.

ib. 11. = el (before lumen). So with gg, AFCT; also gr ΝΑΠΩΝQ, many mss, om kai before δ φωτίηρ :—but dd, cl, i eiam; pr, el quod illuminit; gr (many mss), kai δ φωτίηρ.

ib. 12. habens (as) xii portar. So with gg, AFCT; gr ΝΑΠΩΝQ, and most, ἡξωνα [vv. 10, 11, cicillatem... habentem a viā pālō... ἡξωνα (note anacoluthon)] :—dd, cl, habentem; a few gr mss, ἡξωνα [Ν ἡξωνα by lapse] :—pr alone, qui habet [sc, murus], but no gr has (reōs) ἡξων.3

ib. 18. [ang =] angelos. So with gg, Tdd, cl :—AC, pr, angelos, against all gr (F om et in portis xii ang.).

ib. 19. quae sunt nomina. So with gg, AF, &c., cl; gr AQ, some mss, ά ἱστον [τα] ἰστόματα :—pr om; of gr, ΝΠQ, many mss, om τὰ ἰστόματα (but no gr om δ ἱστος).

ib. 16. (after longitudo eius) = est. So C, and gg; with all gr :—but AFTdd, cl, pr, et est.

1 Prof. Nestle has ingeniously conjectured, ὑπερ τῶν πλῶν πλῶν.

2 Orig., In Ioann. (it. 1), cites this verse on Joh. 1. 4, and says δ ἰστός καλολυματος καὶ ἅλθινος καλείται. Hence apparently the interpolation in ACT.

3 The gr is ἡξωνα τεχός... ἡξωνα παλατιαν. D and AF disguise the irregularity of the gr by translating ἡξωνα as et habebat; ἡξωνα, habebas.
Apoc. xxii. 2 (per menes) singulos reddens. So with gg, dd, cl; gr, κατά μίνα ἐκαστὸν ἀπόδοσας, or — unus (A): — AF, singula redentia; CT, singulos redentia: — Ν ι πρ, singulas redentas.

ib. 6. ἐπὶ (profetarum). So gg (sc., spiritus): — but dd, cl, spiritūnum; as all gr, τῶν πνευμάτων τῶν προφητῶν (F, pr, spiritium, probably = spiritūnum); Α om, and subst. omnipotens; CT, omnipotens spiritus.

ib. 11. iustitiam faciat adhuc. So with gg, AFCTdd; gr ΝΑQ, and most, δικαιοσύνης παραγαγω έτει: — some vg, cl, justificatur; gr (mss 38 79), δικαιοσύνης έτει: pr alone, iustitiam faciat (without adhuc).

ib. 13. (εγώ) + sum (Α et Λ). So with gg, Tdd; no gr (?): — AF, &c., om; with gr ΝΑQ, and most.

ib. 15. uenefi. So (unefi) with gg, AF, &c., cl; all gr, φυρμακοί: — m pr, mallefici; but pr (not m) ins uenefi; at end of list of the excluded.

ib. 16. inudici. So gg, and (imudit) ACTdd, cl; gr, όι πανοικί (F, impudicitiar): — pr, fornicarii; m, adulteri.

ib. 17. + et (before qui sibi). So with gg, FCdd; all gr, καί ο δίψων: — om et, AT, pr.

ib. 18. contestor. So with gg, AFCdd (Τ om vv. 18—21), cl: — m pr, testor. Of gr, ΝΑQ, most mss μαρτυροῦσαι; some, μαρτυροῦμαι.

Subsection iii.—D with pr (with or without h). against gg.

i. 4. (pax) a dce . . . qui est. So D with pr (sol lat); gr Κ and many mss, διό τι. θεός ο ὄν: — gg h, AF and all vg (cl), ab eo qui est; gr ΝΑQ, many mss, διό ο ὄν (one or two mss, διό τε ο ὄν). D adds, patre (but not so pr).

ib. 5. — nos(1). So pr: — gg h, and all lat else ins; of gr, all exc. Ν (but Ν supplies).

ib. 7. confessorum. So h pr: — gg, all vg exc. D, μαρτυροῦσαι; gr, εξελήφαντος.

ib. 9. (patentia) in θρόνοι. So h (pr, in θρόνοι; and so Ν), with hr and some vg, and cl; and so gr Κ and most mss: — but gg with AFCTdd, in θρόνοι; and so gr ΝΑQ, ms 38 (pr Α, δι χρυσότητα).

ib. 10. testimonium) θρόνοι. So pr, some vg; with gr Ν'Q, &c.: — but gg h, and AF, &c., cl, om θρόνοι, with gr ΝΑQ, and a few mss.

ib. 12. (camelabrum) uii (acclitiur). So h, pr; and gr ms 7 97: —all lat else, and gr, uii, uii. [h hiat, ii. 1—viii. 7.]

ii. 5. (unio) + cito. So pr: with gr Κ and most (+ ταχύ); (but pr writes ueniam, against all lat else; as gr, ἐρχομαι): — gg with nearly all vg else (AFCTdd, &c.), om cito; as gr ΝΑCΒ. Moreover, gg inso (with pr and all lat exc. D); and so all gr, + ισο (exc. mss 12 96).

ib. 8. reuit. So pr (sol): — gg and all vg, uuiui; gr, έξελήφαν.

ib. 10. + quodam (ex uobis). So pr (cl, + aliquos): — gg, AFCTdd, &c., om quodam; and so gr, εξ ου μον only.

ib. 16. simuliter (joined with peremtientiam age). So with pr, Fdd, cl; and one or two gr mss: — but ACT, gg, connect with hables (έξενα) of ver. 16; and so gr ΝΑCΡQ and most mss (έμοισα). P writes, έμοις, & μετά, but no lat follows it.

ib. 17. (dabo) + ei (calculum). So with pr, F: — ACTdd, cl, gg, illi (gr, αμήριγ, but Ν: 38 om).

ib. 18. auricano. So pr: —Α, auricaulo (C, horicalco); F, auricalo (T, ericalco); dd, cl, auricalco; gg, ermania thorino (gr, χελεπλήθων). Cf. i. 15, in Subsect. iv.

ib. 20. uezabel. So pr, with CT: — A, uezabel; Fdd, cl, gg, uezabel (and so gr).

iii. 4. ambulaverunt. So pr only: — AF, ambulant: — CTdd, cl, gg, ambulabant; as all gr (περιπατητός).

ib. 16. (sed quia) + iam. So (perhaps) m pr (sed quoniam): — AF, &c., dd, cl, gg, sed quia; as nearly all gr (περιπατήσατε) but Ν, έκ ωορος.

ib. 18. unge. So pr (ungue) and Cypr: — all vg else, and gg m, inungu (all gr, έχρυσως).

ib. 21. in throno . . . in irono. So with pr, throno (bis), AF, &c., cl: — gg, sede (bis).

iv. 1. (after mecum) — diem. So pr: — AFdd, cl, ins; as gr ΝΑQ and many, λείψαν; ΝP and few, λέιψαν; gg, cl diecem (a few gr mss, και λέιψανα, or και λέιψανας).

ib. 4. circum amicti. So (as one word) pr, dd, cl: — AFCT, circumamictos (gg, amicta), as all gr, περιπατήσατε.

ib. 5. throno . . . anto thronum. So with AF, &c., cl, pr (throno . . . in conspectu throni): — but gg, sede . . . ante sedem. In every place, gr has θρόνος, — or, — ov.
TEXT OF THE APOCALYPSE.

Apoc. iv. 6. in medio throni. So pr, medio . . . trono:—AF, &c., cl, in medio sedis; gg om. D om et in circuitu throni (or sedis) which all else it allows.

ib. 9. super thronum. So pr (in trono), with AF, &c., cl:—gg, supra sedem. Gr, εις τηθρόνον (or τοῦ θρόνου).

ib. 10. in trono . . . ane thronum. So pr (in conspectu troni . . . ane tronom), with AF, &c., cl; gg, ante sedem (bis). Gr, εις τοῦ θρ. . . ενώπιον του θρ. See Note. p. ccclvii, at end of this Section.

v. 6. + in medio (in animalium). So pr (but om in medio(3)):—AF, &c., cl, gg, om; as gr.

ib. 13. — omnia. So pr with all lat om, exc. gg (omnia. Et audiui dicentes); with most gr ms:— but all gr ms and some ms, + παντα (NPQ and a few ms connect with τα & ενορεια preceding; A and ms 12, with παντα, και παντα). Q alone reads παντα, και παντα. See notes on this verse in next Subsection.

ib. 14. + visuament in sacula saecularum. So pr, few vg, cl (no gr):—but AFCT/dd hrl om.

vi. 1, 2. ueni et uide (et ecc). So with pr, FCT/dd, &c.: as gr Q and many:—but A and some vg, ueni, et uidi (et ecc); as gr ACP, and some ms:—gg, and cl, ueni et uide: et uidi (et ecc); with gr Ν (elbow, ΝΡ; 5ow, ΑC, 7 16).

ib. 7 (and 8). ueni et uide (8) et uidi. So pr; as gr Ν and some ms, ἐρχοο και ου και —εἴδος: gg om et uide, with CT/dd, cl; as gr Q and many:—AF om et uide, with gr ACP and ms 7 28 36 92. (Note that D wrongly inserts et before ueni; also that pr (sol) om et ecc.)

ib. 8. (moment) + erat sii. So pr (n. ci erat):—gg, with AF, &c., cl, &c., om erat; as gr.

ib. 9. altare + dei. Similarly pr (ara dei). With Cypr., &c.; but no gr:—AF and all vg, gg, om dei.

viii. 9. (facies pars) piscium. So pr only (D adds in mari quae habebat animat).—For piscium, AFCT/dd, cl, write creaturas (+ eorum, cl) quae habebat; to which CT/dd, cl (not AF) add in mari; gg subst eorum quae in mari creata sunt quae habitab ant.; h, animalium quae erat in mari. Of gr, nearly all write των ποταμων των εν τη υπαρχαι το καιρον φωτε; but ms 1 and 12 om τ. εν τη υπαρχαι (as vg AF).

ib. 12. person. So pr:—AF and all vg, interiit, with gg h. All gr, ἄρεφθησαν[σαν].

ib. 13. scorpiones. So pr:—AF, &c., cl:—gg h, scorpi.—But (ver. 5) D has scorpionis (genit.) and pr, scorpio. But, AF/dd, scorpi; (h, excorpio (nominat.). All gr, σκορπιον, σκορπιον.

ib. 5. crucicarentur. So with h pr, AFCT/dd; as gr, βασανισθήσονται (ΝΑΡ 1 12 36 38), or ὁ θάνατος (Q and most); gg, cruciarent:—some vg, cl, cruciarent (as gr ms 7, βασανισθήσονται).

ib. 6. + et (in diebus). So pr [h hiat], with FCT/dd, &c., cl; as all gr:—Α om et, as also gg.

ib. 11. εβραες. So h (pr, —nice), and A (—eicac):—F: hebraeae; CT, (h)ebraicae: gg, hebraicae: dd, &c., cl, hebraiæ.

ib. 17. (capita) — equorum. So pr om:—all vg, and gg, ins equorum; gr likewise.

ib. 10. (now) adorarent. So pr, with FCT/dd, cl:—AT, gg, adorant. Of gr, NAC, and 7 36 42, προσκυνήσουσαν; ΡQ, ms 1, and most, —ωσιν.

x. 8. + et (acippe). So pr, with dd, cl, &c.; as gr (few ms):—AFCT, gg, om with all gr ms and most ms.

xi. 10. qui inhabitabat. So pr, with FCT:—gg with A, cl, qui habitabant super; A, qui habitant super; dd, qui inhabitabant super. All gr. τοῦ κατάκοιτας.

ib. 13. in timore missi. So pr, with F:—but ACT, dd, &c., cl, in timorem; gg has conterrit. All gr, έφοβοσαν.

ib. 15. regnavit. So pr, with CT/dd, &c., cl: as gr ms and most ms, βασιλεύσα:—but AF, with gg, regnauit (no gr). Many gr ms, βασιλεύσα (but no lat, regnat).

[xii. 14 habebat. So h, few vg, cl, gr ms 38, ἔρχεται:—pr with gg, AFCT/dd, habet; with gr ms and nearly all, ἔρχεται.

ib. 10,1 qui accusat: s. jat. So h:—pr with gg, all vg, qui accusabant. All gr, ο καταγγέλων.)

xiii. 16. notam. D (mg). So pr:—D (txt), caracterem, and gg (characterem); AF, character; dd, &c., cl, characterem; all gr, χαρακτῆρα. So all likewise in ver. 17.

1 Note that in these two places, xii. 6 and 10, pr sides with gg, against h and D.

2 H
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Apoç. xiii. 17. (after char.) nominis. So pr (and Iren.), FCT, with gr C (τοῦ ὅρματος); A, nomine—

dd, cl, and gg, aut nomen; so gr N, ms 38 (ἳ τὸ διόμα)—other vg, nomen only; most gr (APQ and ms) τὸ χαρ. τὸ διόμα.

xiv. 4. (hius) + sunt (qi, qui secunum). So pr, with F, &c.; gr Q, &c., εἰσορ.—A hiat om sunt; CTdd, cl, om sunt qui, likewise gg; and so gr ACP, οὕτω αἱ διακολοθήκες (also N, but om ιδού)

ib. 7. = et (before more). So pr, F hiat, cl; gr ms 36:—ACTdd, gg; gr mss, most mss, ins.

ib. 12. hiat (patientia). So pr (hiec = et)—all vg, and gr, hic; as all gr, διδόασιν.

ib. 20. (stadiam) + id c. So pr, mille d c, h, m d c; with AF and all vg (mille secundam; A, secundam); also nearly all gr, χρυσόν ἄποιμαν (but N, ms 26, χρυσός διαδώσουσι):—gg, mille guingentes.

xv. 4. (soltus) plus. So pr, and AF, &c, cl; and so gr (διορισμός, as NACP, ms 1 28 36 37 90:—

gg, sanctus; and so gr (διορισμός, as Q and most); dd, sanctus et plus [h, solus εἰς διακολοθήκες . . .].

ib. 5. et (secum). So h pr, with AFCTdd, &c., cl:—A om et: gg ins et but om sec, and so all gr read καὶ without ιδού; [h hiat after qui erat, to end of Book].

xvii. 4. ab his (onomationum). So pr, with ACTdd; all gr, βιβλευμάτων:—F, cl, abominatione; gg, abominatiohuinum; Cypr., exsecrationum.

ib. 13. tradunt bestiae. So (but transp.) pr (D pr also habebant, with FCTdd, &c., cl:—A, tradunt (gg, Iren, &c., danti); gr ΝΑΨQ, many mss, δὶδόασιν (18 79, δωσουσι; 33, διαδωσουσι).

ib. 17. quod placitum est illi. So cl, and so (illī plācit. est illi), with AFCTdd; gr, τὰν γνωρίζην

ab(ν)ων:—gg, consiliium eius.

xix. 14. bistum album mundum. So (all exc. D, byssinum) pr, Cypr., and AFdd; and so CT, cl (ins et) in ablāt.:—all gr, βασιλευων λεγον [κατ] καθαρῶν:—gg (sol), album et purpureum. Cf. note on xviii. 12, in Subsect. v.

ib. 15. calcabit. So pr:—all vg, and gg, calcet; as all gr, παρελ.

ib. 16. (before scriptum) + nomen. So pr, and Cypr.; with all gr:—all vg, and gg, scriptum only.

(But pr with all else passes by nomen, which D further adds.)

xx. 3. sedentis. So Aug.:—all vg, and gg, sedentum; gr, ἐκβάσαν.

ib. 13. 14. inferius (bis). So Aug., with dd, cl:—AT, inferius (bis), F, inferius, infernus (14);

C om ver. 13; writes inferius in ver. 14: gg and m, infernus (13), infernus (14). All gr, δ ὅχης.

ib. 13. mortuos (ι) + suos. So Aug., with AFT (C om ver.):—dd, cl, and gg, + suos.

ib. 14. (after stagnant ignis) + haece mors secunda est (in) stagnant ignis. So Aug. (alone of lat); of the rest, gg, with AFCT and others, ins (FCT gg om in); dd, &c., and cl, ins only haece est mors sec.

Of gr, all mss ins oitros δε θανατος δε δειπνος, ἡ λίμνη του πυρός; of mss, 1 and a few om the whole; many others om only ἡ λίμνη τ. πυρός.

xxi. 3. habitaet. So Aug., with CTdd, cl; as nearly all gr, σκηνώσα:—A, habituit, and so gg; with gr N (ἐκβάσαν); F, habitat (no gr). (D alone om et before verb.)

ib. 6. (aquae) uiae. So pr, with Tdd, cl; as all gr, τῷ λόγῳ:—AFC, and gg, uiae. So also xxii. 1.

ib. 8. fornicariis. So pr:—all vg, fornicatoribus; gg om. All gr, παροιχ.

ib. 11. (simile) + est. So pr:—all vg om est, and also gg; as all gr.

ib. 18. ex auro mundo. So pr, and dd:—AFCT om ex:—some vg, and cl, aurum mundum; gg, aurum purum; with all gr (χρυσον καθαρῶν).

ib. 12. similis (sc., ciuitas). So pr:—AFCT, and cl, also gg, simile; dd, similis (sc., auro) (sc., aurum).

Of gr, all mss, ἀπαξ (sc., χρυσον), and so most mss; but a few mss ἀπαξ (sc., χρυσον).

ib. 27. et faciens. So pr, with FCTdd; as gr, καὶ ὁ παροιχ:—A, faciens (om et):—cl, faciens et; gg, et qual facit; with gr PQ, &c., του χρυσον.

xxii. 2. adferens. So pr with F, and adferens ACTdd, cl:—gg, faciens; gr, παροιχ (or —ων).

ib. 4. (nomen . . .) + scriptum. So pr only (no gr):—against all vg, and gg—D adds farther, + erit but not pr.

ib. 8. qui . . . ostendit. So pr only:—AFCdd, cl, and gg, qui . . . ostendebat (T, adnuntiabat); gr, τοῦ διακολοθῆκες.

ib. 11. et iustus. So FCTdd [A hiat], pr (iustus autem):—some vg, cl, gg, et qui iustus est.
TEXT OF THE APOCALYPSE.

Subsection iv.—D with gg pr (and h); with or without Vulg.

Apoc. 16. (proc) nos regnum et sacerdotes. So gg pr (and Tert.), with dd, &c., cl; as gr N, 80 99, ἤμων βασιλείαν καὶ Ιέρον.—also (but om και) Α; similarly Q (βασιλείαν):—but AFCT, h, nostrum regnum sacerdotes; as gr C, ἤμων βασιλείαν ἔρχεται.—P writes βασιλείας καί, with 1 28 36 and others; a few, ἵππος γένεται; but no lat follows either of these variants.

ib. 13. filio. So gg pr, with AFCTdd, &c., cl (C, fili); as gr ACPO and most (εἶς):—A (sol), filium; as gr Ν (εἶς).

ib. 15. auricularia. So gg (h, auricularia), pr (+ libani), also auricularia, dd, &c., cl:—AC, auricularia; FT, (a)ercialco. All gr, χαλκολιβανόν. See last Subsect., under ii. 18.

ib. 19. et (quae sunt). So gg pr, with FCTdd, &c., and cl; so too all gr, kai:—A (sol) om et.

ib. 20. stellaris. So gg pr, and all vg:—exc. A, sigilla (by lapse).

ii. 19. (after patiensum) — tuam. So gg pr, with CTdd, &c.; as gr N 49 om σου:—AF, &c., cl, with gr ACPO and most, ins.

ib. 20. + multa. So pr (gg, multum); as ms 28 73 79, πολλα (N, 12 17 36 43, πολις):—but AFCTdd, &c., om; as gr ACPO and nearly all:—also cl and a few vg, + paws, with δίαις of ms 1.

iv. 1. (before fuit statim) — et. So (but transp.) gg pr, with AFCT; as gr ΝΑQ, &c.:—dd, &c., cl, + et (statim fuisset); as P, and some ms. (D begins the verse, post hanc fuit statim; see in Subsect. vi.)

ib. 9. + uenienti in saecula saeculorum. So gg (qui mihi) pr, FCTdd, &c., cl; and all gr:—A sol om.

ib. 11. dno ds roster. So gg pr, FCTdd, &c., cl, with gr P and some ms (κύριος ὁ θεὸς ἡμῶν):—but A ins et before di; with gr ΝΑQ, and most (ὁ κύριος καὶ ὁ θεὸς ἡμῶν).

v. 1. in dextra. So gg pr, FCT, cl:—Add, in dextraron; gr, εἰς τῇ δεξιᾷ.

ib. 7. (before de dextra) + librum. So gg pr, and A'CT; with gr ms 1 (mg) 7 36 (τὸ βυζάλιον); also (after in throno) Fdd, cl:—A om, with all gr else.

ib. 10. festivus nos. So gg pr, FTdd, &c., and Cypr., cl; with (?) no gr:—AC (and some other vg), eos:—all gr (P hist), οὐροῦ.

ib. 13. et in mari. So gg pr, with gr Ν, εἰς τῷ βυζάλιον; other gr, εἰς τῷ βυζάλιον, or — νῦ:—AFCTdd, cl, εἰς τὸν κόσμον; so gr ΝΑQ and many add [κ] κόσμον.


ib. 15. sedexit (connected with dices in preceding). So pr (and so gg, et qui sedet), with F:—ACTdd, &c., cl, connect with heredatio following. See on this verse in preceding Subsection.

vi. 1. uenit et uide. See in preceding Subsection.

ib. 3. uenit et uide. So gg pr, with Tdd, cl; as gr N and 34 35 39, &c.:—but AFCT om et uide; as gr ACPO, most (ἐποχον only).

ib. 6. denario + uno. So gg pr (but D pr, bis; gg only after denario[1]):—AF, &c., cl, om (bis); with all gr.

ib. 7. m. in locis. So (locis) gg pr, with FCTdd, cl; as gr (μὴ δικαιώσῃς):—A (sol) nec.

ib. 8. infernus. So gg pr, with FT, cl:—ACdd, infernus; gr, ὁ δαίμον.

ib. 9. — propser (before testimonia). So gg (pr, martysrium), with CT; as gr A om δούλα:—AFdd, &c., cl, ins proper; with all gr else (καὶ τὸ παροιμίων).

ib. 10. in terra. So gg (pr, in terris), as T, cl (F, terra without prep.).—Add, super terram, with all gr, εἰς τῆς γῆς.

ib. 13. (after stellaris) = caeli. So gg pr, with F, &c., cl (but gg, cl, add de cado):—ACTdd, &c. ins; and so gr (τοῦ θεοῦ, but A, τ. θεοῦ).

ib. 14. (before in sic) D (interl.) dic. So (before or after) gg pr, with some vg; as gr A and ms 1 (κύριος):—AFCTdd, cl, οὐκ ἔισθεν; as gr ACPO and most (κυρίος μου).

ib. 16. candidas fecerunt. So gg pr (Tert., candidauerunt):—AFCTdd (and all vg), cl, diaphauerunt. All gr, χαλκολιβανόν.

viii. 5. (after matut) = magnus. So gg pr, and AFCT; as all gr:—dd, &c., cl, add magnus.1

1 Tisch. wrongly makes A ins magnus.
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Apoc. ix. 19. nam caudae. So gg pr, with FCTdd, cl; as all gr (αι γαρ ωφοι) :—A, nam et caudae.

x. 4. (after dicentem) = mihi. So gg pr, with AFCT, &c.; as all gr:—but dd, cl, = mihi.

ib. 8. et vocem auditi . . . iterum loquentem. So gg (auditi iterum vocem . . . loquentem), pr, with cl (et auditi vocem . . . iterum loquentem); with gr ms 7 (και ουκ αυτω θωνη . . . παλαι λαλουσα) :—AFCTdd, &c., et uw quam auditi . . . iterum loquentem; as gr in general (και η φωνη ην ουκ αυτω . . .).

xi. 19. (before fulgura) + tonitrua et. So (et tonitrua) gg h (after fulg.), pr (after voces); most gr, kai βηοηευει before or after κ. ωφοι :—but AF, all vg, om tonitrua.

xii. 10. (vocem) de caelo. So gg pr; as gr ms 95 (ει τω ουρανω) :—AFCTdd and all vg (exc. T, which om), cl, and h, in caelo; as all gr else (ει τω ουρανω).

ib. ib. di nostri (bis). So gg h, pr, with FCTdd, &c., cl; all gr, τ. θεοφτ [ήμου] :—A (sol), διι nostri.

ib. 13. (after in terram) :—cl. So gg pr, with AFCTdd, cl; as all gr:—A (sol) ins et.

xiii. 1. (ascendentem) habentem. So (om et) gg pr, as FCTdd, &c., cl; with all gr (ξηοι, or —ν):—A prefixes et.

ib. 2. (after uirtulem suam) + et sedem suam. So gg (similarly pr, et tronum suum) ; with all gr, kai τ. θρονον αετω :—AFCTdd, &c., and cl, om.

ib. 10. qui in captiuitatem duxerit. So Tdd, and a few vg, cl; and so (nearly) gg, si quis in captiuitatem duxerit, and similarly pr, qui captivatum duxerit; with gr ms 33 35 87, et τω [και] αιχμαλωσια αυτω :—AFCT om duxerit; with all gr ms and a few ms.

ib. ib. in captiuitatem educet [corr., uade]. So CTdd, cl, and gg (pr, et ivsp capturat) :—A, uade in captiuitatem, also (transp.) F; gr A, ms 33 35 87, και αετωκωσια αυτω (ἐφ. xvii. 11); ΝCPQ and some ms om the second και αετω.

ib. 15. (facial) ut quicunque. So (ins ul) CT, cl, and gg (pr, faceret ut qui): F and dd (faciet ui); as gr AP (ία):—but A om ut, with ΝQ, &c. For the verb, APQ and most, write ποιησι, και ιναι, and a few, ποιουμαι. (No lat repeats ut before occidit[um]tur; as some gr, ιναι.)

xiv. 5. (at end) — ante thronum det. So gg pr, with AFCT, &c.; as all gr:—dd, &c., cl, ins.

ib. 8. (a uirc) irae (fornicationis). So gg pr, with ACTdd, &c., cl; as all gr ms and most ms (τ. θυμου):—F, &c., m, om irae; as gr ms 1 96.

ib. 13. dicentem — mihi. So gg pr and m, as dd, and cl, with gr ms 1 28 36 38 49 79 91 96:—AFCT om, as all gr ms and most ms.

ib. ib. + ad clem (uoce magna). So gg and (ad illum) h [pr hist], with (uoce magna ad clem) Α'd, cl:—AFCT om ad clem:—all gr, εφωνον . . . τη έχοντετ. [pr om the latter part of ver., after ignem.]

xv. 6. (before plagas) + uii. So gg (h), and pr (cum ui plagas), with FCTdd, &c., cl, as all gr:—A om (sol).

xv. 6. (sestitii) lintiamine. Similarly gg (lintiasmen), h (lintiamina), also pr (linia), cl, linw; as gr P, &c., λινω (Ν, λινως, Q, λινων):—but AFCTdd, &c., lapide, as gr AC, ms 38' 48 90.

ib. 7. unam (sc., animal). So gg pr, with dd, cl, as gr τη (ξηοι):—AFCT, unus (as also h).

xvi. 2. qui adorant. So gg pr, as gr, τοις προσκυνουμαισ (h, adorantibus):—AFCT, dd, &c., cl, qui adorantur.

ib. 3. factum est sanguis. So gg h pr, Cdd:—AFT, cl, factus est sang. All gr, εγεςει, εγεςει. xvii. 7. (bestiae) quae portata: . . . quae habet. So gg pr, with Α'T'd, cl:—AFC, quae . . . qui. All gr, τοις θηριοις . . . τη βασταζοντες, τη έχοντους.

ib. 8. mirabuntur. So gg (pr, admirabuntur), with CTdd, &c., cl; so (fut.) all gr, θαυμαζονται, ΝQ, &c.; —αποθησουσαν, AP, &c.; —αθεναινται, but AF, —ahanuit (no gr).

ib. ib. (bestiam) quae erat. So gg pr, with FTdd, cl; gr ΝAP, ms 1 and some, το θηριον ζηρ [τη, ζηρ] :—AC, quia erat; gr Q and most, ζηρ ην το θηριον. (No vg recognizes και πατρονται, which nearly all gr add at end (και and a few, και ταρασσων); gg, cl aduentit: pr, ει τενταμα est).

ib. 10. cornua . . . et bestiam. So gg pr, AFCTdd, &c.; nearly all gr (και το θηριον):—cl (with some vg), in bestia.

xviii. 3. (before quia) = el. So gg pr, FCD, cl:—AT ins: no gr.

ib. 8. quod (fortis est). So D (txt); (interl.) quia, with gg pr (m, quomiam). A and all vg, and cl; as gr, ζηρ.
TEXT OF THE APOCALYPSE.

Apoc. xix. 21. (de ore) eius. So gg pr.—AFCTdd, &c., cl, ipsius; all gr, αφρώ.
xx. 7. el cum. So gg pr, FCTdd, cl; gr, και δεινο—A (ωλ), ωδ ομν. ib. 8. exhibit. So Aug., and cl (also CTDd, gg, exspect); all gr, έδεικνύεται—: but AF, exsustain.
xxi. 2. (after cl) — ego loamens. So gg Aug. om, with AFCTdd, nearly all vg, as all gr—: a few, and cl, ins.
ib. 4. (before annem lacrimam) — δείκνυε. So gg Aug., with gr ΝΠQ and most—: AFCTdd, &c., cl ins deus, with gr A, ms 1, and a few (ο 6δ).
ib. th. quia prima. So Tdd, &c., cl, also (quia prorsus) Aug., and to like effect (frustra enim) gg; with gr ΝQ and most (ορι τα τπρώνα): 1—AFCT, quae prima, and so gr AP om ου.
ib. 6. factum est. So gg pr, with A, cl and all vg, as two gr mss (41 94), γέγενο:—Iren. (lat.), facta sunt, as gr Ν, γέγενο (also ms 38, γεγενεν): all gr else, γέγενο (no lat).
ib. 12. nomina scripta. So gg pr, with F, as gr Ν (δομάτα γεγραμμένα):—Add, &c., cl, inscrips, as nearly all gr else (εκγραμμένοι, — εκ γραμμάτων).
ib. 13. Of the four cardinal points, all lat (as nearly all gr), 2 place (1) ab oriente, (2) ab aquil.
But D places (1) ab austr., (4) ab occasu; and so gg pr, with FCT, dd, &c., cl; as gr ΝΠQ and most—: A transp. (3) and (4), with gr A. (For occasu of AFCT, cl; dd, gg pr, write occidente.
ib. 14. (before apostolorum) + xii. So gg pr, with FCT, dd, &c., cl; as all gr—: A (ωλ ομν) om.
ib. 19. iaspem. So gg pr, and ACTdd, cl:—but F, iaspéd (no gr).
ib. 20. crocita. So gg pr, with A—: F, chrysolitus, dd, cl—lithus; gr, χρυσολίθος.
ib. th. iacinthus. So pr (gg, iacinclus); also A, iacinclus; F, iacinclus; T, iacinclus—: C, υακίνθος; dd, iacinclus; gr, εκείνθος.
ib. th. anemitis (corr., anemitis). So gg pr, with F:—amethystus, Add, &c., (θισθος, C—:thistus, cl); gr, υακίνθος (a few, υακίνθος).
xxii. 14. per portas. So gg pr, with Tdd, cl—: AFC, portis; as gr, τά θάλασσαι.
ib. 19. demperiri. So gg pr:—AFCTdd, cl, demperiri (m, abstulerit); as gr ΝA, &c., αντίφασ (Q, αντίφασι).
[T om vv. 18—21.]
ib. 21. (end) — amem. So gg pr, F; with gr A:—ACdd, cl, ins; with ΝQ.

Subsection v.—D with some Vulg. against Old-Lat.
ii. 13. + et (in diebus). So AFCT hrl, &c., and cl, with gr AC and ms 21:—gg pr, om, and dd; with gr ΝΠQ, and ms.
ib. ib. (after in diebus) om pron, with AFCT and gr AC:—dd ins quius, other vg, and cl, illis;
gg, in quius-fuit; pr, illis before diebus; of gr, Q and most mss, ats; Ν, &c., et as; N, in rae.
ib. th. antijasminis (corr., antijas testis) mei. So F only:—A and all vg, gg pr, antijas testis meus; with all gr, αντίφασ (οἱ) μαθήται των μαθητῶν.
ib. 20. perimitteris. So Α’FCTdd, cl; gr, αντίφασ (a few, αντίφασ):—A, perimitteris; gg, dimittis, pr.,
Cypr., simis.
ib. 23. in morte. So FCTdd, cl; gr, θανάτω:—A, in mortem; gg, pr, morte.
ib. th. (opus) sua. So T, &c., cl; with gr Q, 38, αφρώ [Ν om]:—AFCTdd hrl; gg pr, ustrae; gr ΝΑСΑ, &c., ὑψώ.
ib. 24. + et (cateris). So hrl, cl; gr (one ms), και λα////:—AFCT and all lat else om et (pr, reliquis); and all gr, τελ.
iii. 3. (semiam) 1—ad te. So FCTdd hrl; with gr AC, ms 12 28:—A, cl, gg and pr,
ins ad te: with gr ΝQ, &c., (τεις ότ); 2—
ib. 11. + ecco (semiv). So Fdd hrl, cl; with gr 28 36 79 (βοσ):—ACT and gg pr om; with gr mss and most mss.
ib. 20. hostium . . . . ianuam. So AFCTdd, cl; gr, τήν θύραν (bis):—gg, θύρα (bis); pr, ostium (bis).

1 Here gg rather represents το γώγα πνεύμα, as read by ms 79.—N (by lapse) writes προδίατα for προσα.
2 A very few gr mss place differently.
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Apost. iv. 5. procedeban(η). So dd, cl; very few gr, ἐκπορευόμενοι:—AFCT hrl, gg, procedunt (pr, except!); with most gr, ἐκπορεύονται.

ib. 10. procedebant. So A; dd, cl, procedebant:—FCT, procedent; with all gr (προσέχας); gg, procedent:—pr (alone), cedebant.¹

v. 13. — et sub terra(m). So F, with gr Ν and a few:—Add, also pr, ins; and (quae sub t.) CT; gg, subter terram; gr APQ, ὑπόκατω τ. γῆς.

ib. 14. + in facies suas. So dd, cl:—AFCT om, and gg pr; with all gr.

vi. 1. (et uidi) quod. So AFCT hrl, cl; with gr Q and most (ὅτε):—but dd, gg, et uidi cum; with gr NACP and a few ὅτε; pr, et cum (om uidi).

ib. sigilliis. So F, cl:—ACTdd, gg, signaculis; pr, signis. (Note that all through the rest of this ch., and in viii. 1, ἐφοράσις is rendered sigillum by A, &c., cl, and gg; pr adheres to signum.)

ib. 5. nuni et uide et ecce. So CTdd hrl, cl; with gr Q, and many (ἐρχον κ. ἱκ. κ. ἰδοὺ):—AF, nuni et uide et ecce, with gr ACP and many (ἐρχον καὶ ἰδοὺ καὶ ἰδοὺ), (but Ν, ἰρχ. κ. ἱκ. καὶ ἰδοὺ κ. ἰδοὺ). Of vtt, gg om et uide et uidi; pr retains both, but om ecce. Cp. Subsect. iii, on vi. 1, 2, 7, 8.

ib. 15. et petris. So Fdd:—A, cl, gg pr, et in petris; all gr, καὶ εἰς ταρατσάς.

vii. 1. (after ventos) — terrae. So a few vg om; with gr ms 38:—but gg pr, and AFCTdd, with nearly all vg, and cl, ins; as gr (τ. γῆς).

ib. 17. ab oculo. So cl; with some vg gr Ν and some mss, ἀπό:—AFCTdd, ex; with gr ACPQ most ms, εἰς; and so pr; gg, de.

viii. 3. ut darent de orationibus. So dd, cl:—ACT, and pr, om de; with all gr (ίνα δώσει (—γ) ταῖς τροποσεις); g, ut del orationes. (F om, and subst, quae sunt orationes.)

ib. 13. in terris. So FCTdd, cl:—A, super terram, also gg h (all gr, έπὶ τῆς γῆς); pr, terram (no prep.).

ix. 4. praecipient est. So AFCTdd, cl:—gg pr (? h), dictum est (gr, ἐκρηθη).

ib. 9. (before equorum) + cl. So CT:—all vg else, and gg h pr, om et; with all gr.

ib. 13. 14. audient nunc unam . . . dicentem. So CTdd, cl; most gr, φωνήν μιαν:—AF, aud. vocem unum . . . dicentem; gg pr, aud. unum . . . dicentem. For dicentem (all lat), NA have λέγοντα, P and many, λέγονων. Q and many, λέγοντον. (Ν om μιαν εἰς τῶν τεσσάρων κερατών.)

ib. 16. + et (audint). So C hrl, cl:—AFCTdd, &c., cl, and gg pr, om; so all gr mss (and mss ?).

ib. 18. qui procedebant. So (quae) dd, &c., cl; gr (mss 28 36 38 79) τῶν ἐκπορενομένων:—AFCT hrl, qui procedebat (gg, qui procedit); nearly all gr, τῶν ἐκπορενομένων; [pr hiatus].

x. 1. columna(x)a. So AFdd; gr ms 38 (στήλος):—CT, cl, with gg pr, columna(x)a; gr ms and nearly all mss, στήλαι.

ib. 6. + et mare et (ea) quae in eo sunt. So A, and (om ea) FCTdd, &c., cl; with gr ΝCPQ and most:—but gg pr om; with NA and mss 30 31 32 38 40 49 98.

xi. 1. datas est calamus mihi similis. So D (txt)²; and so all vg write calamum (gr, κάλαμος):—but gg, data . . . harudo; pr, dedit . . . harundinem.

ib. 9. — et corpora corum [3]. So T (om also per iii dies et dimid., by homoeot.)—AFCTdd and all vg else, and cl, ins; also gg pr diverges; and so all gr, καὶ τὰ πτυματα αὐτῶν.

xii. 2. clamabat. So (pref et) F, cl:—A, et clamans; CTdd, et clamabat; gg, et clamavit; h, et clamavat . . . [hiat]; pr, et exclamabat.—Of gr, C, καὶ ἐκραζέν; AP, κραζόν; Q, &c., ἐκραζέν; Ν', καὶ κραζόν.

ib. ib. ut pariât. So FCTdd, cl (A, parceat): gg h pr, pareret. All gr, τεκεΐν.

ib. 11. animas suas. So FCTdd, cl: gr 33 87, τὰς ψυχὰς:—A, gg h pr, animam suam; most gr, τ. φωνήν.

xiii. 2. bestia. So dd, cl:—AFCT, and gg pr, bestiam.

ib. 3. + uidi (unum). So Fdd, &c., cl; gr ms 95, ἵδον:—ACT om, and gg pr; with gr mss and nearly all mss.

ib. ib. in morte. So F:—ACT, dd, cl, and gg, in mortem, pr, ad mortem. All gr, εἰς ἀβατον.

¹ Haussleiter prints (conj.) cedebant(!). ² D (corr) calamum . . . datum . . . simile.
TEXT OF THE APOCALYPSE.

Apost. xiii. 5. magna et blasphemias. So Tdd, &c., cl.:—A, magna blasphemias; FCT, magna et blasphemie; also gg, magna et blasphemare (pr hiat.). Of gr, NC, and 38 51 94 95, have μεγάλα καὶ βλασφημίας, A, &c., κ. καὶ βλασφημία, PQ, κ. καὶ βλασφημίας.

πρ. 6. in blasphemias. So FTdd, cl., with gr ΝΑΠQ and many (εἰς βλασφημίας):—Α, πρ. in blasphemias; gg, in blasphemiam (gr PQ and many, εἰς βλασφημίας).

πρ. 12. inhabitantes in ea. So δδ (cl., inhabitantes in ea):—Α, inhabitantes in eam; F, inhabitantes in eam; gg, qui inhabitant in illa; pr, habitantes terram. All gr, τούτου αὐτῆς κατοικοῦντας (or τ. κατοικ., εἰς αὐτῆς).

πρ. 13. in conspecto (hominum). So FCTdd, cl.:—A, in conspectum. All gr, ἐνώπιον; gg, ceram hominibus; sub octu.

πρ. 14. inhabitantes in terrae. So cl.:—AFCT, habitantes terram; dd, habit. a terra; gg, habit. in terram; pr, eos qui inhabitant terram. All gr, τ. κατοικοῦντας ἔν τ. γῆς.

πρ. 17. ut ne quis. So C (ut) T, with gr ΝC and a few ms (τα μή τε);—AFdd, cl., et ne quis (gr ΝΑΠQ, and most, καὶ δοῦ μῆ τε); gg, et ut mens; pr, ne quis (om et ut).

πρ. 18. ψυχή καὶ φασίδου ; ἐν ἀγωγῇ. So A/CTdd hrl, cl.; with gr ΝQ and most (γάρ):—AF and gg, om enim (pr diverges).

πρ. 19. ante thronum dei. So AFCT, hrl, &c., and gg pr, om.; as all gr:—dd, cl. ins.

πρ. 20. auditionibus. So D (txt) with AF; gr (msss and nearly all ms), περιτόμενοι:—Cdd, cl., potassii, T, potabat; D (mg) gg m, iuberant (gr (?) πίπτωκαν) ; pr, occiderunt (gr ΝQ, ms 12, πίπτωκαν, or.—κροκο). So too in xix. 20 (but pr, caracaginum); also in xx. 4 (but Aug. [for pr], inscriptionum). See also on xiii. 16 in Subsect. iii. supr.

πρ. 10. υιοί traes dei) qued mihi exact. So Tdd, cl.:—AFCT, qui mixtus est; gg pr, mixto; all gr, τόν κακαραμαυουνον.

πρ. 11. rex sanctorum. So FCTdd, &c., cl.; with gr ΝC, ms 18 95 (των αἰῶνων):—A (sol), caesalorum; gg, gentium (hpr, omnium gentium); with gr ΝΑΠQ, most, (τ. ἐνωπίων).

πρ. 14. tempus et. So a few vg, and cl.; with gr Ν, 6 7 8 29 38 95:—AFCT, &c., om te (also, with timeat, dd.); with gr ACPQ and most.

πρ. 16. et eos qui (adorant). So Fdd:—ACT, cl., et in eos qui:—gg pr, om [in] eos; (h, adorantius).

πρ. 17. factum est sanguis tamquam mortui. So Cdd, and (factus est) AF, cl., (near) alia; omenvon, (gg, sicut et tamquam):—h, utinit mortui(s) sanguis (pr om tamq., mortui); gr ms 712 39, δε αὐτα νεκρον.

πρ. 5. (justus est) + δε. So a few vg, cl.:—AFCTdd, &c., and gg ἅ πρ, om; with all (?) gr.

πρ. 6. adiunxit de altari dicentem. So CTT; with gr Q, ms 1, ἕρωτα καὶ τ. θωσωγιου λέγωνας; F, and altera dicentis; with gr ΝΑΠQ, and many ms (om et):—A, aud. alterum dicentes; dd, aud. alterum angelum ab altari dicentem (also cl om angelum). Other gr vary (36, φανή ἐς τ. θωσωγιου, &c.,

πρ. 8. et (before igni). So F; with all gr (ἐν πυρι; similarly gg, in igne):—Add, cl., et igni; (pr deviates, ignem incipier.

πρ. 10. congregabit. So dd, cl.: but —uit, AF, &c.; gg, πρ, as gr, συνεγένεσθαι (Κ—γων).

πρ. 11. et (ipsa). With gr ΝQ only:—AFCT, &c., cl., also gg πρ, et ιπσα; all gr else, καὶ αὐτος.

πρ. 15. uadet. So AFC:—Tdd, &c., uadet, also gg; with all gr (ἐπάγεται); but πρ, ibid

πρ. 15. et adhib. So AF; with gr ΝΠQ and most ms:—C/Tdd, and cl. also gg πρ, εις: with gr AP, ms 18, &c., (αι κακαραμαυουνον).

πρ. 13. de ira. So AFCT, &c., with gr A(C):—dd, &c., cl, de ira iac; with gr ΝQ (ἐκ τ. ἐνωπίων τ. θυσιατηρίου); pr, ἀπὸ τ. κατοικοῦντας. But P, and most, τ. τ. τ. χεὶς:—gg, de ira uini; πρ, de uino.

πρ. 12. bysii. So AFdd (cl); C, byssio; gr (ms 1 and a few); βλασφημος:—T, byssinum; gg, byssini; pr om; gr ACPQ, and many, βλασφημον (Ν, —νοι).—But cp. ver. 16 infr, where D writes ψισσος, with (byssin) dd, &c., (as gr Q and many others, βλασφημον);—but AFCT, byssino, also pr; gg, byssino, (gr ΝΑΠQ, βλασφημον). Cp. note in Subsect. iii. supr, on xix. 14.
INTRODUCTION.

Apost. xviii. ib. (nunc) de lapide pretiosi (s). So all vg, with gr Α (ex λίθων); but gg, uas ligneum; pr, uas... de pretioso ligno; with gr ΝΣΑΠQ and ms (ex ένδόλων).

ib. 14. et poma diis (s)iderii animae tuae. So dd, &c., cl; with gr Q and many (τις ὀπώρα τῆς εἰκόνας τῆς ψυχῆς οὐρα):—AFC, et poma tua (C, tu) desid. animae (om tuae); with gr ΝΣΑΠ, ms 95 (της επιθυμίας τῆς ψυχῆς οὐρα):—all gr, και οί λαοί (και οἱ λαοί):—AFC, et horda desid. animae tuae; pr, pomorum quorum luxuram concupiscerunt animae (gg placing pron. as Q, pr as ΝΣΑΠ).

ib. praeclara. So F, cl:—all vg, and pr, clara; gg splendida. All gr, λαμπρά.

ib. 16. anima. So all vg:—gg, uasita (corr. usa); pr, uelata. All gr, (της επιθυμίας της ψυχῆς η;):—AFC, &c., cl, om et; with gr A (P def. οί ακουων και οί λαοί):—all gr, και οί λαοί; inluminat supra illos; pr, iucebit super eos.

ib. 17. et qui mari operantur. So D (txt) sol:—D (corr. interi.), operantur; and so F; ACT, maria; dd and cl, in mari; gg, et quicumque in mari operantur; pr, et quicumque morantur in mare. All gr, οὗτοι τῶν τινῶν ἔφευγον τοιαύτα.

xix. 3. ascendit. So CT (no gr):—AFC, &c., cl, also gg pr, ascendit; nearly all gr, διαβάλειν (a few, διέβαλεν, or διέβαλεν).

ib. 20. (seduxit eos... et qui adoraturunt). So CTdd, cl:—all gr, ἐπιλάμβανεν... και τοὺς προσεκύνησαν:—AFC, qui et adorant; gg, qui et adorant; pr, (diverging), seduxit erant... adorare.

xx. 5. et (caderunt). So dd, &c.; with gr Q and many (και οἱ λαοί):—AFC, &c., cl, om et; with gr A (P def. οί ακουων και οι λαοί):—all gr, και οι λαοί; inluminat illos; pr, inluminabit illos.

ib. 7. et seduct. So AFTdd, cl:—gg, ut seducat; Aug., ad seducendas; all gr, πλανήσουσιν.

ib. 10. et (bestia). So CTdd (F, est bestia), with gr Ν, ms 1, &c.:—A, &c., and cl, ine et; also gg, Aug.:—with gr ΑΦΑΣΑΠQ and many.

ib. 11. (insueta) in eis. D (txt) sol:—D (mg), ab eis; and so AFCdd:—but T, cl, eis (gr, αὐτοῖς):—gg, in illis; Aug., coram.

xxii. 4. ultra... ultra. So AFT, &c., cl (dd om ultra v):—gg, είνα... είνα (but Ν, ms 1, om έτι):—gg, ultra... amplius; Aug., iam... ullus.

ib. 8. execratus. F (extere—) CTdd, cl, &c.:—A, execratus; gg, abominabilibus; pr, abominatibus; gr, ἀβδομηνουχένος.

ib. 17. mensus est murus. So CTdd (cl, murum):—AFC, mensus est murus. Of gr, ΝΑΣΑΠ and many write ἤμετρησεν το τέιχος, but Q and many om verb. Of vtt, gg has metitus est murum; pr, murus dimens est.

ib. 23. ut luceant in ea. So FCTdd, &c., cl:—A, ut luceant ea; g, ut luceant illi; pr, ut luceat eis.

Of gr, Ν and a few write ἤμετρησεν το τέιχος; ΝΑΣΑΠ and most, om είνα.

ib. 27. coquinin[n]atum. So AFTdd, &c., cl:—gg, commune; pr, inmundum; gr, κούκων.

xxii. 5. inluminat (eos). So (illos) dd, &c., cl; F, inluminavit illos; with gr ΑΡ, φωτίζει (ἐπί) αὐτοίς; ΝΑΡQ and many mss, φωτίζει:—ACT, &c., inluminat illos; with some gr mss, φωτίζεις; gg, inluminat supra illos; pr, lucebit super eos.

ib. 8. (before ego ἱσομαις):—et. So AFO:—CTdd, &c., cl, et; also gg pr. All gr, και εγώ.

ib. 9. qui audiui et uidi haec. So AFO, &c., cl; with gr ΑQ and most, δ ακούων και βλέπων ταῦτα:—gg, qui audui et vidi haec; pr, qui haec audui et audiuit (with gr Ν and some, δ βλα. και ακούων ταῦτα).

ib. 9. et dixit (mihi). So Tdd, cl:—AFC, gg, et dicat; pr, et ait. All gr, και λέγει μου.

ib. 10. (et) dicit:—AC, cl, et dicat; Tdd, et dixit: pr, et ait (F om first part of verse; also gg).

All gr, και λέγει.

ib. 14. qui lanant stilas suas. So A (laban) FCTdd; with gr ΝΑ, ms 7 38 (οἱ πλανώτες τ. οὐράς αὐτῶν):—gg, qui faciant mandata eius; pr and Cypr., qui faciant praecipita eius; with gr Q and most (οἱ πανικτες τ. ένων οὐράς).

ib. in sanguine. So some vg, cl (no gr):—AFCdd, &c., om.

ib. 18. (after contestor):—ego. So cl (but subit enim):—AFCdd, + ego; also gg m (and pr, testor ego).

Of gr, ΝΑΣΑΠ and most, + εγώ [T om verses 18 to end].

ib. adpos(σ)uerit. So CF, and (appos.) Add, cl, &c.; gg m, adicerit; pr, addiderit; gr, εκθηβίς.

ib. adponet. So CF, and (apponat) dd, cl: A, apponit; gg, adicat; pr, adiciet; gr, εκθηβίς.
TEXT OF THE APOCALYPSE.

Apoxy. xxii. 19. auferet. So AFCdd, cl, and m:—gg, demit; pr, adimis; gr, ἀφεῖ. ib. 20. amen sem eín eí thn. So AFCdd, cl, with NAQ, &c.:—gg om amen and thn; pr subst. etiam (=va) for amem, and ins ×pe after thn. Some gr mss (no MS) 35 38, &c., (before ἀμήν); Ν and many mss (incl. 1, 38, &c.) add χριστέ.

SUBSECTION vi.—Readings for which D is the sole Latin authority. ¹

† i. 2. testificatus est verbum. All vg else, testimonium perhibuit verbo; also gg.—(h) pr, practicavit verbum. All gr, ἢμαρτησεν τ. λέγων.

† ib. 13. pudore. All vg else (exc. A, poderem) poderem, and so gg h pr; all gr, ποδήρι (or —η, A).

ii. 6. (after nialitarum) quem. All lat else, quae; and gr, ἀ (exc. gr A which om).

† ib. 9. blasphemiam habes. All vg else, and gg pr, blasphemas; gr, (οἶος...) τὴν βλασφημίαν (no verb supplied).

† ib. ib. — sunt (before synagoga). All lat ins sunt; but all gr om eliv (exc. Ν').

† ib. 10. temptationem. All vg else, tribulationem, and pr (gg om); gr, θλίψιν.

† ib. 12. (after rumpheam) − flammacam; against all lat and gr.

† ib. 16. uiam (or —ω) − τόθ. So D, with gr mss 12 14 38 42 (om so). All lat else ins τόθ; all gr else, ἠφοιμαι ου.

ib. ib. delebo cor. All vg else, and gg, pugnaet sum illis (gr, σωμασθησαι μετ' αὑτῶν), pr, pugn. texitum. (Qu., διαλεγόμενο misread for σωμασθήσω;)?

† ib. 20. (propheten) + esse. No other lat.; of gr, only Ν ins είσαι.

† ib. ib. − dovere et. All vg, and pr, ins dovere et (gg, et ducet et); gr, καὶ διδόσκω καὶ (ἡ διδαχή καὶ).

† ib. 26. − et before qui uicerit, against all lat; gr, καὶ ὥρκων, but mss 7 16 38 69 98, om καὶ.

iii. 1. − et (quod nneat). No other lat; no gr has καὶ ὄντως (but Q, &c., καὶ ὄντως).

ib. 3. accipitis et auditis (− et serva). All vg else, accipitis et audite et serva, and so gg; pr, acciperas et audita custodi. All gr, ελθωμεν καὶ περισσως καὶ τίμητε.

ib. 8. (after χριστέ) − απορία. All vg else ins; gr, ἡμαρτασαν (gg, πατέρας).

ib. 10. sustinuisti. All vg else, sustineti; and so gg (gr, τηρησας); pr, sustinenti.

ib. ib. sustinuitas. All vg else, and gg, patientiae (gr, ὑπομονῆς); pr, tolerantiae.

ib. 14. (disit Amen) + qui est (testis); against all lat else (but pr (sol) has qui est amen testis); no gr.

ib. 21. (vedere) − mecum. All lat else ins, and all gr (μετ' ὑμῶν).

iv. 2. Post haec fui. All else, gr and lat, connect post haec with (ver. 1) fieri (γενέσθαι) preceding. But see Hier., In Daniel. (vii. 9), where the connexion is as in D.

ib. ib. After this ver., D (sol) interpolates from i. 10, 20 (scribe ergo ... in dextera mea).

ib. 4. (after xxviiiii) − et super thronum xxviii (by homoeot.). D sol.

ib. 6. (after in medio thronum) − et in circuitu throni. D sol (gg om in medio solis).

ib. 7. (after ii) and also after iii) om animal; also (after ii) om utulit,—by lapse.

v. 2. (after anguclum) − fortem (sol); all gr, ἠγαφόν.

ib. 9. aperi. All else, accipere (λαβεῖ). ib. 10. regnantes. No lat.; AFCCT hrl, &c., and gg, reguabunt; dd, &c., cl and pr, regnabimus. Of gr, SP, &c., βασιλεύοντες, ΛQ βασιλείων (any gr, —τιομεν).

† ib. 11. (before milita) + denua. All lat om (writing merely milita millium); all gr, μυριάδες μυριάδων.

† ib. 13. − et agno. All lat else ins; and all gr (but ΝΑ om kai).

vi. 10. (before toidos) − toudias et. All else ins; gr, κόλπος (or κρόνις) καὶ.

ib. 13. amittit. ACTdd, militat (F, militat), also pr; cl, sustinuisti; gg, δείτης; gr ACPQ, &c., βάλλει, Ν and many, βάλλοντα (many others, βαλοντα). All lat else, and all gr, om.

Some of these (marked †) have more or less of gr attestation.
INTRODUCTION.

Apo. vii. lb. (odorauerunt) cum. All vg, deum (exc. T, which om), and gg pr; and all gr, το θεό.

lb. 13. (after dixens (or et dixit) mihi) — hi. All lat else ins hi; and all gr (οὖροι).

vb. 9. autium. All lat else, nandum [h hial]; all gr, τῶν πλαιών.

lb. 12. et dies tertia pars apparat. A (F, ut) dd, &c., cl, et dies non lucet pars tercia; gg, et dies non lucet tercia parte; h pr, et dies eandem partem amitterat; gr ACP, &c., καὶ ἡ ημέρα μὴ φάνη (or φανερώση) or (P) Φάνερωσή; το τρίτον αὐθεντές.—gr Q, and most, place τ. τρίτον αὐθεντές before ἡ ἡμέρα.

ix. 3. (after habent) — potestatem; and after scorpionum, — terrae. All lat else, ins; and all gr (εξουσιάς, τετελεσθη).

x. 4. (before scripturus eram) — uiu tonitrura. All lat else, and all gr, ins.

lb. 7. iiit (angeli). By error, for uiii.

lb. 8. + tunc (before consummatur). No lat else (no gr, τότε); FCTdd, cl, om tunc; also gg (consummatum), pr (finitur); A, et consummabatur; gr ΝΑ, &c., καὶ εὐφανεία; Q, &c., καὶ τελεῖα [Q, — ei].

† xi. 1. (before dixens) + et stabat anguelus. No lat ins; but gr ΝQ, and some ms, καὶ εὐφανεία δ ἄγγελου.

lb. 11. introbit . . . stabant . . . cadel. All lat else, intra [intro]uit . . . steterunt . . . cecidit (F, accidit); all gr (aorist).

† lb. 12. (super eos) uidentes. No lat else: — ACTdd, cl, qui uiderunt (also pr); F, gg, qui uidebant; of gr, ΝΑ, &c., καὶ εὐφανείας; CP, καὶ τ. εὐφανείας.

lb. 13. animae. All vg else, nomina hominum, also gg (but pr om nomina); gr, οὐδέματα οὐδέματων.

† lb. 18. (et sanctis) + tuis. All vg else, and h, om tuis (gg pr om sanctis also); of gr, ms 38 alone ins caw.

xii. 1. (after [ap]paruit) + mihi. All lat else, and gr, om.

† lb. 8. habebant. All vg else, and gg h pr, ualuerunt; all gr, ἔχοντα (A, &c., — σεν), exc. Q, ms 14, ἔχοντα.

ib. 1. — insertus. All lat else ins (but vary in placing); all gr, εὑρέθη.

ib. 12. magnum (tempus) non (habet). All vg else, modicum (tempus habet); also gg pr, h, breve.

All gr, ὅλον (καυσόν).

lb. 16. auditui . . . deuoravit. All lat else, adiuui . . . absorbui; gr, εὑρέθησαν . . . κατείπησαν.

xii. 9. (audiat) + ut εὖ dicat. All lat else, and all gr, om.

lb. 10. cadet. All else, uadet (or — it). See above on this verse, in Subsect. iv.

lb. 15. ut + monseetur (et lognat). All else om; AFCT have ut et; dd, cl, et ut (and so pr); gg, ut only (as D); gr, ἵνα καί (Ἀλλαγή), but C and a few ms om ὦν . . . θηρίων.

† lb. 16. faciat. All vg else, faciat (gr Ν, ποιήσατε); gg, facit (most gr, poieu); pr, fecit.

lb. 18. dicitur. All lat else, dicitur (or the same number in words).

† xiv. 1. habentia (sc., militia). All vg else, habentes, as also gg; pr, habebant; all gr, ἔχοντα (sc., χιλιάδες).

† lb. 2. et auduii tamquam uocem chilhariorum. All vg, et vocem quam auduii sicut cithar(e)dorum; and so gg (pr, et vocem quam auduii quasi cithar(i)dae). Of gr, P, with ms 28, 991, has καὶ φωνήν ήκουσα ὡς; but all else (ΝΑ, &c.), καὶ ἡ φωνήν ἡκουσα ὡς (as pr).

lb. 2. (before in chitharis) + voces magna. No lat else; no gr.

lb. 3. (cantabant) tamquam. All vg else, quasi; gr AC, ms 1 and others: — gg pr om, with gr ΝΠQ and most.

ib. 6. habitabant in terra. All lat else, sedentiōs super (or supra) terram; gr, [ἐπὶ] τοὺς καθημένους (or τὸς καθημένους) ἐπὶ τ. γῆς.

lb. 7. (mare) + et omnia quae in eis sunt. All else, lat and gr, om.

lb. 8. locutus est. So D (txt) — but D (mg) and all else, secutus est; and so gr.

† lb. 12. quia (a uino). So D (txt). — D (mg) with all else, quae; gg m pr, om. Of gr, AC, some ms, ἢ ἐκ τ. οἶνον; ms 1 36, ἢ ἐκ τ. οἶνον; PQ and most, ἢ οἶνον only (Ν om after λέγων (ver. 8) to λέγων (ver. 9).

ib. 10. (after calicce) — irae. All lat else ins irae; and gr, ἔργα οὐράν (Α, τ. ὀργῆς).

1 Dropped after preceding syllable (mthi).
TEXT OF THE APOCALYPSE.

Apoc. xiv. 11. (si quis) accipit. ACT, acceptit, Fdd, &c., cl, acceptit; as also gg; pr, sumit. All gr, λαμβάνει.

ib. 18. (after ignor). — τι (cassia). All vg else 18 et; and gg h (pr hiat); all gr, καί ἐρώτησαν.

xv. 8. consummatur. All vg else, consummatar; also gg; pr, finiretur (h, fieretur). All gr, τέλεσθαι.

xvi. 12. siccauit aqua. All vg else, and g, siccauit aquam; — but fr, sicca est aqua (all gr, ἐξεισθείη τῷ δίσφορ). (D apparently uses siccaet as intransitive.)

† ib. 14. quasi procedant (sc., daemons). No other lat ins relative pron.; but gr AQ, and many mss, δ ἐκπορεύεται (or — εἰσότα) (SC, περιφορά o ορθών). But ACT, &c. (with Ν''), simply om pron. — Fdd, &c., and cl, subst et for quas, as also gg (and pr, et exspectat). Other gr (N, mss i 43 79 95) read ἐκπορεύονται. For procedant (of DCTdd, cl, also gg), ΛΠ have procedent. (F hiat xvi. 12—xvii. 1.)

ib. 15. (before sic aem) + et auduis vocem dictam mihi. No lat else, nor gr.

ib. 19. (ins) di. All vg else, eius; pr, suae (gg om 18ue dei); gr, αὐτῆς.

ib. 21. magnificata est. So D (txt). All vg else, magna facta est, and so D (mg); also pr—gg om facta; with all gr (μεγάλη οὖν).

xvii. 2. fornicationis. So D (txt); but D (mg) prostitutoris, with all lat else; gr, πορνείας.

ib. 3. — bestiam (occitam). All else 18; and gr, θηρίον κάκων.

ib. 4. (plenum . . . ) imunditiam et. Nearly all vg else, imunditiam (om et); but T, — iam; gg, — ilia (also Α'). All gr, τὰ ιδίαθρα.

ib. 6. + θεύν after sancturum; but — θεύν after mortarium; against all else, lat and gr.

† ib. 14. ( vocati) + et electi et fratres. So gr (ms s and most ms). All vg else om et (ο); gg om vocati et; pr write electi et fidel.; et sacri.

ib. 18. (after sacri) + et rex regum (misplaced from previous sentence).

ib. 16. (after curna quae usitati) + x regis huius. No lat else; no gr (evidently a gloss).

xviii. 3. (before duellus) + ab imunditiae. No lat else; no gr.

ib. 7. seda regina (txt), but (interl.) sedo. All lat else, sede regina; gr, κάθεσα βασιλεία. (seda is apparently meant for pseudo, as elsewhere in D (passim); e.g., xvi. 13 supr, sodo profetisa.)

ib. 13. ammoniun. AFCT, ammonium, also gg, with gr ΝΑΧ, &c.; but dd, cl, om, with pr; as Ν'Q, ms 1, &c. (easily dropped out, after cinnamomum).

† ib. ib. odoramentum. All vg else, odoramentorum; but gg pr, incensum. Most gr, θυμίαμα, but ms 1 95, θυσία; Q, 1 92, θυσίαμα; 94, θυμίαμα

ib. 14. ad illam tamen non uenient. AFCT, cl, illa tamen non incenetus (also dd, but om illa)—gg, incenetus (for — incit); also pr, ne te tam ea ultra incenetus. Of gr, (οὐκέτι) οὐ μή ἐστιν εἰρήσωσιν (ΝΑ; but CPQ, αὕτη αὖ μῆ); Q, &c., read ἑστιν; ms 1 and some, ἑστιν, as gg pr.

ib. 20. (judicium) uram. All else, uram (gr, ἥμων), exc. gg, nostrum (no gr). D probably followed a text which wrote 1 uram for nostrum.


ib. ib. (after salut) — et gloriam. All vg else ins (Α solubilis laurae for salus); also gg; pr subit et claritas (but om et urur). All gr, ἡ σωτηρία καὶ ἡ δόξα.

ib. 2. (sanguinem) sanctorum. All lat else, sanctorum; all gr, τ. δούλων.

ib. 10. adorantur. All lat else, adora; gr, προσκύνησαν.

ib. 20. stagnum . . . ignis ardentis sulphorie. AFdd, cl, ignis ardentis sulphuri(o), and so (om ignis) CT; gg, ignis ardentem et in sulphure; pr, ignis ardentis igne et sulphure; gr ΝΑΠ, τοῖς λόγοις τοῦ πυρὸς τῆς κακωματός (Q, &c., τῆς κακωματίν) ἐν δικείο.

xx. 4. hic omnes uexabant. All else, et uesterunt (exc. Aug., which om); gr, καὶ ἐκράζουσα.

ib. 12. (scripta) — in libris. All vg else ins (dd, in liber), also gg (pr diverges); and all gr (ἐν τ. βιβλίοις). Moreover, D (sol) — qui est (before milae); also (13) — dederunt (after infernus); and — est after infernium.

ib. ib. + et indicatum est de singulis. All lat else, and all gr, om here, but all (incl. D) ins the words at end of ver. 13; all gr likewise (καὶ ἐκήρυγγες καυστῶν).
A. The arrangement adopted in this Section brings out, more clearly than in those that precede, the extent and character of the Old-Latin element present in the text. Subsections ii, iii, iv show how largely this text agrees—sometimes in company with other Vulgate texts, sometimes alone—with the Old-Latin texts.
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gg and pr—one or other, or both. Incidentally they also show, as Subsection v shows directly, something of its relations with other leading Vulg. texts—with AF especially, and in a less degree with CT.¹

(i) With gg, the number of examples of agreement thus shown in D is large; but in most of them it is common to D with some one or more of the other Vulg. texts; and the instances in which D sol = gg, though not few, are mostly insignificant.

The poenitentiam agere (for poeniierî) of ii. 21; qui iudicat (for qui iudicabif) of xviii. 8; and spiritu (for spirituum) of xxii. 6, are probably the most notable of these.

(ii) With pr (including h, and also Aug. in chh. xx, xxi) the number of such examples, though considerable, is less; but the proportion of instances where D sol = pr is markedly greater. Moreover, there are among these some that are worth recording as of intrinsic interest, or because, though unknown to all Vulg. else, they have Greek attestation.

For example, D with pr subst. (i. 4) a deo (with gr Q, &c.) for ab eo; (ii. 5) confexerunt for papugerunt; (i. 5) ins victim (again with Q, &c.); (i. 8) subst. process for processi; (iii. 4) ambulatorium for ambulantum (or—which); (i. 8) venge for iunge; (vii. 9) ins piscium; (ix. 16) ins nomen (with all gr); (xx. 14) [Aug.] om haece mors secunda est; (xxi. 8) subst. fornicariis for fornicatoribus; (xxii. 18) simili (se., civitate) for similis (with some gr).

(iii) With gg and pr together, D not rarely coincides, but usually either in cases where there is general agreement among Latin texts, or in readings so trivial that the agreement may be set down as casual.

A few examples under this head may, however, be of some significance:—e.g. (xii. 19) ins et tonitrua; (xxi. 2) adorant for adorauerunt; (xxii. 4) om deus (gg Aug., with good gr support).—Also, (xii. 2) D sol (vg), with gg pr, follows gr, which all add καὶ τὸν θρόνον αὐτοῖς, against all vg,—but D gg have et sedem; pr, et tronum (see note at end of this Section).—Again, where the gr texts are divided (xxv. 6) between the readings λίθον and λίνον, D with gg h pr adopts the latter, writing lintiamine (nearly as gg h; pr, lined), while all vg codices else prefer the former, writing lapide [sxt and cl, however, subst line].

On the whole, it appears, on the evidence adduced, that the two Old-Lat. texts gg and pr (with h, and Aug. as above) are of independent origin, and that neither has been in course of transmission seriously affected by the other.

(iv) Yet it is not to be inferred from the above that D is substantially akin to the type of text (the “African”) represented by pr, in the same sense as it is to that (the “European”) to which gg pertains. On the contrary, it is with gg that the general tenor of the text of D and other Vulg. mss. runs in the main most closely; whereas, while pr diverges freely, D never follows it in its wider divagations, though adopting from it, here and there, single variants. The Vulg. basis of D (and no doubt of other mixed texts) may well have been a text founded ultimately on a version of the type of gg;² but the pr readings exhibited by D appear for the most part as interpolations borrowed from an alien text.

¹ The Editor regrets that the readings of the important MS. G, now published in Dr. H. J. White’s admirable Editio Minor, were not accessible to him until after the foregoing Subsections were written.

² Of the alternative readings offered by D, all that are worth recording are noted in the preceding lists.

One (nota for character) is common to it with gg (xii. 16, 17); another (biberunt for potionauit) with m (xii. 8); a third offers the vg ab for in of gg.
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B. All the above lists of examples, in Subsections π—ν, amply attest the general soundness of the Vulg. element in D, by its numerous agreements with A and F,—especially with F, which here (as in Section VII) has in not a few places, where A errs, maintained the true text followed by D. In some instances we may even claim that D presents a text preferable to that of either of those leading MSS.

For example, see xiii. 2, where (as above noted) it (with gr) *ins et sedem suam* against all vg else; xvii. 14, where it (alone of lat texts) reads *uocati et thai* (with most gr); xix. n, where, with all gr, and with gg, it om *vocabalur* (see in Subsect. π) against all lat else; xxi. 3, where it is almost alone among lat in representing (by *populf*) the best attested gr, *λαοί*.

Yet none of these is worse than the *alterum* for *a/are* (xvi. 7); *beneficiis* for *ueneficiis* (ix. 21, and xviii. 28); *excaecatis* for *execraiis* (xxi. 8), which startle us when we meet them in A, and shake our faith in the guidance of that famous MS.

In Subsection vi, the number of instances (marked †) where D has Greek support against all lat else is considerable.

Additional Note on ii. 13, iii. 21, iv. 5, 6, 9, 10 (pp. ccxli, ccxliv, ccxlv).

1. Of all lat texts of Apoc., gg alone is almost uniform in its rendering of *θρόνος*. Where the word first occurs (i. 4), *gg* (with all else) gives *tronus*; but in all places else, *sedes*, whether the Divine *θρόνος* is spoken of, or the *θρόνοι* of the Elders (iv. 4; xi. 16), or of the Judges (xx. 4)—or again, the *θρόνος* of Satan (ii. 13), or of the Beast (xiii. 2, xvi. 10).

In *pr* also there is an approach to uniformity, but on the opposite side. Usually, it gives *tronus*; but distinguishes the *θρόνοι* of the Elders by the rendering *sedilia* (iv. 4), *sedes* (xi. 16); likewise for the *θρόνος* of Satan (ii. 13), and of the Beast (xiii. 2, xvi. 10), it gives *sedes*. Everywhere else, *tronus*, with the strange exception of xii. i, where the *θρόνος* “of God and of the Lamb” is *sedes* (though *tronus* in ver. 3). So too in the Augustine-passage (xx. 1—xxi. 5), *sedes* is used for the *θρόνοι* of the Judges (xx. 4), *tronus* in the only other places where the word occurs (xx. 11, xxii. 5)—in both, of the *θρόνοι* of God.

With *pr*, *h* agrees when it is forthcoming; *sedes* in xi. 16 (of the Elders); *tronus*, i. 4, xii. 5.

2. The variations of rendering in the Vulg. (in all copies), unlike those of *pr*, which are significant, seem quite arbitrary for the most part. The Divine *θρόνος* is *tronus* i. 4, iii. 21 (bis), but *sedes* in iv. 2, 3, 4, 6 (ter), though *tronus* in 5 (bis), 9, 10 (bis), and in every other instance except xiv. 3, until in ch. xxii. 1, 3, it finally relapses into *sedes*. In all these places AF, &c., agree with one another and with cl.; D differs only in writing *tronus* once, for *sedes* of the rest.—For the *θρόνοι* of the Elders (ii. 13), Vulg. borrows *sedilia* from *pr*, but follows it by *tronus* (which D om); again, *sedibus* (xi. 16), (D, *sedilitus*), *sedes* (xx. 4), for the *θρόνοι* of the Judges.—The *θρόνος* of Satan (ii. 3) is *sedes* in all vg; also the *θρόνος* of the Beast in xvi. 10. But in xiii. 2 (see above, p. ccxlvii), D alone of vg has *sedas* (with *gg* *pr*), where all vg else om.

It is very remarkable that there should be such close agreement among the Vulg. texts in a series of variations so numerous and apparently (as regards the rendering of *θρόνος* in its higher sense) so capricious.

In the preceding Books of N.T., the vg rendering of *θρόνος* is similarly varied.

Of the English versions, A.V. renders by *throne* always, where the Divine Throne is meant; but writes “Satan’s seat” (ii. 13), “the seat of the Beast” (xvi. 10, as also xiii. 2), also “the seats” of the Elders (iv. 4; xi. 16); but “throne” for the Judges (xx. 4). In R.V. *throne* is uniformly adhered to in every instance.
CHAPTER XI.

CONTENTS OF THE MS.—concluded.

PART VII.—THE MEMOIRS OF ST. MARTIN.

SECTION I. — The Outlines and Chronology of the Life of St. Martin.

In this closing Chapter, we treat of the Memoirs of the life and acts of St. Martin of Tours, the Vita, the Dialogi, and the Epistolae,\(^1\) which form the last of the three main Divisions (see pp. xiii, xvii, supr.) of the contents of the Book of Armagh.

It is not surprising that in this ms., as the New Testament text is preceded by the Documents relating to St. Patrick, so it should be followed by these in which the history of St. Martin is recorded by Sulpicius Severus. For this writer’s *Vita S. Martini* attained in his time and retained for centuries a foremost place in popular esteem among religious biographies; and to it and the subjoined Dialogues and Epistles was largely due the singular reverence in which the memory of the Saint has been held throughout Christendom.\(^2\) Ferdonnach (or the authority who directed his work) might well judge it, and the documents connected with it, worthy of inclusion in his “Bibliotheca.”—Moreover, a tendency to associate the name of Martin with that of Patrick manifests itself in other Irish authorities,—in writings, presumably as old as (or older than) our ms., which embody traditions handed down from—or at least legends devised in—an earlier age.

Thus in *Vita* V. (Colgan, *Trias Thaumaturg.*), Probus represents St. Patrick as visiting St. Martin at Tours, and there receiving from him the tonsure; in *Vita* VII. (“Tripartita”) the same statements reappear—with the addition, that a bond of consanguinity connected the two men,—Conchess, Patrick’s mother, being a near kinswoman, perhaps sister, or niece (the word *siur* in the *Tripartite Life* is indefinite) of Martin.

If, as many have held, Patrick was born circ. 371,\(^3\) such a visit would not be impossible. For thus his escape from servitude at the age of twenty-two would fall in 394, and his removal to Gaul at the

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\(^1\) The *Vita* and *Dialogi* are presented in our ms. as a continuous treatise *De Vita S. Martini*, in three books—(1) the *Vita* proper; (2) *Dialogus I* (commonly divided into I and II), otherwise called the *Patumnianus*; (3) *Dialogus II* (commonly known as III), the *Gallus*. See infr. in Sect. III; also pp. 396, 423. The division of *Dialogus I* into two parts, which the editions follow, makes it necessary in this and the following pages to use the notation I (II), II (III).—*Dialogus I* begins p. 396 infr.; *Dialogus I* (II), p. 413, col. a, line 5 (*quo primum tempore*); *Dialogus II* (III), p. 423, col. b (*lucenci hoc*).

\(^2\) As evidenced by the numerous churches dedicated to him, by the popularity of his Festival (11th November, still commonly known as Martinmas), and in many other ways.

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age of thirty, in 402. And, though Martin’s death is usually dated in 401 or earlier, it is probable (see below, p. cclxiv) that his life extended a few years later. But if (as Dr. Bury has shown1 to be more probable) Patrick was not born before 389, he cannot have entered his thirtieth year, and reached Gaul, in Martin’s lifetime.

Within the limits of this Chapter, there is not room for a complete introductory sketch of the life and times of St. Martin. Such preface would indeed be superfluous, for these writings of Severus Sulpicius are the ultimate source of all Lives of the Saint, and no detail of any interest or value is to be supplied from any other biographer. The author’s main object was to set forth the miraculous gifts of St. Martin,—and for these the reader will naturally turn to the Life and its appended Dialogues and Epistles—while the mere mundane outlines of his career are but faintly indicated. We propose here simply to gather from these documents, and put together in order, such facts of time, place, and persons as shall serve to set the man before our readers in his relations with the age and country to which he belonged.

Martin was born (Vita, c. 2; p. 378 infr.) at Sabaria in Hungary, of heathen parents. Soon after his birth, his father, a military tribune, removed thence with his family to northern Italy. At Pavia, at the age of ten, he was moved to offer himself as a catechumen, and, soon after, to aspire to the monastic life; but was compelled at fifteen, as a veteran’s son, to enter the military service. His life of purity and self-denial as a soldier, his baptism at the age of eighteen, and the circumstances under which while serving in Gaul under Julian (then “Caesar”), two years later, scrupling to bear arms in actual warfare, he left the army, are recorded in the Life (cc. 2-4; pp. 379-80). We next read of him after an interval of undefined length, at Poictiers, as disciple of the famous Hilary, then Bishop in that city, by whom he was ordained, but (by his own humble desire) only to the inferior office of Exorcist. Soon after, he revisited his parents, then dwelling in Illyricum, and there succeeded in leading his mother, but not his father, to become a Christian (cc. 5, 6; pp. 380-1). From that region, however, he was expelled by the violent hostility and persecutions of the Arian faction, then dominant; and again from Milan whither he had fled for refuge. Driven thence, he took shelter in the island of Gallinaria (near Genoa), where with one companion he lived an ascetic life (c. 6; pp. 381-2); till tidings of the return of Hilary to Poictiers, after a banishment of four years, induced him to rejoin his master there. In a monastery (probably the first founded in Gaul) near that city, he passed some years, growing constantly in repute for holy life. Here he is recorded to have wrought his first miracle in restoring to life a catechumen who had died unbaptized,—thus entering on the course of works of superhuman power which runs through the rest of his biographer’s narrative (cc. 7, 8;

1 Life, Appendix C, 3, p. 334. Dr. Todd (St. Patrick, p. 392) upholds a still later date, not earlier than 395.

2 To this period of his life belongs the incident which has supplied a striking subject to so many painters, of “St. Martin dividing his cloak with a beggar.”
The fame of his sanctity and of his miraculous gifts soon led to the Episcopate. When the See of Tours fell vacant (in the year 371), the popular voice demanded him as Bishop; and notwithstanding his own reluctance, and strong opposition on the part of certain prelates, headed by one Defensor, he was elected and consecrated (c. 9; p. 383). As Bishop he continued to live a severely monastic life, in a secluded spot two miles distant from Tours, where he drew to himself a community of some eighty brethren, living together in huts or caves, under rigid discipline, a life of worship—with no mundane occupation save that of the scriptorium, in which none but the younger brethren were employed (c. 10; p. 384). Yet none the less was he active in spreading the Faith of Christ among the numerous heathen people of his wide diocese. His success in this great work is ascribed by the biographer chiefly to his acts of supernatural discernment and power. With the narration of these, the remaining chapters (11-24) of the Vita are mainly occupied.

But he never hesitated to emerge from his cell, and even, when need arose, to quit his diocese and appear at the Imperial Court, and intervene—seldom ineffectually—in affairs of State. The first instance of his action in this sphere is related not in the Vita but in one of the appended documents. We there read (Dial. I (II, c. 5); pp. 416-17) how, in the very earliest days of his Episcopate, having occasion to lay some request personally before the Emperor (Valentinian I), he repaired to the Palace; but there found his suit displeasing to the Sovereign, his presence offensive to the Arian Empress (Justina), and the doors shut against him. The narrative (put into the mouth of Gallus, one of his disciples) proudly records how, instructed and aided by an angel, he made his way into the presence of the Emperor and, by the compulsion of a fire that sprang up round the chair of state, forced him out of his attitude of angry discourtesy, and won from him a prompt compliance, followed by signal marks of grace and favour.—Again, reverting to the Vita (c. 20; p. 390) for the incidents of a later day when Maximus had assumed the purple after the violent death of Gratian, we find Martin, while the other Bishops crowded round the usurper with obsequious adulation unworthy of their sacred office, alone upholding his apostolic authority, demanding rather than entreating whatever boons he sought for his flock, while refusing to be the guest of one who had attained the diadem by the murder of one Emperor and the expulsion of another (Valentinian II).—Then farther, when, satisfied by Maximus's assurances that empire had not been grasped by him in criminal ambition but forced on him by pressure of events, he was prevailed on to sit at meat with him in the Palace, we find him boldly and successfully uplifting the dignity, not only of his Episcopal office but of the priesthood of his clergy, above that of the highest officers of State who sat at

1 Note that the verse (Ps. viii. 2) "ut destruas inimicum et defensorem," by the opportune recitation of which the opponents were confounded on this occasion, comes from the earlier Latin Psalter (the Roman)—not the later ("Gallican") now in use, which has et ultorem.

2 Emperor, 364-375. 3 Emperor, 383-388. 4 Emperor with Gratian, 375; forced to fly, 387; died 392. 5 Emperor with Valentinian II, 375-383.
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...table with him, and even of the Emperor himself.—Elsewhere (Dial. I (II, c. 6); p. 417) Sulpicius (by the mouth of Gallus) tells of the devotion and humility with which the Emperor’s consort, with her husband’s approval, assumed the part of handmaid to the aged Bishop (then a man of seventy years) by preparing his food with her own hands and waiting upon him as he ate—herself making her meals afterwards of the fragments left by him.—But it is in his later relations with Maximus that the human traits of Martin’s character reveal themselves in the clearest and most admirable light, when, at the risk of his own reputation for orthodoxy, as well as of his personal safety, he withstood the faction who urged the Emperor to put to death the Spanish heresiarch Priscillian and to persecute his followers. In his Chronicon (II. 50, 51), which is not included in our ms., Sulpicius relates how Martin stationed himself at Trêves, striving strenuously to induce Ithacius, the accuser of Priscillian, to desist, while he himself pressed on Maximus the plea that the Church’s excommunication and not the Imperial sword was the fit weapon to deal with heresy; nor did he quit Trêves until he had elicited from the Emperor a promise that no blood should be shed.—The promise was broken. After Martin’s departure, the accusers renewed their insistency; Maximus yielded, and the sentence of death was passed and carried out on Priscillian and some of his chief adherents.—But when Maximus under the same malign influence was led to give commission to certain military tribunes, who should visit Spain and make inquisition after persons suspected of heresy, Martin once more hurried to Trêves (Dial. II (III, c. 11); p. 429) and by persistent importunity, after many delays and repulses, in the face of bitter adversaries and of the anger of the Emperor, prevailed on him to revoke the commission which threatened ruin to the Churches of Spain (cc. 12, 13; p. 430).—His urgency in this matter was no doubt made keener by episcopal zeal against Imperial infringement of the prerogatives of the Church; but we cannot doubt that his biographer justly sees in it his “pious solicitude” on behalf of the people, heretic and orthodox alike, whose lives and fortunes would lie at the mercy of a commission with such powers, in such hands. His sympathy as man with the perils of his fellowmen, and his jealous care as Bishop for the rights and honour of the Church, worked together in his heart, and inspired his courageous action.

It was not, however, without a severe strain on his sense of ecclesiastical duty that he won this boon. It was granted under the condition that he should enter into public communion with the opposing Bishops by joining with them in the consecration of Felix, then designated to the see of Trêves. This act (we learn) burdened his conscience so as to restrain his activities and impair his spiritual powers for the rest of his life, which was prolonged sixteen years after these events (Dial. II (III, c. 13); p. 431). His death is recorded (not in the Vita, which was issued in his lifetime, but) in two of the Epistles which are appended to it.1

1 Ep. II, Ad Aureliam (p. 346); III, Ad Bassulam. The latter is not included in our ms.
In St. Martin we have a signal example of ascendancy won by the power of a saintly life, even over men engrossed in the concerns of the great world, as controllers of the course of its fortunes. With no special gifts of eloquence or learning or dialectic skill, placed in a diocese remote from the seats of Empire and in no way conspicuous until he lifted it into fame, he took without question a foremost place in Western Christendom, second only to that of his great contemporary Ambrose, who so nobly sustained the prestige of the illustrious see of Milan. But of the two, while Ambrose attained ascendancy with the advantages of rank and commanding position in an Imperial city, Martin was upborne into it by the sheer force of holiness.—His biographer, as we have said, shows him to us in an atmosphere of marvels, aided in every step of his progress by miracle. Even the reader who is not prepared to accept his details of supernatural incidents will feel that the apostolical virtues and graces which men saw in Martin’s daily life naturally predisposed them to see him in the halo of apostolic gifts and powers over nature with which the enthusiasm of his disciples has surrounded his person.

The points at which the above outlines of the Sulpician documents are marked in the contemporary history of the period, though few, suffice to determine in a great measure the chronology which underlies them; as follows:

(a) Martin at the age of twenty serves under Julian, who as Caesar commanded the army there (Vita, cc. 2, 4; pp. 378, 380).—The dates of this command are known with certainty—from 355 to 361. Sulpicius thus implies that Martin was born in or after 335, and left the army not later than 355.

(b) He is received and ordained at Poictiers by Hilary, Bishop of that city, before the banishment of the latter (Vita, cc. 5, 6; pp. 380, 381).—Hilary became Bishop about the year 353; was banished in 356; and returned in 364. Martin’s original visit therefore may be assigned to 355, which agrees well with the result (a);—Also, his return, and monastic retirement, to 364 or 365.

(c) He is made Bishop of Tours (Vita, c. 9; p. 383), and soon after appears before Valentinian I (Dial. I (II, s); p. 416).—The reign of Valentinian I extended from 364 to 375; his marriage with Justina, who was Empress when Martin came, took place probably not long before 370. The episcopate of Martin may therefore be assumed to have begun soon after that year. The date 371, usually assigned, corresponds sufficiently.

(d) He visits Maximus (presumably at Trèves)—

1. On his first appearance there as Emperor (Vita, c. 20; p. 390).—Maximus held the throne from 383 to 388; and this visit no doubt belongs to 383–384.

2. He revisits him there to plead for the life of Priscillian (Chron. II. 50, also Dial. II (III, 11); p. 429).—This was in 385.

The biographer, after extolling (Vita, c. 25; p. 394) Martin’s gifts of intellect, scriptural knowledge, and speech, admits that many judged otherwise of him in these respects; but adds, In Martini virtutibus quanta est ista laudatio nisi quod mirum est in homine inliterato ne hanc quidem gratiam defuisse.

The See of Tours is reputed to have been founded circ. 250, but to have lain vacant for thirty-seven years or more after the death of Gatianus, its first Bishop, in 301. Lidorius became its second Bishop in or before 340, and died in 370 (Gallia Christiana, t. XIV. pp. 4–13).

The happy association of these two saintly men in upholding the rights of the Church and the cause of humanity against the faction who misled Maximus in the case of Priscillian, has won the admiration even of the historian of The Decline and Fall; see chap. xxv, p. 124 (Bury’s ed., vol. iii).

Cf. Vita, c. 7; p. 383. Ab hoc primum tempore beatu sui nomen custodiit, ut qui sanctus iam ab omnibus habebat, eum quoque ab apostolico habereetur.
Again, to oppose the persecution of Priscillianists (Dial. II (III, 11-13); pp. 429, 430).—This was two years later—in 387, and was the occasion of his communion with the persecuting faction.

He receives the ministrations of the Empress (Dial. II (VI, 6); p. 417). He was seventy when this occurred, and it may have been (at earliest) in 383, or in 385, or (at latest) in 387.

He survives these events sixteen years (Dial. II (III, 13); p. 431).—His death is therefore to be placed in or about 403.

If therefore we determine the Sulpician chronology according to the indications given in the *Vita*, we must place his birth little earlier than 335, and, if we accept the definite statement in Dial. II (III, 13), we must place his death about 403, or possibly a year later; thus determining the length of his life as a year or two short of the “threescore and ten” of the Psalmist. The usual computation, resting mainly on the authority of Gregory of Tours (who wrote at the end of the sixth century),1 fixes his birth in 316, and his death in 396 (or, as some hold, 400); and his age at death, eighty or eighty-four. The dates (as commonly assigned) of his discipleship to Hilary, of his episcopate, and of his visit to Maximus, agree pretty nearly with those we infer from Sulpicius.

The Sulpician scheme has the great advantage that it leaves no wide gap of years such as, according to the other, occurs between Martin's abandonment of military life at the age of twenty and his resort to Poictiers (in or about 355). For if born so early as 316, his twentieth year would fall in 336, while, as we have seen, his first visit to Hilary cannot be placed before 353—an interval of some sixteen years unaccounted for. On the other hand, it may well be that Sulpicius, who had personal knowledge only of the last years of Martin's life, may be mistaken in believing (a) that Julian was the commander under whom Martin served in Gaul,— or (b) that his army service was so short, or his years so few when he left it, as the *Vita* represents. But for Martin's dealings with Maximus in his closing years, and for the date of his death, we cannot set aside the statements of Sulpicius and the dates implied in them—a competent and contemporary witness, who definitely assigns sixteen years as the interval between Martin's final interposition on behalf of the Priscillianists (which occurred presumably in 387,—certainly not earlier than 385) and his death. To substitute “eleven” (as has been suggested)2, or any other number, for “sixteen,” with no pretence of manuscript evidence, is of course inadmissible. That Martin lived into the early years of the fifth century, may therefore be confidently accepted as a fact.

But Sulpicius in one place, in Dial. I (II, 6), puts into the mouth of Gallus a passing remark which is inconsistent with the dates inferred as above from *Vita*, c. 4. Martin (he says), at the time when the wife of Maximus ministered to him, was “septuagenarius.” Now, if Martin was seventy years of age at any time within the reign of Maximus (383-388), he must have been born between 313 and 318, and must therefore have reached the age of twenty between 333 and 338, and not (as the *Vita* states (cc. 2, 4)), “under Julian as Caesar,” i.e., not between 355 and 361: Julian, in fact, was a child of tender years (born 331) when Martin (according to this computation) was twenty.—Conversely, if Martin was twenty within the term of Julian's command (335-361), he cannot have been more than fifty-three within the reign of Maximus, who died 388.—The fifty years between Martin's twentieth and seventieth years cannot anyhow be fitted in between Julian's command in Gaul and the reign of Maximus,—i.e., between the limits 355 and 388. The most plausible solution of the difficulty seems to be, that Martin's military life must have lasted much longer than Sulpicius supposed, and that his age when he served under Julian and left the army must have been nearer to forty than to twenty. Sulpicius, though undoubtedly well informed as to the details of Martin's later years, of which he had personal knowledge, may easily have misapprehended or confused what he learned by hearsay of his early history.

1 He places the death of Martin, in his eighty-first year, in the second year of Arcadius and Honorius,—i.e., a.d. 396 (Historia Francor., I. 43; see also his De Mirac. S. Martini, I., c. 3).
2 So Fynes-Clinton, Fasti Romani, t. 1, p. 513; also t. ii., Appendix, p. 447.
The biographer of St. Martin, though a contemporary of the Saint, belonged
to a younger generation; for the birth of Sulpicius Severus is probably to be
assigned to the second half of the fourth century. Of the facts of his life, his
own writings tell us but little; and our only account of them is the very meagre
one contained in the *Catalogus Virorum Illustrium* (xx) of Gennadius (a work of the
late fifth century). This authority informs us that he was a presbyter of a noble
family in Aquitaine. It describes him moreover as a man of high culture, and
noted for his love of poverty and humility. Both these statements his works
attest; the latter, by his unbounded and devout admiration for the ascetic virtues
of his Saint, the former by the grace of his literary style and his command of pure
Latinity. Gennadius notes farther that he was "dear to the holy men Martin of
Tours and Paulinus of Nola"; and among his literary works mentions that he wrote
"two Epistles to Paulinus," and "to the profit of many, the Life of the Blessed
Martin"; also "the Conference of Postumianus and Gallus, in the form of a
Dialogue, in two Sections," of which he describes the contents (that is, the two
*Dialogues of the Book of Armagh*, for which see next Section). He names also his
"Chronica" (cited above, p. cclxii, but not included in our ms.).—But he makes
no special mention of the *Epistles*, "To Eusebius" and "To Aurelius," which are
appended to the *Life* in ours as in most ms., nor of a third, "To Bassula," which
ours omits, though in it are given the full details of the Saint's last days and his
death. Bassula was his wife's mother, and it seems probable that after his
retirement from secular life he lived with her, or at least in a house belonging
to her, not far from Toulouse, at a place (according to some) called Primulacium.
It was there that the tidings of St. Martin's death reached him, and from thence
he wrote of it to Aurelius, and also to Bassula (then absent at Trèves). Gennadius
adds that in his old age he was temporarily misled into Pelagianism, but after­
wards, as a penalty for his error, and for the sin of loquacity of which he was
conscious, condemned himself to life-long silence.

Some small particulars of his relations with Paulinus may be gathered from
the extant letters of the latter, of which thirteen are addressed to Sulpicius; but
no genuine letter of Sulpicius in reply seems to have been preserved. Seven
Epistles attributed to him have been often printed, but none of them can be
accepted as his.—The event in his course to which his fame is due—his
introduction to St. Martin—occurred apparently within the last decade of the
fourth century. He himself tells us (*Vita*, c. 25; p. 394) how his spirit was filled
with eager longing to see the man of whose gifts and graces he had heard so much,
and to gather from himself and those about him such information as should

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1 St. Jerome, writing in 410–415, speaks of the *Gallus* as recently (nuper) published. (See in next
Section, p. cclxii in‡.)

2 How highly St. Martin esteemed this Paulinus, Sulpicius tells us, *Vita*, c. 25 (p. 394); see also c. 19
(p. 389), where we read how St. Martin cured him of cataract. His correspondence with Sulpicius is noted
in the *Catalog* of Gennadius (xlix).
enable him to write his Life, how he made the journey to Tours, and how kindly he was welcomed by Martin as a guest. Of that visit the immediate result was the \textit{Vita}, published in Martin's lifetime. Its great and world-wide success the author records with natural exultation (\textit{Dial. I, c. 23; p. 410}); and after Martin's death he followed it up by giving to the Christian public the \textit{Epistles} and the \textit{Dialogues}, to meet the demands of those who desired further details of the marvels wrought by the Saint. It has been justly pointed out that the immense popularity claimed for these Memoirs by this writer is amply confirmed by the existence even now of countless copies of them preserved in European libraries, especially those of Germany and France (of which more will be said in next Section). The printed editions also are very numerous. The \textit{Vita} with the \textit{Dialogi} were issued from the press of Zwolle in Holland in or before the year 1500. Subsequent editions included the three \textit{Epistles}. The \textit{Chronicon} followed in 1556 (published at Basle); and since then the works of Sulpicius have usually found place in collections of ecclesiastical literature, and editions of the \textit{Vita} with its appendages have been multiplied. The latest and best of these is that of Halm (Vienna, 1866),\textsuperscript{1} which also includes the \textit{Chronicon}, and as a supplement the seven spurious \textit{Epistles}.

Sulpicius is almost the only hagiologist whose writings are cited as of authority in general history. Not only is his \textit{Chronicon} the main record of the rise, progress, and repression of the Priscillianist sect, but the \textit{Life} and the Second \textit{Dialogue} (II (III)) throw much light on the character and career of the Emperor Maximus. But his unequalled popularity as a biographer is due to the power of his appeal to the religious mind and imagination of Christendom in presenting the skilfully accumulated and picturesque details of St. Martin's acts of mercy, of humility, and of power—his austerities and his miracles—told in a style so clear as to reach the heart of the simplest and youngest, so elegant as to command the admiration of the most fastidious—"a style" (says Gibbon) "not unworthy of the Augustan age."

His literary gifts are shown most conspicuously in the \textit{Dialogues}. They were professedly written as a supplement to the \textit{Life}, to meet a general demand for further details of the miracles wrought by St. Martin, especially those of his later years (\textit{Dial. I, cc. 23, 26; pp. 410, 412}). But they have a wider scope, and include much that enables the reader to realize his personality, as shown not only in his cell, surrounded by adoring disciples, but in his daily struggle against enemies and detractors. These the writer with studious charity forbears to name—with one lamentable exception (of which more is to be said in Sect. III).—

In the \textit{First} (I; p. 396), Postumianus, newly returned from a three years' journey in the East which he had undertaken at the instance of Sulpicius, relates to him and his guest Gallus (a disciple of St. Martin) what he has seen and heard in his visits to Alexandria, to Palestine, and to the anchorites of Egypt. His account

\footnote{\textit{Corpus Scriptorum Eccles. Lat.}—See also Migne's \textit{Patrologia Lat., Tom. xx.}, which follows the edition of De Prato (Verona, 1741).}
of the marvels wrought by these holy men leads to a rival narrative (put into the mouth of Gallus) of the wonderful works of St. Martin, and of his colloquies with Saints and Angels (Dial. I (II); p. 413).—In the Second (Dial. II (III); p. 423), Gallus resumes and completes his tale of miracles, in presence of an audience increased by several monks and clergy who sought admission, and of two laymen of high position.—The structure of both Dialogues is excellent. The account of the dissensions in the Church of Alexandria, the picture of Jerome and his life at Bethlehem, and the details of monastic life in Egypt (all put into the mouth of Postumianus) are related with great narrative skill in Dial. I; and though Dial. II (III) is disfigured in the latter part (c. 15; p. 432) by the Bricius incident (to be dealt with in next Section), it has the great countervailing merit of revealing to us the human heart of Martin in the passionate sympathy that inspired him to brave the displeasure of the Emperor and the murderous designs of his adversaries, on behalf of the adherents of a persecuted sect whose heresy he abhorred, but in defence of whose lives he freely risked his own.

SECTION III.—The Text of Sulpicius as presented in our MS.

In his Preface to the Vienna edition of Sulpicius, Halm has shown that the extant mss. of his works are to be divided into two Families, one of which exhibits features which mark it as earlier, and of purer text, than the other. It is therefore our business to inquire, To which of these Families does the Sulpician text of the Book of Armagh belong?

Professor E. Ch. Babut, of the University of Montpellier, who is a master of Martinian literature, has made a thorough study of our text, and has favoured the Editor of this volume with a reply to the above question, in the form of a full summary of his conclusions, of which the following is a translation:

"The Sulpicius Severus of the Liber Ardamachanus presents characteristics which warrant us, at first sight, in assigning to this manuscript an important place in the sum-total of the tradition of the Sulpician text.

"1. Hitherto, there have been noted but two manuscripts in which the primary division of the Dialogues into two books proves to have been preserved. These are (a) the Veronensis, n°. XXXVIII, 36, of the seventh or eighth century, transcribed from a manuscript dated A.D. 519,1 and (b) the Brixianus, of the fourteenth century, which De Prato used for his edition.2 This latter has neither been described nor re-examined by M. Halm, the editor of the Vienna edition of Sulpicius; and one may seek in vain for a notice of it in the Catalogues.3 These two manuscripts—that of Verona and that of Brescia—are the sole constituents which form what Halm entitles the ' Italian family' of the mss. of

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1 Cp. Reifferscheid, Bibliotheca Patrum Italic., t. I., Vienna, 1870: p. 110. This MS is Halm's V.
2 See note to p. cclxvi supra.
3 This MS is Halm's B.
Sulpicius. In the second 'family,' which he entitles the 'French and German,' and which in Paris alone is represented by fifty volumes, the Dialogues form three books, the *Dial. I* of the original text having been cut into two.

[The ordinary MSS. and edd. make *Dial. II* begin with the words "*Quo primum tempore*" (f. 210 r° a. l. 5; p. 413 infr.), where our MS. shows no break of continuity of text. The proper *Dial. II* begins f. 215 r° b (p. 423 infr.), where the large and ornate L of *lucescit* marks its opening. (The words "incipit tertius" there mean that this is third of the three books, of which the *Vita* is the first, and *Dial. I* the second; cp. heading of f. 201 r°; p. 396.)—ED.]

"The Book of Armagh has maintained this primary division of the Dialogues; and this feature at once marks its text of Sulpicius as of rare and archaic type. But moreover it has (and perhaps it is the only one of all our MSS. that has) preserved the original titles of the two Dialogues: *Postumianus* and *Gallus.*—Gennadius, it is true, seems (see above, p. cclxv), in his *Catalogus* (xx), to name the entire work, *Collatio Postumiani et Galli.* But St. Jerome, lib. xi (In Ezech., c. xxxvi), writes (in 410-415): "*Et in praeferro seuerorum in Dialogo cum Gallo nomen imposuit.*" And in the pseudo-decree of Gelasius (compiled in Gaul about 470), we find the two Dialogues designated "*Opuscula Posthumiani et Galli.*" It appears to be beyond doubt that in the original edition, even if the two books combined bore the general title of *Collatio Postumiani et Galli,* the former book was entitled *Postumianus* (or *Postumianus, sine De Virtutibus Monachorum Orientalium*), and the latter *Gallus.*—Now, in the manuscripts of the Frankish family, the three Dialogues always bear some such title as: *Dialogus Severi—Liber II (or III) De Vita Sancti Martini.—Liber III (or IV) De Vita Sancti Martini.* Even the Verona MS., which enables us to go back in the history of the tradition as far as to 519, gives: *incipit Dialogus I Severi de Vita Sancti Martini.—Explicit Dialogus II de Vita beati Martini Episcopi.* The Book of Armagh, on the other hand, gives almost correctly (f. 201 r°; p. 396 infr.), *Explicit liber primus Sulpicii Severi de Vita Sancti Martini Episcopi, incipit i Postimiani de uruitibus mon [achorum];* and further on (f. 215 r°; p. 423), *Explicit secundus liber Incipit tertius Galli.* In virtue of this feature, our Irish copy is nearer to the original than was the Italian exemplar of 519."

1 Of the MSS. Halm knew only his own AF of Munich, and Q of Quedlinburg. A (formerly of Augsburg), now no. 3711 of Munich, is of the eleventh century. F (formerly of Freisingen, now 6126 of Munich) is of the tenth. Q is a copy made at Tours at the beginning of the ninth century. Halm cites it from a collation made by Eckhard. There are in Paris (Biblioth. Nat.) many MSS. of Sulpicius, issued from the *Scriptorium* of Tours (probably of Marmoutiers), closely akin to Q; namely, codd. 5325, 5580, 5582, 10848, 13759, 18312; another is at Rome (*Vaticanus Palatinus*, no. 845), another at Berlin (*Berolinensis Philippicus*, no. 115). All these contain, besides the writings of Sulpicius, various documents relating to St. Martin; these are collections such as were known in the Middle Ages by the designation *Martinellus.* Apparently the *Familia Gallica et Germanica* of Halm (hereafter called in these pages the "Frankish Family") may be called the "Martinellus-Family."

2 [St. Jerome's reference is to the apocalyptic passage treated of below, *c. 8* (8), pp. ccclxix, ccclxx.]


4 I am not acquainted with the ("incipit") headings of these documents in the Brescia MS. In a Utrecht Catalogue, the description of which I am unable to recall, I have found mention of a fourteenth-century MS, in which appears the title, *incipit Dialogus Severi Postumiani et Galli.* As this MS is a *Martinellus* (imperfect), it certainly belongs to the same family as the Touraine of the ninth century above cited. The title must have been derived from some other MSS.—no doubt, from an Irish one.
"II. But we have now to point out a still more remarkable note of its singular character. In the course of the fifth century, the Dialogues of Sulpicius gave occasion for much dispute. Two passages were, on different grounds, alleged as censurable:—

\(\text{(a)}\) In the first place, there is the scene of the Invectives of Bricius\(^1\) (Dialogue II (III, 15, 16), f. 219 v\(^r\); p. 432),—a passage inspired by hatred, which fostered the rancour of the followers of Martin against the old enemy of their master who had become his successor in the see of Tours.\(^2\) The unhappy Bricius, after having been publicly denounced by Sulpicius Severus, was accused about the year 405,\(^3\) before one or two Gaulish councils, and before a council of Turin, as 'an adulterer.' Though repulsed by all these Synods, the Martinian party were not discouraged. They succeeded (about 430) in expelling Bricius from the city. Some one deemed it prudent to suppress from the text of Sulpicius the two or three pages which for more than a generation had fomented the dissension in the diocese. Reasons too long to state here lead one to surmise that the person who effected this suppression was Perpetuus, Bishop of Tours, who had built the famous basilica of St. Martin, and by successful appeals to popular faith had given an impulse to the devotion to the Saint in opposition to the party by whom, in 460, his virtues were still disputed. It is remarkable that the metrical rendering of the work of Sulpicius, which, by the direction of Perpetuus, was executed about 460 by Paulinus of Périgueux, does not contain this scene of the Invectives. Nor yet was it to be found in the ms. of 519, of which that of Verona (seventh or eighth century) is a copy. In all the Paris mss., in that of Armagh, in those of Valenciennes (n° 518; tenth century), of Angers (n° 819; tenth or eleventh century), of Cambrai (n° 828, tenth century)—that is to say, as we may without risk of error assert, in the whole Frankish family—the scene of the Invectives either is lacking, or else appears only as a reinsertion in the text. Such restoration of the suppressed passage is made evident by the disturbance introduced by it into the numbering of the chapters, and by the fact that in none of these mss. does the prefixed Index of Chapters exhibit any mention of the passage.\(^4\) The Book of Armagh is the only one of the mss. hitherto examined which bears no trace\(^5\) of the suppression of the scene of the Invectives. This is a very strong ground for believing that the Irish branch of the Sulpician tradition diverged from the stem before 460.

\(\text{(b)}\) The second of the intentional lacunae in the Dialogues is that of the

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\(^1\) Most texts of Sulpicius write Brictio; our ms. Bricu.
\(^2\) The succession was (1) Gatianus (circa 250); [then after an interval] (2) Lidorius (337 or 340–371); (3) Martinus (371–396 or 400); (4) Bricius (396 or 400–443 or 447); (5) Eustochius (?–460); (6) Perpetuus (460–490 or 494).
\(^3\) See Babut: Le Concile de Turin, pp. 23 and ff.; also Gallia Christiana, t. xiv, as above, p. cclxiii, note 3.
\(^4\) In many mss, the scene of the Invectives appears separately at the end of the Dialogues, or even among the supplementary documents of which, in addition to the writings of Sulpicius, the Martinellus compilation is made up.
\(^5\) See f. 219 v\(^r\); p. 432. The passage ("Quodam igitur die . . .") begins with an elaborate initial q.
apocalyptic digression in *Dial*. I (II, c. 14), or, as we may call it, the *Postumianus*. This passage appeared of questionable orthodoxy to St. Jerome; and it was certainly the cause of the inclusion of the *Postumianus* and the *Gallus* in the oldest *Index* now extant, the Gaulish document wrongly called the *Gelasian Decree*. It was, perhaps, about the epoch in which this pseudo-Decree appeared that someone (may it have been this same Perpetuus?) thought fit to expurgate the text of Sulpicius by striking out the fragment thus called in question. In point of fact Paulinus of Périgueux, in his metrical version, has omitted it. But the Verona ms. contains it duly in its place, and with no note of suppression. And so likewise the *Liber Ardm.* (f. 214 v b; pp. 422–3). But the prophecy of St. Martin is wanting from many of the manuscripts of the Frankish family, and in the rest it evidently finds place only by restoration.

Thus, the Sulpicius Severus of the *Liber Ardmachanus*, alone of all our manuscripts, has remained untouched by the rehandlings to which the Sulpician text has been subjected in the fifth century—very probably at Tours, and by the agency of Perpetuus, the Bishop. The text of the Dublin manuscript is, in some respects, closer to the original than that of any of the other manuscripts.

These results are by no means surprising. It is, moreover, a well-known fact that Ireland, from the earlier years of the fifth century down to the end of the seventh, lived in complete isolation from Europe, behind the wall of the principalities of the Saxons and Angles of East Britain. During the period of destruction which followed the great barbarian invasion, Ireland preserved—to render them back at a later time to Europe—a certain number, perhaps a great number, of ancient books, which, but for her, would have utterly disappeared. Moreover, she preserved, in the original form which was current at the end of the fourth century, writings which throughout the fifth and sixth centuries had hardly any circulation save in a rejuvenated form: and the *Liber Ardm.* itself has transmitted to us the Latin New Testament in the shape in which it was read in Gaul in the time of Theodosius. Similarly the Sulpicius Severus of the *Liber Ardm.* is to be regarded as a Sulpicius Severus of the early years of the fifth century,—a reproduction (so to speak) of the *Editio Princeps* which has disappeared elsewhere.

In order to verify this hypothesis, the obvious method will be to collate

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1 This Decree, in fact, has a somewhat further bearing (Thiel, as above, p. 460). *Ida sentimus quae praedictum beatum Hieronymum sentire cognoscimus, et non solum de Ruffno, sed etiam de uniuersis, quos uir saepius memoratus zelo Dei et fidei religione reprehendit*. It is to be remarked also that the very order of the documents cited [in the Decree] as apocryphal (p. 467 of Thiel) recalls that of the text of Jerome, lib. xi., *In Æzech. xxxvi* (as above).

2 [The passage begins with *Caeterum cum ab eo* (p. 422, line 24 from foot).]

3 The indications are the same as for the Bricius-lacuna: disturbance of the numbering of the chapters; omission of the Antichrist-chapter from the Table of Contents.

4 [This view of the N.T. text of our ms. is opposed to that which has been maintained in Chap. X supr., of this Introduction. But the N.T. question has no necessary bearing on the argument of Prof. Babut in this Chapter.]
the text of the *Liber Ardm.*, and to endeavour to fix the place of the manuscript in the genealogical table of the various manuscripts of Sulpicius, of which we possess collations. Halm has already established, for the manuscripts (too few in number) which were known to him, a general classification, exhibited in the following scheme:

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O (original).
    \x
     |  
Italian Family.  Frankish Family.
    |  
(Two mss:) Veronensis (V).  (Over 100 mss; three of them known
     |  to Halm), (A), (F), (Q).
     |  
     |  
Brixianus (B).
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"If our hypothesis is sound, the genealogical Table which we shall obtain will take the following form (designating the *Liber Ardm.* as D):

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O (original).
    \x
     |  
D  BV  AFQ
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"The genealogical Table is established as above, beyond all possible doubt, as regards the Epistles I and II [*Epistle III is wanting from the *Lib. Ardm.**], for the Second Part of the Postumianus [*Dialogue II of the Editions*], and for the Gallus [*Dialogue III*]. In these portions there is to be found no notable error common to D and the group BV, nor to D and the group AFQ. On the other hand, I have found grave errors common to BV and AFQ, which do not occur in D. I give here the two most striking examples, as follows:

"(i) In *Epistle I* there is a passage in which Halm has rightly judged it to be impossible to restore the text.

The Verona ms. gives (*Epistle I* is absent from the Brescian): *Vere iste qui quicumque est illis (corr., si illis) temporibus natus esset, ut in Dominum hac uoce potuisset dicere, qui simili modo sanctum Domini blasphemavit exemplo.*

The group AFQ:

*Vere plane iste quicumque est si illis temporibus natus esset et in Dominum hac uocem emittere potuisset. Producto nequaquam ei voluntas defuisset, qui simili sanctum Domini blasphemavit exemplo.*

"It is evident that the two readings—that of V and that of AFQ—proceed

1 Or rather, Family of texts known as *Martinellus.*

2 L 2
from a common erroneous antecedent, from which the sentence profecto... defuissest was lacking, and in which there occurred the two errors, ut for utique, and simil modo for simili.

"(2) At the end of the Gallus (Dialogue II (III, c. 18); f. 220 r° b, p. 433) I have detected another lacuna, of two lines, which is common to the Italian and Frankish families, but which the Liber Ardm. alone does not exhibit. Sulpicius charges Postumianus to visit the tomb of one Pomponius, a person otherwise unknown [elsewhere I propose to throw light on the little mystery of this allusion¹]. I cite the whole passage (from the Liber Ardm.), printing in capitals the words which are absent from BV and AFQ.

Multas illic lacrimas tam affectu tuo quam nostris effunde visceribus; ac t fict in omni (corr., inani) munere, solum ipsum flore purpureo et suave redolentibus sparge graminibus, SIMUL IGNOSCE DECEPTO, ET MISERERE FUGITUO; PLACITUM ILLI ESSE DOMINUM ET INDULGENS TANTIS OBNOXIO ERRORIBUS PRECARE IUDICIAM. Dices tamen illi....

"There can be no doubt of the authenticity of these two lines (hitherto unpublished) of Sulpicius, which the Dublin manuscript alone has preserved for us: they are in perfect harmony with the tone of the passage²; and when they have been restored to their place, the ensuing words Dices tamen illi become much more readily capable of explanation.

"(3) It would be easy to multiply confirmatory instances. Halm has marked two passages of the Gallus with the sign † which notes the portions of the text that have been very seriously corrupted. In both cases the reading of D gives a satisfactory sense, or enables us to recover the true text, as follows:—

_Dial. II (I II, 13) (p. 430 b) Quo vasta solitudine siluarum secreta penetrabantur (the other Codd., qua.... patiuntur).
_Dial. II (III, 14) (p. 431 b) Quo tempore vir beatus mente permensus est difficile impetrari quod pcelebat. ... remhare permessus difficilt impetrazionee, V ; rem esse permessus difficilt impetra, B ; rem esse promiss ffficilem impetra, F ; rem esse permessus difficilem impetra, A (ut puto correctione).—We ought to read without doubt: rem mente permensus est difficilem (esse?) impetrata.

"Other good readings of the Liber Ardm. alone, in the Postumianus and the Gallus, are:—

Postumianus (Part II).

_Dial. I (II, 9) (p. 419 a) furebatur, D (lege, furebat); (furebatur, AF, V).
_ib. ib. praedicare, D ; (praedicere, AF, V).
_ib. 10 (p. 420 a) subulcum cum algement uident et pene nudum in ueste pellicia sues pascentem, inquit; en (lege: en, inquit) Adam [r]rectum de paradisso in ueste pellicia, D ; (cum subulcum algement ac pene nudum in pellicia ueste uident, en, inquit, Adam eictus de paradisso in ueste pellicia sues [ones, V]) passit, AF, V (but V om eictum de par.)

¹ [See next Section.] ² Compare Dial. I. 12 (p. 403). See next Section, p. cclxxvi, note 1.
THE MEMOIRS OF ST. MARTIN.

GALLUS.

_Dial._ II (III, 3) (p. 424 b) oris extensi, D; (extantit, AFQ, V).

5 (p. 426 a) contorta sunt, D; (contorta sunt, AFQ, V).

5 (ib. b) repellerei, D; (repellit, FV, repellit, A).

6 (p. 427 a) nexulas et crimina sua, D; (nexulas et sua crimina, AFQ, V).

7 (ib. b) defunturis prouentibus, D; (futuri prouentibus, AFQ, V).

8 (ib. b) in thronum sublime conscendens, D; (procedens, AFQ, V; B, conum [sic Halm]).

11 (p. 429 b) suspendit hominem dei, D; (hominem, AFQ, V).

11 (p. 430 a) regni necessitate, D; (nécessitas, AFQ, VB).

12 (ib. a) inplorant ut tueretur, D; (inplorant ut utalur, AFQ; inplorant ut, V (om utalur); [lege; inplorant ut tuetur]).

Etc.

"Thus the _Letters_, the second part of the _Postumianus_, and the _Gallus_, may be, in several places, corrected by the help of this manuscript. The _Liber Ardm._, in fact, stands alone as representing one tradition of the text, while the Italian and Frankish are merely the two branches of a second tradition.

"v. As regards the _Vita Martini_, and the first part of the _Postumianus_, the question at first sight presents itself in a different shape, and the collation of the _Book of Armagh_ which I have instituted does not result distinctly in the genealogical classification which I have given above. In fact, there are, in these portions, errors common to D with the group AFQ, which do not appear in V.—For example:

_Vita Martini_, II. (p. 384 b) monasterii locus proximus, AFQ; (for prox. monasterio locus, BV).

14. (p. 387 a) humana manu, AFQD; (for manus, BV).

16. (p. 389 a) de metu, AFQD; (for metu, V).

18. (ib. a) se decem daemones fuisse, D; sedecim daemones fuisse, AF; (for decem daemones secum fuisse, V).

18. (ib. a) inruptionem, AFQD; (for de inruptione, V).

18. (ib. a) nunc cum aut digitis . . . inditae sunt (D, sint) AFQ; (for nam digitis . . . inditae, V, omitting cum aut and sint).

23. (p. 392 b) coartabatur, D; cohortabatur, AFQ; (for coartabat, BV).

_Postumianus._

_Dial._ I. 1. (p. 390 a) fluentes gaudio, AFQD; (for prae gaudio, V).

1. (ib. a) libuit ut usque ad mare procederem, AFQ; (for libuit ad mare usque procedere, V).

1. (ib. b) qua estis, AFQ; (for qui, V).

3. (p. 398 a) per naturam solis uel aers, D, and AF similarly; (for solis sine aers, V).

10. (p. 402 a) minoris pueri manu . . . . ferre, D, also AFQ (ferri); (for minor e pueris manu . . . . ferre, V).

Etc.3

1 No doubt, Q agrees with AFQ; but Halm has only given a very incomplete collation of Q, though it is perhaps the most important of his representatives of the "Frankish Family."

2 D has libuit utusque . . . . procederem.

3 I have found errors common to all the mss without exception. Thus, _Dial._ I. 12, p. 403 a, last line, _Galle_ (read _sulpici)._—_Dial._ II (III, 5), p. 426 b, line 7, _consensum_ (read _consessum)._—ib., line 9, _fateur_ (or _fatebor_)(read _fateat)._—II (III, 11), p. 429 b, last line, _actibus_ (read _artibus._)
"These misreadings, common to D and the Frankish group, seem at first sight to warrant us in laying down, as regards the *Vita Martini* and the *Dialogue I* of the editions, the following classification:

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O
/ |
/ |
V D AFQ
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"But I believe such classification would be false. In fact, even in the *Life*, and in *Dialogue I*, I have noted several cases in which AFQ and V give one and the same incorrect reading, while D alone has the true reading:

**Vita Martini.**

2. (p. 378 b) *in dei opere conversatus, D; conversus, AF, V.*

3. (p. 379 b) *truncatueque habitus, D; habitus, AF, V.*

18. (p. 389 b) *nestimento, DB*; *nestimini, AF, V.*

19. (p. 389 b) *candidor nubis, D; crassior, AF, V.*

20. (ib. b) *post se prior bibere, DB* (also A, probably by correction); *possit prior bibere, FQ, V.*

23. (p. 392 b) *ille ci, D; ille enim, FV (? A).*

**Postumianus.**

**Dia.**

6. (p. 399 b) *falsa non contendunt, D; falsata contendunt, AF, V.*

7. (p. 400 a) *et crucem, D; crucem, AF, V.*

18. (p. 407 b) *dum temptatur, D; dum temptaretur, AF, V.*

"vi. The simplest mode of interpreting these contradictory data is, in my judgment, the following:

"It appears certain that the Irish tradition of the text was separated from the Continental tradition at the opening of the fifth century. But it came to pass at a later time,—yet not later than the very first years of the ninth century—that some Irish manuscripts of the *Sulpicius* passed to the Continent (as so many of the Scotic books passed), and one of these was brought to Tours. Now it was from Tours that there issued in the ninth century the Frankish family of the manuscripts of Sulpicius (which we have called the 'Martinellus' family). The text of all these 'Martinellus' copies that

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1 This is an instance of the influence of the Irish tradition on B. Other instances are:—*Vita M.* 17 (p. 389 a) *cocum patris familias* BD which appears to be the true reading (for *patrem familias*). *Dia. I.* 16 (p. 407 a) *dorcas, D; dorcas, B* (for *ibicis* AF, V). The preceding word *fera* confirms BD. See also *V. M.* 20, b, infr.

2 Of the early ninth century are the Quedlinburg ms., the Paris ms 10848 (dated), and undoubtedly the Paris ms 5584. Possibly the correction of the Martinellus-text may have been made at the time when the Northumbrian Alcuin, who (it is almost certain) possessed books or texts brought from Ireland, was Abbot of St. Martin of Tours (756-804).

3 Another of them may have been carried into Italy, and used in the correction of the text of the Brescian ms.
proceeded from Touraine, a text carefully edited, were corrected after the Irish manuscript, whence the corrector derived, along with some true readings, a number of false ones. But the corrector never completed his work; he collated with his Irish manuscript neither the Epistles (which are placed last in the Liber Ardm.), nor the second part of the Postumianus, nor the Gallus.

"vii. It is beyond doubt that the Liber Ardm. is, for the determination of the Sulpician text, a manuscript of the highest importance. The publication of the present 'diplomatic' edition of this manuscript places the readers of Sulpicius in a position, without recourse to any other manuscript, to improve in an appreciable degree the very imperfect text of the Vienna edition. This is not meant to imply, however, that the Liber Ardm. is, as one might otherwise have said, a good manuscript. It is much less correct than the Verona manuscript, or the well-edited Martinellus copies of the ninth century. The Irish transcribers to whom we owe it have taken excessive liberties with the order of the words, and by way of making the meaning plainer, have inserted many such complementary words as est, esse, which tone down the phrases and deface the brief and nervous character of the language of Sulpicius. The future editor of the Life of St. Martin, the Epistles, and the Dialogues, will be able to derive from the Book of Armagh many single readings; but, in the very numerous cases where the Irish manuscript differs from the Continental manuscripts in the structure of the sentences, he will undoubtedly be disposed to give, generally speaking, the preference to the Continental text."

Farther evidence that the text of the Gallus (Dial. II (III)) was current in Ireland in its original unexpurgated form, is yielded by another Irish MS., the Leabhar Breac, which contains, in Irish, an abridgment of the Life, cc. 2—24, followed by three extracts from the Postumianus (Dial. I (II, cc. 2, 4, 9)), and three from the Gallus (II (III, cc. 7, 14, 15)); and closing with the eulogium of Sulpicius on St. Martin, Life, cc. 25, 26. The last of the passages thus borrowed from the Dialogues (II (III, 15)) is the Bricius narrative, of which Prof. Babut treats above.

For these extracts, see Hogan's Latin Lives of the Saints (Todd Lecture Series, vol. V., pp. 87 ff.), where the Irish and Latin texts are printed together:—also Whitley Stokes, in Revue Celt., ii., p. 383.
INTRODUCTION.

SECTION IV.—Supplementary.

At the end of the Gallus (Dial. II (III, c. 18), f. 220 r° b, v° a; pp. 433-4 infr), in the passage1 to which our ms. (see above, p. cclxxii) restores two missing lines, our author, speaking in his own person, charges Postumianus, when he revisits the East, to seek out the grave of Pomponius. This man (we gather) was a former disciple ("noster ille") of Sulpicius who had been misled to abjure the teaching of his master and to fly from him; but had died at sea and was buried on the coast near Ptolemais (Acre). This passage, thus completed, is to be read with another,2 in the Postumianus (Dial. I, c. 12, f. 205 r° b; p. 403), which (evidently referring to the same person) makes mention of a freedman of Sulpicius who had ungratefully forsaken him,—the desertion being in both places ascribed to the influence of a person whose name the writer forbears to mention.

The mystery of this twice-repeated cryptic reference is solved by Prof. Babut in his Memoir, Sur Trois Lignes Inédites de Sulp. Sev. (Moyen Age, 2e Série, t. x).

The abductor (he points out) must have been—(1) a man of some note, for Sulpicius evidently assumes that his readers will know who is meant:—(2) one whose personal relations with himself had been such that the breach of them makes it painful to name him:—(3) one who had fallen, and drawn Pomponius, into error so grievous that the judgment of God upon it is to be deprecated:—(4) one whose action in the matter was in some way connected with the subjects (or some of them) of these Dialogues,—St. Martin, St. Jerome; monasticism in the West, monasticism in the East.

These data suffice to identify the unnamed person who is thus indicated as the Vigilantius who is known to us through the hostile medium of St. Jerome, in his formal Reply (Adversus Vigilantium), remarkable for its violence rather than its force, to a work in which Vigilantius had ventured to censure the rules of life and modes of worship which Jerome practised and taught. The connecting link between the adversary there denounced by Jerome and the misguider of Pomponius whom Sulpicius here points at but declines to name ("illum quem nominare nolo") is supplied by the correspondence of Paulinus of Nola. In one of the letters of Paulinus to Sulpicius (Ep. v., written in 395), he mentions Vigilantius, an Aquitanian, a disciple of Sulpicius, who, in company with a young catechumen of the same household, had conveyed to him at Nola the letter

1 The passage (with a few slight corrections where needful) is as follows;—the words supplied by Cod. Ardm. being distinguished by italics.

   "Si umquam inlustris illius Ptolemaidis litus accesseris, solicitus inquiras ubi sit consepultus noster ille Pomponius, nec fastidias uisitare ossa peregrina. Multas illic lacrimas . . . . effunde . . . . et suave redolentibus sparge graminibus. Simul ignosce decepto et miserere fugitui; placitum illi esse Dominum, et indulgens tantis obnoxio erroribus precare iudicium. Dices tarnen illi . . . . quod si uel te quondam uel me semper audire uoluisse, et Martinum magis quam illum quem nominare nolo fuisset imitatus, numquam a me tam crudelier disparatus esset ut ignoti pulheris syrte tegeteretur, naufragi sorte praedonis passus in medio mari mortem et uix in extreme nactus litore sepulturam."

2 "Quendam, si agnoscis, censeo iure laudandum, eo quod cum eum libertus deseruit ingratius, miseratus est potius quam insectatus est abuentem. Sed neque illi irascitur a quo uidetur abductus."
to which this is his reply, and who had been entertained by him there with affectionate hospitality. It cannot reasonably be doubted that this disciple is the same person as the presbyter Vigilantius who, in the following year (396), carried in like manner a letter from Paulinus (not now extant) to Jerome at Bethlehem. In his reply to Paulinus (Hier., Ep. 58), sent by the same hand, Jerome tells him of the friendly welcome he has given to this Vigilantius, but also of the shortness of his stay and the abruptness of his departure. A tone of disappointment, and a suspicion of someone's adverse influence, underlie his words; and one is not surprised to find that Jerome, in another letter (Ep. 61) addressed to Vigilantius himself within the same year, angrily repels and retorts the imputation of Origenian heresy which the latter had ventured to cast on him. From a third letter (Ep. 109) written (in 403–4) to Riparius, we gather that Vigilantius after leaving Jerome (and visiting Alexandria, and perhaps the anchorites of Egypt), had returned home, where after an interval of some years he published the direct attack (above referred to) on Jerome and his teaching. This work is not extant; but Jerome's Adversus Vigilantium, written in reply in 406, shows that it was in fact a protest against the ascetic life in every aspect of it, and against the reverence paid to the relics of saints.

This Reply, intemperate and virulent as it is, together with Epistles 61 and 109, acquaints us sufficiently not only with the main heads of the lost work, but also with something of the personality and antecedents of the author. We learn that he was born at Calagurris in the district of Convenae (Comminges) in Aquitaine, where his father kept an inn. Jerome's ungenerous taunt (Ep. 61; also Adv. Vig., passim) that he had been bred to test gold pieces and taste wines, and not to literary or theological studies, may be partly true in what it affirms, but certainly not in what it denies; for the passages he cites from Vigilantius are well expressed in good Latin, and the Greek phrases with which the Reply abounds would be unmeaning if addressed to an antagonist who was not a Greek scholar. He must have acquired a good education, and (probably under the influence of Sulpicius) sought to devote himself to the service of the Church, for (as we have seen above) he was a disciple in 395 and a presbyter in 396. At that date his journey to the East, and his visit to Paulinus at Nola, and the commendation he bore from Paulinus to Jerome at Bethlehem, indicate that his sympathies were with the ascetic school. At first his attitude there towards Jerome was that of an ardent disciple, vehement in applause of his teaching; but before long he had been led to question his orthodoxy, had incurred his

1 Even if this were doubtful, we might presume with certainty that the Aquitanian presbyter commended to Jerome by Paulinus, the bosom friend of Sulpicius (both Aquitanians), must have been well known to the latter, and in fact belonged to his somewhat limited circle.

2 Evidently of Rufinus; see Hier., Contra Rufin. III. 12.

3 No great weight is due to the charges against Vigilantius of self-indulgent habits and indolence, so freely made in the Reply. The latter is probably alleged merely to give point to the play on words which Jerome conveys in the nickname, Dormitantius (for Vigilantius).

4 "Homo lingua politus," is the judgment of Gennadius (Catal. Illustr. Viror., xxxvi); but of his writings he says, "In Catalogo haereticorum necessario exponentur,"
displeasure, had sought and obtained his forgiveness (*Ep. 61*). Thence by rapid but not difficult stages he passed to the position of complete antagonism to Jerome and the whole system represented by him, which is disclosed to us by Jerome in the *Aduersus Vigilantium*. The work which drew forth that furious invective, though directed specially against Jerome, must have given deep pain to Sulpicius. In his eyes, and apparently in the general opinion of the Church (see Gennadius above cited), it seemed heretical; and it is natural that in the two passages where he refers to Vigilantius, he should shrink from mentioning the name of one, trained by himself in the school of ascetic life and devotion, who thus publicly condemned, abandoned, and invited others (as in the instance of Pomponius) to abandon, the teacher and his teaching.

It is probable that Pomponius was the catechumen who (as we have seen) was associated with Vigilantius when in 395 he carried a letter from Sulpicius to Paulinus at Nola, and brought back to Sulpicius the reply (Paulinus, *Ep. v*). The mention of his burial on the seacoast near Ptolemais implies that when he was led to desert his master, he accompanied or followed his perverter to the East.

This identification throws a fresh and clear light on the structure of *Dial. I*, and the introduction into it of the details of the visits of Postumianus to Alexandria, and to Jerome at Bethlehem. Professor Babut justly points out that, in sending Postumianus (circa 401) to visit the East, the purpose of Sulpicius may have probably been to obtain from him a report of the life and teaching of the monks of Palestine and Egypt, whereby to check the accounts brought thence by Vigilantius; and that, in this point of view, these *Dialogues* (especially the *Postumianus*) are to be regarded as the Reply of Sulpicius to Vigilantius, both as to the doctrine of Jerome, and as to the lives of the Ascetics. "Thus the *Dialogues*, though as a whole composed and published as a supplement to the *Vita S. Martini*, appear to be, on one side, a second *Aduersus Vigilantium*. But while Jerome’s work overflows with vituperation, Sulpicius limits himself to the two brief phrases of reproach pointed at the former friend and disciple whom he leaves charitably unnamed,—utterances of regret rather than of resentment."

One can but deplore the failure of Sulpicius to exercise the same self-restraint in writing of Brictius. But in his case there seems to have been a personal animosity against St. Martin, which Sulpicius, in his loyalty towards his master, was unable to forgive. And it must be owned that the words of the Saint himself which Sulpicius records as expressing his forbearing charity towards his adversary, have in them as much of sharpness as of the spirit of meekness, "*Christus Iudam passus est; cur ego non patiar Brictium?*"

1 Prof. Babut *ut supr.*, p. 11.
TEXTUAL NOTES
ON THE
PATRICIAN DOCUMENTS.
TEXTUAL NOTES ON THE PATRICIAN DOCUMENTS.

In the following Notes the letters H., R., S., W., represent the names, Hogan, Reeves, Stokes, and (N. J. D.) White. W.—W (as in Chapter X) represents Wordsworth and (H. J.) White, editors of Latin Vulgate.

Page 32, line 7: ibi = in, in Gaul; see earlier part of narrative, p. 444a infr.

Note that P. himself places this vision in Britain (p. 466, ill. 20, 21). | I. 32. reuertere = corr., reuertente (with B). | I. 35. factus = corr., functus est (B).


TEXTUAL NOTES ON THE PATRICIAN DOCUMENTS.

Page 106, l. 13. before gentes: ins. (from B) ienas et docet omnes nostrae. | 1. 17. domino: om. | 1. 33. inanis: corr.: (B) with B, ianas. | 1. 33. hindruim mocctebech: Drhum = Dorsum; Echach, gen. of Echaid.


p. 119, l. 3. gentes: corr., gementes (B). | 1. 15. before addidit: ñ = non: corr., ñ = haec, as B. | 1. 36. tibi: corr., tibi (B).


p. 132, l. 7. unde apersione aq. sœae. | 1. 14. &c. gra(t)zacham: i.e., gratias agam. | 1. 131. illis: soe, ‘cum gra hazach illis’ (Todd); but S. (better) corr. for illis, illius. | 1. 32. in semet: S. corr., ipsem (?).


p. 158, ll. 6, 7. ut eos quibus apostolis fuerunt uudices fustis: corr. (after Probus, as above), ut eos quibus apostolus fusti indites. | 1. 9-12. quod in die ... celebratur: to be read as parenthesis, not part of the Angel’s words. | 1. 10. peractus: corr., peractis. | 1. 11. futurum: ins. finibus omnibus; or, for anni, subst. finibus (with Probus, as above). | 1. 17. bosferus: corr., Hesperus. | 1. 18. ulod: gen. of Ulaide (E. Down). | 1. 21. before duidum, suppl. non. | 1. 22. ui (also l. 36, uiii): for these numerals, see above, p. xxxix. | 1. 25. psalmi: S. corr., sancti (?) . | 1. 29. after homines: ins. (with Probus, p. 60b), in caeteris autem noctibus.

p. 162, ll. 1, 2. dlocher: findubrec (gen. of Fndubrec) = conail (gen. of Conail); none of these identified. | 1. 3. dunlethghisae: Dun Lethglass (Dunleath, now Downpatrick). | 1. 9. antropi: stilbom. | 1. 14. orientales: see on 12b, 2, supr. | 1. 15. after una parte, ins. (from Probus, p. 61a) et inter Ultonos ex altera parte (i.e., between Armagh and Down). | 1. 17. 18. collum boius: see 12a, 29. | 1. 18. after sanguis: ins. ne (Probus, as above). | 1. 19. after dei: ins. maria. | 1. 28. sepolto (Z in mg.): S. corr., sedato. | 1. 29. contra uulta: transp. to follow neill. | 1. 31. prorumperat: corr. (after Probus, as above), prorumperunt, or (with H., S.), proruunt. | 1. 35. cabocne: (not known).


p. 17a, ll. 17-31. patricius uenit ... aeclesiae auctae: See for this fragment, pp. xliii, xlv. | 1. 5-9. cum tabulis ... uidentur lignel: Wooden tablets, shaped like staves, are indicated: see Graves in Hermath., vol. 111, pp. 236 ff. | 1. 11. in urbe roma: Note that a visit to Rome is here implied. | 1. 19, 23. sachelhum; caesticus; sachellus: for Cethacious, see 20b, 9; 24a, 30; for Sachellus, 24b, 33; for both, 18a (1), 3, 4. | 1. 21, 22. de reliquii(is petri et pauli ... : cf. 29b, 38; 41b, 13. | 1. 23. in machi: see on 14a, 5 supr. | 1. 25. in campo aii: Mag Ai (in Roscommon), cf. 22a, 6. | 1. 34, 35. per gallias atque italiam, etiam

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1 Cef. agam, 19b, 6; agius, 42a, 29.
TEXTUAL NOTES ON THE PATRICIAN DOCUMENTS.

1. 34, 35. in insolis quae sunt in mari terreno: These words (almost identical with those of Tirech. Lérins is one. 11. 35, 36. de saeculo requissistis [recessistis] ad paradissum: For P.'s habitual use of this ejaculation, see Index, 'Deo Grattias.'

17b, 1. 5. ultanus ep. conchuburniensem: Utan, of the Dal Conchubair (Meath), was Bishop of Ardbraccan.

1. 7. after succetus qui est: suppt:, 'fortis belli:' (from Scholion on Faic's Hymn. [see V.T., p. 412; Lib. Hymnor., 1. p. 97; II. p. 177]). ib. after patricium: suppt:, qui est 'pater cuium,' as in V.T., p. 16. ib. cothirthanuus = 'Cothairge' [gen., Cothirghi, 21a, 30a], British equivalent for Patric ('for p; as case = passa.), &c. 11. 8. for uii: corr., (ms here doubtful). 1. 9. 10. maccu bokin: cf. 21a, 31; 30a, 4. 1. 10. uii annis: so too 21a, 32; 30a, 5; 30b, 24, and 43a, 20. But P. [Conf., 45b, 17] says 'uiu annis;' and so Muirchu, 'sexennem' (434a, 32). 1. 11. 12. porcariam: cf. 16b, 15 (names custodians). 1. 16. ecce nauiis ... see 45b, 8. 1. 19. lxuii: ade l. 1. 21. laboris magis; corr.; labores Magi (cf., for Magi, 30a, 8, 9). 1. 25. 26. in commemorazione laborum: Qua, does this phrase refer to a lost work of P., or to a missing fragment of Confessio? Note that the preceding words repeat the first of the Dicta (17a, 11. 34, 35). 1. 28. aralenenis: i.e., Lorinensis (= of Lérins); or Arelaetusius (= of Arelai.) 11. 35, 36. cellola magna muaide: Kilmore, on R. Moy. 1. 39. insolas maccuchor, (Arelaiensis (= of Aries.). ib., corr., labores Magi (cp., labores, 30a, 8). 1. 37. abgatorias: (sus, must mean 'one of the monasteries' of Skerries (co. Dublin), of which the outermost is now known as Inis Patrice.

1. 37. abgatorias: (if marginal) of 1. 9) is apparently misplaced; if so, the word refers to the name (pairs, 183, 11. 34, 35). 1. 40. benedictus qui est: Kilmore, on R. Moy. 1. 45. benedictus successor patrii: cf. 24b, 39. 1. 37. abgatorias: cf. abgatorium, 20a, 27; 29b, 7; also 'scripsit elementa,' 20a, &c.

18b (1), 1. 9. firtransus: probably = fiant (32a, 17; 46t, 35)). 1. 33. clono ausis: Clones. ib. (2), 1. 34. mac hu daimeine: corr. huifi (for hu). 1. 5. oloanas (note interl., nee o): probably = oloanas of (1), 13. 1. 27, 28, and 34. berniicus (bernicius): also 37-40. franci ... una: cf. 24b, 12-14. ib. (3), 1. 11. cassanuus: cf. 21a, 15, 24; 36a, 5, and 46b (23). 1. 4. 5. brocanus rodanuus: cf. 24b, 34, 35; and for (patrie): dubl. 24b, 34; 1. 10. 11. aceless. senem: i.e., Senechel (see on 23b, 31). 1. 20. diaconus inostus ... patriei: see on 24a, 41; 24b, 1-10. 1. 27. 32. diae. coimannus ... airdlice: cf. 24a, 24-26. 1. 34-36. cellola magna muaide: Kilmore, on R. Moy.

19a, 1. 1. 2. exorcista in campo liphii: i.e., Auxilius (see 30b, 2-4). 1. 5. 6. mortalitatem magnam: Probably the pestilence of A.D. 550; or perhaps that of 604. 1. 10. hoc autem ... ochen : This line (with benigni (probably marginal) of 1. 9) is apparently misplaced; if benignus = ochen (as S.), the words probably relate to the name Benignus in 1. 18, and are to be read after that line. 1. 13. sescneus: see Sescneus, in 188 (1), 35. 1. 15. hostium albine: mouth of R. Delvin (co. Meath). 1. 32. benignus successor patrii: cf. 24b, 39. 1. 37. abgatorias: cf. abgatorium, 20a, 27; 29b, 7; also 'scripsit elementa,' 20a, &c.


20a, 1. 1. immaffin (corr., immaistin), in Mullaghmast (co. Kildare), burial-place of Kings of Leinster. 1. 2. odiius: for odii (rarely in classical writers; often in Lat. Vg., &c.) some wrongly subst. odii. The meaning of the irregularly expressed sentence is, '1. son of Neill, am to be buried at Tara, facing his foe; as the son of Dunlaing (is to be buried) at Mullaghmast; according to the stubbornness (wherewith) I hate (him):—or (if addic be read) 'the stubbornness of the hatred (between us).'

1. 4. scripsit elenima: cf. 25b, 4; 28b, 13; 29a, 8 (also 26a, 26; 29b, 7)—(always in connexion with ordination or placing of clerics). 1. 6. hercus sacrolegus: cf. 7b, 14 (erce f. degó): sacrolegus here (contrary to usage) says 'busy about sacred things.' 1. 23. huc (interl., nee hic): hic is thus given as alternative for huc (not to be added in text, as by S.). 1. 28-30. de silus foelhi: ... gauisus est: Note that Tir. here, though he has not yet recorded the vision in which the voice from Silua Foelhi. came to P., assumes that the reader knows of it. It is told by P. (Conf.), 46b, 19; also by Muirchu (see on 3a, 7, supr.); but by Tir. for the first time at p. 21b. See above, p. 1.

1 If Arelatanensis is understood, 'una ex insolis' must mean 'one of the monasteries' (see under 20b, 14, infr.).

2 See for this correction, and its chronological bearing, B.H.R. for 1902, pp. 239-243.

3 Dr. Kuno Meyer (Zeitschr. f. Celtische Philologie, IX, 185) prefers to explain ochen = antiphona.

4 Never so used in classical Latin, nor in Vulg.; but in paticric Lat., as early as Cyprian (cf. Epist. lxviii).

5 This seems preferable to the rendering offered, p. 241, supra, which requires the textual alteration, filius for filius.

6 See Todd, St. Patrick, p. 438, for this passage, and for the feud referred to.

7 Cf. florilegus, sortilegus, &c.
TEXTUAL NOTES ON THE PATRICIAN DOCUMENTS.

Page 20b., ll. 9-11. cethiacus: See for C., 18b. (1), 5; also 17a, 24a, &c. | l. 11-13. muceneus: cf. 28b, 33; 28a, 2. | l. 14. insolam: here (and 21a, 39; 21b, 8) = monasterium. | l. 16. iauens fuit post: i.e., withdrew from ecclesiastical office. | l. 28. serui sumus: Tir. here implies that he belongs to a community endowed by Enda (in Tirawley, N. Connaught), subject to Armagh. | l. 34-36. extendit patr. praetum: ut in scriptione sua adfamnat: See Conf., p. 458 infr. (s. 53), "distributa ... inpensa," cf. also s. 52; S. corr., expendit for extendit. Note that Tir.'s reference here to this passage of Conf. confirms its genuineness, though our MS omits it. | l. 37. nullum: corr., nullus.

p. 21a, ll. 1-6. siluum fochli. ... noces audinit: cf. P.'s account of this vision, Conf., p. 456 (23), 19-24. | l. 8. 9. nadium: ..... inboind: a ford of R. Board (Boyne). | l. 11. eps silius cairein: Mac Cairthenn, probably P.'s 'champion' (P.T., p. 174). | l. 15. cassanui presb.: see on 18b (3), 1. | l. 11-20. sea bigita. ... inhuminis midi: See for Brigit receiving the veil at the hands of Mac Caille, at Usnech (Usney, in Meath), Colgan, Tr. Th., p. 532a (also p. 526b, where he cites this passage from Tir.). | l. 20, 21. petra coithrigi: see under Coithrigi, see under 17b, 7 (Cothirth). | l. 22. a filio foech: For Flach (gen., Fecach), son of Niall, see V.T., p. 80. | l. 28. fl. ethne: R. Inny (Westmeath and Longford). | l. 7. calueus et capitolium: see capitolium. | l. 24. fœnum: c. accarum: .... abum ...: see 18b (2), 17 (broucus). | l. 36. (mg.), 

= (=deest): indicating a deficiency in text (perhaps the omission of the legend of the great idol Granerect: Granard (co. Longford). | bruscum presp.: see 18b (3), 266, 1, =Boidmal's grave); cp. 266, 1, i.e., ' in Rath Chungai' 1 For this and some of the following notes, see pp. xlviii, xlix, &c. | l. 4 bibliothecas: used inexactly, as = libri. | l. 4-6. patinus, patinum: see on 

\[l. 38. non licet iurare contra eum: ..... : see p. 471.) | l. 4. after noctibus: tribus is evidently to be supplied. | l. 5. anulum: (?), ib., trullam: 'a trelow' (here rather than a 'shovel'). | l. 9. methbrain: an error in printed text (also in S. and in H.); Ms. has niethbrain; acc. of Nia Brain; cf. Nia Fer, Nia Frich (nieth fer, nieth frich), 27b, 14; 30b, 9. | l. 13-15. auriga boidalensis ... caill boidal: (=Boidmal's grave); cf. 26b, 1, aur. totmael. | l. 17. in regionibus nepotum n. ... in reg. conn. peractus: apparently ib. 1, was written in Meath ('apb. Ulltana,' 17b, 5); ibb. 11, in Connaught. | l. 21. in uestrinis reg: Readers in Meath are addressed, presumably of Ardbraccan (see on 17b, 5). | l. 23. ab utano: Note that Tir. writes as after Ulltan's death (657). | l. 27. archilocos: best explained as meant for Archilochus, i.e., defamers. | l. 28. paruchiam: in extended sense for the sphere of P.'s primacy (more than diocece or even province). | l. 38. non licet iurare contra eum: ..... : see C., 22a, 1. | l. 41. lignum mittere: Cb. 41b, 26, mittere: (con)sorment. | ib., primitiae aeccelesia: primitiae is here perhaps meant in the sense of primitiae).

p. 22a, l. 1. inratur a se: sc., a P': cf. 41b, 28. | l. 4. alueum sinnae: = alue. sinone of 21b, 12 (R. Shannon). | l. 5. uadium duorum aulium: i.e., nuan da en. For this and following notes, cf. pp. lv ff. | l. 7. calueus et copitalium: see capitil. ... maei, 24a, 2, 4. | l. 12. inaurinas: corr., mairinas, = mairitis (Gr., paropos), S. | l. 16, 17. oraculis: (here = orationibus) et delectem: (=genalectonibus). | l. 21. ad tumulum gradi, i.e., Duma Graid; cf. V.T., p. 94; and see 366, 18, and 458 (1). | l. 22. alubeum: cf. 36b, 18, and p. 458 (1); also pp. li, lii. | l. 24. in monte nepotum aiello: now Brialle Hills (Bury); cf. per montem filiorum aiello, 226, 40, 29a, 18. | l. 26. eps broonus: see 18b (1), 2. | l. 28. ad campum [Mag] glais: now Moynaglass (co. Roscommon). | l. 30. conieng erleg: cf. 18b (3), 3, 3. | l. 32-40. assicum et bitteum (betheum): cf. assacom beitus (18b(1), 33, 34); also (for Assicus), 29b, 9. | l. 33. corcurchoniain: cf. V.T., p. 94. Corcu Ochtand. | l. 36. imbluch hormon: corr., honon (gen. of hono); and see for him l. 34 (supr.). With Bury. 4

p. 22b, l. 2. faber aerues: cf. 25a, 19. | l. 4. bibliothecas: used inexactiy, as = loculos, 'caskets'; cf. 25b, 28. | l. 5. quas: corr., quadraturas (after V.T., p. 96). | l. 9-6. patinus, patinum: see on 16b, 27. | l. 6. uidi: cf. 17a, 20; and 24b, 20. | l. 8. alofind: gen. of Ail Find (= 'White Rock'; Biffin). | l. 9. ecc. magna saeoloi: cf. V.T., p. 96, Domnaach Mor Maige Seolai (Donaghpatrick, in Galway). | l. 10. felat et episi: cf. 186 (1), 34 (balertus); see also 24b, 36. | l. 10. feicit profugum: ungrammatically, for factus est profugus. | l. 11. montem lapidis: i.e., Slib Luace (Slieve League, co. Donegal). | l. 13. rouchiu: now Rathlin O'Beirne. | l. 19, 25. hirathl chung(a): i.e., 'in Rath Chunga' (Raccoon, co. Donegal); cf. 29b, 10; 36b, 23; p. 438 (6). | l. 19. hisertib: i.e., 'in Sirte' (cf. 1. 25. in campo sered; also 29b, 11, in c. sereth). | l. 21. foenum: c. uacarorum: ... boum xx: cf. 475; Note 2. | l. 27. familia columnae cille: sc., ColumCille's community (probably Derry, Daire Calsgach). | ib. fam. airdrd stratha: community of Ardstrow

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1 For this and some of the following notes, see pp. xviii, xlix, supr. 2 Commienis, Cumienis; unexplained. 3 So read correctly by R., and so rightly conjectured by Bury (Proc. R.I.A., vol. xxiv C, p. 155). Yet Colgan has Mabran (p. 170), and so V.T., p. 92; the compiler of V.T. must therefore have misread the word as H. and S. have done. 4 So Bury, in E.H.R. for 1892, p. 703. 5 In Proc. R.I.A., vol. xxiv C, p. 165. 6 Ib., p. 161.
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cclxxxv

(co. Tyrone). | l. 31. senella cella: S. suggests senella, Senchell (Shankill, co. Roscommon); cf. 188 (3), 10, 11 (eccles. senes): also V.T., p. 98. | l. 33. macet et cetgen et rodanum presp: cf. 356, 18; and p. 458 (1); and (for Rod.) 188 (3), 7-11; see also p. 1. | l. 36. mathona: cf. 26a, 30; 36b, 19. | l. 39. exiit. | planctus. | hitamnuch: sc. (F, cf. 29a, 17-19); the words are parenthetical; possibly interpolated from 29a; hitamnuch = 'in Tamnack' (Tawnagh, co. Sligo).

p. 23a, l. 3. illius: corr., illorum. | l. 4. 5. posuerunt episcopos ... hitamnuch: cf. 22b, 39-41; also 29a, 17. | See Bury, St. Patrick, pp. 358-9. | l. 6. bronus et biethus: cf. 22a, ii, 26, 32. | l. 8. famiUa clono: probably of Clonmacnois.

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here signified is distinguished from the native Irish semi-tunsure (Bury, St. P., pp. 241, 242). 1 l. 19. toga: though thus apparently expounded, this word appears in V.T., p. 122; 'the three Tuaga'; note also cellola
tog in regionibus coruntemine, 27a, 20; and V.T., p. 122. 1. 23. in donum dii: probably to be read in medium (as l. 31 infr.). 1. 25, 26. et uniumbat ... glutinationes: these words are parenthetical; glutinationes probably mean 'ducts closed in with cement.' 1. 26. quasi uestitigum regale: i.e., the stone was placed on the spring as if a king had set his foot on it (possibly bearing traces as of a footprint; cp. 30b, 25); or else, 'like a king's badge' (or 'crest,' cp. ll. 34-36, rex aquaram; perhaps fastigium is to be read for uestitigum. 1. 28. bibliotheciam: i.e., a casket; cp. 22b, 4. 1. 30. exustum: S. corr., exustumone; rightly, no doubt.

p. 274, ll. 4-6. per glutinationes ... immolationibus: before (or after) these words something is wanting, probably uenit aqua (cp. 26b, 25). 1. 22. cainnechus: V.T., p. 126 (q.v.), says that C. ("P.'s monk") assisted in raising the stone (l. 12).

p. 276, 10. fiebas: cp. flunt, 25a, 10. 1. 12. lugir rig hirotae: = of Lugar, King of Hitoa; Colg. (Tr. Th., p. 139) says 'regis Norvegiae'; but Hitoa is here to be understood (see Bury, E.H.K. for 1902, pp. 264, 265) as = Horot (Hirait), in Galway. 1. 13. fían: = militia. 1. 14. coireni niother (gen. of Coire Nia Fre): see 216, 9. ll. 29 ff.: For this story, cp. Muirchú's version of the same, 14b, 11 ff. ll. 34, 35. auriga illius inquit cur: These words seem to repeat the 'dixit illi auriga illius quid,' preceding; but perhaps something has been lost between; or S. may be right in suggesting 'quid aegs, inquit.' ll. 36, 37. redeamus ... nostram: misplaced, to be transferred to 28a, after l. 5.

p. 281, 1. 6. per muadam: R. Moy. Crossing it from E. to W., P. enters Tir Amalgaig (Tirawley, in Mayo) ll. 14, 15. endeus ... comallus: cp. 204, 25; 20b, 27 supfr. ll. 28, 29. et dispersus: domnonum: Transfer to l. 31, to follow signum, so that et exustum est (l. 30) shall be read with mortuus (l. 27). ll. 33, 34. mace cerce f. maic dregin: see 28h, 9, 13; 29a, 11.

p. 283, ll. 17, 18. brono et olcano: See 18b (1), 2, 12; also for Bronus, 22a, 26; 23a, 6; 24b, 32; 29a, 6, 11; for Olcan, 29b, 36. ll. 25. foirgea f. amolngid: cp. V.T., p. 134, HiForragh (Forrach) mace nAmalg.; now Mullaghfarry, near Killala. l. 26. ad diuidendum inter ff. amolngid: cp. 20b, 19 ff. l. 32. aqua commonis: S. corr., commonisonis (which is hardly probable; but commonis has not been explained).

p. 29a, l. 1. de uertrigo in bertrigam: P. recrosses the Moy (cp. 28a, 6), from W. to E., from Beartrach (Bartraagh Island) on Mayo side, to Beartrach (townland) on Sligo side.1 Apparently the former is here distinguished as Uertrige. 1. 6. in muirisacm: A sea-marsh in Sligo, to be distinguished from the Muirc in Mayo (26a, 39). apud bronom: sc., at Killaspugbrone (Cella Epi Broni). For P.'s route, see pp. lvi, lvii, supfr.; also Bury, St. P., pp. 358, 359. 1. 7. mace rime: cp. 34a, 8; V.T., p. 135. 1. 8. muirethacho epis: cp. 18b (1, 36). 1. 10. in fines irai: Tir Irai (Tireragh); see V.T. ut supfr. (Caisel Ire). 1. 11. f. ercae f. dregin: See on 28a, 36, supfr. 1. 14. patricii dens ... in reliquias: cp. V.T., ut supfr.; also, for a like occurrence, ib., p. 106. 1. 17. fl. sliochia: Sligo R. ib., exitu trans montem ff. ailleo ... ecclesiam ibi i: tamnach: cp. 22b, 39-41. 1. 19. echennach: now Aghanagh; cp. 36b, 20, in echainnchn, and see p. 458 (3) infr.; also V.T., p. 144. 1. 20. cell senchuae: Shancock or Shancough in Sligo; cp. 36b, 18, and p. 458 (1); also see pp. lvi-lvii supfr. ib., callrigi: now Calry (in co. Sligo); also, l. 21, drumulneas: now Drumlease (in co. Leitrim); cp. for these, p. 33b, 14, 34; 31 ff. ll. 22-26. campum ailaige ... donnach ailaige ... campum aines: cp. 30b, 38; cp. 458 (4). 1. 27. fl. niger: R. Duff (Dob), in co. Sligo. 1. 28-30. fl. drobacicum [sic]. ... drobasco: R. Drowess, in co. Leitrim. 1. 32, 33. qua postulaaut ... sancto: these words (misplaced here) are to be read after niger (l. 28) cp. V.T., p. 146. 1. 34. fl. saele: perhaps = sele, of 19b, 8-13. 1. 38. es ruaid: = Assares (falls of R. Erne, in co. Donegal).

p. 29b, l. 1. in campo sereth: see l. 11, infr. 1. 2. de genere lathron: cf. in campo latrain (l. 12). 1. 5. in fana (qua, ?) ll. 9-11. assicus ... raith congri ... sereth: cp. 22b, 10-10 (assicus ... raith chungai ... sereth). 1. 12. fothuid: gen. of Fothead; cp. 36b, 23, and 458 (6), ardd fothead; also V.T., p. 148. 1. 14. familia damins = 'the community of Daminis' (Devenish island, in L. Erne). 1. 15. forbernas ff. conill = 'over Bernas' (the Gap, or Pass, now Barnesmore) 'of the Haus Comitii' (i.e., of Tyrconnell). 1. 18. episcopus ... de cellola toeh: sc., Cainechees; cp. 27a, 20-22, supfr.; also 26b, 19. l. 23. familia clono: probably Clonmacnois (as 23a, 8). 1. 27. ardd stratho (cp. 22a, 28): Ardstraw (co. Tyrone). 29. ardd solorreg: cp. V.T., p. 160, Ardd Dailaug. 1. 30. fl. bandae: R. Bann. 1. 31. cellola culi rathin: now Coleraine (co. Derry). ll. 32, 33. in eilniu: cp. 30a, 1. campum elni; see also 30b, 34, and p. 459 (15). 1. 33. buas fl.: R. Bush (co. Antrim). 1. 34. induin sebuirci = in Dun Sobairci (Dunseverick, co. Antrim). l. 36. olsacan: see on 28b, 18. 1. 38. de reliquias petri et pauli: see 17a, 21.

1 So R., ms. note. 2 Or else the words 'drobacicum autem ... dabant sancto' are read parenthetically.
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... the plain of S. Dublin and Kildare cos.) which gives its name to the R. Liffey. | l. 3, *auxilium . . . exorcistam*: cf. 308, 1. 20, and p. 405 (38); apparently the same *Aniu*, who was afterwards Bishop, 194 (41), 21; 426, 21; called also *Uactiu*, *V.T.*, p. 186. | l. 4, *eserninnum*: cf. 198 (38) *esernins*, 308, 12; 354, 1, 12, 34, and p. 475; called also *fith*, 358, mg., and l. 27; see *V.T.*, p. 186. | l. 5, *mactaleum*: cf. *18b*, 1. 30; called also *macc tail*, 358, 20, and p. 406 (38); *V.T.*, p. 186. | l. 6, *celloca cuilinn*: now Kilcullen, co. Kildare. | l. 9, *filios nieth fruich*: sons of Nia Fruich, called *Nuithfraich*, *V. T.*, p. 196 (cf. *niethbrain*, 216, 9). | l. 10, *petra Pu*: *cf. 9*, 40; = *Crich Mugdorna* Leinster. (For this and following 11., and for 308, i-10, see p. Iviii.) | l. 11, *mtinum eius*: after *u*, *ii* seems to reckoning; and so *Muirchu* (3«, 21). | l. 17, *ymnum eius*: to *ymnum* (1. 25). For the reference to Colman, see *E.H.R.* (1902), p. 248. | l. 23, *dairenne*: this word, apparently inserted as an afterthought by the scribe (in the small hand employed in p. 306, 8), has not been satisfactorily explained. S. (in loc.) suggests that it is the name (al., Darrane) of a dau. of Oengus son of Nia Fruch (l. 9). | l. 33, *duo hostes diebus*: cf. *Muirchu*, 158, 12, 13, and 16a, 12.


Here Tirechan’s work ends abruptly; see Bury in *E.H.R.* (1902), p. 237.

The paragraphs that follow to end of p. 31a, form an Appendix, whether submitted by Tir. himself, or by our scribe. See for these, pp. Ixiv-Ixvi; also Bury, *ut supr.*.

l. 21, *dairrinn*: this word, apparently inserted as an afterthought by the scribe (in the small hand employed in p. 306, 18 ff.), has not been satisfactorily explained. S. *(in loc.* suggests that it is the name (al., Darrane) of a dau. of Oengus son of Nia Fruch (l. 9). | l. 33, *duo hostes diebus*: cf. *Muirchu*, 158, 12, 13, and 16a, 12.

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Page 32\(\frac{a}{b}\), ll. 14-23. plobalis progenies: Note that this is a list of Loiguire's descendants (through his son Fedelmid) for ten generations, and must therefore have been drawn up not earlier than the second half of the eighth century (see p. lxviii super.). [For the entry (in a later hand) which follows ll. 23, see p. cii super.; for its phraseology (compared with that of Lib. Ang.), p. lxxvii.]

pp. 33, 34, 35, 36a. For these, see pp. lxviii-lxxi; also (for the Irish passages) the translation and notes in pp. 456, 457:

p. 33a, l. 1. cluain cin in achud: (Achad Chaoain, otherwise Achad Conaire); i.e., Clonkeen in Achonry (co. Sligo). | l. 14-18. illi conlaid: See on 26a, 5-7; also, for campi pondera, each indlea, and this whole passage, see Supplemental Note (2) on p. 475 infr. | l. 25. sachelium brocidium ernascum: see 17a, 19 ff.; 24b, 33, 37; 25b, 3 (larnasc.).

p. 33b, l. 2. anchorita: cf. 41b, 1. | l. 4. genus: corr., generis. | l. 11. laraut or la Ront (as S.; but no explanation is forthcoming). | l. 13. decrad: see 17a, 22. | l. 25. secundinus (also, l. 1, mg., and l. 27, fitch): cf. 3b, 12; 30b, 4 (esern.). | l. 2. olsiodra: = Auxerre; cf. p. 444a, 21 (Alsiodori). | l. 9. fiat (interl., cet): (expresses permission). | l. 23, 36, and 35b, 6. maicc cathboth (= sons of C.): note the varied forms of this gen. of Cathub (or Cathbad). For the banishment of these men by Endae Cennsalach, see pp. 448a, 21; 449a, 21, and also for this reading (which the MS confirms) p. 456, note 16.

p. 34a, ll. 17, 32. ochter achid: now Oughteragh, Co. Mayo.

p. 35a, ll. 1. 11, 12, 34; and 35b, 3. is(es)erninus, (also, l. 1, mg., and l. 27, fitch): cf. 3b, 12; 30b, 4 (esern.). | l. 2. osliodra: = Auxerre; cf. p. 444a, 21 (Alsiodori). | l. 9. fiat (interl., cet): (expresses permission). | l. 23, 36, and 35b, 6. maicc cathboth (= sons of C.): note the varied forms of this gen. of Cathub (or Cathbad). For the banishment of these men by Endae Cennsalach, see pp. 448a, 21; 449a, 21, and also for this reading (which the MS confirms) p. 456, note 16.

p. 36a. (See note, p. lxxii, for the contents of this column; also cf. V.T., pp. 240, 242). | l. 17. sechnail: = Secundinus (see 18b (1)), 18; and 42b, 22; and cf. 31a, 25, 28 (for his hymn). | l. 18. cognito si: corr., cogutosi. See p. xix for this singularly happy emendation; also (for Life of St. Brigt, by Cogitosus), see Tr. Th., p. 518.

p. 36b, 37. For the brief notes on p. 36b, 18 . . ., p. 37 to end, see pp. lxxii-lxxv, and Appx. D.

p. 38 is blank: see pp. 39, 40a (1-8) contain the misplaced Preface and Capita of Muirchru I; see p. xvii (b).

p. 39a, l. 1. aido: voc. of aed (36a, 28); cf. aido, 40a, 4. | l. 18. cognito si: corr., cogutosi. See p. xix for this singularly happy emendation; also (for Life of St. Brigt, by Cogitosus), see Tr. Th., p. 518.

p. 39b, l. 8. o miliac (= from Miliac): cf. milicon (l. 10), gen. of same. | l. 12. de celebratione primi pascae: wrongly written in MS as a capitular heading; it is to be read with hessitum est (l. 11). | l. 31. de morte monienai: dele these words (see l. 36 for them in their proper place). | l. 36, 37. Note that the two capita here indicated are absent from the text of our MS: see for them, pp. 448b, 449; and also for the next capita (40a, l. 1), de conflictu scipatricium adu. coirthech, which likewise is absent. For the omission of these capita, see pp. xvii, xviii, super.: they are to be found (as given in MS B), p. 448b [27], 449b [29], 449a, b [28], infr. (Appx. A).

p. 40a, l. 1. coirthech: = Coroticus; (p. 449a [29], corotic); see pp. 468-70 (Epist., cc. 2, 19, 21). | l. 2. aloc: gen. of Ail (= Rock); sc., Ail Cuada (Ail Clyde, now Dumbarton). | l. 3. murich maccumachtheni: see p. xix, super.

For Liber Angeli and appended paragraph, see pp. lxxv-lxxxvii, super. For the opening (40a, 12-46b, 23), cf. V.T., pp. 232-234.

p. 40b, l. 11. pinna montis berbicia: i.e., Benna Bairch (= Peaks of Boirche, now Mourne Mountains, in co. Down (S.E.)): cf. Fiac’s Hymn, l. 29, in Lib. Hymn., i. p. 100; II. p. 33 (also in V.T., p. 422), and Scholion on it, l. p. 106, II. p. 183. Some have taken berbicia as = aeructis (aeruct = wether), wrongly. | l. 13. m. mis: as before, Slemish. Thus on the E. side, the extent is from Mourne (S.) to Slemish (N.). | l. 14. bri erigi ad dorsos brig: These points define it on W. side. Dorsum Brig is apparently Dromana Brig of V.T., p. 234 (now Slieve Beg), near Slane, co. Meath; and Bri Erigi is, Bri Airigi, V.T. ut super. (Brigraidhe, Tr. Th., p. 163; also p. 126; Brig-raide in regione Curnerius (?).

p. 41a, l. 11. hibernacionum: see on 46b, 18 infer. | l. 22. inprobis: cf. reprobis (42a, 21); probably the excommuniating. | l. 33. in eccl. aquulonalis plagae: cf. 13b, 6, for the equivalent, sinistrals eccl.). R. suggests (Anc. Chh. of Armagh, pp. 14-16) that a Church lying N. and S. is meant, and both Todd and S. accept this. But the words in l. 35, 'in australi vero basilica,' which necessarily imply a church situate on the south side, require the words 'in eccl. aquulonalis fol.,' to which they are opposed, to be understood to mean a Church situate on the north side. Apparently the 'northern' Church is one on the N. side of the Great Church; the 'southern' Church, one on its south side—or rather, the Great Church itself may be the 'australii basilica' (as the word basilica seems to imply).

p. 41b, l. 13. martyrum petri et pauli...: cf. 17a, 22. | l. 18. inerrabilis: corr., intervenrabilis; cf. 43b, 21; 47b, 8. | l. 25. non licet... mittere consortum contra... iuratur supra omnes; cf. 21b, 38-22a. For consortum, probably consortem is to be read (unless mittente consortem be meant to
express a claim for coordinate (or perhaps counter) right: cf. Tir., 216, 38-41 (non licet iturare contra eum...ligatum contra eum mitti). See p. lxvii, supr.

p. 424, ll. 9, 10. ipse indicabit omnes hibernenses: cf. Petitto iii, 15b, 4, 5. ll. 25, 31. aecells: To be understood as a pecunia fine (cumul has the twofold meaning). ll. 29, aegi: i.e., dyfow.1

p. 425, l. 21. auxilius: see 3b, 11: 186 (1) 21: 306, 3. secundinus: So named here and 188 (1), 18; = Sechnall of 360: 17, &c. (q.v.; see also on 31a, 25). benignus: see 18a, 7: 186 (1), 1. l. 26. ad sargifagum martyrum: sc., sarcophagum mart. | l. 27 (mg. note on preceding) dufort martar: cf. 126, 11; and for the Church so designated, see R., Ancient Chh. of Armagh, pp. 7-11. ll. 28-31. The Office indicated in this paragraph consists of Ps. cxl, lxxiii, cviii, cxvii-cxxxii. ll. 32-4, and ll. 1-7 of p. 43a. For the admission here made of the rights of St. Brigit's Chair, see p. Ixxviii (last paragraph).

p. 43a. For the Confessio (pp. 43-48, see above, pp. lxxix-xcii; and for fuller notes on its text consult Dr. Newport White's Latin Writings of St. Patrick. | ll. 8. libri s. patriarchi: Qu., Did the scribe intend to subjoin the Epistola as Lib. ii? | l. 15 [1], bannanem tabernae: See p. xc [but note that Coroticus is there wrongly identified with Caredis, and see p. 498, note1]; cf. p. 443a, l. 27, 'ban nauen thabur inde' (see p. 451, note), which is to be read Bannauemtha Burinde (Barniæ); see Bury, St. F., Appx. C, pp. 332 ff. l. 19 [7]. Hiberieon: P. always, in Conf. and Epist., uses Hiberea for Hibernia (except Epist., p. 470 (16), Hibëria). See on 46b, 18.


p. 44a, l. 20 [9], iure: so MSS, but corr., iura. l. 25 [9]. exauline: corr. (with MSS), ex salvia. l. 32 [16]. after obstetricunt: suppl. (with MSS), pecatta mea. l. 33 [10]. si quis: dele si (with MSS).

p. 444, l. 1 [10]. in verbis: rather (with some MSS) inerberis. l. 6 [10]. decretis: corr., desertus (i.e., disertus, cf. l. 17 (so S.; MSS, des(d)eris). l. 10. 6eremon: probably sermonem (or — nis) is to be read. l. 12 [12]. profuga: This word recurs, Epist. (1), p. 470; not recorded from any other writer. l. 16. nducens: rather read nductus (with one MSS). l. 29 [12]. in suo parte: corr. (with MSS), in summo parte.

p. 45a, l. 1 [13]. dominicati: to be read separately, dominii cati (catus = sagsar). (Bury); otherwise others as owners of dominicum (a demesne), i.e., lordly. l. 5 [13]. leges: corr. (with MSS), legis. l. 15 [13]. detestabilius: read rather detestabilem. l. 9 [13]. before genti: ins. (with MSS), prodessem. l. 18 [13]. exagallias = exagellas, exagia; weights, shares (apportioned by weight), legacies. Others explain, patterns.

p. 456, l. 14 [17]. after cun: ins. (with MSS), quo. l. 18 [18]. ut abirem: corr. (with MSS), ut baberem (sc., 'that I had [wherewithal] to pay my fare'). l. 30 [18]. sugere mamellas: i.e., to contract close intimacy. Perhaps the phrase comes from Basl. ix, 16, but see Bury, St. F., p. 293.

p. 46a, l. 15 [19]. canes: probably wolf-hounds, carried for sale, as Dr. Oden suggests (The Church of Ireland, pp. 16 ff.). l. 21. immolaticum: cf. 1 Cor. x. 28 (leg.), immolatam: but W.—W., there read immolatum, with best MSS, and so the O.L. MSS, d, g. (Note on p. lxxii, supr., needs correction accordingly. l. 22 [20]. after adeum vero: ins. (with MSS), nocte. l. 31 [20]. before clamabant: ins. (with MSS), subuentus sum et spiritus eius iam tunc. l. 34 [20]. after nos essis: supfl. (with MSS), qui loquimini sed aequalibus sub Patris uestri qui loquitur in uobis [Mt. x. 19]; also suppl., et iterum post annum. l. 34 [21]. iterum capturam dedi: This 'second captivity' has been variously understood; by Muirchu (p. 443b [3] wrongly as occupying 'many years after' his journey with the ship's crew; by others, as a spiritual captivity. It seems most natural to take it as signifying the 'two months' of his detention by the crew (so 46b, 13, 'liberavit me dixit de manibus eorun.' Bury interprets it differently, St. F., p. 294.

p. 465 [23]. l. 6. x decimo: the other MSS, quarto decimo. l. 10. omnes: the other MSS, (ad) homines; no doubt rightly; (so also l. 8). cp. 466, 7 (difficile...ut aliquem hominem uideamus'; also Muirchu, 443b, 444a, 3, 'perennius homines.' l. 15 [23]. victoricum: here uirum merely (l. 7),2 but in Muirchu (52, 18; 443b, 3), angelus (visitant at Stelih). l. 18 [23]. hyperionacum: gen. pl. only here, and Lib. Aug., 41a, 11; for Hiroberio, see on 43a, 19. l. 23 [23]. adhuc ambulas: Bury (St. F., pp. 27-30, 335-6) translates 'continue to walk,' and infers that the Silua Fochl. and not Slemish was the place of P.'s captivity; comparing, for adhuc, p. 46a, l. 34 ('adhuc capturam dedi'). But adhuc seems rather to be used (= hac), 'hither.'3 So Muirchu, Capitul., 39b, 2, writes, 'ut ueneat adhuc.' Muirchu therefore (who here follows Confessio) apparently had a text which read, ut uenias adhuc et ambulas (or — at). l. 26 [23], 33 [24].

1 See note on 16a, 9 supr.
2 See p. lxvii supr., and note that Ierminus is there named by error for Secundinus.
4 This rendering, which is Dr. White's, is preferable to monent (as suggested, above, Introd., p. lxxxiii supr.).
5 See pp. lxxviii, xci, supr.; also Additional Note, next page.
TEXTUAL NOTES ON THE PATRICIAN DOCUMENTS.

Most of the above Notes relating to the text of the Confessio (pp. 43-48) are borrowed from Dr. Newport White's Libri Sancti Patricii (the only critical edition of this document), which is an indispensable guide in the study of it and of the Epistola.

Additional Note on pp. 46b, l. 21 [s. 23]. inxta siluam focluti.

Dr. Bury (St. P., pp. 27, 28; 334 ff.) justly points out that P.'s own account, taken by itself, suggests that the Silua Focluti (understood in a widened sense, including most of W. Mayo) was the scene of his six years' bondage. For (1) he recognizes the voice of the people of Silua Focluti, when he hears it in his vision; and (2) their words, adhuc ambulas inter nos, imply that he had previously dwelt among them. But (as shown above under 46b, 23), with regard to (2), ut uenias et adhuc ambulas admits of being otherwise interpreted; or perhaps ought to be read, ut uenias adhuc et ambules. And, as to (1), the mental impression that the call was from the people of that region, may in his trance have reached his consciousness without the medium of words. The very fact of his vision indicates that his heart was full of 'Hiberio' and the people dwelling by its 'western sea.' Though the appeal is not ut uenias in Siluam Focluti' (like the transi in Macedoniam' of the 'uir Macedo' in St. Paul's similar vision, Act. xvi. 9), yet it is conceivable that his spirit, longing for the souls of the unvisited thousands of the Far West, may have sprung to the assurance that the cry was theirs.

Moreover, it seems impossible to reject the claim of the Slemish district of N.E. Ireland, attested as it is alike from West and South—by Tirechan of Tirawley as fully as by Muirchu of Sletty, and by the earlier authorities who are their sources. It is hard to believe that if P.'s years of captivity had been passed in N.W. Connaught, no memory of it should have survived there, or that, if any tradition of it lingered, it should have been missed or neglected by Tirechan, of whose work the greater part (nearly the whole of his Lib. 11) is a collection of Connaught (chiefly Mayo) traditions. The very mention of Silua Focluti (and of it alone of all places in Ireland) by P. himself in the Confessio, would have naturally suggested the claim on its behalf, were it not that the claim of the Dalaradian Slemish was on all hands known and admitted from the first. No sufficient reason can be assigned why the tradition should attach itself to a region distinguished neither by physical features, nor by the neighbourhood of a great Church, nor by the residence of a dominant House,—if it were mere legend and not attested fact.

1 Probus (Tr. Th., p. 48a) makes Mt. Egli the scene of the Angel's visits to P.; but (p. 499) he supposes Mt. Egli to be in the 'region of the Crutheni' (Picts). i.e. Dalaradia, in other words, he identifies it with Slemish.

2 See, however, for an ingenious, if hardly convincing, suggestion offered by Dr. Bury, St. P., p. 122.
LIBER ARDMACHANUS
In the following pages the entire text of the *Book of Armagh*,
as now extant, is reproduced, *paginatim lineatim verbatim literatim*.
[Deest folium 1.]
Dux quoque morte Sancti paladii in
britannis qui discipuli paladii id est au
gustinus et benedictus et caeteri redeuntes
retulerant in memoriam morte eius

Patricius et qui cum eo erant declina
uvrent Iter adquendam mirabilem hominem
Summum episcopum Amatho rege
nomine Inpropinquo loco habitantem
ibique sanctus patricius sciens que eventura
esent ibi episcopalem gradum abba
tho rege sancto episcopo acceptit etiam au
xilius Iscminusque et caeteri inferioris
gradus eodem die quo sanctus patricius
ordinatur tunc acceptis bene
dictionibus perfectis omnibus secundum morem
cantato etiam patricio quasi specialiter
e et convenienter hoc psalmista uorsu

In sancto etomus perfectus secundum ordinem
melchizedech uenerabilis uinter
paratam nauem Innomine sanctae tri
ritatis ascendit et peruenit brittan
nias et ommissis omnibus ambulan
di anfractibus propter commune nix
officium Nemo enim dissidia que
rit dominum Cum omni velociitate fla

illius uatem diebus quibus hac gestasunt

Inpredictis regionibus fuit rex
quidam magnus ferox gentilisque

Imperator barbarorum regnans
intemoria quae erat caput scotorum

loquiue nomine filius neill
Origo Stirpis regis huius pene insolae
hic auem sciens et magos et aurispi
ces et Incantatores elomnes malee ar
tis inventores habuerat qui poterant
omnia scire et providere exmore gen
tilitatis et idolatriae anqueam essent
equibus hii "ii" præceteris præferreabantur quorum
nomina hæc Sunt lóthróch qui et
lóchrí et lucetmael qui et ronal
et hii "ii" exsua arte magica creb
rius profetaebrant morem quendam
exterum futurum inmodum regni cum
ignota quadam doctrina molesta
lonquinquo transmaria ducum
apacis' dictatum amultius' sus
ceuptum
abomnibusque honoratum
regna subuersurm
resistentes turbas sederctorum
omnes eorum deos distructorum
et iectis' omnibus illorum artis operibus in sec
cula regnatrum portantem
quaque Suadentemque hunc morem signauer
unt et profetaebrunt hii' urbis' quasi 1n
modum crebro abhis'dem dictis'
maxime Inantecedentibus aduentum
patricique "ii' aut "iii' Annis'
haec autem Sunt versiculi urba pvo linguae
idismo non tam manifesta : adueniet
as Ciciput Cum suo ligno curui
capite exsua domu capite per
forato Incantavit nefas asua
mensa exantiiore parte domus'
sae respondebat ei suia familiarita
fiant fiat quod nostris urbis' potest mani
festius exprimi quando haec omnia fiant
regnwm nostrum quodest Gentile non stabit quod
Sic' potest ea euenerat Cueris'
enim Inaduentu patricii idulorum
culturis' fides xpafi catholica nostra repleuit
omnia

C
omnium tuito sancto sancto
iis honorata muis sancti cum
trans marinis' mirabilibus spiritibus que
tessauris' quasi Inoportunum portum
inregiones cœlennorum Inoportunum
apud nostis' clarum qui uocatur hostium
déc dilataest ubi uisum est ei nihil per
fictius esse quam utsemet ipsum primi
us redemerit et Ine appetens
sinistras fines adillum hominem
gentilem milcoin apud quem quondam
inceptitutate fuerat portans
que geminum seruitutis pretium terre
num utique et celeste ut decaptituita
te liberaret illum cui ante captius
seruerat adanteriorem insulam que
eius nomine uisque hodie nominator
prum nauis conuerse
sum deinde breva conalneos que
fines nec non et fines ulathorum
in leuo dimittens adextremum fre
sum quodest brene se immisit edis
cenderunt interram adhostium slan
ille et qui cum eo erant Innaui et abscon
dunt nauiculam et enierunt ali
quantum inregionem utrequies
cerentib i et Inuenit eos porci
narios caviadum uiri natura boni li
cet gentilia cui nomem erat dichiu ha
bitans ibi ubi nonceu orcum pat
rici nomine cognominat
porcinarius autem putans eos fures
ac latrones exui et indicauit
domino suo dudichóin
et induxit illum super eos ignoran
tibus illis' qui corde propasserat oc
cidere eos. Sed uidens faciem Sancti pat
riciae Convertit dominus ad bonum cogita
tiones eius et praedicauit Patricius fidelem
ili et ibi credidit patricio et re
quiescit ibi sanctus apud illum nonnullis' die
bus sed volens cito ire ut uisisset praeclu
tum hominem milcoin et portaret ei prati
um suum et se' converteret adhaeret ille
odem relicta ibi natus apud dichóin' coe
pit per terras dirigere uiam Sancuio
tum Cruidinemque donum peruenit
admontem miss dequomonte mul
to ante tempore quo ibi captivatus
erat seruerat preso uestigio In
petra ultiorius montis expedito gradu
uidit angelicum uictoricum incos
pectu eius ascendisse Incaelum
udiens autem millicum seruem suum iterum
ad uisitandum cum ut morem quem
nolebat Infine utae faceret quasi
per uim' ne sermo subiectus fieret
et ille sibi dominant instintudli
abuli sponte se' igni tradidit
et Indomus inqua prius habitaturat rex
Congregato ade omni instrumen
to substantiae suae incensum
S tupefactus igitur adhac opus duabus aut tribus
fere horis' nulium urbs suerem sus
pirans dgemens lacrimansque atque
haec urba promens ait nescio deos scit hic
homo rex qui se ipsum Igni tradidit
ne crederet infinie uite sua esse
serueret deo aeterno nescio deos scit nemo
defiliis' eius sedebit rex Super sedem regnicius
ageneratione Ingenerationem insuper
et semen eius serueret Insempiternum
et his' dictis' Orans et Armanus se' signo
crucis Convertit Cito Iter suum ad regio
nse uothorum peracadem uestigia quibus uene
rat et rursus peruenit Incampum ilius
ad dichóin ibique mansit dichar multis'
et Circumuit totum campum et elegit
et amaviit et coepit fides crescere ibi
ad
propinquauit autem pasca indiebus illis'
quo pasca primum deo in nostra aegip
to ilius insolle uadat quondam Ingennesaece
celebratum et
et
Inuenierunt consi
lium ubi hac primum pasca ingentina adquans
missit illum denu celebrarent multis'que
super haec' re consilis' iectis' postremo in
Spirato diuinatus sancto patricio uissuare
hanc magnam dominii resollemnitatatem quasi
caput omnium sollemnitatatem in campo
maximo ubi erat regnum maximum
nationum harum quod erat omnis gentili
tatis et idolatriae ne possit uterius
liberari uti hic inuiicms cuneus inca
put totius idolatriae ne possit
uterius aduursus xisti fidelem insurgere
sub malleo fortis operis cum fide

[ 5 ]
iuncti sancti patricii et suorum manibus spiritus

talibus primus inludetur et sic lactament

elevata igitur natus admare et di

misso Infide plena et pace bono illo ui

ro dicitus migrantes decampo nisi

dxteraque manu demittentes omnia ad

plenitudinem ministerii quae erant ante novin

congrue leua importum hostis eolphi

bene et prospera delatisunt

Elicataque ibi nani pedstrorum teneere

uenierunt Inpredictum maximum

Campum donec postremo adestherum per

uenierunt ad ferti uiorum fect

Quam ut fabulae ferunt fodorun

uriri  idest servis feccolercherchini

qui fuerat unus enonim magis' profe

tis Gregs fexoque ibi territorio

debeta pasce notat sacrificiumque

laudis Cun omni denominatione spiritus patri

ctus cum suis' deo altissimo Secun

dum profetae uocem reddidit

contigit vero inillo anno idolatrise

Solemnitatem quam gentiles Inca

tationibus multi' et magicis' Inventioni

idolatriae bus nonnullis' aliis' superstitionibus cougre

gatis' etiam regibus satrapis' ducibus prin

cipibus etoptimatibus populii insuper

ei' magis incantatoribus iurispicibus

et omnis artis omnisque doni Inventoribus

doctoribus ut vocatis' ad loigaireum

del ut quondam adnabdomonosor' regem

intemoriam isorum babylone exercere

conserant cedem nocte qua' sanctus patri

cius pasca illi illum adorarent

exercerentque festivitatem gentilem

Erat quoque quidam mos' apud illos per c

dictum omnibus intimatus Utqui

cumque Incunctis' regionibus Sine

procul sine iuxta inila nocte Incen

disset ignem Antequam indomum regia

idest Impalatio temoriae succende

retur periret Animae eius depopulo suo

Sanctus ergo patricius sanctum pasca celebrans

Incndit dinimum ignem palde luci

dum et beneficium qui Innocentiae ful

gens Incunctis peneporplanii campi

habitantibus ussuset

a CCidit ergo utatemoria uideretur uis

soque eo conspexerunt omnes et mira

tisunt Conocatisque maloribus

nata regi nesciisse illum qui hoc fe

cerit Magi responderunt Rex in

aeternum uii hic ignis quem uidemus quique inhae' nocte accen

susset antequam succederetur indo

mu tua idest Impalatio temoriae

nissi extinctus fuerit Innocte

hae' qua accensuset numquam ex

tingucetur inaeternum insuper etomus ig

nese nostrae consuainitinis super gradietur

efille qui incendit etegnum super

ueniens aquo incensus nocte in hac'

superabit nos' omnes et' etomus homines

regnui sui seduceret Et cadent ei omnia

regna et ipsum inplebit omnia

et regnabit insaeula

saeculorum

[6]
hīs ergo auditis turbatus rex loquīre
ulde ut ollim erodis et omnis ci
uitas tēmōria Cūm eo ērespondens
dīxit non sīc' erit sed nunc nos' ibimus ut
uideamus exitum rei et retinebimus
et occidemus facientes tantum nefas
İMnstrum regnum iunctis' uīlii' Curri
bus secundum deorum traditionem
et Assumptis' his' ii' magis' adem
fīctionem prae omnibus optimis' idem
fīcieniae et lochri infīne noc
tis illius' perrexit loquīre detemō
ria ad fērii uirorum fēec hominum et equorum facies Secundum con
Gruum illius' sensum adleuam
uertentes Ėuntibus aūtem illius' dixe
runt magi regi r e x n e c tu ibis
adlocum in quo Ignis est ne forte
tu postea adoraueris illum qui
incendit sed crīs foris iuxta
et vocabitur ade ille ut te
adorauerit etu ipse dominatus
fueris et sērmocinābimur ad ida
uicem nos et ille īnconspecta tuo rex
et prebāsis nos' sīc' et respondens
rēx āt ūnomin Consilium In
uēnisīs sic' faciam ut locuti fuis
tis et pernemierunt adprōfinitum
locum č descendentibusque illius de
curibus suis' etēquīs' non intrāne
runt īncircuītum locī incensi
sed sēderunt iuxta // gem iuxta
et Uocatus sanctus patricius adre

extrā locum incensi dixerantque magi
adsuōs nec surgemus nos' inaduēn
tu īstius nām quidumque Susurēx
rit ad ādventum īstius credēt ei postea
ēnōrabit eum Surgens dēnique sanctus
patricius et uīdens multius currus' et
equos cūrum huncque psalmistē uer
siculum noniānguē inlabīs et iocorde
decantans hīi incurrebīs et hīi inequis'
nos aūten Īnominē dei nostri ambulābimus
ũ[emij]adillos illi nōn surrexerunt in
a[dne]ntu ēius sōl unus tantum ademino adiūtus qui
noluit oboedire dictis' magorum hōcē
ēccc filius degō caus nunc religiā
asadorānt inīlla ciuitate quæ uocatur
slānē Surrēxīt eþbenediñsīt eum patri
čius eþcedidi dēo asterno īn
cipī entibusque illis' sērmocināri ad īnnicem
alter magnus nomine lochri procax
erat īnconspectu sancī audens detrache
re fidei catholicae tumulentis' ner
hīs' hunc aūten Īntuēms turu oculo ta
lia prōmentem sanctus patricius ut quon
dam petrus desimone cumquādām
potentia eː magno clamore confidēnter
addēnām dīxīt demūne qui omnia potes et īn
tua potestate consistent Quaève me
missisti huc' hīc iāpīus qui blasfe
mat nomen tuum elenetur nunc for
as etcīto moriātur et his' dictis' eli
untusēt İnéthea magus et īerum di
missus foras desuper verso adlapī
dem cerebro comminūtus et mortuus
fuerat coram ēis' et timuerunt genti
les...
iusque cum suis rex patricio
super hoc noluit eum occidere
et dixit iniecite manus in istum perden
tem nos tunc uidens gentiles impi
os Inruitusos Incum sanctus patricius
surrexit clarque noce dixit
ex surgat deus et dissipentar inimici eius et
Fugiant qui oderunt eum afacie eius
et Statim inuerunt tenebrae et
commotio quaedam horribilis et expug
naeurunt Impii semet ipsos alter ad
versus alterum insurgens et terrae
mos magnus factus est et collocaut
axes currum eorum et agebat
eos cum ui et pricipitauerunt se
currus et equi perplanitiem campi
donec adestruem pauci exes se
miuuii eusserunt admontem montium
et prostratisunt Abhac plag coram
rege exsuis sermonibus ad maledictum pat
ricii septem septies uiri donce ipse
remanserat tantum hominibus ipse et
uxor eius et alii ex scotis ii et timuerunt
ualde ueniensque regina adpatricium
dixit ei homo iuste et potens ne perdas'
regem ueniens enim rex genua flectet
et adorab nit dominum eum erit rex ti
more coactus etfleexit genua coram
sancto et finxisse adorare quem nol
bat et post quam se paranerunt ad
Inuiciem paululum gradiens uocuuit
rex sanctum patricium simulato uerbo uo
lens interficere eum quemodo sciens autem
patricius cogitationes regis pessimi
benedictis innomine ibam xpesti Sociis'
suis octo uiris cum puero venit
adregem enumerat eos rex uenientes
Statimque nusquam conparuerunt
abobulis regis suid uiderunt genti
les uii tantum eum cum hynulo
eumentes quasi addissuertem et
re loigre mestus timidus et ig
nominiosus cum paucis eua
dentibus adtemoriam uersae
deluculo Sequenti uero die hostis
inde pas cae recumbentibus
regibus et principibus et magis apud
loi guire festus enim dies max
mus apud eos erat manducan	
tibus illis et bibentibus uinum in
palatio temoria sermocinan
tiburque et alii et alii cogitabant
dehis que facta fuerant sanctus
patricius u tantum uiris ut conten
deret et uerbum faceret defide sancta
intemoria Coram omnibus nationi
bus hostiis claussis secundum id
quod despido legitur venit ad ueni

t ergo eo Incenaacolum temoria
tenmo deonibuis ad adventum eius
surrexit procer umum tantum idest duoboch
macculugil poetam optimum
apud quem tantum temperis ibi erat
quidam adoliscens poeta nomine
fee qui postea mirabilia epis
copus fuit Cuius reliquiae Ado
rantur hisleibi hic ut dixi
dubthach Solus exgentibus in hono rem sancti patriici surrexit et be ne dixit ei sanctus. Crediditque primus in illa die duxit et repu tua tum et ad iustiam.

USSo itaque patricio vocatus agentibus aduersus aduescendum ut proba rent eum Inuentarius rebus ille autem sciens quae uentura essent non reseellit uesci

Cenantibus autem omnibus ille magus lucetma quia fuerat Innocturna conflictione etiam in illa die die sollicitus est extus in consocio suo confli gere aduersus sanctum patriicium et ut Initium causae habet in
tuentialibus allis' Inmissit aliquid exuasse suum Inpoculum patri cii utprobaret quid faceret

Udensque sanctus patriicius hoc proba
tionis genus uidentibus cunctis' beneficixit polum summ et versusist 
liquor Inmodum gelu et con
verso uasse sic dixit guta illa tautum quam Inmisserat magus
et iterum beneficixit Polum Con
versusist liquor Innoteram et
miratissunt omnes

et post paululum ait magus fa
ciamus signa super hunc cam
pum maximum Inheo Campo maximo

Respondensque patricius ait que dixit magus Inducamus niuem super terram et ait

Pater nolo. Contraria voluntati dei in
ducere dixit magus ego Inducam uiden
hiber cunctis' tunc Incantationes magicas

EXorsus Induxit niuem super totum cam
pum pertinguentem ferein et niderunt omnes et
miratissunt erat sanctus Eccce uidentes hoc depem
nunc et dixit ante istam horam crus' nemo
sum deponere et ait sanctus Potes malum
et nonbonum facere nomic' ego tunc benedicens
pertotum circuitum Campum dicto citius
absque uilla plua aut nebulis' aut uen
to emanit nix et clamaeunt turbæ
dmiratissunt corde et paulo post Immu
catis' demonibus Induxit magus densis
simas tenebras super terram insigniam
et mormuraeunt omnes et ait sanctus ex
pelle tenebras At ille similiter non
poterat Sanctus autem orans benedixit et reppen
te expulsaeuent tenebrae et re
fulsit sol et exclamaeunt omnes
et gratias egerunt his' autem omnibus
inConspectu regis intermagum pat
riciumque ait rex adillos libros
uestros inaquam mittite et illum cuius li
bri inlessi euasserunt adorabi
mus' respondit patricius faciam
ego et dixit magus nolo ego adi

dicium aquae uenire cum isto aquam
cuin demn habet Certe audinit habitis
ma poaquam apatricio datum
et res pondens rex ait prazmitte perignem
et ait patricius promptus sum at ma
gus nolens dixit hic homo ursa uice inal
ternos annos nunc aquam nunc ignem deum
umeratur et ait sanctus nonsie sed tu ipse ibis et
inus exmeis pueris ibi tecum inseperatam
et conclusam domum et quem erga te et tu
um erga me erit vestimentum et sic simul
Incendemini et hoc consilium inisse
dit et aedificatae eis domus cius di
medium exmateria uiridi et alterum dume
dum exarida factae et missus
magus inillam domum in partem eius ui
rimem et unus expueris sancti patricii
binaus nomine cum ueste magica
Imparum domus conclusa itaque et
seu domus comm omni turba Incensae
et factum in illa hora orante patricio
ut Consumeret flamma ignis magnum
Cum demedia domu uiridi permanente
 Cassula sancti patricii tantum intacta quam ig
nis nortetigit felix autem benineus econ
trario cum demedia domu arida
Secundum quo detribus pueris dictum nortetigit
eum ignis neque contristatus nec
Scicquam molesti intulli cassula
 tantum magi quae erga eum fuerat nonsine
de nutu exusta et irritatus ualde
rex adversus patricium demorte
magi seu et Inruit poene in
 eum volens occidere sed prohibuit il
lum deus ad precem enim patricii et
ad uocem eius discendit ira dei Inuer
ticem suum et timuit rex uehimen
ter et commotum est cor eius domnis

ciuitas Cumeo // natu suo dixit eis'
Congregatis igitur senioribus et omni se
rex loquere melius est credere me'
quam mori in toque Consilio exsaurum
procepto credit in illa die et con
uerit addominum deum historiae aeternum et
ibi Crediderunt multi alii et ait
sanctus patricius adregem quia resististi
documenta meae et fusti scanda
sum mihi licet prolongentur dies
regni tui nullus tamen erit exsirminile
 tuo rex aeternum domini ino
Sanctus autem patricius secundum proceptum
tes habitantusque eas Innomin
patris et filii etspiritussancti prophetus
atemoria predicavit domino cooper
ante domino et sermonem confir
mante Sequentiis signis

E rat Quidam homo Inrregionibus
ulothorum patricii tempore
maculi cumgrecaet et erat
hic homo ualde Impius se
us tyrannus ut cyclops no
minaretur cogitabantibus praus
praus uerbis intandum
uteuris' intemperatus uergens im
facit' malignus pictatis in
spiritu amarus profundum
anima iracondus ita ut die
corpore scelestus quadam
mente crudelis inmontosso
uita gentilis aspero alto
conscientia Inanis quere sedens
loco hindrum mocuccachach
ubi ille tyrannide cotidie
Cæercebat signa sumens nequissima crudelitatis trans euntes hospites crudeli scelere Interficiens mine hospites crudeli scelere Interficiens mine ancium quoque patricium claro fidei luminantem et miro quondam cae lestis patriæ glorie deadema te fulgentem uidem eum incon cussa doctrina fiducia per congrum um uia iter ambulantem Interfici cere cogitaret dicens Satilitibus su is' Ecce seductor ille et pernueror hominum uenit cui mos' facere praestigias ut decapit homines mul toaque sedecat eamus ergo et tempete mus eum et sciemus si haet potentiam aliquid ille dat in quo se glorietur temptaueruntque uirum sanctum in hoc mundo temptauerunt et pos uerunt unum exsset ipsis' sa num Inmedio cumu subdago in centem Infirmatatem mortis simulanten ut probarent sanctum in huius que modi fallaci re' sanctum seducto rem uirtuit praestigias etorationes beneficia uel incantationes nominat tes adueniente sancto patricio cum discipulis suis' gentiles exserunt ei Ecce unus exnobis' nunc inflamatus Ac ceede Itaque et canta superum alicant Incantationes sectae sue si for te sanari possit / et fallacias corum Sanc tus patricius sciens omnes dolos constantem inintrepide ait nec mirum Si Infirmus fuisset et renelen tes soci eius' faciem Insimulantis In firmitatem uiderunt eum iam mortum at illi obstupescentes ammi rantesque tale miraculum dixerunt Intrase gentes nec hic homo dixist Ma lefecimus temptantes eum // ait quare Sanctus uero patricius Conversus admäcetil temptare me uolusti ait respondimus ille tyrannus Crudelis ait Poeniteat me facit huius et quod Cumque præcipieris mihi faciam et trado me nunc inpotentiam de tui excelsi quem pradicas' et ait sanctus crede ergo in dro meo domino hanc et confitère peccata tua et habitaare Innomine patris et fillii espirituis sancti et Conversus inilla hora credidit dro æterno Habitatusquaeat Insuper et nonaddidit maxcullum dicens Confiteor tibi sancte domine mi patri ci quia proposui te interficere judica ergo quantum debuerit postante ac ta li cremine et ait patricius nonpos sum indicare sed Deus indicabit Tu tamen Credire nunc Inermis admare ettransi velociter dergione hac hiber nensi nihil tollens tecum deta sub stantia prater uile etparum indumentum quo possit corpus tautum contegi nihil gustans nihilque bibens destructa in sole huius habens insigne peccati tuin in capite tuo et postquam portuencias admare conliga Pedes tuos coppe de ferreo etproviece clausim eius Inmari etmitte te Innanim unus pullis ab sque gubernaculo et absque remo et quo cumque te duxerit uentus et mare esio paratus etterrae inquam cumque deferat te diuina prudentia inhabita et exerce tibi diuina mandata .
dixit quæ maccuill Sic' faciam ut dixisti deuiro autem mortuo quid faciamus? Etiam patricius unu et dextraget Sine dolore et suscita uit cem patricius inilla hora et reuixit Saums et migravit inde maccuili tam citto admare dexterm Campi Inis habeta fi ducia Inconcussa fidei Collegeautique se' in litore Irecenis clauim inmare seciuidum quod prœcepturnes/ei ascendit mare Innauicula etln spirauit illi uentus aquilo et sustulit eu; admeridiem lecitq? eum Ininsolam euonia/ nomine Inuenitqz ibi ·ϋ· uiros ulade mira biles Infide doctrina fulgentes qui primi doCuerunt uerbumbdi et babtismum Ineunonia et Conuersisunt homines insolae indoctrina eorum addidem catholicam quorum nomina sunt conindrii et rimihi hi uero uidentes Innimam

dicuit quæ maccuill dimane episcopus etantes aderdaæ huimnonn // domicina supra alia uero uice sanctus requiescens patricius indie mare uxta salisugine qvad adaqii lonalem plagam acollo buois distans non magnu uice spatio auduit sonum in temperatum gentilium indie dominicalaborantium irregione adro sibi credita adregulam eorum Corpus et Animam exercuit et totum utae tem pus ibi exegit apudiios ilii sanctos episopos usquedum succes sor eorum incipiscopatu effectuuest hicest maccuill dimane episcopus etantes aderdaæ huimnonn // domicina supra alia uero uice sanctus requiescens patricius indie mare uxta salisugine qvad adaqii lonalem plagam acollo buois distans non magnu uice spatio auduit sonum in temperatum gentilium indie dominicalaborantium tium facientium rathii Uocatisque illis' pro hibuit eos patricius ne laborarent in dominico die at illi nou consentiebant uerbis sancti quin immo inindentes deludebant eum et a sanctus patricius mudebroth quanuis laborauntuis nec tenen proficiat quod tamen compleutum est Insequenti enim nocte uentus magnus adueniens turbauit mare domne opus gentilium distruzit tempestas' iuxta uerbum sancti
Sanctus autem patricius sciens quae factas dixit nimimum brundixifque aquam et dedit eis dicens Ita aspergite eum quin uesterum exa qua ista iportate illum uobiscum et fecerunt sic et reuixit aquam et por tauerunt secum Sanctusque est daire asparsione aquae sanctae apsionem aquae sanctae et dicens Ite aspargite eum et portate illam uobiscum et fecerunt sic et reuixit eum et portauerunt secum Sanctusque dixerunt sanctum patricium Portans secum eum mirabilem transmarinum metritas ternas capi entem dixit daire adsanctum eccce hic aeenum sit tecum et ait sanctus patricius Grazaeiam reuorsaque daire ad domum suam dixit Stultus homo est qui nihil boni dixit proter Grazaeiam tantum praeceo mirabiliter metitarum trium additique daire dicens semis suis et iste Ite reportate nobis eum nostrum exierunt et dixerunt patricio Portaminus eum nihil ominus illa uice sanctus patricius dixit Grazaeiam portate et porta fuerunt Interrogauitique daire so cios suos dicens quid dixit xpiitianus quando reportasti eum et illi respon derunt grazaeiam dixit et ille daire respondens dixit Grazaeiam Indato grazaeiam inablato eius dictum tam bonum rescum cum grazaeiam illiua portatur illi sacram eum sus et uenit daire Insemet illa uice et portauit eumem adpatricium dicens ei fiat tecum eum tenuit ut iuscum seem eius portans eum inhumeris suis et secu tantum et sanctus portans eum inhumeris suis et sanctus pa tricio portatius sanctum cum sanctus patricius debrod malefeciis Nusquam proficiat tibi ager hic tuis neque semini tuo in aeternum iam Inuillus erit et factumest Sic inundatio et enim mariis tam ha bunda eodem ueniens die circum lait et operuit totum agrum et possitis iuxta profecta urbus terra fuctifera inSalsu ginem amaliit Inhabitantis Inea Arenossa ergo et infructuossa hae addie qua maledixit eam sanctus patricius us que In hodiernum dierit finit Primus incipit Secundus liber
patricii diligentia orationis
demortuo adse loquente
dei luminata dominica nocte ut
equi inuentisunt // moriretur .
decosAngeluscum prohibuit ne' iniichi
del'ubro ardente Inqua erat Angelus
deiiiii patricii petitionibus
de die mortis eius et de tempore utiae
xxxx annorum
de termino contia noctem possita
decaligine xii noctium abstersa
deuigilis' primæ noctis iuxta cor
pusee patricii quas angeli fecerunt
deconsilio Sepulturae eius abangelo·
dese sepulcro, igne desepulcro eius erun
pente /// decorpore fieret·
defrerto sussum rurgente ut nou bellum
defelici seductione populorum · si
quis autem terminum contranocem
et noctem novissam esse Intota provincia
breui tempore Inquo luctus patricii
per actus alit abnegare Infidiliter
uoluit audiat ediligenter attendat
qualiter ezechiae languente Inho
ralogiae acaz · demonstrato sani
tatis indicio · rl. // mos et ymnos et
dilegentia orationis · · Omnes PSal
apocalipsin iohanni et Omnia Kantica spiri
talia Scripturarum cotidie decantans
siue manens aut Intenere pergens tro
peo etiam crucis Inomni hora diei noctisque
centes se signans etad omnes cruces
quascumque uidisset orationis gratia
decurr diskedens declinant Inde

etiam Indie quedam Ingrediens Cruc
em quæ erat iuxta iiam sitam nonuidens
pretergressus hanc tamen auriga ui
dit et ille dixit Cum adhospitium quod
dam quo tenderat peruenissent et
orare ante prandium coeipissent
dixit Inquam auriga Uidi crucem iux
ta iiam perquam unimum posita
at ille patricius dimitto hospitio
per iiam quam ueneratur ad cru
cem per gens oravit sepulcrum ibi
liderat et mortuam inillo busto
seputum Interrogavit qua morte
abierat et sub fide uixerat Estandit
morta gentilis uixi et hie sepultur
fui quedam etiam mulier inalia
pro uinicia degens mortuum filius qui se
longue separatus erat habuit et il
ta absent sepulituset At post aliquot
dies lugens mater omissum filium
planxit et indecreto errore se
pulchrum gentilis hominis sui fi
lii bustum esse putans crucem non
iuxta gentilem possuit et obhace
caussam ut patricius dixit crucem
nonuiderat quia sepulturae gentilis locus
fuit eiuritus maior inde surrex
erat ut mortuos loqucret et qui sub fide
defunctus erat xi siêuscieretur et iux
ta illum almae crucis fieret meritum
signo intulera termino possito / minice

Consutudo autem illi erat ut uespera do
nocitis usque admans secundae fere
rrix patricius novambularc indel
inquadam dominica die honor
sacri temporis Incampo pernecrans
grauis plua cum tempestate
accederat sale cum grauis plua
Intota patria populataest
In loco ubi sanctus episcopus pernoctabat
siccitas' erat sicut Inconca et Inuella
re Gedeon accederat auriga memoria
equo amissos quasi amicos caros planguit
quia illos quemque tenebris' arcentibus suis
sum non poterat. Inde pietas patricii patri
tis pi1 motaeet et lebili auriga dixit
Deus Inangustis' Inportumtatibus adi
tor promptus adiutorius præsabit
equos quo1 plorat inuennes Exhinc
manum spoliens manica extensam iu
gulat; eleuauit et uo' digit1 sicut lumi
naria. Ita proxima quaeque inluxerat et
per lucem extensae manus quo1 quos' comisserat
auriga solito gemitu
in uenit sed hoc miraculum auriga
comes usque ad patricii obitum abscondurat
uro miracula tanta que alibi scrip
ta sunt etque ore fidelis mundi celebrat
ad propinquante di1 mortis suis uenit ad
cum anguelus dixist illi demorte sua Ideo
ad ardamchae militis quam procmnibus
terris' dilexit ide0 mandaut utnuncentent
adeum uiri multi ad emdem deducendum
quo uoluuit inde cum comittibus suis' Ier
carpere Cœpit admachi voluntarie
tellurem capiam satis sed iuxta viam
rubus quodam arserat stromburbetur sicut an
tea moys' prouenierat Inrudo uictor erat
anguelus qui patricium sepe ussita re
solebat et uictor alterum angue
lum adpatricium prohibendum ne' per
gat quo pergere uipit miss1 dixist illi
quae proficisceris sine uictoris consilio
quam obrem uictor te uocat et adeum
declina ut et insuavest declina
uit et quid facere deboret interrogavit
et respondens anguelus dixerat LÆuerere
ad locum unde uenis' hues et datæ
sunt iii1 petitiones tibi quasi petisti
Quærimo petitio Utilinardmachae
fiat ordinatio tua Sæcunda pe
titio ut quicunque ymnnum qui dete' comassi
tusseq inde exitus decempo re cantamurit
et alco qui clōchēr uocatūr aboriente ēn
dubrēc depectoria conātī electīo clarifica
uit bones et exierunt dī nutu regente addun
leīglasse ubi sepultus est patricius et dīxit
et ne reliquiae aterra reductur corporis
tui et Cubitus deterra super corpus fiat Quod ius
su de factūm Innonissimīs demonstratūm
temporibus quīs quando aeclesia supercorpus fac
taet fūdients humum antropi Ignem ase
pulcro Inrumpore uiderunt et receden
tesflammigeram timuerunt flammæ ignem
de d. 

sui ira. Contensio adbellum usque
perueniēns Internecestis neill orientales ex
una parte Inter aliquesto propinquales et propin
quos nec inter dirissimos hostes irarum
Inrat certamen Scuadum fētum quodam quod collum
bouis uocatūr merito patricius sanguis effun
deretur et misericordia dei altis' crispantibus
que intumescebant fluctibus et undarum uerti
ces concava rumpebant xera et dorsa
influctibus tremula aliquesto crispanti rissu
et alīquando fluis' uallibus incertamine ru
ebat quasi adcohībendam animossitatem
Gentium dirarum tales enim populi sunt Sur
rexit freti feritas et plebem pugnare
prohibuit Posteausdem sepulto patricio et freti
 tumore sepulto orientales et contra ultū ne
potes neill acriet adcertamen rumpt
et Certatim preparati et armati ad bellum ad
locum beati corporis prorumpēratur sed felici se
ductisunt fallacia putantes se duos bones
et planstrum Inuenire et Corpus sanctum rapere
estimabant et Cum Corpore et tali prepara
tu et Armatura usque ad finium cabcenne per
uemierunt et Corpus tunc illis' non conparuit
Impossibile enim ut detanto Ac debeato cor
pore pax fieret nisi dī nutu taliter uideretur
uisso austempus OStensa nequod Animarum salus
Innumerabilium Inexitum etmortem uertetur
felici fallacia ostensum est sicur siri antea ex
cæcata

ne sanctum profetam helesseum occiderent ad
helesseum diuina prōmissione adsama
riam usque ductisunt hæc etiam seductio ad
concordiam populorum factae nd Uterum re
currat oratio Angelus spomni septi
ma die septimæae semper uenire consue
rat et sicut homo Cum homine loquitur hæ
conloquio anguili fruebatur Patricius
etiam In xui anno aestatis captus et ui
Annīs' seruīunt et per xxx uiices conductio
num anguili adeum uenerat et consi
liis' atque conloquis' fruebatur anguiliçis' ante quàm descotent adlatinos pergeret cen
ties Indiç et centes Ínnocte ora
bat alīquando sues custodiens perdeit eas
et anguili ueniens adeum sues indi
cauti illi alīquando etiam anguili illi loquens
multa illi dixit et postquam illi locutuset pedem
supra petram ponens Inscrīt Inmon
tem mis' Coram se ascendit ustegia
pedis anguili inpetra hæc usque ma
nentia cernuntur et inilio loco xxx ui
cibus adeum locutuset et ille locus et ibi
fīdelium presup fructum felicissimum obtinant
finit amen

Portauit patricius per sūnm secum
P.1. locos 1. patinos 1. calices
altaria libros legis anguili lios
et reliquiet illos In locis' nouis'
Patricius uenit decampo articho addimum et cerigi et ad narniuis toscuv ad allichis
rachis et uiderunt illum cum Urisi
iuui* sicut iuuii cum tabulis* Inmanibus
Scripitos more mosaicos exclamauert gentiles super illos ut sanctos occidenter
dexurunt gladii Inmanibus habuerunt aluido
dertos homines uidentur ligniinde apud
illos sed ferreos gladii estiamatus ad
effundendum sanguinem uoluit multitu

do nimia malefactor insansos sed fuit ur
missiceros apud illos hircinit nomine de
genere nothi pater feradachi credidit deo
patricii et babtitzauit ilium patricius et feradachum
filium eius et in molavit filiam patricio et
exuit Cum patricio adlegendum xxx an
nis et ordinavit illum Inurbe roma
dedit illi nomen nouum sachellum et se
aptavit abillo patrem dereliquis et
abillo petri et pauli laurentii et stefani quasunt
Inmachs Caeticius itaque et sachellus
ordinabant episcopos presiosis et
dominiter et accussauit illos patricius et
mittens a pistolas illis exierunt adpoenitentiawzet
ducti ad ardu mache adpatricium et
fecerunt poenitentiam monachorum *ii. pu
eri patricii prumpiti et dixit eis nonmagn
me erant eccleis aestrae -
dicta patricii

timmer dei habui decem itereris mei
pellagius atque Italian etiam ininsolos
quos Sunt Inmari terrone deseculo requis
sestis adparadissum do gratias
eclesia ac toorum Immo romanorum
ut spartiani Itauromani sitis utde
cantetur ubiscum Oportet omni hora
orationes uox illa laudabilis curie
lesion xpiete lesion omnis ecclesia
quae sequitur me cantet cyrie lesion xpiete
lesion do gratias...

Patrocinium ueni *iiii* nomina inlibro scrip
eta patricio apud ultamum episcopum conchua
burnensium sanctus magonus quiet clarus
succetus quiet patricius cothirhiacus
quis seruit quiet *uui domibus magorum etempus
illum unus excis cui nomem erat mulie mac
cuboin magus et seruiti qui *uui annis omn
seruitute ac duplicit labore etpor
carium possuit cum inmontanis conual
libus deinde autem missitan illum angelo
domini Insominiis Inacuminibus monis scirie
iusta montem missa finita autem angeli sententia
Cece nauis tua para sa Surge
etamula et necessit abillo InCaelum sur
res etiamulauit et ut dixi illi angeli domini
uator nomine *iiii atatis suo anno
captus ducus uendit esse inhaberniam in
xxiiii anno atatis laboris magis relineque
re potuit *uui alisi annis ambulatu
et nauigauit infuctibus et incampistibus
locis et InConuallibus montanis per gallas
atque Italian totam atque ininsolos quasunt
inmari terrone ut ipse dixit incommemora
tione laborum Erat autem inuna exinsolis
que dicuit aralanensis annis xxx mihi tes
tante ultano episcopo Omnia autem quae eue
nierunt inuenietis in plana illus his
toria scripta hanc sunt nouissima il
lius mirabilia In *uu regni anno loiguii
maec neill finita atque feliciter facta
appassione autem xpieti colleguntur anni cccc xxx ui
usque ad mortem patricii duobus autem ac
*uu annis* regnuit loiguir pos mortem
patricii Omnis autem regni illius tempus
xxvii ut putamus // cuchor et insola
Unenio *ii* patricius cumgallis adinsolas mac
orientali que dicuit Insola patricii et secum fuit
multitudo episcoporum sanctorum et presipsisom et diae
norum ac exorciarum hostiariorum lec
torumque
fol. 9, v«.}

... filiorum quos ordinavit
Ascendit autem demari ad campum brev. Solute orto Cum benedictione dei Cum uero sole mirae doctrinae densas teneb ras Ignorantiae Inluminans adhiber niam ingens lucifer sanctus episcopus Ortur et Antifana assiduo erat et define adfinem domini dei

Sole orto Cum bircidictione dei Cum uro sole miras doctrinse densas tenebras Ignorantiae Inluminans adhiber niam ingens lucifer san/us episcopus Oritur et

Primo uero uniu aduallem sescenani et aedificauit ibi aedificavit primam et por tuit filium sescenenum nomine episcopum secum et reliquit ibi ii pueros perigri nos Uespere uero uniu ad hostium al\u2019l bin\u2019e adquendam uirum bonum et bab tizanit illum et Inuenit cum illo filium placitum sibi ei dedit illi nomen Ivnignum quia

collegebat pedes patricii inter manus\' et pecus et noluit dormire ap\u2019pat rem etmatrem sed fleuit missi cum patricio dormiret mane autem facto cum sur gerent completa benedictione super patrem benigni patricius currum conscendit et pedes illius diuero alter Incurrum et alter super terram erat et benignus paer ped em patricii tenuit duobus manibus stric tis et clamavit Sinite te me apud pat ricium patrem proprium mihi etdixit pat ricinhabitazit cum eteulate etum Incurrum quia heres regnimei est ipse est benignus episcopius successor patricii in aeclesiva machi // inhibitio cccccl-

de episcoporum numero quos ordinavit de prespiteris\' non possimus ordinare quia habitzabat cotidie homines etilia\' litteras legebati ac abgatorias et deali is\' episcopos ac prespiteros faciebat quia in se tate propria habitzabat acciperrunt sobria
In regionibus turturis exorcista alias
in campo laphi de aeclesia quasi fun
dant in campo breg primum in cal
mine 'ii aeclesia cerna in qua sepul
tus est hercus qui portauit morta
litatem magnum 'ii in cacuminibus
alise 'iii inbiatuitu 'u incollumbus
in qua ordinavit eugenium sanctum episcopum
ui aeclesia filio laith phi 'uii imbri'
dam inqua fuit sanctus dulcis fratir car
thaci 'uiii super aetbor inqua San
nus episcopus quem ordinavit patri
cius in primo pasca hiferiuirorum seic
d qui portauit secum ignem prima
bene dictum ac ceriales lucernas primas
patricii demanibus portavit domi ut
accenderet fumum bene dictum ac
inoculos et nasces gentilium et
regis loigniri et magorum illius quis
con
traverunt illi 'ii magi fratres exuno
uiro nominibus et genere curth loch
lethlaá degenere runit qui facie
runt conflictionem magna contra
patricium et benignum cassula autem
magi inflammatae et benignum
circum seigneur Sanctus quoque fi
lius sanus effectus et firma fide die in
conspectu regis et hominum et magorum
Cassula autem benigni filii patricii in
familiari circa magnum et inflammatus
magus in medio ac conspectus et exiit
patricius inhaec hora consumptus
gentilitas hiberniae tota eleuauit patricius manus suas deo circa ma
gum loch lethenm et dixit domine mi
fece aem canem qui oblatrat facti
em tuam et tine Cat inmornem et
funtur omnes magnum eleuauit perteneb
ras nocturnales poenuesque aedaelum
sed reuersus cadanerillus congruali

natum grandinibus et niulibus commixtum scin
tillis' igneus' interram ante faciemomnius cecidit
et est lapsis illius inorius australibus orien
talibusque usque inpresentem diem et conspexi illum
oculis' mei'
I
Prima feria uenit adtal
tenam ubi fit
agon regale ad coirpricicum
fillum neill qui voluit cum occidere et
illaualit seruos eius influmine sela utindi
carent patricium coirpricico qua propter ap
pellabat illum patricular inimicum dei et dixit ei
sementium seruiet seminibus fratrum et non erit
desmine tuo rex Inaeternum et non esset piscis mag
ni influmine sela semper addomum illius
deinde autem uenit adconallum fillum neill
qui fundavit in loco in quo est hodie aeclesia
patricular magna et susceptit cum cum gaudio
magno et babtizauit illum et firmauit solium
eius in aeternum et dixit illi Semen fratum tuorum
tuo semini seruiet Inaeternum et tu
missericordiam debes facere heredibus
meis post me insaeulum et filli tu et filiorum
tuorum fillis' meis' credulis legitimum sempiternum
pensabatque aeclesia deo patricii pedibus
eius lex pedum et dixit patricius Si diminuatur aeclesia
ista non erit longum regnum tibi et firmum
Pasca quoque chaussa finita prima feria
exuit aduadum mola et ibi aeclesia broé
fundavit inqua reliquit 'iiii fratres cum una
sorore et hoc sunt nomina illorum cathaeceus
cathurus catneus et soror illorum catne
qua enulgebat lac' abdammulis' feris' ut se
nes mihi indicante
unt P
exit aduadum mola et ibi aeclesia broé

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nes mihi indicante
unt P
exit aduadum mola e...
et filius duënlinge immalitim in campo liphii

Porro fundavit ecclesiam in campo

immaculata et scripsit eimem

cerpano et intravit indomum regiun et

non surrexerunt ante se nisi unus tantum hoc est her

cess sacrilegus et dixit illi. Cur tu solus

survivisti in honorem mei et dixit:

ei hercusa nescio quid uideo scintellas

delabias ascendere, quoque dixi:

sacerdotes mep et salvas in praesentem
dieu et eam domus tua.

Cumque audiisset patricius et filii amolngid suum

euam domnon et desilua fochloth

Cumque audiisset patricius nomen siluæ fochlothi

gauissenst ulde eldixit endeus amolngid filio

et ego tecum exibo si tuus fuero quia dixit mihi

donimus exire et dixit endes usque ad tuam regionem

prorogarunt causam

et dixit endes sum ego filii sech

rach filii echach ab occidentalibus pla

gis' decampo domnon et desilua fochloth

Cumque audiissent patricius nomen siluæ fochlothi

gauissenst ulde eldixit endeus amolngid filio

et ego tecum exibo si tuus fuero quia dixit mihi

donimus exire et dixit endes usque ad tuam regionem

prorogarunt causam

et filii amolngid Cum ex

ercitulaiorum episcoporum sanctorum et in

rerent intersec hereditatem in unii par
tes eldixit endus filium meum et patricius

tem hereditatis meo ego immo

lo dou patrici uet patricius per hoc di

cunt aliui quia serui sumus patricii

usque Inpresentem diem foedus peipige

rerunt permanus loigniri filii neill

patricius et filii amolngid Cum ex

ercitulaiorum episcoporum sanctorum et irin

runter iter facere admontem egli

et CXteudid patricius etiam prætium suo

marum hominum ut inscriptio

ne sua adformat deargento et

auro ut nullum malorum hominum in

pederet eos inuiia recta transuentes

to tam hi ber ni am
Quia necessitas poscit illos ut permunirent sil nam focthithi ante Caput anni pasca
SEcunda Causa filiorum clamantium clamare magnos uoces audunet Intusero matrum suarum dicentium ueni sancte pat rici saluos nos facere si et alteram
plantavit ecclesiam super uadum segi ecclesiam cinnena sancta super uadum carnoi' Imboid et altera super corp raiithe et altera super fossam dalbroniq quam tennit episopus filius cairrin unuculus brigtae sancte fundavitque alteram incampo echredd alteram Incampo taider que dicture cell bile apost familiam scire et alterm incampo ech nach Inqua fuit cassanus prespiter alteram Incingitibus alterm in campo bili iuixa.u dum capitis canis alterm incapite car melli incampo teloch inqua sancta brigita pallium cepit submanibus filii carile Inhuisiuch midi manst iuixa petram cothrigi sed sojunt circa se ali peri grini afilo fechach filii neil cui ma ledixit dicen non erit desirpe tuare sed servies semini fratrum tuorum et alter am ecclesiam Incapite alt Inregionibus roide Inqua possuit altare lapideum et alterm bicul corne et uenit per flumen ethne in ii tethbias et ordinavit melum episopus et ecclesiam bi li fundavit e/ordinavis gosactum filium milcon macbeooin quem nutri uit inseruitute ii Annorum et mit tens camulacum comminisbi in cam pun cuini et digito illi indicavit locum decennum graneter id et ecclesiam rai thin et uenit incampum rein' et ordinavit brscum prespiterum et ecclesiam illi fundavit qui dixit mirabile post mortem eius altero sancto qui fuit In Insolae ge neris cotirbi bene et vid dum filium tu um habes Ego autem tebedit me mors mea quia solus sum inaelesia indistso inaelesia relict qua uacua etiam offerent iuxtae sacer dotes Innocitibus somnium factuset tertio die surrexit sanctus et arripuit anulum et trul lam farrantque et sepulcri fossam fodi uit et portauit ossa bruci sancti secum ad insolam inqua sunt etrestituit / Militens autem patricius methbrain adfo z ssam slecht' barbarum patricii pro pinquum qui dicebat mirabilia inde uera Uenitique patricius adaleurium si none adlocum inquo mortuus fuit au riga illios boidmalus et sepulcri ibi in quo dictur caill boidmal usque inuant diem et im molatum erat patricio \ finit liber primas Inregionibus nepotum neill peractus Incipit ii Inregionibus connacth peractus
Omnia que scripsi aprivincio libri huins scitis quia Inestris' regionibus gestasunt Ditis dees' pancia que Inueni Inutiluatem la boris mei asenioribus multis' ac abilo ul tano episcope conchuburnensi qui nutriui me retulit sermo Cor' autem meum cogitat inme' de patricii dilectione quia uideo dissertores et archilocos et milites hiber niae quod odio habens paruchiam patricii quia substraxerunt ab eo quod ipsius erat timent que quoniam si quereret heres patricii pa ruchiam illius pote' pene totam insolam Sibi reddere Inparuchiam quia deus dedit illi Totam Insolam cum hominibus per angulum domini et legem domini docuit illis' et habitismo dei habtizauit illos et crucem xpari indicavit et resurrectionem eius nuntiauit sed fami liam eius nundilegunt quia nonlicet inure contra cum et super cum et deeo / omnia primitiae ecclesiae hibernae sed et non lignum licet contra cum mitti quia ipsius sunt
Omnia autem quae scripsi ab initio libri huius simplicia
Sunt Omne autem quod restat strictius erit
uenit ergo patricius sanctus per alueum fluminis
sineque per uadum duorum uani uam incam
pum a d u n i e n t e s autem magi loigniri filii
neill omnia quae facta fuerant Callus et capi
toliumum, "i:i: fratres qui nutriant uii: fili
as loigniri ethne alba sedem rufa
timentes ne mores sancti urii accipientur indig
natisuut ualde lethnaraeque ac
densas uainuinas super totum campum al
feuerunt uescimus cuius potestatis hoc uit
sed scimus quod nox longua, "ii: dierum tot et noc
tium erat. Arripuitque sanctus ieiunium "ii: di
ebus et "ii: noctibus cum centenis oraculis
flectenisque assiduis ad eum regei regum roga
bat etsi ddecessit omnis granitudo magica
tenebrarum ac campo ai et diei
inmonte nepotum ailello quia internepotes
ailello: erat et habitzauit manenem
sanctum quem ordinavit episcopus bronus filius ieni
seruus dei socius patricii unierunt
adcampum glaia efilillo posuit celolam
magnam quae sic uocatur cellula magna
et inilla reliquit "ii: barbaros conieng
et ercleng barbaros monachos sibi
de "inde uenit Adassicum et bitteum et ad
magos qui fuerunt degenerare corochnulian"
hono et ith fratres alter suscepit pat
rictium elscatos eius cum gaudio et immolavit sibi
domum suam et exit ad inimbiuchi horion
et desii illi patricius Semen tuum erit bene
dictum et detuo semine erunt sacerdotes
dominii et principes digni inmea elimoysina et
tua hereditate et posuit ibi assicum et betheum
filium fratris assici et cipiam matrem
bethei episcopi // ricio et facebat alaria
as Sanctus sanctus episopos faber aereus erat pat
bibliothecas quas facebatur inpatinos
sancti nostri probhore patricii episopos: et deil
lis: "ii: patinos quadrotos udies id est pat
quina inaeclenria patricii in ardd machae
et alterum inaeclensis alofind et tertium in
aecclesia magna saecelli super altae fe
larti sancti episopos as Sanctus iste fecit pofu
gam inaquilonem regionis admontem
lapisid et uuit "ii: annis ininsola quae
uocatur rochuil retro montem lapidum
et quarebant illum monachi sui et in ueni
erunt eum inconnallibus sui: monta
nis: luxta laborum arificiorum et abs
raxerunt eum monachi eius: et mortus
erat apud illos indieritis montibus etepili
erunt eum hirraith chungai hisertib
et dedit rex illi et monachis sui: post mortem
foenum: uaccarum cum utulci sui
et bouum xx IImolatio aeterna quia "ii: fuit
nonoeuertetur inCampum ai quiis mendacium
abillo dixerunt et Sunt ossa eius in
campo seerid hirraith Chungni mo
nachus patricii sed contenderunt eum
familia columbae cille et familia
airdd sratha // find addu
patricius uero uenit defonte alo
mecham nepotum ailello et funda
uit Inillo loco aeclessiam quae sic: uocatur se
nella cella dumiche usque hanc diem
Inquo reliquit uiros sanctos macet
et cetgen et rodanum prespiterum
et Uenit apudae filia felix in perigri
nationem nomine mathona so
ror benigni successoris patricii
qua tenuit pallium apud patricium et ro
danum monacha fuit illis: et exit
per montem filiorum ailello et plan
taut aeclessiam libera: hitannmuch
et honorata fuerat adeo et hominibus et ip sa fecit amicitiam adreliquias sancti roda.

et Posthaec autem posuerunt episcopepos lux
ta sanctiam ecclesiast huium nich quos ordinare contu epis
copi patricii ident bronus et biethone nonquare han
tliquid afamilia duumiché nisi amicitiam tanthum
modo sed quanf familia clóno quia per ut item tenent ío
cos patricii multos post mortalitates nous
simas deinde autem uenit sanctus patricius adfonte
ta fontem et ecce ‘ti’ filiae regis loigniri
ethne alba et fedem rufa adfontem mo
to mulierem adlandanum manc uenie
to et senodum scem episcoporum cum patricio lux
ta fontem inuenierunt
et quo cumque essent
aut qua cumeque forma
aut qua cumeque plebe
aut qua cumeque regione noncognouerunt
sed illos uiros sidé
aut deorum terrenorum
aut fantassiam estimaerunt etdixerunt
filiae illis ubi uos sitis et unde uenistis
et dixit patricius ad illas melior erat
uos debeo nero nostro confiteri quam degenerare
nostro interrogare dixit filia prima quisesi deus
et ubi est deus
et cuisest deus
et ubi habitaculumei
si habit filios et filias aurum etargentum deus uater
si uius semper
si pulcher
si filium eius nutriterunt multi
si filium eius caro etpulcha sunt hominibus mundi
[sì] in caelo an interra est
in æqmere
in fluminibus
in montanis
in Conuallibus
filius patri nec pater filio senior
et sps sps inflat ineis nonseperatur pater
et filius et sps sps

egó uero uolo nos regi
caelesti coniun
guere dum filiae
regis terreni sitis cre
dere et dixerunt
filiae. Si exanno ore
unoque corde quomodo
credere possimus
caelisti regi doce
nos diligentissime
ut uideamus illum fa
cie adficienti indica
nobis et quomodo dice
ris nobis faciamus
et dixit patricius
Si creditis per habtis
num patrii etmat
ris iecere peccatum
Respondent Credimus
Si poenitentiam creditis
post peccatum credimus
Si creditis uitam post
tmortem si creditis
resurrectionem indici
indicii. Credimus
Si Creditis unitatem
aeclnissae Credimus
et habitationes
et Candida ueste. In
capitibus eorum
et Postulanerunt
uidere faciem xpishi
et dixi eis sanctus nisi mor
tem gustaueritis non
potestis uidere fa
ciem xpishi et nisi sacrifi
cium accipietis
et respondent dum nobis Sacri
ficium ut possimus fi
lim nostrum sponsam ui
dero et acciperunt euca
riziam dei et dormierunt
inmorte et posuerunt
illas in lectulo uno uestimentis'
cooperitis et fecerunt ulceratum
et planum magnum amicorum earum [...] ut (en) t
[mag]us captit' qui nutriuit alteram et fleuit et ilia
li patricius prædicavit et Credidit et [ca]pilli [ca]
ptis eius ablatisum et fratres illius uenit m[...]
et ipse dixit frater meus Credidit patricio [...e...i]ta
sed reuertam eum ingentilitatem et admathum [...]
ad patricium urba dura dixit et patricius illi dixit et
prædicanit et Convertit illum inpoenitentiam dei et
ablatam capit illius id nor ma magica Incapite nidebatur aërie
ut dicitur ginnæ d e hoc est urbem quod clarissim om
nibusur Scoticis Similis est calamus contra cap
lit [et] crediderunt inde et Consumpti sunt
dies ululationis filiæ arum regis et sepulerunt
eos in uixta fontem clebach effecerunt hos
sam rotundam in Similitudinem fertse [...]
sic faciebant scoticici homines et gentiles
nobiscum autem reli[...] uocatur [...] residue
[pur]ellarum[.] et immolata fertse [... pat
ricia cum sanctorum os[sibus] et hereidibus eius post
se in saecula et ecclesiastiam ter renam fecit In eo loco
d[ein] de aulem uenit patricius [...] campum caire
[...id est in muig caireth [...] et casstromatisum
[............] et fundaverunt ecclesiastiam inaridilliæ
quae sic uocatur sendonmah et posuit in illa Co
manum diaconum sanctum sibi monachum earum
xpisto et patricio puere tenuit patricius ardd
senlis et posuit filliam [...] laecom et te
nuit locum in campo n[.................]
[ce]thiaco sancto episcopo[.] suum proprium regionem
quia degenerere ailello [...] p[...] fuit [m]ater [...] 
ent degenerere sai de regionibus canachiæ
adomnach sairigi iuxta domum [...]air.
cennani id est lapidum Moris erat et ce
thiaco episcopo s[.] [...] set inloco [...] circusii
inpasca magni inpasca secundo fiebat
inloco com[et] Lac sanctæ super uadum durum
furcarum idest de loârcc iuxta cenondas
[............] breg quia cethiachi [............] dicunt
[............] esse comgella cethiacho
[............] abillis ioustus [dia]conus qu[...]m
sanctus penepuer pusillus in[............]lie[...]
et tenuit fidarti et dedit illi patricius [lib]
ros habtismatis et habbitzatui nepo[...] [...]
et Insenecute sua bona habbitzaut [ce]
ranum filium artificis quando se[...] ac ple
nus dierum fuit [...iutatem [ut] priti
in terest aulem inter mortem patricii et cerami na
simi numerorum æstimant ex an
norum et habbitzatuset ceranus ex[lib]
ro patricii adiaco uno justo populi [in]
conspectu // uiri fratres xu cum soro
franci vero patricii exierunt apaticcio
re una nomaque uitorum nolo
diere nisi ii principes bernicius et hernicius
e et sororis nomen nitriia episcopi et multi loci
illis' datisunt et ignoro nisi unum Inquo
est bassilica sanctorum quia indicat illis' patricius sanctus similitudinem loci et digi
to indicat decacumine garad [...] ue
nierunt adillum ut elegeret illis' de lo
cis' quos inuenierunt et fundavit [cethi]
acu aeclesiastiam breragard quadum filia [...] 
que ueniret per flumen succæ et ari idi pe
des eius ac ficones // ant aulæ filiorum
ut uenit uero patricio adscelcam inquo er
briuin Cum multitudine episcoporum sanctoum Castrametatisunt incacuminib
selæ et poesuerunt sibi stratum et se
dem inter lapides Inquibus scripsit manus
sua literas quas lidiæ conspeximus ocu
lis' nestris et Cumilio fuerunt
bronus episcopus qui tenuit [cel]
sachelus
bronachus prespiter s: anorto apat
rodanus et cethiaco
cassanus felartus episcopus de
brocidius genere ailello
lommanus frater eius et soror[....]
benignus heres patricii [...]
soror[....]
et benignus frater cethiachi fuit [...]
degenere ailello
imari [...]}
sic' vocat[ur e] roch eunl e et plantuat aeccliaim superstagnam selce Insae et bab tizut filios broin et perrexit adtra mitem gregirgi et funduit aeccliaiam inrump
[...] et fontem soduit liutta eam non habet flu men inse et dese [...] plenus semper Patini [...] ecalix sunt incella addochte[...]
[...] talain etipsa accepit pallium dema nu patricii et perrexit adfilios heric et fuit inillo loco inquo fint multiores lux ta uadum filorum heric et furatisent equos illius et maledivit illis'dicus Semon ustrum seruit semini fratum nestrorum quod sic comprobat et reuexebatur Incam pum airtic et aeccliaiam senes posuit ineo campo et benedixit locum tualich lapidum et exit addrummut cerrigii et Inuenit

[...] uiros conflinguentes filios unus uiri ad Inuicem post mortem patris eorum qui fa ber xenus erat degenerere cerrigii [...] Inuen uoluerunt diuidere hereditatem et possi tum erat lignum contensionis quod vocatur caam apud gentiles etarrièrent gis dios ancipites extensis'manibus percutere frater fratem pedibus erectis' quod defunctum est intema more campi Cum uero uniesset illis patricius uidens delongue quasi mo dum ingers apurtique os'sum Ablit tene domine pater posco manus' fratrum ne faciant malum iuer se et nonpotuerunt por regere manum aut collegere sef fuerunt erecti quasi Imagines ligneas et benedixit eos ac precipit illis' et ait facite amici etiam dum fratres sitis et quod uobis dixerat facite sedete Sederunt siuet patricius drixii et Imm[ola]jurunt agrum et bona patris eorum patricio dro[que] caelis fun daut aeccliaiamibii et inillo loco est coonus ar tifex frater episcopi bassilicæ

P [per[exit] perdiserta cerrigi [...] in campum australiam idat nairiu et Inuenit iarnacum sanctum subulmo cum filio lecharnach descripsit illi elimenta et fuit apud illum ebdoma siue eo amplier uiris uiliii aut xii etplan [tanit ibi] aeccliaiam et tenuit illum abba tem et fuit quidam spiritu sancto plenius abaustrali medbu nomine

Post hae uenit cum patricio abirlochir et legit Inaroddmachie ordinatoriset Ineodem loco [...] jus fuit pat ricio degenerere m[...] hi epia prosper bonus et funduit aeccliaiam inmige mair cerrigii liboram mon[...] jus inarid màchæ et perrexit patricius ad fon tem quod dixit munc[o]' et fecit cellam[n]es que sic uo[...][ur] et fuit secondinus so lus subulmo frondosso seperatim et est signum crucis ineo loco usque in hunc diem et uenit perdiserta filiorum endi in[...].aian Inquo [...] tommam nus turrucus Post multa tem pora uenit [...] Senmeda filia endi filli br[......] et accepit pallium de[manu] patricii sededit illi munilia sua etmanuales etpediales et bra chiola sua [...] catur arios insctica et perrexit adregionem commali[ei]

[ [...] hicui[te] lii etposuit inea aeccliaias quadratas quantum scio unam m[agnam] aeccliaiam arduiscon [...] cel lomam mediam inqua [...] so rores faiar[ti] episcopi degenerere ailello Aliam cellam sescis [...] et qu[...]
et u. enit in Campum Caéri et Castra
metatimt Ínciil córe et plantatit
æcelem inillo loco et habituit illos multis
et exinde exit ad campum fomäsen et in
uenit inillo loco "ii" fratres filios uiri no
miniati coïfud filius uicti filii con
laïd étedéiaid qui mitigbat seru
un suum ut occideret patricium

luctus autem hibernatit eum cui dixit patricius
erunt episopi et prespiri degeneres tuo genus
autem fratris tui erit maledictum et diñi
cient inbreui et reliquit inillo loco
conanum prespirum et CXXit adfont
 tem Stringille in disertis' ?/fuit
super ipso duobus dominicis' et exuit ad
campum raithin et exii adfinem hu
maiil duachud fobuir inquo funt
episopi dixnit adillum sancta filia que pal
lium tenuit apud patricium et ordinavit
filium patris illius senachus et dedit nomen
nouum illi idest agnusdi eepiscupum fecit illum

e et ipse postulavit 'iii' postulationes
apaticio utnon peccaret subgradu et non
nocaretur nomen eius super locum et deesset
deillius æate super æatem filii sui ue
niret õingus nomine cui scripsit
patricius abgitorium indie qua ordin
atus erat senachus quiæ patricius
ordinavit æclesiæm inillo loco apud filiam
mathonam nomine et dixit illis' erunt
episopi boni hic' et desemine illorum
erunt benedicti insula
ra hach' Ipua est achéd fobuir etmis
sam patricii acceperunt
et per'exit patricius admontem
egli ut Ieiamaret inillo xi diebus
et xi noctibus moysaicam tenens dis
ciplinam et heliacam et xptisiamam
et defunctus est auriga illius bi murrise
aigli: hocst Campum Internare etalgleum

et sepiliuit illum aurigam totum caluum et con
gre gaut làpides erga seculum et dixit sit
sic' inæternum etuisitabitur Ame Innonissi
mis' diebus et exuit patricius adeacumin
montis super cXXXhan aigli et mants ibi
xi diebus et xi noctibus agravus anes fuerunt
erga illum et non poterunt uidere faciem caeli
et terra etmaris quia hibernae sancti omnibus præteri
tis' praestatis futurus' deus dixit aScendite
o sancti super montem qui inminet et altior omnibus
montibus qui Sunt adocidentem solis adhendi
cendos hibernae populos unideret patri
cius fructum sui laboris quia corpus sancto
rum omnium hibernensium adeum uenit
ad patrem eorum misisseundo et plan
taut æclesiæm in campo humail et uen
tit Inregiones corcetimen adfontem
siini Inquo habituautit illia homin
um multa fundauit æcelesiæ 'iii' tóga
et uenit adfontem findnaigue qui dixit
eslan quia indicatum illi quiad honorabant
magi fontem et Immolauerunt dona ad
illum indonum dû Tons ucro quadra
tus fuit eteptra quadrata erat
In ore fontis et ueniebat aqui super pet
ram idest per glutinationes quasi estigium
regale et dixerunt lndecruri quod quidam
profeta mortuus fecit bibliothecam sibi
inaqua subpetra ut dealbaret os
sa sua semper quia tinuit Ignis existem
quia adorabant fontem Inmodum díi
et indicatum patricio causa adoratio
nis etipse Zelundae habuit dedo uino
dixit Dominum quod dicitis quod rex aquaram
fons erat quia dederunt illi nomen aquaram
rex et Congregatisunt magi et genti
les regionis illius etmulttudo multa
nimis adfontem et patricius ait illis'
Cleuate petram uideamus quid subi si ossa an non quia dico nobis subea ossa hominis non sunt sed pu to aliquid deuro et argent por glu tinationem petrarum minime de uetris reprobis immolationibus cipum po tuerunt immolare petram eleuare et benedixit patricius et seui eius petram edixit patricius multitudini procul re cedite paulisper ut uidentis uirtuem petrarum minime de ubris repmbis immolationibus non tuerunt immolare petraw eleuare I patricius et serui eius petram etdix.it patricius multitudini procul re cedite paulisper ut uideatis uirtuem dei mei qui incaelis habitat et e rectis manibus eleuauit petram ex ore fontis et ponebat illam ergo ne super ora fontis est semper etnihil Inventerunt Infonte nisi aquam crediderunt deo summo et sedit iuxta lapidem procul quem infixit uir quidam Cui benedixi et babtizauit illum etdix.it illi Crut semen iuxta lapi dem procul re cedite paulisper ut uideatis uirtuem dei mei qui incaelis habitat et e rectis manibus eleuauit petram ex ore fontis et ponebat illam ergo.

et benedixit patricius et seui eius petram edixit patricius multitudini procul re cedite paulisper ut uidentis uirtu tem dui mei qui incailis habitat et e rectis manibus eleuauit petram ex ore fontis et ponebat illam ergo ne super ora fontis est semper etnihil

Invenierunt Infonte nisi aquam crediderunt deo summo et sedit iuxta lapidem procul quem infixit uir quidam Cui benedixit patricius cacta suae cata nomine et babtizatuum illum edixit illi Crit semen tuum benedictam insaecula Cellola tóg in regionibus correutimiae patricii fuit cainnechus episcopus monachus patri ci fundavit eam // Inregionibus

et Uenit sanctus patricius per campos maicc herca Indichuil et aurchuil

et Uenit patricius indichuil adse pulcrae magnae magnitudinis mi ra ingentemque longitudinde quod inu nit familia illius et magno stupo re mirabantur pedes traxisse cxx

et dixerant NON Credimus hec negotium quod esset homo longuidudinis huius et respondit pat ricius et dixit Si uolueritis uidebitis eum edixerunt volumus et percessit baculo suo lapidem iuxta caput eius et signauit sepulcrahm signaculo crucis et dixit aperi domino sepulcram et aperuit et uir sanctus surrexit magnus sanus et dixit bene sit tehi o uir sancte quod suscitasti me etiam una hora adoloribus multis ecce flemit aamris sine et dixit ambulabo uobiscum dixerunt nonpossimus ut nobiscum tu ambulaueris quia non possunt homines uidere faciem tu am prstimore tuo sed crede duo cali et habbis mun domini accipe et non reverteris in locum inquo fiebas et Indica nobis Cuius es // qui fui egoo Sum maicc maicc cais maicc glais subulacis rig lugir rig hirote iugulanuit me maicc maicc maicc con in regno coirpri moth fer anno "c' us que hodie et habbitatumet et confessionem dei fecit etrescituc et posituset Iterum in sepulcro suo et Uenit In album campum inregionibus nepotum maini et Uenit inillo Signaculum crucis XPixi et "ii sepulcra noua etdecurre suo sanctus dixit quiesset qui sepultus hic et respondit nox desepulcre ecccum homo gentilis respondit sanctus Cur iuxta te Crux sancta infixasi et iterum respondit quiis uir qui sepultuset lux ta Latus maicm rogauit mater eius ut Signum crucis poneretur iuxta se pulcrum filii sui uir fatuus et insensatus possuit iuxtam et exüit patricius decurre suo et tenuit cru com et enellabat degentili tumulo et possuit super faciem habbitat et ascendit super currum etorant deum taciter Cum dixisset libera nos amalo dixii illi auriga illius quid au riga illius Inquit cur appellantis gentilem nouhabbitatum uirum re deamus adhistoriam nostram quia
Quia in gemesco utrum sine baptismis melior erat apud deum illum benedicere uice baptismatis et effundere aquam baptismis super sepul crum mortui et non respondit illi puto enim ideo eum reliquit quia deus eum saluare noluit per miadam uero nent et ecce audierunt magi filiorum amoligiid quod sanctus uir uerum reliquit supercos insulas regiones proprias congregata multitudine magni ad pri mum magnum reciduum nomine qui noluit sanctum occiderat patricium et Uenit adillos cum uiiiiii magis induti uestibus albis cum hoste magico et uiderunt illum pro cul patricius et endeus filius amoligiid et collaus eius filius quando baptismatuit patricius multitudinem nimi quam Cumque uidisset endeus surrexit arripuit arma utmagos repelleret quia abil lis' erat magi trans rulum aquae nimi quam quasi milia passuum Mis sit antem patricius conallum filium en di Inobuiam magis' utcognosissent illum ne alium occiderent et uiderit iuxta magnum filius insignum et ecce uir sanctus surrexit patricius et ele uauit manum sinistram deo caeli et maledixit magnum eccecidit mortuus Inmedio magorum eius et dispersuerat uulgus Intotum Campum dominon et exustus et faciem omnium inuin dictae signum Cum uiderunt omnem homines hoc miraculum et bablitzcum mut tos iuilla die ordinabant nuc neum sanctum fratrem ezechachi etdedit illi libros legis uii quos reliquit postse macc cerce filio maic dregin et fundavit aecliasium super siluam toch lub inqua sunt ossa sancta uucnöi episcopi quia deus dixit illi utilem relinquarent et episcopus ordinaret ibi et prespilieros et diaconos iniilla regione et benedixit amoligiid sii lium fergusum fratem endi quia in agro ipsius uirtutem fecit et eccce quidam uir uenit adillos nomine macc dregin cum filiis' uii gentilibus et postulauii baptismum de apaticio et bene dixit illum cum filiis' et elegit unum filium exipsis cui nomen et at macc erce etscripti elementa et benedixit eum benedictione prespilier t et dixit pater à lii tediuat me si tecum exerier filius meus et Ait patricius nenerit Ina sed il lum bronio filio ieci commendabo et olcano extendit manum etindicauit ei ^locum inquo sunt ossa eius precul et di gito suo signauit locum et crucem posu it ibi et ecce uii filiæ ueniuerunt ad patricium et accipierunt pallium deman eius et benedixit illis' locum super siluam toch lithi et ecce patricius per rexit ad agrum quaod dixit forriga filium amoligiid addiuidendum Intofilios amol indigid et fecit ibi aeclasium terrenam dehu mo quadratam quia non prope erat silua et portauerunt ad illum mulierem Infirmanh habente infantem et bachiutaui filium inutero matris aqua baptismi filii ipsum aqua commo nis mulieris et sepelieron eam in ca cuminibus aeclasia desuper et est sedes ipsi sancho iuxta aeclasiuam usque inpresentem diem Et aedificauit aeclasia quandam apud fa miliam insinu maris idest rös filiorum catini
In Campo sereth e Inuenit quendam uirum bonum degenerere lathron est babit titnauit cum el filium tenerum cum eo qui dicebatur hinni sed Ineis quia posuit illum pater infana super collum eius quia natus est inua cum patre demonte venueiis et habitatione patricius filium et scripsit illi abgitorium et beudixit cum benedictione episcopi qui postea retenuit assiculum sanctum cum monachis suis inard roussen idem hirraith congi in campo sereth Intempoire regum fergus so effothis et fundavint ecclesiam incam po lathrin et acceassiam inan sit drommo quam tenuit familia damisne indôb urbir et pererexit moderne filiorum Conill in Campo ibith et fundavat ibi acceassiam magnam et exiit ad campum tochnir et fecit acceassiam ibi cinquo loquo quiden episcopus ueniit degenerere corcutheine adeum de cellula toch in regiones tempures incam po latrain et fundavint aeclessiam incam po latrain et aeclessiam magnam sit drommo quam tenuit familia damisne indôb urbir et pererexit moderne filiorum

Peruenit patricius per aicinam 'iii uicibus et 'iii annos ga et decampu tochnir inenit indulo ocheni et fecit uii acceassias ibi et ueri inardd sratho et mace erci episopus ordinavit et exiit Inardd colorog et alii et lee beandrigi et pererexit trans flumen bando et beudixit locum inquen cellula cuile rai thin inclination inquo fuit episopus effectis ali as collas multas inclinationi et per buus fluidum foramen pertulit et indun sebhir gi sedit super petram quae petra patricii us que nunc et ordinavit ibi olicanum sanctam episopum quem nutriuit patricius eteddit illi partem dereliquis petri et pauli et allorum et ulum quod custoduit reliquias et reuersus est
In Campum elni et fecit reliquias multis
aeclisias quas coindiri habent.

Ascendit autem ad montem miss boonriigi
quia nutriuit ibi filium milcon maccubu
aen gosacht nomine et filias "ii" eiusdem
urit quando erat Inseruitute "uir
rimento pristimore magi Sed alla nox
uidit magnus milicce scintellas deore
succeti fatui ignitas ascendentes in labia
filii sui et inflammatestit totum cor
pas filii sui et deore filii sui Inora so
rornm eius Cur Inquit o' serue malum
fecisti filio meo proteriit

Respondit Succetus domine mi quid uidisti
Osi filii mei replistiigne et filius meus la
bia filiorum replenit et consumptisunt
omen esccinerem et cenis corum uniucfauit
multos et quasi aues volauerunt tecum
et euomerunt uitaliasua Irustra
respondit succetus frustra ure euome
runt id domum magicam quia dedi inora
corem nera dei mei excelsi et exit admon
tem scirte adlocum petrae super quam ui
dit anguelum domini stantem et whispermagis
illius usque nauc peneadeast Cum ascendisset
Incaelum pedibus extimis' desmonte admon
tem dixitque ecce naus tua parataest sur
ge etambula Uenit uero sanctus perdolm inre
regiones tuirtri ad collum patricii et bab
titzaut filios tuirtri elicita ma
chia Uenit Innsuedomum et Ordina
uit uictorium machinensem episcopum et aeclisiam
ibi magnam funduit et perrexit adloii
guireum et conallum filios Neliil / no propitiero
finito antem circulo exit efficit aeclisiam insta
luxta bile torten quaeast apud familiam aird
breccain et fecit alteram hitortena orienta
li inqua gens oihig cirpani sed libera
semper et perrexit adfines laginensium
ad drumm hurchaille etaposit
ibi domummartium quasic' uocatur

que sitae est super uiam magnam Inuallm edest hic
petra patricii Inuia exxit adcampum lif
eposuit ibi accelestiam et Ordinavit axxi
lum puerum patricii exorciisum et eser
nim exactum ecelloca culinn

Ordinavit leccum album isleibit et habiitanaat
filios dunlinge et erexit se perbelut gabrai
et funduit accelestiam hitrogi nius marforhi
ta et habiitanaat filios nioth fruich. It numne
super petram hlioithrigi hicaissanii

hae sunt iiii petitiones patricii ut
nobs' traditae sunt hibernensis" Rorans
utsusciptatur unusquisque nostrum poeniten
tiam agens licet inexitremo uite sue Indici
die Umon clandetur inninerno haccet prima
secunda Ne barbarae gentes domine
nobs' inspemtieron "iii" Utne super uix
erit aliquis nostrum idest hibernensium ante "uii
annos ante diem indici quia uii annis' ante in
dicium delebunt equore haccet "iii

dairenne
aetias patricii Ut nobis' traditament sub
putater Uii anno habitiatuset
x anno captus
uii annos seruiuit
xxx annos
lxxii annos
docuit
acentias tota cexx
axxi utmoysi
in "iii" rebus similis
fuit moysi patricius
primo anguelum derubo
auduit / unauit
xl diebus etx noctibus iei
Quaes annos cxx peregit
inuita presenti / nouit
Ubib sunt ossa eius nemo
uo hostes xii diebus cor
pas sancti patricii contende

confirmat .
XIII Anno theothosi imperatoris celestino episcopo papa romae patricius episcopus ad doc trinam scortorum mittit qui celestius xl. u[ei] episcopus apostol apostolulo inurbe roma Paladius episcopus primo mittit qui patricius ali nomine appellabatur qui martyrium passus est ductio martyrum ides in omnium sanctorum debritania et conductio omni sanctorum ibirniae Indicis et Indicis

Quando antem patricius cum sua sancta navigatio ne adhibiit omnia temporibus et in honore patricii memoria in honore quod possum in hoc breuiarium gentis nominis documen
tla nominis documenti genealogiae pueritiae captiuitatis industrie maleficii maledicti praecipui captiuitatus beneficentis inpos uirtutum aetatis qua omnia xplicitur ser in eum det ab an uiritatis tiquis portissimus ad unata atque collectasunt

Cipiuat alia paucis serpentibus tem poribus invenit musica locis nar randa Curiosissitate heredum diligenti ac sanctitatis qua in honore et landem patricii memoria usque in honoriurn diem congregantur.

Si lucret aurum inompanum britto xplicitus alumnus patricii episcopi qui missueit admonens habiti habiti referens populorum hiberniensium et converti adhibent xpilsi qui memissit hoc secundum voluntatem dei Statistique credidit fedelidemus cum omni familia sua.
et immolavit illi et sancto patricio regio
nem suam cum possessione sua et cum
omnibus substantiis suis et cum omni proge
nie sua

hac omnia immolavit patricio
et lommano et foirtcherno filio suo usque

Indiim Judicii migrauit autem, fedelmitho
trans amnem boindeo et mansit hicloin lagen
et mansit lomman' cum foirtcherno In
uido truimm usque dum per uenit patricius
adillos et aedificauit aeclessiam cumillis' xxu an
no ante quam fundata esset aeclessia alti machae

P rogenies autem lommane debrittonibus id filius
gollit germana autem patricii materceius
Germani autem lommane hii sunt episcopus
manis

e omnia immolavit patricio

post aliquantum autem tempus adpropinquan

to lommane exitu per rexit cum alumpno

suu foirtcherno ad fretreum suum brocci
dum fratrem salutandum per rexerunt autem
ipse d'alumpnus eius foirtchern

Commendauitque sanctam aeclessiam suam sancto
patricio et foirtcherno sed recessauit
foirtchern tenere hereditatem patris

sae quam obtulit deo et patricio nissi lommanus
dixerit Non accipies benedictionem meam nissi accipieris

principatm aeclessia mene tenuit autem post obitum

magistri sui principatum 'iit diebus usque
dum perenit ad uadum truimm ac
deinde statim cthalaido perigrino dis
tribuit suam aeclessiam hae sunt autem ob
lationes fedelmedo filii loiguirii sancto pat
rico et lommano etc foirtcherno id est uadum

truim infinibus loiguiri breg

Imgae infinibus loiguiri mdi

h acet aeclessiastica progenes fedelmtheo

foirtchernus

aed magnus

aed paruus

conall

baitan'

ossan

cumminene

saran

hii omnes episcopi fuerunt et principes uene

rantes sanctum patricium et succesoreseius

P leblitis autem progenes eius hacet

fergus filius fedelmtheo

feradach filius fergosso

cronan filius fergosso

saran filius cronan

failan filius sarain

failgnad filius failain

forfailid filius failgnaithe

segene filius forfailto

sechnassach filius segeni . . . .

Sanctus patrius iens ad cælvm

mandauit totum fructvm

laboris sui tam babtismi

tam causarum quam elemoisina

rum deferendum esse apos
tolicae urbi qua scotice

nominatur ardd macha.

Siic reperi in bibliotiee scootorum ego scripsi

id est callus perennis incon

spectu briaain imperato

ris scootorum et quod scripsi

finiuit pro omnibus regibus

maceriae
Colmanus episcopus aeclesiam suam idest cluain
cain inachud patricio episcopo
deutina Immolatione Insempiternum
obtulit et ipse eam commendavit sanctis
uiris idest prespitero medit et prespitero sadb
item Campum aquilonis Inter glœür
et ferni cum seruis' ineo sibi famulan
tibus filii fieechrach patricio in sem
piternum ymmolauertunt
item ui filii doath cluain findghais
et insruth cuil cais et deruth mar cule
cais et cenn locho deo et sancto patricio
fideliter obtulernunt
filii item conlaid 'uiii· campi pondera
idest uaccas campi 'uiii· inhereditate
sua idest cahh indica odibearrib usque
admontem cairem deo etpatricio insem
piterna Saecula obtulernunt
hase omnas oblationes ciairrchi super
ni eorum reges patricio pereaeternae se
cula obtulernunt

Sanctus patricius familiam suam in
regione ciairrchi perspiciatum sanctum praenidens
cam esse undique Cassatam idest episcopum
sachellum et brocidium et Ioarumum et perspici
um medeb et ernasam Inmitem pacis
aeterne cum uno fidei ritu sub potes
mate unius heredis suae apostoli:
ce cathreda alit machæ sub be
nedictione sua unianimitet coni
unxit

Conggab patricc iarnaidpuirt indruimmm daro 'i· dnum lias fìcáb pat
ricc adaltae 'n· and benignus axinn et sifuitse xuii· annis' Gabantas callle
lapatricc lassaringen anfolimne dicheniul caichain Dairede and taresi 'm'
benigni triifictea bladnne // aus dumaithib callrigib ler crochaingel aus als

isisi Inse coibse fétho fio aus aedocht dibliadi rembas da'n dumanchuhib drommo lias
idrommo lias na'd consil finechas fordruinm less act cerel fétho fio ma
beith nech besnaith diib bes craibdech bes chuibsech dinchlaund manipé duécstar
dus Ìnétar dimuuntir drommo lias no dimanchuhib maniétar dubh déc
rad dimuuntir patricc inte ...
naō et naī filii fratri patricii et
daall filius hencair quos reliquit
ibi patricius adoptavit. teoraleth
indii treathir patricio insempiternum
et obtulit patricio filium suum con
derc filius filius daall // thir et obtu
marii obtulit teoralethindii tria
lit patricio filium mac tīmae et bab
titzauit eos patricius et aedificauit
aeclasiem inheriditatem eorum etrognum of
ferebat cumeis coirpre patricio

imraní ernéne docummin ocus doalich
ocus doernin tir gimme ocus mūnē bua
chæle ocentamnich immransat in
na t̪i̮i̮ cailechaso innaireso du
patrice cullæ m. brátho // nachid

d'éirógget Cummen ocus brethan ochter
conaseilb terfich ocus mag ocus lenu conallius
ocus allubort òghdetis di dalammin
leth indorpiso indom induiniu conric
catar aseuit' f'ret i t̪i̮i̮ ungai ar
gait ocus crann argit ocus mūnec t̪i̮i̮
nungae condroch oir senmesib
senairotib log leith ungæ dimuccib
ocus log leith ungæ dichairib ocus dillat
leith ungæ senmesib inso huile
difech tinoil digéni cummen cetaig
rithae frieladach mace maile odræ
rigerne cremthinnæ arech 'n' donn
rithæ intechsin fricolman 'nam
bretan archumil 'n' arggit luid in
chumalsin duforlog ochtir achid
id episcop fith
patricius et isserninus cum ger
mano fuerunt in oslodra
ciuitate germanus uero iser
nino dixit ut praedicare in hi
berniam nimirum a qua pr corruptus
fuit oboedire etiam Inquam cunque par
mitteretar nisi in hiberniam germanus dixit
patricio et tu an oboedienris eris
Patricius dixit fiat sicut uis germanus
dixit hoc internus erit etiam potuerit
isserninus in hiberniam nou transire
Patricius nonn et Inhiberniam isserninus
uero missus eris

adopuir crinthann mac endi nù dul
bagriain sothart ogabuir liphic con
rici Soida laigen Slechit isserninus
dupatricie foramanchi ocsu sandooit
ocsu dubbeir patricie dneepscop fith et
daberside demaccaib cathbath ocsu con
gaub lethu ath fithot

ulluid patricie othemiair hierich
laigen conranacht ocsudubthach
caccurgar uccdomnuch mar crià
thar la auu censelich áliss pat
rice dubthach Imdamne n' episcop
diadscriplib dilaignib idon fer sovr
sochenüli cenu cennain mid dip ru
becc nadipromar bedasomne

toisclimm fer cinnsethe dunarructhæ
acteontuistiu frigart dubthach
nifetorsa dimmuinair act faícc find
dilaignib duchooid huaimse hithire
connacht a macf immindraifset cona
catar faícc find cenu a shert dub
thach fripatrice fàir dum ber
rdsa airfunresc infer dumim

didnasd duaberrad tarmuichenn
air ismar agoire Ídisin di für
raich faíccfind dubthach ocsu berrsi
patrice ocsu baiitisi dubbert grad
'n episcop foir Comide episcop insin
citarnoirtned laiag'niu ocsus dubbert
patrice cumtach duîfacc' idon
cloc ocsu menster ocsu bathall ocsus poolire
et faícc morfeser lais dimmuinair
'i muchatoče insel fail
augustin' inseo bice

[ 35 ]

tiscá Congab iarsu
diarmuir diu indomnuch feiccé
nainid et bai and contor
pool chariar tristung
fedelimid fer dimmuinair lais
and
fi nunt haec pauc a perscoccicam
Imperfecte scripta non quod ego
non potuisse romana condere linguas
sed quod uix insua scotia hae fabulae
agnosci possunt Sin alem alias perla
ninam degestae fuiscent non tam in
Cer tus fuisset alius ineis quan
imperitus quid legisset autquam linguam
sonasset probabundantia scotacorum
nominum novohabitantium qualitatem.

Scriptum hunc ut potui librum pulsare
Omni Squamque legibus ut eundem
poena
ad Caelum talem et ad summi praemia
regni

patri cio dominum pulsatant habitare
peraeum

d g
ailbe isenchui altare machet et cethen
rodan matthins

a b
buail genus maic circ episcop maine oecs gistant ineheich
domnach mor almaige domnach normaige one

dub drobess esruid maingus macc maicladhin maic liber
rath mungi illi ardd fothid latharn

domnach mor maige itha mundabai maic ocrain
achad drumain colibh macc lingusso macc eogin
breican macc aldo maicforadig maic eogin eogin isid max
doro carni senini xii circ vergus mor macc nite
xii olen filli episcop nem itelch cenuiloingsso
muadan martrach oecs presbiter cethab ithrait mandain
ii cheimindan in domnuech caini loothrugi
enan inruiu findich

xii filli colibh cell glass in ebris fri d m anair
lathrach patrie danisc slanai sarai macc colibh
conlae macc colibh domnuech combar cencel fischrach
reges macc cuill
maicc decuill

Oingus. . . ser nadgair. . . Cambas aforgair.

mur a tuinir. . . Lona macc maicce eicce. . . cae.

cuillen. . . sll macc cathbad maicce lugthig. . . trien.

conall corrmac ecc. f. f. b. . . setambar

icriech ciorbri maicce briuin. . . dau macc briuin.

sanclaere ciorp. . . brecan. . . . etain cell rath

add et. . . main lombheu. . . gria .

n. m. m. . . bancheire. . . dens. . . cuir.

orbi. ti; . . fung maudech meoch. . . forat

maicce conli. . . muneau. . . eichlbhan imchad dubthach gartne laimid

trian. . . caithach nial nairid maicce nise conain seipis

debhala alumpres. . . xiii. . . trien. . . foto macc forait. . . . xviii

gas macc airt in campo aslech. . . doirine.

Liberius augustus cesar anepacapiari. . . piscis

epistola. . . modius. . . aethyopi. crat. angli.

obhina. . . i. laudes. . . uiiii. . . uiiii. . . ostium.

paui. vi. . . stato. . . buca. . . tumha. . . lxvi.

hac etigrer oblationem serutissim nostrum sal et cunctae

famistica use. . . quasnam dogme ut placatus accepias

+ disceque nostros intua pace disponas atque abeterne

dampanactem nos eripi et inductum tuorum lubes

grege. . . numanari. . . por xpm duni. . . nostrum. . . ano xiii

mense. . . vi. . . die X. .

fons. . . ioraid. . . xl. . . vii. . . tu. . . aus. . . scripsi.

faciet. . . septies. . . ortatio hu. . . inclina. . . orien.

uii. . . culum. . . tarde. . . cito. . . tuain. . . quis enim

celi. . . arcfr. . . prostopnunt. . . sali spi. . . vii. . . humina.

uii. . . nuntii. . . cleir. . . uincie. . . vii. . . airich.

scala. . . funiculus.

[ 37 ]
quidem mi domine aido multi
conatisunt ordinare
narrationem utique is
tam secundum quad pat
res eorum et qui ministri
ab initio fuerunt sermo
nis tradiderunt illis sed propter difficillimum
narrationis opus diversaque opiniones et
plurimorum plurimas suspiciones
nunquam adumum Certumque historiae tra
mitem per uenierunt Ideo ni fallor lucta
hec nostrorum prouerbium ut deducuntur pau
ri in Ambiteathrum in hac periculossum et
profundum narrationis sancto pylagus tarnen
tibus preterne gurgitum aggeribus inter Æcutis
simos Carubdes Perignota æquora insi
tos Anullis adhuc' lintribus excepto tantum
uno patris mei cognito si expiratum
cymbam deduxi Sed ne mangum deparo
uidear lingueru paucu hec demultis sancti
Patricii gestis' para portia incertis'
auctoribus memoria labili Attrito sen
suuili sermone sed affectu pissimo ca
ritatis et sanctitatis tuae auctoritatis
imperio oboedens Capitem Graumetique ex
plicare Aggrediar

d de
Ortu patricii et eius Prima Captitutate
naugio eius Cum gentibus et uexatione diser
ti Cibo sibi gentilibus diuiniss delato
de Secunda Captura quam senis' decies diebus
ab inimicis' pertulerat // unt eum
de Successione sui apparentibus ubi aegnor
de state eius quando iens uidere sedem Aposto
licam uoluit discere sapientiam
de Inventione sancti ger'mani] in gallis et
ideo non exUit ultra , , , , , , , ,
de a Cate eius quando uisitauit eum Anguelus
ut ueniret adhuc' // ladi eimox morte eius
ercursionis eius degalliis' et Ordinatione pal
Cordinatione eius abanatho rege episcopo
defuncto palladio // sanctus patricius baptismum portans
ere Gentili habeto inemoria quand'venerat
eprimo eius Iterare in hac insola ut se ipsum re
demeret o multum pries quam alios ade
monio traheret
emorte milicen et uerbo patricii desemine eius
e consilio sancti patricii ubi hessitament

e celebrazione primi pasca // facta
e oblatione Primo pasca in hac insola
efestuuation gentilis intemoria eadem nocte
qua sanctus Patricius pasca adoravit
egressu regis loig'ari detemoria adpatri
cium inoecuo pasce // filii deg'o morte

e Occatione Patricii ad regem et file eirc'
magi inllla nocte // dei supercos et transiunc
eira regis et Suorum ad'Patricium et plaga
tione patricii Coram gentilibus
eaduentu patricii indie pasce adtemo
riam et file dubthach macculugir
Econflictu Patricii aduersus magum in
illa etmirabilibus virtutibus // et denerbo
EConnessione loiguri regis etconuersio
Patricii derogne eius Patise // patricii
edec trina et baptismate Signisque sancti
secundum exemplum Xparti // Patricii
emac cuill et conversione eius aduerbun
emorte moneisen defabula dair et
eggra et oblatione airddmachae ad patricium
egentibus laborantibus die dominica trans pracep
tum patricii // aduerbun Patricii
efunctiera terra inSalus uenSa
emorte moneisen Saxonissae
eco quod sanctus patricius uidit caelum apertum et fi
lium dei et anguelos eius
Cf. conflictu sancti patricii aduersum coir
thech regem aloo // bue muirchu maccu
Pancu desanci patricii peritia etuirruti
machtheni dictante aiudo slebtiensis
ciuitatis episcopo ConScriptis

Patri
cio sancto episcopo Summus dni
Sacerdos anguelus . debitam reuer
etiam Cathedra sue Apostolica ho
noremque proprium Sui heredias 2b Omnibus Sco
tis' traditum Sapienter Adeo Sibi dictaut

liber angueli incipit
Quodam itaque sanctus patricius de alti
mache urbe admultitudines utriusque
sexus humani generis babitiZandas
docendas atque Sanandas luxta fontem
in Orientali predictae urbis Parte pro
pe herentem pie Perexit // tiam fidei
et ibi aude Lucem multas undique ad noti
Confluentes expectauit Subito ergo cum
Sopor proStratuit eo quod Prins prospisto
ulgilis nocturnis' sessus suisset
et ecce tam Cito vict Anguelus adeum
deceo et excitavit eum leniter
deSompno dirxit Sanctus Patricius ego adsum
Num quid inique gessi nuper Inconspec
tu altissimi Si accidit ueniam peto adeo
respondit Anguelus . non .. Sed missit me Summus om
nipotens adte id Ad animi tui consulationem
post Conversionem hibernium Porte adae'
infidem quos ci adquessisti per duris
simum laborem et Pertuam ualde Pradi
cationem Gratia Spiritus sancti lucidissimam u
niuersis gentibus fructuosam Cum
esses semper laboriosss multus tem
poribus inmultis' Periculis agentilibus per fri

de ambulans impiger quotidi de
gente ingenti ad utilitatem multitum gentium
Scit ergo dominus deus tuum praestem lo
cum quem proesto uidemus in alto pos
Cum Parua celula angustam
abaliquibus quaque regionis habitatoribus
coartatae et Suburbana eius non suffi
ciunt Cunctis adrefugium Idcirco con
stittitur terminus adomino nastissimus urbi
altimache Quam dilexisti pro omnibus
hiberniSum telluribus ides APinna montis
berbicis usque admontem mis a monte
miss usque adbrì erigi abri erigi usque
ad dorsos breg Certe Si volueris erit
huius magnitudinis ac deinde donavit
ibi dominus deus uniuearns scotorum gentes
inmodum Pararchie ethnic urbi tuæ
quæ cognominatur scotorum lingua
ardd machæ dixit sanctus patricius
proStratæ facie deorum inConvertas
angueli gratias ago deo meo domino sem
pitero qui dignatus tam gloriam
donare clementer quæ dumulo suo

i
tem scs dixit quodam tamen electos sancte
domine mi per Spm sem prædivo iberac
insola per inefablem tuæ clementiæ
pietatem et per predictionis tuæ l abolom
orituros mihi caros quasi proprios corporis mei
editos tibi quoque amicos denique serituros
qui autem uidentur indigere aliquid sibi propre
diöeessis' adutilitatem necessariae famu
lationis æcclesiis' seu monosteris' suis' post me Idcirco perfecte ciusste
debito adeo habundantiae donationem multi
certe deditam dimittere commonitor

[ 40 ]
perfectis hiberniae religiosiss' ut
et ego tripus diuitis bonitatis dei pacifi
ce perfectum hanc universa mihi concessa
causa divinae caritatis ... item
non ergo mihi sufficit quicumquid denotuo
urint ac voluerint spatii ex lumine homines
offerre regiminius atque oblationibus
suiss' per arbitrium sua libertatis ...
item. Nonne utique Contentus sum esse apos
fillicus doctor et dux principalis omnibus
hieronacum gentibus prorsurium cum pe
culari Censum retineo recte reddem
dum et aSummo mihi etiam illud est do
natum tene deenter debturn Super liberas
Eclessias provinciaram huinis Insolae provinciace
et Uniusis cunubiarum Similiter monas
ters sine uta dubitatione eius decre
nec sit rector airdinach' in perpetuam
ecceptione Archiepiscopi heredis cathedral
rae meae urbis cum comitibus suis'
numero i. Exceptis perigrinis' et infirmis'
doloribus uariis atque injuriis' et caeteris'.
sit digna refectio aptaque uniuque
ecodemnumero tam digne inde quam cer
ste similiter Innocente / ani utrinque sexus
in ista uero urbe Altimachiae homines spati
relegiosiss abininito videb' hucisque pe
neinseparabili communi credentur
Cui uero Praecipitae 'iii' Ordines adhernet
urginas et poenitentes inmatrimonio
lignitimo Eclessiae Seruientes
et his tribus Ordinibus audire urbum pra
dicationis in Eclessiae aquilonalis pla
gae suanceditur semper diebus dominicis'
in australi uero basilica aepiscopi et presbiteri
et Anchoretae eclessiae et Caeteri religiosissi
landes sapidas offerunt
despcoreali reuerantia airdi machae
et honore praestis eiusdem urbis dicamus
ista quippe Cuiitas Summa et libera adro
est Constitueta et abanguelo dri et etab
postolico uiro sancto Patricio episcopo
Speculatror dedicata / siis' Acmonasteris'
Praest ergo quodam praxilegno omnibus Aeles
Cunctorum hibernensis ad superna aec
roritate Summi Pontificis illius fundatoris
hit hominum venerari debet honore
Summorum martyrum Petri/Pauli
Stefani lauendt et Caeterorum
quantamiscoque ualde veneranda atque
dilegenter abominanda honoranda
pro sancta amniratione nobis benefici pra omnibus
inerrabilis quod inea secreta constitutio
ne exStat Sacratissimus Sanguis iheu sparsi
redemptoris humani generis insacro
lintiamine simul cum sanctorum reliquis'
in Eclessia Australi ubi requiescent corpo
ra sanctorum perigrinorum delongue cum
patricio transmarinorum Caeterorumque instorum
circo nostrum Causa praedictae auctoritatis
contra illam mittere consortem abulla eclessia
scotorum neque abullo presule sed abbatte
contra heredomillius sed ase recte supra iuratur
Supra ommes Eclessias illarum antestites
Si ulla necessitas poposercer
i tem Ommis eclessia libera stciuitas abae
Piscopali gradu uidetur esse fundata in
tota Scotorum insola et Ommis ubique
locus qui dominicus Appellatur luxta
clentiam almiopotentis domini sancto doctori
et luxta urbum angueli inspeciali societa
te patricii pontificis atque heredis
Cathedrae eius Aird machae esse debuerat
quia donavit illi deus totam insolam ut supra diximus
tem scire debemus Omnis monachus u
niusculiusque ecclesia Si adpatricium reverterit
non denegat proprium monachi uotum maxime si exconsensu abbatis sui prioris devoverit
taque nonuituperandus neque eXCommoni
candus qui Cumque ad ecclesiam eius perexe
rit Caussa Amoris illius quia ipse
judicabit omnes hibernenses indie mag
no terribilibis iudiciei inpresentia spiri

tem dehonore præsulis aird machæ
episcopi præsedentis cathedram pasto
ris perfecti
Si ipse predictus pontifex aduesporum
peruenit loco quo receptus fuerit praecedebat ei uniali utsche reflectionis dignæ
Consulatio prædictorum hospitum numero e cum pabulis suis illorum iumentis praeter
hospites efinf'mos eteos quiuecant in fantes super æclesiæ et eeteros seu reprobos
et alios . . . Item quœ nonreciperit prædictum
præsulem inhospitum eundem et reclus
serit suam habitacionem contra illum eii. ancellas sine eii. Annos poeniten
tæ Similiter reddere cogatur

tem qui Cumque contemperit aut
uiolaurit insignia consecrata eiusdem
agii id est Patricii duplicia soluet
si uero decontemptu aliorum insignum
reddita fuerit ii ancellas decon
Secratis Summi prædicti doctoris
Patricii reddentur . . . .
item quœ Cumque Similiter per industriam
atque iniuriam nel nequitiam malum quod que
opus contra familiam seu Parochiam eius per
ficere aut prædicta eius insignum dispexe
rit ad libertatem examinis eiusdem airdd
machæ præsulis recte iudicantis perueniet
Caussa totius negotiationis Ceteris alio
rum iudicibus prætermisissi
item quœ Cumque causa ualde difficilis
exorta fuerit atque ignota cunctis
scotorum gentium iudicibus adchethedram
archiepiscopi hibernensium id est pat
ricii Atque huæ Antonitis examinatio
nem recte refferenda
Si uero inilla Cum suis Sapientibus facile
Sanari non poterit talis Caussa prædictæ
negotionis adsedem apostolicam de
Creuimus est mittendam id est Aputri apos
tui cathedram ueritatem romæ
urbis haberem
IIii Sunt qui dehoc decreuent idet auxi
lius patricius secundinus benignus
Pat uero exitum patricii sancti alumpni sui
vale adsedem libros conspicerent
fundamentum orationis innaquaque die
dominica in alto machæ adsargita
gum martyrdom abeque re
uertendum id est domine clamaui ade 
usque in finem
ut quid deus repulisti infinem
et beati inmaculati usque in finem beneficionis
et xu salmi graduum finit
INTER Sanctum Patricium hibernensium brigi
Tamque Columpas Amicitia caritatis
inerat tanta utunum cor consiliumque
haerent unum Xpsiliuc per illum illamque
uirutes multas peregit
uir ergo sanctus xpsilianae virgini ait
O mea brigida paruchia tua in
provincia tua apud reputabilius mo
narchiam tuam in parte autem orien
tali et occidentali dominata iste mea erit

incipiunt libri sancti Patricii episcopi
eg patri cus peccator rusti
cessimus et minimus om
num fidelium et contemptibilis
Sum apud plurimos

patrem habui Calpornum dia
conum filium quandam potiti

presbyteri qui fuit uico bannauem
tabernæ Uillulam enim prope habuit
ubi ego capturam dedi annorum
eram tunc fere xii deum uerum ignarabam et hiberione incaptitute
te adducus sum Cum tot militia
hominum secundum meritum nostra
quia adro recessimus et præcepta eius nuncus
todiuus et Sacerdotibus nostris
nov oboedientes fumus qui nostram sa
lute ad monebant et dominus indux
it Super nos iram animationis suæ
et dispersit nos ingentibus multis etiam
usque adultimum terrae ubi nunc
Paritas mea esse uidetur inter ale
nigenas et ibi dominus aperuit sensum

in Credulitatis meæ ut serorem ora
rem dilicta mea utconfermarem toto cor
de addominum deum meam qui respexit humilitatem
meam et dissentius adoliscents ignorn
iæ meæ et CanStodiuit me ante quam sci
rem eum et ante quam saparem sed distinguarem
inter bonum et malum et munuiitme et Con
sultust mei utpater filium unde autem ta
cere non possum neque expediet quidem tanta
beneficia et tantam gratiam quam mihi dig
natus intrinacaptitutatis meæ quia hucst te
tributio mea nostra Ut post correctionem sed ag
nitionem dei Exaltate etoñato mirabilia eius
corn omni natione quae sub omnibus caelo
quia nonest alius deus nec unquam fuit nec aut
ne erit post hæc prater deum patrem in genitum
sine principio aquo est omne principium omnia
tenentem ut dicimus et eius ilium xpsitum qui
cum patre scilicet semper suisse testamur
ante originem sacculi spiritus et à patrem
inerrabiliter genitum ante omne principium et
perm ipsum factasunt uissibilia hominem
factum morte demicta incalish et dedit illi omum
postestatem super omne nomen caelestium et ter
restrium et infernorum et omnis lingua con
fiteor ei quia daps et ekeas est ibi xpc quem credimus
et excepdecoram aduentum ex mortuor
iuxit omorum Ate mortuor qui red
det unicuique secundum facta Sua effusit inobserv
habunde Spiritus sanctum donum et pignus imor
talitas qui factis credentes et oboedientes
ut sint filii dei etcoheredes spiriti quem confi
temur et adoramus unum dei intractita

i Sacri nominis ipse enim dixit per profetam
1 nuoca me indie tribulationis tuae elaborabo te
et magnificabis me.
et iterum inquit opera dei reuelare et Confiteri honorificum tamen et Si inmultis' imperfectus sum opto fratibus etcognotatis' meis' scire qualitatem meam ut possint perficere utum animae meae' nesignoro testimonium domini mei qui in almo testatur 'perdes eos qui loquentur mendaCium et iterum inquit Osq uidentitur occidit Animam et idem dominus turbam otiossum quod locuti fuerint homines reddent rationem deo indie iudicii unde autem Uehimenter Cum timore et tre more memetere hanc sententiam unde illa ubi nemo se poterit subtrahere sed abscon dere sed omnes omnino reddituri sumus rationem etiam minimorum peccatorum ante tribunal domini xpiiti quapropter ollim cogitau scribere sed ataque nunc hesitau timui enim ne incederem in lingum homi num quia nondedici sicul etcaeteri qui optime itaque iure et sacras litteras utroque pari modo combiberunt et sermones illorum eximia ntiat numquam motarunt sed magis adper fectum semper addiderunt Nam sermo et loquela nostra trans lataet inlinguam alienam sicul fa cile potest probari exalitue scripturae mere qualiter sum ego insermonibus instructus atque eruditus quia inquit Sapiens Per in guam dinosceretur et sensus et scientia et doctrina urituris sed quid prodest excessuato iuxta urit atem præsertim cum presumptione quatinus modo ipse adpeto insenectute mea quod iniumentu te nonconparau quod obstiterunt ut confir marem quod ante perlegeram sed siquis me cre didit et si dixero quod ante prefatus sum adoliscens

immo pene Puerinumberbis' capturam dedi antequam scirem quid Peterem sed quid adpeterem sed quid uitare debueram unde ergo hodie erubesco et uelvimer protimo denudare imperitiam meam quia non possum de deeeritis breuitate sermone expli care nequeo Sicetnem spiritus gestit etani mas et sensus monstrat affectus sed si Itaque datum mihi fuisset sicul et ceteris urum tamen nostlerem propter retributionem et si forte uidetur apud aliquantos me inhos preponere Cummans inscientia et tardiori lingua sed scriptum est lingue balbutientes unde lociter discern loqui pacem quanto magis nos adpetere debemus qui sumus nos' Aepistola xpari inSalutem usque adultimum terræ Et Si non deserta sed rataut for tissimum scriptum incordibus nostri nonaltramento sed Spiritus dei niini et iterum spiritus testatur et rusticationem ab altissimo Creatire unde ego primus fuscus proflus conspicus inductus scilicet qui nescio in portionem prudere sed illud scio certissi me quia utique Priaquam humilirer ego eram sedut lapis qui iacet inluto profundo et ueniensqu potens est et in Sua missericordia sustulit me' et Quidem scilicet sursum adde uaeit elcollocaut me inSua parte Et inde forlter debueram exclamare adretrribuendum quoque aliquid domino prætantis' beneficiis' eius hic et in de ternum qua mens hominum aestimare Non potest unde autem Ammiramini
Perniueum per gelu per pluiam et nihil mali sentiebam neque ualla pigritia erat
Imme sicut modo uideo qui tum spiritus in me fer
uebat eibi calicet quadam nocte in
Sommo audis sibimet dicemem eibi mihi
ene leumas Cito leimans Iurus ad patriam
b

quam et Iurus post paululum tempus
audis respunos dicemem mihi eccce

Nanis tua parataest etnonemat prope sed
forte habebat cc milia passus et
ibi numquam fueram nec ebi notum quemquam
dehominibus habebam et deinde post mo
dum Conversus sum infugam et intermissi
hominem Cum fueram ui annis etueni

Inniuratedui qui viam moam adhonum dirige
bat eihnil metuebam donec Perueni adnauem
illam etilla die qua perueni protectae
daus de loco suo et locutus sum ut abirem unde
nauire garem cumilliis et Gubernatoris displicuit illi
et scriber cum interrogationem respondit indigne
nequaquam tunobiscum adpetes ire

e
Cum hce audiissem seperau mi abillis ut uere
nirem adtugorium ubi hospitabam et in
Itenere cepi orare et anquem orationem
consummarem auditius unum exillis et fortiter
ex clamabat. Post me ueni cito qui uocant te

homines isti et Statim adillos reverus
sum et Coaperunt mihi dicere ueni quiuexride
recipimus tu facnobiscum Amicitiam quemo
uolneris etilla die itaque reppuli suge
re mammellas eorum propter tinorem dei sed
uerrum tamen abillis sporaui venire infidem
iher te Spirit quiuex gentes erant etobhre obtinui
Cum illis et post trium terram capimus
Cum illis' responsum autem dinínum audíui duxibus autem mensíbus eris cumillis' quod ita factum est nocte illa sexágsima liberauit me dominus demanibus eorum etiam inteneré praúpidi nobis' cibum etignem et siccitatem cotidie donec x decimo die peruenimus omnes sicit superius insinuauit xx et uii iter disertum iter facimus et ea nocte qua permeínumus omnes decibo uero nihil habuimus et iterum pot pacuos Ænos inbritanní eram cum parentibus meis' qui me ut filium susciperent et exíde roga uerunt me ut vel modo ego post tantas tribulatio nes quas ego portui nusquam abillis' discer derem et ibi scelírect in Sinu noctis uerum uenientem quasi dehíbertione cui nomen victórius cum aepistolis' inúmerabilibus uidi et dedit mihi unam ex his' et legi principium aepistolae continentem uox hyberionacum et dum re citabam principium aepistolae puta bam enim ipse inmente audire uoecem ipsorum quierant uixta Sinam fociínt propem occidentális estic' exclamauent rogauste sancte puer ut uenias adhuc' ambulas internos' et ualde Conpunctus sum corde et ualui amplius non potui legere et Sic ex purrus sum dea grátiás quae post pluri mos annos praestítit illius' dominus secundum cla more illorum et alia nocte nescio deus scit utrum inísce An iuxta me uerbis perítissime quos ego audíi exuomputi intel legere nisi aíus aeposturum orationis Sic efficiatam Qui dedit Anínam Suam proté ipsum qui Iequitatem intu et sic ex purrus sum gaudibu dus et iterum uidi inme ipsum orantem et eram quasi in tra corpus meum et auditii hocst
Supern interiorum hominem eti bi fori ter orabat
Geminitibus et inter hac Stupebam et Ammirabam deo
gitabam quis esset qui inme orabat sed adpos
tremumorationis sic efficiaturas ut sit episco
pus et Sic expertus Sum et recordatus sum apostolo
dicente Spiritus adiuvat infirmitates orationis
nostre Nam quod oramus sicut oportet nescimus sed ipse
Spiritus postulat pronomis geminitibus inerrabilibus quae ver
bis' exprimi nonpossunt et Iterum eas aduocatus nosster
postulat pronomis Udi inuisu noctis scriptum
erat contra faciem meam Sine honore et inter hac audini
responsum dicente mihi maleauidiuinus fa
ciemi designati nudato nomine nec sic predixit
maleuidistoi sed maleuidimus quasi sibi se iunxis
set sicut dixit qui ous tanguit quasi tanguit
Pupillam oculi mei idcirco gratias ago ei
qui me Inomnihibus confortauit ut nonme inpediret
.. aprofectione quia statueram et demea queaque opera
quod expiato domino meo dedideram sed magis exo sensi
uirtutem non paruam et fides mea probatae
Coram deo et hominibus unde autem audenter dico name
reprehendit Conscientia mea hic et in futurum
teste deo abeo quia nonsum mentitus personmonibus
quos ego retuli ubis longum est aulem totum per
singuia enarrare laborem meum sed per par
tes brevdem dicam qualiter Pissimus deus de
serutus sepe libranit et deperculis xii qua
Periclitatas anima mea praer insidias multas
et qua turbis exprimere noualse feci iniuriam
legenitibus faciam sed deum audirem qui nouit
omnia Etiam anqueam fiat quia ulde debitor
sum deo qui mihi tantam gratiam donavit
ut Populi multi perme indeam renascantur
et ut clerici ubique illis ordinarentur

adplebem nuper utentientem adcredulitia
tem quam Sum sit dominus abextremis terre sicut
Olim promisissent perpetuetas suas sicut fal
so Conparaursunt patres nostri idola et
non est in eis utilitas adte gentes ueniunt
Et dicent et Iterum P osui te lumen
in Gentibus ut sis insalutem usque adextre
mum terre et ibi uolo expectare p r imis
sum ipsius qui utique numquam fallit
sicut inanegnuelio pollicetur
Uenient aborrente et occidente et ab
astuo et abaquilione Et recumbent
Cum abraam et issac et iacobi sicut cre
dimus ab omni mundo venturi sunt cre
dentes idCirco itaque oportet bene
e et dilegenter Piscare sicut dominus Promonet
e et docet decem unete potte efficatam
uos fieri piscatores hominum .. et Iterum
CCce mitto piscatores et uenatores
multos dicit deus et estra unde aulem ulde opor
tebat retia nostra tendere Ita ut
multitudo copiosa et turba deo capetur
et uibique essent Clerici qui habitarent
et exhortarent Populam indestem
et dissiderantem sicut dominus in anangelio
amnonem et docet decem Cuntes ergo nunc do
cete omnes Gentes habitarentes eas
Inomine Patris et filii et spiritus sancti
reliqua usque diciit Sae culi .. Et IterumCuntes
ergo inmundum uniersum pradicate
anangelium omni Creaturae Qui
crediderit et habitarat fuerit
saluaserit qui uero noncrediderit
condemnabitur .. reliqua sunt exempla
Unde autem hiberione qui numquam
notitiam habuerunt

fol. 24, r°.
nissi idula et inmunda usque Semper colu erunt quomodo nuper factae plebs dominii et filii dei nuncupantur filii sanctorum et filiae re gulorum monachi et virgines xpiiti esse uidentur

ecc et testem deum inuoco inanimam meam quia nonmen
tior Neque ut sit occassio uobis' neque ut ho
norem spero ab aliquo nostro Sufficit enim ho
nor qui nonmentitur sed uideo iam imprasenti se
Culo me Supra modum exaltatus sum a domino
et noneram dignus neque talis uthoc mihi prae
stare dum scio melius conuenit paupertas
et Calamitas quam dimitix et dilicias sed et
xpiitue dominus pauper fuit promobis' ego uero miser
et Infelix et Si opes uoluero iam nonhabeo
neque me ipsum indiclo quia quotidie Spero aut
internecionem aut Circumueniri aut
Redigi inseruitatem sine occassio eius li
bet Sed precor Credentibus et timentibus deum
quicunque dignatus fuerit inspicer
sed recipere hanc scriptaram quam patri
cius Peccator indocet scilicet hiberion conscripsit utnemo umquam dicat quod
mea Ignorantia Si aliquid Pussilum eg
sed demons trauerim Secundum Sed arbitrami
ni eluermisse Credatur quod donum dei euis
set et haec est Confessio mea antequam
moriar

hunc usqueuo lumen quod patricius
manu Conscripsit Sua: septima deci
ma martii die trans latus est Pat
ricius adcalos
adissimo pape damasso

hiieronimus salutem

um opus exueari facere me co
gis ut port exemplaria toto or

be dispersa quasi quidam arbitre se
deam et quae intere variant quae sint
illa quae cum greca dissentiant ne
ritate decernam. Pius labor sed
periculossa presumptio indicare de

caeloris ipsum indicandum abominibus. Se

nes motare linguas et canescentem
mundum adinidia retrahere Par

uoiorum quis enim doctus pariter vel in
doctus cum inmanus' volumen assum
psirit et asaliua quam semel inhibit
uderit disc[i]are quod lectitiat neosta
tim erumpat innocem me falsarium
me clamans esse sacrilegum qui audeam
Aliquid in ucteribus libris addere nota
re corregere. In uindusquam inuid
iam duplex me causas consalatur quod
et tu qui summus sacerdos es fieri iubes
et uerum non esse quod variat etiam testimonio
maladicorum conprobatur. Si enim latiniis'
exemplaribus fides est adhibenda respon
deat quibus tot sunt exemplaria pene
quod codices sin' autem uritab quarenda depla
ribus cur non adgrecam originem recer ten
tes ea quod vel authissis interpretibus aedi
ta sunt vel apsumptoribus imperitis' e
mendatasunt persusius vel alibrari
is dormientibus aut addita sunt aut
motata corregimus neque uero ego denetri
disputo testamento quod lxx senioribus
in grciam linguam ussum tertio adnos
usque peruenit. 

Simmachus sapiat quare te
othotion' internonos et ucteres medius ince
dit. Sit illa uera interpretatio quam apos
toli probanem: denouo nunc loquor
testamento quod grecum esse nundubium est
excepto apostolo matteo qui primus iniu
dea auanguelium Xperti ebreicus' lit

teris edidit hac certe quod innestro sermom dis

cordat et indiuerdos riuiorum trami
tes ducit uno defonte quaerundum est

termitto eos quos alcanco et hysichio

noncupatos pancorum hominum as


scriit peruersa contensio quibus utique nec
inueteri testamento post lxx interpretes
emendare quid licuit nec innono pro

fuit emendasse cummultarum gen
tium linguis scriptura ante translata do

ceat falsa esse quae addita sunt. 

auuetae presens prelatumcula pollicetur. illi
auanguelia quorum ordo est mathiaus
marcus Lucas iohannis codicum gre
corun emendata conlalione vel uetere
quo ne multum allectionis latinae cons

uitudine discriparent ita ca ta
mo temperatimus ut his' tuulum quae sens

um uidebantur motare correctis'

reliqua manere pateremur ut fue

rant canones quoque quos' eusebi
us cessariensis episcopus alaxan


drinum secutus ammonium in 'x'

numeros ordinant siue ingredo habentur expres

simus quo si quis decuriossis' uo

luerit nosse quae auangueiliis'

ud eadem vel uicina vel sola sint eorum

dis

tinc tio ne
cognoscat magnus si quidem hic in nostris' codicibus error inoleuit dum aliquod inendem re alius ævangelis ta plus dixit inalio quia minus putauer int addiderunt vel dum eundem sen sum alius aliter expressit ille qui unum equatuer primum legerat ad eius ex emplum caeteros quæque aestimaverit emen dandos esse unde accidit ut apudnos mixta sint omnia et inmarco piura lucæ atque matrei rursum inmatheo iohannis et marci et incæteris' reliquo rum quæ inalii' propria sunt inueniantur Cum utique canones legeris qui subiec ti sunt confusionis errore sub lato et similia omnium scies et sing ulis sua quæque restituæ in canone primo concordant ··i·i·i· matheus marcus lucas iohannis in ··i·i· tres matheus marcus lucas in ··i·i·i· tres matheus marcus iohannis in ··i·i· tres matheus marcus iohannis in ··i·i·i· tres matheus marcus iohannis in ··i·i· matheus lucas in ··i· duo matheus marcus in ··i· duo matheus iohannis in ··i·i·i· duo lucas marcus in ··i·i·i·i· duo lucas iohannis in ··i·x· propriæ unius cuiusque quæ non habeant inalii' ediderunt

in singulis' ævangelilis' ab uno incipi ens usque adfinem librorum dispar' numerus increcit hic nigro colo re prescriptus subse habet alium ex minio numerum discolorem qui ad ··i·x· usque procedens indicat prior numeros inquo sit canone requirendus Cum igitur aperto codice urbi gratia illud sive illud capitulum scire uolue ris cuius canonis sit statim ex subi , ecto numero docebérvis et recurrens ad prin cipia singularum inquiribus canonum est dis tincta congeries eodemque statim cano ne extitulo frontis inuenit illum quenque rebas numerum cievem esse ævangelque listæ qui et ipse ex inscriptione signatur inuenies atque eucina caeterorum tramitibus inspectis' quos' numeros' eger gione habeant annotabis et cum scieris recures aduolumina sin gulorum et sine mora repertis' numeris quos ante signaueras repertes et loca inquiribus sed eadem sed uicina dixerunt Opto in xpisto nules et menineris mei pap pa beatissime , , , , , , , , , , , , , , , , , , , ,
InCipit primus canon' inquo concordant 'iii';

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Explicit canon primus in quo 'iii'

Incepit canon secundus in quo 'iii'

Matthew Marcus Lucas
Explicit canon tertius in quo iii.
In principio canon tertius in quo iii.

Lucas Ioannis
incipit canon quintus in quo "concordant matheus marcus iohannis"

mathes marcus iohannis

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\textit{incipit canon' uii} \textit{inquo 'ii concordant math'us marcus}
incipiunt breues causae secundum matheum

natuitas xpiet secundum carmen in betlehem iuda

magi munera offerrunt et interficiuntur infantes

regressio iheu exegiplo innatzareth

Baptismus iohannis et baptismus xpiet inioandane

ubi zahalus temptat et ieunianit xpietec xl diebus

ubi iohannis traditus est et accersis iheus in cafarnaum

Petrum et andram piscatores uocat // loquitor

debitatudine et caetera mandata addiscipulos

Nouueni solutae legem reliqua

now mechemandum

dedicatione inimicorum // dextera

deleinomysinis nesciat sinistra quid faciat

in ieuniiiis' non contristandum et in oratione non

multum loquendum et detessauro incelo

Nemo potest in dominus' seruire // deuola

tilbus et liliis' et solicitudine dies // retis' nonmittendis' ante potos

defiuncta inocula et de trabe demarga

iniatorem portam // caute afalsis profetas

inomnisqui dicit nahi domine domine reliqua // e domo super petram

descendens iheus demonte leprosum mundauit

ubi puerum centorionis iheus saluum fecit

ubi sorcrum afebris liberaut ubi quidam dixit

magister sequar te' // et Alio dixit iheus // Sequate me

et innaucula dormiens excitatur adiscipulis'

in terra gerassinorum legiionem demonum iecit

ubi paraliticum iussit ire cum lecto et ma

theum uocat de tylyonio

non egent sani medico sed male habentes

non ieunianit filii sponsi quandiu cumillis' sponsus est

ubi mulier affluo sanguinis liberatur et filia

principis amorte liberatur // mutum demonium iecit

ubi caccis' oculos liberatur aperuit et sordum et

messis quidem multa operarii autem pauci et

dat apostolis' potestatem curandi // trina

Nomina aposloorum dicit quos missit Cum omni doc

Si vos perseuentur inuna ciuitate fugite inaliam

qui dilegit patrem et materem plusquam me nonst me dignus
Ioannis decarcer...
et Sanans paraliticum dixit ei tolle grabatum
tuum et uade et Iacobus secutus est iherum // unt filii
non est opus sanis' medicis' sed malehabentibus et non poss
sponti ieumare sponto presente ..
discipuli uellere spicas sabbatis coeperunt
in Synagoga hominem manu arida sanavit
Omne regnum aduaerumme' nonstabit Et qui dixe
rit inspirit sancto non remittetur ei
Et hi sunt fratres mei qui faciunt voluntatem patris mei
Ecce EXit qui seminat seminare et dari semenum eliquia
homo missit semem et cum dormit et exiti semi
nans et fecit spicam dmissit 1csum
Et dormiens innauicula in regione gerasinorum hominem alegione sanavit
Omne regnum aduirusumme' nowstabit Ct qui dixe
inspirit sancto non remittetur ei
sunt fra/ez mei qui faciunt uonatem
luo' seminare und eum et nonposs
sponsi ieiunare sponso
Qiscipuli uellere spicas sabbatis coepiunt ·
in Synago^a hominem manu arida sanavit
Et Cum diceret delapidibz templi desig
nauit nouissimum tempus // guento abiit
Et mulier quaedam cum perfunderet ihu'm un
indas ut duraderet eum // effundetur
Et Cum diceret petro ter me negabis aut orate
ne intretis in temptationem // amictur syndone
Et Cum duceret ihu's ad caifan' quidam sequiuit
Et dixit qui cre
Incapita regnum ut puer // inregnum
qui pecuniam habent difficile intrabunt
qui uoluerit inuobz esse primus erit omnium
serus // sedentem intiminauit ihu'm
quendam caecum Barthimseum secus niam
Sedentem ihu' super pullum assimine torbae
clamabant ossanna // entes icercaet detemplo
Cummaledixisset arbo rem ficus duend
baptismum iohannis decalo an' exhominiibus
deuinia ecolonie' qui occiderunt heredem
reddite deo que diesunt et que cessari
de uii fratibus qui uam uxu'm habuerunt
dilegere deum et proximum // quos dixit caute
et Cum interrogaret despisto cuius filius
ascrib' .., Ct iandauit iherus uiduam qua quad
rantei in gatseflacium mittit
et Cum diceret delapidibz templi desig
nauit nouissimum tempus // guento abiit
Et mulier quedam cum perfunderet ihu'm un
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Et Cum diceret petro ter me negabis aut orate
ne intretis in temptationem // amictur syndone
Et Cum duceret ihu's ad caifan' quidam sequiuit
Et dixit qui cre
Acceptit semion puerum ihesum et benedixit dominum et dedit annae prophetis // sermones

Anno Igitur xii: ihesus in templo docebat

Ubi iohannis batizat populum habebit

Poenitentiam // nomen xxx qui

Habuitatus ihesus abiohaunec fuit fere an

Putabatur esse filius ioseph et generatio

Ubi iohannis batizat populum habebit

It semion puerum ihesum et benedixit dominum

Recumbens ihesus indomu farissei quaedam

Mulier ingressa lacrimis lauit pedes eius et capil

Lis turgens osculabatur et ungnebat unguento

Proponit parabalam seminantis et adaperit eam
discipulis et Annuntiabatur et mater et fratres eius qui

Era qui uult post me ueniare

Et dormiente ihsu innaucula factae tempestas

Inregione gerassinorum legio rogauit iherm

Ut transubentes dehomoine eant inporcos

Filam principis resuscitauit ihesus et mulerem

A profluo sanguinis salutat // pellere et languo

Poteستatem dat ihesus discipulis' demonia ex

Res sanare // 'qui uult post me ueniare

De nianibus et ii: piscibus in uirorum

Interrogat ihesus discipulos quem esse dicent et dixit

Inmonte loquebatur cumihsu moyses et helias

Discendens demonte puerum ademonio

Curauit et docebat humilitatem sicut pueros

Discendens domum ademonio, qui tollens

Granatum suum abiit in domum suam

Et secretus dominus punicanys nomine

Leui et dixit ihesus Nemo mittit unum nonum

In utres uteres // spicas et manduca

Die sabatti discipuli uellebant

Bant et insyanglea ihesus hominem cu

Rauit manum aridam habemem

Ubi discipulos elegit et nomina eorum signat et nomina eorum signat et do

Cet beatitudinem

Defistuca et trabe et oculo erundo

Dedamn xedificata super petram et

Harenam Ubi centorionis serum

Curavit ihesus // suscitauit ihesus et matri

Mortuum unicum filium uidue re

Restituit // ad dominum mittit dicens tu es

Mortuum unicum Iohannis decarcere

Qui uenterui es

Et ihesus adtarbas deiohaunec loquitur

Recumbens ihesus indomu farissei quaedam

Mulier ingressa lacrimis' lauit pedes eius et capil

Lis turgens osculabatur et ungnebat unguento

Era qui uult post me ueniare

Et dormiente ihsu innaucula factae tempestas

Inregione gerassinorum legio rogauit iherm

Ut transubentes dehomoine eant inporcos

Filam principis resuscitauit ihesus et mulerem

A profluo sanguinis salutat // pellere et languo

Poteستatem dat ihesus discipulis' demonia ex

Res sanare // 'qui uult post me ueniare

De nianibus et ii: piscibus in uirorum

Interrogat ihesus discipulos quem esse dicent et dixit

Inmonte loquebatur cumihsu moyses et helias

Discendens demonte puerum ademonio

Curauit et docebat humilitatem sicut pueros

Discendens domum ademonio, qui tollens

Granatum suum abiit in domum suam

Et secretus dominus punicanys nomine

Leui et dixit ihesus Nemo mittit unum nonum

In utres uteres // spicas et manduca

Die sabatti discipuli uellebant

Bant et insyanglea ihesus hominem cu

Rauit manum aridam habemem

Ubi discipulos elegit et nomina eorum signat et nomina eorum signat et do

Cet beatitudinem

Defistuca et trabe et oculo erundo

Dedamn xedificata super petram et

Harenam Ubi centorionis serum

Curavit ihesus // suscitauit ihesus et matri

Mortuum unicum filium uidue re

Restituit // ad dominum mittit dicens tu es

Mortuum unicum Iohannis decarcere

Qui uenterui es

Et ihesus adtarbas deiohaunec loquitur
xxxviiii de prima cathedra et monumentis profeta
rum In propositum dominus farissceis in propositum dominus farissceis
xxxviiii In propositum dicit discipulis Intendite afermento fa
risseorum et qui dixerit inspirita suyncto nonemem
tetur ei et nobile cogitate quid loquamini hominis
duitas uberae fructus attulit possessio
xlv Nobilita soliciti esse animae quid opus sit et lilia agri
xliv Nobilita timere pusillus grex et seruo quem con
stituit dominus super familium suam ut det eis cibaria
xlv Non ueni pacem mittere interram sed gladium et ignem
da operam liberari adversario dum es cumil
lo cumillo iunia et uenit adarborum ficos'
plantatum inuinia quae non fecit fructus per an
xlvii nos ii desanguine galileorum quem mis
cuit pylum cum sacrificis mulerem
abinfirmitate annorum xlviii sanuit ihesus
iterum degrano synapis et fermento absonso infirana
xlviii filii regni expelluntur Et erunt nouissimi prumi
xl Jerusalem ierusalem quae occidas profetas // Accubitos
xlix Ubi hydropicum curant ihesus Et dilegere primos
xlviii adcamam nov diuiter sed pauperos uocari \et sal'
xlviii deeo quod qui volunt turrim aedificare et bonum
xliii deou errante sed quae erruerat de c. et mu
lier qua periderat \ \ x. dragmas // substantiam
homo quidam habuit ii filios et diuisset eis
demilico iniquitatis quod prudenter fecit
li Nemo Potest ducabus dominis seruire Qui
dimittitt uxorem et allam duct mechatur
lii dequodam diuete et latzaro Per quern uenit

candalum bonum erat nonasci // est discipuli
lii Si peccaverit inte frater tuus corripe eum et dix
auge nobis fideim et dixt dominus orante
liii X. uiri leprosi mundatissint quibus unus gratias egit
lu Sic ueniet regnum dei sicut fuit in diebus noe
lu Ubi fuerit corpus uenient aquile // tans
lii dejudice iniquitatis et uenient filius hominis pu
innenet fideim
duo homines ascenderunt orare
intemplo ad accipiendum regnum dei sint puer
facilli camellum per foramen acus intrare
aduentum passionis et acium secus
niam sedentem illuminat
deschdeo punicano Statu minimo
liii homo diues abit accipere regnum et dedit
seruis x mnas // rint lapides clama
liii deassino et pullo dixit ihesus si hii tacue
bunt et fleuit super ierusalem detempo iiecit
wendentes et interrogat ihesus babtismum
iohannis unde extit // uniam aliis reddite ces
Ubi coloni occiderunt dominium unise et dat
sari quae sunt cesarias et quae sunt dieo
tuii Septem fratres qui unam uxorern habueuut
et xpistuc si filius duid interrogat
lii et respiciens uidit eos qui mittebant
munera sua ingatzafliacium diuiter
uidit et quandam pauperculam mit
tentem area minuta •i# • • signis'
liii detempo salomonis distraendo • de
iudicii d ictionie manuum iedomium
lepetro et gallo et pylato designis'
inosole et luna . // quae prope est
liiiidiebo fii discite similitudinem
iic transit satanas incor iude ut
traderet ihesum // pasca dixit sac
lixii et missit dominus discipulos et Parauerunt
ramentum corporis et saunginis sui
lii qui uult uobw esse maior erit omnium seruus
liii Qui habet saeculum tollat et eradi et qui nonhabet
emat gladium // ne intretis intempetationem
liiiii inmonte solus orans dixit discipulis orate
lixxi et dixit ihesus iudae Osculo filium hominis tradis
lixxi dixerunt adihersum principes sacerdotum S'i tu es xpistuc
dic' nobis' et Obtulerunt eum pontio py
lato et erodi .,
Incipit breuis interpretatio secundum iohannem

Iohannis testimonium prohibet despitio dicentis non sum dignus solvere corregiam calciamenti eius.

Iohannis dicit: Ecce Agnus dei ecce qui tulit pacem mundi.

Ist et ostendit ihesus discipulis suis: ubi maneret et secutis sunt eum orationis vocabitur.

Uinum in Kanna galeria // mas mea domus lecit detemplo omnem uendentis reliqua et dixit do quia

Qui non renatus in vita non potest intrare in regnum dei.

Ubi batizat ihesus discipulis: Ccco notisum.

Ubi secessit iesus et venit insamarizaw QOmulifri Samaritana iuxta puteum: et discipulis suis: uade laborauirunt et uos in labores eorum introistis.

Omnis profeta suo honor in patria sua.

Ubi filium reguli sanauit inporticu salamonis · · ad natatoriam piscinam hominem abinfirmitate annorum xxxuiii · · panibus ordeaceis et piscibus · et uolunt eum tenere in regem et fugit ad discipulos suos ambulans super mare.

Cum multa signa fecisset ihesus dixit: Cgo sum panis vitae // tro.

Cum aliqui dixerunt abirent reddidit quod et uos uultis ire. et Cum exaltauíritis num hominis tune cognoscetis quia ego sum et ante abraam ego sum.

Decesto anatheseate cui linuit oculos et dixit uade

Asyloiam Cgo SUM pastor bonus qui pono animam tuam posthaeret et dixit: Pater bonus qui pono animam tuam.

O vos et pater mens agriculta Si me dile.

Ueniet hora ut qui uos occiderit putet obser quam prestaredo et tristitiam habebitis sed iterum videbo uos et gaudebit cor uos // um Pater sanchez.

Ego sum uia et uritas et uita · · Si dilegereis me man data mea custodite et ego rogabo patrem.

Ego sum uitas et Pater mens agriculta.

Ueniet hora ut qui uos occiderit putet obser quam prestaredo et tristitiam habebitis sed iterum videbo uos et gaudebit cor uos // um Pater sanchez.

Celio mea custodite et ego rogabo patrem.

Ueniet hora ut qui uos occiderit putet obser quam prestaredo et tristitiam habebitis sed iterum videbo uos et gaudebit cor uos // um Pater sanchez.

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Ueniet hora ut qui uos occiderit putet obser quam prestaredo et tristitiam habebitis sed iterum videbo uos et gaudebit cor uos // um Pater sanchez.

Ego sum uia et uritas et uita · · Si dilegereis me man data mea custodite et ego rogabo patrem.

Ego sum uitas et Pater mens agriculta.

Ueniet hora ut qui uos occiderit putet obser quam prestaredo et tristitiam habebitis sed iterum videbo uos et gaudebit cor uos // um Pater sanchez.

Celio mea custodite et ego rogabo patrem.
Mathaeus exiudeis' sicut inordinem

Primus ponitur ita evanuangelium iniudia pri
mus scripsit cuius vocatio addominum expulsa
nis' actibus fuit duorum ingenerazione xpi'ti
principia sumens Unius cuius circumcisso
incarne alterius cuius secundum col' electio fuit
et ex utrisque impatribus xpi'ti est sic'que quaterno
denario triformiter possito principium
acredendi fide in electionis tempus porregens
et exelectione intransmigrationis diem
diregens atque atransmigratione usque adxpi'tum
diffiniens decursum aduentus dominii osten
dit generationum ut et numero satisfacientes
et temporis se quod esset ostenderet Et dei
inse opus monstrans etiam in his quorum genus
posuit xpi'ti operantis apriorcipio testimonium
nonnegaret Quarum omnium tempus rerum or
do numeris dispossitio sed ratio quod fidei
necessarim est deus xpi'ti est qui natus exmu
liere factus sublege natus exvirgine
passus incerce fixit triumphans ea
inscmet ipso resurgens incorporare ut
patris nomen inpatientis filio et filii nomen patri
restitueret infiliis sine principio
fine ostendens unum se cum patre esse quia unus est
in quo acruangelio utile disisserantibus
deam sic prima sed media sed perfecta cognos
cere Ut et uocationem apostoli et opus
xuanuangelii et dictionem de in carne
nascentis per universa legentes intellegant
que id in quo adprehensisset et adprehendere ex
petant recognoscant Nobis cuius hoc in
studio argumenti fuit et fidei factae
rei tradere et operantis dei intellegenda di
legentor esse dispositionem quaternitas non tacere
finit Argumentum
a mos autem genuit iossiam
i oissiam autem genuit iechoniam
et fratres eius intransmigrationem baby
+
lonix et post transmigrationem bab
byloniem i echonias genuit salathiel
s alathiel autem genuit zorobabel
s orobabel autem genuit abiad
a bind autem genuit eliachim
e liachim autem genuit azor
a zor autem genuit sadoc'
s adoc autem genuit achim
a chim autem genuit eliid
e liud autem genuit eliazar
e liazar autem genuine matham
m atham autem genuit iacob
i acob autem genuit ioseph uirum
marie dequa natuscit iherus qui voca
+ tur xpiistum...
autem genera tio sic' erat cum es set dis ponsata mater eius ma ria ioseph antequam con uenirent inuentarci in utero habens despiritu sancto seph aulm au eis cum esset homo iustus et nolet eam traducere uoluit occ ulte dimittere illam hinc autem eo cogitan te ecce anguelus domini insomniis’ appa ruit ei dicens ioseph fili daviad noli ti mere accipere mariam coigem tu am quod enim ine natum est despiritu sancto et pariet eius filium et uocabis nomen eius ihesum ipse enim saluum faciet populum suum apeccatis’ eorum // quod dictum est per issa oc autem totum factum est ut inpleretur iam prophetam dicentem ecce virgo in utero ha bebit et pariet filium et uocabunt nomen eius emmanuel quod est interpretatum nobiscum deus surgens autem ioseph asomno fecit sic ut praecepit ei anguelus domini et accepit co ingem suam et non cognoscebat eam donec peperit filium suum primogenitum et no cauit nomen eius ihesum

Cum ergo natus esset ihesus inbethlem iudae indiebus erodis regis ecce magi abori ente uenierunt hyerusolimam dicen tes ubi est qui natu est rex indecorum

uidimus enim stellameius inoriente et uenimus adorare eum uidiens autem erodis rex turbatus est et om nis hyerusolima cumillo Et con gregans omnes principes sacerdo tum et scribas populi sciscitabatur abeisusi xpistant nasceretur At illi dixerunt ei inbethlem iudae sic eniu scriptum est per prophetam dicentem Et tu bethlem terra iuda nequaquam minima es inprincipibus iuda exte enim exiet dux qui reget populum meum hysoad erodis clam uocauit magos dile gent er et deditis ab eis tempus stellae qua ap paruit eis et mittens eos inbethlem dixit ite interrogate diligenter depurero et cum inneneritis eum renuiniate mihi ut et ego ueniens adorem eum qui cum au diissent regem abierunt Et Hocce stella quam uiderant inoriente antecedebat eos usque dum ueniens sta ret supra ubi erat puer

Hactentes autem stellam gauissisunt ga udio magnu ualde et intrantes in domum inuenerunt puerum cum maria matre eius et procedentes ad opted sunt eum et apertis’ tessauris’ suis’ obtulerunt ei munera aurum tus et myrrham Et responso accepto insomnis ne redirent ad erodem sed peraliam uiam reuersi sunt inregi onem suam qui cum regressissent ecce anguelus domini apparuit insom nis’ ioseph dicesus surge et accipe puerum et matrem eius et fuge in aegiptum
et esto ibi usque dum dicam tibi futurum
et enim ut erodis quaeat puerum ist
um adperdendum eum Qui consurgens
accept puerum et matrem eius nocte
et secussit inaegyptum et erat ibi usque
adobitum erodis utadinpleretur quod
dictum est adomnino per probatam dicentem

Exe

stoa

gipto nocu filium eumm // et amagis'

et erodis nidos queentam iam dilusus ess
iratus est valde et mittens occidit omnes
pueros qui erant inBethlehem et inomnibus
finibus eius abimatu et infra secundum

tunc tempus quod exquisserat amagis // probatam
dicentem Uox inrama auditarst plo
ratus et ululatus multus rachel
plorans filios suos et nonuit con
sula ri quis nonsunt // nui anguelus

dicentem functo autem erode ecece appa
domnini insomnis' ioseph inagypto dicens
Surge et accipe puerum et matrem
eius et uade interram hyrax Adienni
autem quod archilus regnaret iniudea
defunctisuntenim qui quarebant ani
mam pueri Qui consurgens acce
pit puerum et matrem eius et uenit in
teram hyrax // iniudea pro erode

aut

dicentem autem quod archilus regnaret
patre suo timuit illuc' ire et am
monitus insomnis' sequit in par
tes galiiae et ueniens habituit in civitate
que vocatnr nazareth ut adimple
retur quod dictum est per probatam quosiam nazarus qu

cabitur Indiibus illis' uenit iohannis
habbitzan pradicans indiserto inaee

et dicens Poenitentiam agite adpropin
quain enim regnum caelorum hisce enim
dequo dictum est per issaiam probatam dicentem

ux clamantis indiserto parate
uiam domini recta facite semitas eius
ipse autem iohannis haebat uestim
entum depilis' camellorum et zomn
pelliciam circa lumbosoecia sesca
autem eius' erat locusta et mel silnustre

autem

exibat adeo hyerusolima et omnis
iudea et omnis regio trans iordanen'
et habitzabantur abeo iniordane
confitentes peccata sua // / seducorom
dens autem iohannis multos pharisceorum
uenientes adhabitatum suum dixit eius'

Drogeiies uiperatum quis demonstra
uit uobis' fugere afutara ira faci


tene ergo fructum dignum poenitentiae
facite autem fructum dignum poenitentiae
et ne velit quis intranos Pat
rem habemus abram dico enim uobis quia
potest deus exlapidibus istis' suscitare
filios abrae iam enim securs ad
radices arborum possita est // num
nis ergo arbor quae non facit fructum bo
excidetur et inignem mittetur // nit

Hgo quidem baetizo uos inqua in poe
entiam qui autem postme venturnas est fortior
meest cuius nonsum dignus cal
ciamenta portare ipse uos bab

titzabit in spirtu sancto et igni cuius uenti
labrum inmanu sua et permundab
it aream suum et conregabit
triticum suum inhorreum Pale

as autem comburet igni in extinguibili

St. Matth., II. 13—III. 1.

[ 67 ]

St. Matth., III. 2—12.
tunc uniet iheus a galilea iniodanen' ad iohannem ut babittzareter abeo iohannis enim pro hibebat eum dicens Hgo ate debeo bab titzari et tu uenis adme respondens autem iheus dixit ei Sinemodo sic enim decret nos' in plere omnem iustitiam tunc dimissit eum bitzatus autem iheus confestim ascendit deaqna et ecce apertisunt ei celi et uidit spiritum dei discendentem decalo si cut columbam uniemtem superse et Hcce uox' factae decelis' dicent hice fii lius meas directus inquo mihi bene compacui iheus ducust ad indisertum aspz'rz'/u ut temptaretur adiabulo Ct cu' iei unasset xl diebus et xl noctibus postea es suriit et accedens adeum temp tator dixit ei Si filius dei es die' utla pides isti panes fiant qui respondens dixit ei Scriptumest enim non inpane solo ui uit homo sed' inomni uerbo dei quod procedit deore dei Tunc assumptit Hum diabulus insacram ciuiliatem et statuit eum supra pinnaculum templi et dixit ei Si filius dei es mitte te deorsum scriptumest enim quia anguelois suis' manda uit dete utinmanibus tollant te ne forte offendas' ad lapidem pedem tu um Ait illi iheus rursum nou Scriptumest enim non temptabis dominum deum tuum . . . um assumptit eum diabulus inmonem ex celsum ualde et ostendit ei omnia regna mundi et gloriam eorum et dixit illi haec tibis omnia dabo si cadens ado rauris me tunc dixit ei iheus uade re tro satanas scriptumest enim dominum deum adorabis et illi soli seruies tunc re liquit eum diabulus insacram ciuiliatem

et Hcce angueli accesserunt et ministrabant ei // ditus exest secessit autem audiisset iheus quod iohannis tra in galileam et relicta ciuiletaz nazareth uet nit et habitaui incafarraum ma ritiam infinibus zabulon' et neptalim utadimpleretur quod dictum est praissaiu pro fetam terra zabulon et terra neptalim uia maris transiordanen' galileea gentium populus qui sedebat intene bris' uidit lucem magnam et seden tibus inregione et inunbra mortis lux ortae' est' EXinde coepit iheus pradica re et diare poeniteniam agite adpro pinquauiu enim regnum caelorus . . .

BYANNC autem iheus iuxta mare galileae uidit 'ii' fratres symenem qui vocatur petrus et andream fratrem eius mittentes retia re facere dei procedens inde uidit alios ·u·· haeres iacobum zebede' et iohannem hatrem. eius innaui cum zebedeo circumibat iheus totam galileam docens insynagogis eorum et pradicaeis eorum auangelium regni et sanans omneum languorem et omnum infirmatem inpopulo et abit opinioius intotam syriam et obtulerunt ei omnes ma le habentes uariis langorigus et tormentis'
comprehensos et qui demonia habebant et lunaticos et paraliticos et curavit eos et secutassunt eum turbae multae de galilaea et decapoli et de ieheresolimis et de iuda trans iordanem // cum sedisset dens autem ibesus turbas ascendi in montem et accesserunt ad hum discipulieius et apcens os // ssum docebat eos dicens // num caelum et terra iota unum aut unus apex non præteribit alege donec omnia fiant

Ui

et ponunt eam submodio sed supra can dellabrum ut luceat omnibus qui indebunt sunt Sic luceat lux uestra coram hominibus ut uideant bona opera uestra et glorificate patrem uestrum qui incaelis est // prefetas olite putare quoniam ueni solutum legem et non ueni solutum legem sed adimplere

N

DMI: quippe dico nobis donec transisset caelum et terra iota unum aut unus apex non præteribit alege donec omnia fiant

Qn

et docuerit sic homines minimus uoca bitur inregno caelorum dico enim nobis' quia nisi habudanerit justitia uestra-plusquam scribarum et forentum non intendit inreg non caelorum // occiderit reus erit

A

udistis quia dictum est antiquis' non occides qui autem indicio Hgo autem dico nobis' quia omnis qui ir ascitut fratris suo reus erit indicio

Qui

et autem dixert fratris suo racha reus erit concilio Qui autem dixert fatue reus erit ge hennas ignis si ergo offeris munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid aduersum te relinque ibi munus tuum ante altare et uade prius reconciliare fratris tuo et tune ueniens offeres munus tuum

Hs

TO consentiens adversario tuo cito dum es inula cum eo ne forte tradat te adversarius indicio et index tradat te ministro et iucar cerem mittaris Amen dico tibi non exi es inde donec reddas nouissimum quadratrum // Hgo autem dico nobis'

Au

distis quia dictum est antiquis' non mechrom ris quia omnis qui niderit mulierem a d con cu pis cendant

ST. MATTH., IV. 24—V. 15.

[ 69 ]

ST. MATTH., V. 15—28.
et si dextera manus tua scandalizat te abscide eam et proiece abste Expedite enim utpereat unum membrorum tuo
rum quum totum corpus tuum eat in gehennam
ictum est autem qui cumque dimiserit ux orem suam det illi libellum repudii
Hgo autem dico ubis quis omnis qui dimisse rit uxorem suam excepta fornicationis causa facit earn mechari et
qui dimissam duxerit adulterat
um audistis quis dicitum est antiquis' non perim rabis reddes autem domino iramenta tua Hgo autem dico ubis non iurare omnino neque per caelum quia thronus deiet neque per terram quia scabellum pedum eius neque per hyerusalem quia
cuius est magni regis neque per ca put tumu iurare quis non poteris ca pillum unum album facere aut
nigrum sitatum sermo uscit est aut non quod autem his' habendantus amalo est, .
 distort quia dicitum est oculum pro oculo dentem pro dente Hgo autem dico ubis' non resistere malo sed si quis te percussit in dexteram maxillam tuam prabe ei et alteram et ei qui uult tecum iudicio contendere et toni cam tuam tollere remitte ei et pallium et qui cumque te an garizauterit mille passus us
Or antes autem nolite multum loqui sicunt eth nici Putant enim quod inmultiloquio suo exaudiantur nolite ergo adsim ulare eis secentim pater uester quid
ywbic' opus sit antequam petatis abeo sic' ergo vos orabitis , , , , , , , ,


Si enim dimisseritis hominibus peccata eo rum dimittet uobis pater uester cael estis delicta uestra Si enim non dimisseri tis hominibus nec pater uester celest is dimittet uobis' peccata uestra

Cum autem ieiunatis nolite fieri hypoch ritae tristes exterminant enim fa cies suas ut apparent hominibus ieiunantes ΑΛΗΝ' dico uobis 'quis re ciperunt mercedem suam 7 Tu autem cum ieiunas' ungue caput tuum et faci em tuam laua ne uidearis homini bus ieiunans sed patri tuo quasi inab sconso et pater tuus quies inabiscon so reddet tibi // in terta ubi erugo lite tessaurizare uobis tessauros et tenea demolitur ubi ueres effo diunt et furantur tessaurizate autem uobis tessauros incaelo ubi neque erugo neque tenea demolitur et ubi fur

es non effodiunt neque furantur ubi enimest tessaurus tuus ibi erit et cor tuum Incerna corporis tui oculus tuusset si fuerit oculus tuus sim plex totum corpus tuum lucidum erit autem oculus tuus nequam fuerit to tum corpus tuum tenebrosum erit Si ergo lumen quod inte est tenebrae sunt ipsae tenebrae quantae erunt , , , , ,

NH PO potest duabus dominis' servire aut enim unum odio habebit et alterum contemnet dileget aut unum susti nebit et alterum contemptnet nonpotestis deo servire et mammone // uestra eo dico uobis ne soliciti sitis animae quid manducetis aut corpori uestro quid induamini nonne anima plusquam quam ca et corpus quam aesa uestimentum respicite uolatilia ceii quoniam nonserunt neque congregant inhorrea et pater uester celestis pascit illa nonne uos' magis plures estis illis' // re ads is autem uestitum cogitans potest adicere tatarum suam cubitum unum Et de uestimento quid soliciti estis Consi derate lilia agri que modo crescent non laborant neque neunt dico autem uobis quia nee salamon' inomni gloria sua coopurtuset sicul unum ex istis si autem soc num agri quod hodie sui eras' in clib anum mittetur deus sic uestit quan to magis uos' modice fidei . , . , ,

Quo lite ergo soliciti esse dicentes quid man ducabimus aut quid hibemus aut quo operiemur hae enim omnia gentes inquirunt Scot enim pater uester quid his' o m ni bus in di getis
HYANGELION

q uerite ergo primum regnum dei et iustitiam eius et hoc omnia præstabuntur uobis. Nolite ergo esse solliciti in crasitum crasitum enim dies sollicitus erit sibi ipse sub ficterium diei malitia suam. Nam et hic omnia prætabuntur uobis. Perfore ergo esse solliciti in crasitum crasitum enim dies sollicitus erit sibi ipse sub ficterium diei malitia suam. Nam et hic omnia prætabuntur uobis.

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a multii sunt qui intrant per eam quam angusta porta et arcta est nia quasi ducit ad uiam et pauci sunt quie intuens eam tendite uobis falsis praetites qui ueniunt aduos inuestimentis uoluntem intrin secus autem sunt lupi rapaces. Ex fracti bus eorum cognoscet eos /// detribu um quid collegunt despinis uas aut lixivicos sic omnis arbor bona fruc tus bonos facit. Numquid potest arbor mala bonos fructus neque arbor bona malos fructus facere.

n Omnis arbor quae non facit fructum bonum excidetur et inignem mitte fractus /// etiam quid collegunt despinis et uas et lixivicos sic omnis arbor bona fructus bonos facit. Numquid potest arbor mala bonos fructus neque arbor bona malos fructus facere.

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St. Matth., VI. 33—VII. 13.
et fuit ruina eius magna // hos urba factum est eum consummasset iesus sermones hae admirabantur urba super doctri nam eius erat enim docens eos sicuit potes tatem habens nos sicuit scribae eorum et fa risse. Cum autem descendisset demense secutus est eum urba multae et ec ce leprosus quidam unienens adorabat eum docens domine si quis habet eum deo mundans tatem habens eum sic qui potes eum mundare // hœc admirabantur turbie super doctri nam eius erat enim docens eos sicui potes tatem habens eum deo mundans tatem habens eum sic qui potes eum mundare // hœc admirabantur

di autem iesus misit eum in atque sequentibus // et dixit AMHN dico nobis quia apud nullum in ueni tantum fidem inhastræ // //

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di autem iesus misit eum in atque sequentibus // et dixit AMHN dico nobis quia apud nullum in ueni tantum fidem inhastræ // //
ita ut nemo possit transire per uiam
illam et ecce exclamauerunt dicentes: Quid
e nobis' et tibi Ihesu fili dei ueniisti perdere
nos ante tempus huc ante tempus torquece
nos Hact autem non longue abeis' grex
porcorum multorum pastentium
mones autem rogabant eum dicentes
Si ices nos' mitte nos' ingregem por
cororum ct
ei illis ite at illi exeuntes
abierunt inporcos
et ecce impetu ab
iit totus grex pterceps inmare
et mortui stint in aquis' Dastores
au/cm
fugierunt
et ueinientes incimtalem
nuntia
ut'runt omnia
et dehis qui' demonia habuerat
et Hcce tota ciuitas' exiit
obuiam iht'iu
et uisse eo rogauerunt
ut transiret aphinibus eorum // unum in
ascendens innaucula transfrataut et
ciuitatem suam et ecce offerebant ei pa
raliticum iacentem in lecto et uidentes
Ihesus fidem illorum dicere
Confide fili remittuntur tibi peccata
tua et Hcce qvidam describis' dix
erunt intrase hic blasfemat quis
potest dimittere peccata nisi solus
duos et Cum uidisset Ihesus cogitationes
eorum dixit: Quid cogitatis mala i incor
dibus usctris quid enim est facilium dicere
dimittuntur tibi peccata tua aut
diere: Surge et ambula' Ut sciatis autem
quoniam filius hominis potestatem habet
intera dimittendi peccata .
tunc Ait paralitico surge et tolle lec
tum tuum et uade indomum tuam
et surrexit et abit indomum suam
Ul
dentes autem turbae timuerunt et glori
ficauerunt deum qui dedit potestatem
et
dicere: Surge et ambula' Ut sciatis autem
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quoniam filius hominis potestatem habet
intera dimittendi peccata .

St. Matth., VIII. 28–IX. 8.  [ 74 ]

St. Matth., IX. 8–20.
xii annis' accessit retro et tetigit firmam uestimenti eius dícebat enim in truo. Si titigero tantum uestimentum eius salua ero. At iheus concúrus et uidens eam dixit: Confide filia fides tuae' saluam fecit et salua factasset multier exillahora. Cum ueniisset iheus in domum principis et audiisset tubícines et turbam tumultum detebat recedite' nonest enim puella mortua sed dormit et diridebant eum cum iecta esset turba. Intrauit et tenuit manum eius et salsua fecit et salua facerat multier eum. Cum ueniisset domum accesserunt adeum - ilia secutis sunt eum. Creditis quia possum hoc nobis' facere dícant ei utique domine tunc te tigit oculos eorum díceus. Secundum fidem uestram fiat nobis et aportisunt oculi eorum et commínatus est illis' iheus díceus uidete ne quis sciat illi autem exeuntes desfamauerunt eum interram totam illam ressue autem illis' Hos xii missit iheus praedíciens eis' et díceus inde uiam gentium ne abierit tis et incinitates samaritanorum ne intraueritis sed potius ite adórex qua perierunt dominus hisrad. Nostros et iudas scariothis qui tradìdit regnum caelorum barren sos curate mortuos suscitate leprosos mandum demones iecite gratis accipistis gratis date lite possidere aurem neque ar gentium neque peccuniam inzonis' uestris non peram innia ne que 'i' tonicas ne que calciamenta neque uirgam dignus enim est operarius cibo suo quantum cumque clútatem aut castellum in tra uer i tis mittat operarios innessem suam

Convocatis xii discípulis suis' dedit illis' po testatem spiritum inmundorum utiecerent eos et curarent omnem languorem et omnem infirmitatem

Xii autem apostolorum nomina sunt hae: primus symon qui dicitur petrus et andris frater eius iacobus zebedei et iohannis frater eius filipus et bartholomeus thomas et matheus publicanus iacobus alfei et tateus symon' cananeus // eum
interrogate quis inea dignus sit et ibi manete donec exeat is intrantes autem indomum salutate eam dicentes huic domui et si quidem fuerit domus digna uniet pax digna super eam ustra si autem non fuerit digna pax ustra aduos' reuetetur // erit sermones uestros exe qui cumque nonrecipit uos neque audi untes foras dedomo uel deciniate uel decastello illo excutite puluarem depedibis uestris // it terra sodomorum A MHN dico uobis tollerabilia er et gomorrorum indie iudicii quam illi ciuitati nel domui // Luporum CSTo ce ego mitto uos' sicut uones inmedi te ergo uos prudentes sicut serpentes et semplces sicut columbae // ent enim uete autem uos ab hominibus trad uos' inconcilii et insynagogis' suis' flagillabunt uos' et adprasides et re ges ducemini propter me testimonium illis' et gentibus // quomodo aut quid loqui Cum autem tradent uos' nolite cogitare mini dabitur enim uobis inilla hora quid loquamini non enim uos' estis qui loquimini sed spiritue patris uestri qui loquitur in uobis tradet autem fratris fratrem inmortem et pater filium et insurgent filii inpa rentes et morti eos adicient et eri tis odio omnibus hominibus propter nomen meum qui autem perseuerauerit usque infinem hic salus Cum autem perseuerentur uos' incitative < erit ista fugite inaliam . Amen dico uobis nonconsummabitis ciuitates his raed donec neniat filius hominis Non est discipulus super magistrum nec seruus super dominum suum suf ficit discipulo ut sit sicut magis ter eius et seruo sicut dominus eius // cauerunt _ patrem familiaris helzebub no quant magis domisticos eius nec ergo tim ueritis eos nihil enim opertum quod non re uelabitur et occultum quod non scietur Qvod dico uobis intenebris' dicite in lu mine et quod inaure audietis pradica te super tecta et nolite timere eos qui occidunt corpus Animam autem non pos sunt occidere sed potius eum temte qui potest corpus et animam perdere in ge hennam Nonne 'ii' passeres esse ueniunt et unus exillis' non cadit super tertam sine patris uestri voluntate quiest in caelis Uestri autem et capilli capi tis omnes numeratisunt // ribus me lite ergo timere eos colt magis passe liores estis uos' Omnis ergo qui confite bitur me coram hominibus conitеб or et ego eum coram patre meo qui in caelis' est Nomite arbitrare quia ne nerim pacem mittere in terra nos ueni pacem mittere sed gladium . . . . . . . ni enim separare hominem aduersus patrem suum et filiam aduersus matrem suam et numrum aduersum suorum et inimici hominis domistici eius amat patrem aut matrem plus quam me nonest me dignus et qui amat fi lium aut filiam superme nonest me' dignus qui non accipit crucem suam et sequatur me nonest me dignus Qui inuenit ani mam suam portet eam et qui perdi derit animam suam propterme inne niet eam Qui recipit nos me re cipit et qui recipit me recipit eum qui me missit qui recipit profetam
matteum

innomine professae mercedem professae ac
cicipiet et qui recipit iustum innomine
iusti mercedem iusti accipiet et qui cum
que potum dederit uni eximinimis ipsis' re
potum aquae frigidae tantum innomine
discipuli amen' dico uobis non perdet
mercedem suam // hos' præcipiens xii

calicem

et factum est Cum consummasset iheus sermones
discipulis suis' transiit inde ut doceret et prædica
ret incinitatus eorum // mittens "ii·

iohannis

autem cum audiisset inuinculis' opera xpisfi
exdiscipulis suis' ait illis' stote

dirmiter discipuli amen' dico
uobis non

patitur et uiuolenti rapiunt illud

om

nes enim professae et lex usque adihannem professa
urcunt et si multos recipere ipsecret he
lias qui uenturuset qui habet aures au
diendi audiat // istam similis est pu

Cui

autem similem æstimabo generationem
eris' sedentibus inforo qui clamantes co
sequi uicunt Cícentinim uobis' et nonsalt
astis 'lamenauimus et non planxistis

UHNIT

enim iohannis neque manducans neque bib
ens et uicunt demoniun habet UHNIT fili
us hominis manducans et bibens et
dicunt Hece homo uorax et pota
tor uni publicanorum et peccatorum
amicus et instinctacat sapientia afi
lis' suis' han coepit expobrare ci
uitatibus inquietibus factassen plurimae
uirtutes etas quis non agissent poenitentiam
tibi coroaxin uae tibi bethzaida quia si
in tyro et sydone factassent uirtu
tes que factassen inobis olim in ci
licio et cinere poenitentiam agissent
uernum uamen dico uobis' tyro et sydoni re
missius erit indie judici quam uobis

tu caphrarnaun num quid usque adae
elm exaltabnis etaque adinfernum discen
dis quia si insodoms' factassent uir
tutes que factassen inte forte man
sissent usque inhunc diem Uernum uamen di
co uobis quia terra sodororum remissius
erit indie judici quam uobis' , , ,

in

illo tempore respondit iheus dicens ' Confeteor tibi
dominne caeli et terra qui abscondisti hæc asa
pientibus et prudentibus et reuelasti ea
paraulis' ita pater quasi sim fuit
plactum coram te // et nemo nouit
nia mihi tradita sunt apatremeo
filium nissi pater neque patrem
quísquam nōuit nisi filium et cui us luerit filiús reuelare // rati es

unaite omnes qui laboratis et homo
tis et ego refficiam ous tollite iug
um memm supernus et discite ame quia mitis
sum et humilis corde et inuenietis
requiem animabus uestrís iugum enim memm
suauess et honus memm lene // ta .

illo tempore abit iheus sabbato persa
discipuli autem eius essentientes uellere
spicas et manducare Pharissei
autem uidentes illos dixerunt ei He
cce discipuli tui faciant quod non licet
eis' facere sabbatis' At ille dixit
eis' non legistis quid fecerit david
et qui cum eo erant quand o
essurit et qui cum eo erant quomodo in
transit in domum dei et panes propos
sitionis comedit quos non licebat ei
edere neque his qui cum eo erant
nisi solis' sacerdóthis aut non legistis
in lege sacerdotes intempio sab
batum quia sabbatis violant et sine
cremine sunt dico autem uobis' quia tem
plio maior est hic Si enim scientis
quidest misericordiam uolo et non
acrificium numquam condempnas
setis innocentes dominus est enim filius
hominis etiam sabbati // gogem eorum
cum inde transiret uenit insyna
et Hece homo erat manum habens
aridam et interrogabant eum di
centes si licet sabbatis' curare
ut accussarent eum ipse autem dixit eis'
Quis erit exuobis homo qui habet o
uem unam et si cicerit hec sabba
tis infouam nonne tenebit et le
ubit eam quanto magis melior est

homo oue Itaque licet uobis' bene facere
aht homini extende manum tuam et ex
tendit manum suam et restituuit sani
tati sicut et altera EXeuntes autem pharisi con
silium faciebant aduersus eum quomodo eum
perdeter iheus autem sciens secessit inde et
secutisunt eum multi et curauit eos
omnes et precipit eis' nemini manifestum fa
cerent utadinimpleretur quod dixtamen perissaiam
profectam dicentem Cecepner mens quem elegi de
lectus mens inquo bene complacuit anima mea
nam spiritum memm super eum et induicium gen
tribus annuntiabat Non contendet neque e
lamabit neque audiet implateis ali
quis uocem eius harundinem quassat
am non confringuet et linum fumigans
non extinguet donec icciat aduictori
induicium et innome eius gentes sperabant

oblatus ei homo demonium habens ca
cus et mutus et curauit eum in ut
loqueretur et uideret et stupebant omnes
urbae et dicabant numquid hicest filius david

risse autem audientes dixerunt hic non iccit
demos nisi in belzebub princepe demoniorum

OMne regnum diiussum contra se de
solabitur et omnis domus uel cuías'
diussa contra se non stabit si enim satanas
satanae iecit aduersus se diiusset

Quonium ergo stabit regnum eius et si ego in belze
bub iecio demones filii uestri inquo ieci
unt ideo ipsi indices uestri erunt

Si autem ego inspiritus dei iecio demones igitur
perenit inuos regnum dei Aut quomodo
potest quisquam intrare indomum:
fortis et uassa eius diripere nisi prius al
ligauerit forte et tunc domum eius diri
pict Quí enim nonest mecum contra me est

ST. MATTH., XI. 27—XII. 12.

ST. MATTH., XII. 12—30.
matteum

et qui non congregat mecum spargit
eo dico ubiś Omnepeccatum et blas
temia remittetur hominibus spiritus autem
tlasfemia non remittetur Et qui cumque
dixerit urbum contra filium hominis
remittetur ei Qui autem dixerit contra spiritum
sanculum non remittetur ei neque inex cor
culo neque infuturo ∥ et tum eius malum

aut facite arborem bonam et fru
bonum aut facite arborem ma
lam et fructum eius malum sitiadem
exfructu arbor agnoscit ∥

pro
genites utparum quemodo potestis
bona loqui cum sitis mali exha
hundantia eius cordis os' loquitur

bonus enim homo debono tessaaro
cordis sui pretior bona et malus
homo demalo tessauro pretior mala
dico autem ubiś quoniam omne urbum otio
sum quod locuti fuerint homines
reddent rationem deuo inde
indicii EX urbibus autem tuis justiti
caberis et ex urbibus tuis contempnaberis

tunc
responderunt ei quidam describis'
et fatis suis dicendis Magister volu
mus atesignum uidere qui res
pondens niat illis' generatio ma
la et adulteram querit signum et signum
non dabitur ei nisi signum ione pretio
sicut enim futis ions inuenit coeti
"iii" diebus et "iii" noctibus ∥ gener

riminuitae surgent inuidio cum
atidonea ista et contemnabit eam
qua peneitiantiam egerunt inprodi
catione ione

et Hceceplusquam iona hic ∥

gina austri surget inuidicio cum

generatione ista et contempnabit
cum quia' uenit adinibus terrae audire sa
pietiam salamonis et ecce plius
quum salamon hic ∥ ambulat per

Cum
autem inmundus spiritus exerit ab homine
loca arida quare reuierit et noōin
uent Tunc dixit revertar indo
num meam unde exiui et ueniens in
uenter vacantem scopis' munda
tam et ornatum tune undit et as
sumit secum 'uie' alios spiritus ne
quiiores se' et intrantes habit
ant ibi et finit noniissima hominis
illius potera prioribus sic' erit ge
nerationi huic pessimae ∥ mater

huc' eo loquente adurbas ecce
eius et frater eius foris stabant quarentes
loqui cum eo dixit autem ei quidam ecce
mater tua et frater tu foris stant qua
rentes locqui tecum At ille respondens
dicieto sibi nait Quaeest mater mea et
qui sunt fratres mei et extendens

manum indiscipulos suos dixit ecce ma
ter mea et fratres mei et extendens

manum qui cumque enim fecerit


uolsntatem patris mei qui in calisest
ipse meus frater et soror et materest

illo die exiens iehus dedum sede
bat secus mare et congregati sunt
ad eum turbæ multæ ita ut in
naucula ascendens sederet et
omnes turbæ stabant in litore
et locutuœst eis multa in para
bolis' dicens ∥ et dum seminat

ce exiit qui seminat seminare
quardam ciciderunt secus uiam et uenerunt ululcrus et comederunt ea alia autem ciciderunt inpetr ossa ubi non habebat terram mul tam et continuo exortasunt quia non habebant altitudinem terrae le autem orto aestuauerunt et qui ra dicem non habent arerunt alia autem ciciderunt inspinas et creuerunt spinae et soffocauerunt ea ali uero ciciderunt interram bonam et dabant fructum et alii uero ciciderunt inspinis et creuerunt spinae et soffocauerunt alii qui habet au res audiendi audiat et accedentes discipuli dixerunt ei Quare in parabolis loqueris eius qui respon dens ait quis uobis datum est nose misterium regni caelorum illis autem non est datum Qui enim habet dabitur illi et abundabit qui autem non habet et quod habet auferetur ab eo id est inparabo lis loqueris quis uidentes non uident et audientes non audiant neque intellegunt Ut ad inpleretur eis prophetia isaiae dicentis Audite audietis et non intellegitis et Uiden tes uedebitis et non uidebitis cras'atun est enim cor'populi ha'ius et auribus suis grauiter audi erunt et oculos suos concluse runt ne quando oculis uideant et auribus audiant et corde in tellegant et conuertantur et san em eos Uestri autem beati oceu li quia uident et auret uestræ qui audiant /// prophetiae et iusti MHN quippe dico uobis quia multi cupierunt uiderunt et audiire quae uos au ditis et non audierunt /// minan os' autem audite parabolam se tis Omnis qui audit uerbum regni et non intellegit uenit malignus et rapit quod seminatum est incor de eius hic est qui secus uiam semi natus est Qui autem supra petro sa seminatus est hic est qui uerbum audit et continuo cum gaudio ac cipit illud Non habet autem in se radicem sed est temporalis acta autem tribulationem et per secutionem propter uerbum continuo scandalizatuer qui autem semi natus est inspinis' hic est qui uer bum audit et sollicitudo saecu li istius et fallacia diuitiarum su flocant uerbum et sine fructu efficitur qui uero interram bonam seminatus est hic est qui au dit uerbum et intellegit et fruc tum ad fert et factis alii qui dem' c' aliiu' autem' lx por ro aliiu' xxx /// illis dicens liam parabolam proposuit Simile factum est regnum cae lorum homini qui seminavit bonum semen inagro suo cum autem dormirent homines uelini inimicus eius et super semi nauit zezania inmedio triti ci et abiit cum autem creuisset herba et fructum fecisset une apparuerunt zezania accedentes autem semni patri familias dixerunt ei domine non ne bonum semen semi nasti in agro tuo undergo
unde ergo habet zezania et ait illis' inimicus homo hoc fecit serui autem dixerunt ei uis imus et collegenus ea et ait non ne forte collegentes zezania eradicetis cum eis' simul et triticum sed sinite utraque cr escere usque admessem et intemore messis dicam messoribus meas collegi te primum zezania et alligate ea fas ciculos adconcubendum triticum autem congregare inhorreum mense // Simile am parabalam proposuit eis dicens est regnum caelorum grano synapis quod accipiens homo seminavit ira agro suo quod minimum quidemest omnibus seminibus cum autem creerit mainis est omnibus holeri bus et fit arbor ets ut uolucres caeli uenient et habitent inramis' eius // Simile am parabalam locutus est eis' dicens similest caelorum fermento quod acceopto mu lier abscondit infirma satis' iiis' donec fermentatum est totum hanc omnia locutus est ihesus inparabulis' adterbas et sine parabula non loquebatur eis' ut ad inpleretur quod dicitum est parabolam dicentem Apoexam inparabolis' os' mense eruca tabo abscondita aemstitutione mundi // ces dimissis tardis' uenit in domum et ac serunt adeum discipuli eis' dicentes disse re nobis' parabalam tritici et ze zaniorum agri qui respondens ait qui seminat benum semen est filius hominis aget autem est hic mundus benum autem semen hii sunt filii regni zezania autem filii sunt necnon inimicus autem qui seminavit ea est diabulus messis uero consummatio seculi est mes sores autem anguili sunt sicut ergo colleguntur zezania et igni combustioner sic' er it in consummatione saeculi mittet filius hominis angelos suos et colligent regno eius omnia scan dala et eos qui faciant iniquitatem et mittent eos incanigm ignis ibi erit fleust et stridor dentium // non patriis Unc justi fulgebunt sicut sol inreg eorum qui habet aures audiendi au diat Simile est regnum caelorum thesauro abscondito inagro quem qui inuenit homo abscondit et pre gaudio illius uadit et nendit uniuersa quae habet et emit agrum illum Iterum Simile est regnum caelorum homini negotiatori quarenti bo nam margariam In uenta autem una margaria praetiosa abit et vcn dit omnia que habuit et emit eam Iterum simile est regnum caelorum Sagine missae inmari et exomni genere pis ciam congregat et cum inpleta esset ducentes et secus litus sedentes ele gerunt bonos inuassa Malos autem foras misserunt Sic erit incon summatione saeculi exibunt an geli et seperabunt malos demidio iustorum et mittent eos incami num ignis ibi erit fleust et stridor dentium dicit eis intelleixtis hanc omnia dicunt ei etiam domine Ait illis' ideo omnis scriba doctus in regno caelorum Similis est homini patri familias qui profert dethesauro suor naua etuetera // ihesus para factum est cum consummasset bolas istas transit inde et ue niens in patriam suam docebat eos in synagogis eorum ita ut mi rarentur et dicerent Unde huic sa pientia hec et uirtutes Nonne'hicest
fabi filius ioseph nonne mater eius dicitur
maria et fratres eius iacobus et symon et iohannis
et iudas et sorores eius nonne omnes apud nos'
sunt unde ergo huc omnia ista et scandalit
zabantur in eo iherus autem dixit eis' nonest profeta
sine honore nisi in patria sua et indomu
sua et idea non fecit ibi urtiges multas
propter incredulitatem illorum // famam
illo tempore auduit erodis tetrarcha
iheru et ait puoris' suis' num quid hic est iohannis
babitana quem ego decollavi ipse surrexit
amortuis' et ierodis multae
incredulitatem illorum // famam
iherus autem dixit eis' nonesse ire
date illis' uos' manducare 
respondunt ei non
habemus hic' nisi u' panes et i' piscas quies ait
adferite mihi huc' illos et Cum ius
sisset turbam discumbere supra foenum
acceptis 'u' panibus et 'i' piscibus aspi
ciens inceludum bevidixit et fregit et dedit disciplis
suis' panes discipli autem turbis et manducarn
omnes et naturatibus et tulissent religias
xii coffinos segmentorum plenos
Anducantiun autem fuit numerus 'u' millia ui
orum exceptis' mulieribus et parulis'
statim iherus disciplus suos iussit ascendere innaeculum et procedere eum trans
fretum donec ipse dimitteretur turbas
et dimissa turbas ascendit inmontem solus
orare Uespere autem facto solus eratibi
aunicula autem inmedio mari iectabantur
fluctibus erat autem illis' contrarius ventus
Quarta autem uigilia noctis uenit ad
eos iherus ambulas supra mare Et ui
dentes eum supra mare ambulantem
turbatis inicentes quis fantasma'
et uimino clamauur intandim quin
re clamauant statimque iherus locutos et
eis' dicens habete fiduciam Ego sum no
lite timere respondens autem ei petrus dixit si
nu es uibe me uenire ade' super aquas
et ipse ait Ueni et descendens petrus
denaucula ambulat super aquam ut
ueniret adhuesum uident ergo nentum ubi
lidum timuit et cum coepisset mer

tu uis uenire adte' super aquis
et ipse ait Ueni et ascendens petrus
denaucula ambulat super aquam ut
ueniret adhuesum uident ergo nentum ubi
lidum timuit et cum coepisset mer

gi clamauit dicens domine saluam me
fac et continuo iherus extendens manum ad
prehendit eum Et ait illi modice fi
dei quere dubitasti Et Cum ascendis
sent innaeculam cessauit uentus
qui autem innaecula erant uenierunt
et ad or e uent
[Desunt folia 42, 43, 44, 45.]
[Desunt folia 42, 43, 44, 45.]
quod dictum est per eamiam propheticam dicentem dicit e quid autem reuertens intrasit eamiam desuper sede tua vestimenta sua et eum desuper sede tua vestimenta sua et eum desuper sede tua vestimenta sua et eum desuper sed
eUentes autem discipuli fecerunt sic ut pre cipit illis ihesus Et ad duxerunt asi

m
ane autem reuertens incitutatem

esurit et uidit fici arborum unam

secus uiam Uenit adeam et nihil in

uenit inea nixi folia tantum et ait illi

Numquam exte' fructus nascatur

insempeternum et are factaest

continuo ficulnea // centes quomodo

Et

Uidentes discipuli miratisunt di

continuo auuit ficulnea Respon
dens autem iherus ait // ritis idem

a
Men amon dico uobis' si habae

et non hesitaeritis nonstolum deficinlia

facietis sed et monti luic dixeritis tol

le te et iuca te inmare fiot et omnia

qua cumque petieritis inominimeo cre
dentes accipiatis // ad eum docentem prin

cum ueniisset intemplum accersetur

cipes sacerdotum et seniores populi dicentes

inqua potesitate hae facis et quis tibi dedit hanc

potestatem respondens autem iherus dixit illis' interrogabo

uos et ego unum sermonem quem si dix

eritis mihi et ego uobis dicam inqua potes
tate hae facio habitation ilohannis unde erat
ecalo an' exhominibus At illi cogiabant

inrasa dicentes si dixerimus ecalo dicet

obis quo ergo non credidistis nob ci' si autem

dixerimus exhominibus tineamus turbam

omnes enim habeabant ilohannen sicut propheticam Et res pondentes adiheum dicerunt nescimus

aillis' et ipse nec ego dico uobis' in

qua potestate hae facio // bebat 'ii' fili

Quid

autem uobis uidetur homo quidam ha

os et accedens ad primum dicti fili unde

hodie operare inuiniam maum ille

autem respondens ait nolo Postea autem poeniten

tia motus abit inuiniam acce

dens autem ad alterum dicti similiter ait ille

respondens ait eo domine et non iuit quis ex 'ii'

fe ci t
voluntatem patris dicunt ei primus
dicit illis iesus AMHN dico ubiis quia pulpi
cani et meritrices procedent uos' inregno
di Uenit enim ioannius adnus' inuita iustitiae
et non credidistis ei Puplicani autem et me
ritrices crediderunt Uos' autem uidentes
ne poenitentiam habuistis posse ut cre
deretis ei // at pater familias qui plan
liam parabulam audite homo er
tuit uiniam suam et sepem circum
dedit ei et fodit inea torquar' et adi
ficanit turrem et locauit eam agri
colis' et peregre profectus. Cum autem tem
pas uinium adpropinquasset mis
sit sernos suos ad agricolas ut
acciperent uinam eius et agricola ad
prehensis' servis' eius servos piu
lii um caderunt res prioribus
lii um occiderunt et fecerunt
lii um uero lapidenauerunt illis' simil
lii um missit alios ter nouissi
me autem missit
ades filium suum dicens reureubunt
filium suum Agriculte autem uidentes illi
um dixerunt intrase hic est heres ue
nite occidamus eum et habeamus he
reditatem eius et adprehensum leciamas
eum iecierunt extra uiniam et oc
ciderunt Cum ergo uenerit dominish uiniae
quid faciet agricolis' illis' aiiunt
illi malos male perdut et uiniam lo
cabit aliiis' agricoli' qui reddant
ei uiniam temporibus suis' dicit il
lis iesus Numquam legistis inscripturis'
pidem quem reprobauerunt adivifcan
tes hic faciessen incapat anguli adomino
factuisset istud hoc est mirabile inoculis
nosteris'

id
eo dico ubiis quia auferetur anobis' reg
num dei et dabitur genti facienti fr
actum eius qui occiderint super lapidem
istum confringuetur super quem uero dieside
rit conteret eum Et cum audisset
principes sacerdotum et farisaei para
bula istas cognoverunt quod deipsis di
ceret et quareteus eum tenere timuerunt
turbas quoniam sint profetam eum habebant
et respondens iesus dixit iterum in parabulis' eius dicens
mileosti regnum caelorum homini
regi qui fecit nuptias filio suo et mis
sit servus suos uocare uiniam
adnuptias et noluerunt menire . . . .
iter
um missit alios servos dicens dicite
inuitatis' ecce prandium meum pa
naui tauri mei et altiha occissa et
omnia parata uenite adnuptias il
lii autem neglexerunt et abierunt
r
lii inuillam suam
lii uero adnegotiationem suam
la
r
e liqui uero tenuerunt servus suos
et contumilia adfectos occiderunt
ex autem cum audisset iratus et missit
exercitum suum et perdidi homicidas
illos et ciuitatem illorum succedit
tunc ait servis' suis' nuptiae quidem
paratæ sunt sed qui inuittati erant
non sunt digni ite ergo adexitus' uiarum
et quos cumque inueneritis uocate
adnuptias et egressi servi eius inui
as congregauerunt omnes quotquot inme
nierunt et malos et bonos et inple
tasunt nuptiae discumbentibus . . . .
trant autem rex utuderet discum
bentes et uidit ibi hominem non uesti
in
sum ueste nuptiali et ait illi

St. Matth., XXI. 31-42.
Amice quonamdo huc' intrasti nonhabens uuestem nuptialem at ille obmum
tuit  Tunc dixit rex ministris' lig
atis' manibus et pedibus mittite eum
in tenebras exteriores ubi erit flotes
et stridor dentium  Multi aitem sunt
uociati pauci uero electi  Tunc abe
untes farissi consilium fecerunt
ut caperent eum insermone et mit
tunt ei discipulos suos cumerodia
nis' dicens  Magister seimus quia uerax
es et uiam dei inueritate doces' et nonet
i Tibi cura deo non enim respi
cis adpersonas hominum die' ergo nobis
quid tristi uidetur  Icet census da
re cessari an non'. Cognita aitem iheus
neguita eorum ait quid me tempta
tis hypochrime Ostendite mihi
unnisma census at illi obtule
runt ei denarium et ait illis' iheus
qui est imago huc et superscriptio
dicent ei cessarsi tunc ait illis' .
eddite ergo quae sunt cessarissq cessas
ti et quae sunt dei et audientes mira
tisunt et relicto eo abierunt
in illo die accesserunt saducei qui
dicant non esse resurrectionem et inter
rogauerunt eum dicens  Magister
moyes dixit si quiis mortuos fuerit
non habens filium ut ducat frater eius ux
orem illius et suscitat semen fratris
suos  Hrat autem apud nos 'uii' fratres
et primus uxore ducta defunct
us est et non habens semen reliquit ux
orem suam fratris suoi similiter
'ii' et 'iii' usque ad 'uii' nonissime
aitem omnium et mulier defuncta est
inresurrectione ergo cauis erit de
'uii' uxor omnes eum habuerunt
eam respondens aitem iheus ait illis' erra
tis nescientes scripturas neque
nirtatem dei in resurrec
tione ergo neque nabit neque nun
bentur sed erant sicut angueli dei
in caelo  deresurrectione aitem
mortorum non legisst quod dictum est
adominio dicens uobis' ego sum
deus abraam et deus issac et deus ia
co' nonest deus mortuorum sed uitentium
audientes turbae mirabantur
indodtrina  farissi aitem audien
ten quod silentium inpossisset
saduceis' conuenierunt innumum
ad eum et interrogavit eum unus
exei legis doctor temptans
eum magister quid est mandatum
magnum in leges ait illis' iheus
leges dominum drum tuum intoto cor
de tuo et intota anima tua
et intota mente tua hoc est maxi
num et primum mandatum
S
ecundum aitem simile est huic dile
geg proximum tuum sisent te ipsum
inhis' 'ii' mandatis universa
lex pendet et profecta congr
gatis' aitem farissi interrogavit
cos iheus diceus  Quid uobis' ui
detar dexpetio caius filiusel
dicant ei duiid ait illis' iheus
quonamdo ergo duiid inspiruit uocat eum
dominum diceus dicti dominus domino meo se
de adepteris' meis donec ponam
inimicus tuos scabellum podu tuorum -
ergo dauid inspíritu uocat eum Dóminum
quomodo filius eius est et nemo poterat rep
pondere ei uorbum neque aussus
fuit quisquam exilia die eum
amplius interrogare // suos dícens
tunc thesan locutuss est ad turbas et ad discipulos
Super cathedram moysi sederunt
scribæ et farissiæ Omnia ergo quæ cumque
dixerint uobis seruáte et fácite
Secundum opera uero eorum nolite faci
t te
Secundum opera uero eorum nolite faci
re dicunt enim e non faciant allig
ant enim honora sua ad portabilia et in
mores hominum digito suo
nolunt eam non
Omnia ergo opera sua faciunt ut uideant abhominibus
dilatant enim filactyria sua et
magnificant fymbrias su
as amant autem primos accentitos
incænis et primas cathedras in
synagogis et salutationes in foro
et uocari abhominibus rabbi
usos autem nolite uocari unus enim
est magister uester
Omnes enim nos' frater est et patrem nolit
coni cari uobis' super terram unus enim
est pater uester qui incænis est neque
Uocemini magistri quia magister
uester unus est xpiimes qui maiorem
uestrum uester minister qui autem
se exaltaverit humili
abitur et qui se humilia
uorit exsaltabitur // pochritae
autem uobis scribae et farissiæ hyp
qui clauditis regnum celorum
ante homines nos' autem nonstratis
neque introententes sinitis intra
ua uobis scribae et farissiæ hypochritæ
qui cumcircuitis mare et aridam ut
faciatis unum proslitum et cum fœ
rit factus facitis eum filium gehem
næ duplo quam nos' // uioruerit
uobis duces cæci qui dicitis qui cumque
intemplum nihil est qui autem uioruerit
in aurum templi debitor est
Stu
li et cæci quid enim maius est autum
an templum quod sanctificat aurum
et qui cumque uioruerit inaltare
nihil est qui cumque autem uioruerit in
dono quod est super illud debitori
Cæci quid enim maius est donum an'
alter quod sanctificat donum qui ergo iur
at inaltare iurat et ineo et in omnibus
quæ super illud sunt
et qui uioruerit intemplo iurat inipso et ineo qui
habitat inipso et qui iurat inœ-
lo iurat inthono ei et ineo qui se
det super eum // atis mentam et a
uobis scribae et farissiæ hypochritæ qui decim
netam et cymninum et reliquis
tis quæ granum in mot legis iudicium
et misericordiam et sidem hæc o
portu facere et illa non omitter
tere Quæs cæci excolentes culi
cem camellum autem glutientes
uobis scribae et farissiæ hypochritæ quia
mundatis quod deforisset calicis
el parabolidis intus autem pleni estis ra
pina et inmunditia
fariisse
caeco mundu prius quod intus est calicis
el parabidis ut fiat et quod deforisset mundum
use uobis scriba et farisis hypochrixe quis similes estis sepulcriis' deabatlatis quo afo ris apparent hominibus speci ossa intus autem plena sunt ossibus mortuorum et omnis spuri cia sic et uos' aforis quidem ap paretis hominibus iusti intus autem pleni estis hypochrixi et iniqui tate Use uobis scriba et farisis qui aedificatis sepulchra pro fetarum et ornatis monumen ta Iustorum et dictis quo si nuisus indiebus patrum nostrorum non es semus sociorum insanguine ne profetarum Iaque testimo nium estis uobismet ipsis quo filii estis eorum qui profetas occludeun et uos inplete mensuram patrum uestorum serpentem genimina uiporum quomodo fugietis suis dieu gehenna Ideo ecce ego mitto adnos pro fetas et sapientes et scribas et exilis' occidentis et crucifiges et exilis' flagillabitis insyna gogis uetris et persequemini decinlilale inci uiutatem ut beniam super uos' omnis sanguis iustus qui effusus est super terram asanguine abel iusti usque adsanguinem zachariae filii barachie quem occid istis inter templum et alare A MHN dico uobis uenient

hace omnia super generationem istam crusalem hyerusalem quo occidis profet tas et lapidas eos qui adte missi sunt quidem uolui congregare filios tuos sicut gallina congre gat pullos suos subalas suas et nolui eti ecce relinecutur uobis domus uetra diserta dico enim uobis nonne uidebitis amodo donec di catis benedictus qui uenit inonmine doni et Hgressus iheus detemplo ibat et accesserunt disici pel eius ut ost erident ei aedificationem tem pli ipse autem respondens ait illis' dixit illis' Uidetis hace omnia AMHN dico uobis nonrelinquantur hic' lapis super lapidem qui non distnatur dente autem eo super montem olimeti accesserunt adeum disici pel eius secre to dicentesci dixi nobis quando hac erat et quod signum aduentus tui et con summationis seculi et respondens iheus dixit illis' uidete ne quis uos' sed ucat Multi enim uenient inonmine meo dicentes Ego sum xpius et multos seducent Auditori autem estis pradia et opiniones prieorum uidete ne turbemini oportet enim hac fieri sed nondum est finis surget enim gens ingentem et reg num irregnem et erunt

p estilentiae habe autem omnia initia et fames sunt dolorum et terramotus tuuc tradent uos' per loca intrublationem
et occident uos et eritis odio om
nibus hominibus propter nomen meas. Et tunc
scandalizabuntur multi et in
uicem se tradent et odio habe
bunt in uicem et multi seodoproteae
surgent et seducunt multos quoniam
habundabit iniquitas et refrig
erescet caritas multorum
qui autem permanerit usque infinem
hic salus erit et praedicabitur
hoc auangelium regni uniuerso
orbi testimonium omnibus gen
tibus et tunc ueni et consummatio
Cum ergo uideritis abomination
em desolationis quae dictas ad anieleo
prohest stan tem in loco sancto qui legit
intellegat tunc qui in uenia sunt
fugient admontes et qui in tec
to non descendat tollere alienum
dedomusa et qui inagro nonre
us tertet tollere tonicum suam
Us autem prignantibus et nutrientibus multis'
diebus Orate ergo ut non fatu
ga uextra hieme vel sabbato erit
cum tunc tribulationis magna qualis
non fuerit abinitio mundi usque nunc
modo nec fiet et nisi breuiai fosissent
dies illi non fieret salua omnis
caer sod propter electos breuiaabuntur
dies illi tunc si quis uobis' dix
erit ecce hic' xpiit luc aut illic' no
lite credere. Surgent enim seo
do xpiit et seodoproteae et dabunt sig
na magna et predigia ita ut iner

rorem ducantur si fieri potest
etiam electi ecce praedixi uobis si ergo dix
runt uobis' ecce indigerto eti nolite
exire ecce impoenetrabilibus nolite
credere sicut enim fulgor exit
aboriente et apparat usque inoffici
dentem ita erit aduentus filii hominis

ubi cumque fuerit corpus illuc' congr
agabunt aquae Statim autem post
tribulationem dierum illorum
solobuscurabitur et luna novabit
lumen suum et stelle cadent dece
lo et uirtutes caelorum commovebuntur
et tunc apparebit signum filii hominis
incalo et tunc planguant se omnes
tribus terrae et uidebunt illium ho
minus ueni etem inuilibus caeli cum uirtute multa et maestate et mittet
anguelos suos cum tuba et uoce
magna et congregabunt electos
aquatuer uentis' assunmis' ca
lorum usque adterminos eorum

a bar bore autem fici discite parabolam
cum iam ramus eius tenerfuerit
et folia nata scitis quia propeat astas
ita eius cum uideritis haec omnia scito
tea quia propeat iniunis' 112 neratio do

A ΜΗΝ' dico uobis quia nonprotabibit ge
nec omnia haec fiat Caelum et ter
ra transibunt uerba autem mea nonprotabib
unt de die autem illa et hora nemo
scit neque angueli caelorum nisi
peter solus Si autem fuit indiebus noe
ita erit et aduentus filii hominis
Matteum

Sicut enim erant indicius ante diluui
um comedentes et libentes et nubentes
et nuptum tradentes usque ad eum di-
em qui intravit in arca noe et non

cognouerunt donec uenit diluem et
tult omnes ita erit et aduentus fillii
hominis Sicut 'ei' erant inagro u
nus assumet et unus relinquetur
duae molentes ad malam una re
linqueter et una assumet uigelate

ergo quia nescitis qua die vel qua hora dominus
uenter uenturus est illum autem scitote quoniam
si sciret patre familias qui ho

ratere uenterurus esse uigelate uti
que et nomen seri petiendi domum su

m quidam id est estote prudenres

quia quodam est

sed uate uigelate

ris quibus tua eam

in unum assumetur et unum
relinquetur Quae molentes admolam una re
l'mqietur et una assumetur uigelate

ergo quia nescitis qua die vel qua hora dominus
uenter uenturus est illum autem scitote quoniam
si sciret patre familias qui ho

ra fuerent uenterurus assent uigelate uti
que et nomen seri petiendi domum su

m quidam id est estote prudenres

quia quodam est

sed uate uigelate

ris quibus tua eam

in unum assumetur et unum
relinquetur Quae molentes admolam una re
l'mqietur et una assumetur uigelate

ergo quia nescitis qua die vel qua hora dominus
uenter uenturus est illum autem scitote quoniam
si sciret patre familias qui ho

ra fuerent uenterurus assent uigelate uti

*S. MATTH., XXIV. 38—51.

St. MATTH., XXIV. 51—XXV. 14.
et uni dedit unum talentum
liti autem ii
lii uero unum
nisciue secundum propriam uirtutem et profectus est statim
biit autem qui unum talentum acceperat et o peratus est in cuius et lucratus est alia unum similiter et qui autem lucratus est alia unum. Qui autem unum accepit abhinc fodiit interna et abscendit pecuniam domini sui . . . .

post multum uero temporis uenit dominus
seruorum illorum et posuit ra
tionem cum eis et accedens qui
‘Y’ talenta acceperat obtulit alia ‘Y’ talenta domine. ‘Y’ ta lenta mihi tradidisti ecce a
lia ‘Y’ super lucratus sum
Ait illi dominus eius Cuge serue bone et fidelis quia super panca fusi et fidelis super multa te consti
tum intra ingaudium domini tui accedens autem et qui ‘ii’ talenta acce perat et ait domine duo talenta mihi tradidisti ecce alia ‘ii’ lucratus sum ait illi dominus eius Cuge serue bone et fidelis quia super panca fusi fidelis super multa te constitnas intra ingaudium domini tui. Accedens autem et qui unum talentum acceperat ait domine scio quia homo durus es metis ubi nonsemnasti et congregas

[et timens ego abii et abs
condi talentum tuum]
interra ecce habes quod tuumest
Respondens autem dominus dixit ei serue male et piger sciebas quia meto ubi nonsemnino et congrego ubi nonsparsi opor tuit ergo te committere pecuniam meam nummulariis et ueniens ego recipisse utique quod menmest cum ussura tollite itaque ab eo talentum et date ei qui habet ‘x’ talenta Omnis enim habenti dab itur et habundabit ei autem qui non habet et quod uidetur habere auferetur ab eo
inutilem autem seruum saeculum saepe in tenebras exteriores illis’ erit fle tus et stridor dentium // maiestate

Cum uenerit filius hominis in suam et omnes anguei cum eo tunc sedebit super sedem maiestas et congregabuntur ante eum omnes gentes et separabit eos animum saeculi pastor segreg at ones ab haesid et statuet qui dem ones adeixteris suis haesos autem asinisteris suis. Tunc dicit rex his qui adeixteris eius erunt uenite benedicte patris mei possedete regnum quod uobis paratum est ab origine mundi essuam enim et de distis mihi manducare situi et dedistis mihi bibere hospis eram et collegistis me nudus et o pe ru istis me'
Matth., XXV. 36—XXVI. 2.

S. MATTH., XXV. 36—XXVI. 2.
prima autem die azemorum acceserunt discipuli ad ihesum dicentes ubi uis' paremus tibi pasca comedere

at ihesus dixit ite incinuitatem ad quendam et dicitel magister diit tempus mout propsect apud te facio pasca cum discipulis meis et fecerunt discipuli eius sicut constituit illis' dominus ihesus et paranum un pasca // xii discipulis et adhentes
e spera autem facio discumbebat cum bus illis' dixit AMHN dico uobis quia unus usus nostre se tradieret

et contristatisunt ualde et coeperunt singuli dicere numquid ego sum dominus At ille respondens ait Qui intinguet mecum manum

u parabside hic me tradet. filius quidem hominis uadit scripsit eius. autem uobis quia non bibam amodo
dico autem uobis quia non bibam amodo
deroc geninime uitis usque indiem illum cum illud bibam uobis
cum nosnum inregno patris mei

eymno dicto exierunt inmontem ollueti tunc dixit illis' ihesus Omnms nos scandalum patiemi inme in ista nocte Scriptionest enim pastor percutiam

em et dispergenteroues gregis

post quam autem surrexero precedam nos in galibam respondens autem petrus ait illi et si omnes scandalizati fuerint

inte ego numquam scandaliz ab hor ait illi ihesus Amen dico tibi quia haec' nocte ante quam gallus cantet
ter me negabis Ait illi petrus etiam si oportuerit me memori tecum non
tec ne nabog Similiter et omnes discipuli dixerant

et ihesus uenit cum illis' inuillam qui dixit getzemani et dixit discipulis suis sedete hic donec uadam illuc' et orem et ad

sumpto petro et iudaei sepulcrum contristari et mestus esse
tunc ait illis' tristis est animamam usque admortem Sustainete hic et uigelate
tunc mecum et progressus pussillum proce dit in faciem suam orans et dicens

mi pater si possibilest transact ame calix iste uerum uenit et uenit addiscipulos suos et inuenit eos dormientes et dixit petro

sac non potuisse una hora uigelare mecum uigelate et orate ut non intretis intemperamentem spiritus quidem promptus est
caro autem infirma iturum autem abit et orat dicens Pater mi si non potest hic calix transire ame nisi illum bibat fiat voluntas tua et venit ilium et intenit eos dormientes erant enim oculi corum grauati et relietis ille s iturum abit et orat tertio cundem sermonem dicens Tunc venit addiscipulos suos et dixit illis dormite iam et requiescite ecce adpropinquavit hora et illius hominis tradetur inmanus peccatorum surgite eamus ecce adpropinquavit qui me tradet ducam ipso loquente ecce iudas unus de xii uenit et cum eo turbamulta cum gladiis et custibus missi apnunc pibus sacerdotum et senioribus post puli Qui autem tradidit illem de dicti signum dicens quem eumque osculatus fuero ipse est tenente eum Et condestim accedens ad ihesum dixit haec rabbi et osculatus est eum ad iliosque illi ihesum amice acceperunt non nisi fact tunc accesserunt et manus inicierunt in ihesum et tenuerunt eum et ecce omnem ex his quos erant cum ihesu extendentes mamun eximit gladium suum et percutiens seruam principis sacerdotum amputavit auriculam eius Sancti et in locum suum omnes enim qui acciperent gladium ingladio peribunt An putas quia nonpossum rogare patrem meum et exhibebit mihi plusquam ii legiones ang elorum quosmodo ergo implebuntur scripturae quia sic oportet fieri illa hora dixit ihesus discipulis turbis tuis quam ad latronem uenisti ad me cum gladiis et custibus adprende henderemus quotidie apud nos sedebam docens intemplo et non tenetis me hoc autem totum factum est ut adimplerentur scripturae profecerum Tunc discipuli omnes fug relictum ehaberunt At illi tecentes ihesum duzerunt ad caifam principem sacerdotum ubi scribatur et seniores conuenirent Petrus autem sequabantur eam a longue usque in atrium principis sacerdotum et ingressus intro sedebat cumministris ut uide ret finem Principes autem sacerdotum et omne concilium quare bant falsum testimonium contra ihesum ut eum morti tradarent et non in uenierunt Cummulti falsi testes accessissent nonissime autem uenierunt eis falsi testes et dix erunt hic dixit Possum distrere templum hoc dei et Post triduum re sedicare illud et surgens princeps sacerdotum ait illi ni hil respondes adea quia aduersum te testificantur ihesus autem tacebat Princeps autem sacerdotum ait illi adiuro te per deum minum ut dies
sacerdotum et seniores populi
adversus ihesum ut eum morti trade
rent et unictum adduxerunt eum
et tradiderunt eum pontio pyla
to presidi tunct iudes inad qui eum
tradidit quis dampnatus est poeni
tentia ductus retulit xxx arg
enteos principibus sacerdotum et se
nioribus discus Peccati domine tra
dens sanguinem iustum at illi dix
erunt quid adnous tu uideris
pro lectis argenteis' intemplo seces
sit et abiens laqueo se'susceptindt
Principes autem sacerdotum acceptis
argenteis' dixerunt non licet eos
mitti incorban quia pretium sangui
nisset Consilio autem inito emerunt
exillis' agrum figuli
insepultit
Consili autem inicio emerunt
exillis' agrum popur hoc
catactur eorum
patriis xxx argenteos pretium ad
pretiati quem adportiatur filii his
raet et dederunt eos inagrum figu
li sicut constituit mibi dominus // gauit
autem stetit ante presidem et interro
cum prases discus tu es rex iudexorum
dicit ei ihesus tu dictis et eum accus
厉害s
sarentur aprincipibus sacerdo
tum et senioribus nihil respondit

St. Matth., XXVI. 63—XXVII. 1.

[ 96 ]

Mt 27:13-26

et non respondit ei adulsum utrum ita
per diem autem sollemnem conserat
preses dimittore populo unus uinctum
quem uoluissent habebant autem tune
insignem uinctum qui dicebatur barabba
Congregatis ergo illis dixit pylatus quem multis dimittam
uobis barabban anhæcum qui dicitur
xpistuc sciebat enim quod per inuidiam
didissent eum Sedente autem illo pro
tribunali missit ad illum uxor
 eius dicens nihil tibi sit et iusto illi
Ma ita enim passa sum hocie per uis
sum propter eum Principes autem
sacerdotum et seniores populi per
suasserunt populis ut pelerent ba
rabban hæcum autem ponderent / tam nobis
respondeus autem preses ait illis Quem uultis dimit
de ii dimitti At illi dixerunt
barabban dixit illis pylatus Quid igitur
faciam dei hem qui dicitur xpistuc dixit omnes
Cluicifigeret At illis preses quid enim
mali fecit At illi magis clama
bant dicentes crucifigeret / sed ma
dens autem pylatus quia nihil proficeret
gis tumultus fieret accepta aqna
lautanus coram populo di
iens Innocens ego sum asanguine
iusti hostis nos uideritis Et res
pondens universus populus dixit Sanguis
 eius super nos et super filios nostros

tune di mis sit

illis barabban hæcum autem flag
illatum tradidit eis ut cruci
figeretur / in pretorium cong
milites pretidis suscipientes hæcum
regauerunt adeum universam co
hortem et exuentes eum cala
midem cocinea circundede
runt ei et plecentes coronam
despinis posuerunt super ca
put eius et harundinem in caput
dextoram eius et genu flexo ante eum in
ludebant ei dicentes Ave rex
Judæorum Et expuentes inuen
acciperunt harundinem et percu
tiebant caput eius Et post quam inlus
serunt ei exuerunt eum cal
amidem et inuerunt eum ues
timentis suis et duxerunt eum
at Cbluicifigerent / nem cyri
cuntes autem inuenierunt homi
neum nomine symone hæuc
angarizauerunt ut tolleret cru
cem eius et unierunt in locum qui
dicitur golgota sequent calvaria lo
cus et dederunt ei uinum bibere / serunt
quum autem crucifixerunt eum diuis
uestmenta eius sortem mittentes
et sedentes servabant eum et
imposerunt super caput eius caus
sam ipsius scriptam hic est rex ind
orum Tunc crucifixerunt eum co
"ii" latro nes
 unus adexteris et unus asinistris

eunte autem blasphemabant eum

mouentes capitas sa eum
tes tua qui distrinu templum
dui et intrinuo illud readificat
sulla te ipsum Si filius de e discende decrue

Similiter et princeps sacerdotum in ludentes
cum scribis et senioiribus dicentes
alios saluos fecit se ipsum

non potest saluum facere si
rex hisor ed discendant non de

crue et credemus ei confi
det indeam liberet nonc eum si milt
dixit enim quia filius de sum id ipsum autem

et latrones qui crucifixi erat

cum eo iuperabat ei // sunt su

sex ta autem hora tenebrae facta

per universam terram usque adho
ram nonam Circa  uero horam
nonam clamavit ihesus uoce
magna dicens hel i hel i lama

sabactani hoc est deus meus deus meus ut
quid me diriliquisti quidam autem
illic stantes et audientes diceb
ant heliam uocat iste Et con
	inuo currens unus eveis acc
eptam spongiam inpleuit
aceto et inposuit harundini et
dabat ei bibere caeteri uero ediceb
ant sine uideamus an ueniat
heli sa li berare eum

lius autem accepta lancea pupun

guit latuscius et exit aqua et sang

uis ihesus autem itorum clamans uoce
magna emissit spiritum Ee: Ecce uj

tum templi scissum est induas par
tes assumo usque deorum Ee: ter
ra motaeet petrae scissesunt

Et monumenta apertasunt

Et multa corpora sanctorum dor

mientum surrexerunt

Et exeuntes demonstrationis post re

surrectionem eius abierunt insan tam

ciutatem

et multis apparurent

Cen torio autem et qui cum eo erant cus
todientes ihesum uisso terramotu et his
que fiebant tumuerunt ualde dic
entes nere filius dei erat ipse

ant autem ibi mulieres multae longue
uidentes quae secutae fuerant ihusum

agalaites ministrances et interquas

erat maria magdalenae et mari

a Iacobi et ioseph mater et mater

illorum zebedei Cum autem sete factum est

ueuit quidam homo diues ab
arimathia nomine ioseph qui et
ipse discipulus erat iheu hic acces
sit ad pylatum et petit corpus iheu

tunc pylatus iussit dari corpus Ee:

accepto corpore ioseph inuol
nutilid insyndone munda et
possuit illud innomimento suo no
uo quod exciderat inpetra et aduol
ut saxum magnum adhosti

um mo nu menti
et abit Crat ibi maria magdalene
et altera maria sedentes contra sepulcrum

et alter autem die qua est post parascuent conuenierunt omnes principes sacer
dotum et farissui adpylatum dicens
domine recordati sumusquia sedu
cit ille dixit adhucuiueus post 'iii diem resurgam inae ergo custodi
ri sepulcrum usque in diem 'iii' ne
forte ueniant discipuli eius et fur
enter eum et dicant plebi surrexit
amortuis et erit nouissimus et
rer peior priori 'At illis pyl
atus habetis militis ite custod
ite sicut scitis illi autem euntes mu
nierunt sepulcrum signantes
lapidem et discesserunt // prima sa
esper autem sabbati quae lucescit in
batu uenit maria magdalenæ
et altera maria uidere sepulcrum
et ecce terrammotus factus est magnus
anguelus enim domini descendit de
caelo et Accedens revolut la
pidem et sedebat supremae Hr.
at autem aspectus eius sicut fulgor
et uestimant eius candida sicut nix

pro
timor autem eius exteriti sunt custodes
et eurici sunt sicut mortni respondens
autem anguelus dicit mulieribus nolite
timere uos scio enim quod is Hernandez eis cr
Cifexexit querris nongit hic surrexit enim
sicul dixit necine et uidete locum ubi
possitus erat dominus et cito euntes di
cite discipulis eius quia surrexit

amortuis' et ecce procedet vos in
galileam ubi eum uidebitis sicut dixit
uobis et eierunt cito demonu
mento cum timore et gaudio
magno currentes numtiare
discipulis eius et ecce iheus occurrit illis'
dicens 'Auete illae autem accesserunt
et tenuerunt pedes eius et adorauerunt
eum 'Tunc ait illis iheus nolite
timere sed ite numtiate fratibus meis'
uteant in galileam ibi me uidebunt

Quæ
Cum abstissent ecce quidam de
custodibus uenierunt incuiatatem
et adnuntiaverunt principibus sa
cerdom omnia quæ facta fuer
ant et et congregati cum seniori
bas consulio accepto pecuniam co
piosam dederunt militibus dicens
dicie quæ discipuli eius uenierunt
nocte et furatis eum nobis'
dormientibus et si hoc audium fu
erit a preside nos suadebimus
et et securos nos faciemus

At
illii accepta pecunia fecerunt
sicul erant docti et devulgatumest
urbum hoc apud iudeos usque in hod
ernum diem // montem ubi con

xi
autem discipuli eius abierunt ingalileam in
stiterat illis iheus et uidentes eum
adorauerunt quidam autem dubi
taueron et accedens iheus locusat
eis' dicens dataest mili omnis potes
tas incalco et intera // habitantess

Ca
ntes ergo nunc docete omnes gentes
Deus immense clementiae atque ineffabilis pietatis submissa
uocé rogare presumo Utquomodo expulpico Matteum praecula
rum apostolum fecisti

ta permissericordiam tuam ar cessereme digneris adperfectam
in hoc saeculo viam Atque an guelicis hierusalem caelestis
choris' collocare ut perpetuo solio infinitae laetitiae ymnidi
cis' ar changuelorum laudi
bus conlaudare te merear
per unigenitum filium tuum qui te
cum unius Immunitate Spiritus sancti per
omnia saecula saeculorum AMHN'...
argumentum marci

Marcus aemanguelista dei et petri
in baptisme filius atque in divinum
sermone discipulas sacerdotium in his().'nd
agens secundum carne leuita comoruros
ad idem spiritu aemanguelium scriptum
ostendens in eo quid et generi deboret et splito
Nam initium principii inuocem propheticae ex
cclamationis instituens ordinem leueti
cae electionis ostendit ut prédicamus prredis
tinatum iohannem filium sachariae
inuocem angueli annuntiantis persuasum
Non Solum uerbum caro factum sed et corpus dominii
in omnino per uerbum divino uocis anima
tum initio divina prédicationis ostende
ret utquis hae legens sciret cui initium
carnis indominio et dei aduentis habitacionem
carni uero debore agnoscere atque in sae
per uerbum uocis quod in consonantibas perdis
derat inneniret denique perfecte u
anguelii opus intrans et ababtismo
dominii prédicare dem inchous non laboruit
natuitatem carnis quam in operibus uice
rat diuere sed totus in primis' expulsionem
diserti icinium numeri temptatio
nem diaboli congregationem bestiarum
et ministerium profecti angelerum
Ut in
stimens nos adintellegenda singula in
breui compinguentis nec auctoritatem
factae rei adimeret et perticiendo operi
plenitudinem nonnegaret denique amput
asse sibi propter idem polinicum dicibut ut sa
cerditoi reprobus habebatur sed tawum consentiens
fidei prédistinata potuit electio ut nec
sic' inopere urbi perderet quod prae merne
rat ingenere Nam alexandriae
episcopus fuit cuius per singula opus est
scrire et aemanguelii dicta inae dispo nere

et disciplinam inae leges agnoscere
et diuinam domini incarne intellegere naturam
que et nos primum requiri dehinc inqaes
sita uolumus agnoscri habentes mercedem ex
hortationis quoniam qui plantat et qui in
rigat unum sunt qui autem incrementum
praestat deus est finit argumentum marci

incipit interpretatio ebrorum nominum secundum
marcum

Abba Sirum Pater
idumea rossa sine terrena
Solome Pax sine pacifica
tyro Angustiae
thabitha commi · Puella Surgo
tracimitidis negotiatio tristitiae
efeta aperi
Paulus mirabilis sine electus pacificus
finiunt hee Interpretatio
nes horum nominum
et babtizatus est iniordane abiohannes
et statim ascendens deaqua uidit apert
ros celos et spiritum tamquam columbam
discendentem et manentem inipso
et uox facta est decelis tu es filias meos
directus inte beneconplacui . . .
et
statim spiritus expulit eum indeserto
et erat indeserto xl diebus et xl noc
tions et temptabatur astana
et atque cum bestis et anguelli minis
trabant ei Postquam audent tradid
uest iohannis neunit ihem Ingaliban predi
cans aeuangellium regni et dicens
quetuam inpletum est tempus et adpropinqua
uit regnum dei Poneitremici et cre
rite aeuanguelio // monem et an
pretorimens secus mare galileum uidit sy
dream fratrem eius mittentes retia in ma
re Hrant enim piscatores et dixit
eis' uenite post me et faciam uos fieri
piscatores hominum et protinus re
licitis rehibus secutisunt eum
et progressus inde pulsillum uidit ia
cober zebedei et iohannem fratrem eius et ip
sos innaui componentes retia
et
statim uocant illos et rectico pat
re suo zebedeo innaui cum mer
cinariis secutisunt eum // statim
et
ingrediumtur capharnaum et
sabbatis' ingressus synagogam docebat eos
et
stupebant super doctrinam eius
Hr
at enim docenseos quasi potestatem habens
et non sicut scribae et
erat homo
insynago' comum insipitua ininnodo
et ex clamauit dicens quid nobis et
et tibi ihem nazarene uenisti prede
re nos scio quia sis sanctus dei . . .
et comminatus est ei iheus dicens obm utesse et Exi dehominis spiritus in mundus et discerens eum spiritus inmundus et exclamans uoce mag na exiit abeo et miratis sunt omnes ita ut conquirent interse dicentes quidnam est hoc que doctrina nova est qua in potestate et spiritibus inmundis dis imperat et oboedient ei Et pro cessit rumor eius statim inomnem regionem galilae Et potitus egredi entes desynagogae uenierunt indo num symonis et andria cum ia cobo et iohanne decumbebat autem socrus symonis febricitans et sta tim dixit ei deilla Et accedens ele uauteam Et adprehensa manu eius et continuo dimissit eam feb ris et ministarabat eis // adiere espe autem facto cum occidisset sol' bant adeum omnes male habentes et demonia habentes Et erat omnis ei uitas congregata adianuam et curavit multosqui uexabantur uaris languoribus et demonia mun ita ieciebat et non sinebat ea loqui quoniam sciebant eum Et deluculo ual de surgens egressus abit inde tertum locum ibique orabat et per secutus est eum symon et qui cum illo erant et cum in ueniissent eum dixerunt ei quia omnes quorunt te et ait illis' eamus in proxi mos uicos et ciuitates et ut ibi prsedicum ad hoc enim ueni
solus deus quo cognito iehuan spiritu suo quia sit cogitarent intrase dicit illis quid ista cogitatis incordiis uestrís quid est facilius diuère paralliticó di mittuntur tibí peccata tua an di cere surge et tolle grabatum tu um et ambula Ut autem sciatis quia potes tatem habet filios hominis interra di mittendi peccata Atí paraliti co tibi dico surge tolle grauat tum tuum et ambula et uade in do num tuam et statim ille surrex it et sublato grabatto abit co ram omnibus ita ut ammirarentur omnes et honrificarent demn dicentes quia numquam sic uidimus et regressus rursus admáre omnísque turba que niesbat adeum et docebat eos . . . et cum pooteríret uidi 1eni alloqui sedem tem adeloneum et ait illi sequere me et surgens secutus est eum . . . et factum est Cum accumbet in domum ilius multi púlicaní et peccatóri símul discumbébant cum iehum et discipuli eius erant enim multi qui et sequeb antr eum et scriba et faríssi uidentes quia manducaret cum peccatoribus et cum púlicaní dissipant discipulis eius Quare cum púlicanís et peccatoribus manducat magister ueter hie audito iehum ait illis' nonnecesse habent sani medicí sed qui male habent non enim neni uo care iustos sed peccatores et erant discipuli iohannis et faríssi ieumantes et neniunt et dicunt il li Cur discipuli iohannis et faríssi ieum et non tui autem discipuli' ieumant et ait illis' iehus numquid possunt fi lii nuptiarum quandiu cum il lis sponsus est ieumare Úennient autem dies Cum auferetur ab eis' sponsus et tunc ieumabant iuiz la die Nemo enim adsúmentum panni radis adsuít uestimento ueteri Alioquín auferet supple mentum nonum aueteri et major ses sua fi et nemo mittit unum nonellum inutres uetores alióquin disrumpet unum utres et unum disrumpet unum effundetur et utres poribunt sed unum nonum in utres nouos mitti debet et utraque conservanunt // uar et factum est iterum cum sabbatis' amb et iehus persata et discipuli eius cœper unt progredi ei uellere spicas ph arissi autem dicebant ei ecce quid fa cint sabbatis' quod non licet et ait il lis numquam legistis quod fe cerit davi quonque necessitatem habuit et essuir et qui cum ipso erant quomodo introiit indomum dei sub abiatiar princepe saccertotum et panes pro positionis manduca uit quos non licebat ei manduca re nízi solis saccertotibus et dedit eis' qui cum eo erant
et dicebat eis' sabbatum propter homi
nem factum et non homo propter sabbatum
itaque dominas est filius hominis etiam sab
bati et introit iterum in synagogam
et erat ibi homo habens manum aridam
et observabant eum si sabbatis' cu
raret ut accusarent eum et ait 'illum
hominis habendi manum aridam sur
ge inmedium et dictis eis' licet sabbatis'
ben facere animam suam an male
animam suam saluam facere an' per
dere. At illi tacabant et circum
spiciens eos cum ira contristatus
super cæcitantem cordis eorum dict
hominis extende manum tuam et
extendit et restituita manus illi
ex euntes autem statim pharisaei cum he
rodianis consilium faciebant
adversus eum quemodo eum perderent
et et iesus cum discipulis suis' secessit ad
mare et multa turbam agalimat et iu
dea secuta est eum et abhierusoli
mis et idumia et trans iordanen et qui cir
cia tyrum et sydonem multitudo
magna audientesque faciebat ut
erunt adeum et dictis discipulis suis' ut in
nauicula sibi deseruisset propter turbam
ne comproemerent eum multis enim
sanabat uta ut inruerent ineum
ut illum tanguerent Quotquot autem ha
bebant plagas et spiritus inmundos eum il
lum uidebant procedebant ei et cla
mabant dictos tu es filius dei etue
chimenter comminabatur eis'
ne manifestarent illum. // quos ipse
et ascenden in montem uocauit adsc
uoluit et uenierunt adeum et fecit
ut essent xii cum illo et ut mittaret
eos prasidicare aauangielium et de
dit illis' potestatem curandi infir
mitates et ieciendo demonia et ut
circumeuntes prasidicarent aauangielium
et inposuit symoni nomen
pet rum
et ia cobum zebedeii
et io hannem fraterm iacobi
et in posuit eis' nomina boanerges
qua est filii tonitru
et andream
et filippum
et barholomeum
et matteum
et thomam
et iacobum alfei
et tateum
et simonem cannaneum
et iudam scariothis qui tradi
dit illum et ueniant adeum domum
et conueniunt adeum iterum turbæ
ita ut non possent iterum manduca
re neque panem manducare
et Cum audiissent discipuli sui exierunt
tenere eum dicebant eunm quoniam infu
romem uersusset et scribæ qui ab
hierusolimis' discenderant dic
ebant quoniam belzubub habet et quia in prin
cipe demoniorum iecit demonia

ST. MARK, II. 27—III. 12.

[ 106 ]
et Conuocatis eis inparabolis' di
cebat illis' quomodo poterat satanas
satanas ieceret et si regnum ise
dividatur nonpoterit stare regnum
illud et si dominus super semet ipsum
disportatur nonpoterit dominus illa sta
re Et satanas consurrexit in se
met ipsum disportitus et nonpoterit
stare sed finem habet Nemo potest
massa fortis ingressus in domum
diripere nisi prince fortet alligatur
et tunc dominum eius diripiet \tentur

A MHN dico ubi's quoniam omnium dimit
filii' hominum peccata et blasfe
mise quibus blasfemauerint qui autem
blasfemauerit inspiritum sanctum non habet re
missionem inacternum sed reus eirici
acterni dillcti quoniam dicebant spiritum in
mundum habet et unient mater eius et
fratres eius et foris stantes misserunt
adeum vocantes eum et sedebat cir
ca eum turba et dixerit ei eccemater
tua et fratres tui foris querunt te'
et respondens eis ait que est matermea
et fratres mei Et circumspiciens eos qui
inquirerit eis sedeunt ait eecce mater
mea et fratres mei qui enim fecerit
unlantatem de hic fater manus et mater
mea et soros r// et congrega

et Ierum coepit docere admare
.ta adeum omnis turba multa ita
ut innamim ascendens sedert in
mari et omnis turba circa mare

super terram erat et docebat illos
inparabolis multa et dicebat il
lis induistra sua // dum et dum se

Au dite ecce exiit seminans adseminan
minat alius cicerit super ium et \citra
uenerunt voceres et comedentur
illud alius uero cicerit super petros
sa ubi nouhabuit terram multam
et statim exortus est quoniam non habebat
altitudinem terrae et quando exortus est
sed exstauat et eo quod non habet
radicem exaruit Et alius cici
dit inspiras et ascenderunt spi
num et sofoconent illud et frue
 tum non dedit Et alius cicerit inter
ram bonam et dabat fructum as
ccendentem et crescentem et adferebat
num xxx Et dicebat qui
num lx habet aures
et num centum audienti au
diat et Cum esset singularis
interrogavent eum hii qui cum illo
erant xii cumxi parabolam et dice
bat eis' Ubis datum' scire
misterium regni de illis autem qui fo
ris sunt inparabolis omnia sunt
ut et uidentes uidant
et audientes audiant
et non intellegant nequando conuertan
tur et dimittantur eis' peccata Et
ait illis' nescitis parabulum hanc
et quomodo omnes parabulas cognosce
pis qui seminat urbum seminat
hii autem sunt
qui circuauiam ubi seminatur urbum et cum audierint confestim uenit satanas et affert urbum quod semi natum est incorda eorum // semi et hii sunt qui similiter super petrossa nantur qui cum audierint urbum statim cum gaudio accipient illud et nonhabent radicem inse sed temporales sunt deininde orpta tributatio ne et persecutione propter urbum confestim scandalizantur Et alii sunt qui inspinis seminatur hii sunt qui urbum audient et erumpna sanc lu et deception diuittarum et circa reliqua concupiscentia introeuntes soflicant urbum et sine fructu efficiuntur et hii sunt qui super terram bonam seminantis sunt hii sunt qui audient urbum et suscipient et fructificant u num xxx Et dicebat u num lx et illis' numquid u num centum uenit lucer na ut submodio ponatur aut subjecto nonne ut supra candellab rum ponatur nonenim est aliquid absconditum quod nonmanifestatur nec facturae occultum sed ut impala ne niat si quis habet aures audieri et audiat et dicebat illis' uide et quid audiatis In qua mensura men si fueritis remittetur uobis' qui enim habet dabitur ei et qui non habet etiam quod habet afferetur abillo Et dicebat eis' sic est regnum dui quem admodum si homo faciat sementem iaceat in terram et dormiat et exsurgat nocte ac die el semen germinet et increscat dum nescit ille ulter enim terra fructificat primum herbam deinde spicam deinde plenum frumentum ivapi ca et cum se producerit statim fructes mittit falcem quoniam adeat messis et dicebat Cui adsimulabimus regnum dui aut cui parabulae compa rabimus illud sic est ut granum sy napis quod cum seminatum fuit interra minuebunt omnibus seminibus quae sunt interra Et cum seminatum ascendit et fit nais omnibus holeribus et facit ramos magnos itaut pos sint subumbra eius aves caeli habitate Et talibus multis parabu lis' loquebatur eius' urbum prout potera nt audire sine parabula autem novio quebatur eius' seorsum autem discipulis' suis' disserebat omnia Et ait il lis' die illa Cum sero esset factum transcamus contra Et dimittens turbam assumunt eum itaut innau erat cum illo Et factaste procella magna ueniti et fluctus mittebat innauim ita ut impleretur nanis et erat ipse in pupi asupra cerucal dormiens et excitant eum et dixit ei magister non adte pertinet quia perimus et exsur gens comminatus set uento et dixit ma ri pace obnutesce et cessavit uenint et factaste tranquillitas' mag na et ait illis'
quid timidi estis necdum habetis fidem et timuerunt trans fretum maet ris inregionem gerasonorum et eexante eo denani statim occurrerit ei homo inspíritu inmundo qui döicili um habebat inmonumentis et neque catenis iam quisquam eum poterat ligare quoniam sepe conpedibus et catenis' uinctus disrumpisset catenas et con pedes comminuisset et nemo poterat eum domare et semper nocte ac die inmonumentis et inmontibus erat et clan mans et condicidens se lapidibus // oravit dens autem iahem alonque cucurrit et ad eum Et claman vocemagna dixit quid mihi et tibi est mulier iahem fillii dei summi ad iuro te per deum neterque dicebant enim illi spiritus inmunde ab homi ne et interrogabat eum quod tibi nomen est et dicam illi legio nomen mihiest quia multi sumus et diprecabantur eum multum ne se expelleret extra regionem er at autem ibi circa montem grex porco rum magnus et diprecabantur eum spiritus dicentes mitte nos in porcos ut ineos introeamus Et concessit eius statim iahem et exuentes spiritus imm undi introierunt inporcos et magnus impietus grex præcipitatussem inmare et soffocatun inmari qui autem pascebant eos fugierunt et hae a uerunt

marcum

incundate et inagros et egressi suntindere quid esset facis et ueniant adilizum et uident illum qui ademionio uexabatur sedentem ustitum et sanæ mentis et timuerunt et nar naurunt illis' quid uiderant qualiter factum est qui demonium habuerant et depercos et regare eum coeparent ut discederet asinibus eorum Cum que ascenderet naum coepit illum diprecari qui ademionio uexatus fuerat ut esset cumillo et nou ad missit eum sed ait illi uade indo num tuam ad tuos et annuntia illis' quanta tibi dominum fecerit et misser tus sit tibi et abit et coepit pre dicare indecapuli quanta tibi sibi fecisset iahem et omnes mirar antur Et cum transcindisset iahens innani rursus trans fretum con uenit turba multa ad illi et er at circa mare // gis' nomine et uenit quidam dearchisinago iarius Et uidens eum procedit ad pedes eius et diprecabantur eum multum quum fecisset et misser tus sit tibi et uade indo multa et eominebant illum et et Mulier que erat inprofulo sangui nis annis xii et fuerat multa persessa acempluribus medicis et er ogauzet omniasa nec quic quam proficerat sed 'magis deterior
habebat Cum audisset deiheu
uenit inturba retro et tetigit uest
timentum dicbat enim quia si uel ues
timenta eius tetigero salua ero et
conestim siccatus fontis sanguinis
et sensit corpore quod sanata est pla
ga et statim iheus cognoscens insemet
ipso uirtutem quae exerat abeo
ad turbam aiebat quis tetigit ues
timenta mea et dicebant ei discipuli sui
uides turbam coprimentem te et dicis
quis me tetigit et circumspicie
bat uidere eam quae hoc fecerat ac
mulier autem timens et tremens sciens quod
sum est set procedit ante eum
et dixit ei omnem ueritatem iheus autem dixit
ei filia fides tua te saluum
secit uade inpace et esto san
aplaga tua ad huc co loquente
ueniunt ab archisinagogi dicentes quia
lia tua mortuast quid ultra uexas
magistrum iheus autem urbo quod dicebat
audito aut et archisinagogi noli ti
mere tantummodo crede et non admis
sit quemquam sequi se nisi petrum
et iacobum et iohannem fratrem eius iacob
et ueniunt indomum archisinagogi
et uidet tumultum et flentes et in
lentes multum et ingressus aut
eis' quid tarbamini et ploratis
puella nonest mortua sed dormit et
irridebant eum ipsae vero iectis' omnia adsumpsit patrem et ma
trem pellae et qui secum erant
et ingrediantur ubi erat puel
la iacens et tenens manum puel

la aitilli tabitha comi quod est inter
pretatum puella tibi dico surge
et confestim surrexit puella
et ambulabat et autem annorum
xii et obstupuerunt stupore mag
ximo et præcipit eis' nechimenter ut
nemo id sciret et dixit dari illi man
ducare // suam et sequebant eum
Egressus inde abit in patriam
discipuli sui et facto sabatto coepit in
synagogis docere et multi audientes am
mirabantur in doctrina eius dicentes
unde huic hoc omnia et quest sapientia que da
taq toll illi et uirtutes tales que permaner
eius efficiumt nonme iste est fabri fi
lius et maris frater iacobi et ioseph et iade
et symonis nonme et sorores eius hic'
nobiscum sunt et scandalizabantur
ineo et dicebat eis' iheus quia nonest profeta sine ho
nore nisi in patria sua et incognati
one sua et indomusa et ideo nonpo
terat ibi uirtutes multam facere nisi pa
ucos in fimos impossitiu' manibus et
rauit et mirabantur præcipit incredu
litatem eorum // cens et connoca
circumbat castella incircuitu do
uit xii et coeplet ille mittere binos et da
bat illis' potestatem spirituum in mundo
tum et præcipit eis' nequid tollerent
inuia nisi uirgum tantum
non peram
non panem
nequ' inzona ex
sed calcitatus sandalis et ne undue
rentur 'ii toniciet' et dicebat eis'
quo cumque introieret indomum
illic' manete donec exeatis inde
et quicumque non recipierint vos neque au
dierint vos exeantes inde executie
pulverem depedebibus ustris intestinomum
illis' EXeunte prædecabat ut poe
nitiam agerent et demonia multa
ieciebant et unguebant oleo multos
agrotos et sanabant Et Auduit
erodis rex manifestum enim factum est
nomen uirum et dicebat quia iohannis batiz
surrexit amortuis' et proper ea uirtu
tes operabantur inillo
a lii autem dicebant qui helias est
a lii' autem dicebant profetased quasi unus
ex profetis' Quo audito erodis ait
quem ego decollaui iohannem hic
a mortuis' surrexit Ipsae enim ero
dis missit et tenuit iohannem et uinix
it eum incarcere proper herodiadem
uxorem pilippi fratris sui quia duxer
at eum dicebat enim iohannis
erodis novicet tibi habere uxorem fratris
tsui erodis autem insidebatur illi et
uoebat occidere eum nec poterat
erodis enim metuebat iohannem sci
ens eum uirum instum et sanctum et custo
diebat eum et Audito eo quod multo
faciebat et libenter eum audiebat
et cum dies oportunas accessisset na
talis su praenam fecit principibus et tri
bunis et primis' galihe Cunque intro
iisset filia ipius erodiadis et salt
asset et placuisset erodi simulique
recumbentibus rex ait puellae 

pete ame quod uis' et inratur illi quia
quiequad petieris dabo tuhi licet
dimedium regni mei quae cum exisset
d'iilii matre sue quid petam at
illa d'xit caput iohannis batizae
Cum que introisset statim cum festin
atone adregem petuit dicens' uolo
ut proinus des mihi indisco caput
iohannis batizae et contristatus
rex proper lus iurandum et proper simul
recumbentes noluit eam contr
istare sed misso speculator prae
cepit naffiri caput eius indisco.
et decollauit eum incarcere et ad
tulit caput eius indisco et dedit illud
puellae e plantia dedit matre sue
Quo audito discipuli eius uenerunt et rulernunt
corpus eius et posuerunt illud inno
umento et conuenientes apostoli
adhiemnum renuniauerunt ei omnia quae eg
erant et ait illis' ueste seorsum
in disertum locum et requiescite pus
sillum erant enim qui uiniebant
et rediebant multi et nec mandu
condi spatiam habebant et as
condentes inuaui abierunt in disert
um locum seorsum et uiderunt
eos abuentes et cognoverunt multi
et pedestres et deomiibus ciuitatibus
con currerunt illic' et praenueierunt eos
et exiens ibamus uidi turbam mult
am et missertuset super eos quia erant
sicut oves nov habebat pastorem et coepit

ST. MARK, VI. 10-22. [ 111 ]

ST. MARK, VI. 22-34.
docere illos multa. Et cum iam ho
ramulta fieret Accesserunt discipuli
eius dicentes desertus est locus hic et ho
ra iam praeterit dimittte illos ut e
untes in castella proximas villas et
uicos emant sibi cibos quos mandu
cent et respondens ait eis date illis' man
ducare et dixerunt ei euntes ema
mus ducentis' denarios' panes et
dabimus ei manducare et dixit eis'
quo panes habetis ite et uidete et cum
cognouissent dixerunt quinque panes et
i i pisces et praecipit eis ut accumbere
facerent omnes secundum contuberc
nia super uiride foenum et discu
buerunt inpartes per centenos et per
quinquagenos et acceptis un pani
bus et ii piscibus intuens in caelum bene dixit
et fregit panes et dedit discipulis suis ut
ponerent ante eos et ii piscis diuis sit
omnibus et manducaverunt omnes et
saturatisunt et sustulerunt reliquias fr
agmentorum xii coffinis plenos et
depiscibus erant autem qui manduca
uerunt ut miliauiorum et statim
cogit discipulos suos ascendere nauim
ut procederent eum trans fretum ad
bethzaidam dum ipse dimitteret
populum. Et cum ipse dimississet
cos abit inmontem orare et cum
sero esset erat nauis inmedio mari
et ipse solus intera et uidens eos la
borantes inremigando erat enim
uentus contrarius eis' et circa
iii uigiliam noctis uenit ad eos
ambulans super mare et uolebat
praeterire eos At illi ut uiderunt eum
ambulantem super mare putauerunt
fantasma esse et exclamauerunt omnes
enim eum uiderunt et conturbatisunt
et statim locutus est cum eis et dixit illis' conuidite Ego sum nolite timent
et ascendit adillos innauin et cessa
uit uentus et plus magis intrase
stupebant non enim intellext reunt
depanibus erat enim cor illorum obsec
atum et cum transfretassen perue
nerunt interram geruzentum gene
dareth et adplicauerunt j' cognouerunt
cumque egressi essent denauim continuo
eum et per currentes uniuorsam regi
onem illam caeperunt ingrabattis' eos qui se malehabebant circum
ferre ubi audiebant eum esse
et quo cumque introbat intuicos nel
insillas aut incititates inplateis' ponebant infirmos et diprecabantur
eum ut nel fimbriam uestimentiu
iuis tanguere et quoquito tangebant
eum salui fiebant // dam descri
et coueniunt ad eum pharisisi et qui
bis' uenientes abhierusolimis' et
cum uidissent quosdam exdiscipulis eius comm
onibus manibus id est non lotis' manibus m
anducare panes utuperauerunt
Ph arisai autem et omnes iudaei nisi crebro
laurent manus' non manducant tenen
tes traditionem seniorum et afo
ro nisi habitizentur non comedunt et aliam
ulta sunt que traditassunt illis' seruare ha
btismata Cu interrogaunt eum
calicum pharisaei et scribere
et orceorum quare nowambulant discipuli
et auentorum tuo iuxtatraditi
et leotorum onem seniorum sed
commonibus manibus manducant il
panem At ille respondens dixit eis' bene
profetavit isaias deobis' hypoch
ritis' sicut scriptum est Populus hic labi
is' me honorat cor autem eorum longue
est anem inanum autem me colunt doc
entes doctrinas et praeceps hominum
relinquentes autem mandata dei tenen
tes traditionem hominum habitis
ma orceorum et calicum et alia si
milia his' factis' similia multa
et dicerat illis' bene inritum faci
sis mandata dix ut traditionem nos
tram tereatis Moises enim dixit honora
patrem tuum et matrem tuam
et qui maledixerit patri aut matri
morte moriatur nos autem dictis
si dixerit homo patri aut matri
corban' quod est donum quod cumque exixe
hibi profeteri et ultra non dimittitis eum
quicquam facere patri suo aut
matri resedentem iberbae de per tua
ditionem eteran quam tradidistis
et similia haesi modo multa factis
et auocans iterum turbam dicerat illis'
mum suam inuenit puellam iacen
et sura lectum et demonium exiisse
iterum exiens definiit tyri uenit persy
donem admare galiæ intermedios fi
tes decapoleos et adducunt ei sordum
et mutum et diprecabantur eum utin
ponat illi manum et adprehendens
eum deturba seorsum missit digitos
suos inauriculas et expuent teta-ct
quanto antem quis praeceptebat tanto magis plus
pradicaabat et eo amplius ammir
abantur dicentes beneomnia fecit et sor
dos facit audire et mutos loqui
illis diebus iterum cum turba mul
.ta esset nec haberent quod manduca
rent convocatis discipulis ait illis' mis
serior super terrí turbam quia ecce iam
triduo sustinent me' nec habent quod
manducem et si dimissero eos ie
lunos indomum suam difficiem
innia Quidam exes delongue
uenierunt et responderunt ei discipuli
sui unde istos quis hic' poterit saturare
panibus insolitudine Et interroga
uit eos quos panes habetis qui dixe
rant 'uui' et praeceptur turbæ discumber
et super terram Et accipiens 'uui',
panes gratias agens fregit et da
bat discipulis suis ut adponerent et ad
posuerunt turbæ et habebant

pisciculos paucos et ipsos bene dixit
et iussit apponi quod superfuer
et manducuerunt ant defrag
et saturatisunt mentis 'uui'
et sustulerunt sportas erant
antem qui manducuerunt quasi 'uui' milia
et dismisit eos et statim ascendens
nauim cumdiscipulis suis uenit inpartes
dalmanutha et exierunt farisai et ca
perunt conquirere cum eo quarentes abeo
signum decaelo temptantes eum et
ingemescens spiritu ait Quid generatio
ista quaret signum Amen dico uobis si
dabitur generationi isti si ignum
et dimittens eos ascendens abiit trans fr
etum et oblitisunt sumere panes et nisi u
num panem non habebant secum innaui
et praeceptebat eis' dicens tidete canete a
fermento pharisorum et fermento ero
dis et cogitabant adaltermrum di
centes quia panes nonhabemus quo cognito ihi
aet illis quid cogitatis quia panes
non habemus habetis nondum cognoscitis
neque intellegitis adhu'c caecatum
habetis cor nestrum
oculos habentes nonuidetis
aures habentes nonauditis
nect recordamini quando 'u' panes fregi
in 'u' milia et quot cophinos sus
tulistis dicunt ei xii quando et 'uui' panes
in 'uui' milia quot sportas fragm
entorum sustulistis dicunt ei 'uui' eddi
cabat eis' quanamod nondum intellegitis
et ueniant Bethsaida et adducunt ei
caecum et rogant eum ut illum tangant
uerunt et adprehendens manum caeci
eduxit eum extra uicum et expuens in
oculos eius impossitis, manibus suis interro
gaut eum si quid uideret et aspiciens
aet Udeo homines vel ut arbore
ambulantes deinde iterum imposuit
manus super oculos eius et coepit uiderere
et restititus est ut uidideret clare
omnia etmissit illum indomum suam
dicens uade indomum tuum et si
inuicum introieris nemini dixeris
et egressus est iheus et discipuli eius
in castella cessarent phiilpi et intuia intorto
gabat discipulos suos dicens quemque dicens
est homines qui responderant illi dicens:
aliis iohannem baptizam
aliis heliam
aliis uero quasi unum depressitis
tunc dixit illis: uos uero quemque dicitis:
esse respondens Petrus ait: tu ex spista fi:
liuis et commatinatus est ne cui
dicerent deillo et coepit docere illos
quoniam oportet filium hominis m
ulta pati et repre bari asenioribus
et assummis sacerdotibus et scribis et
occidi et post 'iii' dies resurgere et
palam uerum loquebatis // incre

et adprehendens eum petrus caepit
pare eum qui conversus et uidens
discipulos suos commatinatit petro di
cessae uade retro post me satanas
quoniam non sapis que dei sunt sed quae hominum suis et conuocata
turba cum discipulis suis dixit eis:
is quid uiit me sequi denegat se ipsum
tollat crucem suam et seq
uatur me qui enim voluerit
animam suam saluam facere
perdat eam qui animum perdiiderit am
mam suam propter me intuentes
uenam gualium meam saluam eam faciet
qui enim propter hominum si incretur
vado munum et eßriterum
faciat animam suas aut quam da
bit homo commutationem pro anima
ma sua qui enim me confus
sus fuerit ingeneratio ista
adulteram et peccatrice et filium hominis confundet
eum cum nemini
ingloria patris sui cum angue
lis sanctis et dicebat illis: Amen
dico uobis' quia sunt quidam dehinc
stantibus qui non gustabunt mortem
donec uidant regnum dei
ueniens

Et:
op post dies 'uii' ad sumpset iheus pet
et ducit illos in montem ex celsum
seorsum solus et transfiguratus
est coram ipsis et uestimenta eius
factasunt splendentia candida nix
nimirum adut nix qualia fullo
super terram nonpotest candida
facere et apparuit illis he
liias summam et erant loquentes
tes cumpheret et responderit petrus
ait iheus: 'rabbi bonum est nos'
hic esse et faciamus 'iii' tabernaculam
tibi unum et moysi unum et he
liis un um
novenim sciebat quid diceret erant enim timore exteriti et factae est nubshobum brans eos et uenit uox denube dicens hicest filius meus carissimus audite illum et statim circumspicientes neminem amplius uiderunt nisi ihesum tantum et descendibilis illis' demon te præcipit illis' ne cuique uidissent narrarent nisi cum filiae hominis amoruis resurrexerit . . . .
et urbnum continuem apud se conqui rentes quid esset cum amoruis' resurrexerit et interrogabant eun dicentes quid ergo dicunt farissi et scribœ quia heliam oporteat primo uenire qui respondens ait illis' helias cumueuerit pri mo restituet omnia et quomodo scriptum est infiliium hominis ut multa patiatur et contemptatur sed dico uobis quia helias uenit et se cerunt illi que cumque voluerunt factum scripsum est deeo et ueniens ad discipulos suos uidit turbam magnam circa eos et scribas conquirentes cumillis' et con festim omnis populus uidens eum stupes factus est et expauuerunt et occurrentes salutabant eum et interrogavit eos quid interuois' conquiritis et respondens unus de turba dixit magister attuli filium menem ade habetem spiritum inmundum qui ubique eum adprehenderit al

KATA

ST MARK, IX. 6-18.

St Mark, IX. 6-18.

ST. MARK, IX. 18-34.

St. Mark, IX. 18-34.
docebat autem discipulos suos et dicebat illis: quoniam filius hominis tradetur in manus hominum et occidetur et resurget at illi ignorabat vulner et timebant eum interrogare si mi esset intro et unierunt capharaum qui cumdo gabat eos quid inua tractaba tis at illi tacebant siquidem inter se inua disputauerant quis esset ilorum maior Et resedens uocuit xii et ait illis: Si quis uult primus esse erit omnium noveissimus et omni unumminster et accipiens puerum et statuit eum in medio eorum quem ut von plexus esset ait illis: quisquis unum ex haecis modi pueris recipierit nonne suscipit sed eum qui me missit respondeat illi iohannes discus: Magister vidimus quen dom inominem tuo intercit de monia qui nosecelligit nos et prohibimus eum ihesus autem ait nolite prohibere eum nemo est enim qui facituirutum inominem meo et posuit cito maleloque deme qui enim novat aduersum uos praebis est Quisquis enim potum deredit nobis caficem aqua inominem quo quis xpiiri estis Amen dico nobis nonperdet mercedem suam et quisquis scan dalizaretur unus exhis: pussillis: credentibus inim bonum ei magis si circumdaretur mola assinaria collorius et inmarc mittetur scide et si scandalizaretur ite manus unam ab illam bonum est tibi debilem intro ire adnitas quam 'ii: manus habentem ire ingehennam inignem in ex tinguiabilem ubi uermis eorum non moritur et ignis non extinguitur Qvod si oculus tuus scandalizavit te icce eum bonum est lusum in troire inregnum dei quam: 'ii: oculos habentem mitti ingingehennam ignis ubi uermis eorum non moritur et ignis non extinguitur . . . . Omnis enim ignis salietur bonum est sal qui sal insalum fuerit in quo illud condetis habete inuo bis: sal et paca intereues habete et inde surgens iudae ultra iordanem et conveniunt iterum turbae adeum et sicut consuerat iterum docebat illos et accedentes pharisaei interrogabant eum si licet viro uxorem dimittitatem eum at ille respondit dixit etsi quid nobis praecipit moysa qui dixerunt moysa praeins sit libellum repudi scribere et di mittere quibus respondens iheris ait adduritiam cordis uestri scripturit nobis praecipitum illud Ab initio autem creature masculum et feminam fecit eos duns praeter hoc relineat ho mo patrem suum et matrem suam et adheerit aduxorem suam et erunt 'ii: incarne una itaque non sunt 'ii sed caro una quod ergo deus coniun xit homo nonseparet rogaurunt et indomu iturum discipuli euis deecessimus iter eum et dicit illis: qui cunque dimisserit uxorem suam et alien duxerit
adulterium committed super eam et si uxor dissimilis uirtum suum et alli nupserit moechatur // gaue et offerebant illi paruulos ut tan ret eos discipulis auem comminabantur of ferentibus quos cumuideret iheus in digna tuli et ait illis sine par uulos umire adme et ne prohibue ritis eos talium est enim regnum dei a men dico uobis quisque non recipserit reg num dei uel paruulus non ietra it inillud et complexans eos et inponens manus super illos bene di cebat eos et cum egressus est inuiam procurrens quidam genu flexo ante eum rogabat eum ma gister bone quid faciam ut uitam aeternam percipiam iheus auem dixit eti quid medicis bonum nemo bonus nisi unus deus procepera nosti at ille respondens ait illi magister ne adulteres ne occidas ne furieris ne falsum testimonium dixeris ne fraudem feceris honorapat rem tuum et matrem tuam z' me qui contristatus abiiit me ren eratetim habens multas pos sessiones et circumspiciens iheus ait discipulis suis quam dicilile qui peccunias habent regnum de intro ire discipuli auem obstupescabant

KATA

inuorbis' iheus rursus respondens ait illis' filioi quam difficilet confidentes inpeccuniiis inregnum dei in troire faciuis et camellum per foramen acus transire quam diui tem intretre inregnum dei qui magis admirabantur diecentes adsemet ipsos et quia potestu salus sieri // pos et intuens eos iheus ait Apud homines in sibile est sed non apud deum omnibus enim possibi lia sunt apud deum // dimissimus omnia et coepit petrus ei die re ecce nos' et securi sumus te. respondens ait iheus a MHN dico uobis nemo est qui re liquerit domum aut fratres aut soreores aut patrem aut matrem aut filios aut agros propter me et propter aevanguelium qui non accipiat centies tantum nunc intempero hoc domos et fratres et soreores et matres et filios et agros cum persequitionibus et insaeculo futuro uitam aeternam

[\textit{c}aternio quartus


\textit{X}iii

\textit{S}t. \textit{M}ake, \textit{X}. 24-34.
et conspuent eum
et flagillabant eum
et interficiunt eum
et tertia die resurget
et accedunt ad eum iacobus et iohannes filii zebedi dicentes magister volumus utquod cumque pelierimus facias nobis. At ille ait eis' quid uultis ut faciam uobis' et dixerunt da' nobis' ut unus addexteram tuam et unus administrum tuam sedeamus in gloria tua ihesu autem ait eis' nescitis quid petatis Potestis bibere calicem quem ego bibo aut babtizam um quo ego babtizor babtizam ri At illi dixerunt ei possimus ihesu autem ait eis' nescitis quid petatis potestis bibere calicem quem ego bibo aut babtizam quo ego bab babtizor babtizari ihesu autem ait eis' Calicem quem ego bibo bibetis et babtizam quod babtizari babtizamii sedebatur iuxta uiam mendicans qui cum audiisset ihesus nazareus est capitis clamare et dicere fili david ihem misserere mei et comminabit antor illi multi ut taceret

At ille multo magis clamabat filii david misserere mei et stans ihesus prcepit illum uocari et uo cant caecum dicentes ei Animae quior esto surge uocant te qui proiecto uestimento suo exi liens uenit adeum et respondens illi ihesus dixit ei quid uis' tibi faciam

Cae cus autem dixit ei rabboni ut uideam ihesus autem ait illi uade fides tua te saluum fecit et confessim ui dit et sequabatur eum inuia...
et cum adpropinquarent hyerus limae et bethaniam admontem olivarum mitit ··i· ex discipulis suis et ait illis'. Ite incastellum quod contra uobis' et statim introcuentes illud inueni et pulsum liga tum super quem adhuc' nemo hominum sedet soluite
illum et ad ducite et siquis uobis' dixerit quid facitis quia domino neces sarius est et continuo illum dimit tet huc' et abenteres inuenierunt pullum ligatum anto ianuam fo ris inbiiuo et soluunt eum et qui dam deillic' stantibus dicebant il lis' quid facitis soluentes pullum qui dixerunt eis' sicut praecipert illis' iheus et dimisserunt eis' et adduxerunt pullum adihserum et inposuerunt illi uestimentasua et sedit super eum multi autem uestimenta sua strauermunt inuia alii autem frondes cedebant deaboribus et stornebant inuia et qui praebabant et qui sequebantur cl amabant dicientes ossanna benedictus qui nenit innomine domini benedictum quod uenit regnum dominid patris nostri ossannain excelsis' Et introi it hyerusolima intemplum et circumspectis omnibus cum iam uespera esset hora exit inbetha niam cum xii et alia die cum exi rent abethania cum xii essurit cum uidesse allongue iheus fi cum habentem folia uenifudere si quid forte inueniret inea . .
et cum uenisset adeam nihil inue nit prater folia nonenim erat tempus ficorum et respondens dixit ei iam non amplius in aeternum quisquam fructum exte manducet // hye et audiebant discipuli eius et ueniunt rusolimam et cum introiis set templum cœpit iecere uen dentes et euentes intemplo et messas nummulariorum et cathedras uendentium columbas enerti et non sinebat ut quisquam uas trans ferret per templum et docebat dicens nonne scriptum est quia domus mea domus orationis uocabitur omnibus gentibus vos' autem fecistis eam speloncam latronum quo audi to principes sacerdotum et scri bo quantum eum perderent quereb ant timebant cum eum quoniam uni uersa turba admirabantur super doctrinam eius // decuuitate et cum uespera facta esset egrediebatur cummene transiret uiderunt fi cum aridam factam aradicibus .
et recordatus petrus dicit ei rab bi ecce ficus cuimaledixisti aruit et respondens iheus ait eis' habete fidem dri amen' dico uobis quia quiuam dixeritmonti huic tollere et mit tere inmari et non hessitanerit incor de suo sed crediderit quia quod cunque dixeritiet ei propri ra dico uobis omnia quae cunque orantes petitis credere quia accipietis et ueniet et cum stabitis adorandum dimit tite si quid habetis aduersus aliquem ut et pater uester qui in caelis est di mittat uobis peccata uestra quod simus' non dimisseritis nec pater uester qui in cae lis' est
marcum

St. Mark, XI. 26—XII. 4.

[ 121 ]

St. Mark, XII. 4–15
fol. 1v

3,1 illi Qutulerunt ei et ait illis': cuius est imago \icc\ inscriptio d/'r/mt illi ccssaris respondent eiulcin illis' red dite ergo quae sunt cessaris cessari et quae sunt di deo et mirabantur super eo et unierunt adeum saducei qui dicunt resurrectionem non esse et interro
gabant cun dicentes Magister moyses scripsit nobis ut si cuius frater mortuis fuerit et di misserituxorem et filios non re linguerit accipiat frater eius uxo rem ipsius et resuscitet semen fratru suo 'ui: ergo fratres erant apudnos et primus accepit uxorem et mortu
us est nonrelicto semine et secundus accepit cam et ipse mortuus est et nec iste reliquit semen et tertius similiter et acciperunt eam simili ter 'ui: et nonreliquerunt semen no uissima omnium defuncta et mulier inresurrectione ergo uius erit dehis uxor cum surrexer inte septim enim eam habuerunt uxorem Et respondens ihesus ait illis' nonne
ideo erratis nonnecentes scripturas neque uiirtem dei Cum enim mor
tui resurrexerint neque nubent neque nubentur sed sunt sicut angueli inae lo demortuis autem quod resurgant nonlegistis inlibro moyses super rubum quomodo dixerit illi dens inquiens ego sum deus abraam 'deus issac etdeus iacob non est dens mortuorum sed uiuorum

uos ergo multum erratis et accessit unus describis' qui audierat illos conquirentes et uidens quoniam bene illis' res ponderit interroganit cun quod est prim um omnium mandatum Audii his rael dominus dens tuus unus est et dileges dominum deum tuum extoto corde tuo et exo ta anima tua et extota mente tua et extota uirute tua hoc est primum man
datum Secundum autem simile illi est di leges proximum tuum tamquam te ipsum Maizs horum aluid mandat um nonest et ait illi scriba bene magister innirute dixisti quia unus est et non alius pretur illum et utdilegatur ex to to corde et ex to to intellectu et ex to ta anima et ex to ta fortitudine et dilegere proximum tamquam ie' se ipsum maius est omnibus holocha uotomatis et sacrificis' / ait illi non autem uidens quod sapienter respondisset es longue aregno di et nemo iam au
debat cun interrogare et respond ens ihesus dicebat docens intemplo .. quomodo dicunt scribae scripsium ait dominus domino meo sede adextt'ris meis' donec ponam inimicos tuos scabellum pedum tuorum ipse ergo damid dixet eum dominum et unde filiusset eius et multa tar ba cun libenter andinit et dicebat eis' indoctrina sua Canete ascrib is qui uolunt instolis' ambulare et salutari inforo et inprimis' cathedris'

St. Mark, XII. 16-27.
sedere insynagogis’ et primos dis
cubitos incenis’ qui deuorant
donus uiduarum subobtientu
præliæ orationis hii uelmi accipi
unt prælius indicium
et sedens iuæus contra gatæfoliolum
aspiciebat quanum tuæba iectaret aers’
ingatæfoliolum et multi diui
tes lectabant multa Cum
uenisset aulum una uidua pauper
cula misit aerea duo minutus
quod est quadrans et conuocans discipulos
suos ait illis’ Amen dico uobis’
quorum uidua haec paupercula misit
plus omnibus qui misserunt
ingatæfoliolum omnes enim exeo
quod habundabat illis’ misserunt
hæc nero depennuria sua onaiaque ha
buit misit totum victum su
um et cum egredieretur detemp
lo ait illi unus ex discipulis suis ...
ma gister aspice quales lapides et qua
lis structura et respondens iuæus ait
illi uides has’ omnes adæficia
tiones magnas normelinquantur lap
is super lapidem qui non distrutatur
et cum sederet inmonte olimarum
contra templum interrogabant cum
separatim petrus et iacob et iohannis et
andriæ dic’ nobis’ quando ista fiant
et signum erit quando haec omnæ inci
pient consummari. Ct coepit
respondens iuæus caepit dixer il
lis’ uidete ne quis uos seducat

multi enim uociant innomine
meo dicentes quid ego sum xplatur
et multis sedent Cum uatem an
dieritis bella et opiniones bel
lorum ne timueritis oportet enim
hæc sed nondum finis exsurget enim
gens contra gentem
et regnum super regnum
et erunt terremotus perloc
et fames initiun dolorum haec
uidete uelmi uosmet ipso trad
ent enim uos’ in conciliis et insy
agogis uapulabitis’ et ante
presides et reges stabitis propter me
intestimionium illis’ et inomnes
gentes primum oportet procla
ri avanguelium Ct cum dux
erint nos tradentes nolite pra
cogitare quid loquamini sed
quod datum fuerit uobis’ iniila
hora id loquimini nonenim
uos estis loquentes sed spiritus sanctus
tradet aulum frater fratem inmortem
et pater filium et insurgent filii
imparentes et morti eos adi
rient et eritis odio omnibus ho
minibus propter uelnum quem qui uatem susti
nerit infinem salus erit
Cum aulum uideteris ab homination
em desolutionis stantem ubi
nudebet qui legit intellegat
unc qui in iudea sunt fugient in
montes et qui super tectum non
discendent indomum nec intro
cat ut tollat
quid dedomu sua et qui ingro erit nonneueretur retro tolle re vestimentum suum // trien ae autem prignantibus et nu

tribulationis tales quales non fuerant abinitio creatarum quam condidit deus usque none neque fiant.

et neque nisi breviasset dominus dies non fuisset salua omnis caro sed propter electos quos elegit brevia

bit dies Et tunc siquis uobis' di

xerit ecce hic'est xpiistae ecce illic' nolite credere et exsurrget enim seodo xpiisti et pseudo profida

del dabunt signa et portenta

adseducen dos si fieri potest etiam electos Uos ergo uidete ecce pradixi uobis' omnia sed inil

lis diebus potest tribulationem illam sol' cum tenebrabitur et luna nondabit spendorem su um et Stelle caeli erunt

decidentes et virtutes que sunt com

monebuntur Et tunc uide bunt filium hominis uenientem cum rubibus caeli cum uirtute multa et gloria et tunc mittet an
guelos et congregabit electos suos aquator uentis' asummo terrae usque AdSumnum Caeli

a fiex autem discite parabolam cum iam ramus eius tener fuerit et nata fuerint folia cognoscitis quae improximo sit aetas sic' et

Uos et cum uideritis hae fieri scitote quia in proxima sit et inostis' / gene a

men dico uobis' quamiam nontransibit ratio haec donec omnia is ta fiant Caelum etterra

d trans ibunt iberba autem uonctus ibunt edie autem illo uel hora nemo scit neque angeli ineaclo neque filius homi

nis nisi pater Uidete et uigilatet et orateque nescitis enim quando tem pus sit sicut homo perigre pro

fectus relict domum suam et dedit seruis' suis' ciusque uoperis et iamitor praecepi ut uigilet Uigi

late ergo nescitis quando dominus domus ueniat Sero an' media nocte an' galli cantu an' mane ne' cum uene

rit repente inueniat uos' dormi entes quod autem uobis dico omnibus dico uigilatet /// biduum et querebant

e Tat autem pasca et azema post summi sacerdotes et scribae quamodo
cum dolo' et occiderent dicebant 'tenerent enim non indiefesto ne forte tumu

Us fieret in populo /// monis le et cum esset inbethania indomusy

prosi et recumberet Uenit mulier habens alabastrum uengenti na

rdi pystiei pretiosi et tracto ala

bastro effudit super caput eius' Crant autem quidam indig ne ferentes intrasematipos et
dicentes ut quiq perdisio ista

ungenti factae poterat enim uengentum uenundari plusquam

tricentis' deneris' et dari pauperibus

St. Mark, XIII. 15-29.
et fremeabant incam iesus autem dixit si niteeam quid illi molesti estis bonum opus operatae in me semper enim pauperes habebitis uobiscum me autem nonsemper habebitis et cum uolueritis potestis illis benefacere quod habuit haec fecit praevent un guere corpus meum insepturam

A MHN dico uobis ubi cumque praedica tum fuerit evangulium istud innumerum mundo et quod fecit haec narrabit inmemoriam eius // it et iudas scariotis unus exuii ab adaummos sacerdotes ut prudere eum illis qui audientes gauissi sunt et promiserunt ei pecuniam se daturum et quarebat quemodo illum opor tune tradeter // cha immola et Primu die atsemorum quando pas bant dicent ei discipulis quo uis eamus et paremus tibi ut manducet pascha et mittit te discipulis suis et dicit eiis ite inciuiatem et occurret uobis lagatan aqua baiolans sequimini eum et quo cumque int roierit dicite domino domus uobis et parere tibi ut manducet pascha et mittit te discipulis suis et dicit eiis ite inciuiatem et occurret uobis lagatan aqua baiolans sequimini eum et quo cumque int roierit dicite domino domus uobis et parere quod habuit haec fecit praevent un guere corpus meum insepturam

AMHN dico uobis quaet iam nonhibam degenimine uitis usque in diem illum cum illud bibam nonnus inregno dei et ymno dicto exierunt inmontem olinarum et ait illis ihus et omnis scanda lizabimini innocte ista quia se riptum est percutiam pastorem et dispargentar ones sed postea quam surrexero præcedem uos ingalileam

P etrus autem ait ei et si omnes scanda lizati fuerint non ego et ait illi ihus usque te dixerat illis et prepararetur pascha Uespere autem facto ueniit

cum xii et discumbentibus et man duauntibus ait ihus usque te dixerat illis et prepararetur pascha Uespere autem facto ueniitcum xii et discumbentibus et man duauntibus ait ihus usque te dixerat illis et prepararetur pascha Uespere autem facto ueniit
prius quam bis gallus uocem
dederit terme negabīs at il
le amplius loquebatur et si oportuerit me commorī

et tibi nonte negabo similīter autem et
ūmnes dicebant et ueniunt

inprædiūm cui nomen getama
mi et ait discipulis suis sedēte
hic donec orem et adsump
sit petrum et iacobum et iohannem
secum et caepit panuere et tede
re et ait illis' tristis est ani
namera sustinet hic' et uige
late et cum processisset pau
lulum procedit super terram et ad
orabat ut si fieri possit transfer
et abeo hora et deit abba pa
ter omnia possibilita sunt tibi
trans fer calicem hunc ame' sed
nonquod ego uolo sed quod tu
et uenit adeos et inuenit eos dormiēn
tes et ait petro simon dormis' non
potuisti una hora uigel
are Ugelate et orate ut non
intretis intimationem

spiritus quidem præmontuSAT ca
uero autem infirma et iterum abiens
oravit eundem sermonem
dicens et reuersus denouo in
uenit eos dormientes erant
autem oculi eorum grauati et
ignorant quid responderent
ei et uenit · tortio et ait illis' dor
mite iam et requiescīte

sufficit uenit hora Ecce tra
detur filius hominis inmanus
peccatorum surgite eamus
ecce qui me tradet propēst

et adiue' eo loquente uenit indas
iscarioth unus dedudecem et
cum eo ueramulta
cum gladiis'
et fustibus
et lignis'
a summis' sacerdotibus
et ascribis'
et asenioribus
dederat autem traditor eius signum

eis' quem cumque osculatus
fuerō ipse est tenete eum et
ducite caute et cumuenii
set statim accedens ait
adeum rabbi et osculatusēd
eum At ili manus iniecerunt
ineum et tennerunt eum

u nus autem quidam decircumstan
tibus educens gladium percus
sit serum summī sacerdo
tis et amputavit illi auricol
am et respondeu illeωs ait illis' tamquam
ad latronem uenistis adme'
cum quodide eram apud uos' in
templo docens et nome tenuisti
sed ut aduremont scripturē

tunc discipuli eius reliquentes eum omnes fu
gierunt adoliscens autem quid
am sequēbatur eum amictus
sindone super nudo et tenuerunt eum. At ille reiecto sindone nu
dus profugit abeis' et adduxer unt ilium adsummum sacerdos
tem et conveniunt omnes sacer
dotes et scribae et seniores . . . . .

petrus autem secutus est eum usque in atrium
summi sacerdotes et sedebat cum
ministris' et calefaciebat se
ad ignem summi uero sacerdotes
et omne concilium querebra.
at aduersus ilium testimonium
ut eum morti traderent nec
inueniebant multi enim tes
timonium falsum dicebant
aduersus eum et conveniencia
testimonia nowerant et quid
am surgentes falsum te
stimonium fierabant aduer
sus cum dicentes quamiam nos a
udiumus eum dicentem

ego desolam templum hoc
manu factum et per tridu
um affin nonmanufactum ædi
ficabo et nuperat conueniens tes
timonium illorum // dos in

et exsurgeens summus sacer
medium interrogavat ilium dicens
non respondes quicquam adea
que tibi obieciuntur abeis' ilium
pacebat et nihil respondit . .
rursum sumus sacerdos
inter rogabat eum et dixit ei tu es
xpistue filius benedicti ilium autem dixit

St. Mark, XIV. 51-62.

[ 127 ]

et

Sindone super nudo et tenuerunt eum. At ille reiecto sindone nus profugit abeis' et adduxer unt ilium adsummum sacerdos tem et conveniunt omnes sacer dotes et scribae et seniores . . . . .

Petrus autem secutus est eum usque in atrium summi sacerdotes et sedebat cum ministris' et calefaciebat se ad ignem summi uero sacerdotes et omne concilium querebra. at aduersus ilium testimonium ut eum morti traderent nec inueniebant multi enim tes timonium falsum dicebant aduersus eum et conveniencia testimonia nowerant et quid am surgentes falsum te stimonium fierabant aduer sus cum dicentes quamiam nos a udiumus eum dicentem
ego desolam templum hoc manu factum et per tridu um affin nonmanufactum ædi ficabo et nuperat conueniens tes timonium illorum // dos in

et exsurgeens summus sacer medium interrogavat ilium dicens non respondes quicquam adea que tibi obieciuntur abeis' ilium tacebat et nihil respondit . . rursum sumus sacerdos inter rogabat eum et dixit ei tu es xpistue filius benedicti ilium autem dixit illi Ego sum et uidebitis fi lium hominis adexters virtu tis sedentem et uementem cum nubibus cali Summus autem sac erdos scidens nometna sua ait quid adhoc dissideramas testes Audistis blasphemam eius quid uobis' uidetur qui omnes contemnaeuerunt eum esse reum mortis et Coperunt quidam conspere eum et te lare faciemur et colophis' eum caedere et dicere e pi profetiza et ministr alapis' eum caedebant et cum esset petrus inatrio deor sum uenit una exancellis' summi sacerdotes Et Cum uidissset una petrus calefacientem se aspiciens illum ait Et tu cumihemu nazareno eras at ille negauit dicens neque scio neque noui quid dicas Et exit foras antet atrium et galluscantauit rur sus autem cum uidissset illum ancel la caepit dicere circumstanti bas quia hic exillis' est At ille iterum negauit Et post passilium rur sus qui adstabant dicebant pet ro uere exillis es nam galileus es ille autem caepit anathemazare et inare quia nescio hominem istum quem dicitis et statim iterum gallus cantauit et recordatus est petrus

St. Mark, XIV. 6:--2.

[ 137 ] St. Mark, XIV. 65--72.
uoebi quod dixerat ei iheus priusquam
gallus cantet bis termenegabis
et cepit flere et confessim ma
ne consilium facientes summi sa
cerdoles cum senioribus et scribis'
et uniusso concilii uinctum iheusm
duxerunt et tradiderunt pry
lato et interrogavit eum pylatus
tu es rex iudeorum at ille
respondens ait illi tu dicis et ac
cussabant eum summi sacerdoles
inmultis' pylatus est
sus interrogavit eum dicens non
respondes quicquam uides
inquantis te accusans
iheus aulm amplius nihil respondit
ita utmiraretur pylatus
Per diem aulm festum dim ittere
solebat illis' unum exillis'
quem cumque petissent // ab
erat iheus qui dicebatur bar
bas qui cum seditioniss' er
at uinctus quinseditione
fecerat homicidium // capitis
et eum ascendisset turba
rogaro sicut semper facie
bat illis' pylatus est
respondei
eis' et dixit uultis dimittam nobis
regem iudeorum sciebat enim
quod per inuidiam tradidissent
eum summi sacerdoles ponti
fices aulm concitauerunt turba
ut magis barabban' dimitteret
eis' pylatus est
respondei
aet illis' quid
ergo multis faciam regi iudaeorum
at illi iterum clamauerunt crucifige
eum pylatus uero dicebat eis' quid
enim mali fecit. At illi magis cl
mabant crucifige eum pylatus
aulm uoldens populo satisfacere dimis
sit eum barabban' et tradidit iheusm fl
 Gillis' cessum ut crucificeretur
Mi
ites aulm duxerunt eum in atrium pretorii
et conuocavit totam cohortim et in
duumentum porpura et inponunt ei
plectentes spinam coronam et coperunt
salutare eum haue rex iudeorum et per
cutiebant caput eius harundine
et conspemebat eum et ponentes ge
munuadorabant eum et post quum
inuaderunt ei exuuerunt eum por
pura et inuaderunt eum uestimentis'
suis' et educunt illum ut crucifi
gerent eum et angarizauerunt eum
quem quomad symonem
cyrineum uentens deulla pat
rem alaxandri et ruffi ut tol
leret crucem eius et perducunt il
lum ingolgotha locum quod est
interpretatum calvariae locum et
dab
ant ei bibere unum myrratum et non
accipit et crucifingentes eum diuis
serent uestimenta eius mittentes sor
tem super eius' quid quid tolleret
er
at aulm hora tertia et crucifixerunt eum
er
at aulm titulus causse eius scrib
tus rex iudeorum et cum eo
ST. MARK, XV. 27–40.

marcum

et maria iacobi minoris et io
seph mater et salome. Et cum
esse ingaliba sequebatur eum
et ministrabant ei et alia multae
quo simul cum eo ascendentar
hyerusolima Et cum iamsero
esse tactum quia erat parasce quod est ante
sabbatum uenit iheus abarimathia
nobilis decurio qui et ipse erat ex
pectans regnum dei et audacter int
reit adpylatum et petitit corpus
iheus Pylatus autem mirabatur si
iam obisset et accessito centorio
ne interrogauit eum si iam mor
tuus esset et cum cognosisset a
centorione donauit corpus ioseph
sephaatem mercatusi syndonem
de et deponens eum inroluit usyn
done et possuit eum innonum
ento quod erat excissum 'petrre
et aduoluit lapidem adhostium
monumenti marianatem magdalena
et maria ioseph aspicientiam ubi
poneretur. Et cum transiisset sa
batum marianagemdalena et maria
iacobi et salomea emerunt aro
mata utnienentes uaguerent
eum // uenierunt admonumentum
uldemamn pramasabbatorum
orto iam solo et dicebant adinui
cem quis renoluet nobis' lapi
dem abhostio monumenti etres
picientes uident renolutum la
pidem eqaquippe magnus ual
de et intreuences inmonumentum
uiderunt iuuenem sedentem

ST. MARK, XV. 40—XVI. 5.
in dextiris' coopertum stola can
dida et obstupuerunt qui diāit illis'
nolite expaesercere iherum quæ
ritis crucifixum natzarenun
surrexit nonest hic' Ecece locus u
bi posuerunt eum sed ite et dici
tea discipulis' et petro quæ procedit
nos ingaliam ibi eum uidebi
tis sicut dixit uobis' at illæ exeunt
es fuguerunt demonamento
inuasserat enim eas panor et
tremor et nemini quicquam dix
erunt timebant enim // ti ap
Sur gens autem iherus manæ prima sabba
paruit primo mariae magdalenæ
dequa iecerat 'ui' demoni
illa uadens nuntiavit his qui cum
cö fuerant lugentibus et flentibus
illi audientes quia uinerat et uissus
esse abea noncreddiderunt
Port hæc autem 'ii' ex eis' ambulantibus ostem
susset inalia effigie euntibus in
uillum et illi cunctes nuntius vorunt
caeteris' nec illis' crediderunt
nouissime autem recunctibus illis'
i apparuit iherus et exprombra
uit incredulitatem corum et
duriam cordis corum quia his' qui uiderant eum resurrexis
se noncreddiderunt et dixit eis' ..
\vphantom{e} YNTHC inuniversum mundum
prædictate euangélium omni
creatoræ qui crediderit et bab
\vphantom{t} tus
qui uero noncrediderit contemnabatur
Signa autem eos qui crediderunt hæ
sequentur
INnomine mæo demonia iecient
INGuis loquentur nousis'
Serpentes tollent
et si mortiferum quid bibere
rint noneos nocebit
Super egros manus inponent et bene
habebunt
et dominus quidem postquam locutas est
eis' assumptus est inaelium et
sedit adexteris' dei
illi autem perfecti prædicaverunt ubique
domino cooperante et sermonem con
firmante sequentibus signis'
finit \textit{AMHN} .

\vphantom{e} argumentum luce

lucas syrus natione antiochensionis
arte medicus discipulus apostolerum postea
paulum secutus usque adconfessionem eius ser
uiens deo sêne crime nam neque uxorom
habens unquam neque filios lxxxiii annorum obiit
in bithinia plenus spirtu sancto qui cum iam de
scripta esset euangeliæ permatheum
iniudea permarcum autem iniata sancto instii
gante spiritu in achaæ partibus hæ scrip
sit euangeliæ significans etiam ipse in
principio ante alia esse discipula cui
extra ea quæ ordo euangeliæ dispos
sitionis exposita ma maxime necessitas fuit laboris

\vphantom{e} \textit{Xuiii}
Argumentum Lucæ

ut primum gravis' fidelibus omni perfectione suentri in carnet dei manifestata ne judaiquis fabulis' intentis inso ligis dissidere
rio tenerentur sed ne erraticis fabulis' et stultis' solicitacionibus seduci excederent auctoritate elaborato dicente ut in principio evangelii iohannis natiuitate pretiosa cui a evangeliij scribisset et in quo eleuss scribbisset indicaret contestificans completa esse inquit esse esset ab aliis inchoata
cui idea port habitationum filii dei a perfectione generationis in xpiito inpleta et repetendae a principio natiuitatis potestas' missae ut requirentibus demonstraret
in quo adprehenderat per nathan filium introitus recurrentis indom generationis ad missa indisparsibilis deus ut praedicans in honore xpiitum suum perfecti opus hominis re dire inquit per filium faceret qui per daniel patrem uenientibus iter praebat in xpiito
cui lucæ nonemeritio etiam scribendorum apostolorum actionem potestas' in ministerio datur ut deo in dom um pleno acilio
perditionis extincto oratione abaposs
talis facta sorte domini electionis numerus compleretur sicut paulus consummationem apostolicis actibus daret quem quia contra
stimulos recalcitrantem dominus elegisset Quod legentibus ac requirentibus deum st: per singu
la expediri abonis' utile fuerat scien
tes tamen quod operantem agricolam op
ortet de scriptibus suis' edere uitam us
pulpam curiosisatem ne non tam de monstrare tolerantibus deum videamus
quam fastidientibus prodisse
finit argumentum Lucæ

Incipit interpretation eborum nominum seculum Lucanum

Augustus sollemniter stans

Aaron: mons eorum: Anna gratia eius

Asser benedictus beatus: Amos hoc

Nerans: Addai robustus: Arfasad

Sanans vel depopulo: Adam homo sui
terrenus: Ammus populus subiectus

Cesar possessio principalis: diuinans

Cyrimus heredes sui heres: Cosmos
cainan luctus: Calvarnaug ager consuetudines: Cedar transitus: herodis pellicius: Elizapheth dei mei saturitas

Heli ascendens: Helmadadi: mensura

Her uigulans: Henam oculus eorum: he

lesseus dei salus: fanniel facies dei

fasse transitus quod nos dictimus pasca

filippus os lampadis: Gabriel for

titudo dei sui dei confortatio: Galilia

volubilitas: Gerassimorum salus bona

litræ montana: Iordanis descensus

Iona columba mea: Iotharim dominus

exultans: Iohanna: dominus gratia eius

Iarus dominus inluminans: Iassanie nati

uitas tempestatum: Iamech humilis

lazzarini adiutus: Mathathia dominus dei

melchi rex nouss: Mathusale mor

umisset: Malahe laudans deum

martha psocans deum: Naas pul

cra: nimitae: nati speciosi: consilium

Petras: agnoscentur: Pontius declinans

Pylatus os maliotiris: phos caput

Dam sublimis: Siceric ebreitas

Salmon par: Salem missit: Sem nomen

Serea: incensa: sier angustia panis

Semeon: pone merorem: Sussanna

lilium Samarite: custodes: ...
Satanae adversarius sive transgressor
Sabaeae captiuitas · · · Saducei justificati
finit A M H N' · · ·
secundum

multi cona
tisunt ordi
nare narr
atiorum quae in
nobilis' comple
taesunt retur
sicur tradide
runt nobis' qui
abinitio ipsi uid
erunt atministri
fuertit Sermonis
missum et mihi ad

secuto aprincipio omnibus dilegenter
exordine tibi scribere optime teophi
le ut cognoscas eorum serborum qui
bus eruditus es eritatem quidam
fuitindiebet erdis regis iudee sacerdos
nomine zcharias deince abia et ux
or illi defilis aaron et nomen illi
elizapheth erant autem justi ambo ante deum
incidentes inomnibus mandatis' et justi
ficationibus domini sine quarela et nonerat
illis' filius co quod esset elizapheth stirillis
et ambo processissent indiebus suis'

lucanum

ante dux secundum consuitudinem
sacerdotis sorte exuit ut incensum
ponet ingressus intemplum domini
et omnis multitudo erat populi orans
foris hora incensi apparuit autem il
tli anguelus domini stans addexterae alt
aris incensi et zcharias turbatur
est 1udens et timor inuit super eum
autem anguelus ne timeas zcharias quia exau
ditaet diprecatio tua et uxor tua elizapheth
pariet tibi filium et uocabis nomen eius
ioannem et erit gaudium tibi et ex
ultatio et multi innatiuitate eius gau
debunt erit etiherm magnus coram domino
unum et siceram norribet et spiritus sancto
replebint adhuc exutro matris
sue et multos filiorum hisrafl
sedet autem ipsorum et Ipse pro
cedet ante eum inspirta et urirate he
lie utconuertat corda patrum inili
os et incredibiles adprudentiam
iustorum Parate domino plebem
perfectam et dixit zcharias ad
anguelum unde hoc sciam Ego nom
senex et uxor mea processit indiebus suis'
et respondens anguelus dixit ei Ego sum gab
riel qui adsto ante dominum et missussum
loqui adte et hae tibi anagunelit
zaro et ecce eris tacens et non poteris
loqui usque indiern quo hae flant pro
co quar nom credidisti urbis' meis' qua inple
buntur intempore suo et erat
plebs expectans zchariam
et mirabantur quod tardaret ipse
templo. Egressus autem non poterat loqui
adillos et cognouerunt quod uisionem
viderat templo et ipse erat in
uens illis et permansit mutus // abit
factum est ut inpletissent dies officii eius
indomum suam Post hos dies concipit
elizapheth uxorietis et occultat se m
ensibus 'u dicens quia sic mihi fecit domiMn in
diebus quibus respectit afferre obpro
brummaem inter homines // gabriel
IN MNHCe autem ui missus est anguelus
incivitatatem galileae cuinomen erat nazareth
ad virginem dispensatam uiro cui
nomen erat joseph dedum dauid et nomen
virginis maria et ingressus an
guelus adeam dixit hanc maria gr
ativa plena dominus tecum benedicta tu'
inter mulieres qua cum uidisset tar
bastaet insermone eius et cogitabant qualis
esset ista salutatio. Et ait angue
lvs ei qualis ista salutatio neti
meas maria inuenisti enim gratiam
apud eam. Cece concipis inutero et pa
ries filium et uocabia nomen eius ihesum
erit magnus et filius altissimi uo
cabitur et dabit illi dominus dens se
dem dauid patris eius et regnabit indo
mu inacob in aeternum et regni eius non
erit finis dixit autem maria ad anguelum
quomodo fiel illud quoniam non cognosco
et respondens anguelus dixit ei spiritus sanctus superneriet
inte et uritus altissimi obambraniuA
hiba ideoque quod nascetur exte sanctum
uocabat filius dei , , , , ,
et ecce elizapheth cognatetua concipit
filium uesinectute sua et hic mensis
sexus illi qua uocatuer stirilis quia nonerit impos
sibile apud deum omne uerbum // mihi secundum uerbum

dixit autem maria Ecce ancilla domini sum fiat
et discussit abilla anguelus exSur
gens autem maria indiuebus illis abit in
montana cum festinatione incidvatatem
iuda et intravit indomum zacharie
et salutavit elizapheth et factum est ut a
uduit salutationem mariae eliza
pheth exultavit infans inutero eius et
repletaest spiritu sancto elizapheth et clama
uit uoce magna et dixit benedicta tu
inter mulieres et benedictus fructus uent
ris tui et unde hoc mihi ut ueniat mater
dominime adme cece enim ut factae uox
salutionis tuae inauribat meis' exul
tuuit in gaudio infans in utero meo-
et beataque credidisti quoniam perficietur
ea qua dictasum tibi adominio et ait maria

ma SGificat animam mariae dominum et exulta
uit spiritus meus inde salutari meo quia res
pexit humilitatem ancellae sua
cece enim exher beatamme dicent omnes ge
nerationes quia fecit mihi magna qui po
tenst et sanctum nomen eius et missericordia eius
inprogenies et progenies tinentibus eum fe
cit potentiam inbrachio suo dispes
sit superbos mente cordis sui et
posuit potentes desede exaltavit
humiles essuriens iu pleuit bonis'
et dinites dimissit inanes sus cepit
histael puerum sumus memorari
ST. LUKE, I. 54-72.

[185]

ST. LUKE, I. 72—II. 8.
eadem uigelantes et custodientes uigilias noctis super gregem suum

Et ecce anguclus domini stetit iuxta ilios et claritas ddi circumfulsit eos
ti timor et magni et dixit illis noii te timuerunt magno et illis noli te timere

Ecce angelus eius uocatum ab anguelo pri usquam inutero conceperetur // onis

et portquam inpletisunt dies purgati eius secundum legem motsis tulerunt illus in hie

rusalem ut sissetent eum domino sicut se ii pium inlege domini quia omne masculum adaperiens nuluum sanctum domino uo cabitur et ut darent hostiam secundum quod dixistis in lege Par' turturum aut iis pullos columbia rum

Ecce homo erat in hierusalem cui nomen et at semion et homo iste erat ius
tus et timoratus expectans consu

lationem hisrad et spiritus sanctus erat inco et responsum acceperat spirita sancto

n uisurum se mortem nisi prior uide ret xpiistinu domini et uenit inspirita in temp

lum et Cum inducerent puerum

ihecum parentes eius ut facerent secundum consu itudinem legis proeo Et ipse accept

eum inulas suas et benedixit denum et dixit

dimitte seruum tuum domine secundum urbum tuum

tuum inpace quia uiderunt oculi mei saluare tuum quod preparasti ante faciem

omnia populorum lumen adren

lationem genitum et gloria plebis

tue hisnoel Et erat pater eius et mater

mirantes super his uisse dicebantur
deillo Et benedixit illis semeon et dixit ad

mariam matrem eius Ecce possitus est hic inruinam et resurrectionem
multorum insignium cui contra

dicietur et tuam ipsius animam per transitit

gladius ut renuntet ex multis' cordi

bus cogitationes et erat anna profetica

filia fannel detribu ab inSci processse

rat in diebus multis' et uixerat cumui

ro suo annis 'uis' auturinitate sua

et haec uidua usque ad annos lxx 'illi'

qua non discendebeat detemplo ieiuniiis' et

obsecrationibus seiniens deo nocte ac
die et haec ipsa hora superhumanins con

fetebatur domino et loquebatur deillo omni

bus qua ex pectabat redemptionem hie

rusalem et ut perficerant omnia

secandum legendomini reuersi sunt ingallium inci

uiatem suum nazareth. Puer ettem cres

cebat et confortobatur plemus sapi
tenta et gratia dei erat cumillo

ibant parentes eius per omnes annos

inhaerens in die sollemni phasce

cum facto exant annorum xii ascend

tibbar illis' inhierusolimam secum

dum consultinmen dici festi censum

maisque diebus Cum redirent re

mansit puer ihesus inhierusalem et non cogno

nuont eum parentes eius existimantiles

autem illum esse in comitatu uenierunt iter

diei et requirent eum inter cognatos

et non inuenientes regressunt in

hierusalem requirentes eum Et facto beat

post triduum inuenierunt eum iutem

plo sedentem inmediato doctorum audi

tem illos et interrogantem illos "",
tupebant autem omnes qui eum audiebant

super prudentiam et responsis' eius

et uidentes aminisamset et discernt ma

ter eius adillum fili quid fecisti nobis'
sic' ecce pater tums et ego dolentes ettristes

querebamus te eait adillos quid est

quod me querebatis nesciebatis quia

in his' que patris mei sunt oporet me

eae et ipsi interlexerunt urebum quod locu

tusent adeos et discendit cum illis' et

uenit nazareth et erat substitut

illis' et mater eius consenabat

omniauerba haec incore suu Et iheus

proficiebat apud deum et homines

sapientia anno autem su imperii

et acetate tiberii cessaris qui

et gratia curante pontio py

lato indeam tetracha aulii
galli

ae ituriae et trachonitidis

et lisania abillam et tetracha.

sub principibus sacerdotum anna

et caipha factumur urbarum domini super

iohanem zachariae filium indiserto

et

uenit inomnem regiometo iordanis

predicans baptismum penitentiae

inremissionem peccatorum sient sc

rigtum est in libro sermonum isaias profetae

u

ox clamantis indistetto parate

uiam domini rectue facine semitas eius

profeta omnis nullis inplebitur et omnis

mons et collis humiliabitur

et erunt prava indirecta et as

pera inferior planas et uidebit omnis

caro salutare de diebehat

ergo adserbas quae exiebant ut bab

tizarentur abipso O geni

mi na uiperaram
quid ostendit uobis fugere aft
\[\textit{eos quia potest Deus delapidibas istis suscita re filios abraeiam enim secu}
ris ad radices arborum possitatem}
\[\textit{Omnis ergo arbor qua non facit fructum bonum excidet et inignem mittetur et inter rogabant cem turbæ dicentes quid ergo faciemus respondens autem di cebat illis' Qui habet si tonicas det non habenti' Et qui habet aescas similiter faciat Unierunt autem et pup licanit ut batizarentur et dixit runt ad illum magister quid fa ciemus At ille dixit' addillos nihil am plusquam quod constitutum est uobis exigatis interrogabant autem eum et milites dicentes quid faciemus et nos et ait illis Neminem concutiat is neque calumpniatis faciat et contenti estote stipendiis ustris
\[\textit{EX Ístamante autem populo et cogi tantibus omnibus in cordibus suis de iohanne ne forte ipsi esset et xiptistuc resilindens iohannis dixit omnibus ego quidem aqua batitzo vos uenit autem for tior cuius nonsum dignus soluere corregiam calciamentorum eius ipse autem uos' batizabit in spiritu sancto el igni cuius uentilabrum

ST. LUKE, III. 7-17.
Ihesus autem plenus spiritu sancto regressus est ab iordane
et agebatur asperitu indi
sertum diebus xl et
temptabatur adia
bulo et nihil mandu
cauit indiiebus illis'
et consummatis illis'

essurit dixit autem
illii diabulus si filius dei es
die' lapidi huic ut
panis fiat et respondit
adillum ihesus scriptum

et duxit illum zabulus etos
tendit illi omnia reg
na orbis terrae in
momento temporis
et ait illi tibi dabo
potestatem hanc uni
versam et gloriam il
lorum quia nihil tra
dita sunt cui nolo
do illa tu ergo si adora
uris coram me erunt
et duxit illum in hierusalem et statuit eum super
pinnam templi et dixit illi si filius dei es mit
tem rei in manus tollant te ne forte offendas ad
lapidem pedem tuum et respondens iheus ait illi diciuntur:
Non temptabis dominum deum tuum et Consum
nunti adorabis et illi soli servies ait

Et cum omnibus in sinagogam ad eum vocatus
in sinagogam et surrexit legere et tradid
usse illi liber profite Isaiae et ut revoluit
librum inuenit locum ubi scriptum est
et captiuis remissionem
et caecis uisum

dimittere contractos inremissionem
predicare annum domini anacceptum
et diem retributionis
di cum complicerisset librum reddit min

Et Omnium insynagogae
oculi erant intendentes in eum caep

et autem dixit illos quae hodie inpletaret hoc
scriptura in auribus uestrís et omnes testimoni
unillud dabant et mirabatbunt inuern
is' gratae quae procedebant deore ipsius
et elicebant nonne hic est filius ioseph

Et autem dicit illis utique dicitis mihi hanc si
milititudinem medice curate ipsum quan
ta auduimus facta incaphar

ST. LUKE, IV. 7-23.
adenum at ille singulis' manus' inpo
nens curabat eos EX:ibant autem demonia
amultis' clamantia et dicentia tu es
filius dei et in crepans non sinebat ea loqui
quia sciebant ipsum esse Xpistum FACTANTEM die
egressus ibat in disertum locum et turbae
requirebant eum et nemierunt usque ad
ipse et detenebant illum nec diacede
ret abeis' quibus ille ait quia ei aliis' ci
uitibus oportet me anguangelizare
regnunm dei quia idoe missus sum et erat
pradicans insynagogis galileos // udirent
FACTANTEM autem Cum turclo inuenerunt inuenm ut a
urbum dei et ipse stabant securis stagnum
genitar et uidit 'ii' naues stans se
cus stagnum Multatores autem discend
rant et lebant nacta: Ascendens autem in
unam naeum quae erat synomis rogauit
eum ut aterra deducter pusillum et se
dens docebat daenica turbas
ut Cessaut autem locii dixit adsymonum
duc' in altum et laxare retia uestra
incepturam et respondens symon dixit illi praeceptor
Portam noctem laborantes nihil
copemus inuero autem tnu laxabo rete
et Cum hve fecissent conclussesunt pis
cium multitudinem copiosam rum
pebater autem rete eorum et inuenerunt
sociis' qui erant in alianui utenirl
ent et aduinaeit cos et uenierunt
et inpluerunt autbas nauiculas itaut
mergerentur quod cumuiideret sym
on' petrus procedit adegmainem dicens
EXI a9e quia Homo peccator sum domine
supor enim circuendederat eum et omnes
qui cum illo erant
incapitera piscium quam caperanit similii
ter autem iacobum et iohannem filios sebdl
qui erant socii symonis et ait adsy
monem ihesu nolitetvere exhe iam ho
mines eris capiens et subductis' adter
ram nauicbas relictis omnibus secu
tisunt eum et factuMETT cum esset incisiuate
una ecce ur plenus lepra et uenens
ihesu in faciem procedens rogauit eum
dicens domine siuis' potes memundare
et EXTENDENS manum tettigillum dicens
uolo mundare Et confestim lep
ra eius diessisit abeo clapse pracedipit
illi uetno mini diceret sod uade usten
de te sacerdoti et infer munus
pro emundatione tua sicert praci
pit moyser uistit in testimonium illis'
Perambulabat autem magis ser
mo magis deillo et commenleb
ant turbae multe ut audirent
et curarentur abinfirmitatis
suus' Ipse autem sedebat indiser
tum et orabat et factuMETT inuia die
rum et ipse sedebat docens et erat
pharissi sedentes et legis doctores
qui uenerant exomini castello galileos
et index et hierusalem et viribus erat
domini adsananos eos // hominem qui
et EECE uiri portantes in lecto
erat paraliticus et querebant eum
inferre et ponere ante eum et non inue
nentes qua parte illum inferre
ent pro turba: Ascenderunt supas tec
tum per tegulas submuenerunt illum
cum lecto inmedia ante ihesum quorum fidem
utuidit dixit Homo remittuntur tebi

St. Luke, IV. 40—V. 9. [ 141 ]

peccatata et caeperunt cogitare
scribae et farissee dicentes quis est hic
qui loquitur blasphemias quis potest
dimittere peccata nisi solus deus utcogn
uit autem Ihesus cogitationes eorum respondens dixit
adillos quid cogitatis incordibus
uatriis quidest facilius dimittuntur
tibi peccata tua an dicere surge et tolli
le ambula ut autem sciatis quia filius homo
minis potestem habet intera dimittere
peccata ait paralitico tibi dico
surge et tolle lectum tuum et uade
indomum tuam et confestim surgens
coram illis surgit tulit in quo
abit iaccebat et tulit in domum suam
magnificans deum et super ad
prehendit omnes et magnific
abant deum etepelet sunt ti
more dicentes quia uidimus
mirabilia hoc die Leu
et Post hoc exit et uidit puerilatum nomine
tem adheloneum et ait illi sequereme
et reliquis omnibus surgens secu tuesit eum et fecit ei
um magnum leui indomu su et erat turbamulta puerilaturum et
aliorum qui cumillo erant dis
cumbentes et uemente et
scribœ eorum dicentes ad discipulos
et suos quare cum puerilanis et pec
catoribus manducatis et bibitis
et respondens Ihesus dixit adillos nonenget qui sani sunt
medico sed quis male habent non enim ueni uoca
re injust sed peccatores in poenitentiam
at illi diexerunt adeum quare discipuli iohannis
ieiuam frequenter etobsecrationes
faciunt simileter et farisseorum

ST. LUKE, VI. 8-19.

Lucanum

de illo exiebat et sanabatomes
ipse elinatis oculis' indisipulos suas' dicebat
etati paupores spiritu quia uactrum est regnum caeli
etatqui nuncessuritis quia saturabemini
etati qui nunc fletis quia ridebitis
etati eritis cum nos' odierint homi
nenes et Cunseperauerintuos' et expobra
urint et iecerint nomen uestrum tamquam fili
um hominis gaudente inilliadie et exul
tate Coce merces uestra multa incaelo
Secundum fue enim faciebant profetis' patr
es eorum Uerum tenens nos' ubis' diuittibus qui
habetis consulationem uestrum

ubis quia saturati estis quiossurrletis
ubis nobis qui ridetis nunc quia lugebitis et
flebitis // secundum fue faciebant profetis' pat
ubis cum bene ubois' diferint homines
res eorum sed ubis' dico qui auditis
dilegite inimicos uestrros benefacitehis'
quio nos odorunt benefacite maledi
centibus nobis' et qui te percutit in
maxillam probe illi et alteram et abeo
qui auertit tibi uestimentum etiam to
nicam noni prohibere Omnis enim pet
enti te tribue et qui auertit quae tua
sunt ne reparet et prout multis ut
faciunt nobis homines bona et nos' su
cite illis similiter et si dilegatis
cos qui nos dilegunt quae nobis est gra
tia nam et peccatores dilegentes se
dilegunt Si benefercetis his' aquibus
sporatis recipere quae gratia est' ubois' nam
et peccatores peccatoribus fenerant
ut recipiant vqualia Uerum dilegi
te inimicos uestrros et benefacite et motu
um date nihil sperantes et erit
merces in estra multa et eritis filli al tissimi quia benignus est super ingratos et malos. Hoc et ergo missericordes sicut pater uester missericors est nolite iudicare unum iudicemini nolite contempt mare utrum contemptemini dimittite et dimittemini date et dabitur nobis mensuram bonam communicam et coagita tam et super effluentem dabunt insi num uerum cadem quippe mensura quia mensi sui iudicet remietetur nobis.

dicebat autem illis et simulitudinem summum quod potes caecum ducere necem ambo infuecam cadent. Non est discipulus superma gistrum perfectus autem sanct magister eius quia autem uides fistucam inoculo tuo super trabem deoculo tuo ipse inoculo tuo trabem nonuides... hypochritae icce primo trabem deo culo tuo et tune respiciens ut educas si stucam deoculo fratris tui. Non est enim arbor bona quae fructus malos nec arbor mala faciens fructum bonum unaqueque enim arbor defructu suo cognoscitur. Nec enim despitis collegunt fictus neque derubo sordis omnium uam bonus enim host mo debono tessaurum cordis sui profert bonum et malus homo demalo tessaurum profert mala. Exhabundantia enim cor dis os loquitur quia autem uocatis me dominum: domine etunfacitis quo dico nobis'... Omnis qui uenit adme et ex auduit sermones meos et facit eos ostendam nobis cui similis est similis homini adificanti domum suam qui fecit in altum et posuit in altum fun damenta supera petram inundati. 

one autem facta inlissit flumen dom ui illi et non potuit eam mouere funda ta enim erat supera petram. Qui autem audit et non factit similis homini a dificiani domum suam super petram sine fundamento iniquam inlissitaa fim et continuo concidit et factaeque rui na domus magna // auribus plebis

Cum autem implessit omnium sapa in intrauit in capernaum. Cento rions autem ciusdam serus maleha bens eratmoriturus qui illi erat pratti ossus et cum audissit deiheu misit adeum seniores iudeorum rogas eum ut neniret et saluaret seruum eius at illam cum uenisset adiherum rogabant eum sollicitae dicentes ei quia dignus est uae il li praestes didegit enim gentem nostram et synagogam ipse adiecit nobis ilhesus autem ibat cum illis et cum iam nolens lingua centorio amicus dicens domine. Quid autem cum iam longue essA missit ad eum centorio amicus et cum iam longue essA missit ad eum centorio amicus et cum iam longue essA missit ad eum centorio amicus et cum iam longue essA
et factum est deinceps ibat in ciuitatem
quae vocatur nain et ibant cum illo
discipuli eius et turba copiosa Cum autem adpro
pinqaret portae ciuitatis ecce defunctus efferebatur filius unicus
matris suae et deinceps ibat in ciuitatem quae vocatur
nain et ibant cum illo discipuli eius et turba copiosa
Culm hii qui portabant stetunt et ait adoliscenti adoliscens tibi
dico surge et resedit qui erat morbus et coepit loqui et dedit illi
misericordiam ut quin non flere et accessit et tectit lo
culm qui portabant stetunt et ait adoliscenti adoliscens tibi
dico surge et resedit qui erat morbus et coepit loqui et dedit illi
misericordiam ut quin non flere et accessit et tectit lo
culm qui portabant stetunt et ait adoliscenti adoliscens tibi
dico surge et resedit qui erat morbus et coepit loqui et dedit illi
misericordiam ut quin non flere et accessit et tectit lo
Cui ergo similès dicam homines generatio
nis huíus et cui similès sunt similès sunt
pueris sedentibus inforo et loquentibus
adinnicem eticiensibus Cantauinus nabis
tybii et non saltastis lamentanímus nabis
et non plorastis Uenit iohannis babtisam
nuque manducans panem
nuque bibens unum
et dicitis demoniun habet Uenit filius
hominis manducans et bibens et dicitis
ecce homo deuorator et bibens unum
amicus puplicanorum et peccatorum
et iustificata est sapientia filius sui
gabat autem illum quidam defarissis ut m
anducaret cum illo et ingressus in domum farisset discubuit et ecce
mulier incituitate peccatix ut
cognouit quod accubuit indomu fari
s


[ 146 ]

attulit alabastrum unguenti et stans
retro secus pedes eius lacrimis caep
sit rigare pedes eius et capillis capitis
sui tergebant eos et osculabatur pedes eius
et unguebat unguento uidens autem fac
isseus qui vocauerat eum ait intrase di
cens hic si esset profeta sciret utique quia et
qualis mulier quattuor eum quia pec
catrix est et respondit iheus et dixit adillum
mon habeo tibi aliquid dicere at ille
aet magister hic ius debitoris er
ant cuidam feneratoris unus de
bebat denarios quinquantos et ali
us · i. nonhabentibus illis unde redderent do
naut utrisque quia ergo eum plus
dilegit respondens symon dixit aestimo quia is
cui plus donauit at ille dixit ei recte
iudicasti et conversus admireret dixit sy
moni uide hancmulierem intrau sado
num tum aquam pedibus meis nonde
disti haec autem lacrimis suis riguit pe
des meos et capillis suis tertis OScu
lum mihi nondedisti haec autem exquo intrau
noncessauit osculare pedes meos · · ·
oleo caput memnonumxisti haec autem un
guento unxit pedes meos proper quod dico
tibi remittuntur ei peccatamulta
quoniam dixit multum cui autem minus
dimittitur minus dilegit dixit ad
lam iheus remittuntur tibi peccata
et Caeperunt qui simul acumbeb
ant dicere intrase quiser hic qui
etiam peccata dimitit dixit autem ad
mulierem fidestate saluam fecit
uade in pace et factum est deinceps

et ipse iter faciebat per
castellum predicans et auenguellium
zans regnum dix et exierunt duo
decim cumillo et mulieres alique
erant cumillo spirifibus malis et infir
mititibus mariaque uocatur magdalenæ
dequa demonia · · · exierant. Et io
hanna uxor chusa procuratoris
erodis et suassana et alie multæ que
ministrabant illis' defacultatis
suis Cumautem turbamulta plurali
conueniret et decuciatibus properarentadem
dixit per similitudinem adillos Ecce existi qui
seminat seminare semen suum et dum se
minat aluid caccidit securus uiam et con
ulcamuvest Et uolucres caeli comede
runt alud et Aluúd caccidit supra
petram et natum aruit quia nonhabebat
hunorem et Aluid caccidit inspinas
et simul exortæ spinæ suocacauerunt
illud et Aluid caccidit interam bonam
et eXortum fecit fructum centupluw/
haec dicens clamabat quihabet aures audien
di audiat - Interrogabat eum discipuli eius
quit esse haec parabola quibus ipse dixit uobis
datum est nosse mistrium regni dei cæteris'
autem inparabolus' ut uidentes nonuident
et audientes nonintellegent estautem haec parabola

Semenest uorurn dei Quiautem secus uiam sunt quia au
diunt uorurn dei deinde uenit zabalus
et tult uorurn decorde cœur ne cred
entes saluifiant Nam qui supra pet
ram qui cum audierint cum gau
dio suscipiunt uorurn et hii radices non
habent qui adtempus credunt intemore
tribulationis recedunt quod autem inspina


Xui

cicidit hii sunt qui audierunt et asoli
citundinibus et diultiis et voluntatibus utiae
euntes simul suffocantur etnon refferunt
fructum Quod autem in bonam terram hii sunt qui
in corde bono et optimo audientes uerbum
retinent et fructum deferunt per pati
entiam Nemo autem lucernam accendens o
perit eam nasso aut subitus lectum ponit
sed super candellabrum ponit ut intrand
es uideant lumen Nonennmis occultum quod non
manifestetur nec absconditum quod non cognos
catur et palam ueniat. Uidete ergo quomodo
auditis qui enim habet dabiturilli et qui
cumque nonhabet etiam quod putat se habere auf
feretur abillo Unierunt autem mater et fratres
eius et nonpoterant adire adeum praeturba et non
aticaunt illi mater tua et fratres tui stant foris
volentes te uideere qui respondens dixit ad eos
Materme et fratres mei hii sunt qui uerbum
di audunt et faciunt // lam et discipuli eius
factuمست autem inna dierum elipse ascendit innauicu
et ait adillos trans fretemus trans stagnum
et ascenderunt Nauigantibus autem illis' ob
dormit et discendit procella uenti instag
num et complebatur fluctibus nauicula
et periclitabantur Accedentes autem sus
citauerunte cum dicentes Preactor perimus
atille Surgens increpauit uentum et
factuمست tranquillitas magna dixit autem il
lis' ubi est dides uestra qui timentes mirati
sunt dicentes adinuicem quis putas hicest
quia et uentis' imperat et mari et oboedii
unt ei. Eauigauunt autem adregionem ge
rashorum quod est contra galileam et cum
egressus est ad terram occurrunt illi
uir quidam qui habebat demonium ian
 temporibus multitii et uestimento non in
dimissit autem eum ille sus dicens redi indomum tuam et narrare quanta tibi fuit mortua est noli uexare illum ille sus autem au dito hoe uero respondit patruella noli time re crede tanti et saluaret // rare secum et Cum uenisset addomum non permisist ini quemquam nisi fiebant autem omnes et plan petrum et iacobum le dixit nolite flere non et iohannem est mortua sed dormit et patrem et diridebant eum sci et matrem entes quia mortua est et. puella ipse autem tenens manum ilia clamauit dicens puella surge et reesus est spiritus eius et surrexit continuo et iussit illi dare mandacare et stupuerunt pa. rentes quibus procepit ne alcuui dicerent quod factum erat // potestas super omniademo. Con vocatis xii apostolis dedit eis uirtuem et nia ut languores curarent et mis sit illos prudicare regnum dei et sana re infirmos et ait adillos nihil tuleritis inuiia nicas habeatis neque tuirgam et inquam cumque neque peram ciuitatem intra neque panem uenitis ibi manete neque peccuniam et inde non exeatcis neque 'si' to et qui cumque non recipierint vos' exuncte destinante illa etiam puluerem pedum uestrorum excutite intes timonium super illos // auangueli ressi autem circumibant per castella zantes et curantes uibique // ebant au dixit autem eritis tetracha omnia que li abeo et hessitatbat eo quod dicetur
aquibusdam quia iohannis surrexit a mortuis'. Aquibusdam uero quia helias ap
paruit ab aliis autem quia profeta unus de antiquis' surrexit et ait erodis iohan
nem quem ego decollau quiusatem est iste de quo audio ego talia. Et quorobat ui
dero cum et reversi apostoli nnt
rourunt illi quae cunque fecerunt // locum
et assumptis' illis’ accessit seorsum in
dissertum qui est bethsaida quod cum
cognouissent turbas secutunt illus et ex
cepit illos et loquebatur illis’ dergno dri
et eos qui cura indiguebant sanabat
es autem caerperat declinare et accedentes
xii dixerunt illi dimitte turbas ut eun
tes incastella et uillas que circa sunt
deuertant et inueniunt quizas quia hic' in
loco disserto sumus ait autem adillos uos'
date illis' manducare et illi dixerunt quæ
ocum
clSSumptis' illis’ secessit seorsum in
dissertum qui est bethzaida quod

cognouissent lurbœ secutunt illu; et

dixi illos et loq«ebatur illis' deregno dfi
et eos qui cura indigebant sanabat
Cr ant autem fere uiri 'u' milia ait autem addiscipulos
facite illos discumbere per convivia quinviva

cerunt omnes. Acceptis' autem 'u' panibus
et 'i' piscibus respetit in caelum et be
nedixit illis' et regit et distribuit
discipulis suis ut ponerent ante turbas et man
ducaverunt omnes et saturatis sunt et sub
lautem quod superfuit illis' fragmen
torum cofini xii // cumillo et discipuli
factumest Cum solus esse orans erant
et interrogavat illos dicens quem mo'
est dixit turbo: At illi respondens et dixerunt
aliu iohannem babitiæm aliu autem heliam
a lli quia profeta unus deprioribus sur
rexit dixit autem illis' uos' autem quem me
dicitis esse respondens symon petrus dixit xpiistocodi
ali lile increpans illos procepit necui dicer
ent hec dicens quia oportet filium hominis
multa pati
et reprobari asenioribus
et principibus sacerdotum
et scribis'
et occidi
et tertia die resurgere
decabatum adomnes Siquis uult post mo'
venire Annegut se ipsum et tollat cru
cem suam quotidie et sequatur me qui enim
uolerit animam suam salam facere
pridet em Nam qui perderet animam
suam propter me salam faciat eam
uid enim proderit homini si lucet
proficit
uniores mundum se autem ipsum perdat et
detrimen tum facit namquime erubu
erit et meos sermones hunc filius ho
minis erubescet Cum uenerit inma
estate sua et patriis et sanctorum angue
lorum dico autem nobis' vore Sunt alii hic'
Stantes qui non gustabant mortem
donec uident regnumedi
factumestpost haec turba fere die 'uili' Assumes
petrum et iacobum et iohannem etas
cendit inmontem utorare
et factumest dumoraret species uultus
cius altera et uestitus eius albus refulgens
et ecce 'i' uiri loquebantur cumillo
erant autem moyes et helias uissi in
maiestate et dicebant excessum eius


[ 149 ]

quam completerun us erat in hierusalem. Petrus tenuit et qui cum illo grauati erant somno et eiugelantes uidenter maies tatem eius elqui cum illo erant stabant et factam est cum discerecerent ab illo ait petrus adihowum praeceptor bonum est no bim hic esse et faciamus iii tabernacula u num tibi et nescientes quid u num modo et dicere hec autem il u num helia e loqueunte facta est nubs et obum braui eos et timuerunt intrantibus autem illis innubem et vox facta est denube dicens hic est filius meas electus ipsum ait dite et dumferet vox innunenst est iheus solus et ipsitacuerunt et nemini dixerunt inillis' diebus quicquam ex his quo uidierant actum est autem inilla die discendenta illis' demonte occurrit illi turba multa et ecce uir deturba exclamauit dicens Ma gister obscero te respice inflium meum quia unicus mihi et ecce spiritus adpre hendit illum et subito clamat et elidit et dissipat illum cum spuma et uix discendit ab eo dilanians eum et roga si discipulos tuos utiecerent illum etnon potu erunt responventh autem iheus dixit O generatio infidelis et perversus usque quo ero apud nos et patiar nos adducx huc fili um tuum Ct cum accedere elissit illum demonium et disparuit et inc repuaut iheus spiritum inmundum et sa naut puerum et reddidit illum patricius Stupebant autem omnes in magnitudine dei omnibusque mirantibus in magnitudine dei inomnibus quo faciebat dixit ad disipulos suas Ponite incordes uestris sermones istos filius enim hominis futurum est ut trad atur inmanus hominum At illi igno rabant uerbum deu istud et erat uelatum ante eos ut non sentirent illud et timebant interrogare illud eum dide uerbo. Intra uitaeum cogitatio ineos quis eorum mai or eset At iheus uidens cogitatione cor dis illorum aprecendens puerum sta tuit eum secus se et ait illis' Quicum que suscipirat puerumium innomine meo me suscipit Et qui cumque me re cipit c recipat eum qui me' missit nam qui minor est inter omnes uos hic maio nat Respondens autem iohannis dixit Praeceptor uidimns quen dam innomine tuo iecientem demonia et prohibuimus eum quia nonsequitur nobis cum et Ait adillum iheus siniste eum etno lite prohibere qui enim non est aduersus uos' pro uobis est factum est autem dum conplecuntur dies assumptionis eius et ipse faciem su am firmauit ut iret inierusalem et mis sit nutios ante conspectum suum et eun tes intrantor inciuitatem samaritanorum ut pararent illi et non recipierunt eum quia facies eius erat euntis inierusalem // dixit Cum autem uidissent eum discipuli eius iacobus et iohannis runt domine uis' dicemus utignis dis cendat decalo et consumat illos et Conuersus increpuaut illos stab ierunt inialium castellum factum est autem ambulantibus illis' auia dixit quidam Ad illum sequar te' quo cumque ieris et ait illi iheus uulpes fœneas habent et uo luc res
cæli nidos ubi requiescunt fillus autem ho-
minis neshbat ubi caput reclinat Altarem ad
alterum sequere me ille autem dixit dominum potit
mihi primum ire et sepelire patrem meum dixitque
ei ilium. Sine uto mortuis sepeliant mortuos
Suos tuatem unde annuntia regnum dei et ait
alter. Sequar te dominus sed primum potit mihi
ire renuntiare fratribus meis' his' qui domi sunt.
Ait adillam ilium nemo mittens manum
sanam in aratum et aspiciens retro ap
postum regno dei Posthom autem designavit dominus
et alio' bxxii' et missit illos binos ante
faciam sanam in omnem ciuitatem et locum
quo erat ipse nenturus et dicebat il
lis' Messis quidem multa operatil autem pa
uc a rotate ergo dominum missis ut mittat oper-
arios inmossem. Ite Eccecepgemitto
uos sicut agnos interlupos nolite portare
saculum
neque peram
neque calcantium
et nemini periam salutatiratis in quam
cunque dominum intraueritis dicite pax'
uinc domui et sibifuerit fillus paclis
requiescat super illum pax ustra sinatem ad
uos reruoretener in cadem autem domum man
edeentis et ibentises quod apud illos sunt
dignatcem operarios mercede sua
nolite transire dedum indomum
in quam cunque ciuitatem intraueritis et susci
perit uss manducante que adponuntur
ubis' etcurate infirmos qui iexilla
sunt et dicite illis' adpropinquauit in
uos regnum dei in quam cunque ciuitatem
intraueritis et non recipierint usus
exuenes inplateas eius dicite etiam
pulverem qui adhessit inobits' deluqualte
ussera inpedibus eternimus inoos' temenho scito
te quia adpropinquanit regnum dei dico ubis
quia sodonis' remissius erit indie il
la quamilli ciuitati if da quiosinty
et tibi corozain Uas tibi bethzai
ro elyson factce fuissent virtu
tesque inobis' factesunt olim incy
licilo et cinere sedentes poeniterateur uer
um tamen tyro et sydoni remissius erit
inindicio quam ubis et tucafar
naum numquid usque in caelum exal
latus es etsuch adinfernnum dimer
geris quia uos audit me audit et
quia non' spernert me spernert quia autem me
spernert spernert eum qui me missit
euersisaut autem lxx ii cum gauio di
centes dominus etiam demonsia subie
ciuturnobis' inomine tuo et ait
illis' uidebamus satanan' sicut fulgor de
caelo cadentem Eccle dedi obis potes
tatem calcandi supra serpentis et sc
orpionos et super omnemurtutem
inimici etnihil uos' nocebit Urum
tamen inobis nolite gaudere quia spiriut subi
euiuntur ubis' Gaudeite autem quia nonique
ustra scripessunt incaco fnipsa ho-
ra exaltavit illeus inspirius sancto et dixit
et fecet tibi dominus patrem ille autem
quod adomdists habe aspicientibus et proden
tibus et remelastia e parumis etiam pa
ter quia sic' placuiante te. Omnia mi
hi tradita sunt apatre et nemo

St. LUKE, IX. 58—X. 10. [ 151 ]

St. LUKE, X. 10—22.
scit qui sit filius nōn pater et qui sit pater
nisi filius et cui voluerit filius re
ue lare et Conmersus addiscipulos suos
dixit Beati oculi quiauiden quis uidetis
dico enim ubiis quod multi profeota etreges uo
erunt uidere quemus uidetis etnonni

derunt et audire quaumus auditis et nonu
udierunt et ecce quidam leges peri

Magister quid faciendo uitam aeternam
possidebo At ille dixit adeum inlege
quid scriptum quemodo leges ille respondens dixit
dileges dominum deum tuum
dixite illi
ex to to corde tuo
recte res
et ex to ta animatua
pondisti hoc
et ex omnibus tuituibus tuis
faci etuiues
et ex omnimente tua
illeuatem uol
et dileges proximus tuum
en justi
et tamquam te ipsam
care se
ipsum dixit
adihesam et
quis est proximus mens susci piens illum
autem iesus dixit homo quidam discende
at abhierusalem inhericho et incidit in
latrones qui etiam dispollianerunt cum et
plagis' impossitis' abierunt semi
uiuo relicto Acciditatem ut sacer
dos quidam discenderet eadem uia
et uiuo illo præteriuit Similiter et leuita cam
eset secus locum et uideret eum pertransit:

Samaritanus autem quidam iter faciens
unxit secus eum etuidens eum mise
ricordia motus et adpropinquans al
ligauit uulnera eius infundens ole
um et uinum et ponens illum in iuuen
tum suum duxit instabulum suum et cu
ram eius

et alteradie protulit ii denarios et dedit
stabulario et ait curam illius habe
et quod cumque super erogaueris ego cum reddo
reddam tibi quis horum iii uidetur tibi prox
imus suisse illi qui incidit iatrones At
ille dixit qui fecit misericordiam ineum
et ait iili iheus uade et tufac simili

At ille dixit autem dumiret et ipse intransit in quoddam
castellum et mulier quadrummartha no
mine except illum indomus suam euhic
erat soror nomine maria que etiam sed
ens secus pedes dominii audiebat terha illius

Martha autem satagebat circa frequens
ministerium que stetit et ait dominii nomen tibi eu
ra quod sorormca reliquitme solam mi
nistare dic erga illi utne adinuet et respondens:
dixit illi dominius martha martha solicia
es et turbans erga plurima por
ro unum est necessarium maria opti

 mam paratem elegit que non aufereret abea
 factum autem duxit in loco quodam orans
ut cessauit unus dixit exdiscipulis eius adeum dona
docenos' orare si//hioannis
docuit discipulos suos
et ait illis' Cum oratis dicite

ATHP sancte qui in caeli es sanctificetur
nomen tuum Adueniat regnum tuum fiat
voluntas tua sicut in caeli et interna

Panem nostrum cotidianum danobis ho
die et remitte nobis peccata nostra si
quidem et ipsi dimittinem omni debenti
nobis' Et nenos inducas intemlicationem
sed liberanos' amalo :: et ait adillos quis
uoestrum habet amicum etibit adillum media
nocte et dixet illi Amice commoda mihi
tris'
quoniam amicus meus venit deuia ad me,
et non habeo quod ponam ante illum et ille dein
burus respondens dicat noli mox molestus esse
iam hostium clausum et pueri mei mecum
um incubili nonpossum surgere et dare tibi
et ille persennoruuit pulsans dico ubis et
si nondabit illi surgens eoquod amicus eius sit
propter inprobitatem eius surget et deabit illi quos quem
hoget necessarios et ego ubis dico Petio
et dabiturubis Quirito etinuenietis
Pulsate et aperieturonis enim qui
petit accipit et qui quaerit inuenit et pul
santibus aperietur Quis aitum exubis patrem pe
til filiusius panem nunquad lapidem da
bit illi Aut si piscem nunquad propisçe
serpentem deabit illi Aut si peterit omum
nunquad porreget illi scrptionem si ergo uos
cum sitiis mali nostis bona dare filius
vestris quantum magis pater uosse dece clobo ut
na potenti bus se et et erat inciens demo
nium locutus est mutus et ammirareusent
Turbis quidam aitum dixerunt exarissix inbel
zebub principi demoniorum icedit de
monia et alli temptantes signum quere
bant dececlo abeo Ipscitutum utudid cogi
tationem eorum dixit icis Omne regnum
inse ipsum diuissum desolabitur et do
nus supra domum cadet sicstum satanas
satanae inicedit inse ipsum diuissus dixie quo
modo stabit regnum ipsius quia dicitis in
bel zebub iecere demoniaSi autem ego
bel zebub iecio demonia filli ubibri
inquo iecunt ideo ipsi indices uestri er
unt Porro si indigito dei iecio de
monia pro fecto peruenit inuos reg
num dein Cum fortis armatus cur to
dit atrium suum inpace sunt ea
qua possedet Si autem fortior ille superue
niens iecrit eum uninueta arma eius
inquietus confidebat et spolia eius distri
buet Qui nonest mecum contra meest et qui non
collegit mecum dispersit Cum autem in
mundus spiritus exerit dehomine am
bulat per loca inaqiossa quaer ens te
quiem et nonuisiens dicit rerumtari indom
um mem unde exiui et cum uentrit in
uentit eam scopis mundatam tunc va
dit et adsumit ute alios spiritus nequio
res se et ingessi habitant ibi et
sunt nouissima hominis illius peio
ra prioribus Quem est aitum dumbar diceret
extollens uocem necem quodammulier deturba
dixit illi Beatus uenter qui te porta
uit et ubera qua susisti Al ille dixit ad
eos immo beati qui audiant urbum
de et custodiunt Turbis aitum concur
rentibus capitis dicere generation huic gener
atio nequam Signum quos et signum
nondabituri nisi signumone Nonam sicst
fuit ionas insignum nivuentis ita er
it cffilius hominis generationi huic
Regina austri surget inuicidio cum
generatione ista et contempnabit illum
quia uenit afniibus terram audire sapi
entiam salamonis et ecco plus sola
mone hic Prii nivuentu surgent
inuicidio cum generationem hac et con
tempnabunt illum quia poeminentiam
agerunt adpredictionem ione et ec
ce plus ierna hic et...
Nemo lucernam accendit et inabs consu ponit neque submodio sed supra candelabrum et utqui ingrediuntur lumen uideant lucernacorporis tuiscil oculus tuus Si oculus tuus si mplex fuerit totum corpus tuum lu cidum erit si auctem nequam fuerit etiam corpus tuum tenebrosum erit

Ut de ergo ne lumen quod interct tenebren sunt Si ergo corpus tuum lucidum fuerit nonhabens partem tenebrarum lucidum er it totum et sic lucernafulgoria iatu minabit te Ct Cum loqueretur ro gaut illum quidam farissus ut pran deret apud se Ct ingressus recubuit

Fareus auctem capcit intra se reputans di cere quare non habizatus estet anfe pran dium et Ait domine adillum nunc uos far issii prius quod deforis est calicus et catini mundatis quod auctem intusse uestrum plenument rapina et iniquitate stulti nonne qui fecit quod deforis est etiam id quod intusse fecit Ut rum tamen quod superest date aelmoysi nam et ecce omnia munda suntuobis

Sed uxe uobis quie decimatis mentam et nutam et omne holus etpreritis iudicium et ca ritatem de hac auctem oportuit facere esti la non omittire Uae uobis farissei qui di legitis primas cathedras insynago gis et salutationes inforo uxe uobis qui estis utnumonumenta que non parent et homines ambulantes super illa nes ciunt respondens auctem quidam exlegis peritis ait illi magister haec dicens etiam nobis con tumiliam facis At ille ait et uobis legis peritis uae qui honeratis homines honeribus quae portari non possunt et ipsi uno digito uestro nontanguitis sarcinas ipsas

Uae uobis qui adificatis monumenta profet arum patres auctem uestri occiderunt illos profecto testifxmnini quia consentitis operibar patrum uestrorum quoniam quidam ipsi eos oc ciderunt uos auctem adificatis eorum se pulera Properea et sapientiadei dixit mittam adillos prophetas et apostolos et exillis occident et persequuntur ut inquiratur sanguis omnium pretarum qui effussuset aconstitutione mundi aгенерatione ista assauigne abel usque adsauinuine xacharie qui perist inter altae et aedem ita dico uobis quequiretur abhae generatione // dave

Uae uobis legis peritis qui abultubists clain scientiae et ipsi non introistis oteos qui're trabant prohibuists // gis perist grauiter

Cum haec adillos diceret caepint farissei et le insistera et os eius oppremere demulits insi diantes ei qui artentes aliquid capere exo re eius ut accussarent eum multis auctem turbis circumstantibus itautseinnuicem concel carent cœpit dicere addiscifulos suos

At tendite afermento farisseorum que est hyp pocrisiss nihil auctem opertumest quod norme letur neque abs condidum quod mensciat quoniamque intenebris audisset in lumine dicentur et quod inaurem locuti estis incen biculis pradicabitur interctis dicoauctem uobis amicis meis ne terreamini abhis qui occidunt corpus ptot haec non habent amplius quodfaciant ostendam auctem uobis quem ti meatis timete eum qui post quom occi de
habet potestatem mittere ingegnamenta ita
dico uobis hunc timete non hodie
res veniunt disponiendo et unus exillis
nomen inoblitiione coramdo sec et capilli ea
plius uestri omnes numeratisunt
ulte ergo ti
mere multis passeribus plures estis dico
autem uobis Omniscio cumque confessus fuerit in
coram hominibus et filius hominis confi
tebitur inillo coram angeliis de qui autem me
nego uerit coram hominibus denegabitur cor
am angeliis de et Omnii qui dixit uerbum in fl
lium hominis remittetur ei illi autem qui inspitis sanctum
blasfemauerit nonremitetur ei /// tratus'
autem inducent uos insynagogis et admagis
et potestates nolite solliciti esse quilter
aut quid respondeatis autquid dicatis Spiritus
enim sanctus docebit vos insynagogis quæ opor
teat dixere aut autem ei quidam deterba magister
diuitremano utdudiat mecum hereditatem
At ille dixit ei homo quisma constituit indi
cem aut diuissorem super uos dixi adillos
uidete et cauete abomini saucita quis non
habundantia cuiusquam uita dixest ex his
que possedet dixit autem similitudinem adeos dicens /// ager
ominis cuiusdam diuitis ubera fructus
attulit et cogitabat intrase dicam quid fa
ciam quod nonhabeaem quo congragam fr
uctus meos elixit hoc faciam distrauam
horreamea et maior faciam et illus'
conegagabonii quæ sunt mihi et bona
mea et dicam animæ meae. Anima ha
bes multa bonaposita inanios plus
rimos requiesce comede et bibe
aequalare dixit autem illi deus stulte haec

nocte animam tuam repuppet
angueli at quod autem preparasti cuius e
runt sicest quisibi tessaurizat etnonest
indeam diues dixitque ad discipulos suos Iede
lico uobis Nolite solliciti esse animæ quid
manducetis neque corpori uestro quid ues
ribbon Anima plus est quam aesc et
corpus quam vestimentum Considerate
corons quia nonseminant neque metunt
quibus nemo etollarium neque horreum
et dum pascit illos quanto magis uos' p
lures estis illis' Quis enim uestram cogitan
do potest adicere adstitaram suam cu
bitum uumum sicorgoneque quod minimum po
testis quid decarest solliciti estis
siderate lilanagra quododo crescent non la
borant nonneunt dico autem uobis nec sa
lamon inomni gloriausa uestiebatur
sient uumum existis Si autem fenam agri quod ho
dieest in agro et crass inclibanum mitti
tar dies sic uestit quantamagis uos' pus
sille fidei et uos nolite quereere quid
manducetis aut quid bibaxis et nolite
insublime ettolli huc enim omnia gentes
hines mundi querunt pa
ter autem ueter scit
quomiam his' indigetis
nerumtamen querite
regnum de et haec omnia adiecentur
ubiis' Nolite timere pusillus grex
quia complacuit patri uestro dare uobis
regnum Uependite que habetis et date
aelmoisinam iacte uobis' saccu
los qui non ueterescent tessaurum non dif
ficientem incelis' quo fumos adpropi
at neque tinea corrupit

St. Luke, XII. 5-20. [ 185 ]

ubi enim thessaurus uater est ibi et cor
vestrum erit Sint aulem limb lustri praecincti et tu
cernardentes et uos similes homini
bus expectantibus dominum suum quando requieatur
ampitius ut cumuenerit et pulsauerit
statim aperiant ei beati serui illi quos
cum uenerit dominus inueniet uigilantes
Amen dico uobis quod praecinguet se effaciet
illos discumbere et transiens ministrabit
illis Et si uenerit in iii uigilia et si in iii
uigilia uenerit et ita inuenient beati sunt
serui illi hoc autem scitote quia si seiret pater
familias quia hora furueniet uige
laret utique et non sinceret perfoderi dom
um suam eius estote patari quia quaho
ra non putatis filiur hominis uenturus est
it autem ei petrus dione adnos dicis hanc
parabalam am adomns dicit autem dominus quis pu
tas est fidelis dispensator et prudentis quem
constituuit dominus super familia suam et det il
lis intempest이는 mensuram beat
us ille seruus quem cum uenerit dominus
inueniet ita facientem uere dico uobis
quia supra omnia quae possedet constituet illum
Quod si dixerit seruus ille incorde suo dicens
moram facit dominus mens uenire et cepirit per
cutere ueniet dominus serui illius in
puellas die qua non sperat thora qua
et ancellas nescit et dividet eum
et edere partemque eius cum infide
et bibere libus ponet illicos autem ser
et inebriari unus qui cognouit uolum
tatem dominii sui et non prapararet et non fecit
secundum voluntatem sui uapulabit multas
qui autem non cognouit et fecit dignaplago
uapulabit paucis omni autem cui mul
tum datum multum quaretur ab eo
et qui commendauerunt multum plus
petent ab eo ignem ueniit mittere interram
et quid uolo sic accendatur baptism
autem habeo habitationi et quemodo coarbor
usque dum perferi uocat Putatis quia ueni
pacem dare interram nondico uobis sed
separationem erunt enim exher uo in
du mu una dinissi in ii et duo intres
diuidentur pater infilio dicebat
et filius in patrem suum autem adorbas
mater infiliam cum uiderit eum
et filia inmatrem ritis nub
socrus innumrum suam
em abori
et nurus insocrum suum
ente ab ooccassum
Statim dicitis nymbus ueniit et ita fit Sic
Et cum austrum flantem dictis quia
aestus erit et itabit hyppochrite
faciem exules caeli nostis et terra hoc autem
tempus quemodo non pro batis quid autem et uob
is ipsis non indicatis quod insuuest cum autem
uadis cum adiuvatorio tuo adprincipem
Inuia daoperam liberari abillo ne for
ter tradat te apud iudicem ei
iudex tradabit te
et exactor mittat te
dat exactor et exactor mittat te in
carcerem dico sibi non exies inde donec etiam
nouissimum quadrantem reddas // illi de
erant autem quidam ipso tempore nuntiantes
galileis quoromm sanguinem pralatus mis
uit cum sacrificiis eorum et respondens dixit
il
lis
lucanum

St. Luke, XIII. 2-16.

[157]

et Cce sunt nouissimi qui erant primi et sunt primi quierant nouissimi. In ipsa die ac cesserunt adeum quidam farisseeorum dicentes il li eXi etuade inde quia erodis uel te oci dere et ait illis' ite dicite ulpi illi ecce iecio demonia etsanitates perficio hodie et cras et 'iii' die consummabo. Uruntamen oportet me hodie et cras et sequenti die ambulare quia noncapit pro fetam perire extra hyerusalem hyerusalem quae occidis prophetas et lapidas eos quomississe adte quoties volui conggregated filios tuos quem admodum suis nidum suum subpennis et noluisti ecce re linquetar domus ustra diserta dico autem ubi quis nonuidebitis me donec ueniat candidicet benedictus quicenit inanome domini // principis et factum est cum intraret in domum cuiusdam farisseeorum sabbato manducare panem et ipsosberubant cum // antillum ecce homo quidam hydropicus erat et respondens iheus dixit aldegis peritos effarissuos dicens silicet sabbato curare an' non at illi ta ipse cuerunt et ille uero adprehensum hominem sanaut ademissit et respondens adillos dixit cuius uestrum assimus aut bos' inputeum cedit nonne continuo extrachit illum die sabb ati etnonpoterant adhace respondere illi i i d icebat autem adinuitatos parabulam in tendens quomodo primos accubitos elegerent dicens adillos Cum inuitatus fueris adnuptias nondiscumbas inprimo ne forte honoratiorte sit inuitatus abeo et ueniens is qui te etillum uocauit dicat tibi da huic locum et tunc incipias cum rubore nouissimum locum tenere sed uocatus fueris uade recumbe in no uissimo loco utcum uenerit qui teinvita uit amice ascendite superius tunc erit tibi gloria coram simuldiscumbentibus Quia Omnis qui seexsaltat humililabitur et qui se humilitate exaltabitur dico autem etei qui se inuitauerat Cum facias prandium aut caenam soli uocare amicos tuos neque ne forte et ipsi fratures tuos neque inuient te et fat cognatos neque tibi retribuio sed uicinos diuites Cum facis conui uium uoca parupers et debiles clodos capec et beatus eris quisinmagubent retribuere tibi retribueret enim tibi inresurrectione iustorum cum audiisset quidam desimul discumbentibus dixit illi beatus quimanducabit pa nem inregno dei at ipse dixit ei homo qui dam fecit cennamquam et uocauit multos etmissit seruem suum hora canae dicere inuitatis' ut uenient quia iam para tasant omnia et caperunt omnes simul ex cussare Primus dixit ei uille emi et ne cesse habeo ire etuider illam rogo te habe me excussatum et alius dixit in ga boum emi 'u' et co probare illa etideo uenire non possum rogo te habe me excussatum et alius dixit uxorem duxi etideo moemus sum uenire et reversus serus nunntiauiet dixit domino suo tunc irritatus pater familias et dixit seruo suo exi' ce inplateas etuicos ciuitatis et pauperes serus domine factum est ut et debiles imperasti et adhuc' locus et caecos uacat locutuus et ait et clodos dominus seruo exi in produc inuiias et sepes et corp elle huc' et ait
intrare quoscumque inuenieris utimple
at ir domus mea dicantem uobis' quod nemo ni
orum illorum qui uocatisum non gusta
bit caemam meam ibantatem turbae multae
cum eo et conuersus dixit adillos. Siquis uenit
adme et non odi
dicit uobis' quod
nemo uiorum illorum qui uocatisum non
gusta ibant adem turbss multae
cum eo et conuersus dixit adillos. Si quis uenit
ad me et non odit clQhuc autem et animam su
patrem suum non paies/ meus discipuÎus esse
et matrem qui non
bailat crucem
et filias potest mens esse discipulüs quis enim
et sorores ex uobis' uolens tur
et fratres rem aedicicare non prius
sedens computat sumptus qui necessa
rri sunt si habet adperficiendum ne post
quam posuerit fundamentum non potuer
it perficiere etnonnes qui uident incipia
nt in ludere ei dicentes quia hic homo evo
cit aedicicare etnon potuit consummare
Aut quis rex iturus committere bellum ad
uersum etiam regem non sedens prius cogi
tet si possit eum x milibus occurrere ei
qui eum xx milibus uenit adse Aliquus adiuo'
illo longue agente ligationem mit
 tens rogat ea quae pacis sunt siergo omnis
ex uobis' qui nonenuntiat omnibus quae pos
sedet non potest mens esse discipulüs // in quo condictur
omnem sa/ si autem sal quoque enanmerit
neque in terramque in stercolium uti
least sed foras mittitur qui habet aures
audiendi audiat. Crant autem adpropin
quantes ei pucipncani et peccatores ut
audirem illum mormurabant
farissi et scribec dicentes qua hic pec
catores recipit et manducat cum illis'
et ait adillos parabulam istam
dicens quis exuobis homo qui habet 'c'
ones etei per dixerit unam exillis'
nonne dimittit illa 'uillii indiser
to et uadit ad illum qua perierat donec
inueniat illum et cum inuenerit
cam inponit innumeratos suos gau
dens et ueniens domum convocat amis
cos et uicos dicmus illis' congratula
mini mihi quis inueni ouem meam qua perierat
dico uobis qua l' gaudium erit inae
lo super unum peccatorem poeni
tentiam habentem quan super lxl 'uillii'
justos qui non indigent poenitentiam
aut qua mulier habens dragmas x si per
diderit dragmam unam nonne ac
condit lucernam et enerit dom
um et quenit dilegenter donec innue
niat et cum inuenerit convocat
amicos et uicos dicens congratu
lamini mihi quis inueni dragmam quam
perdideram. Ita dico uobis' gaudi
um erit coram anguelis' de su
per unum peccatorem poenitenti
am agentem aut autem homo quidam
habuit i filios et dixit adoliscen
tiorillis' patri damihi porti
onem substantiæ qua me contigit
et diuissit illis' substantiam et non
port multos dies conregatis' omnibus
adoliscelitor filius peregre pro
fectusat inregionem lonquinquam
et ibi dissipauit substantiam su
am uinendo luxorioso etpost quam
omnia consummasset factavit famis ualida
et ipse capit egere et ad hesit sit uni ciuitum regionis illius etis missit illum inuillam suam ut pasceter porcos et cupiebat inplere nentrem suam desilicis quei porci manduca bant et nemo illi dabat in se autem conversus dixit quantimercinarii patris mei habundant panibus. ego autem hic fami pereo surgam et ibo adpatrem meum dicam illi pater peccau incænæmcoramte etiam nonsum dignus uocari filius tuus faci me sicut unam demercinaris tua tuus et surgens uenit adpatrem suum cum adhuc longue est uiditeum pater suus eis admissicordia motus est et occurr cum collem rem cieidit super faciem eius oscula tus est cum dixitque illi ifilias pater peccau ui incænæmcoram et etiam nonsum dignus uocari filius tuus dixit autem pater adser uos suos Cito profterestolam primam et induite illium et date anulum inmanum eius et calciamenta inpedes et adducite uitulum saginatu et occidite et mandu cemas et aepulemur quia hic filius tuus mortuus erat et reuixit pater et inuentus est caperuntapulari Er at autem filius eius senior in agro et cum uinearet et adpropinquaret donui audi uit symphoniam et chorum etucauit unum deseruis et interrogauit quae essent isque dixit illi frater tuus uenit et occidit pater tuus uitulum saginatu quia salu um re ci pit indignatus est autem etnolebat introire

Pater ergo illius inessus capit rogare illum at ille respondens dixit patri suo Eccce te annis servio tribi et mandatum tuum praterii dixit quem de disti mihi ncedum ut cum amicis meis apud arer sed postquam filius tuus hic qui defuere ut substantiam suam cum meriticiere uenit occidit illis uillam hic saginatu et ipse dixit illi fill tu mecum semper et omnia tua sunt aepulare autem te oportebat et gaudere quia fratertuus hic mortuus erat et te uixit perierat et inuentus est dicerat autem ad discipulos suos homo quidam erat diuei qui habebat uilecum et hic defamatus est apud illum quasi dissipasset bona ipsius etuo cauit illum et aitilli quid hoc audire detect redde rationem uillicationis tale iam enim nonpoteris uilicare dissipare At autem uilicus intrasse quia faciam quia dominus meus erat am forte aue uilationem foderne nusua lec mendicare erubesce scio quia faciam am ut cum ammotus fuero auilia tione recipiantme indomus suas

Con nocatis autem singulis’ debitoribus domini sui dicebat primo quantum debes domino meo At ille dixit ·c’ cados olei dixitque Aecipe li illi teras tuas et sede et cito scribe quinquagintas deinde aie dixit tuuro quantum debes qui ait ·c’ choris triciti aitilli ac eipe literas tuas et scribe lxxx et lau danit dominus uilicus iniquitatis quia prudenter facisset dixitautem ad discipulos suos dico nobis quia filli hauius seculi prudentiores quam filii lucis ingeneratione sua sunt
et ego nobis dico facite nobis' ami
cos demammona iniuitatis utcum
differeritis recipiunt vos' in aeterna
tabernacula qui fidelis et qui inmodico
iniquus et inmaiori iniquest si ergo iniquo
amammona fideles nonfuisistis quod umerint
quis reddet ubis' et si tu alieno fideles non
fuisistis quod umerint quis dabit ubis' // aut
emo potest serus 'ii dominis' servire
enim unus odiet et alterum dileget aut uni
adherebit et alterum contempten nonpotes
tis deo servire et mammona Audiebant
ante omnia hae farissei qui erant amatores pec
cuniae et diriebant illum et ait illis' usos'
estis qui justificatis usos' coram hominibus
deus autem nonit cordamatra quia quod hominibus alt
um est abominatio est apud Deum lex et profeta usque
adiehannem et exeo regnum dei auncungue
lizatur et omnis indulit enim facit
aciliae est autem caelum et terram praterire quam de
lege unum apicem cadere Omniss quiud
mittit uxorem quam et dicit alteram moechatur
omoautem quidam dunes et induebatur porpor
ra et byso et aepulabater quotidie splendi
de staret quidamendicus nomine lat
zarus qui acetbat adianum eius ulciris
plenus cupiens satarari demicit' que ca
debat demessa dinitis sed canes ueni
ebant et lingebant ulcera eius factatem
autehen um moriret mendicis et portare
tar abangelis' insynum abrae
Mortuus est et dines et sepultus est in in
ferno eluam oculos sui cava esset
intomnentii' uidebat abraam alon
gue et latzatum insinucius Ct ispe
clamans dixit pater abram misse

de medi et mitte latzatum ut inting
uut extremam digitii sui inanquam ut
refrigeret linguam mam quia crucior in
hac' flamma et dixit illi fili recordare quia
recipisti bona inuitatua et latzus
similiter mala nuncante hic consulatur tu
uero cruciaris et inhis' omnibus internos'
et usos' chaus magnum firmaturam utthii'
qui volant hinc transire aduos' nonpossint
neque inde huc' trans meare et ait rogo ergo
teca ut mittas' eum in domum patris
mei habeo enim 'u' frates ut testetar illis'
ne et ipsis ueniant inlocum huc
tormento et ait illi abraam habent moysen et
profetas audiant illos At ille dixit nou pater
abraam sed si quis exmortuis' iret adeos
poenitientiam agent ait unum illi si moy
sen et profetas nou audiant neque si quis ex
mortuis' suxerexet credent
addiscipulas suos ait impossibilest utnomue
niant scandala Une autem illi si perquem ueniant
Utilius est autem illi si nonmascetet aut si la
pismolaris inponatur circa collum eius
et pro ieciatum iamare quam uscandaliz
et unum depassillus' istis' Attendite nobis
Si peccauirit inte forater tuus increpa
illum et si poenitentiam egerit dimite il
li et si septies indie peccauirit inte et sep
ties indie conversus fuerit ade decre
poenitet me dimite illi et dixerint
apostoli donec uo nobis' fidem dixit autem
demineus illis' SI habeurus fidem sient gran
um synaps diceritis huic arbori
moro eradicare et trans plantare in
mare et utique oboediret ubis'...
Quis autem uestrum habens sermon arantem aut oues pascentem cui regresso deagro
dicit illi Statim trans i recumbe sed dicet
ei para'ta' mihi quod canem etpracingue
tet et ministra' mihi donec manducem
ciberbam et post huc tu manducabis et ibes
numquid tu' gratiam habet seruo illi qui
feci quae sibi imperauat nonputo sic' eluos'
cum feceritis omnia qua preceptasunt uobis' dici
ter serui inutiles sumus quod debuimus fa
cere fecimus  Et factum est dum iret inhi
erusalem transiebat per medium samarium et galileam
et cum ingredidatur in quoddam castel
lum occurrerunt ei x uiri leprosi qui
steterunt longane et lenauerunt uo
cem suam dicentes iheru proceptor misse
reru au'ri quos ut uidit dixit eis' ite osten
dite uos' sacerdotibus et factum est duxirent
sanatisunt unus autem exillis' ut uidit
quia mundatus est regressus cum magn
nauoce magnificans deum et cicidit in
faciem ante pedes eius gratias agens
ei et hic erat samaritanus respondens autem iherus
dixit nonne decim mundatis et uiiii
ubi sunt et nonest exillis' inventus qui redi
ret et daret gloriam deo nisi hic alenie
na  Et ait illi surget uade quia fides tua
et hic' aut ecce illici' ecce enim regnum dei intraus est
et ait ad discipulos suos uenient dies quando
dissideretis uidere uum diem filii
hominis etnovidebitis et dicent uobis'
lucanum


dicbat autem parabulam adillos quoniam o portet semperorare et non difficere dicens
indeq quidam erat inquadrat ciuitate
qui deum nostimebat et hominem nonurebatur
uidua autem quedam erat incuiitate illa etus
niebat adeum dicens uindic me dead
uersario meo et non per multum tempus
past hac autem dixit intruso. Si deum nostimeo nec hominem
reuerorantem quoniam quidam mihi hac uidua
uindicabo illam ne innonissimo ueniens
suggillet me. Autem domini audite quid in
dex iniquitatis dicit. Deus autem nonfaciet uindicat
am electorum suorum clamantium ad
se die aequoet et patientia uidiis
solo nobis quia cito faciet uindicam illorum
tum tollerentem filium hominis ueniens putas in
uenire fidem intera. Dixit autem adquosque
qui insecuebant tamquam essent
justi et aspernebant caeteris parabulam
istam dux homines ascenderunt in
templum ut orarent unus furisseus
et alter pugiliarus farsisseus stans hac
apud se orabat dicens. Deus gratias ago tibi
quia nossum sientes caeteri homines rapiantes ini
usti adulteri solut etiam hic pugiliarus
iicioh bis inaebato decimas do om
num quas possedeban et pugiliarus alos
agne stans nolebat nec oculos ad
caelum onure sed percutebat pectus
sum dicem dux proprius estomibi pecka
tori dico itaque nobis descendit hic
iustitius inadom suum abillo
Sed quia omnisqui se exaltat humilitabitur
et qui se humiliat exaltabitur.


Jesus autem conuocans illos dixit sinite
pueros uenire adme et solite eos pro
hibere talium enim regnum caelorum
men dico nobis. Qui cumque non accipiet
regnum dei siusque fuer non intrabatis iniund
et Interrogavit eum quidam princeps dicens
Magister bone quid faciam uitam externam
possedebo. Dixit autem homines quid me dicis bo
num nemo bonus nisi solus Deus mandata
nosi
non occides
non mechabaris
non furto facies
non falsum testimonium dices
honora patrem tuum etatatem
qui ait hac omnia custodini auuen
fun de mea. Quo audito ihesus ait ei: Adhue
unum tibi deest. Omniaque cumque habes
unde idaparopus et habebis tessan
rum in caelo et tuui sequare me
ille auditis: contristatus quis dices
erat salde. Uidens autem illum ihesus tris
tem faciam dixit quum difficile qui pec
unias balent irregnum dei et intrare
facilius est enim camellum per foram
en acus transire quam dientem intrare
inregnum ei et dixerunt qui aud
erunt et quis potest salus fieri
a it illis ihesus. Quo imposibilita sunt apud ho
mines posibilita sunt apud dom. At
autem petrus: Ecce nos relinquimus omnia
et securi sumus te quid erit nobis
qui dixit erit. Amen dicnobis nemo est qui
relinquat domum aut filios propri
aut parentes regnum dei et
aut fratres non recipiat mu
aut uxorem. Ilia plurima
in hoc tempore inseculo autem uenturo uitam x
ternam possidebit adsumpsit autem iesus
xii et ait illis' ecce ascendimus hic
rusolimam et consummabuntur omnia
que scripta sunt per prophetas de flilio hominis
tradetur enim gentibus et in ludetur et f
lagillabitur et conspueretur et postquam flagillauer
int occident eum et 'iii' die resur
get et ipsis nihil horum intelleve
rant et erat uerbum istud absconditum
ab eis' et nonintellegebant quae dicebantur
illis' factuum autem cum adpropinquaret
herico cæcus quidam sedebat secus
uiam mendicans et Cum audiret
utram pretendeuntem interrogat quid
hoe est ut dixeruntautem ei quod iesus nazarenus
transiret et clamavit dicens iehu fili david
missere mei et qui praebant in cre
pabant eum ut taceret ipse uero
multo magis clamabat fili david mis
erere mei et qui praebant increpa
bant eum ut taceret ipse uero mul
to magis clamabat fili david mise
rere mei Stans autem iesus iussit illum
adduci ad se Et cum adpropinquas
set inter rogabant illum dicens quid
ui sa uis' faciam At ille dixit domine utui
deam Et iesus dixit illi respice fides
tua te salum fecit et conferat
uidit et sequebatur illum magnific
ans deum et omnis populus utuidit detid
lauemdeo Et ingressus perambu
labat inhyericho et ecce uir no
mine zachens et hic erat princeps
puplicanorum et ipse diues et querebat

uidere ihesum quis esset elompotert preturba
quia statura pussillus erat et procurrens as
cendit inarborum sicimoriam utuideret
illum quia inde erat transitus et Cum ueni
isset adlocum suscipiens cum ihesus uidit
illum et dixit adeum zachee festinans disc
ende quia hodie indomo tua oportet me
manere effestinans discendit et excu
pit illum gaudens et Cumuidinteromum
mormurabat dicentes quod adhominem peccatum
duerisse Stans autem zacchens dixit adiustum ece
dimedium bonorum meorum domine do' paspribus
et siqild alicui de frauduri reddo quadrup
lum Ait iehus adillos quia hodie salus domai
huic factueq et uis' filius ipse sitabrae ueni
enim filius hominis quaerere et salum facere quod pri
erat hae' ipsis' audientibus dixit parabulum
eco quod esset prope hyermosem et quia existimarent quod in
festim regnumdi manifestaretur dixit ergo'
homo quidam nobilis abit inregionem
longinquam accipere sibi regnum et renati
locatis' autem x seruis' suis' dedit illis' x maas
et aitadillos negotiamin duwuenio Ciues
autem uis' oderant illu; f/misserunt ligationem
post illum dicentes nolumus autem hanc regnare
super nos' et factueq cum rediret accept
regno iussit uocari seruos quiur de
ditt pecuniam usciret quantum quisque eorum ne
gotianus esset Uninataeum primus dicens domine mea
tua x maas adquessiuit et aitilli et
ge bone serue quia inmodico fideliis fu
isti eris potestatem habens super x citadels
et alter uenit dicens domine mea tua fecit 'u' maas
et huic ait et tuesto supra 'u' citadels
et alter uenit dicens domine ecce mea tua quem ha
bui repossitam insuladi timui enim te'
quia homo austeris es tollis quod nonpotuisti et metis quod nonseminalisti dict ei decretu te indico semenequam sciebas quod ego austeris homo sumtollens quod nonpouini atmetens quod non seminali et quare non dedisti peccaminam meam admensam et ego ueniens cum ussuris uti que esigissemilud et adstantibus dixit An forte abilolumnam etdate illi qui x manas habet et dixerunt ei dominum habet x manas ico autem nobis quia omni holensi dabitur et abeo autem quia nonhabet et quod habet afferetur abillo Uerum tamen inimicos meos illos quisnonlume runt me regnare super se adducite buet et interficie ante me et his dictis procedebat ascendens inhiernatum // thaniae factum Cum adpropinquasset beth age et be admontem qui uocaturum missit ii dicentur discipulos suos dicens qut contra uos'esi inqo introeuntes inuenietis pulun; assi num sedit solute illum et adducte mib Si quis uobis interrogauit quare soluitis eum Sic dicetis ei quia dominus operam eius disside rat abierant inqui missi erant et in uenierunt sicut dixit illis pullum Stantem Solentibus autem illis Pullum dixerunt domi ni eius adillos quid soluit pullum At illi dixerunt quia dominus cum necessarium habet  et dixerunt illum adiheum et iactan tes vestimenta sua super pullum inposu erant inueni Cunte illo substernabant uestimenta sua inuia et Cum adpro pinquaret iam addiscensum montis oli ueti cueorunt omnes tarnae discendentium lau dare deum uoce magna super omnibus quas uiderant uiritutibus dicentes Benedictus qui uenit immunis dominii Pax' inceulo et intera et gloriamexcelsis' et quidam faris seorum deturbis' dixerunt adillum ma gister increpa' disciplina tuos quibus illeait di co uobis quia Si ii taduenrand lapsides clamabant et ad propinquauit uidentis cintatem fleuit super illam deicas quia si cognouisses tuieres et quidem inhac' die tua qua adpacem tibi et num autem absconditasant ab oculis tuis' quia uenient dies inte et Circumdatabant te inimici tuui u lo et coangstiatabant te undique et adterram pro sternent te et filios tuos qui inte sunt et nonrelignent inte lapidem super lapidem in te uenient haec universa co quod non cognouvis tem par uissitationis tuo et ingressus intem plum captit icerere uendentis inillo et cetween et messes nummulariorum euerit et cath edras uendentium columbas ilis' sc riptum euina domus mea domus orationis et nosuatem fecistas illam pelcomcan latronum et erat docens quotidie in templo Principes autem sacerdotum et scribae et princi pes plebis quarebat illum perdere et nonivae niebant quid facerent illi Omnis enim populus sus pensae erat audiens illum et factum inuam dictum docente illo populam intemplo et seuang neizante commenieran principes sacerdotum et scribae cum senioribus dicentes ad illus dic't nobis inqua potestate hanc facis aut quis est qui dedit tibi hanc potestatem respondant autem dixit adillos interrogaus eos' etego unus urbem respondete mibi batbismumohannis de caelo erat an ex hominibus At illi cogi tabant intruse dicentes quia Si dixerimus de caelo dicit quare ergo noncredidis tis il li Si autem dixerimus ex hominibus plebus niuera lapidabit nos' certi sunt enim iohannem profetam esse et responderant
licet nobis tributum dare cessari anno
Considerans autem dolum illorum dixit adillos quidme
temptatis Ostendite mihi denarium eum
habet imaginem vel inscriptionem respon
dentes dixerunt cessariis Et ait illis'
reddiit ergo quae sunt cessariis cessari et quae di sunt
do Et nonpotuerunt urbs eum reprehendere
coram plebe et mirati inresponso eiur tunc
erunt Accesserunt autem adeum quidam sado
ceorum quinqueant esse resurrectionem et inter 10
gauerunt eum dicentes magister moyses
scriptis nobis si frater aliquis mortuus fuerit
habens uxorem et hic sine filiius fuerit ut
accipiat eam frater eius uxorem et suscitet
semen fratri suo Septim ergo fratres erant et
Primus acceptum uxorem eum mortuos et sine filiius
et Sequens acceptum illum et ipse mortuos
et sine filio et ii accipit illum Simili
ter et omnes uii nonreliquarent semen et mor
tui sunt Nouissima omnium mortuans
mulier resurrectione ergo eunuis coram et
it uxor Siquidem quod habuerunt eam uxor
rem Et Aetillius eius filii seculi haec
nubunt et traduntur adnuptias illum uxor qui
digni habebuntur secolillo et irresurrec
tione ex mortuis nonnubent neque ducunt
uxores neque eum ultra mori poterunt ut
quales enim anguelis sunt et filii sunt de
cum sint filii resurrectionis quos uer
resurgent mortui et moyses ostendit
secus rubum sicul didit uidit dominum drun ab
raam et drem isac et drem iacob dens autem non est
mortuorum sed uinorum Omnes enim uinunt ei
respondentes autem quidam scribarum dixerunt ei
magnific beaudixisti et amplius non audi
ebant eum quiquam interrogare
dixit autem adillos iheus quomodo dicerunt xpiatum illium
lucanum

dauid esse cipse dauid dicit inlibro psalmorum

dixit dominas domino meo sede adexteris meis donec
ponam inimicos tuus scabellum pedum

tuorum dauid ergo domini illum uocat et quemodio fi
lius eius est Audiente autem omni populo dixit discipulis suis
ad tundite aspiris qui uolunt ambi
lare instoliis et amant salutationes in
foro et primas cathedras insynago
gis' et primos discubitus insuavis qui de
uorant domus' uidiuarius simulantes

longamoratationem hii accipient dam
pationem peiorem respiciens autem ui

dit eos qui mittebant manemunerai ga
zafilacium diuites uidetur

omnem populum discipulis suis

adiendite ascribis qui volebant instolis'
et amant salutationes in
foro et primas cathedras insynagogis et
primos discubitos innuis qui de
uorant domus' uiduarum simulantes

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et amant salutationes in
foro et primas cathedras insynagogis et
primos discubitos innuis qui de
uorant domus' uiduarum simulantes

longamoratationem hii accipient dam
pationem peiorem respiciens autem ui

Hunct signa insole et luna et stellis' et in terris' presura gentium praecumptione
Sonitus maris et fluctuum arescenti
bus hominibus pretimore et expectatione in
vominae que super uenient uniusor orbe nam
uirtutes caelorum mouebuntur

et tunc uidebunt illium hominis uenien
t e m

caco et signamagna erunt et tem
pestates sed antebate omnia iniecient inuobis
manus' suas' et perseveratur nos' trad
entes insynagogas et acustodias
tradentes adreges aplasses propter nomem meum costrin
guent autem ubois' hic in testimonium Po
nite ergo incordibus uestris nonpraeconsideri quem
admodum respondetis ego enim dabo ubois' os' et sapientiam cui non potuerint
resistero et contra dicte omnes aduersarii uestri
trademini enim aparentibus et statribus et cog
natis' et amiciis' et morte adficient
exuobis et critis odio omnis prptternomenumam
Et Capillus decapite uestro nonperibit in
patientia uestra possidebitis animas
uestras Cum autem uideritis inillis' ab
exercitu hierusalem uincite quia adprop
inquinat desolationis tunc qui iniudeassent
fugient inmontes et qui inmedio eius erin
descendent et qui inregionibus eius nonintreuqnt inae quia dies ultioins hii sent
ut inpleantur omniaque scripta sunt

Une prignantibus etnutrientibus inillis' diebus
erit enim presura magna super terram et
ira populo huic et cadent inore gladii
dcapiiu ducentur inomnes gentes
Et hierusalem calcabitur agentibus do
unc inpleantur tempora nationum

et HI' unt signa insole et luna et stellis' et in terris' presura gentium praecumptione
Sonitus maris et fluctuum arescenti
bus hominibus pretimore et expectatione
vominae que super uenient uniusor orbe nam
uirtutes caelorum mouebuntur

et tunc uidebunt illium hominis uenien
t e m
innube cumpotestate magna et maies
tate his autem fieri incipientibus respicie
et leuate capita nostra quoniam adpropinquat re
demptio nostra et dixit illis' similitudinem uidete fie
uniam elomnes arbores Cum producunt iam
esse fructum scitis quoniam propostest aestas' ina
et uos cum uideritis hoc fieri scitote quoniam
propost regnum dei Amendico ubis quia nonpraeteribit
generatio nec donec omnia sint Caelum et
terra transsibunt utra autem mea non transiunt adt

ad tendite autem ubis ne forte grauentur
corda nostra in crapula et ebrietate
et curis haimus uite et supernuient inuos' re
pentina dies illa tamquam laqueosinim
supernuient in omnes qui sedent super faci
em terrae uigelate itaque omni tem
pore orantes ut dignihabeamini fu
gere istaomnia qua futura sunt et stare
ante filium hominis C'tat autem diebus docens ist
emplo noctibus uero exiens morabatar in
monte quinocatur olit eti Et Omnis populus
manicabat adeum in templo audire
eum adpropinquabat autem dies festus aze
morum qui dicitur pascha et quarebant prin
cipes sacerdotum et scribae quomodo eum inter
ficcent timebant uero plebem in tra
uit autem satanas iniudam qui cognomina
batur scaristi' unum dixii et ab
iit et locutus est cum principibus sacerdotum
et magistratus quemadmodum illum tradaser est'
et gauississent et polliciti sunt peccu
niamilli dare et soppondit et quareb
at opportunitatem ut traduer illum
sine turbis' Uenitaustem dies festus aze
morum inqua neesse erat immolari
pascha et missit petrumet iohannem dicens eun
tes parate nobis' pascha utmandu
cemus At illi dixerunt ubi uis'
tibi paremus et dixit adeos Ecce introeum
tibus ubois' incuittatem occurrat ubois homo
anforam aquae portans sequimini
eum in domum in quam intrat Et dicitis pa
tri familias domus' dixit ubi magister uide
nusorium ubi pascha cum discipulis suis man
ducem epise ubois' ostendet caecanculus
magnum stratum et ibi parate Euntas
autem inuenierunt sicut illis' dixit emptarunt
pasca et Cumfacta est hori discub
uit et xii apsoboli cum eo et antiqui' dissid
torio dissiderant hoc pasca manducare
uboscum ante quam patiar dico enim ubois quis et
hoc nonmanducabo illud donec implereat regnum
et accepto calicce gratias egit et dixit
Accepite calicem et diuite internos dico enim a
ubois quianonnobis degeneratione uitis donec
regnum dei ueniat Et accepte pane
gratias egit etregit deditque eis' dicion
hoc est Corpus mess' quod prouonis datur he facte
in meum commerationem Similitur el
calicem post quam caeanait dicos hic est
calix nouum testamentum sanguine
meo qui pro nobis effundetur Uerum
tum Ecemanus tradentes me' mecum in
mensa et quidem filias hominis secundum quod
difinitimem uadit Uerum tamen ue
illi homini per quem tradetur Et ipsi ce
perunt quareere intrase quis esset excis' qui
facturus esset hoc factus est autem Contensio inter
eos quis eorum uideretur esse maior
Dixit autem eis' regem gentium dominator co
rum Et qui potestatem habent super eos
benefici uocantur Uos' autem non sic' sei qui
maior est inuobis fiat sinto junior et qui per
cessoret fiat sinto ministrator nam quis
maior est ingentibus qui recumbit


autqui ministrat nonnequi recumbit
ego autem inmedio uestrum sum sicut quoministrat
uos' estis quipermansistis mecum intem
plationibus meis' et ego quidem dispono
ubos siai\dispositi milhi patronus\ regnum ut
edatis ei bibatis supermensamem incres
no die et Sedentis in
tes xii tribus\ habet\ Ataulem iheos dens Sy
mon Symon' ecce satanas ex petituos'
ut crebraret scieat\ dixit\ ego autem ro
gaii prate ut non\ difficiat fides tua
et tu aliquando conuersus confirmat frate\ tuos\ Qui dixit ei domine\ tecum paratus sum
et incarcerem et inmortemire dille
dixit dico te\ petre non\ cantabit\ gallus
donec ter abneges nosse me\ Ct dixiteis'
quandomissi\ nos sini\ sacculo et\ pera\ et\ claciamen
tis' nunquid\ aliquid\ defuit\ ubos'\ At\ illi dix
erunt nihil\ dixit\ ergo\ eis' sed\ non\ quem\ sacccoli\ tollat\ Similiter et\ pram\ et\ quinomhêu\ gladi
um\ nundat\ tonicum\ sum\ am\ et\ gladium
dico\ enim\ ubos\ quoniam\ adhuc'\ hoc\ quod\ scriptum\ est\ op
uortet\ impleri\ inne\ et\ quod\ in\ sin\ dita\\ deputa
tus\ sum\ et\ enim\ que\ sunt\ deme\ finem\ habent
at illi dixerunt\ domine\ ecce\ gladii\ dixi\ hic'
at ille dixit\ eis'\ satisset\ et\ cessatus\ ib
at secundum\ consue\ in\ montem\ o\ vium
S\ cum\ su\ illu\ illum\ et\ discipuli\ et\ Cum\ peregrini
isset\ adlocum\ dixit\ illis'\ orate\ ne\ in\ tretem\ intempationem\ et\ ipse\ auul
sum\ est\ abeis\ quantum\ factus\ est\ lapidis\ et\ po
satis'\ genibus\ orabat\ dices\ Pater\ si\ uis'
trans\ fer\ calicem\ hunc\ a\ Ger\ tem
non\ mea\ voluntas\ sed\ tua\ flat\ Appar
uitanuem\ illi\ an\ decelo\ confortans
eum\ et\ factus\ est\ sudor\ eius\ sicut\ guttae\ sanguin
i

decurrens\ inter\ cum\ surrexiss
set\ aboratione\ et\ Cum\ ueniisset\ ad
discipulos\ suo\ inuenit\ illos\ dormientes\ praet
risitia\ et\ ait\ illis'\ surgent\ et\ non\ et
intretis\ intemperationem\ Adhuc'\ illo
loquente\ ecce\ turba\ et\ quocatus\ iudas
unus\ de\ xii\ ante\ cedebat\ eos\ et\ aspripinqua
ut\ iheus\ utos\ uetet\ eum\ iheus'\ al\ tradit\ Osculo\ ilium\ hominis\ tradis
dentes\ autem\ hii\ qui\ circa\ men\ quod\ futurum\ erat\ dixerunt\ de\ domine\ si\ pe
tiem\ ingladio\ et\ Percussitum\ ex\ illis'\ seri\ sum\ principis\ sagacorum\ et
amputavit\ auricolam\ dixit\ dixi\ et\ dixi\ et\ dixi\ un\ eum

ST. LUKE, XXII. 27-44.  [ 109 ]

St. Luke, XXII. 39—XXIII. 5.  \[ 170 \]
illum ille *autem tertio dixit* adillos quid enim mali fecit iste nullam causam mortis inuenio ineo Corripiam ergo illum et limit tam at illi instabant uocibus magnis p ostulantes ut crucifigeretur et inua lescebant uoces eorum et pylatus adiudicauit fieri petitionem eorum dimissit *autem illis* eum qui propius homicidium et seditionem missus fuerat incarcere em quem petebant iohsum uero tradidit uolum tati eorum Susciperunt ergo iohsum et por tans crucem ducebatur et cum adducerent eum adprehenderunt sy monem quedam cyrinensem uenient tem deulla et imposuerunt illi crucem portare pot iohsum QCurebatur *autem illum* in uititudo populi et mulierum quae plangue bant et lamentabat eum Conuer sus *autem adillas dominus dixit* filiae hyerusal em nolite flere super me sed super nos ipsas flet et super filios uestros quenem ecce uenient dies iniquibus dicient beatse sunt stiriles et uentres qui non uenierunt aubora quae lactauerunt tunc incipient dixeret mon tibas cadite supernos et collibus operite nos quia si inuiriide ligno hae faciant inarido quid fiat ducebantur et aliis "ir nequam cum eo utinterfecerent et pot quam ue nierunt in locum qui vocatur calvariae ibi crucifixervmente et latrones unum adextos et alterum asinistris *iho* iohsum *autem* ducebat *pater dimitte illis* nos enim sciant quid faciant disiden tes uero uestimenta eius miserent sortes et stabat populus stanspectans et diridebant illum *Principes sacerdorum*

cum eo dicentes Alios saluos fecit seipsum saluum faciat si hic *est xpiitus dei electus inludebant autem et stimilites accidentes et acetoem offerebant illi dicentes si ues rex indecorum saluum te fac Crat *autem et superscriptio inscrip ta superillum litteris* græcis et latinis et ebreis hic est rex indecorum // tronibus U nus *autem dehis qui pendebant la blassemabat eum decem si tu es xpiitus saluum faci tem ipsum eum* respondens alter increpabat eum *decem neque tu ti mes dux quo eosdam damnatione es et nos quidem iuste nam digna fac tis* recipimus hicuero nihil mali ges sit et dicebat adiesum domine memento mei cum neneris irregunum tuum Ct dixit illi iohsum Amendico tibi hodie mecum eris inparado *erat autem* ore hora ui et tenebre factesunt inuiniorsater ra usque in uiiii horam *obscuratu* sol et uelum templisticum med ium et clamans uoce magna iohsum ait Pater inmanus tuas commendo spirituummeam et hae decem expirarit UIDENS AUTEM CEN torio quod faciamuerat glorificabat dem decem Uare hichomo iustus erat et Omnes turbacorem quae simul ader ant adspectaculum iust uidentes quae fiebant percussentes pectora sua reuerbebant Stabant autem omnes noti eius alione et mulieres quae secutac erant eum agalida hae uidentes et Ccenas nomine ioseph qui erat decurio vir bonus et iustus hichen consenserat consilio et actibus o o tum
erat ab arimathia ciuitate iudaei qui ex
pectabat ipse regnundi hic accessit
adpylatum et petitit corpus ibatu et deposi
situm incoluit insyndone et possuit
eum inmonumento exciso inquo nondum
quisquam possit fuerat. Et dies erat
parasuce et sabbatum inlucesebat
Subsecutae autem mulieres quae cum ipso uener
ant degali/uiderunt monumcntum et quem ad
modum possitam erat corpus eius et rue/terentes
para/uerunt aromata et unguenta et sab
bato quidem siuerum mandatum

+ un a autem sabatti ualde delineculo uenerunt
admonumen tum portantes quoe para
uerunt aromata et inuenierunt lapid
em revolutum admonumen tum et regr
esse neinuenierant corpus dominihieru et fact
uestrum dummente consmarentur tac
esent deipso et ecce ii stet' sunt secus illas
inueste fugengi Cum timerent autem elhe
cli/narent uultum iutram dixerunt
adeas quid quiratis uinentem cum mor
tuis nunc hic sol surrexit recordamini qua
liter locutust haber cum adiec ingalilia
eset dicens quis oportet filium hominis tradi
inmanus hominum peccatorem et cru
figi et ii die resurgere decor
datae sunt unrum eius et regressae demo
umentum nuntiaerunt hue omnia illis xi
et caeteris omnibus. Erat auten maria magdalenae
dioana et maria iacobii et caeterae quae cum
illis erant quae dicebant ad apostolos hue et
 pleasing ante illas scint deleramenta
urbae et noncredabantiliis Petrus
autem surgens ecurrit admonumen tum et
procumbens uidit lintiamina sola
possita et abiitsecum mirans quod fac
tum fuerat et ecce ii: exipsi ibant
ipsa die incastellum quod erat spatio sta
diorum lx abhyerusatem nomine annunzes
et ipse loquabatur adinicum dehis omnibus
qua accederant et factum est dumfabar
enter et secum quere rent etipsi illius adpropinquans
ibat cumillis Oculi autem tenebantur ne
cum agnoserent et aitadillos qui sunt hi
sermones quos' confertis adinicum ambu
lantes estis tristes et respondens unus
qui nomen erat cleopas dixit et tulos prigii
nus es inhirueratem et non cognossi quae factas
inilla his dieb quibus ille dixit que et die
runt deihehem nazareno quifuit profeta po
tens inopere tsermone coramdeo stonnipopo
et quomodo tradiderunt eum summi sacer
dotum et principes nostri indampnationem mor
sis et Crucixerunt eum nos autem sporabi
mus quia ipse esset redempturus histo/ed et/nos
super haec omnia ii. dies quae factasun hue sol
et omnis mulieres quardam exnostrastris ter
ruerunt nos quae ante lucem fuerunt ad
monumementum et nou inuenio cor porre eius
inuenierunt dicentes se etiam eiusmod
eset deipso et eurierunt non quod
et omnibus quae deipso erant et adpropinqu
vres et omnis mulieres quae ante luce
qes sunt bisiahel et nanc
super ioe omnia ii. dies qua factasun hue sol
et omnibus quae deipso erant et adpropinqu
huis ant bisiahel et nanc
super ioe omnia ii. dies qua factasun hue sol
et omnibus quae deipso erant est
incipiens ad=l
omnibus quae locutur al profeas
nomnebas oportuit pati spatium et traurina
re ingloriam suam Et incipiens amoy
si et omnibus profeas interpretabatur illius' inomnim
scripturis' quae deipso erant et adpropinqu
uerant castello quoibat et ipse finxit
longuus ir et coegerunt eum dicentes ma
ne no bis cum

St. Luke, XXIII. 51—XXIV. 12. [ 172 ]

quoniam adversarium declinat dies et in clinata iam dies et intrauit manere cum illis' acceptit panem et benedixit et fregit et porregebat illis' et aportiisunt occulti eorum et cognouerunt eum et ipsa eua nuit exoculis eorum et dixerunt ad uersarium dies et dixit illis' iam dies et intrauit manere cum illis' acceptit panem et benedixit et fregit et porregebat illis' et aportiisunt occulti eorum et cognouerunt eum et ipsa eua.

quoniam adversarium declinat dies et in clinata iam dies et intrauit manere cum illis' acceptit panem et benedixit et fregit et porregebat illis' et aportiisunt occulti eorum et cognouerunt eum et ipsa eua.

ut quoniam adversarium declinat dies et in clinata iam dies et intrauit manere cum.
argumentum iohannis

hic est iohannis aeuanguelista unus ex discipulis quiiurgo electus adversus quern denupti is uolentem nubere uocauit deus cui uirgininita tis in hac duplex testimonium aeuanguelio datur quod et praetercaeteris dillectus deo dictiter et huic matrem suam iens adcrucem com mendauit deus ut uirginem seruaret deique manifestans inaeuanguelio quod erat ipse incorruptibilis urbi opus inchoans solus uorbem caro factum esse nec lucem atenebris' comprehensam fuisse testatur

Primum signum ponens quod inmuptis' fecit deus ut ostendens quod erat ipse legentibus demons traret quod ubi dominus inuinita difficere nuptiarum unumdebeat ut ueteribus inmo tatis' noua omnia quae in xpiisto instituuntur ap pareant de quo singula quaeque inmisis terio acta vel dicta aeuangueli ratio quae rentibus monstrat

hor Autem aeuanguelium scripsit inas sia per quam inuapthmos insola apo calipsin scripsarat ut cui inprincipio canonis incorruptibile principium inge nes et incorruptibilis finis per uir ginem inapcalipsi redderetur dicente xpiisto ego sum Alfa et o. Et hiccet iohannis qui sciens superuensse diem recessus sui conuocatis discipulis' suis' inefessio permulta experimenta signorum con probans xpiisnum discendens indefossus sepultura suae locum facta oratione positusset ad patres suos tam extra nes adolore moris quam acor ruptione carnis alienus inuenitur qui si scripsisse dictiter post omnes aeuang uelium tamen disposizione canonis ordinati part matheum ponitur quoniam indomino qua nouissima sunt non ut ex trema et abiecta numero sed pleni tudinis opere perfecta sunt et hor uir gini debeatuer quorum vel scripctorum tempore dispositio vel librorum or dinatio ideo persingula anobis' non exponitur ut sciendi dissiderio col locato et quarentibus fructus labo ris etdeo magisterii doctrina seruetur finit Argumentum iohannis

incipit interpretatio ebreorum nominum secundum iohannem

Ennon fons
Donarches filii tonitru
Belzebub habens muscas vel deuorans aut uir muscarem
Barabban filius Patris
caphas Petrus
Effrem fertilius
missias unctus id est xpiisnum
Sichar conclusio sua missus
ageus Sine terra
solome Pax sine pacifica
tyro angustie
tabitha commi Puella Sarge
israhel Anima uidens dann
israhel P'inceps cum deo
finit

\chiuii
et urbum caro facta est et habitavit in nobis et uidimus gloriam eius gloriam quasi u
nigeniti apare pleni gratiae eturitatis
iohannis testimonium prohibet deipso victa
mat dicent hic est deo dixi qui post me uen
turn est antefactum quia priore erat et de
plenitudine eius nos omnes accipimus gratiam
pro gratia quia lex per moyven dataet gratiarum
et uritas per ibesium p蚌am factat ad
em nemo uedit
unquam nisi unigenitus filius quiet insinu
patris ipse enarrauit dicoce testimoniun
iohannis quemdimissemur inde abhyerusolinis'
sacredotes et leuitas adeumut interro
garent eum tu quises et confessus et
nonemegnauit quia nonsum ego xpius et inter
roganurum eum itorum quid ergo helias
es tu' et dixit nonsum profeta es tu' e respondent non'
dixerunt ergo ei quis es dic' nobis ut
respondam demus hie'qui misserant nos'
Quid dicis dete ipso div uox claman
tis indisserto diregite uias domini sent
dixit isaias profeta et quimissi fuerunt ex fa
risseis interrogauant eum el dixeruntei
quid ergo babtitzas' si tu nones xpius neque
helias neque profita ' respondent el' iohannis dicens
ego quidem babtizo inaqqua mediis autem
uestrum statquem vos nescitis ipse autem qui
post me menturus et qui ante factus est cuiru
nonsum dignus ut soluam corregean
calciamentius hae insehania factasunt
trans iordanen ubi erat iohannis bab
titans alteradi uedit iohannis ibeuram
uenientem adoe et ait ecce agnus dei
Ecce qui tulit peccatum mundi hic est
de quo dixi Porta mei untitur qui ante me factus est
quia prior me erat et ego nesciebam eum sed ut
manifestaretur plebi his erat propter eunum ego
inaqua batizans et testimoniunum perhibi
uit iohannis diemos quia uidisspiritus discendentem
quasi coluumbam decalo eis miseret superum et ego
nesciebam eum sed ut manifestaret;/· plebi hisw/id pr/>/>/íreaueni ego
inaqua baptism Cl iCStimonium perhibui quia hic est filius dei
eius qui missit me batzit
zare inaqua ille mihi d/x//
Siupcrquim uideris
sp/r////m discendentem i'/manentem suptreuw
hicti/ qui batzizat insp/Vv/usdwo/c/o
cclig ei uidi
et CStimonium pirhibui quia hic est
filius dei electus
c;ll t"ra dieitirum stabat
iohannis t/rex
discipu/is ι ins ·\· et
respiciens ih««m awbulantem
Ccece agnus d<i
et
audierunt euw ·ϋ· ex
âiscipulis dus
loquentem
et
secutisunt ih<í«m
conuer
sus autem i\esus et
uidens eos sequentes se d/Vrteis'
C\uid qz/cfritis quidixer««/ rabbi
quod àicitur interpre
tatummagisti·/- ubi habitas
dicit
eas
ierunt <-/uiderunt ubi maneret
et apudeum
manserunt die illo
horzaiiiem
erat q«<7si 'x'
^ ^
andreas CratrtK/tv«
haier symonis pétri unus exduobwi
qinaudierant abiohanne et
secuti fuerant
ih««m inuenit hic primum
ira/rem
suum
syamonem
et dicit
ei Inuenimus myssian
quod est
inttrpn-tatuw
xpisiuc 3.CÎduxitau/em
eum adihii?/m intuitus
autem
eum 
hesus

tu es symon filius iohanna
uocabant cumesses sub
fici arbore uidite et
respondi
ihesus e/dixii
ei
quia
dixi tibi uidi te' sube
cn credis maius his uidebis et
dicit eis'
men Amen dico nobis uidebitis eaaum aper
tum et anguelosdel ascendentes etdiscen
dentes supra filium hominis
die 'iiii' nuptiae factasunt in Kanna
a
et
erat mater ihesu ibi uocatusd autem ihesu e
discipuli eius adnuptias et diflciente uno die
materiheu ad eum uinumwohalent et dari ei ihesu
quid mihi et
tibi et mulier mundum venit hon
mea dicit materiheu ministris' quod cumque dix
rit nobis' facite erant enim ibi lapidie
hydriae 'ui' possitae 'ui' possite secundum pa
rificationem indeorum capientes singule
metritas binas sel tornas d'arieihs inple
te hydrias aqua et
inpleuerunt eas usque
adsumnum et
dicit eis' ihesu
ut nova d e
ferte architriclino et
tulerunt
utauen
gustauit architriclinus aquam uinum
factam et
inpleuerant eas usque
adsumnum et
dicit eis' ihesu
ut nova d
ferte architriclino et
tulerunt
utauen
gustauit architriclinus aquam uinum
factam et
inpleuerant eas usque
adsumnum et
dicit eis' ihesu
ut nova d
ferte architriclino et
tulerunt
utauen
achtu
adsumnum et
dicit eis' ihesu
ut nova d
ferte architriclino et
tulerunt
utauen
et invenit in templo tendentes bone
estones etcolumbas etnummularios sedentes
et cum fessisset quasi flagillus defuniculis omnes
iecit detemplo omnes quoque et bone et numma
lariorum effudit aequas menas as subuerit
et his qui columbas uendeabant dixit adfere istahinc
fol. 92, r°.

folio 92, recto

St. John, II. 14—II. 7.

[ 177 ]

St. John, III. 7—28.

et invenit in templo tendentes bone
estones etcolumbas etnummularios sedentes
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folio 92, recto

St. John, II. 14—II. 7.

[ 177 ]

St. John, III. 7—28.
Qui habet sponsam sponsast amicus autem sponsi si quistat et audit eum cum gaudio gaudet profiter uocem sponsi hoc ergo gaudium meum inpletum illum oportet crescere me autem minus qui des ursumuenit superommnes uenit quia autem est deter ra etdetera loquitur qui decaelo uenit super omnines et quod uidit et audiuit hoc testatur et testimonium eius nemo accepti qui accipit eius testimonium signat quia deus ueraxest quemcumque missit deus urba dei loquitur nonenim admen suram dat deus spiritum patern dilegit filium etomnia dedit inmanus eius quicredit infanum habe bit uiam autem quia autem incredulus est pluris discipulos facit et habitatione communiens quemquum de usus nonhabitatem sed discipuli eius reliquit indeam tertiam et abit iterum ingaliatem. Oportebat autem eum transire persamariam uenit ergo incuiutatem samariae quae dicat sychar' iusta pradum quod dedit iacob ioseph filio suo eratatatem ibi forsds iacobhi iheus au tom fatigatus ex itene sedebat sicut eum hora erat quasi. uie inuit mulier samaria aurire aqutam sed discipuli eius relicitu indeam tertiam et abit iterum ingaliatem

\textit{dixit ei iheus da mihi bibere discipuli enim eius ab ierunt incuiutatem utibus emergent sibi dixit ergo emulier illa samaritana quomodo tuitudeus cumsim bibere ame poscis quae sum multieramitana non enim countantur iudei samaritanis' respondent iheus etdixit Si scires donumdei egvisest qui dixit tibi dimibi bibere tu forsitan peti Isses abeo et dedisset tibi aquam uiuam dixit emulier domineque auriae habes et puteus altus est unde ergo habes aquam uiuam dixit ei mulier neque inquo aurias habes et puteus altus est unde ergo habes aquam uiuam numquid tu maniores patre nostro iacob qui dedit nobis pateum istum etipse exco bibit et hilii eius etpecora eius respondit iheus etdixit ei Omnisqui bibit erxqua hoc quam ego dabo ei nesitiet inaeturum sequant aqua sed ego dabo ei fiat ineo fons aquae salien tis inuitam aesternam dixit adeummulier domine damni hancaquam ut nesitiam neque ueniorem huc' aurire dixit ei iheus uade uocaniram tu um et uenihu dixit mulier etdixit nonhabeo ei rum dixit iheus Benedixisti quia nonhabeo in' u' iilos habuisti etnunc quem habes' nesit tuus uir hoc uero diixisti dixit mulier domine uideo quia probata estu' patres uetri inmante hoc adorauerrunt et usus dixiti quisquehensus limisest locus ubi adorare oportet dixit ei iheus mulier crede mihi quia ueniet hora quando neque inmonte hoc neque inhyerasolim adorabitis patrem usus adoratis quod nescitis nos' adoramus quod scimus quia sas lus exuiaest est sed ueniet hora et nunc ueniet est quando ueri adoratoren adorabunt patrem inspirita et ueritate nam et pater ta les quierit qui adoren eum spiritus est des et eosqui adoren eum inspirita et ueritate oportet adorare dixiti mulier Scio quia mysias uenit qui dixit xpitusc Cum ergo ve rit ille nobis' annuntiabit omnia dixit ei iheus Ego Sum qui loquorem cum et conti no uenierunt discipulices etmirabantur quia cum muliere loquematur nemo autem dixit quid quaeris aut quid loquieris cum ea reliquit ergo hydram suum mulier et abit incuutatem et dixit illis' hominibus uenite uidete hominem qui dixit mihi omnia qua cumque feci numquid ipse est xpistus
iohannem

[St. John, IV. 39-47.

S. Joannis, IV. 39-47.

Cicerunt decinctate et ueniunt adecum in
terea rogabant eum discipuli dicentes rabbinan
ducat illautem dixit eis ego cibus habeo mandue
re quernos nescitis dicebant ergo discipulicrus Adin
necem nuncquid aliquis et attulit manduc
are dicit eis ihesus mens cibus utfaciamuoluntat
en cibus quomissit enim opus cibus nonnemos
dicitis quod adnue 'i Tii. mensere sunt armess
unum ecce dico nobis leuante oculos ueteros cluide
te regiones quius alue sunt admessem et qui m
et mercedem accipit et qui congrat
fructum inuitam eternam ut et qui sem
nat Simul gaudeat et quinmit in hoc ueteran uerbam
uerum quia alius est qui seminat et alius qui me
tis Ego vos missimete quod vos non labor
astis Alii laborauerunt et nos in labo
res eorum introistis EXciiinat utem illa mul
ti crediderunt ineum samaritanaeum preper
uebummulieris testimonium perhition
is quia dixit max omnia qua cumque feci
Cum u
niissent ergo adilum samaritani rogauer
unt eum ut ibi maneret et manit ibi 'ii
dies omului plures crediderunt preper uer
nonnomius estmulieris dicebant quia iam non preper
num loquem credivmus ipsi enim audini
mus et scimusquae hicest saluator mundi
Part ii: autem dies exiit inde et fugit in galilceam ipsi
enimihesus testimoniumprebibit quae profeta in
sua patria honorem Cum ergo ueniss
et ingalileum excitupert cum galilee: cum omnia
audisset quae fecerat hyerusolimis' indic
festo etipsi enun enierent indiem festum
uenit ergo itum isKamn gallao ubi fecit aquam
unum et erat quaidandegulius cuinis
filius infirmabatur incafano uer
Cum audisset quae ihesus adumeniet aiudiaeis' ingalileum
abuit adecum et rogabat eum ut dis
conderet etanarete filium eius incepieb
at enim mori dicit ergo ihesus adeum nisi
signa et predigia uideritis non credetis
dicit adeum regulus domine discende prins
quammoratur filius mens dicit ei ihesus
unde filius tuus uinit credidit ho
no sermoni quendixit ei ihesus et ibat iam
anem co discernente seini occurrerunt
ei stantiuerunt dicentes quia filius eius ui
uereet Interrogabar ergo horam abeiis' inqua
melius habuerit adixerunt ei quia heri
hora uii reliquit eum febris Cog
nonit ergo pater quia illa hora erat inqua'
dixit ei ihesus filius tuus uinit. Et cre
didit ipse etdomus eius tota hoc iterum sec
undum signum fecit ihesus cum uenisset
aiuade ingalileam Petro et uita porticos helens in
his' iaciebat multitudo magna
languentium erantam homo quidam
caecorum ibi xxxiis annos inim
colorum firmitate sua huac
aridorum cum uidisset ihesus iac
CXepectantiam entem ei cognosisset quia
aqua motum iam multum tempus
habet infirmitate
dicit ei uis sanus fieri respondit ei linguides
domine hominem neshaboeo ut cum turbata
fuerit aqua mittat me' in piscinam

dum uenio ego alius ante me discendit
dicit ei ihesus surge et tolle gratamumtu
un et ambula et statim sanus factusset homo
secundum

et sustulit grabattum suum et ambu
labat erat autem sabbatum in illa die
dicebant iudei illi qui sanus fuerat
sabbatum autem tollere grabat
tum tuum respondit ei quinmecet sanum il
le misit dixit tolle grabattum suum et am
bula interrogauunt ergo eum quisset ille ho
mo qui dixit tolle grabattum tuum et ambu
la is autem qui sanus fuerat effectus nesci
ebat quis est ihesus autem declinavit quia turba erat
costituta in loco postea inuenit eum ihesus in
templo et dixit illi eec sanus factus es iam
noli peccare ne deterius tili aliquid contiu
guat Abiit ille homo eunctuauit iudeis'
quo id ihesus esset qui fecit eum sanum
propterea per sequebantur iudei ihesum quia haec faciebat insab
bato ihesus autem respondit ei 'Paterem usque modo
operatur ego operor propterea ergo magis quare
bant eum iudei interfere quia nonsum sol
uebat sabbatum sed e patrem suum die
davem aequalem se faciebat do respondit
itaque ihesus et dixt iudeis' Amen Amen' dico uobis
novpotest filius facere quicquam as nisi
quo id uiderit patrem facientem quae cunque
enim ille fecerit haec et filius similiter facit
Pattem mene dilegit filium et unum
rat ei quicquize facit et majora his de
monstrabit ei opera ut uos miremini sicut
enim pater suscitat mortuos et tuuisificat
sic et filius quum aut illuificat neque enim pater
iudicat quemquam sed omne iudicium deduct
filio ut omnes honorificent filium sicut
honorificat patrem qui non honorificat
cat filium non honorificat patrem qui
missit illum Amen Amen' dico uobis' quia
qui uerbum uerum audit et credit ei qui mis
sit me habet uitam et in iudicium non

amen sed trans eiat demorte aduitam ...
amen dico uobis' quia uenit hora et quando
mortui audient uocem filii dei et qui audi
erint uuent siue enim pater habet uitam in
semet ipso secd dedit et filio uitam habere in
semelipso et potestatem dedit ei iudicium
facere quia filius hominis est nobilis mirabil
quia uenit horam qua eum qui in monumentis
sunt audient uocem eius et procedent quiesbona
fece aut a not resurrectione uitae qui uero
mala egerunt in resurrectione iudicii
non possunt ego ame ipse facere quicquae
sicut audio iudico et iudicium eum instante quia
non quare voluntatem in suod voluntatem quos
missit hoc si ego testimonium perhibeo de
me et testimonium meum nonet uerum Alisset quia uis
testimonium perhibet deme et scio quia uerum et tes
monium quod perhibet deme uos misistis
adiohannem et testimonium perhibuit ueri
tati Ego autem non ab homine testimonium accep
pio sed hoc dico uos sual sitis ille erat
ut lucerna ardens et lucescens nos autem uo
luistis exultare adhoram inutem cius ego
autem habeo testimonium maior inannah
opera enim quae dedit mihi pater ut perficiam ea
ipsa opera quae ego facio testimonium perhib
ent deme quia pater memisset etque misit
me pater ipse testimonium perhibuit deme
neque uocem cius unquam audistis neque
Speciemen uildistis et uerbum eius non habeis iu
uoos manens quia quem misit ille ilue uos'
non creditis Scriturans uerum quia non habeis
in eius uerbum et quia uerum non habeis


St. John, V. 24-42
Ioannes

ego ueni innomine patris mei et non me accipistis: Si enim alius uenerit in omne suo illum accipietis quomodo potest vos crederes qui gloriam ab innicem accipitis et gloriam qua asolo est deo nonqueritis nobis putare quia ego accussatus sim illum usi' apud patrem est uiae cussat nos moyses in quo uos speratis si enim inquisitis moysi credereis for sitan et mihi dene enim ille scripsit si enim illius litteris noncredidistis quomodo ueros meis' credetis post hanc abibit ihesus trans mare galiaca quod est ibi tibi ibis et sequebatur eum ut ultitudo magna quia inuidebant signaquinae facta ubi in montem ihesus ephibat cum discipulis eius autem inpletis sunt discipuli sui collegite quaesuperant fragmenta ne per eant et collegerunt ergo et inpleuerunt uii cofinos fragmentorum ex 'u' panibus ordeceis' qua superfuerunt his qui man ducauerunt illi ergo homines cum uidissent quod fecerat signum dicebant quid hic est uere pro feta qui venturus est inhuc mundum

Ihesus

ergo cum cognouisset quia venturi essent utraparent eum et facerent eum regem fuger int um inmonitem ipse solus utatem sero fac tument discenderunt discipuli eius admare et cum ascendissent nauem uenerunt trans mare incafernaum et tenebrosiam facta erant et nondum uenerant aedeos ihesus

Marcantonio vento magno flante exsurgebat cum remigassent ergo quos statua xx et uus aut xxx uident ihesum ambulantem super mare et proximum nau feri timuerunt illeautem dicebat ets' ego summolite time re. Uohuerunt ergo accipere eum ismau et statum fuit nauis ad terram inqua ibant

Ihera die tarba qua stabat trans mare uidit quia nauicula alia non erat ibi nisi illa una et quia nonintroisset cumdiscipulis suis ihesus in nauim soli discipuli eius abissent Aliae uero quas super ueniuerunt naues atybiade iuxta locum ubi manducavenerunt panem gratias agentes dicent ihesus et cum ergo ihesus non esset in nauem ascendente ascendenter naschas et ueniuerunt cainfaruma qua rentes ihesum et cum ueniuerunt eum trans mare dixerunt ei rabbi quando huc' ne uisti respondit ihesus utidiit eius Amen amen dic est' nubis signa et facerent eum quadrauerunt et ex pa ni bar
secundum
satttrati estis

(Jperamini no«cibum qwi periit sed ι

nouissimadie

CSt Scriptum inprofe

qui permanet inuitam xternam quem filius hominis

tis' eruntomwís docibiles dfi

dabit uobis'

apatre i/dedicit uenit adme' nonquia pat

s

hunc enim pater signauit dominum

omnis q«i audit

QlXClUnt (/-go adcum quid faciemus ut operemur

rem uidit quisquam nissi is qui est exdio hic

ορ</τι d<i

uidet patrem

Tcsfondens ih«Ksd/'x;V cis' hoc«/ opus dei utcredatis

ineum quem missit ille

A*

fol. 94, v».

3-men amen dico uolis qui cre

dit inme' habebit uitaw œternaw Ggosuw

dixcr«/// ergoei quid ergo tu fa

cis sign u m ut uideamus et credamus tibi q«id

panis uitas

operaris

in diserto mannam et mortui sunt hic

L/atres nostri manducaucrunt man

Uatres ua/ri manducauerunt

nam indiserto sic/// scrip/«/««/ panem cxli de

est ergo panis decaelo discendens ut si qais ex

dit cis' manducare

ipso manducaufrit non moriet«r Ego sum

d/'x/V ergo eis' ih««s

&Men'

amen' dico uobis nonmoyses dedit uobis' panem

panis uiuusqui decaelo discendi Si q«is

deccelo 11 ' Danis enim dei est quidiscendit

manducaui'rit exhof pane uiuet inaetirnuw

deccelo el dat uitam huicmundo Qixer««t

et

ergo adeum (Jew/me semper da'nobis' panemhunc

promundi uita litigabant ergo iudei ad

disil autem eis' ih««s ego sum panis uitae qui ue

inuicem dicenles quomodo potes/aie nobis' car

nit adme nu«essuriet et qui credit inme

nem suam dare admanducandum

no«sitiet umquam sed dixi uobis' q«/d uidistis

2X£&rgo ihesus 3,men 3,men dicouotó nwri mandu

me' et non credidistis Omne quoJ dat m///i pater

caueritis carnem filii hominis eÎbiberi

adme ueniet et eum qui uenerit adme'

tis eius sanguinem nowhabebitis uitam in \ioba

no« ieciam foras q«/íz discendi decaelo non ut fa

'

LJanis quem ego dabo caro mea est

ui manducat meam carnem e/bibit meum san

ciam uoluntatem meam sed uolun/atem eius qui mis

guinem habebit uitam aet/marn et ego re

sit me' flffc est autem uoluntas' qui missit me'

suscitabo eum iwnouissimo die

patris ut et omne quod dedit mihi nonperdam ex

mea uere est cibus et sanguis meus uereesl potus

eo quicquaw/ sed resuscitem ilium i;mouissi

Qui manducat nu'am carnem et bibit

ma die berces/ enim uoluntas' patris mei

meum sanguinem inme manet eiego inillo

q«i missit me ut omnis qui uidit {ilium el ere

sic«/ missit me uiuens pater e/ego uiuo profiter pat

dit ineum habeat uitam xternam et re

rem et qui manducat me' c/ipse uiuet

suscitabo ego cum iwnouissimo die

propter me'

mor

murabant ergo iudei deillo q«/'iz dixisset

Cgo

caroenim

hic est panisqui decselo discen

dit nonsicuf manducaucrunt patres u«/ri

sum panis uitae qui decœlo discendi et

mannam et mortui sunt qui autem mandu

dicebant no;/ne hic est ih««s filius ioseph c«/«s

cat h««c panem uiuet inaeternum

nos' scimus patrem e/malrem

Synago^iz docens incafarnaum

quia decaelo discendi

quomodo ergo mine dicit

rcspondit ergoih««s efdix.il eis' no

lite mormurare inuicem nemo pot«/ ue
nire adme nissi pater qui missit me adtr

har d/x/V i«

multi

ergo audientes e\discipnlis eius dixerunt Qurus
est hic sermo quis pot«/ eum audire
sciens autem ih«z/s ap«</semet ipsum quia mormurarent

axerit eum et ego resuscitabo eum in
sed pater mews dat uobis' panem decaelo uerum . v

Sx. JOHN, VI. 26-44.

ST. JOHN, VI. 44-02 ·


iohannem

St. JOHN, VI. 62—VII. 6.  [183]  St. JOHN, VII. 6 23.
quia totum hominem sanum feci in populo sabatto nolite iudicare secundum faci em sed iustum iudicium iudicate dicyebant ergo quidam ex hierusolimitanis nomine hicet quem quærunt interficere tecce palam loquitur et nihil ei dixerunt numquid uere cognouerunt principes quia hicet spectac sed hune scimus unde sit Xpistuc autem cum uenerit nemo scit unde sit clamabat ergo cum adprehende re eterno misit inillum manus quia non uenerat hora eius dixerunt cum spectabatur multa et climerent ineum spectac cum univerit numquid plura signa faciet quan quae hic facit Audierunt farisset itaque turbam mormu rante deipso hae et misserunt principes et farisset ministros ut adprehende rent eum dixit ergo iehus adducer modicum temporis nobiscum suum et uado adem quae missit me quaritis me etmonuimieni etis et ubi sum ego uos nonpotesi unem re dixerunt ergo iudaei adie ipsos quae hic iturusest quae nominuimiusm eum numquid indispersionem gentium iturus et docebat ueset gentes quises hic sermo quem dixit quaris me etmonuimie nctis et ubi sum ego uos non potestis uenire in nonissimo die magnus festiuatism stabat iehus et clamabat diens Si quis sit ueniat admes ethabat qui credit in me sitas dixit scriptura flamina deuentre eius fluent

aqua uius horect autem dixit despiritu quem se ceperti essent credentes ineum non enim et at spiritus datusquia iehus uenerat glo rificatus exillaergo turba cum audissent hos sermones eius dicyebant hicet uere prose ta alii dicyebant hicet spectac quidam uenit num ne scriptura dixit quis essermine david et beth lem castello ubi uerenat daniel menturus est spectac disentio itaque factae est turbam propter eum quidam enim exipsis uolebant adprehendere eum sed nemo misit super illum manus uenerant ergo ministri et pontifices et pharissae eelixerunt eis ills quod non adduxissettem responduert mi nistri numquam sic locutuset homo sicut hic homo responderunt ergo eis pharissae numquid et uos se ducti estis numquid aliquis expricipibas credit ineum aut esfarissi sed turba hae quae non uit legem maladicti sunt dixit necodimare adhíe eto qui ueni et adem nocte qui unus erat exipsis numquid lex no trua uth hahom inest hominum nisi audi ter abipso prius ecognouerit quidfaciat responderunt ei elixerunt numquid et tu galileus es scrutare etui de quia profeta agaliha nonsurgit et tener si sunt unus quisque indomum sumus iehus autem pertexit inmontem oliueti et delucu lo iterum ueni intempo et omnis populus ueni ad eum et sedens docebat eos addu cunt autem adducerunt autem adeum sc ribae esfarissae mulierem inadulter io deprehensam et statuerunt eam in medio et dixerunt ei magister hae su lier modus deprehensae inadulterio in lege autem moyses mandavit nobis hauss modi lapidaretur tu ergo quid dics


ST. JOHN, VIII. 6-21.

185
secundum

interficere hominem quin ereatem uobis' lo
cutus sum quam audiui adre hor abraam non
fectit uos facitis opera patris uetri dixerunt itaque
ei nos ex fornicatione nonsumus nati u
num patrem habemus dravm dixit ergo eis' iheus Si
deus pater esset dilegeretis utique me' Ego
enim exdeo processi e ueni neque enim
ame ipso ueni sed ille me missit quare
loquadam moem non cognoscitis quia nonpotes
tis audire sermonemmoem uos' ex
patre diabulo estis et dissideria pat
ris uetri multis facere ille hemicida
erat abivitio etnunuritate non settit quinonest
uritas ineo cum loquitor mendacium ex
prophesia loquitor quiemendaxet epaterius Ego autem
quia ueritatatem dico noncreditis mihi quia ex
uobis' arguit me depeccato si uerit
atem dico quare uos' noncreditis mihi
quies exdeo uorbaddi audit prophesia uos' non au
ditis quia exdeo nonestis responderunt igiter iudacii
et dixerunt ei nome bene dicas nos quia sa
maritanus es tu et demonium habes
respondit iheus ego demonium nonhabeo sed ho
norifico patrem moem suis ioshonora
tis me ego autem non quarto gloriam moem est
qui quierit et indicat Amen amen dico
uobis Si quis sermonem moem seruareit mor
tem neuidentit internum dixerunt ergo uadei nome
cognoiinus quia demonium habes' abra
am mortuus est et profeta mortui sunt
Et tu' diceis Si quis sermonemmoem ser
uuerit nongustabili mortem internum
nunquid tu maior es patre nostro ab
raam qui mortuus est et profeta mor
tui sunt quem te ipsum facis

respondit iheus Si ergo glorifico me ipsum glo
ria mea nihil est paternus qui glorificat
me' quenasos' dicitis quia ueritas est uenecordia
ǔistis eum Ego autem noui eum et si dixero
quia nonscio eum ero Similis uobis' mendax
set scio eum et sermonem seruo Abra
am pater uater exuituit ut uideret diem
moem et udit et gauiisment dixerunt ergo inda ade
' 1' annos nonumdahabet' et abraam uid
isti dixit eis' iheus amen amen' dico uobis ante
quam abraamfeteret ego sum Susta
lerunt ergo lapides ut mitterent superem
iheus autem abscondit se et uixuit detemplo et
trans iens per medium eorum abit sac' et poponi
ens udid hominem caecum anatriulate
et interrogaverunt eum discipuli sui dicandis rabbi
quis peccavit hic an parentes uius
respondit eis' iheus neque hic peccavit neque pa
rentes uius sed ut manifestarit opera dei uel
lo Meoportet operapiera dei qui
missit me' donec dieiuentet nox' quando ne
mo pten operari quandinum mundo sum lux
Sum mundi haec cum dixit exuit internum et
fecit lutum ex sputo eflinuit lutum
super oculos eius etixit ei uade et laua ismata
toria syloae quod interpretat imiss am
Abnit et lauauit oculos eius et ueniit uidentes itaqu
ucini et qui uidebant eum priae quia mendicas et
at dicebant mons hic est quisedebat et
mendicabat ali dicebant quia hic est ali
autem dicebant nequaquam sed similis eius ille
dicebat quia ego sum dicebant ergo ei quasono
aporti sunt oculi tui respondit ille homo qui
dicitur iheus lutumfeciit et uexit oculos me
os etixit mihi uade adnatarioum syloae
ST. JOHN, IX. 11-29.

e taurum et abit et laui et abudit et dixerunt:
ei ubiis ille ait nescio adducunetum ad pharisopes qui caecus fuerat erat autem sab
batum quembat lumum fecit thesos et aperuit oculos suis
i terum ergo interrogabant cum pharisem dicentes quomodo uidisset ille autem dixisset' lumum posuit mihi
super ocusos et laui et ecce uideo dicerbat ergo
ex farissis quidam non est hic homo adeo quia sab
batum non custodit. Alii dicerbat quomodo po
tat homo peccator haec signa facere et sci
sma erat ines dicerunt ergo caeco iterum tu' quid
dics deeo qui aperuit ocusos tuos ille autem dixit quia
prophetat noncrediderunt ergo iudei delillo quia
caecus fuisset etuidisset donec uocauirunt
parentes eius quiuidient et interrogauerant
cos' dicentes hicest filius nius usser quem nos'
dicitis quia caecus natus est quomodo nunc uidet
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I responderun
chagredietur chagredietur etpascua inueniet
fur nonumen nisi utiam habeant et hab
undantis habeant ego Sum pastor
bonus bonus pastor animam suam
dat proouibas suis mercinarius etqui nonest
pastor causus nonent enim propriae uidet lu
pum ueniuentem et dimitteu eas et fugiet
ei lupus rapit etdispertet onus mercina
rius autem fugit quiemercinarius est etum pertinet
deum cura deoibus ego sum pastor
bonus ecognosco meas ecognoscunt me
me: sicet cognouit me pater ego agn
osco pater et animam meam pon no proouib
bus meis et alias onus habeo quae nonent ex hoc
ouili etillas operet me adducere et
uocemnon etiet unum ouile
et unus pastor properea me pater etego agn
osco pater et animam meam pon
am eam ame sol ego pon
am eam ame ipso Pote estatem hab
ec ponend i cam et postestatem habeo
iterum Sumendi cam hac mandatum acce
pi apatrem mo dissensio itaque iterum
factuer interiuod propter sermones hos: dice
bant autem multa exipiis: demonium habet etim
sanit quid cum auditis ali imm dicebant
hac ulla non sunt uer demonium habetis nonquid
demonium potest caecorum oculos aper
ire factasunt autem inchenia inhyeruso
limis et hiemsp erat stambulabat iesus
intemplo inportico salamonis cir
cumdererunt ergo cum iudaiei etdicebant
ei Quousque animam nostram tollis Si tu
es spistue dii nobis' palam respondit cii iesus
loquor ubois et noncreditis opera quae ego
facio innomine patris mei hac testimonium
perhibent deme sed uos noncreditis mihi quia non
itis exouibas meis' onus mea uocemnon au
diuent et ego cognosco eas et sequuntur me
ei ego utiam eternam do' eas et nonperibant ine
ternum et nonrapiet eas quisquam demanu mea
Pater meus quoq dedit mihi manus omnibus et iteno post
raperem demanu patris mei Ego etpater unus
sumus Sustulerunt lapides iudaiei ut la
pidarent eum respondi eius iesus multa opera bo
na ostendi ubois expatexe meo propter quoq ecum
opus me lapidatis respondunt ei iudaiei de
bono opere non lapidamus te' sol de blasfe
mia et quod tu homo cummis facis te ipsum
dem respondsi eis' iesus nonme scripsuine imo
quia ego dixi estis si illos dixit dnos dez
adquos sermo deis factuisset non pot est soli scrip
tura quem ergo pater sanctificauit et misit inum
dum uos' dicitis quia blasfemant quia dixi
fillius dei au sum si nonfacio opera patris mei
nolite credere multi si autem facio et si mihi non
uultis credere operibus credite ut cog
noscatis et credatis quia inmeat pater et ego
inpatre querebant ergo eum adprehender
et ex iuit damanibus eorum et abiit iterum trans
iordamen' inean locum ubi erat iohannis babei
sans primum etmansit illic' autem ueni
erant adem et dicebant quia iohannis quidem
signum fecit nullum Omnia autem que cures diez
iohannis deluce uera sunt et autem cre
dide runt inean ubi erat autem quidam
languens latanor nomine abe
thanias de castello marie et mar
thes sororitis eius Mariaeautem quia unxit dominam
unguento et ex terris pedes eius capilli s eius

dixit ei iheus ego Sum resurrectio etuita
Qui credit in me et si mortuus fuerit
uiuet Et Omnis qui uinuit et credit in me' non
morletur inatternum credis hoc Ait illi utique
domine ego credidi quia tuus spistus filius dei qui in hunc
mundum nenisti Et cum hae dixisset abit etuoca
uit mariam sororem suam silentio decens
magister adest etocat te illa ut audiuit
Surrexit cito etuenit adeum noundum autem us
nerat iheus incastellum sed erat adhuc in
illo loco ubi occurrerat ei martha
iudaei igitur quierant cum ea indomu et
consularentur cum cumuvidissent mari
am quia cito surrexit dexit secutisunt
eam dicentes quia uadit admonumentum ut
ploret ibi Maria autem cum nensisset
ubi erat iheus uidens eum cecidit adped
esias et dixit ei domine sinuisses hic' fraternelius nonfu
isset mortua iheus ergo ut uadit eam ploran
tem etiudes qui nenerant cum ea plorantes
fremuit spiritu et turbavit se ipsum et dixit
ubi possuiestis cum dixent ei domine ueni et
uide e lacrimatum iheus dixerunt ergo
iudei ecce quo modo amabat eum Quidam dix
erunt exipsis' nemperat hic qui aperuit ceci
facere ut et hic normoriret iheus ergo rur
sus fremens inseninmiss paenit admo
numentum erat autem spelonica et lapis
super possitus erat ei Ait iheus tolite
lapidem dicit martha sororibus qui mor
tuus fuerat domine iam foetet quadri
duman est dixit ei iheus nomedixi tibi quoniam si
credideris uidebis gloriam dei tulerunt
ergo lapidem iheus autem eliusatis sursum o
culis' dixit pater gratias ago tili quoniam audisti
me ego autem sciebam quia semper audis' me
sed propter populum qui circumsat dixi
ut credant quia tume missisti hae cum dixisset
uoce magna exclamans latzare
secundum

ueni foras et Statim prodiit qui fuit mor

Statim quo dixit eis iesus solutae eum nisi
tante umbra multi ergo exiudet qui ueue

Statim erat iesus dispositio consilii et discurrum quid faciebat quia

Statim homo multisigna facit Si dimittit

us exipsis caiphas cum esset pontifex

annus illius dixit eis ueste nescitis quicquam

Statim aequus eum e injuria et gentem

Statim us exipsis caiphas cum esset pontifex

St. JOHN, XI. 44—XII. 2. [ 180 ]

farissic ergo dixerunt adsemetipos nos etsis quia
nihil proficimus ecce mundus tota port eum abit
et autem gentiles quidam ex his qui ascenderant
ut adorarent indi festo hii ergo accesserunt
adfilippum qui erat abethzaida galilaeae etrogabant
eu dicentes domine omnibus ihesum videre etsis
sane filippus eidict ad aem 
andreas rursus et filippus dixerunt ihe
cius autem respondit etsis dicens etsis horat glorificet
eius hominis amen dico uobis nisci granum fru
menti cadens interra mortuum fuerit ipsum so
lum matet si autem mortuum fuerit multum fruc
tum adfert qui amat animam suam perdet eam et
quiodit animam suam inveniundo inuitam aeternum custo
diet eam Siquis ministrat me sequentur eubisum ego
illice ut minister man erit Si quis mitti minister honor
facabit eum pater meus nunc anima mea turbaeact
et quid dicam pater salutificame etsis hae sed
propterea ueni inhoram hanc pater clarifica etsis
iun tuum unet ergo uos decalo et clarificani
et ilium clarificabo turba ergo quia stabat et audie
bat dicebat tonitrum quid dicam patrum salutificame exhora hoc
quia xpiusuc mine
mihi
me mandatum dedit quid dicam patrum salutificame
adnisi iudicet mundum
ipsum hae autem dicebat significatione quas morte
esse mitturum respondit etsis hicin decalo et clarificani
e quia xpiusuc manet inaeternum et quomodo tuo dicis o
portet exaltari filium hominis quissetiste filius ho
minis dixit ergo quis eius eius
adhaec medicum lumen inuoebi
cet Ambulate cum lucem habetis ut tenebre
uos nonconprehendant et qui ambulat intenebris
nescit quo uadit dum lacem habeditis credite
in lucem ut filii lucis sitis haec locutuset iheus et
abibit tabasboniit se abeis Cum autem tantassigna
feciisset coram etsis noncredilebant iueas ut
sermo inane probate impleretur quem dixit domine quis
credidit auditui nostro et brachium domini
cui reuelatunet propterea enim nonpotentant
credere quia iterum dixit isaias excaecavit oculos
eorum et induravit eorum coram etsis etsis ut
oculis et intellegent corde et convertanter ilianem
eos haec dixit isaias quando uidit gloriam eius et locu
tuset ihesu deo Ururntamen ex principibus multo
crediderunt inueam sad propterei farisseos nonconfe
tebantur ute dyagnagoga non fiecerint dixerunt
enim gloriam hominum magis quam glor
amdei iheus autem clamavit eidicti Qui credit in
me nonumne credit sed inueam qui missit me
et qui uidet me uidet eum qui missit me ..
lux inhaec mundum ueni ut omnisqui cre
dit inme intenebris nonmaneant Et Siquis
audierit urbanae et noncustodierit Ego nou in
dico eum nonem ueni ut fidicem mundum
sed ut saluticemmundum Qui Spernit me
et non accipit urba mea habet qui judicet eum
Serme quem locutus sum ille indicabit eum
innouissimo die quia ego ipse exme nonum lo
cutus sed qui missit me pater ipse mihi
mandatum dedit quid dicit eum quia exme muni
multo quia mandatum eius uita aeternaact quae ergo ego lo
quor sicut dixit mihi pater sic loquor ante diem
autem festum passcha scient iheus quia ueniit eius
hora ut transseat demundo adpatrem cum
di exłexisset suos qui erant in locum mundo usque
infinem dilexit eos et Cana facta
rum diabulus iammisisset incoerde iudae
ut transieret eum scient quia omnia dedit
pater inmanus et quia adeo exinit et addet
uadit Surgit acaena et deponit uesti
menta sua et cum accipisset linteum
precinxit se deinde mittit aquam inpliuen
eceoedit lauare pedes eorum discipulorum
dextersit linteo quo erat precincitus uenit
ergo ad symonem pertrum et dit qui
mone tu mihi lauas pedes respondit ihesu elidicti
et quod ego facio tu ne cacas modo scies autem

St. John, XIII. 39—XIII. *.

secundum

St. John, XIII. 8-27.

1. dicit ei petrus non laubis milupedes maesternum respondit iheus ei si notannero pedes tuos non habebis partem mecum dicet ei symon petrus domine nontantum pedesmeos sed e manus etcapat dicit eis iheus qui totusset nonindiget nisi pedes lauare sed est mundus totus tuos mundi estis sed non omnes sciebat enim quisnam est ei qui tradetur eum.

2. respondit ei petrus nun lauabis mi pedes iheus qui respondit ei si nowlauiro pedes tuos non habebis partem mecum dicet ei symon petrus Qowi'ne notom pedescos scd c/manus e/capul die il eis',

3. iheus qui lotus' ncwiwdiget niss'i pedes lauare sed/

4. mundtff totus <7uos inundi estis sed non omwcs

5. sciebat cnim quisnam qui t/wderet cum prvp/crea. dixi/nowestis mundi om;/<7uos T^Mtquam ergo la uauit pedcs eorum et accepit uestimenta sua t recubuisset Ihrum dixii eis' Scitis quid fecerimuobis' uos uocatis me magistfr eidomine (t bewfdicitis sum f/enim Si ego laui ped

6. esvesfros dominies f/magistfr f/uos'debetis alter alttri wla uare pedes exemplumenim dedi uobis' ut qitïm admoduw ego feci uobis' ita í/uos' faci

7. AMHN' AMHN' - diconobis quiannonest seruus maior domino suo neque seruus apostolus maior eo qui missit illum si hae scitis beati eritis si feceritis ea nondeomnib?/i uob;> di
cum Quaritis me esictis dixi iudeis' quo ego va do uos noupotestis uenire í/uobis' dico modo

8. Mandatum nouum do uobis ut dilegatis inui
cem sicaut et ego dilexi uos' ut et uos dilegatis inicem in hoc cognoscent omnes quis mei disipuli esti si dilectionem habueritis ad inui
cem dicit symon' petrus domine quo uadis respondit illi iheus quo ego uado nemotes meos

9. sequi sequeris autem pcytea gia'1 ei petrus dowme

10. quaere non possum sequi te modo cinimam tuampones prome Amenamen' dico tibi non cantabit gallus donec ter me neges
tarbetar cor ucturus credite indeam et inme cre
dite Indomu patris mei mansiones

11. multae sunt Si quo minus dixissem uobis quia uado parare uobis locum et si abi ero preparare uobis' locum iterum uenio et accipiam uos' adme ipsum eubi sim ego et uos' sitis et quo ego uado scitis etiam

12. nostis dicit ei thomas domine nescimus quo uadis et quomodo possumus uiam scire dicit ei iheus 'Ego uia et ueritas et uita nemo se

13. nit adpatrem nisi per me si cognorisse tis me et patrem mem utique cognonius

14. setis et amodo cognoscitis cum et uidis

tis dicit ei filippos domine ostende nobis'

X uiii

St. Johns, XIII. 27--XIV. 8.
patrem et sufficit nobis' dixerat ei Iesus tando
tempore ubiscum sum et noncognonisti me
filipe qui uidet me uidet ei patrem quemmodo
tu' dics. Ostende nobis' patrem non credis
quia ego inpatre et pater in me est uerba qua est
quonobis' ame ipso non loquor Pater autem qui
inme manens ipses facit opera noncreditis
quia ego inpatre et pater inme est alioquin propter
opera ipso credite Amen Amen dico uto
quod patre quemmodo tu' dics. OStende nobis' patrem
non credis quia ego inpatre et pater in me est uerba quœ
ego loquor quid credite clmen amen dico uto
qui credit inme opera quis ego facio ipse faciet
i/maiora horum ipso non
loquor autem qui
inme manens ipse fecit opera noncreditis
quia ego inpatre et pater in me est uerba quœ ego facio ipsa fa
ciet elmaiora horum factet quia ego adpat
remuado et quod cumque petieritis innomine meo
hoc faciam ut gloriifice tur pater in filio Si
quid petieritis innomine meo hoc faciam
Si dilegitis me mandate mane et
ego rogabo Patrem meum ut alium parade
tum det ubobis' ut maneat ubiscum inextem
nonpotens ut spiritus veritatis quommundus accipere quia
nescit eum nos autem cognosceitis eum quia apud
vos manebit et inuobis' erit nonrelinquam
vos orfanos ueniam ad vos' adhuc' mecum
dicit et mundus me iam non videbis nos' autem
uidebitis me quia ego uiuo et vos' uinietis in
illo die nos cognosceitis quia ego ego ipatrei
meo et vos' inme et ego inuobis' qui habet man
data mea et seruait illa ipse est qui dilegit
me quia quem dileget me dilegeturapatrei meo
et ego dilegam eum et manifestabo ei me ip
sum dixerat ei iudae non ille isscarithos dominique
faciam quia nobis' manifestatorus est ipsum
et non mundo respondit Iesus el dixitei Siquidilegit
me sermonem mam seruabiti et pater meus
'scissierabit illum et ad eum ueniamus et
manifestum apud eum faciemus Qui non di
legit me sermones meos nonseruavit et ser
mo quem audistis nonest mans sol eius qui missit me
patris hic locutus sum ubobis apud vos'
manens paracleitus autem spiritus sanctus quem mi
ttet pater innomine meo ille vos' doce
bit omnia et sugeret ubobis' omnia

quaecumque dixerom ubobis' pacem re
linquo ubobis pacem mam do ubobis' nonq
uo modo mundus dat ego do' ubobis NON turbe
turcor interum neque formidet audistis
audistis quia ego dixi ubobis uado et uenio
aduos' Si dilegeretis me gauderetis
utique quocumq adposi quia pater mai
or ment et nam dixi ubobis prisse quam fiat ut
cum factum fuerit creditis lam novm
ulta loquor ubiscum Uenit princeps
hauis mundi et inme nonhabet quiaquam Sed
ut cognoscat mundus quia ego dilego patrem
et sicq mandatum dedit mihi pater sic' faci
o Surgite eamus hinc ego sum uitis uera
et pater meus agricola est Omnem palmi
tem inme non ferentem fructum tol
let eum pater et Omnem qui fert fruc
tum purgabit eum ut fructum plus'
adferat lam nos' mundi estis propter sermonem
quem locutus sum ubobis' Manete in me elo
inuobis Sicel Palmes non poter fere fruc
tum multum abse nisi manserit ini
te Sic' nec nos nisi inme manseritis ego
Sumuitis nos autem Palmites estis qui ma
net inme et ego inuem hic adferit fruc
tum multum quia Sine me nihil potestis
facere Si quis inme nonmanserit mitte
ar det Sic manseritis inme eturbame in
ubobis manserint quod cumque volueritis pe
tite et fiet ubobis inhoc clarificatuesto pa
ter mans ut fructum plurimum adafera
tis et efficiamini mei discipuli sicul dilexit me pa
ter elo' dilexitus' manete inindelicione
mea si praeceptam mea seruaneritis manebi
tis indicatione mea sicul et ego patris mei
praecepta seruanii et maneo in eius dilectione

St. JOHN, XIV. 8-26.
secundum

haec locutus sumnobis ut gaudium meum ipsum
bis Sit et gaudium uestrum inpleatur hoc est præceptum meum ut dilegatis inuicem sint dílexi uos
· maiores hanc dilectionem nemo habet quem ut animam suam quis ponat pro amicis suis
Uos amici mei estis si feceritis quo egressi forent uosque ab initio mecum estis haec locutus sum
ubi us uos non scandalizemini abisce Synagogis facient uos sed uenit hora ut omnis qui interficerit nos arbitretur se ob sequium præstare deo ehaec facient uobis quia non nourent patrem neque me Sol hoc locutus sum nobis ut cum uenerit hora eo
rum reminiscamini quia ego dixi uobis haec ante ab initio non dixi quia uobiscum eram
At nunc uado adeum qui me missit et nemo exuobis interrogat me quo uadis sed quia haec locutus sum nobis tristitia inpleatur cor vestrum sed ego ueritatem di o expedité uobis ut ego uadam si ego non abiero paraclitus novenient ad uos si autem abiero mittam cum adus
e et cum uenerit ille argent mundum de peccato et quid depeccato
de iustitia et enim quia non crudel de iudicio derunt inne
de iustitia uero quia adpatrem uado etiam non uidebitis me de inuicto uo autem quia princeps
haec mundi iudicatus est et adhuc multis uobis habeo desire sed nunc potestis in diem et istum modo ilia cum autem uenerit ille
spiritus ueritatis docebit uos in omnem ueritatem non enim loquetur asemet ipso sed haec quæcumque audiet loquetur et quia uentura sunt
anuntiatibus uobis ille me clarifat quia ait me Dios ego accipiet anuntiatibus uobis omnia quæ cumque habet pater mea sunt propter ea dixi quia dícox accepit et an manuabat uobis modo cum uobis medicum etiam non uidebitis me et iterum medicum euidebi
tis me et quia uado adpatrem dicebant ergo quidest quod dixit medicum neciscimus quid loquitur cognouit autem theos quia uolebant
eum interrogare eis: de hoc quaeritis interiuos: quia dixi modicum et nonuidebitis me et iterum modicum etuidebitis me
amen dico uobis quia plorabitis et flebitis me: uos: modicum etuidebitis me
autem contristabimini salutisilla uesta uertur in gaudium mulier cum parit tristiam
habet quia uenit horaeus cum autem peperit pueros
iam non meminit presurse prop Opt gaudium quia hoc natus inmundum et uos igitur nunc qui
dem tristitiam habebitis iterum autem uid
ego uos et gaudebit coae estrum et gaudium
ustrum nemo tollet aut uos et inillo die non
interrogabitis quicquam amen di
co nobis: Si quid petieritis uos et gaudebit

hanc eis: dehisce

et subleuantis' oculis' incaelum dixit Pa
ter uenit hora clarifica filium tuum
ut filier tuus clarificet te Sicut dedisti potestatem Omnis carnis ut omne quod
dedisti ei det eis uitam aeternam // ut

hac est autem ulta aeterna ut cognosca
te solam uerum dem et quermisisti

hacem Xpœicum Ego te clarificavi super terram
opus consummaui quod dedisti mihi ut fa
ciam et nunc clarifica me' tu pater apud
tes metipsam claritatem quam habui pri
usquam esset apud te manifestauui nomen
uuum hominibus quos dedisti mihi demum
do

tui erant et mihi eos dedisti et sermo

ten tuum seruaut uentu numc cognoverunt uis
dedicisti mihi dedi eis' et ipsi ac

cepserunt ecognoterunt uere quia ate exini

e et crediderunt uere quia tu me missisti Ego
pro eis' rogo non promundo rogo sed probis' quos
dedisti mihi quia tui Sunt et mea omnia tua
Sunt et tua mea sunt et clarificatus sum

inveis' etiam uinnum inmundum et isti

inmundum per gamini unusquisque

inpropra et me solum relinquit et non

sum solus quia uenit horas

etiam uenit ut dis per gamini unusquisque

impropra et me solum relinquit et non

sum solus quia uenit horas

sum uobis ut inse pacem habeatis

inmundo presuram habebitis sed cord fidi

tego uici mundum hac locutus est iheus

St. John, XVI. 19—XVII. 1.

[ 195 ]

St. John, XVII. 1-15.
secundum

EX malo quia demundo nonsunt sicut et ego nonsum demundo sanctifica eos in ueritate sermo tuus ueritas est sicut me missisti inmundum et ego missi eos inmundum et proelis sanctifico me ipsum ut sint et ipsi sanctificati inueritate non prohis autem rogantiam sed et prohis qui creditur sunt per urburn corum inme ut omnes unum sint sicut tu pater inme et ego in te ut et ipsi innobis unum sint ut mundus credat quia tu me missisti et ego claritatem quam dedisti mihi de di eis ut sint inunum sic nos unum su mass et ego ineis et tu inme ut sint consum mati inunum et cognoscat mundus quia tu me missisti et dilexisti eos sicut et me di lexisti Pater quos dedisti misi uolo ut ubi ego sum et illi sint mecum ut ui deant claritatem meam quam dedisti mihi quia dilexisti me ante constitutionem mundi pater iuste et mundus te non cog nouit Ego autem te cognoui et hii cognouerunt me quia tu me missisti et notum feci eis nomen tuum et notum faciam ut dilectio qua dilexisti me inipsis sit et ego inipsis cum dixisset Ihesus egressus est cum discipulis suis trans torrentem cedron ubi erat hostia et iudaei qui tradebat eum lo cum quia frequenter inipsi conuene rat illue cum discipulis suis Iudas ergo cum accipisset cohortem et a princi pibus et a facsimile ministros uenit illue cum lanternis et facibus et armis Ihesus itaque sciens omnia quae ei euentura erant

ST. JOHN, XVII. 15—XVIII. 4.
iohannem

thesum dediscipulis eius suis et dedoctrinatus respondit

iheus ego palam locatus sum mundo ego

Semper docui insynagoga et intemplo quo

omnes iudei conueniunt et inoculto locu

tus sum nihil quid me interrogas interro
ga eos qui audierunt quid locatus sum

ipsis' eccehi sciunt que dixerim ego hoc autem

cum dixisset unus adsistens ministrorum

dedit alapam ihesu dicens sic' respondes

thesum bene quid me cedis etmissit eum an

nas ligatum adcaifan' pontificem

et autem Symon'petrus stans etcalefa

ciens se dixerunt ergo ei numquid tu' ex
discipulis eius es negatu ille et dixit nonsum

unus ex seruis' pontificis cognatus

cius cuius abscidit petrus auricolam

nome ego te tidi inorto cum illo iterum

ergo negauit petrus et statim gallus can

tauit adducunt ergo ihesum ad caiphan' in

prutorium erat autem mane et ipsi nonistole

runt inprutorium ut non contaminat

tur sol manducarent pasca Exiuit

ergo pylatus adeos foras etmissit quam ac

cussionem adferitis adferitis aduer

sum hominem hunc responderunt etdixerunt

ei Si non censit hic malefactor non tibi tra

didissemus eum dixit ergo eis' pylatus acce

pite ergo eum nos' et secundum legem uestrum

indicate eum dixerunt ergoei iudeaei nobis non

licet intercere quemquam ut sermo

ihesu inpleretur quem dixit significans qua

morte exeat mortuus introiuit ergo

iterum inprutorium pylatus etmissit

ihesum et missit ei tu es rex iudaeorum et respondit

et respondit ihesus atemmet ipso hoc dicis an'ali ti

dixerunt deme respondit ei pylatus numquid

et ego iudeus Sum gens tua et pontifices

tradiderunt te mihi quid fecesti respondit ihesus

regnum men min nonest dehac mundo Si exac mundo

erat regnum men ministri utique decerta

ent ut non traterer iudaeis' nunc autem regn

un men nonest hinc dixit eti pylatus

ergo rex es tu' respondit ihesus tu dicis qui' rex sum

Ego inbor natus sum et adhac ueni in hunc mun

dum ut testimonium perhibeam uritatii

Omnisqui est exuoritate audit menam uocem

dict ei pylatus quidest uritas etcum hoc dixisset

iterum exiuit foras adiuadeos et dixit eis'

ego nullam inuenio ineo causatam estautem con

suitudo ut unum uinctum dimittam uo

bis' inpascha uultis dimittat uo

bis' regem iudaeorum clamanorunt ru

sum omnes nonhanc sed barabbam' autem

barabbas latro tunc ergo adphrendit

pylatus ihesum et flagillauit eum milites

plecnetes coronam despinis' imposuerunt

capiti eius et uestem porpoream circunde

derunt eum etnembeant adeum et dice

bant aue rexiuadeorum dabant

ei palmas et exit iterum pylatus foras

etexist eis' ecce adducet nobis' eum ut cog

noscatis quia ineo nullam causam inue

nio exit ergo ihesus portans spinem co

ronam et porporeum uestimentum

et dixit eis' ecce homo Cum ergo uidissent eum

pontifices etministri clamanat di

centes cruci aduge eum cruciadi
ge eum dixit eis' pylatus accipite eum

nos' etcruci figite Ego enim non inuenio
secundum

in eo caussum respondunt ei iudaei et dixerunt
nos legem habemus et secundum legem debet mori quia fili
um dei se dicit cum ergo audissent pylonus haec
sermonem magis timuit et ingressus est primo
rium iterum dicit ad hieum unde es tu iheus autem re
ponsun non dedit ei dicit et ergo pylonus mihi non lo
queris nescis quia potestatem habeo crucifi
gere te et potestatem habeo dimittere te:
respondit iheus non haberes potestatem aduersus me
ullam nisi tibi datum esset desuper. Properea qui tradi
dit me tibi maius peccatum habet Exinde quae
rebat pylonus dimittere eum iudaei clu
mabant dicentes: Si haec dimittatur non amicus
cessarum omnis qui se regem facit contra eum.
cessari Pyllatus ergo cum audissent hos
 sermones adduxit foras ilium scripsit
tribunali in loco qui dicitur lchistrotus
ebreice autem galbatha. Erat autem parascue
pasce hora quasi ut ille dicit eis: ecce rex vester
illii autem clamabant tolle tolle crucifige eum
dicit eis: pylonus regem usitatum crucifigam
respondunt pontifices regem non habemus nisi cessarem
hoc ergo dixit eis illum ut crucifixgeretur
SUScripserunt autem iheus et duerunt et baiolans
sibi crucem exiuit ineum locum qui dicitur
calvariae ebrice autem golgotha ibi eum
crucifixegerant et cum eo aliis sii hinc
e hinc medium autem iheus scripsit autem et titu
lum pylonus et posuit super crucem erat
autem scriptum iheus nazarenus rex iudae
orum haec ergo tytulum multi leguerunt
iudaeorum quia prepe ciuitatem erat lo
cus ubi crucifixierant iheus et erat scriptum
ebreice grace latine dicebant ergo pylon
pontifices iudaeorum noli scribere rex iudae
ororum sed quis ipse dicit rex sum iudaeorum respondit
pyllatus quod scripsi scripsi.

milites ergo cum crucifixissent eum accipier
unt uestimenta eius et fecerunt illii partes
unicuique militi partem et tonicae erat autem
tonicae inconsutilis desuper texta ptoetum
dixerunt ad inquirer us non scindamus eam
sed sortianum de illa cru nas sit ut scripsera
dicit partisint uestimentanea sibi
et inuextermam misserunt sortem cti
lites quidem haec fecerunt. Stabant autem iux
ta crucem iheu mater eius et soror matris
eius maria cleopae et maria magdalenae
Cum audissent ergo iheus matrem et discipulam stam
tem quem dillegerat iheus dicit matris sui
er ecce filius tuus. Deinde dicit discipulo: ec
ce mater tua et exil lora hospes eam
discipulus sussum postea iheus quia iam
omnia consummatarunt ut consummatur
jur scriptura dicit sitio. Nias ergo possitum erat acce
to plenum illi autem spungiam plenum acceo
hyssopo cumrum ponentes obtulerunt ori
eius cum ergo accepisset iheus acceotum dixit consumma
tum et inclinato capite tradidit spiritum

cum autem exspiration uelmi templi scississet
medium aSummo usque ad deorsum. Iudaei
ergo quantum parascue erat ut nouemerant
incrue corporasabbato erat eius mag
nus illa dies sabbati rogau rent pyla
tum ut franguerentur et corum crura
et tollerentur uenerunt ergo milites et primit quid
em frerent ur crura et alterius qui simul
 crucifixissent cumeo aSumus autem cum ne
nissent ut uiderunt eum iam mortuut
noffrererent eius crura sed unus militum
lancea latus eius aperuit et continum exit
sanguis et aqua et qui uidit testimoniun per
hibuit et corum est eius testimonium et illa scis
quia uera dicit ut uos credatis factantur autem
hac ut scripturarum praecepta OS eius non comminue
nis exeo et iterum aliuscriptura dicit quem transfixe
runt utidebunt Post hac autem rogavit pilatum
ioseph abarinathia evos quod esset discipulus ihesu
occulte autem propter metum iudaeorum ut tol
leret corpus domini iheu et permisit pilius
uenit ergo et tuit corpus iheu venit autem et ne
codimusqui venerat adhieanm noae prim
um Ferens mixturam myrrhe et aloes
quasi libras à: A acceptum ergo corpus iheu et
ligauerunt eam linteis cum aromatis sis
mos iuleis est sepulture. Erat autem in loco ubi
crucifixus est horum horto horto monum
entum nonum inquod nondum quisquam pos
situs erat ibi ergo propter parascuem inadieo
et quam inixa erat monumentum posue
runt ihesum // venit mane cum adhuc'
una autem sabbati mariamagdalenae
tenebrec esent admouementum etuidit
lapidem sublatum abhostio monum
enti curririt ergo et venit ad symonem
petrum et adalium discipulis quem a
mabat iheuus eblici eis' tulerunt dominum monum
illam
demonumento etnecimus ubi posuerunt eum
Ewixit ergo petrus etille alies discipulis et unie
runt admouementum cucurrebant
'si simul etille alies discipulis praccurr citi
us petro etuemer primus admouementum etcum
se inclinasset uidi possita lintami
na nontamen in troiuit uenit ergo Symon petrus
subsequens emnet in troiuit ad monu
mentum et uidi linitamina possita
eisadarium quod fuerat supercaput eius non cum
lintiaminibus possessum sed separatum innullu
rum innum locum tunc ergo in troiuit

celle discipulus qui venerat primus admouenum
entum etuidit etcredidit nondum enim scie
bat scripturam qua oportet eum amortius
resurgere dixerunt iterum adsemet ip
sos discipuli Maria autem stabant admouenum
rum foris plorans dum ergo fieret admo
numentum inclinavit se et prospefix inno
numentum et uidi 'si' anguibus inalbis' sedentes
unum ad caput etnum adpedes ubipossi
tum fuerat corpus iheu dixit ei mulier quid plors
rum dicit eiqua tulerunt dominandum etnecio
ub posuerunt cum hac cumdixisset conversast
retorsum etuidit iheuam stantem etneciscie
batquia ilueuam dicit ei iheuus mulier quid ploras'
quem quers illa existimans qua hortulannas est
dicit ei domine si tu susustisti eum dico mihi
ubi posuisti eum et ego cum tollam dicit ei
iheuus maria ego sum conversa autem illa dicit ei eb
reice rabboni quod dicitur magister etfocurrur
ut tangueret eum dicit ei iheuus noli me tan
guere nondum enim ascendii adpatrem monum
uadeautum adfutares meos et dicit eis' asendo
ad pa trem monum et
ad pa trem ustrum et
ad down me um et
ad down ne strum
Uenit mariamagdalenae adnuntians dis
cipulis quia uidedominum et hacdixi tether
Cum esnet ergo sero die
illo unaasabbatorum etfores esent clausse
ubi erant discipuli propter metum iudaeorum uenit iheuus
et stetit inmedio et dicit eis' Paxuobiscum
abue cume diexisset ostendit eis' manus et latus
sum gauissiisunt ergo discipulis uiss domino dicit ergo
eis' iterum Pax uobiscum sciat missit me
pater eiego mitto nos' hoc cum diexisset insuilla
uit eldicu eis' Accipite spiritum sanctum quorum
remissitis peccata remittentur ei

St. John, XIX. 35—XX. 8. [ 199 ]

St. John, XX. 8-23.
et quorum retinueritis detentasunt

Thomas autem unus ex xii qui dixit ergo discipulus ille quem dilegebat Ihesus petro dominoisset Symon

itaque petrus cum audisset quia dominoisset to nicansuccinxit se erat enim nudus et mis

sit se inmare et Alii autem discipuli naviugio unci erunt nonenim longue erant aterra sed quasi cu bitis 'ec' is' trahentes rete piscium ut ergo discenderunt interram uiderunt prunas

possitas et piscem superpossitum et panem dixit eis' Ihesus adferte depiscibis quos adprehendisset

tunct ascendit symonpetrus extraxit rete

interram plenum magnis piscibus cl et iii bus •

Et Cum tanti essent noness scissum rete dixit eis' Ihesus utente prandete et iacta sequentes dis cumbenti etnuncare cun qui es sci

entes quia dominus et uniet Ihesus et accept panem et

benedixit etedit eis' episcem similiter hec iam tio manifestatusse Ihesus cum discipulis cum resurrex

isset amortuis' cum ergo Prandissent dicit sy

moni petro Ihesus Symon' ioannahis dilegis me plus his' dixit Etiam domine tu scis quia Amo te
dixit ei pasce agnos meos

i dixit ei iteram Symon ioannahis dilegis me et ait illi etiam domine tu scis quia te Amo te
dixit ei Pasce Agnos meos

ii dixit ei iii Symon ioannahis dilegis me et amas me' contristatus Symon petrus quia dixit ei terto

symin' ioannahis amas me dixit ei pasce owes meos AMHN' AMHN' dico tibi cum esses

junior cinguebas te et ambulabas' ubi

uo lebas Cum autem senueris extenderis manus
tua et alius te cinguet elducet quo tu non

uis' hoc autem dixit significans quamorta cla

rificaturus esset deum Et hoc cum dixisset dixit ei sequare

me conversus petrus dixit uidit illum discipulum quem dilegebat Ihesus sequentemse' et qui recu

buix incaena super pectus eis' elixit quis dominoisset
finitasunt ævangelia
numero quatuor
matheus marcus lucas iohannis
matheus usuris habeit • iii dccc
marcus i dc
lucas ii dceccc
iohannis ii ccc
et facit totum iiiii ccccc •
incipit prologus hilarii inapostolum

trans dictuferant Romani's irasci

non debuit sed laudat fidem illum quia

nulla insignia tintern uidentes nec

aliquem apostolorum: suscipiant fidem xpieti

inorbis potius quam insensu non exposi

tum illis' misterium praeterea quibudam ad

uuenientibus qui recte non crediderunt

deedenda carne et nondeedenda quastio

nes fiesa't et utramnam spe's que in xpieto est

sufficeret aut et lex semenda est

hincet

unde omni industria id ait ut alege eoa

tollat quias lex et profetae usque ad nobis

in sola illos xpieti constitut quasi contra legem ac

unguerium uindicat non distruenz legem

inde predicans xpietianum adserit xpietum sic'

promissum ut predicato eo lex cessaret

nostota quias adhreniation facta legis est que compen

dio dare't salutem Multa enim ueteribus tra

ditasunt profetur duritiam cordis eorum ut ho

neri exent que misericordia dei adhreuinablit

pexpietam data prætitorum remissionem ingratasc

misericordiae dei qui uuit esse sub legen

nam dixerat moynes Sic' timentes fa

cietis tribos hisrahet ut quacumque se uoer
ent legen habarent Igitur ut inxpieto spem

uitae salutisque sine lege ponendam

tradat et dominam ipsum esse omniumdocceat

Paulus seruus ex saulo paulum se dicit

et quia saulos inquietudo sem temptation

interpretatur hic cum adidem accessit xpieti

paulum se dicit id est qui uiet quas fidens est

pax nostra. Cum enim prius temptationes ex

inquietudine iadasi dei seruis' infer

ret paulus temptationes ipse passaret

Serum autem illue xpieti se' profetens alege exu

tum ostendit

\[ \text{\textit{\textbf{logus:}}} \]
incipit prologus pilgii inonnes aepistolae
Resolonicenses nihil hominum induabunt
apostolis omni laude praecequit, eoque non solum
fidei inconcussam seruare videntes se
cutione cium fuerint constantier inuenti

Colosenses autem erant tales ut cum ab ap
ostolis o nisi corparaliter nonuisisset, haec
laude digni habentur et si corpore absens
sed spiritu uobis cum sum gaudens et
ordinem uidisset // solonicenses qui pluri

de ebreis' aequo quid dicendum quorum
omnes in mortis // solonicenses qui

Tres ignes nulla beneficia tace
nos soli digni fuisse dias legem acci
per et uocem domini loquenti audiit eosque cog
noscere voluntatem inquirere leges nobis premisseu
xpirare adquos etiam ipse se nemiisse testatus
ext dicens nonuemiss nisi adones que perierunt domus
histabel. Cum uos canes potius quam homines
appellauit aequum ne ergo est ut hodie idula dis
serentes quibus abintilio discutisti nobis'
com paremini et non potius in proeliorum locum ex legis a
uctoritate et consuvidine deputemini et hoc ips
un noosrebamini nisi quia deis larga semper clemen
tia uoluit uos' admittre emissionem emittere
Gentis etiam cecina respondebant quanta
miora ergauei de beneficia narraturatis
tanto mioriueius' remini reos esse mon
traxis super his' exsitiis ingratia Tum ip
nis' pedibus quibus aridum mare transisti lu
debatis ante uidela quae fecisti et ipso ore quo pau
lo ante obneem aduenarii dominum cantaaritis simu
laera uobis' fieri popositis illis' oculis'
üneranda quibus deam nube uel igne conspicere
solebatis Manna qua est uobis' fastidio fuit
et semper indirito contra dominum mormuratis ad
aegiptum unde uos' imanu ualida incerat uo
lentes redire quid plura ita patres ustri
crebra invitationem dominum iritatuent ut omnes
in herimo morerent nec plus' exsenioribus
orum quan' si' homines aduentam permissionis
Sol quid antiqua cum etiam si illa minus fe
cissetis hor solo uos' nemo uos' dignos indi
ret uenire quod dominum xpitum proetarum semper nobis'
uocibus premissum nonsum suscipere noliustis
sed etiam morte pessima permississet quem nos'
us cognoniinum statim credimus cum nobis'
deco nonuerit ante praedicatum...
Unde probamus quod idulis servierimus non obstinatios mentis sed ignorantiae deputandum qui enim agitum sequitur olim utique sequeretur si ante cognuisset... Sicut enim degeneris nabilitate lectatis quasi non morum magis emitatio quam carnalis natuiritas filios nos faciet esse sanctorum... Denique esau et Ismael cum exabarcham stirpe sint minime in filiis reputantur his altercantibus se medium apostolus interponens ita partim dirimit quaestiones ut ne' ut rum eorum sua iustitia salutem meruis se confirmet Ambos uero populos et scienter et grauiiter dilinquisse iudeos quod per predicatio nem deum inonorarent gentes uero quod cum cognitum decreaturum creatorem ut deum debuerint uenerari gloriam eius inmanufactum motaverunt Simulacra Utriusque etiam similiter ueniam consequutos aequales esse verissima ratione demonstrat praesertim cum in eadem lege predicturnsit et iudeos et gentes ad xpiiriam fidem uocan dos Quamobrem uicissim eos humilians adpacem et concordiam choortatur... finit prologus...
ad ebreos quos hortatur ad similitudinem thesalonicensium utinam andatis dei per se cutiones prumptissime patiuntur Omnes ergo aeclesiae Pauli sunt numero xiii sed ad aeclesias quidem scripsit id est ad romanos unam ad chorinthos duas ad galatas unam ad ephesos unam ad phylippenos unam ad colossenses duas ad thesalonicenses unam ad ebreos quos hortatur ad similitudinem thesalonicensium

haec incanone habetur felique ad thimotheum una quem admodum agat aeclesiam dei adeundem se modum secunda quem admodum se ipse modum agat ad tytum unam ut credi tam sibi aeclesiam crearet ordinet ad qui emem ad filimonem deonissimo ser datu melius factuset

[ 200 ]
Argumentum pilagii' inaepistulam ad romanos

Romani sunt in partibus italae

Hii praeventisunt a falsis apos
tolis et sub nomine domininostri ihesu xpiisti in
legemet profetas erat inducti
hos reuocat apostolus adueram
aeuangelicam fidem scribens eis achorinto

\[ \text{f: idest ciuitas' achaiae in}
\]
\[ \text{eorea} \]

\[ \text{finit amen} \]
seruus xp/z/i iheru uocat
us apostalus segregatus inae
mangulum de [quod ante] praeisserat
per profetas suos inscriptur
is sanctis defilio suo qui
factus est ei exsene daird secundum
carmem Qui predictina
tus est filius dei imiurite
secundum spiritum sanctificationis exre
surrectione mortuorum

P

seruus xp/z/i iheru uocat
us apostalus segregatus inae
mangulum de [quod ante] praeisserat
per profetas suos inscriptur
is sanctis defilio suo qui
factus est ei exsene daird secundum
carmem Qui predictina
tus est filius dei imiurite
secundum spiritum sanctificationis exre
surrectione mortuorum

P

si quomodo tandem aliquando prosperum iter [habeam]
insoluntate dei ueniendi aduos // uobis gra
esidero enim uideres uos ut aliquid impert [iar]
tiae spiritalis ademfermandos uos id est sim
ul consulari uobis per eam quam inimicum est idem
vetram atque man/// uenire aduos et prohibitus
olo autem uos ignorare fratres quis sepe posse
sum usque adeuc ut aliquem fructum habe
am etiuobis sicut et incaeteris gentibus grescis ac
barbaris sapientibus et insipientibus debi
tor sum ita quod inme est promptus sum etiuobis
qui romae estis acuangelitizare [/// de est in]

n
nomim erubesco super acuangelium uritus enim
salutem omen credenti ineo indeo primum et gra
do Iustitia enim dei [in]eo renclatur exfide ini
dem sicut scriptumest iustus autem exfide uiiii

r

elatur enim ira dei decaelo super ommem

implicatem et inimtitum hominum corum qui ueritat
emdi deteten inimistiitiam quiis quodnotumet dei ma
nifestum est inuillus deus autem manifestaudit illis
iuissibilia enim eius a creatora mundi per ea
quaelacta sunt conspicium et intelocta /// sint in[ex]

S

empiterua enim quod uirtus eius et diuinitis ita ut
cussabiles quoniam cumcognouissent deum non sicut
dem magnificauentur aut gratias egerunt sed ena
nerunt in cogitationibus suis et obecatum in
sipiens cor et corum dicentes enim se esse sapientes
stuli factis eti et机动erunt gloriam incor
uptibilis dei in similitudinem imaginis hominis coru
ptibilis et nolucum et quadrupedum et serpentium

propter quod tradidit illos deus in dessideria cordium

ROMANS, I. 1-10.   [ 211 ]

interprete tradidit illos deus iuspassiones ig
nominae Nam feminae eorum ismo
tauunt naturalem ussum ussum ussum quies contra
naturam Similiter autem et masculi relictio natur
ali ussu feminae exarserunt indesside
ris' suis' inuicem masculi imasaculos
tarpsitucinem exercentes et mercedem quan
opportuit erroris sui insemet ipos re
cipientes Et sicat nonexistimauerunt deum non habere in
notitiam tradidit illos deus inrepribum sensum ut
faciant quoniam conveniunt Tepletos omni iniuritate
malitia fornicatione avaritia nequitia
ipudicitia Plenos irudidia homicidio conten
tione dolo malignitate Susurratores
detractatores dro odibles contumiliissos
superbos elatos inuentores malorum pa
rentibus nonoboedentes insipientes inimpositos
sine adfectione sinmisericordia qui cum iusti
tiam de cognissent non intellexerunt quoniam qui ta
lia agunt digni sunt morte mensulm qui faci
unt ea sed qui' consentiunt facientibus . . . .

Prop er quo in excessibilib es o' homo omnis qui in
disas' inquo enim alium indicas' tefipsm content
paes' eadem enim agis qui indicas' Scimus autem
quoniam iudicium dei est secundum uritatem iuees quitalia
agunt Existentias'autem hoc omnis homo quiudic as'
dehis' quitalia agunt effacis ea
quotam tu' effugies iudicium dei an' diuidas
bonitatis eius et patientiae et longuani
mitatis contemptus ignoras quoniam bo
nitas' dei adpoenientiam te' addu
cit ///// enitens tesaurizas' tihi i

ut' autem secundum duritiamtuam et cor' impo
ram in die irae etruelationis iusti
indicii dei qui reoddet uniuicique secundamopera su.

his' quidemqui secundum patientiam boniperis
sunt gloria et honor et incorruptionum
quarentibus utiam aternam his' autem qui
ex contentione sunt tuncincredentibus uritat
Credentibus autem iniuritati iram et indigna
tionem et tribulationem et angustiam

b in omnem animam omnis operantis malum in
deo primum et greco // ti bonum iudeo pri
loria autem et honor et pass' ampi operan
mum et greco Non est enim personaram accep
ptio apud deum Qui' cumque enim sive lege
peccauunt sive lege peribunt et quicunque
inlege peccaverunt per legem iudica
buntur Non enim auditoris legis ius
tificabuntur apuddeum sed factores ' ius
tificabuntur Camenim gentes qui legemnon
habent naturaliter eaque legis sitt faciunt
viumodi legem non habentes ipsi sibi sunt
lex qui ostendunt opus legis scrip
tuam in cordibus suis' testimoniun red
dente illis' conscientia ilorum et inter se' in
uicem cogitationibus accessantibus

ROMANS, I. 24—II. 3. [ 212 ]

ROMANS, II. 3-1
cum iudicabit dominus occulta hominem secundum uangelium

iniquum quidem quia creditas ant illis eloquio dixit Quod enim siqui
dam illorum noncrediderunt numquid in credulis corum idem dei eacuabat
absit est deus verax Omnibus autem homo mendax

siunt scripturam constituisse insermonibus tu is' etincas cumauditurs /// quid dicemus

tuem iniuitus nostri iustiam dei commenda t
	numquid iniquus deus qui' infert iram

secundum hominem dico absit Alioquin quamdo in
dicabit deus hancmundum Si enim uritas' dei in

meo mendacio habundavit ingloriam ip

sius quid adhuc' el ego tamquam pecator iud

icor et nonnumus sicut blasphemamur et sicut ai

unt nos' quidam faciamus mala ut ueniant

nobis' bona quorum dappnatioi\ ista

uid ergo teneamus amplius causati enim su

mus a indeos etgrecos omnes subpeeceo esse sicut

scripturam quiescatust iustus quisquamnonest intelleg

enon requirere dei Omnes declinaurunt

simul iniustes factissent nonest quifaciat bon

um nonest usque adunum septuaginta patiens est
gutor eorum linguis' suis' dolose agebant

ueninus aspidum sublabias' eorum quorum

os' maladictione et amaritudine plenust

ueloces pedes eorum aedefundandum sangui

nem contrito et infelicitas' suiis' eorum et uiam

pacis noncognourent nonet timor die ante oculos

eorum Scimus autem quoniamque cumque lex loquitur.
his' qui' inlege sunt loquitur utomne
os' obstrutur et subditus fiat omnis
mundus deo Quoniam non justificabitur omnis caro
exoperibus legis coramillo Per legem eum cog
nitio peccati Nunc autem sine lege justitia dei
manifestatus testificata per legem etpræfet
tas justitia enim dei per fidem uestri isomnes
et super omnes qui credunt in eum // gloriam dei

Non est enim distinctio Omnes enim peccauerunt dlegent
justificati gratia pergratiam ipsius et per re
demptionem querent inipstito iehum quem propositus dei pro
pitiatorem fidei insanguine ipsius adost
entionem justitiae suae propter propositum præcidenti
tum dilictorum insustentatione dei adostentio
nem justitiae eius in hoc tempore utsit ipse ius
tus cjustificans eum qui exide est uestri ...,
bisest ergo glorificatio tuaexclusa est per quam
legem factorum non sed per legemfidei. Arbitra
mur enim justificari hominem fidelem per
fidem sine operibus legis an' indeorum deus tantum non
ne' et gentium immo et gentium /// exfide etprop
quidemunus deus qui justificat circumcissionem
utium per fideum uesteg ergo distriusmus perfi
dem absit sed legem statuimus /// emnonstrum secundum car
uid ergo dicemos inneniisse abarcham pat
nem Si enim abracham exoperibus justificatus est
legis habet gloriam sed nonapud deiun // putatum est ei
uid enim scriptura dicit Credidit abarcham deo et re
adjustitiam Ci autem qui operatur merces noninputatur est gra
tiam sed' debitum Civus quononoperatur. Credenti autememinem
qui justificat impium reputatur fides eius
adiustitiam secundum propositum gratiæde i
sicet et daut dicit beatitudinem hominis
cui deus accepto fert justitiam sine operibus
legis b eati quorum remissa sunt iniquitat
es et quorum tectasunt peccata beatus uest
qui nonimputabit dominus peccatum /// net an' eau
etitudo ergo haec incircumcisione tantum ma
etiam inpropruto dicimus enim quiem deputavit abur
chae fides adiustitiam Quomodo ergo depatu
taert incircumcisione an' inpropruto et
tiam non in circumcissione sed inpropruto et
signum accipit circumcisionis sig
naculum justitiae fidei quæ est inpropruto patis nostri abarchae utsit pater omni
um credentium in præputio ut reputatur
illl adiustitiam et sit pater circumcissio
nisi eorum /// /// qui sectantur uestigia patri
cardinis' tantum qui excircumcisione sunt sed cius'
nosti abarchae Non enim per legem promissio
factaest abarchae aut semini eius uter
es estet mundi sed periusitiam fidei
enim qui exlege heredes sunt exinanitaet fi
des obolitae promissio lex enim iram
operator ubi enim noest lex nec' premaricatio
ideo exfide ut secundum gratiam firma
sit promissio omni semini eius noest qui exle
geest tantum sed ei qui exfideest abarchae quæst
pater omnium nostrum sicet scriptumest quæs pater
multatum genium posui te' ante deum
cui credidisti qui nunisit mortuos
et uocat ea que nonsunt tamquam ea que sunt
qui contra spem inspex'erit credit ut fieret pater multarum gentium s quaer dicuntur ei / li et tam ic'erit semem tuum tamquam stellae cae quam hariena quaeret adoram maris non denu merabatur amplitudine et noninimura
tus infide' nonconsiderauit corpus suum em ortum cum erat fere 'c annorum et emortu
am ulnae sarrae impromissione autenddi nones sitauit defidentia sed confortatus / est illi adiustitiam
qui contra spem inspex'erit ut fieret pater multarum gentium s quaer dicuntur ei / li et tam ic'erit semem tuum tamquam stellae cae quam hariena quaeret adoram maris non denu merabatur amplitudine et noninimura

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ubi autem habundandit peccatus super habundandit gratia
egnuit peccatum inmortem ita et gratiare

gnet perinstitiwm invitaatem eternam perilih ejpndominanowstrum
uid ergo dicemus permaneasimus impeccato ut gratia
habundet absit nam quimortnisimus peccato
quomodo itrumuniqemus irzilo
n'ignoratis fratres quiaqui
cumque habitizati sumus inpistico iheru inmortem ipsius
habitizati sumus CONsepulti enim sumus cumillo per
habitismum inmortem ipsius Utquomodo resurrex
it xpistico amorzuis' per gloriem patris itacnos'
imnoitute uitae ambulemus Si enim complantati
sumus similitudini mortis eius simul etesurecc
zionis erimus hoc scientesquimnetus homonoster simulcru
cifirus est cumillo ut distruaturo corpus peccati ut
ultra nonseruiamus peccato //// /// mortui sumus cum
ui enim mortum est iustificatwest apecellato Siem
xpisto C'edimus quia etiamsimuluniqemus cumillo scien
tes quod xpistico amorzuis' iam nonmorietct mors in eo
ultra nondominabitur quod enim mortuusest peccato mor
tuus est semel quod autem uiiit uiiit deo ita et vos' ex
istimate vos' mortuos quidem esse peccato uiien
tes autem deo inxo ihu NON ergo regnet peccatum inuestro
mortali corpore utoboedistis concupiscentissis'
eius neque exhbeiteis membra ustra arma iniqui
tatis peccato sed exhibete vos' deo tamquam exmortuiss'
uuienest etmembranest armauistitiwm deo ,
eccatum enim innobis' nondominabitur non enim sublege estis
sed subgratia quid ergo peccabimus quia sublege nonsu
mus sed subgratia absit a n'escitis quoniam cui
exhibistis nos seruos adoboediendum serui

estis eius cui obodistis sibi peccati irmor
tem sibi oboeditionis iustitiae inuitatem aetern
am gratias autem deo queduinistis seruipcza ui
sed oboedistis exorde incam formam do
ctrinac inequam tradisti estis liberati autem apec
cto serui factiestis iustitiae human

uii dico proxier inimitatatem cavni ustrae
cut enim exhibistis membra ustra serui
re inmunditias' diniqitatis adiriqitatem
itnonc exhibite membraestu seruir
iustitiae inscntificacionem cuminis serui essetis
pecci liberi eratis iustitiae quom ergo fructum
habuistis tum iberis' nun erubescitis namfinis
corunmora est nunc autem liberati apecellato ser
nialatem factidi habetis fructum ustrum insacri
ficacionem finem ueroinuim aeternam Sipendum
enim peccatimorsest gratia autem dei uia aeterna
inxoilih dominonostro/// quia lex dominator homini
n'ignoratis fratres Scientibus enim legem loqur
quantotemore uiiit nam quasubuiro est nu
lieruiente uiro alligataest legi si autem mor
tus fuerit uiro eius solutaest alegeuri ita
ut nossit adulteria si fuerit cum alio uiro
itaque fratres mei eius mortificati estis
legi percورpus xpiri ut sitis alterius qui exmor
tuis resurrectit ut fructicemus deo

Cum enim essemus incore passiones peccato rum
quasper legememant operabantur iamembris' nostris
ut fructificarent morti nunc autem soluti
sumus alege mortis inequa detenebamur
ita ut seruiamus innuitate spiritus

Romans, V. 20—VI. 16.
etiam incontinent literae /// peccatum non
uid ergo dicemus lex peccatum est absit sed ego
cognoni nisi perlegem nam concupiscitiam nes
ciebam nisi lex dicaret nonconcupiscas Occas
sione vero accepta peccatum per mandatum opera
atum est immo concupiscitiam sine lege enim
peccatum mortuum erat et enere

H
goatem utiuebam aliquando sine lege at communiisset
mandatum peccatum revixit Ego autem mortuos
lac estiam suspensum mihi mortem admodum
esse admortem Nam peccatum occasionem
acceptam per mandatum sedexit me et per illud
occidit me inque lex quidem sancta est et mand
atuum sanctum est iustum et bonum Quod ergo bonum
miihmo resit absit sed peccatum utapparent pecca

tum peccatum operatum est mihi mortem ut fiat su
pra modum ipsud peccatum peccans permanda

tum legis /// suabpeccato quod enim operor nonintellego

S

cinum enim spiritus sanctus Ego autem inmundatus
non enim quod dudulo haec ago sed quododo illud facio si
ergo quododo illud facio consentio lege quia bona est

N

canatem iam non ego operorillud sed quodhabitat inme pecc
atum nam scio quoniam inmundabit inme notabilis in carne
mea bonum Nam voluntas benefaciendi adia
cet mihi Perfice re autem bonum noninuendum noniniquo
lo bonum hefacio sed quodnolo malum necago

Si

tum quodnolo illud quodnolo illud facio nonego il
lius operor sed quod habitat inme peccatum /// ma

in

uenio igitur legem volenimthi facere bonum unamvamthi

lae adiacet Condictor exim voluntate
legi secundum interiorem hominem video autem aliam legemin

membris meis repugnante legi mentis me a
et captanantemme inlege peccati quae est im
embris meis /// mortis huius Gratiam perdonum

in

felix ego homo quis me liberabit decorporre
nestrum iuxtm spigar egoipsa mente seruo legideri
Carne autem legi dpeccati nihil ergo nonc dmsnationisest
his quis sunt iuxpoei quinon se carnes ambulant sed 5 spiritum

ex enim spiritum uita inxpo iliu liberabit te alege mor
nis peccati nam quod impossibile erat legi inqo inmora
batar percarne de filium susmimissit inimiliudine carnis
peccati et depeccato damnauit peccatum in carnes
ut justificatio legis ispleretur inmoris qui non se car
em ambulandum sed 5 spiritum qui enim se campessunt quocar
nis sunt sapiunt quieto 5 spm quodsp sunt sapiunt sed sentiam

Nam Prudentia carnis morost Prudentia autem spiritus
uita 5pmx quomiam sapientia carnis inimicest deo legition

dei nonest subiecta nec enim potest Qui enim in carnes

tum de placere deonossemp UOS autem inmores nemes
tis se inspiritu si tamen spiritus de habitat inmoris

Si

quisaulcum Spmpxi nophabit hic nonest ius Sautem xps inmoris est
corpus quidem mortuum est apecceo spiritus autem uinit
propior justificacionem Quod si spiritus eius qui susscatit
ihemam ammortis habitat inmoris uiuicabit et
mortaliacorporaestra propter inhabitanatem spiritum
eius inmoris Ergo fraves debitoris sumus noxcarni
uti non secundum carnes uiuamus /// factacarnis mor

Si

enim secundum carnemuiixeritis mortemini siautem perspirtum
tificatis uietis Quicunque spiritus dei aguntur hii filii
di sunt non enim  Accipistis spiritus attracturitis iterumintimo
re de  Accipistis spiritum adoptionis filiorum di inqoo
clamamus abba pater ipse spiritus reddit testimonium .
Simulatem xpiitus qui mortuus est immoqui et resurrexit quiescet indextera dei sedens quis etiam interpretavit pronomibus // tribulatio quis nos septarit acaritate xpiitus an'angustia an'perscetui an'fames an' nuditas an'periculum an' gladias sicut scriptum est quia proprie mortifiemur omnis die estimatissmus ut nos occis sionis sed inhis omnibus superamus propter eum quinos dilexit // angustia neque principa onfido enim quia neque mors neque utra neque tuss neque instantia neque futura neque altitudo neque fortitudo neque profundus neque creatura alia poterit nos separare ac aritate dei quiescet inxiplto iheru domino nostrro Ur itatem dico inxiplto iheru nonimentior testi monium mihi perhibente conscientiam insp sum sancto quoniam tristitia est mihimagna et est nus dolor cordice obtabam esse ana thema prostraburis mei qui sunt cognatmei secundumcarnem quos hiras erelitae quorum ad optional filiorum et gloria ettestamentum elgeois laatio etobsequium etprimissium quorum p atressexquibus xpe quises superominia das benedic tus insecula amen' homenimexcedit urbusdari nonnim omnes qui exhiberohl hiiswant hisrahe litae neque quiescunt semen abarchae omnes filii abarchae sed iissac' vocabtur tibi semen id est nonqui filii carnis hi filii dei sed qui filii promissiones sunt estimantur insemeine promissiones enim urbs huc est adhov
tempus ueniam et erit sarrae filius
nonsolum autem illi. Sed etcebevae exumo concubitu
habens isac' patris nostri // bonum sed malum
acceam non dumfuissent nati aut aliquid egissent
ut propositum quod perceptionem dei factum est per
maneret non exopseribus sed exuocatione dixistum est
ei quia maior minori serviet

acob dilesi essau autem odio habui quidergo
dicemus numquid iisiquitas est apuddeum absit
moxseu enim dicit misereor mei miserti
non exoperibus sed exuocatione dixistum est
ei quia maior minori serviet
sicut sequiam

sajco dilexi essau autem
odio habui quid ergo
dicemus numquid iisiquitas est apuddeum absit
moxseu enim dicit misereor mei miserti
non exoperibus sed exuocatione dixistum est

f

QUAM NON NOSONDO NON SECTABANTUR INSTITIAM ADPRHES
autem quae exsfde est nam hisachel sectando legis insti

tiam in legem insti

tiam in legem insti


nisi dominus sabaoth reliquisset nobis' semen sicat sodoma taezi essemus et siunt gomorra simi
les suistsemus /// derunt insti

[219]

[ROMANS, IX. 9-25.]


suscitauit exmortuis' salus eris cor
de enim creditur adiutantium orae autem confessoris ad
salutem dicti enim scriptura. Omissis enim quicrediderit non 'invitum
confundetur non est distinctio indei et grece, nam idem
dominus omnium diones inomnus qui innocent ineum
mnis enim qui cumque innocuerit nonem domini salus
erit. Quamodo ergo invocabuntium inquam noncrediderunt
aut quomodo credentei quem nonaudiendunt /// cabunt
quammodo autem audient sine praedicante aut quomodo prodici
nisi missi fuerint sicut scriptum est. Quam speciosissi
sunt pedes euangelizantium bonased nonomnes
oboediunt euangeliolos espaiis enim didicit /// est
ominis quis creditauditui nostro>: ergo sile exauditu
Auditus autem pererbum xpiisti seddico numquid nonaudis
erunt in omem terram eisit sonas eorum et si
nes orbis terrae uerbaillorum. Sed diconamquid
hislibel noncognouit primus moesses dicit
ego ademulationem usos adducam isnon gentem in
gentem insipientem irritabo nos' CEsaias autem an
dit idicit inuentus sum anouquarentibus me'
palum apparuit his' quime non interrohangab
adhistahel autem quiddicit tota die extendi adte'ma
nus' meas adpopulum noncredentem et contradicentemmihi
co autem Numquid repulit deus populorumsum absit
nam etego hisrahelita sumexemine detribu
beniamini nonrepulit plebem sum quan praeuit
Aan'scitis in helia quiddicit scriptura. Quomodo pos
tulat deus contra hisrahel dne profetas tuos occiderunt
altariatauia suffodentur etego relictus sum
solus equaturn animam meam sed quid dicit illi res
ponsum diinum religi quiili 'uui miliauiorium
qui noncruauerunt genua ante backa !
Sic' ergo elinhoctempore reliquiae secundum
eccionem gratiae saluae factae sunt
autem gratia iammenesoperibus aloququ graia
iamnonest gratia Quis enim quod quaerbat
hislibel hocnonest consecutus electio autem eoncens
rart Caeterius extrematius sunt sicut scriptum est
sulia profeta dedit eis' deus spiritum communctionis
oculos utnouuideant aures utnouade
ant usque inhodenium diem etlabpl dicit
iat mensa eorum coramipsis' in laque
eum et inretributionem etinseandal
um et inretributionem illiss' Oscu
rentur oculi eorum ne uideant et dor
Sum eorum Semper incurau' /// derent
ico enim numquid sic' offenderunt ut ca
abirit sed eorum delictum salus'
nt illos emulentur Quod si delictum
eorum diuiatiae diuiatiae sunt man di
et diminutio eorum diuiatiae gentium
sunt quaesto magis plenitudo eorum
bis' enim dico gentibus quando ego quid em
sum gentium apostolus ministerium meum
honorificabo Si quomodo emuler ca r
nemmmam ut saluos faciam aliquos
exillis' Si enim amissio eorum reconci
liatio est mundi quaest assumptionis niliutaex
mortuis' quia Si dlibatio eorum sanctati et
massa etsi radix sanctati etrami quodsi
aliqui examis' fractisunt /// lis'
Iu' autem cum oleaster esse's insertus es inil
et socius factus es radicis et pinguitudini
nolisque. Noli gloriiarum aduersus ramos. Quam et si tu' gloriaris nos tus radicem portas sed radix te dicis ergo fractisum ramiuit ego inserer bene propter incredulitatem fractisum tu autem hi de sta' noli altum sapere sed time Si enim dans naturalibus ramos non pepercit ne forte nectibi parcat unde ergo bonitatem et societatem dei in eos quodemqui ceciderunt securitatem inte autem bonitatem dei supermanus erit inbonitate alioquin et tu' excideris Sed etilli si nonper manserint in incredulitate inserentur otenesat enim dens iterum inscrere eos nami tu' exnaturali excissus olæastro et contra naturam inseritus es in bonam oliam quarto magis hii secundum saum naturam inserentur sua olueae / / hoc ute ronis ubis' ipolo enim nos' ignare fratres ministerium sis' sapientes quia caecitas' exparte contigit in hischad ut pleno genus in intraret et sic omnis hischad saluiferet sicut scriptament inexama Uneniet exson' qui cri piet cewert impietatem exiacob' et hoc illis' amem testamentum cumabstulero pectus eorum /// electionem autem dilecti fratres et aequangueuium quidem insigni propter vos' secundam propter patres simpoe nitentia enim sunt donationes etucatio nes dei sicut enim eos' aliquando noncred idistis deo noncantum misericordiam consecutistis propter illorum incredulitatem ita elisit noncrediderunt uterae mi serationiuit etipsi misericordiam consequentur. Conclusit enim dens omnibus in incredulitiatem ut omnium miseriatur O altitudo diutiusam sapientiae scientiæ etiam inscrutabilia sunt judicia etius elinuestigabiles une ipsus quis enim cognouit sensum domini aut quis consiliarius eiusfuit antiquis prior dedit illi et retribuet et quoniam ex ipso desperatum et ipso sunt omni ipsi gloria in saecula saeculorum amen // exhibeatis corpora Obsecro itaque vos' fratres per misericiordiam dei ut ustra hostiam uinum sanctum deo placentem rationem bile sit obsequium uestrum eholite conformari hunc saeculo sol conformamini inomniate sen sus uestrutprobetis quas situoluntas deu quod bonum et bene placitum et perfectum /// vos plus' sapere quam opor co enim pergratiam quadaeststiti omnis inquisibis quatuor vos' tet sapere sol sapere adprientiam et unici que sicut diuissit dens mensuram fidei Sicut enim in uno corpore multamembra habemus membra autem omnia nonemundem habent actum iamultinos uum corpus sumus in xo Singuli autem alter alterius membra habentes autem donationes diversas et gratiam quadata est nobis' sic profectam 5 fidei rationem sit minis teriam inimnistrando sic quodocet in doctrina qui eoturta inextratione qui tribuit insensimi citate qui prosect insollicitudine quimiseretur in hila ritate et dilectio sine simulatione etculatio ne EXecrantes malum adherentes bono hab entes caritatem fraternam inicem benigni ho normotuo praeuamenti solicitude impigr i

Romans, XI. 17—30. [ 221 ]

Romans, XI. 30—XII. 11.
spiritu seruientes domino servientes spe gaudentes intrinabulatione patientes oratione intentes necessitatis sanctorum communicantes

hospiabitatem sectantes benedicite etuli te maladiore gaudete cum gaudentibus flete cum flentibus idipsum inuicem sentientes nonalta sapientes sed humilibus consistentes // malum pro olite esse prudentes apuduos met ipsos nulli malo reddentes previdentes bona nossum co ram deo sed etiam coram hominibus si fieri potest quod ex nobis est cum omnibus hominibus pacemhabentes nossumet ipsos defendentes carissimi sed date locunire crip luminet enim iniquum dedit proximum dicit dies sed si essuerit inuicem tuus cibar illum si stit potum da illi hoc enim faciens carbones congregab his supercaput eius non soli amalo sed unice inbo

ominulum/te nonestinim potestas nisi adeo quaeautem sunt

omnia nossumetibus sublimioribus subditos esti adomin ordinata sunt itaque qui resistit potesta ti dei ordinationi resistit qui autem resistunt ipsi sibi damnationem adquirent nonqui principatuer non sunt timori bonioperis sodmaU Usis enimontime re potestatem bonum tacere habebis laudem exil la dei enim minister estitii irbonum sitatem malueseceris time nonomin sinecausa gladium portat de enim minis ter est etiindeexiziram ei quimalumagite ideoque necessi tate subditissi esto nossum propter iram sed etiam propter conscientiam i deo enim tributa prestatissi minimi enim de sunt ..., in hoc ipsum pertinaciter seruientes eddite ergo omnibus debita cui tributunm tributum cui uectigal uectigal cui timorem timorem

cui autem honorem honorem nemini quiquam debeatis nisi ut inuicem dilegatis qui enim di legis proximum legem inpleuit // fura

preceptum enim quod est non adulterabid non occides non beris non falsum testimonium dices non concupisces et quod sit aliud mandatun inuerno hoc resta uratur dileges proximum tuum tamquam te ipsum
dilectio enim proximi malum non operatur Plenitude ergo legis ex dilectio ethoc scien tes tempus quoniam horast nost iam desono surgere nunc ergo propri est nostra salus quem cum credidimus Nox procescit dies autem adpropinquavit abieciamus ergo or peratenebrarun et induamus arma lucis si est iniquum honestum emissus noninco mesationibus debriatibus nonissubilibis etipudicitii non contentione etemulatione sed induite nos dominum nostrum ihe xpiin dicat niscoram nefaciatis in concupiscientissi firmum autem inicde adsumite non in dis cpectionibus cogitationum Alius enim cre dit se manducare omnia quia autem in firmus est holera manducet is autem qui manducet non manducantem nonsporet et qui nonmanducat mand ucantem novident deus enim illum ad sumpit tuquis es qui indicas alle num serum dominus suo stat automad

tabit autem postens est enim deus statuere illum nam autem indicat alternos dies aliusautemindicat omne diemunanquisque insuso sensu /...
Romans, XIV. 5-20.

ha bundet quasapit diem domino sapiti et qui manducat domino manducat et gratias agit deo et quantum manducat domino non mandu cat gratias enim agit deo /// ritur siue enim emo enim nostrum sibi inuit eterno sibi non uinimus domino uinimus siue morimur siue domino morimur siue enim uinimus siue non rimur deminisimus in hoc enim uixit xpiistue di mortuus est et resurrectionem uelit utet uinorum et mortuorum dominabit tu autem quid d indicas fratrem tuum in non manducando aut tuu spernis fratrem tuum in edendo omnes enim stabimus ante tribunal dei scriptum est enim in essais uinum ego dieit dnes quoniam uinhi fecet omne genu et confit etebite omnis linguadoet//iet deo nonergoamplius

Romans, XIV. 21—XV. 14.

ha bundet quasapit diem domino sapiti et qui manducat domino manducat et gratias agit deo et quantum manducat domino non mandu cat gratias enim agit deo /// ritur siue enim emo enim nostrum sibi inuit eterno sibi non uinimus domino uinimus siue morimur siue domino morimur siue enim uinimus siue non rimur deminisimus in hoc enim uixit xpiistue di mortuus est et resurrectionem uelit utet uinorum et mortuorum dominabit tu autem quid d indicas fratrem tuum in non manducando aut tuu spernis fratrem tuum in edendo omnes enim stabimus ante tribunal dei scriptum est enim in essais uinum ego dieit dnes quoniam uinhi fecet omne genu et confit etebite omnis linguadoet//iet deo nonergoamplius
taque unaquaque nostrum prove rationem red inuicem uicemus sed hoc indicate magis ne poneratis offendiculum fratris uel scanda lum Scio enim et codixo in domino hui uinhi com mo ne peripsrum nisi ei qui existimatum quid commodo ne esse illic commone est Si eius propitiebim frater tu us contristatur iam non sequendum caritatem ambul as noli cibo tuo illumperderede praeuo xpiistue mortua est non ergo blasfimetur bonum nostrum nonest enim regnum dei aescha et potus sed iustitia etpax et gaudium inspirat sancto qui enim in huc ser uit xpiistu placet deo et probatase hominibus aquae quaercis sunt sectemur etque addaedifi cationem sunt custodiamus solite proper aescam distruere opac de di Omnia quidem mundasent sed malum est homini quiperoffensionem mandu cat

b

onum est non manducare carnem neque bi bere iniunum neque iniquo fratruus offenditur aut s canulizaratur aut infirmator tuu fidem quandhahes penes temetipsus habe coram deo beatus qui non indicat semet ipsum in eo quod probat quiumet disc ermit simanducavirit dampanatuset quare quia nonex fide Omneautemquoduonest ex fide peccatumet debemusautem nos firmiores inficilirat infirorum sus tinere etbonobis plncere unus quia nostrom proxi mo suo placeat adbonam aedificationem et cuiu xpiu nonsibi placuit sed sicat scriptum est inproperisaius propranitium sibi ciciderunet superme quacumque enim scri ptasum adnostrum doctrinam scriptasum ut perpa tientiam etconsolacionem scriptararum spem habea ma

des

autem patientiae estoacici det uobis idipsum sa pere inalterutrum si inermepadstum ut uiniames iuino or e honorificetis deum et patrem domini nostri benedictum /it roptergred suscipite iusueciam siic ut xpiistus suscir nos in gloriam dei dico enim iuino xpiu ministramu fui isso circumsissionis proper eturitatem dei ad confi rmando as pruminiones patrium Gentes autem super misericor dium honorare deum xpiet scriptumet proptetit conset et bortibi ingentiibus domino etcantabo nominitu psal mu et iterumdiact laetamini gentes cum plebeius etiterum audate dominum omnes gentes e magnificate om xpiu populi etcurus essaisabst Critradix idesse etiueq surget regere gentes etinco gentes sperebunt
des

autem spei repleat nos omni gaudio et pace credend o ut habundetis inspe inuirtute sporand ciertus sum autem etipse deobis ues fratres quoniampleniestis dilec tione et replei omni scientia ista ut positis alterutrum monere ..
audacius enim scripsi ubiis' exparte tamquam memorans uos' propter gratiam quae datae mihi ad te utsim semnens xpiito iheu in gentibus sancti

sicans annuatelium udiu utiat obtiat genti

um accepta sanctificata inspirtus sancto habeo igitur gloriam inxpiitoiheu quest indeo nonenim audeo ali quid eorum loqui quae perime nomenicit xpiito in

oboedientiam gentium urbo et factis' iuxiitute signorum et predigionorum iuxiitute spiritus sancti itcover

completem abhierusalem per circuiitum usque inhili

ricum anhuangulium xpiito sic' autem priciciau anhuangulium

nominatus est nonubi pricicatust et xpiito ne super alienum fund amentum iecaremensculi scriptumet Quia quibus nonemiuia
tum ' dico uidebunt et quinomandierunt intellect

gent pricierquod etiipiedieta plurimunuenire ad uos nunc suo uterioris locumnonhabens inhis' regionibus cu pio uenire aduos' multis' iam precedentibus an nis' sed cum prificisci coepero inhispaniam spero circuiiens uiderre uos' eauobis' eumtillae' eumos' prim

um exparte fruistt tium sciente quiueniens aduos' in complementum benedictionis xpiito ueniam

hunc igitur prificiscar inhierusalem ministrare sanctis' Probauerunt enim macedones etchaici consula
tionem aliquam facere inpauperes sanctorum qui sunt inhierusalem sanctos placuentein eis' edebitores sunt eorum quoniam spiritualiumorum participes factisunt
debent et gentes decamalibus ministrare eis' igitur cumconsummauero etadsignauero eis' fructum hunc profi
ciscar peruos' inhispaniam Scioquod uenienae aduos

inhabundantia benedictionis xpiito ueniam Obsecro igitur nos' fratres perdunm nostrumihusum xpiito et per cari

tatem spiritus utsolicitutenein impertiamini inxorationibus uetrues addominum prome' utilber er abiniudilibus quisunt iuideu et remune

ratio mea quae inhierusalem est acceptabilis i at sanctis suis' ut cum gaudio ueniam aduos' peruo

ultatem xpiitoiheu uetrefiger uobisem

d eoc uon et pacis sit cum omnibus uobis' amen' com mendo uon et uobis' febem sororem uetram

quarest inministerio acclasi queest eincris ut susi piatis eam indomino dine sanctis ut adsista
tis eliaquu camque negitio uetri indignerit etiamip sa quaque mihi etallis' adstitit Salutate

priscellau aquilam adiutores meos inxpiitoiheu et domicistam eorum acclasi inqui uoamame

sub

snas ceruices inprosexuert quibus nonem so lusgratias ago sed etcunctae acclasiin gentium

alutate ephemiten dilectum mihi quiest primus as siae inxpiito iheu Salutate mariam que multum laboraitu inuobis' Salutate

andronicum aeniam etiuliam cognatos meos etcucapinos meos quisunt nobil es

iwaistohipos' qui antem' fuerent inxpiitoiheu

Salutate ampliatum dilectissimum mihi indomino Salutate urbanum adiutoremmea

indomino et stachim dilectummea Salutate
te appellen promatun inxpiito Salutate

eos qui sunt exdomu' aristoboli salutare

erudianum cognaturmea Salutate eos qui sunt exdomu'arcissi prespiteriquisunt indio salutate

triphenam ettriphossam quze laborant

indominomea salutate presidiam carissi man quae multum laboraitu indomino

Romans, XV. 15-30.

S alutate ruphum dilectum in dio etmatrem eius et meam
S alutate asinchriram et flegonitam herman pet
roham etqui cumeis sunt fratres eius etolimpiadem
S alutate philologum efilium etueriam etisorum
qui cumeis sunt omnes sanctos ; ; ;
S alutate invicem inosculo sancto ; ; ;
S alutant vos omnes ecclesiae xpieti ; ; ;
I' ogoatem vos fratres deligenter utobseruetis eos
qui disensiones etoffendicula faciunt
preter doctrinamquam vos accipistis faci
entes ut dicentes etdecirate abeis hults mo
dienim xpieto domino nerserunt sed suo uentri
etper dulces sermones etbenedictiones
seducunt corda umocentium . ; ; ;
Uestra enim oboedentia inomni loco puruulgataest
Gaudeo igitur inomis et nolo vos sapientes
esse inbono et semplics inmalo deus alem pacis
contet sataman' subpedibus uosris uelociter
Gratia domini nostri ihu xpieti uobiscum
S alutat vos' thimotheus adiutor meus
et lucius etison et sosì pater cognati mei
ectaelesiae uniuersae xpieti /// tulam indomino
S aluto vos' ego tertia quisciipri apenis
S alutat vos gaieu hospis meus etuni
uersa ecclesiae /// etquartus frater
S alutat vos' erastus ascarius cistiatis
Gratia dni nostri ihu xpi cum omnibus nobis ei
aulem quiipotenset vos' confirmare s xuan
guelium meum elproadicationem ihu xpi s
reuelationem misteri temporiibus
seculorum occultati manifestati aultem
nunc perscripturas profeticas et preceptum
dei seculorum in oboedentiam fidei inomniibus gen
tibus manifestati aulem persulum sapient
em dominorumstrum ihu xpi cuiet gloria
insecula seculorum amen ; ; ;
explicit adromanos eapistola
incipit ad chorinteos ;
argumentum eapistola
adchorinteos incipit ;

Chorinti Sunnt achai hii Simili
ter abapostolo audierunt urbum
uritatis et Subueriis multifaric
quidam falsis' depStoliS ; quidam
aphilosophe urbbosa eloquentia
ali asecta legisiudicae inducti
sunt hos reuocat apostolus
aideram et euangielicam Sapientiam
Scribenst'is ab esseso per thermotheum
cohortans eos et corripiens ut salui
fiant inxpo ihu dhonostro ; ; ;


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ROMANS, XVI. 26.—I CORINTHIANS, I. 5.
locupletati estis inipsa inommiuerbo etscien
tia sint testijjinum xpiiri confirmatam est inobis'
it aut nominegasis inallagrationa espectant
es reulationem domini nostri belexpripinoti qui et confirma
bit uos usque infinam sine cremine inaduentum
domini nostri decepiobi fidelis deus per quem vocati estis in
societatem filii dominiorum iberu xpiiri // id ipsum dica
bsecro autem uos' fratres pernomen domini nostri iber xpi ut
tis omnes etenuis inobis' scismata sitis autem
perfecti in codensensu et in cademsententia // cholo
ignificatam est enim multa inobis' fratres ahbis' qui sunt
es quod contensiones interuos sint hoc autem dico quoniam
singuli exobis' dicant ego quidemsum pauli ego
autem appollo ego uero cephe ego autem xpiiri duiissiue
xpiiri nunquad paulus crucifixuss estnubis' aut
habitatii inommine pauli crucifixii estis gratias ago
deo meo quod neminem habbitzaui uestras neri cri
pum et gain ne quis dicat quod inommine meo habbit
zaui habbitzaui autem etstefane domum cae
terum nescio si alijuem uestras habbitzauirum
non enim missit me xpiiritus habbitzaire sed aequa
quelitaire nonin sapientia urbi ut euacuetur
xpiiri Uerbum autem crucis perentibus quidem
stulstitia hiis' autem quisabui sunt uirtus dei est
scriptum est enim inessaia proidea Perdam sapientiam sa
pientium etintellectium prudentium repreebabo ubi
sapiens ubi scriba ubi conquessor huivs seceu
deus li nonne' stulum fecit sapientiam huivs mundi namquia
insapientia dei noncognoin hic mundus persapien
tiam suum dem placuit deo per stultitiam pradiciatio
nis saluos facere credentes Quoniam quidem in dei
signapatent elgrei sapientiam querunt
nos' autem pradicasus iheum xpiiritus crucifirum
uideis' quidem scandalum gentibus autem stul
titiam ipsis'autem uocatis' uideis' atque
greis' xpiiritum deui uirtutem etdi sapientiam
qua quod stultum est dei sapientiam est hominiibus etquod
infraimentum dei fortius est hominisbus
idei enim uocationem uestram fratres quies
multi sapientes secundum carmen nomulti
potentes nomulti nobiles sed qua swt stul
tamundi elegit dens ut confundat ur sa
pientes et infraemannundi elegit deus
ut confundat sapientia fortia et igno
bilia huue mundi et contemptabilla el e
get dens et ea qua nonsunt uteaque sunt distroer
et utnonglorietur omnis caro in conspectu eius
ipso autem uos est inixpiiritu iberu qui factusen no
bis' sapientia adeo et iustitia et sanctifica
tio etredemptio utquemadmodum scriptum est
qui glorietur in domino glorier // blimitat
et
ego cum uenissem aduos' fratres ueni nonper su
em sermonis aut sapientiae pradicas
ubis' mysterrum xpiiriti neque enim indi
cai me' scire aliquid interuos' nisi xpiiritum
iheum ethuue crucifixee lego inisi
ueram et timore etremore multo fui
apud nos' etsermo meus et pradicationem
non impresuassione humanae sapientiae
sed inoressiones spiriitis etuiruitus dei ut fides
uestra non in sapientia hominis sed iniurite
dei sit Sapientiam autem loqimirum apud per lectos
sapiens autem non huius saeculi neque principum
huius saeculi qui distruunt sed loquimur dei sa-
pientiam inmisterio quae abscindunt quem praedamitnuit deus
ante secula ingloriam neutram quam nemoprinncipum huius
seculi cognosuit Si enim cogniis sunt numquam dominum
maiestatis crucifixissent sed sicur scriptum est
quod oculus nonuidit nec auris audiuit nec iscor
hominis ascendit quae praeparavit deus diligentibus se'
obis autem praeparavit deus perspicuum spiritus enim omnia
scrutatur etiam profundadri quae enim hominum scit quae
hominis sunt nispiritus qui nisperesit sic equeiideo sunt ne
mocognosit nisi spiritus dei
hos autem non spiritum
huius mundi accipimus sed spiritum qui exdestin ut sci
amus quae adeo donatas sunt nobis' quae et loquimur
nudocti humanae sapientiae urbis sed doc
ti spiritus spiritales urbis comparantes
a
animalis autem homo naperceptit ea que spiritusadsum
Stultitia enim illi est om potestat scire quae spirituali
ter deludicatur spiritualis autem deludicatur omnia
ipse autem anemone deludicatur scripturum enim
... deessa profeta Quis enim cognosit sensum
dominii quiinstructur eua nos autem sensum dominii habeamus
ego obitis' tristes nesperut loqui quasi spirituali
bus sed quasi carnalibus quasi paruulis' inxplo
lac obuis' potum dedi neu rescam nondum enim po
teratis sed necadue potestis adnuec enim
estis carnales nam eum sint internus'
emulationes et contentiones et desensiones
nonnel carnales estis et secum hominem ambi
latis cum enim quia dicit ego sampauli ali
us autem ego appallo nomine homines estis .

q uideat ergo appollo quidueru paulus ministricus cui
credidistis euniuque sicut dominius dedit ego planta
ui appollo riguit sed dominius increamentum dedit
itaque quiplantat nequest quiqueum nesquequirigat sed qui
dat increamentum deus quiaest om plantat equirigat unum aut
nusquisque autem propriram mercedem accipiet adomonno a
sum laborem dei enim sumus auditores dei agri
cutura estis dei aedificatio estis secundum gratiamdei
qua dataest mibi ut sapiens architectus funda
mentum posui Alius autem supraedificavit unus quisque
autem uideat quoino superaedificat fundamentum enim
aliud nemopotest ponere prteridquod positum est quod est
huius xpiustis Si quis autem suprapeadificat supra funda
mentumque arcum argum lapides prteiosos lig
na foenum stipulam qui fecerit hecoper manif
estus erit dies enim domini manifestabit cum quoniam i
ne remelabitur et unius oneque opus quale sit ignis
probhit Si euis opus maneret quod suprapeadific a
uirit mercedem accipiet et sicuis opus arserit
detrimentum etiam ipse autem salueret sic'
tamen quasi perignem
escitis quantumlo templum dei estis
et spiritus dei habitat iniobis' Si quis autem templum dei
uiolaverit disperdet illum deus templum enim'; sancturum
quod estis nos'
escitas quia templum dei estis
et quis autem templum depretet illum deus templum enim'; sancturum
quod estis nos' Nemo vos seducat si quis uideitur
apolo esse ieiunus' inhoecseculo stultus fiat ut
sit sapiens apud deum sapientia enim huius seculi stul
titiaeapud deum scriptumenitam adprehendam sapiens es
iustutia coram etrum dominus nonit cognitiones ho
minum quoniam uanae sunt Itaque nemo glorietur inhomine
omnia enim uistra sunt situe paulus situ cephas situ appollo
situe mundus situe utas situe moras situe presentia situe fa
tum omnia xstasunt nos' autem xpiiti xpiustic autem dei . . . . .
ιοί. περί προσωπών τῶν υπερευθυνόντων τοῦ Θεοῦ, εἰς ἣν προσώπους, εἰς τοὺς δομοὺς τοῦ Θεοῦ, ἐπεμβάλλοντας ἐν τῇ ἁμαρτίᾳ τῆς αὐτοκτονίας τοῦ Χριστοῦ, τοὺς ἐνδομινοὺς τοῦ Θεοῦ, εἰς τοὺς δομοὺς τοῦ Θεοῦ, ἐπεμβαίνοντας ἐν τῇ ἁμαρτίᾳ τοῦ Χριστοῦ, τοὺς ἐνδομινοὺς τοῦ Θεοῦ.

Hec autem fraterni transfigurati in eandem etam propter praeter est hic autem, quia autem me indicat dominus et itaque noli tempus aliquum judicare donec veniet dominus qui illuminabit occultam et manifestam. 

Omnino audire interfuturum fomnicatio ut omnem. 

Corintiorum ad Titum et osceft reiam metam morum et artis in eandem etam propter praeter est hic autem, quia autem me indicat dominus et itaque noli tempus aliquum judicare donec veniet dominus qui illuminabit occultam et manifestam.

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I Cor. IV. 1-15.
inequitates sed inazemis' sinceritatis et
urritatis. Scripsi uobis' ineipistola ne
commiscamini forniciaris' neuitique fornica
ris haec mundi iapudiciis' aut anaris' aut ra
pacibus aut idolis' seruientibus. Ahoquin de
buenasis dehoc mundo exire nunc autem scrip
si uobis' non commisceti uos' // aut idolis' ser
qui frater nominatur et est fornicator aut anarus
uiens aut maledicus aut cebriossus aut ra
pax cum huius modi nec' cibum quidem sumere
quid enim milies' dehies' qui forissunt iudicäre neone
dehies' qui intus sunt iudicatis nos' nam eos qui
foris sunt deus iudicabit auerte malum
auobis' Audet alicius uestrum habens nego
tiam aduersus aliquem iudicari apud'iniquos etnonapud
sanctos. An'nesbitis quoniam sancti dehoc mundo iudi
cabunt et immobis iudicabitur hic mundus

digni ergo sunt huius modi qui etiam demininmis' iudicent
nesbitis quoniam angulos iudicabimus se
cularia gign' iudicia si habueritis contem
pubiles quismat isaeclasia illos constitutus ad
iudicandum hoc auerecondiam uestram dico
Sic' nones interius' sapiens quasqu'am qripost iudicare
inter fraterc sed frater cum fratre iudicio contendit et
hoc apud'iniquos' lam quidem omnino difficile
hunc' minobis' quod iudicibus habetis interius'
quare nonmagis iueiriam accipistis quare nonnu

gis fraudempatieniemi sed fraudatis
ctusiusiam factitis et hoc fratibus /// nolite
An' nesbitis quoniam iniqui regnum dii nonposse debunt
errare

neque fornicari
neque idulies' seruientes
neque adules
neque molles
neque masculorum concubitores
neque fures
neque anari
neque cebriossi
neque maladi
neque rapaces regnum dii possi
debunt ethae quidem fuistis aliquando sed abluiti
estis sed sanctificatis estis sed iustificatierts inominine
dni nostri ihu xpi etispu dei nostri : /// ent sed ego su b
O
mnias mibi licent sediamnumia utilia suat Omnias mibi lic
nullius redigare postestate. aesa uentri ethenur
eaescis' deus autem hanc ethanc distruet corpus autem non
fornicationi sed dominus et dominus corpori des uero. qui,
suscitauit dominamnosrinumilhmpm elios' quoque suscit
abib per uirtutem suam /// tollens ergo membra
An' nesititis quoniam corporumenta membra xphis auat
xphis faciam membra mericricis absit
An' nesititis quoniam qui adheeret mericrici unum cor pas
eficitur. Et cum enim inquit. ii' incarne una qui autem adhe
ret dominus unas spirituast fique fornicationem omne
pecatum quiad'cumque fecerit homo extra corpus est
qui autem fornicator incorpore suum peccat An' nesit is quoniam

corpus xpi templundicest quod inuobis' est aps sanctiuss
quem habetis deo eumostis uestri empti enim estis pre

tio magnus glorificare eipturate dominem incorpore uestro
dequibus autem scripsitis mibi bonum esti homini multe
rem non tanguere propter fornicationem autem unusquisque

i CORINTHIANS, V. 8—VI. 9. [ 229 ]
i CORINTHIANS, VI. 9—VII. 2.
suamuxorem habeat et unaquaque sumum uirum
habeat Uxoruiur debitum reddat Similiter autem
etuxoruiro Mulier suicorporis potestas
tem nonhabet sed uir Similiter autem et suicorporis
potestatem nonhabet sed mulier nolite fraudare
iuicem iniire forte exconsensu adtempus ut uace
tis orationi Etiterum indit ipsum convertemini ne temp
tet uos' satanas præpter incontinentiam ueram ...

oc autem dico secundum indulgentiam non ipsum: ...

Uoloautem omnes homines esse sicut secipt ipsum sed uno quisque propri
um habet donum exdeo Allius quidem sic aliqui uero sic: ...

lico autem inuptis' etuidius' nonumest illis' si' sic' per
maneat sicut etego quod si noncontinent ne nubant
meliusu habere quam uir his' autem qui matrimonio uinc
tisport præcipio nonego sed dominus uxorem uirio nondiscere
dere quod si disceretit manere inuptam aut
uo suo reconciliari et uir uxorem non uimin
tat nam caeteris' ego dico nondominus /// habitare
quis frater habet uirum et faction consentit
cum illo nondemittat illam et Situa mulier habet uirum
in uidelem et hic consentit habitare cumilla nearelin
quat uirum Sanctificatus est uir infidelis per muli
erem uidelem et sanctificatus mulier infidelis per uirum uel
uidelem aliquo qiiili uadri inmundi essent uol autem sanctifi
catisunt uad si infidelis discedet discedat nonest enim
serviuti deditus frater aut soror in suismodi
in pace autem uocarit nos' deus unde enim scisci mulier si'
uirum saluum facies aut unde sci' uir si uxorem
saluam facies Uniuique autem sicut dominus partitatus
unumque sicut uocatus dominus ata ambulet uiscid utique
inomnibus ecclesiis' doceo circumcissus ali quis

uocatusest nonadducat preqptium inproptuo ali
quis uocatusest non circumcissatur /// obs er
C

ircumcissio nihil est etpræptium nihil est sed
uatio mandatorumdi necessaria est

usquisque inea uocatione inqua' uocatusest
inipsa permapeat apuddeum Senus no
catus es nowsit tibi cura delibertate
sed si' potes liber fieri magis utere ... ...

ui enim indomino uocatusest senus libertas'est
domini Similiter et qui' liber uocatusest senus
est xpsici Pr-file emptistis nolite fiere
hominum Unusquisque fratres inqui' uoca
tus est inhoc maneat apud deum /// consili um
uirginibus autem præceptum domini non habeo
autem do' tamquam misericordiam cous e
cutus adomino ut sim fidelis EX Sisto
enim hoc bonum esse propter instantem neces
sitatem quoniam optimum homini sic' esse
uinctus es so uxor noli quaerere
solutionem solutus ab uxorre ne quasi
leris uxorrem S' autem accipiris uxorrem
non peccasti et si' nubeserit uirgo nonspec
cauut • tributio præceptum tamman habebut
chris huiusmodi Ego autem uobilis parce
hoc itaque dico fratres tempus breve et
religium est ut qui' habent uixores sint
tamquam nonhabemnes etqui fient tamquam non llen
ites et qui' gaudent tamquam negam
dentes et qui emunt tamquam non po
sedentes et qui uinant homundo tam
quam non utantur Praterit enim figura huius
mundi quisque qui autem uolo sine sollicitudine esse quinque uxore est sollicitus quasdam huiusmundi quomodo placeat do quo autem cum uxore est solicitus quae sunt huius mundi quomodo placeat uxori diuississet mulier et in quo noster nupta cogitat quae sua dominii ut sit sancta caritate spiritum quasdam nuptiae cotigat quae sunt mundi quomodo placet uxor hoc ad utilitatem suam dico nunc et sit sua scientia adhuc silva quasi idolothi tum manducant etam scientia ipsorum cum sit in firma inquinatur eas autem nos non commendat do neque nam si manducatorium habitabimus neque si non manducatorium decert nobis idem fiat idote autem ne forte habeat licentia ustra offendicu infirmis si enim quis uiderit am qui habet scientiam in indolo recumbentem uos uam scientia eius cum sit infirma ae-definitionibus idulis' ad manducandum candum immolatum euperit qui infirmetur intus conscientiam frater quaque mortuus eputicus Sic autem peccantes inter se et percipientes conscientiam ipsorum infirmam inpxito peccatis' quis' propter si' esca scandalit e in uostrum apostolum non esti in ne imo quin nescias uam scientia huic ministerit uam scientia Huic ministro est quis viderit qui' statuit in corde suo firmus non habens necessitatem potestatem uam scientia super uirginem suam quod sit super aduita et ita oportet fieri quod mult faciat nespeccat si nubat qua' sunt mundi quomodo placet uxor floreat ad utilitatem suam dictis non curte uos esse quia quod honestum sed ad id quod honestum existimat super virginem suam quod sit super aduita et ita opertet fieri quod uult faciat si' quod faciat si' quod cum uirginem suam beneficiis e qui' non secundum me fortunam puto enim quod ego s' utque' uam scientia etiam caritas autem aedificat quod si quis se' existimat scire aliquid non' quum non' scire si' quum' aulem dilegit deum hiccognito uos' ab eo desanctis autem qui' idulis' immolantur scina quasi omnes scientiam habemus scientia autem inflat caritas' autem ac dies' quod si' quis se' existimat scire aequammedium cum non' uamentum oportet cunscire s' quis autem dilegit deum hic cognitisset ab eo desanctis autem qui' idulis' immolantur scina quasi nihil est idulum et quod nullus eius nesciendum nam et si' quum' dicuntur dii sine iucuo sine intera siquidem sunt dii mul- ti et dominii multi nobis'utmn unus Deus pater ex quo omnia' et nos' et quos' et ipsum sohmrnonribus est scientia quidam autem cum scientia adhuc doli quasi idolothi tum manducant etam scientia ipsorum cum sit in firma inquinatur eas autem nos non commendat do neque nam si manducatorium habitabimus neque si non manducatorium decert nobis idem fiat idote autem ne forte habeat licentia ustra offendicu infirmis si enim quis uiderit am qui habet scientiam intus conscientiam frater quaque mortuus eputicus Sic autem peccantes inter se et percipientes conscientiam ipsorum infirmam inpxito peccatis' quis' propter si' esca scandalit e in uostrum apostulum non esti in ne imo quin nescias uam scientia Huic ministro est quis viderit qui' statuit in corde suo firmus non habens necessitatem potestatem uam scientia super uirginem suam quod sit super aduita et ita opertet fieri quod uult faciat si' quod faciat si' quod cum uirginem suam beneficiis e qui' non secundum me fortunam puto enim quod ego s' utque' uam scientia etiam caritas autem aedificat quod si quis se' existimat scire aliquid non' quum non' scire si' quum' aulem dilegit deum hiccognito uos' ab eo desanctis autem qui' idulis' immolantur scina quasi omnes scientiam habemus scientia autem inflat caritas' autem ac dies' quod si' quis se' existimat scire aequammedium cum non' uamentum oportet cunscire s' quis autem dilegit deum hic cognitisset ab eo desanctis autem qui' idulis' immolantur scina quasi nihil est idulum et quod nullus eius nesciendum nam et si' quum' dicuntur dii sine iucuo sine intera siquidem sunt dii mul- ti et dominii multi nobis'utmn unus Deus pater ex quo omnia' et nos' et quos' et ipsum sohmrnonribus est scientia q
fructum percipere. Si ergo nos uobis spiri
talia seminauimus magnum si nos uexta
carnaliametamus. Si alii potestatis ustrae par
ticipes sunt, quae nos nonpotius sed nonussi sumus.
Hac potestate sed omnibus sustinemus ne
quod offensiculum demus aeuanguelio xpsiti
escit quoniam qui insacrarisis operantur
quae insacramento sunt adunt qui altario
deseruint dealtario participatur
ita dominus ordinavit his qui aeuanguelium
adnuntiant deaeuangelium uiure ego autem
nihil horum ussus sum nonscripsi autem haeut
itaiant inme bonumest mihi magis mo
ri quam ut gloriem meam quis ecuacuat
namsi aeuanguelitauro nonest mihi gloria
necessitas enim mihi incumbit uae enim mihi
nou aeuanguelitauero. Si enim uolens herago mer
cedem habeo. Si autem inuitus dispensatio mihi
creditae quest autem mea merces utaeuangueli
um pircanu sine sumptu ponam aeuanguelium
utnon abutar potestate mea inaeuanguelio
Nam cum liber essem ex omnibus omnium
Scribe me feciut plures lucrificiam
et factus sum iudaeis tamquam indeus
ut indeos lucrificare his qui sublege
sunt quasi sublege esse cumipse sublege
non sum utesquis sublege sunt lucrificiam his
qui sindlege sunt tamquam sine lege esse cum sine
lege dei nansim sed inlege sim xpsiti ut lucrifi
carem eos qui sine lege sunt et factus sumin
firmus infirmis ut infirmos lucr
faciam Omnibus omnia factus sumunt
omnes lucrificiam omniam autem facio propri
aeuanguelium ut participe s efficiar.

escitis quoad hil' qui'instadio curram omnes
quidemcurram sed unus bradium acci
pit ego autem dicouobis sic currite utonmes
conprehendatis Omnesenim qui' imgone
contendunt abominibus abstinent
ili quidem utcroupibililem coronam
accipiant nos' autem incoruptam /// aereem
Hgo igitur uic' curro nonuncturium sic' pugno nonquasi
uerberans sed castigo corpuscum omnisurit
tem redigo ne forte cum alius' predicauerim
ipse repromus efficiar /// /// subnube fue

olo enim ignorare fratres quoniam patres
mestiones sunt etomnes mare transiurunt etonnes innoi
sen habitatissent innube olimarie etomnes
eandemescam spiritalem manducauerunt
etomnes eundemopum spiritalem biberunt autem
desiitali consequenti eos petra petra autem
erat xpc sed noninpluribus eorum beneplacitumest deo
nam prostratis uisdiso hae autem fngu
ra nostri factasunt utnonimus concupiscentes
malorum sicut etili concupierunt neque
idulatriae efficiamini sicut quidam ex
ipsis quem admodum scriptum. Sedit
populus manducare etibere etsur
rexerunt ludere neque fornicemur
sicut quidam exipsis' fornicatisse et cicide
run unadie xxiii hominum neque
temptemus xpsitum sicut quideacorum temp
tauerunt etserpentibus perierunt neque
mormuraetisis sicut quidam exipsis' mor
muraurent etperierunt ab externatore
autem omninu infirga contigeabant illis' scripntasunt autem adcorrectionem notram
inquis' finis saculorum deuenit.
it aequi quae se ex istimat stare uideat
ne cadat tentatio usque nonadprehendat
nisi humana fidelis quae non satitur
us incipit super id quod potestis sed
facinet circumstamentione etiam premendum
ut positis sustinere propter quod carissimi
mihi fugite abidolorum cultura \// dico calix

ut prudentibus logor usque indicat quod
benedictionis quae benedictum nonesse commonica
tiose sanguinis spiritus et panis quem frangimus
nomen participatio corporis dominici Quomodo unus
panis et unum corpos multi sumus nam omnes
duno pane idque calice participamus

ut idem hisratet secundum carmen nonne qui adeunt
hostias participes sunt alii quid
ergo dico quod idolis immolatus est aliquid aut
quod idolum immolat gentes
demons' immolant et unum dominum non
olocatum usque sociosier demoniorum non potestis
bibere et calice demoniorum non potestis

omnia quae inmacello ueniunt manducate
nihil interrogantes propter conscientiam dominici
enim terra etpleniuitur. Si quis uocat usque
ex infidelibus ad caenam et unius
omne quod uobis apponit manducare nihil
interrogantes propter conscientiam. Si quis autem dixit
hoc sacrificarum etidolis' nolite man

iudicium decidere propter illum qui manducabit et propter
conscientiam COR:scientiam autem dico non tam sed alterius.

ut quid enim libertas nostra indicatar ab invidia
li conscientia Siergo cum gratia participo quidadback
blasemor precord gratiasago // tis omnii

Sine ergo manducatis sit bibetis sine alicquid facias
ingloriamdi facite Sine offensione esto
te indeis et gentibus etaelessiae deis sicut deo
omnibus peromnia placeo nonquaerens quod mihi utileat
sed quod multis utsalviissant /// statres quod peromnia

Cunctatores melestote sicut deo xpius laudes autem usque
meimemos estis etsi tradidi nobis' precepta
mea tenetis nolonte medio scire quod dominus
uiricaput xpius caput autem mulieris uir
caput uero xpius Deus

Omniscuit orans aut profet
ans supra caput habens uelamen deturpet caput
suum Omniscuit mulier orans aut profetans non
ueltato capite deturpet caput suum unum

enim ac si decaletur Nam si nonuelata
mulier etondeat Sui uero turpeta mulieri
tondere antdecualuri uelat caput suum
uir quidemnsdebet uelare caput suum

quomodo imagio et gloriat dei Mulier autem gloria
uirtet Non enim exmulierem sed mulier exui ro
e et immo creatus uir propter mulierem sed
mulier propter uirum idee debet mulier potesta
tem habere supra caput propter angulos.

erum tamen neque uir sine muliere neque mulier
sine uiro includo Nam sicut mulier exui
roset itaque uir exmulierem Omnium autem ex
deo Us ipse indicare decet mulierem
nonuelatum oraresem nec ipsanutura do
cet nos quod uir quidem si comam habeat
at ignominiam illi Mulier autem si comam
habeat gloria est illi quoniam quidem ca
pilli praelamine ei datisum siquis autem
Itaque fratresmei cum convenitatis admanducandem initiicem expectate siquis essurit domi manducet utnon adjudicium conveniat caetera autem cummenero disponam/// quoniamgentes eratis spiritalibus autem voluptuos ignare fratres scitis Simulactorum formae similes entes pro utducebamini ideo notum nobis facio quod nemo inspiciu dei dicte anathema ihm el nemo potuit dicere diim ihm nisi inspiciu sancto /// diisiones nussionem autem gratiarum sunt idem autem et spiritus e ministeriunam sanctam idem autem dominus et diisiones operationum sunt idem vero deus quia operatur omnium inomnibus Unicunque autem datur manifestatio spiritus adutilitatem Alii autem datur per spm aspientia sermo Alii autem sermo scientiae 5 eundem spm iteri fides ineodem spiritu Alii gratia curatio num inuno spiritu Alii operatio uirtuti Alii pra feta Alii discrictio spiritum Alii genera ling uarum Alii interpretatio sermonum lux autem omnium operator unus atque idem spiritus diuidens singulari proutuult sic autem corpus unumest et membra halet multa Omnia autem membra decorpore multa sint multa unum corpus sunt ita et xpistuc etnins in spiritu uno omnes nos innum corpus sumus habitizi sin deinde sint greci sint liberi sint sex ui et omnes unum spiritum potaminus oun et corpus nonest unummembrum sed multa si dixerit pes' Quoniam nonsuum manum nonsuum decorpore non iidea nonest decorpore et si dixerit ausis quantum nonsuum oculus nonsuum decorpore nanide nonest decorpore si totus corpus oculus ubist auditus si totus auditus ubist odoratus nunc autem posuit Deus membra unum quoque eorum incorpore sicur voluit quod si essent omnia
unum membra unum corpus Nunc autem mul
tamemra unum autem corpus Nunc autem dicere
oculus manu operatua nondissidero aut iter
um caput pedibus neestis mihi necessarii
sed multo magis quod nidentur membra cor
poris infirmiora esse necessariae sunt
equa putamus ignobiliora esse membra cor
poris his honorum habendantior


cymbalum tinniens esti habuero prof e
tiam etiourum misteria omnia etomonem sci
entiam et si habeam ommem fideam ita utmon
tes transferam caritatem autem non habeam nihil
mihi proced ut s distribuero omnes facultates
meas incibos pauperum et si tradidero cor
par meam itaautardead caritatem autem non hab ea
nihil mihi proced Caritas' patiens est benignam

caritas nonemulatur nonagit perperam noninflatur
non est ambiitosa nonquateritque suessit non in
ritatur non cogitum malum nongaudet super iniquitate
congadet autem uriti omnia suffert omnia
credit omnia sperat omnia sustinet omnia
dilegit caritas' numeram excidet Sine pro
feiae euacuabantur sine linguae cessabant
sine scientiae distructur exparte enim cog
noscinus et exparte prophetamus cum autem uene
rit quod perfectum est euacuabitur quod ex part easl
Cum autem paruulus utparuulus loquebar
utparuulus sapiebam utparuulus co
gitabam cum factus sum ur quie pareuli erant
disposui uidemus nunc perspeculum et inenegma te
tunc autem facie adiaciam nunc cognosco exparte
tunc cognoscamscit cognitum Manet
spes fides caritas' treahce maior autem his' est


mulamini autem carismatamelioria et ad
huc' ex cellentio em uiam ubis' demons
trabo si linguis' hominuses loquar et
anguelorum caritatem autem nonhabeam factus
sum aut et aeneramentum sonans aut
qui profetat quam qui loquitor linguis nisi forte ut interpretetur uteaelessiaaedificationem accipi at nunc autem fratres sinnero adus linguis loquens quid pradero nisi ubis loquar inre necationem aut scientia aut profetia aut doctrina


tamen quae Sine animasuocecdantia sive tibia sive cithara nisi distinctionem sonitus dederint quomodo sciet quod pertibus canitur aut quem cithara quoniam emulatorestis spiritu adaeclissiaeque beatitudine accipi et nunc ait siue cereo aduo linguis loquens quid pradero nisi ubis loquar inrecessu aut scientia aut profetia aut doctrina ut omnia abundet quis enim loquantur intretem autem idioae aut infidel es nomen dicent quod insanitis Si autem omnes pro fentent intretem autem aliquis infidelis aut idiota convincitur abominiis deinde ecuta cordis eius manifestant etsi cadens interram adorabit deum prudentiam quod uerederus inubis sit quid ergo fracturum cum omniit innum unus quisque uestrum psalm um habet doctrinam habet apocalipsin habet lingum interpretationem habet omnia ad aedificationem fiant sive lingua quid loquitor secundum duos aut multum iii et perpartes eius interpretetur s' autem non fuerit interpretis taceat inaeclissiae

Sibi autem loquatur et deo profetate ii ad iii dic ant et caeteri examinant quod si alii reuela tum fuerit sedenti priori taceat Testis enim persingulos omnes profetare ut omnes discant et omnes exortentur et spiritus profetarum profetis subjectus autem pro ratio dispositionis sed pacis siccul inomnibus aeclessiis sanctorum doceo aut ubis urbarum processit sui in omnes solos deuenit siquis uidetur profetae aut spiritualis Cognoscatque ubis scribo quia domini sunt mandata si quis autem non ignorabitur Itaque fratres emulamin pro fatere et loqui linguis nolite pro hibere Omnia autem uestra honesta fact mulieres ustrae taceant in aeclessia non enim permititur eis loqui sed subditas esse sicul lex dicit Si Quid uoluntissere domi uiros suos indifferent.
turpeesi enimmuMeiibus inaeclessia loqui n otum autem uobis' facio frateres quoniam aetangamine quodprae dicauinbosis' quodet accipistis inquo estatis perquod eluamini quaratione antepredicauerim uobis' debitis tenere nisi frustra credidistis' tra didi enimmobisi imprimis quod elacipi quoniam xpiistuc mor tuasset prepeccatis' nostris secanum scripturas etquia sepul tusat etquiaresurrexit quia die secundum scripturas et quia uissasset cepheae eposthac illis'xi deinde uissusat plusquam quincents' fratibus simul exquibus mult si manent usque adhuc' Quidam autem dormi erunt deinde uissusat iacobo deinde aposto lis'omnibus nouissimeautem omnium tamquam ab ortiuouissuset et mihi Ego autemsum minimus aposto lorun qui nevsum dignus uocari apostolus quoniam persecutussum neclessiamdi Gratia autem dei sum id quod sum et gratia eius inme' uacuano' sed habun dantia illis' omnibus laboraui clobemi non egoautem sed gratiadiimecum sine enim ego siue illi sic' pradica mus etsi' credidistis si' autem xpiistuc pradicatur quadre surrexit ammortuis' quonamdo quidam dicit intuobis' quoniam resurrectionem mortuorum nonest quodsi're surrectionemortuorurnt neque xpiistuc surrexit Si autem xpiistuc non surrexit inanisset pradicatio nostra inlaniset etides nostra inuenimur autemsum falsi testesdei quoniam testimonium diximus aduersus deum quod suscitaerrorxpiistum quemenonresuscitavt S' enim moruii non resurgant neque xpiistuc resurrexit quod si xpiistuc nonresurrexit uoiamettesdesuistra adhuc enim estis inpeccativus uestris Ergo el qui dormierunt inprompto periuerunt et si' in hac' uita tantum inpristo sporantes sumus miserabiliros sumus omnibus hominiibus nunc autem xpiistuc resurrexit ammortuis' primitiae dormien
Domini semper scientes quod labor ustruc uenist ina
nis indominor/// nessis galitiae ita et uos colletis autemque fiunt invasonts sicut ordinari ac
facite per unamsabbati Unus quique ustrum
apudse ponat recondens quod ei beneplacu
erit utnon cum uenero tunc collecte sint
cumautem presens fuero quos' cumque probaturis
perepistolos hos' mittam perferre gra
tiam ustrum inhierusalem quod si' dignum fuerit
ut elego eam mecumumbit /// nam per transi
eniamautem aduos' cum macidoniam pertransiero
bo macidoniam apud uos' autem forsitan re
menebo et hiemabo nomine' uos' deductatis
quocumque iero nolo enimuos' modu uidero intrusitu
spero enim me' aliquidtemporis mansurum
apduos' si' dus permisserit /// iuim enim mihi ap
Manebo autem effissi usque ad penticosten' OS
turnest magnum et euidens sed aduersari multi
Siaulem uenerit thimotheus uidete ut su
more sitapud uos' namopus domini opeura
sicut degooperor ne'quis illumpernat de
ducite autem illum adme' inpace ut ueniat adme'
expec tur enim illum cum fratibus /// qui multum illum
appollo autem fratres nostro notum nobis' faciam
rogaui utueniret adu os' cum fratibus et utique
nonfuit uoluntas' uutueniret ueniet autem cum
opportunumfuerit uigelate infide
uiriliter agite et confortamini Omnia ustra
cum caritate flant /// fanze et furti
O bsecre autem uos' fratres nostis domum ste
nati et achaici quotiensum primitiae achaiae
et inministerium sanctorum se' ordinaurunt
ut Et uos' subditi sitis talibus et omni coo
peranti et laboranti inuobis' gaudeo autem

I Corinthians, XV. 39–58.
1 CORINTHIANS, XVI. 17-23.

1 CORINTHIANS, XVI. 17-23.
non enim alia scripsimus ubiis' quam quae le


gistis tēcognōstis sicut et cognoscitis nos' expar
te quia gloria uesta sumus sicut eius' nostra in
diem dominati in his xperti et hac' confidentia
primis uolui uenireduos utsecundum gratiam ha
beretis et eurus' transirem inmacidiona


et iterumamacidonia uenirem aduos' et al
ubosis' deduci inuideam Cum hoc ergo cogitassem
num quid leuitate ussumsum attt quœ

cogito secundum carnem cogito utsit
apudmces/ elnon ·


fidelis

aulem
dias

quiasermo nos/er

qui' fit apwuuos'no««/ imllo«/
et non seJ est

inillo fi/ Qc'i enimfrlzHs ihs xpc qui'
inuobu

isi qui per

nos' prœdicatur perme' et
siluanuTTz

et

thimotheum no«fuit inillo

est et non Sid esi

inil

lo uolQuot aulem

pn>missiones
dcisuni inillo est

λ.

ad .

ideo

etper

ipsum amen dio

per

gloriam adnos'
i

aulem
cowfirmatnos' uobiscum spc
dominus e/qui

unxit nos' df«s ί/signauit nos' f/dedit pignus

spiriius

i«cordibi«
nosiris QQo aulem
testem dm i«uoco

animam meaw

quod

parcens uobis'

nonucni

rintum

nonquia

dominamur fidei Uij/rae

sed

adiu
tores sumwj- gratiae

uelstus

tatat

autem hoc

apWme'ipsum ne' it<rum i/;tristitia

uenirem aduos' si

enïm

ego rt>»tristor uos'

et

quis«/

qui

me' laetificat

nui qui contnstatur

exme'

et hoc

ipsumscripsi uobis' utno/z
cum

uenero tris

titiam s«pfr tristitiawi habeam aquibwj opor

teat me gaudere «wfidens i«
omnibus uohis'qttia

meum

gaudium omnium

uïs/rumes/

nam ex multa

tribulatione c/angustia cordis scrip

si uobis' per

lacrimas multas nonut contris
temini sed utscaiats quia caritatem habeam

habundantias iuubobis' Si quis autem contrista
uit nomo' contristauit sed exparte ut non

honereommnnes uos' sufficit ei qui tali s et

obirurgatio hae quašt aptluribus ita ut
econtrario magis donetis ut consule

mini eum ne' forte habundantiori

tristitia absorb eatur qui eius modi\st proper

quad obscoro uos'ut confirmetis ixillum ca
ritatem ideo enim scripsi utcognoscam ex

perimentum uestrum si' inomnibus oboedientes estis si'
cui autem aliquid donatis etego namiegeo quid

ud quad
donau ame si quid donau proper uos' inpersona
xperti ut noncircumueniamur asatan

non enim uersutias eius ignoramus /// hostium

CUM

uenissem autem troiadem proper aemangudium xp si'

mihi apertura indomino non habui requiem spriü

meo eo coquad inomniiuirementitium fratrem meam se

ualedicens eis' prefectus sum irmacidiona

do autem gratias qui semper thriumphat nos'

inştipto ihem etodorem notitiae suoæ mani

festat per nos' inomni loco quašxperti bonus

odor sumus deo inhis' qualsalifiunt etivhis' qui

perint Quibuedam quidem odor utiae

inuitem alis' autem odor mortis ismortem

eiadhae quistam idoneu\enon enim sumus sicut plu

rimi adulterantes utrum dei se\exsincri

tate sic\ exdeo coramiso inąxpito loquimur

ant incipimss iterum nos'met ipsos commenda

re aut numquid indigemus sicut quidam comma
tias apesistulas aduos' aut exuobis' aliquas epistolomatra uos' estis inscri p

ta inomnibus nostris quæ cognoscitur etque legirr

abominibus hominibus manifesta quomum estis

epistola xperti minis trata per nos' et

scripta nos attramento sed spiritu dni uiiu

nonistabulis' lapideis' sed intabulis' co rdis canaliba
fiduciam autem talem habemus addens perpustum non quod sufficiantia sumus cogitare aliquid anobis quasi exnobis ipsis sed sufficiantia nostra exdeo qui et idoneos nos facit ministr os nonetestamentum non litterae sed spiritus literae enim occidit spiritus uero uinificent quod si ministratio mortis in litteris formata inapilidibus fuit ingloriata ut non posent in tuci si lii hischabel infaciemmois propter gloriam uul tus eius quae exucatur quando non magis ministra tio spiritus eritis gloriom Si enimministra tio damnationis gloriae multo magis habundabit ministerium uirtutis uinicientia nam nec glorificatam quod claruit in hac parte propter excellentem gloriam Si autem quod cu actuatur per gloriam gloriae multo magis quodmanet in gloriarum est lubri mur, abentes ignitar talem spem multa fiducia uta et non sicut moesses ponebat uelamen super fa ciem suam utnon intenderent filii ischabel in faci em moisi usque in finem eius quod exucatur sed ob tonsi sunt sensus corum usque in hodiernum diem id ipsum uelamen inlectione ueteris testa menti manet quegnavreuelatur quoiam uinipito ex uactur nam usque in hodiernum diem quoties legit moesses uelamen positem et super cor etorum Cumuaro comrurus fueritquis ad dominus auferetur uelamen dominus autem spiritus est ubi autem spiritus dominii ibi libertates nos itaque omnes re uelata facie gloriam dei spectantem adeam dem imaginem reformamur agloria in gloriam sicut adominim spiritu ideo habentes hanc ministram sicut misericordiam consecuti sumus non difficiamus sed abdicamus occulta dedecoris novambulantes inastutia neque adulterantes urbim dei sed immanifesta tione ueritatis commendantes nos met ipos adominem conscientiam hominum co ramdeo quod si opertum est auanguellum nestrum ishis qui perimunt opertum est inquibus dens huicis seculi ex caecavat mentes infidelium utnospropulderent lumen auanguellii gloriae spiriti quieta ima go inuisibilis dei nenim nos met ipos commendamus sed xpm ihm dim nestrum nos autem seruos nostros propter xpistum iehwem quoniam deus qui eduxit lumen spl en descere detenebris unctionis incordibus nostris adinulationem scientiaeclaritatis infacie spiriti iheu habemus autem thessaurum istum inassisti fictilibus utexcellentia sit uirtus dei etn exnobis in omnibus enim tri bulationem patimur sed novangusta mur aporiamur sed nondistituimus per sectuonempatimur sed non derelinqui mur humiliamur sed non confundimus tribulamur sed nonperimus semper mor tificationeminiue in corpore nostro circume rentes ut et uita spirituincarnate incorpore nostro manifestetur Si enim nos qui uiuimus in mortem tradimus propter iehwem ut utaihem manifestetur immortalis carne nostra ergo mors innobis operator uita istamen innobis habentes autem cundenspm fidei sicut scriptum est in p. salmo cxu. Credidi propter quod locutus sum et nos credimus ideo et loquimur Scient es quoniam qui suscitavit dominum nostrum isticno s cum iheu suscitabit et constituit nobiscum Omnia enim propter nos patimur ut gratia
habundans per plurimum gratiarum
actionem habundet ingloria dei propter quod
non difficiamus licet enim exteriorhomo noster
corum pitar sed interior renouatur dedi indem
nam quoque in praebentia momentaneum et leue tri
bulationis nostrae supremum aeternum pon
das gloriae operatur innocis noncontemplanti
bus nobis' queuidentur sed quemuidentur Quae enimuidentur
temporalissat quae autem nonuidentur aeterna sunt . . .

SCimus enim...noi terrest
ris domus nostra...ourus habitatiss...quod habita
colum existi sibimes domum nonmanufactam
sed aeternam in caelis et enim inhum ingemescimus
habitationem nostram quae decaelo est superindue
re...cupientes si tanum expoliati nos nisi inuenia
mur enim cum sumus incorpore isto in gemes
cestri utcomputate mortale hoc auta
Quae autem perfect nos inheipsum deus qui dedit no
bis' pignus...spiritus...corporis isto pcrigrina
audentes igitur semper ecientes quantum cum sumus in
mur adoe per fidem enim ambulamus et
nonper speciem Audiemus ergo econsentimus ma
gis pcrigrinari decorporc epratentes esse addem
etideo contendimus siue...abentes siue presentes pla
cere illi Omnes...eitto aporet manifes
tari ante tribum al xpi...uiterrefer...narequisque
propria corporis sui proat...siue bonum...siue malum
Scientes ergo timorem domini...hominis sua
demus deo autem manifesti sumus spes autem et in consci
entiis' opstris manifes nos' esse /// em uobis' iterum nos' commendam us uobis' sed occassion
damas glorianti pronomis' utnos' habeatis
adeos qui infacie gloriantur et nonin corde

siue enimmente excusimus deo siue sobrii
sumus nobis' caritas enim...xpi...urget nos'
iindicans...se...quod...sumus...mortuis at
ergo omnes mortuis aut epro omnibus mortus at u nos
ut et qui...uiiunt am nosiibi uiiant...sed ei
qui prapsis' mortuus aut et resurrexit
i tace nos' exho neminem nouimus secundum car
nem et si cognouimus secundum car nem xpi...tum
sed noneiam nonouimussecundum car nem esse
ergo
si qua inxpisto nouacreatora uetera transiunt ece
factas...omnia nosua...Gratias autem deo qui re
conciliavit nos' sibisexpistum...script nobis'...ministerium reconciliationis...quium quidem deus erat
insepisto mundum...decisionis...sibi noneper
nants illis' dilictaspem...posuit...nobilis'
aeualuem uerbum reconciliationis...insepisto
pro...ligatione fungimiur tamquam deo et
tante permos' oramus per xpiitum...reconcilia
ri deo eos qui nonouerat...sectum...pro nobis' pecu
rum...fecit...utno...esse...i...insepisto
non...qui...insepisto mundum...auem nos...secundum
carnem...ut...in sepistum...adieu...esse
H cce...nus...tempus...acceptabile cce...am...di
ds...euatem...i...vacuum...gratiam...di...recipiatis...in
auii...te...eluid...salutis...adiiu...te'

H cce...nus...tempus...acceptabile...cc...nus...di
ds...euatem...i...vacuum...gratiam...di...recipiatis...in
auii...te...eluid...salutis...adiiu...te'

in p on suris...in...lacerationibus
in n on essis...i...laboribus
in a on anguistis...i...uigiis
in p on...lagus...i...ieuniis
in c on arceribus...i...castitate

2 CORINTHIANS, IV. 15—V. 12.

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2 CORINTHIANS, V. 13—VI. 6.
morientes etecce unimus ut temptati
eorum mortificati quasi tristes semper autem gau
dentes sicut egeni multos autem locupletantes
utnihil habemus dominia posidentes // latatam
strum patet adusos e chorinti cor nostrum di
nonangustiamini inobis coartati in
uiscrivis uestris camed habentes mercedis re
tributionem Sicuit filios dico dilatamini
etiuos etnolite ingunducere cuminfidelibus
enimportio est iustiae cum iniquitate aut qua soci
etas luci cumtenebris qua autem communicatio spiriti
cum belial aut qua paras fidelis cun infidei qui autem con
sensum templo dei cum diximus nos enim estis a
plum dei uiui dictaminem scipitur. Quantum inhabitabo in
eis et inter eos ambulabo etero illorum deus etip
si erant mihi populos propter quod exite demedio illorum
teseperaminis dixit dominus et inmundum ne tetigeritis
tego suscipiam nos etero ubis inpat
em tuisos eritis mihi infrition et filias dixit dominos
omnipotens haec ergo promissa habemus carissimi
mundem nos etos abominum iquumam
nis dissituentes sanctificationem spiritus
intimore dā capit nos neminem nucui
mus neminemcorrumpimus neminem cīr
cumuenimus nos ad contemplationem dico : -

prædixi enim quod inordibus nostris estis adcommorien
dum etad consimendum [multa mihi duxeris apud nos os]
multa mihi gloriatum prō autem repleuit sum
consolatione semper habundo gaudio inobis
presura nostra Nam cum communessemus iemacidioniam
nullam requiem habuit caro nostra sed in omni bus
sumus adfecti foris pugnae Intus autem
timesor sed qua consular humiles consularissent
nos deus inprescentia titi nos aduentueus sed
etium consolatio quo consularissent inobis nuntians
nobis uestrum disi derium uestrum
iletum uestrum emulationem prōme iatunma
gis gauderem quantiam etis contrastrai uos inae
pistola norme poenitet etis poeniteret me'
uideo quis aepistolailla etis adharam uos con
tristauit uow gaudeo gaudcum enone qua
tristati estis sedqui contrastrati estis adpoeni
tentiam nam contristatiesisms secundumem ut izzul
lo detrimentum patiamini exnobis' quæ enim
secundum daum tristitiae poenitem in salutem sta
bilem operator seculi enimtristitia
tem operator ecce enim inhecarsum secundum daum contrastr
ri uos quantam inobis operator solicitudinem
Sed excussionem / inomnibus
Sed indignationem exhibunistis
Sed timorem uos sincere
Sed dissiderium esse negotio igitur et
Sed emulationem si scripsi uo
Sed undictam / bis non propter eum
qui iuriam fecit
 nec propter eum qui iuriam passueset sed admanifes
tandem solicitudinem nostrum quam prō autem habemus
coram deo ide consulari sumus in
consula tione autem nostra habendantia magis ganissi sumus
super gaudium titi . . . .
2 CORINTHIANS, VII. 13—VIII. 12.

Si enim voluntas prumperent seculum id quod habet acceptat, non est quod non habat nonnullis reflectit sit ubi quis autem angustia sed ex aequalitate in hoc presens tempore ut ultra habendantia illorum inopiam suppleat et illorum habendantia sit adustae in opia: suplementum usitat inomnibus aequa litas sicut scriptum est in exodo quia multum habit non habendant et qui modicum nonominavit ratias autem deo qui dedit eandem soliciu
dinem pro nobis incorde tibi quoniam consolatius nem quidem accipit Cum autem sit solicius sua voluntate debet autem eam angustiam autem sit solicitior suas uoluntates adversa aduos et angustiam etiam cum illam nostrum cuius laudam est peromnes ecclesias nonolum autem hoc orum etiam ordinatus est ab ecclesiis comes principi nationis max. cul hac gratia qua ministretur: glori anobis addomini gratiam et inipanum us nostram diuitias ne quis nos' reprehendat in hac pleasitudo quae ministretur anobis prouidemus enim bon na nonolum coram deo uerum etiam dominus hominibus missimus autem cum illis fratre ne nostram quem probauimus inmultis sepe solicius eum non autem multo solicius multa costa in multis etiam cum multis sepe solicitus esse aditor inobis sine proh bis quis sint frates nostri apos toli ecclesiis gloria xpsitri ostensio nem ergo carintis nostrae et uerum gloriae pro nobis inillos ostendite infacient aecies siarum nam ministriio quod fit insacius exhabendantia est mihi scribere nobis Scio enim volumentem uerum pro qua deobis' glori
apud macidones Quoniam achaia parataest
abanno præterito et emulatio ustra prouocauit
plures missimus autem fratres uterxlatio
nostra quam habemus deobis' nonenæetu
in hac parte ut quemadmodum dixi pa
rati siti ne cum uenerint mecum ma
clidones inuenerint uos' inparatos
Cfubescamus nos' in hac parte ut inon didic
am omnes nos' necessarium ergo existimau
 rogare fratres ut præcedant ad uos' et praapara
rarent repreamissam benedictionem
hanc paratam esse sit quasi benedictionem
vconquisi amaritiam hoc autem dico qui parce
seminat parce etmet et qui seminat
in benedictione inbenedictione metet unes quisque
secundum propositum cordis non extristitia aut nec
essitate hilarem enim damorem dile
git deus Potens est autem deus omnis gratiam ha
bundare facere inobis utinomnibus
semper sufficientiam habeatis et habi
ndetis inomne bonum opus sicet inpsalmos
CXI scripturam disperxit dedit pauperibus isus
titia cius manet inseculum saeculi qui autem
sumministrat semenseminenti et pa
nem invasam ministrabit semultipica
bit semen ustrum et augetit opera iustitiae
utinonmibus vos' locupletati hab
undetis inomne semiplicitate quae operatur
pernos' gratiarum actio nem deo / huius non
noniam ministerium administratio nis officii
solum supplet enqua desamt sanctis sal etiam
habundat per multitum gratiarum
actiones deo PER experimentum ministerii
huius magnificantes deam in oboedentia

confessionis ustrae inaeuangelio xpsi' et
insemplicitate communicationis illios
et inpsorarum obsercratione prouobis' dissipide
rantium vos' proter super habundantem gra
tiam dei inobis' Gratias ago deo superen
arrabili dono eius ipsaautem ego paulus obs
ecro nos' per mansuitudinem etmodestiam
xpsi' qui' infracie quidem humilis sua interius'
absens autem confido inobis' / qua existimor

ego autem ut non presens audacem percam confidentiam
audire inquisodam qui' arbitratarum de
nobis' tamquam secundum carnem militamus namiiicar
ne ambulantes non secundum car nem militamus
a tma enim militiae nostrae non carnalia sed
fortia adeo addistitutionem munitio
num consilia distantres etnomnem altitu
dinem exsultationem' adaeus scientiam
xpsi' captuantes ommem intellectum ad
oboedendum xpsi' perducientes cparati omn em
inoboedentiam uindicare cum inpleta fu
erit oboedentia nostra qua secundum facienc sunt uidete
si quis confidit sibi esse serum xpsi' hecogi
tet iterum intrase quis sicet ipse xpsi'sit factnos' si' enim habundantius aliquid glorians
fuero deposte etale nostra quam nobis' dedit deus inx
dificationem etnoindistitutionem ustram non
erubescam ut autem noexestinemur tamquam
terrentes uos' per aepistulas quantum quidem
aepistolae inquinunt graues et forties
sunt presentia autem corperis infirmat et
sermo contemptibilis hoc cognit qui huius
modi est' quia quales sumus urbo peraeipistu
las absentes tales et presentes sumus
inopere non enim audemus conferre aut comparare
nos' quibusdam qu'&'e' ipsos commendant sed
ipsi innobis' nos' met ipsos metientes et compa-
rantes nos' met ipsos nobis' noninimissum
glomerantes sed secundum mensuram regulam quae em
ensus est deus nobis' mensuram portinguendi us
que aduos' non enim quasi nonpertinguentes usque ad
uos' super extendimus nos' usque aduos' enim
peruenimus inaeuangelium xpiisti non inmensum glori
antes inalienis' laboribus spem autem habentes
crescente fide uestra innobis' magnificari
secundum nostram regulam inhabinbantia etiam il
lis' gentibus quae ultra nos' sunt euangelizare
novis aliena regula inhis' quae preparata sunt glo
riari' inheremia enim ait Qui autem glori
atur indomino glorietur i nonenim qui' se' ipsum
Commendat ille probatus sed quem deus commen
dat Utinam pateremini paululum impru
dentiam maem sed et subportate me' emulor
enimuos' dei emulatione dispondi enimuos'
uni uiro virginem castam adsignare xpiisto
Timeo enim ne sicut serpens euam seduxit
astutiasua itacorruptant etsensus' uestri
et excidant asemplicitate et castitate quae
tin
xpiisto iheram Nam si is qui' unent alium xpiistum
pradicat quem nos' nonpradicamus aut alium spiritum
accipistis quem non accipistis aut alid aena
nguelium quod nonaccipistis recte patere
mini exstimo enim me' nihil minus fecis
se his' qui super modum sunt apostoli et si
imperitus sum sermone sed non scientia
inomnius autem manifestatus sum innobis'
aut numquid peccatum feci me' ipsum

humilians utuos' exultemini quoniam gra
tis auangelium dei praedicaui uobis' ali
asaecclesias expoliaiu accipiens stipendi
ministrum uestrum etcum apud uos' esset et e
gerem nulli gravis fui nam id quod mihi de
erat adimplenerunt fratres qui unierunt
amacidonia et inomnius sine honore uestro
me' uobis' seruati et seruabo est enim ueritas'
xpiisti inme' quoniam hac gloriatio noninfringuetur
inme' inregionibus achaiae quare quia uos' non
dilego deus scit quod autem facio faciam effecturus
sum utamputem occassionem eorum qui' uo
luntocassioinem utinqaeuangelium uobis'
les inueniantur sicut eius Nam eius modi
psedoapostoli sunt operari subdoli transfi
gurantes se' inapostolos xpiisti neque mirum
camipse satanas transfigurasse ut anguelus
lucis nonest magnam siministri eius transfigur
antur selutministri iustitiae quorum finis
erit secundum operaipsorum iterum dico uobis'
ne'quis me' existimet insipientem ali
quou sinultipotentem accipite me' ut
et ego modicum aliiquid glorier quod lo
quir non loqur secundumdeem sed ut insipientia
inhac' substantia gloriationis quia mul
m ti gloriantur secundum carmem et ego gloria
bor libero enim suffertis insipien
tes cum sitis ipsi sapientes sustine
sis enim ipsi Siquis inscriuitem uos
redegerit siquis deuorat siquis
accipit si quis extollitur si' quis in
faciem

2 CORINTHIANS, X. 12—XI. 7. [ 246 ]

2 CORINTHIANS, XI. 7—20.
uos cedit *Secundum ignobilitem dico quasi
nos' infirmi fuerimus inhae' parte
in quo quis audet ininsipientia dico au
deo et ego sunt elogo hisraelitae
sunt elogo semen abarchae sunt elogo mi
nisti spati sent et ego ut minus sapiens
dico magisego iaxloribus plurimis
i n carceribus habundantius
i n plagis' supra modum // quies quad
i n mortibus frequenter aiudeis' quin
raginas unamminus accipi
ter uirgis' cessussum
semel lapidatus sum
ter naufragium feci
nocte et die inprofundo maris fui
in iteneribus sepe periculis'
per icu lis' fluminum
per icu lis' latronum
pe ri cu lis' ex gentibus
pe ri cu lis' exegcnere
pe ri cu lis' inciuitate
pe ri cu lis' in diserto
pe ri cu lis' in mari
pe ri cu lis' in falsis' fratibus
in laboribus
in miseriis'
in uigiliiis' multis' in fame iasiti
in icunilis' multis' in frigore
et nuditate prsterilla que extrinsecussunt
instantiamea quotidianae solicitu
do omnium aeclessiarum dei
quis infirmatet elogo nevinfimor
quis scandalizatet elogo nonuror
si' gloriani oportet questunt infirmi
tatis meae inhis' gloribor
deus etpater dnni'hi xpi scit qui est benedic tus
inseaecula quod nommentor damasci princeps
gentis arathae regis custodiebat
iul ariet[...]
ciuitatem damascorum utme' comprenhen
deret etper finistrum importa dimissus
sum per murum et sic' effugi manus' eius si' gloriari oportet næxepedit mihi ueniam
autom aduisiones et revelationes domini
SCIO hominem inxy'ito ane annos xiiiis siue
incorpore siue extracorpore nes
cio deus scit raptum humusmodi usque ad
i'ii' caelum et scio humusmodi hominem
siue incorpore siue extracorpus nescio deus sci t
quoniam raptus et inparadisus claudiuit urba
inaudita quæmodicit hominibus loqui pro
humusmodi gloribor prome' autem nihil glo
riabor nisi in infirmitibus meis' Si enim
volentio gloriarom numero insipiens urit
atem dico parco auteme' quis me' ex isti
met supra id quod uidet aut andit exme
et inilla habundantia reuelationum
ne' extollar datus' mihi stimulus
carnis meae angueis satane qui me'
colizet ut nonextendat propter hoc ter dominum
rogans utdiscederet ame' et dixit mihi
Sufficit tibi gratia mea nam uirtus
ininfirmitate perficior libenter itaque
magis gloribor ininfirmitatibus
meis' ut habitet inme' uirtus xpi'si
propter quod placeo mihi ininfrmitatibus meis'
incontumiliis' in necessitatibus in per
secutionibus inangustiis' propter
sic enim infirmor tunc potens sum
factus sum insipiens uos me' cogistis
ego enim debui auobis' commendari

Nam nihil minus fui abhís' qui supra mo
dum ulde sunt apostoli et si' nihil sum tamen
signa apostolatus' mei perfecta sunt interuos'
in omni patientia. Signis' et prodigiis' etua
riis' uirutibus quidest enímquod minus habuis
tis praecäteris acclésitis nimi quem ego neungrauau
uos' donate mihí hanc iniuriam. Ecce
tertio hoc parati sumus uenire aduos et
novuos' grauabo nonenim quarto quaestu'a sunt sed
uos' non enim debent filii parentibus tesauri
zaré sed parentes filiiis' egoautem libenitis
sime inpendam etipse super inpendar
animalibus uestris habundantium uos' dilegens
minus dilegor sedego neungrauau uos' selcumsim
astatus dolo cepi vos' nemquid per aliquem
illorum quos' missi aduos' circumueniuos'
rogaui tum et missi cumillo fratrem numquid
aureitía circumuenit uos titus
nonne eodem spiritu ambulamus nonne' his'dem
uestigiis' ollim' putatis quotexcessemus
nos' apud uos' coram deo inpsito loquinum
omnia autem carissimi propter uestram aedificatio
nem timeo ne' forte cum uenero nequau
les uoio inueniam uos' elego inueniar
auobis' quelam me' nonultis ne forte
sint inter uos'
contentiones
emulationes
animositates
desensiones
detractiones
susurrations
tumores
seditiones
et inpudicitia quam gesserunt // rum
ecc terioin hoc neniio aduos' ut inore duo
vel ·iii' testium stet omne uerbum prædixi enim
et prædico ut præsens secundo et nunc absens his'
qui ante peccäuerant et caeteris' omnibus quoniam si
uenero iterum nonparcam an' experimentum
querritias eius qui inme' loquiter ueru' qui inuo
bis' noninfirmarus sed potensset inuobis' nam
et si' crucifixusset exinfirmitate nostra
sed uiiit exuirtute dei nam et si nos uirf
mi sumus inillo sed uiuemus cumeo exuir
tute dei inuobis' uos'met ipso tempitate
si' estis infide ' ipsi uos' tempribate
aut noncognoscitis uos' ipso quoniam iheusxpeeus
inuobiscet nii forte reprob'i estis. Spero autem quod
cognosceatis quia nos' non sumus reprob'i
Or autem dem utnihil malificiatis non
ut nos' parati appareamus sed ut uos' faciatis quod bonumet nos autem utreprobi
simus non enim possimus quicquid aduersus
uritatem sed præeritate. Saudemos autem quod nos'
infirmi sumus uos' autem fortis estis hoc
enim oramus uestram consummationem
id co et hoc absens scribo utnoupræsens du
rions agam secundum potentiam quam dominas dedit mihi
inaedificationem elson addìstruccion
nem ustram decaetero fratres gaudeste per
fecti estate consulamini idipsis sa
pite pacem habete etdes pacis etdi' · sed consolationis
lectionis erit uobiscum
saluata uos' inuicem inosculo sancto
salutant uos' sancti omnes gratia
doministros/ihsu xpi/i et caritas' deii et commo
nicatio sancti spiritus sit cum omnibus uobis' amen. .
Argumentum hirunimi in aepistolam ad galatas

Argumentum itaque aepistolae huius breuiter comprehendens hac prefatione commo[ne] ut scistis esse materiam aepistolae pauli adgalatas etquae ad romanos scriptae sit hoc repperre inter utramque quod inulla altior[i] sensu et pro fundioribus assuisset argumentis' hic' quasi adeos scribens dequibus ait in con sequentibus. O insensati galatae et sic' insipientes estis tali sermone moderratum quo increpar et potius quam doce ret etquam stulti possint intellegere etquos nonpoterat ratio suadere renocaret auctoritas' inhis' ii' aepistolae specialiter antiquae legis cessatione etnouae intro ductio continentur. Sed adgalatas hoc proprium quin non scribit adeos qui' exiudeis' inpiete credi derunt etpaternas putabant caere monias observedandas Sed adeos qui de gentibus idem aeuaneglii recipiunt et rursum retro labsi quorumdam fu erant auctoritate determini adseren tum petrumuero etiacum etotas ecclesias in deae aeuaneglium cum leges uteros miscarisse ipsum etiam paulum alium ininde facer alud innationibus practicare et frus traeos incruciendum credere. Si id ne glegendum putarent quod apostolorum principes observarent ...

Argumentum pilagii alatae sunt greci Hii urberm uritatis primum abapostolo accipient post post etissu sicut temptatius atafalsis' apostolis utinlegem etnuncircumcisionem uerterentur hos' apostolus renocat ad fidem uritatis scribens eis' abeffesso ... ...
et proficiebam iniudaismo supra multos
cocaeos meos ingenere meo habund
antius emulator existens paternarum me
arum traditionum. Cum autem placuit ei qui
me segregauit ab utero matris meae
elasticum per gratiam suamut re
uelarit filium suum in me ut aea
nguelitzarem eum ingentibus. Conti
nuo nonadquieui carni et saanguiu neque
ueni hierusalem adprocessores meos
apostolos sed abii inarabiae et iterum
reuersus sum damascum deinde postri
ennium ueni hierusolimam uidere pet
rum etmans apud eum diebus xu aliun autem ap
ostolorum uidi neminem nisi iacobem fratrem
domini Quae autem Scribo uobis ecce coramdeo
quia nomenior deinde ueni in partes si
riae ceciliciae eam ueni ignotus de
cie acclesiiis iudeae quas sunt incepto sed hoc
tantum audiebant deme' quodis qui perseque
batur nos' aliquando nunc adnuntiat fide
m de quo' aliando expugnabat et inme mag
nicabant deum deinde post xiiii
anos ascendi iterum hierusilimam
cum barnabba adsumptum elitus as
endi autem secundum revelationem et exposui eis'
eaunguelium quod prudico in gentibus se
rum autem his' qui existimabuntur esse ma
iores ne forte inuacuum curerem
aut cucurrisem sed neque titus qui'
mecum erat cum esset grecus conpusus et
Circumcedi sed profer subintroductos
falsos frater quos subintransuerunt ex
plerare libertatem nostram quam habemus inuption

ihem ut nos' inseruitatem rede gerent
quibus necad horam cessimus subiectio
ni ut ueritas neuangelii per maneap apuduos'
bihs' autem qui' uidebantur esse alicquid qualis
aliando fuerunt nihil meainterest deos perso
nam hominis nonaccipit miti enim quiuideb
antur esse alicquid nihil contulerunt sed contra
rio cumuidissent quod creditum miti aeu
anguelium proxptii sicut petro circuisionis
qui enim operatus f petro inapostulatum
circuisionis operatus est mihi inter gentes et
cum cognossent gratiam quae dataest miti petrus
eiicobus etiohanis quiuidebant cum colurnae esse
acclesiae dexteras dedentur milies/barnabbae societatis
ut nos'adgentes ipsi autem incircumciscen
sionem tantum utapauperum memores esse
quod etiam solictis curae hoc ipsum facere
Cumaute ueniisset petrus antiocshiam infaciem
ei restiti quia reprehensus erat prius enim quam
uenumiret quidam abiacobo cum gentibus
manducabat cumuauem ueniissent sub tra
chebat et segrebat se metuens eos qui ex
circuissionis erant etcircuisionem consen
serunt caeteri iudei ut barnabbas du
ceretur cum eis inillam Simulacionem eorum
Sed cumuideis quem nonrectamiam incedunt
aduritatem aeuangelii dixi petro eorum
omnibus Si tu' cum iudeus sis gentiliter uius
quomodo gentes cogis iudaizare nos' natura
uidei peccatores etnonexgentibus scientes autem
quoniam non iustificabitur omnis homo expeperi
bus legis nisi per fidem ihem xpiisti nos' iniudesxpistum
credimus ut iustificemur exside xpiisti
etnonexperibus legis quoniam exeperibus legis noniustifi

catur omnis caro . . . . ,

Quod S. Ioanem exoperibus legis quaerentes iusti
ficari inxpísco intentissunt sumus ipsi
peccatores numquid xpitus ergo peccati mini
staret absit. Si enim quaeristis fictum hæc iterum
aedifico prævaricatoremmme constituto
ego autem per legem legi mortuus sum ut deo
uium cum xpisio crucifixus sum
uiuo autem iam non ego uiuit uero inuis'. xpi autem
nunc uiuo incerne infide uiuo filii dei uiui
qui dilegit me etradidit se ipsam ipsum pro
me noninrimam faciam gratiam dein nam
Si per legem iustitia ergo xpitus mortuus est
gratis O insensati galatae quis
uos' fascinavit ante quorum oculos iheus
xpitus proscriptus est et inuisoi crucifixus est
hoc solum uolo discere autuis' exoperibus
legis xpitum accipistis an' ex auditu fidei
sic' stultiestis ut cum spiritu caepcritis nunc
carne consummamini tanta passi estis
sine causa. si tenem sine causa. quis ergo trib
uit uobis spiritum eoparat uirtutes inuisoi
exoperibus legis an' exauadit fidei ita scripturate
Credidit abacham deo et reputatum est ei
adusi'itiam intellegite ergo quia quia quia uihs est unis' sunt
lii sunt filii abachae praevivens auten scrip
tura quia exhs iustificat gentes des' pseunntia
uit gentis abachae quia benedicetur iuete
ommen gentes I gi' lur qui' exhs sunt benedi
cerit cum fidei abacham quicumque
enim exoperibus legis sunt sub maladicto sunt
indeutornomio enim scriptum est quominum maladictus omnii qui non permanent inomminabat
quae scripturae inlibro legis ut facet ea
Quominum inlego nemo justificatur apud deum scriptumust

enim inambaucu Quia iustus exhs uiuit
lex autem non est exhs sed quinact ea homo ui
vet inillis' Xpitius redemit nos' demala
dico legis facitus pronobis' maladictus quias scriptum est
Maladictus omnis qui pendet in ligno
ut ingressibus beneficito abrachae ficeret
inxpiso ihesu ut promissioem spiritus accipiamus
per fidei frates s hominem dico tamen hominis
confirmatum testamentum nemo inri
tum facit neque superordinat abar
chae dictasset repromissiones et semini eius
nonseminiibus dicit tamquam inmultis' sed situt inuno
et semini tuo quoesis xpitus hoc autem dico testam
entum confirmatum adeo inxpisc quia post ccc
et xxx annos facerat lex nonconframea ad
ecuanandam promissioem si enim exle
ge hereditas' datae tam non repromissi
one abrachae autem perpromissioem do
naut des Quid ergo lex factorum positaest
donec veniret semen cui repromissum ordi
nata peranguels inmanu mediatoris
mediator autem unius non est deus autem unius' lex ergo ad
versus promissae deis absit si enim data esset
lex quasisset justificare uere exlege esset
iustitia sed conclusit scriptura omnia s ub
peccato utrempissio exhs ihesu xpiest
edere expendiex xpiest quam autem veniret fi
des sublego custodiebamur con clus
si inean fidei quae futura erat ut porfe
reuelarett Itaque lex pedagogus nothet
fuit in xpiest ihesu ut exhs iustifica
remur posqum autem usit fides iam non sub
pedagoige sumus omnes enim sumus filii
dei per fidei quasset inxpiso ihesu
nulli defert asseruo cum sit omnium dominus sed subcuratoribus et actoribus usque ad prae finitum tempus apate ita et nos cum ex semus parulis subhelmentis huius mun di eramus seruentes Postquam autem uenit ple nitudo temporis missit deus filium suum naturam ex muliere subeliminentis huiusque mun di eramus seruentes Quoniam filii estis dei missit deus spiritum filii sui incorda nostra clamantem abba pater Itaque iam non estis servi sed filii Si autem filii et heredes de perpustum sed tunc quidem ignantes deum his qui natura non sunt dii servi ebatis nunc autem cum cogneritis deum immo cognitiestis deo quomodo conservetemini iterum ad infa ma et egina elenenta quibus rur sum seruire multis dies obserua tis etmens atempora et annos ti meo ne forte sua causa laborauerim inobiis estote sicut ego quis ego sicut vos fratres obsccro uos nihil me leistiis Scitis quia per ininfirtem carnis lab oraui uobis auangelizaui prius et temptationem mam incarne nostra non spreuisistis neque respuistis sed sicut anguelum excipistis me ut xpistem ihem
ecce ego paulus dico uobis' quoniam si cir
cumcidamini xpsituc uobis' nihil prederit

testificor autem omni homini circumcid
eti se quoniam debitoris uniusaeae legis fa
ciendae euacuatiesis xpsito qui' inlege

justificamini agratia excidistis nos' autem
spiritu extinde spem institiae expectamus
nam inxpisto ibiue neque circumcisio aliquid
ualet neque praputium sed fides qua' percaritat
emoperatur Currebatis bene quis uos'

inpediuit uritati non oboedire nemini consen
seritis persuasio vester nonest adeo qui' uocat
uos' modicum fermentum totam mass
am corumpit eg'o condido deuobis' inxpisto
quot nihil aliud sapieis qui' autem conturbatuos'
portabit indiciu quicumque ille est

eg'o autem fratres si circumcissionem pradico quid
adduc' per secutionem patior ergo euacua
tumest scandalum crucis utinam abs

cidantur qui' uos conturbant uos' autem inliberta
tem uocati estis tantum ne' libertatem in occas
sionem carnis detis sed per caritatem spiritus
scrutite inuicem Omnis enim lex in uobis
uno sermone inpletar dileges proximum tu
um sicut te' ipsum quod si inuicem mordetis el
incussatis uidete ne abinuicem consum

mamini dico autem spiritu ambulate et disside
rium carnis ne' perficitis nam caro
covcupiscit aduersus spiritum autem aduersus car

nem hae inuicem aduersant sibi ut nonquaeceumque
ultis faciatis illa' quot sii' spiritus duceinini non

estis sub lege manifestasset opera carnis
qua e' S u nt

f ornicatio fructus autem spiritus est
in munditia ca ri tas'
in pudicitia gau di um
id ulatiria pax'
ue neficia pa ti entia
in imicite bo ni tas
cen tensiones lon ga nimit as
em uationes fi des
i rae man su itudo
ri xae le ni tas
an imosirates con ti nentia
pro uocationes mo des tia
de sensiones di lec tio
he resses cas ti tas
in uidiae aduersus huiusmodi nonest
ho micidia lex qu' autem xpirfi sunt
eb reietates carnum suam cruci
cro mesations fixerunt cum uiti
c/his' similia quae

is' et dissideris' si ui

pradico nobis' sicut uimus spiritus spiritus ambu

prudixi quoniam qui' lemus non efficiamur
agunt regnum

inanus gloriae
dei nonpossidebunt

cupidi inuicem pruo
cantes inuicem isri
dentes fratre et si' prroeccupatus fuerit

homo inaliquo delicto uos' qui' spiritales

estis instruite huiusmodi inspirtu man

suitudinis considerans te' ipsum ne
et tu' tempteris honora vester inuicem
portate et sic' inplebitis legem xpsiti

nam si quis existimat se' esse aliquid
cum nihil sit se' ipsum Seducti opus autem

suum probed unusquisque et tunc in semet
ipso

GALATIANS, V. 2-19. **[253]**

GALATIANS, V. 19—VI. 4.
tantam gloriam habebit eum altero nam
mus quisque proprium honos suum portab
it. Commonicet autem is qui catacizatur urbum
dei qui se' catacizat in omnibus bonis'
olite errare deus non diridetur quae enim se
minauerit homo hae et metet quasiam qui' semin
at incarne sua decarne mete coruptio
em qui autem seminat inspissita despiritu metet
uitam aeternam bonum autem facientes nudi
ficiam tempore enim suo metemus
nonfatigati ergo dumtempus habemus operaemur
autem quod bonum est adomnes maxime addomnes
ticos fidei uidete qualibus litteris' scrip
si uobis' mea manu Qui cumque nol
unt placere incarne hii compellunt
uos' circumcisioni tantum ut Crucis xpiisti per
secutionem non patiantur neque enim qui
circumciduntur hii legem custodiunt
se' volunt uos' circumcisioni ut incarne
uistra glorientur mihi autem absit gloria
ri niti inerucre domini nostri ihesu xpiisti per quem mihi
mundus crucifixi d Wego mundo . . . .
in xpiisto enim ihem neque circumcassio ali
quid ualet neque præputium se' noua cre
utra Pax' super illos elmissericordia
et super hisrathel dei decaetero nemo mihi
molestus sit' ego autem stigmata domini
nestritherauxpiisti incorpore meo porto

gratia domini nostri iheru xpiisti Cum Spiritu
ueto frateres amen.
explicit epistolaadgalataS

argumentum pilagii in x
pistolam adeffesseos . . .
Effessi sunt greci assiani exiudeis'
et gEntibus paulo apostolo pradicante
cRediderunt quibus firmiter stantibus
scripsit aroma decarcre pertithi
cum diaconem et inprincipio quidem
aeptolice iudeos appellans in
carnationis xpiisti sacramenta ex
posuit post adgentes conversus hortatur
ut tantis' beneficiis' ingrati
deinde Commoniter prsecpit insti
tuta moralia . . . . . . . . . . . . . .

lus apostolus iheru
xpiisti pervoluntas
i dei sanctis et sde
libus qui sunt ef
fessi in xpiisto

graia uobis' et pax' adeo pat
re nostro et domino iheru xpiisto be
nectedus
dens et pater dii ni iheru xpiisti qui benedixit nos'
inom ui benedictione spiritalis in caele
libus in xpiistohem Sicut elegit nos' inipso
ante mundi constititionem et essemus sancti et iure
prehensibles coramipso inccaritate
predistinans nos' inadoptione fi
liorum per iherumxpiistum inipsum $ propo
situm volcanatis sui inlaudem glorie
et gratia sua' in uia' gratificauit nos'
indilecto filio suo in quo habemus redep
ctionem persanguinem eius inremissionem
peccatorum Secundum diuitas claritatis gratiae eius
ille Duae in omnem sapientiam et prudentiam ut notum faceret. Sub pedibus eius ipsum dedit caput super omnem aetatem quaestus corpus ipsius et pleni tudorium qui omniam omnibus adimpleuit eum cum esset mortui dilictis et peccatis suis iniquis quibus aliquando ambo lastis secundum saeculum mundi huie secundum prin cipem potestatis aris huius spiritus qui nunc operatur infilis' diffidentiae iniquus eius omnem aliud omnibus consacrati sumus in disside riis carnis nostrae facientes voluntatem eum carnis cogitationationem eramus na tura filii irae sicut et caeteri eum autem qui dione est per omnem misericordiam proper mutiam caritatem nostram suam qua' di lexit nos' eum essumus mortui pec catis' eocapucipianissi' utiuisfait nos' in spxito cuinis gratias omnibus salui per didem faci et simul suscitauit Si mulquescitendere inaequalibus in spxito ibi utostenderet insaneculis supernumerentibus habundantes duiti as gratiae suae inbonitate su per nost' inspisto ibi et hoc non ennobis' gratia enimsumas salui faci per fid donum dui est non exopribus utne quis g loriatur ipsum enim sumus factura cre ati inspisto ibi inoperibus bonis' qua pra pa raut Deus utinillis' ambulemus proper quod memores estote Quoniam ali quando eratis gentes incarne qui dicebamin prorpumont abea que dictum circumciissio incarne ma nufacit qui eratis intemore illo sine spisto alienati aconuorsa tione hisrael...
et perigrini promissionis testamentorum eius spem non habentes et sine deo in hoc mundo

Nunc autem inexperto iheru uos' qui' aliquando eratis longue facit estis prope insanguine xpi/ri
ipse est enim qu'pax nostr'a qui' fecit ut raque unum et medium paritem seps solvens inimicitias incarne sua legem mandatorum decretis' euenens ut duos constitueret insemet ipso inuno
novo homine facienspacem utreconciet
liat utrosque inuno corpore deo per crucem interficiens inimicitiam insemet ipso etuenens etsanguelitzauit pacem uobis' qui longue eratis et pacem eipacemhisi' qui' prope quoniam peripsam habetmas access um utrique inuno spiritu adpatr em

 Ergo iam non estis aduenxe etperigrini sed es tis ciues sanctorum et domestici dei super aedificati super fundamentum apos tolorum et profetarum ipso summo an gulari lapide iheru xpi/ri in quo omnis structura compaginata crescit intem plum sanctum domin'o in quo' etuos' Simul coedificamini inhabitantum dei
inspìritu huius rei gratiae ego pau lus uinctus xpi/ri iheru prouobis' genti
bus si tamen audistis dispensationem gratiae dei qua' dataet mihi inuobis' quoniam secundum revelationem notum mihi factum est sacramentum Sicut ante prescri psi inmodico pretpostesis leg entes intellegere prudentiam maem immisterio xpi/ri quod aliis' secu lis' nonfuit notum filiis' hominum

sicut nunc revelatum sanctis eius apostolis' etprophetas' inspìritu esse gentes coheredes et con corporales et coheres xpi/ri et parti cipes promissionis eius inexperto iheru per se

uangelium cuius factus sum ego minister

Ì domum gratiae dei qua' dataet mihi secum o operationem virtutis ut virtuts eius mihi minimo omni um sanctorum dataet gratia haec intergentes se uangelitzaire investigabiles diutias xpi/ri et inluminare omnes dispensati satio misterii abconditi asaeclus' indению qui omnia creavit utinom est principis

bus etpoeteslatibus incaelestibus per acceasim mul tiformis sapientiae dei secundum praefinationem saeculorum quem fecit inexperto iheru
domin'o nostro inquo' habetmas fiduciam et acces suminconfidentia per fidem eius propter quod peto ne difficatiss intribulationibus meis' prouobis' quaest glorìa uesstra huius rei gra tia flecto genuamea adpatrem domini nostri iheru xpi/ri exquo' omnis paternitas' in caelo et interna nominatur utdet uobis' secundum diuitias glorie saeae uirtutem confo

mari per spiritum iniustiori homine

habitate xpi/ri per fidem in cordibus uastris incaritate radicati enforced ut positis conprehendere cum omnibus sanctis qua' sit latitudo et longituquo et altitudo et pro fundum scire etiam supereminentem scien tiam caritatis xpi/ri ut inpleamin in omne plenitudinem xpi/ri // us facere

ci autem qui potest superomnia habundanti

quam petitam aut intellegimus secundum uirtutem quam operatur innobis' ipsi glorìa in xpi/ri iheru
et inacessissia ei inomnia saecula saeculorum · amen ·
Obsequo itaque vos' fratre ego unctus in domino ut
digne ambuletis invocatione quas' uocatis
estis cum omni humilitate et mansuetudine cunctati
entia suferentes invicem in caritate soli
citi seruare unitatem spiritus ininculo pa
cis unum corpus et unus spiritus uesti uocati estis inu
na Spes' invocationis ustrae Unus dominus una
fides unum baptismis unus deus el pater omnium
qui super omnes et el per omnia etinomniibus nobis'
Unicuique autem nostrum dataest gratia s mensur
am donationis xpieti propriet quod discit davit Asc
dit izaatum capitum duxit duxit uictuatatem
dedit dona hominibus quod autem ascendit quidet navi
quod etiam discendit inferiora terrea quidis
cendit ipsaet et qui ascendit super omnes cael
os utadipleret omnia et ipsae dedit quos
dam quidem apostolor quasdam autem profetas
alios uero euanguelistas alios autem pas
rokes etmagistros adconsummationem
sanctorum inopus mistirii inaedificationem
corporis xpieti donec occurramus in
unitatem fidei et agnationem filiidei omnes
inu littera perfectum incensuram zetatis
plenitudinis xpieti utultra nonsimus par
uuli fluctuantae slcicicumferamur
omni uento doctrinae inmecquita hominum et as
tutia admachinationem erroris ueri
tatem autem facientes incaritatse cresca
mar ipso peromni quest caput xpieti exquototum
corpor compactum et productum peromnum in
nturrum subministrationis secundum operatio
nem inmensuram unius cuinique membr
augmentum corporis facit in aedifi
cationem sui incaritatet hoc igitur dico et tes
tificor indomino utam amplius ambulelis
sicat gentes ambulant inuanitate sed
sus' sui obscurati mentibus alienati
auia dei propriet ignorantiam quanet illis' Propriet
caeiitatem cordis ipsonum qui disperan
tes Semet ipsos tradiderunt iuspidicit
ae inoperationem inmunditiae et an
ritiae Uos' autem novitia dedicatist xpieti
si tamen illum audistis etinillo edocti
estis sicat est ueritas' inisen utdeponatis secundum
priorem conversationem ueterem hominem
qui coruptitur secundum dissideria erroris
Renouamini autem spiritu mentis ustrae indui
to neoum hominem qui secundum deum creat
uest atinistia etincipit latecritate
propriet quod deponentes mendacium loquimini
uertatem unas quisque cumpmproximo suo
omnium sumus alterorum membra Iris
inci cimi etinolite peccare Sol' non occidat
supcr icaeadidam ustram neque locum detis
diabulo Quifurebatam ian nou fure
tar magis autem laboret operando mani
bus quod bonumest uthabeat unde tribu
at necessitate patientibus // prince
Omnis Sermo deo uestro non
dat sed signis bonum est adeapsulation
em fidei utdet gratiam audientibus
etnolite contristare spiritum sanctum dei
iuxto signati estis iedie redemp
tionis Omnis amaritudo et indigna
tio et clamor etblasfemia auferatur
autobis' cumomnalialitia estote
autem inciem benigne misericordes

EPHESIANS, III. 21—IV. 10.  [ 257 ]

EPHESIANS, IV. 10—32.
donantes uos' invicem sicut et deus inquit

Es di sicut filii carissimi et ambulate

isdilectione sicut et xpistusc dilexiuus et tradidit semet ipsum pronobis oblationem

ethostiam duo inodorem suavitatis

ornicatio autem et omnis immunditia et

auritia nec nominatur inobis sicut decet sanctos aut turpituad aut stultiloquium aut

scurilitas quae adrem non pertinet sed magis gratiarum actio hoc enimscitote

intellegentes quod Nemo uos' sedu

omnis fornicator aut

inipudicus is' propter hoc enim uenit

inmundus iradci infilios di

auros quod fidentiae noli

te enimsefici par

uitus nonhabet he

reditatem inregno

xpisti et di . . .

ambulate

ambrustitia xuritate probantes quid

sit beneplacitum deo etolite commoni
care operibus infirminus' teneb

raram magis autem redargute que enim

in occulto fuint abipis' turpict etiam

dicere Omnia autem quae argumentur alumine ma

manifestanter omnis enim quod manifestatur lux'

est Propter quod dicet Surge qui dormis' et

Xsurge ammortuis et inluminabit

tibi xpistus Uli deter ergo fratres quomodo

cauta ambuletis non utinsipientes

sed sapientes redeemem tempus quoniam dies

mali sunt' molite efficia inprudentes sed in
tellegentes que sit uoluntas' dei etoinite

inebriari uino inquo'est luxoria sed isple

amini spiritu sancto loquentes uobis' met ipsis' inpsalms' etymnis' etantitice' spiritalibus

cantantes et psallentes incordibus uestr is domino

Gratias semper agentes proumnbus inominis dini ni

iberi xpisti patri etdeo subiecti invicem istimore xpiiri

ulieres uiris' suis' subditae sint sicut domino

quoniam uir caput eius mulieris sicut xpistuc caput

est aeclesias' et ipse saluator corporis eius sedit

aeclesia subiectaest xpisto ita eulieres uiri

ris' suis' inomnibus /// clessiam etsemet

iri dilegit uxores uestr is sicut xpistuc dilexit a

ipsam tradidit proea ut sanctificaret eam man dans eam laucuro aqur iururbo ute ut

exhiberet ipse sibi gloriosam aeclesiam

non habentem maculam aut rugam aut aqiquid hauss

modi sed usitsaecta et inmaculata iata etui

ri debendilegere uxores suas uctor

pora sua Qui uxor me suam dilegit

suum corpus dilegit Nemo enim unquam car

nem suamidit sed nutrit et futet eam sicut

et xpistuc aeclesiam quoniam membra sumus cor

oris eius decarne ipsius eteossibus eius sicut

scriptum est ingeneri Propter hoc relinquet homo

patrem elmatem et adheretit uxori

suae eternam 'ii' incarne una Sacra

mentum hoc magn militia ego autem dico inquit

etin aeclesias ueruntamen oportetceuos' sing

uli utunur quisque suam uxor me sicut else'

ipsam dilegat mulier autem ut timeatuirum

ili oboedete parentibus uestr is indomino hoc enim
ius tum est honoris patrem tuum et matrem
tuam quod sit mandatum primum inrepromis
sione dei ut bene sit tibi et suis longius super
terram // // re filios nostros sed educate il
uos patres molite ad iracundiam pronocia
los in doctrindisciplina et correption
ne domini // // more extremore cum semp
erui oboedete dominis carnaliaris cum ti
licitate cordis septem inrumpo non adoculum
seruientes quasi hominibus placentes sed
utserui septem facientes noluntatem septem
ex animo cum bonoaluntate seruien
tes septem et et hominibus scientes quomum unus quis
que qui cumque fecerit bonus heu recipiet
adorno sive secrus sive liber // // tentes
uos domini eadem facite illis remi
minas scientes quia e illorum inerat dominus et
incaelis et personaram acceptio nonest aedium cetero fratres
Confortamini indomino et impo
testate utritus eis induite uos omnia
arma dei utpositis stare contra insidias "vel adversus
diabuli quia nonest nobis contactatio contra car
 nem sed adversus potestates derivates hactud
mundi adversus mundi rectores tenebrarum
harum contra spiritualia nequitiae incaele
tabar ideo Sumite arma dei utpositis re
sistere inde malo et inomnibus perfecti
sitis // // et induite luricam iustitiae
tate ergo succinti lumbos utros inuritate
e calculus pedes inpreparatione auxen
guellii pacis inomnibus accepto scuto fi
dei in quo positis omnia tela nequisimini
ignea extingueret et galeam salute
adsumite et gladium spiritus quod est uerbum dei

perommem orationem eobsecrationem orantes omni tempore
inspirita edipso uigilantes semper inomni uige
stellerantia eobsecratione pro omnibus sanctis
et pronce ut detur mihi sermo inadapertion
oris mei in confidencia notum faure sacra
mentum aequaluii praequi ligatione
fungor in catena ita ut inipso audem ut
oporet me loqui \U autem etus scia
tis qua circa me sunt quid agam frater ca
risimus et delicis minister indomino quem mis
si aduos inhac ipsum utcognoscatis qua
circa nos sunt ut consuletur carduastra
pax fratribus et caritas cum tibe adoe pat
re nostro et domino iheru xipso gra
tia cumomnibus
qui dilequent dominumstrumihereum xipsum ininco
ruptionem amen \ Explicit apismola adeffeses
argumentum pilagii inaplesolam pauli

adphilipeses in cipit
Philipeses sunt macedones hii ac
cepto uumtis uoso peristurum nec re
ciperunt falsos apostoles hos apostoles conlau
dat scribens eis uro uara decarce
re perephaphriditum .. . finit argumentum

Ephesians, VI. 1-17.

[ 239 ]

Ephesians, VI. 18.—Philippians, I. 5.
uestram inaeuangelio · Apurma die usque nunc
confidens hoc ipsum quodis qui' caepit inuobis
opus bonum perfectum usque indiem iehem xpiisti
Sicul iustum est hoc mihi sentire proumnbis ubobis
eoquo habeamuos' incorde et insinculis'
meis' eindissensione eterformatione ae
uanguelii socios gaudii mei · testimoniunm
enim reddet dominus quemadmodum dissiderauerim uos'
onnes inuisceribus ihem xpisti ethcoro utcarit
as' uestra adhuc' magis acmagis habund
et inscientia etomni sensu utprovetis qua po
tiora sunt ut sitis' sincires
et uinculis' meis' tVzdiffensione aeuanguelii socios gaudii mei testimonium
enum reddet dominas quemadmodum uo'
xistra iustam' hoc mihi sentire proomnibus uobis
uoquod habeamus' incorde et
inuinculis' meis' tVzdiffensione

a.l. quam crimen etuam inuersum aduersariis caussa
perditionis uobis' autem salutis uobis'
quia uobis' donatum est pro
axpiisto nonsolum uitem[um credat]is sed utetiam pro
illo patiemini eundem certamen habentae qua
le et uidistis inme et nunc audistis deme

S' qua ergo consulatio in xpisto
S' qua solacium caritatis
S' qua societas spiritus
S' qua uiiscera miserationis

quia' uiscera miserationis

inplete gau
dium menm ut idemaspahiis omnes eandem ca
ritatem habenae unianimes unum sentientes
nihil per contensionem aut per inanem gloriam
sed inhumilitate mentis alterutrum exis
timantes maiores quam semetipso non
quassua sunt singuli cogitantes sed eaqua ali
orum hoc enim sentite inuobis quod et inxpiisto ihsu
completum est qvi cum informadi esrat nevra
nam arbitratunest se' esse aequalemdeo
sed · Semet ipsum exinanuit formam ser
ui accipiens insimilitudinem hominum factus est
et inhabitu inuentus ut homo humilialuit se
met ipsum factus oboedens usque admortem .
mortem autem cruciis propter quod eideus illum exaltavit eis domuit illi nomen quod est super omne nomen ut innocime iheru onme genu flectit caelestium eternos perpetuum omnis lingua con feteatar quis dominus iheru xpiustus ut ingloria dei patris tale carissimi mei frater sicut semper obiex istis nos ut initia mea cumtimore cito autem

S

misertus est eius non solum autem eius uestrum etiam mi ne [trix] titiam super tristitiam haberem festina [notus] ergo missi illum ut uisso eo iterum gaudeatis et ego sine tristitia sim excipite itaque illum indomino cum omni gaudio et huini modi cum honore ha betote quoniam propter opus xpiuth usque ad mortem acces sit in in certum tradens animam suam ut inple ret idqeo exmobiis deearat circa meam obsequium eternos frater mei gaudeate indomino frater eadem nobis scirebire mihi quidem neopigrimat nobis autem necessaria "Undete canes uide malos operarios uide te concessiorem nos enim sumus circumciscio qui spiritali de seruis et gloriam inziptoiter eun non in c arne fudiam quamquam et ego habeam coud entiam elincarne. Si quisalis uidentur confideri in carne ego magis accipi circumciscioem octaua die exgeneris israel detribui beniamin ebene us exebreis s legem farisseus 3 emulationem perseverens acceusamde sic inuestiam que inleget consueatus sum sinequeella sed mihi luca fuerunt haec duxi propter xpiustum detrimenta esse nenermaten arbitror omnia detrimentum esse propter eminentem scien tiam iheru xpiuthi dini mei propter quem omnium detrimentum passus Sum et arbitror ut stercora ut xpiustum luc rifaciam et inueniar inillo non habens meam inuestiam que exleget sed illam que exfideet iheru xpiuthi que ex dreciet istitiam inzide adagnoscendum illum etuirtiued re surrrectionis et commicationem passionum il lius configuratus morti ipsius si quomodo occurrar adresurrectionem quaeet exmornis non quod acciperim aut etiam justificatus sim aut iam perfectus sin SEquor autem si comprehendam inquo et comprehensus sum xpiustum iheru fTalres nonego me' arbitror compre hendisse ad hoc Unum autem que quidem retro

Sunt obliuiscens et ea que sunt priora adpetens

PHILIPPIANS, II. 8—27.
[ 261 ]

PHILIPPIANS, II. 27—III. 13.
addistinatum sequor bradium supernae uocationis dei inexpitio iheru Quicunque ergo perfecti sumus hoc sapiamus et si quid alter sentitis et hoc deus reveulat nobis uerumtamen adquod perueniamus ut idem sapiamus et ineo ambule 

Sicut habentes formam nostram Nam multi ambulant quos sepe dicebam nobis nam vero et flens dico inimicos crucis xpiio quorum finis intritus quorum deus revelauit uobis ut tumoamen ad quem peruenimus ut idem sapiamus et ineo ambule mitatores mei estote halres ei cognoscite eiservate eos quiita ambulant Sicut hanc formam nostram Nam mul	i ambulant quos sepe dicbat nobis nam vero et flens dico inimicos crucis xpiio quorum finis intritus quorum deus revelauit uobis ut tumoamen ad quem peruenimus ut idem sapiamus et ineo ambule mitatores mei estote halres ei cognoscite eiservate eos quiita ambulant
et inachaia sed inornem locum fides
uxtra que addemnust exitit itautumnsit nobis' 
neccesse aliquid loqui ipsi enim de
ubonis' adnuntiant qualem istroitum
habuerimus adus' et quonodo convorisi estis
addam asimulacris' utseruatis deo ui
uo eturo etexpectetis filiam eius decalo quem
suscitavit exmortuis' iubam qui eripuit
nus' abira uentura Nam ipsi scitis
fratres istroitum nostram ad uos' qua non inanis fuit
sed ante pasi multa eteotumulis' adfi
eti sicut scitis isipilpis' fiduciam habui
mus inde nostro loqui adus' aeanguellium
dei inmulta solicitudine exoratio enim nostra
non deerrore neque deimfunditia ne
que indolo sed sicut probati sumus adeo ut
credenter nobis' aeanguellium ita
loquimur nonquaui hominibus loquentes
sed deo qui probat corda nostra Neque enim
aliendum fuimus inurbo adolationis sicut ip
si scitis neque inossessione auaritate
dens testis est neque quaerentes ex homini bas
gloriam neque auobis neque abalis'
cum posimus honoris esse ut xpiisti apo
stoli sed fuimus paruuli interuos tamquam si'
nutrix souat filios suos ita er
amni dissiderantes uos' cupinam pa r
ficipare nobiscum nonsolum aeanguellium m
dei sed animas quoniam carissimi nobis' faciis estis Meministis enim fratres lab
orem nostrum et fatigationem noce acdi e
operantes ut nullem uextram grauare
mus predicamusaeanguellium dei interuos'
us' autem testes estis eilras quam sancte eiua ste
et sine querela ubiis' qui crali
distis Sicut scitis quo modo unumque uestrum
sicut pater filios suos diprecantes uos
et consulantes et testificantes ut in hoc ambu
letis digne deo qui uocauit uos' intuitum
num suum et gloriam ideo etnos' gratias
agimus deo sine intermissione quomiam cum accipesse
nis anobis' uerbum auditis' dei uos'
hoc ambuletis qui uocauit uos' ius
num suum uerbum auditis' dei accipis
nisi quod uos' diprecantes uos et
iussuanteu et testificantes ut ius
tis non tuetur uerbum hominum sed sicut est uere uerbum dei
qui operator inuobis' qui credidistis

os' autem fraterem emitatorum facit estis acce
siarum dei quae sunt inuidea inxpiesto ihesu quia
eadem passi estis et uos' accreditumis
uestris sicut epispi aiudeis' quia epispiu dominum ihesum
occiderunt et epispi et nos' persecutionem edco non
placent et omnibus hominibus aduensantur prohi
bentes nos' gentibus loqui utsalue eti
ant utimpleant peccata sua semper

per

u

scelent lies uestra ut ius
dum qus' sancitatem nos' aut ga
udium aut corona glor Jason uos' ante
dominum nostrum ihesum xpiu inauduente eius nos' enim
gloria nostra estis et gaudium propter quod
nenosturnentem amplius placuit nobis'
remanere Athenis' soli etmissimus
thimoutheum fratrem nostrum etministrum de inacu
angxlii xpiu ut confirmet uos et diprecetar pro fi
de uestra ut nemo terestur intrbuatlo
nibus ists' nam ipsi scitis quoniam in hoc po

siti sumus et enim cum apauduos' essens pravi
cabamus ubiis quoal futurum esset ut presuram
pateremur sicut factumset el scitis propter ea et
plius Nous sustinens misii adcognoscendam fi
demostrem ne' forte temptauerit usos qui
qui temptat etiamis fiat labor nostert

unc autem ueniinterpre thimoutheo adnois' anobis'
et adnuuntiante nobis' uidem etcaritatet
uestram et quia habetus memoriam nostri sempem

dissiderantes nos' uidere sicut epispi quoque
uos' ius uesali consai sumus fratres inobis' inominui
necessitate et presura nostra per uestram fidem quomiam unc
uiiimis si uos' statics indomine quam enim gratiam
actionem posimus retubireu domino prouobis
super omni gaudio quo gaudemus propter uos' coram
dominonastro N octe acclie habundantiae
orantes utuideamus faciemi uestram et sup
leames enque desunt fidei uestrae ipsa autem di
et pater nostert eldominou ihesu xpiu uesaiet uiam
nostro adnos' Uos' autem dominus multiplicet
ehabundare faciat incaritate inuicem
et in onmis quomadmodum et nos' inobis adonirma
nda corda uestra sine querela in sancitatem
coram deo epatru nostro inauduente domini nostri
ihesu xpiu cum omnibus sanctis eius Amen // mus
caetero fratres ergo rogamus uos' et obsecre
in domino ihesu utquomodo accipistis anobis' quali
ter uos' oporteat ambulare etplia
cere deo sicut ambulastis habundetis
magis Scitis enim que precepta dedimus uo
bis' perdominum nostrum ihesum xpiuqum nae haract uolunt
as' dei sanctificatio uestra ut absteneatis
uos' aforicatione ut sciat unusquisque
uestrum suum uos possedere in sanctifica tione
debere et honore noninpassione dis siderii sicut etgesentes quae nonmoverunt deam utne quis superprediatar neque circummeniat
innegatio fratrum sumum quoniam inadext dictum de his' omnibus sicut praeclarum ubiis' esttestificati
sumus non enimocut uos' deus iniamun
ditiam sed insatisfactionem qua' propter quibus spernit non hominem spernit sed demum qui et spiritum suum saucetm dedit inobis' d'eearitate autom fra
ternitatis neeesse habemus scribere ubiis' nam
ipsi uos' adeo dediditas uttilegatis iuueic
e et enim facitis illud inones fratres inuinesa
sa macdonia Rogamus autem uos' fratres
ut habundetis magis et ut operam detis
utquieti sitis et ut uexulum ne
gotium agatis etoperemini manibus uatris
sicut praeclarum ubiis' uthoneste ambo
letis adeos qui fores sunt etnullius ali
quid dissideretis if utum contristemini
nolimus autom ignorare dedormientibus
sicut etcateri qui spenam habent Si enim credimus
quod thers xpiurac mortatus est eesuressit ita
et deus eos qui dormierunt per ihasum addu
cet cum eo huc enim ditemus ubiis' inuerbo domini
quod nos' qui' uiimus inaudentum domini non praene
miser eos qui dormierunt quoniam ipac domini
inissu inuues archangueli et intuba dei
discendet decaelo elmunui qui inxipio
sunt resurgent primi d'elinde et nos qui
uiimus Simul cum illis' ripiemur ina
ubitue obtiusm xpiuro iniera istic' semper
cumbro erimus itaque consulamini in
uicem inuerbis' istic' 

dete temporibus autem etmomentis' fratres non de
ssideratis uobis' scribamus nasi ip
si uos' certissime scitis quoniam dies
domini inoecte siccfuat' ituueiniet cumanim di
xerint homines pac' etsecurtas' tune re
dominus illis' supranveiet intorius sicut
dolor partus' imterro habemis etnon cffa
gient Uos' autem fratres nonestis istenebris'
ut dies ille nos' tamquam fur' comprinendet

Omnium nos' filii lucis et filii diei etnum
sis notcis neque tenebaram Itaque non
doirniamus sicut etcateri sed uigelemus etsub
rii simus nam qui dormiunt noce d
ormient et qui inebrinant noce ebrei
suet nos' autem qui dei sumus sobrii simus
induti luristicfidei el caritatiss et
galeam spem salutis quoniamaposuit

nos' deus inimam sed inoprationem sa
lutis per dominumstratram hnm xpm filium qui pro
nobis mortuisut sit uigelemus sit

doriniaus simul cumillo uiamns

propter quod consulamini inuicecm el audica

Te aliorumus sicut effacitis rogamus
autem uos' fratres utcognoscatis eos qui
laborant inobis' et presunt ubiis' in
domino et momentuos' utihabatis illos
habundotius inicaritate propter opus co
rum pacem habentes interus // consult

O

ramus autem fratres corripite inequietos
mini puslanimes Suscipe inir
mos Patientes estote adometes homines
uidete ne quis malum pricnalo alic
ui redcat sed semper quod bonumest sec tamini
1 Thessalonians, V 15-28.

aulus et sil

vanus et timo

theus accelesiae

thesalonicens

iwm indeo pat

re nostro et domino

xpisto Gratianobis et paix adeo

patre nostro et domino uxro Grati

as agere debemus deo semper

pro uobis fratres sicut dignumet quoniam

super crescit fidesuistra etsahabund

at caritas unus eiusque omniumstrum

Inuicem ita ut et nos' ipsis unobis

Gloriemur inaequissis' dei pro pa

tientia et/e inomnibus

persecutionibus nostris e distributibonibus quas' sus

tinetis inexemplum iusti iudicii dei ut

digni habeamini irre deo perproquad etpatiemi

ni Si' tanumistum est apud demo retribuere re

tributionem his' qui uos' tribulant et uo

bis' qui tribulamini requiem nobiscum ire

velatione domini nostri thesauxpisti decaelo cum angue

lis' uruitis eius inffamma ignis dantis

uindicat his' qui' nononecentum dem et qui nono

boedint aeuanguelio dominusnostriihem xpisti

qui etiam poenas luent 'interitu anternas afa

cie dei d'agloria virtutis eius cumuene

rit magnificari insaeas' suis' et admi

rabilis hcri inomnibus qui crediturert quia

creditumtestimomium uostiam super uos' in

die illo inquo etam oramus semper prouobis

ut dignos uos habeat uocatione sua deus
omnes qui non credunt uritati sed consensent unintuitu. Nos autem debemus gratias agere deo semper prout nobis fratres dilectissimi quod elegerit uos deus abinitio isset utnam insaniificatatione spiritus et de uritatis inquam uocauit vos per aquan quaelium nostram inconstitutionem glorie domini et huius spatique fratres state etenete traditiones fratris quas dedicatorit sine pernervum sine praepistolam nostram ipse autem dixit nostet hucus et eius pater domini qui dilexitnos eludit consulationem aeternam et spem bonam ingeriat consuletur corda ustra et confirmet hominum opera eturbo buno // rat etmag castro orate prout ut se uos custodiet amen Confidimus autem in domino de nobis quod ea que praecipimus nobis et feclistis efficacia etacietis dominus autem derogat corda ustra incertitate etpatrient xpi // ut se de nuntiamus autem nobis fratres innome dni nihui xpi parctis uos abomni fratre inquite ambu lantes etiam secundum tradititionem quan accipirunt anobis ipsi enim scitis quomodo oporteat emi ari nos quios novinquieti sui mus intuus ne que panem gratis manducavi mus ab aliquo sed inlabore et fatigatione noc te ac die operantes ne aliqueum ustrum grau remus nos quios nonhabuerimus postatem sed utnos met ipsos formam daremus nobis ut nos emitaremini nam cum apuduos esseamus huc nobis praecipiemus quomiam si quis novuint operari nec manuete Audiimus enim quoadam intuus sed ambulare inquiete nihi 1 ambulantes sed curiousse agentes his autem qui eius modi sunt praecipimus et
obscuramus indominoiheu xpiisto ut cum si
lentio operantes sum panem sumu manducen
ut os' autem fratres nolite difficere benefacien
tes si autem quis non seebedit urbonostro perenepistolam
hunc notate ut non commisciamini cum illo
ut erubescat novum inimicum existimatum
set corripite ut rectatem ipse autem deus pacas det
ubis' pacem semper tarn in omnino loco nuns cum omnibus
ubis' Salutatio mea manu pauli
ratia dominum nutriheu xpiisti cum omnibus ubis' a
explicit aepistolam adthesalonicenses.

a rgumentum pilagii inaepistolam adcolosenses
Cassiani xpiis praeuenti erant afalis' ap
ostola nec adhos' accessit ipse apostolus sed ethos' per
aepistolam recorregit audieruntinem urbeam ad
archippo qui et ministerium ineos accusit
quorum auditam fidelis implorat
inaepiis' inebli fidelissimo perallicum diaconem
donemim acolitum

aulus apostolus xpiisti
ichu praelolatatem
dei eptimotheus
fate' his' qui sunt
colosenses sanctis
ei fidelibus fratribus

invelo gratias ubis' et pac'
adeo patre nostru' gratias agimus
deo et patrii dini nostri iheu xpiisti semper
praelobis' orantes audit a fide usea
invelo ichu eptilectione quam hab
etis inomnes sanctos propter spem quare
positae x capelo ubis' quam ante audistis

ideo et nos' exqua die audiiimus non cessamus pro
ubis' orantes et postulantes utimpleamini
inagnitione voluntatis eius in omni sapientia
et intellectu spirituali ut designe ambeletis deo
peromnia placentes inomni opero bomo fru
tificantes eterecentes inscientia dei in omni
urute confortati secundum potentiam claritatis
eius inomni patientia et longuanimitate cum

Gaudio gratias agentes deo et patrii qui dignos
ucc䗴onos' inpartem sortis sanctorum in
ne qui eripuit nos' depostitate tenebratum et transmu
lit iurenum filli claritatis suo inquo haecnum
redemptionem eteemissionem peccatorum quiest ima
go dri inuissibilis primogenitus uniusser
creature quiis inipso condita sunt uiniassa ise
lis' et intera uissibilia et inuissibilia
siue thro ni
siue dominationes
siue principatus
siue potestates omnia
per ipsum enim ipso creatasunt etis est ante omnes
et omnia inipso constant
et ipse est caput corporis ecclesiae
quiest principium primogenitus exmortuis'
sit inomnibus ipse primatum tenens
quiis inipso complactic omnom plenitudi
nem diuinitatis habitare et per eum re
conciliare omnia inipso pacificans per san
gein crucis eius siue quae interitis' siue quae iecalis'
COLOSSIANS, I. 21—II. 5.

et uos' cum essetis aliquando alienati aude etiam

quam sensus eius inopetibus malis' nunc autem recon
ciliauit incorpore carnis eius permortem ipsum

EXhibete nos sanctos et immaculatos eti ne cre
mine coram ipso Si tamen permanetis infide

dati et stabiles et immobiles aspe' semangueulli

quod audistis quod predicatum est inimicosa creature
quest subeaolo eius factus sum ego pauluminis
ter qui nunc gaudeo inassonitibus prouobis ad in
pleo ea qua desem passionum xpi'ti incar

ne mea procorpore eius quod est aecclisia cuius factus sum
ego minister & dispensionem de qua dataet

mihi inobis utinpleam urhnum dei misterium quod
abscoditum fuit asseculis' et generationibus
nunc autem manifestum est sanctis eius quibus noluit
dens notas facere duuitias gloriae misterii

eius ingentibus quod est xpistu' intobis' spei' gloriae

quam nos' aduniamus coripientes omnem

hominem et docentes omnem hominem

inomni sapientia utexibamus omnem ho

minem perfectum iacipe ilamu iniculo

contendens 'operationem eius quam operaturio'me' in

virtute

Olo enim uos' scire fuitres qualen

solicituidinem habeam prouobis et debis' qui lau
daciae sunt et quii cumque nonviderunt faciem

meum incarne utomsonulentur corda ip

orum instructi incaritate et in omnes

plentudinis diuitias intellectus ad ag

noscadum misterium dei quodest xpi'que suo sunt

omnem tessauri sapiencie etscientiae abs

conditi iloc autem dicce utemo uos' circunve

nlat insubtilitate Sermonis nain

et Si Corpore absenssum sed spiritu uob

iscum sum gaudens euuidis ordinem

uestrum et firmamentum fidei uestrum quod est inxpoiihi

icnt ergo accipistis dnm uestrum iihn xpim in ipso

ambulate radicati et superadifiati isiip

so et confirmati fide sicut dedicistis habun
dantes ine a Gratiarum actione . . . , ., .

ide te ne' quis uos' decipiat pe' pholphshiam

et inanem failaciam secundum traditionem homin

um & elimenta mundihius etuon & xpistum quia in

ipso habitat omnis Plenitudo dini

nitatis corporaliter et estis isillo re

plei quient Caput omnis Principatus'

e Potestatis In quo etiam circumcissi estis

Circumcisione nonmanufacta in ex

Poliatione corporis carnis sed in
circumcisione xpi'ti consepuilti ei
dem inabitismo inquo et resurrexis

tis per fideoperationis dei quisuscita

uit eum amortuis' et nos' cum mortui

essetis indiilictis' etpropratio carnis uestra

uiuaeauit cum illo donans nobis' omnia

dilicta delens quod adarum nos' erat

chirographum decreti quod erat contrarium

nobis' etuit ipsum d emedio adfi

gens illud Crucis expolians se' car

ne Principatus' etpotesetes traduxit

ducaliter triumphans eos in semet ipso

Emo ergo uos indicet incibo

aut in potu

aut in parte diei festi

aut n e omnia

aut s a.ubbatorum

COLOSSIANS, II. 5—10.
Sunt umbra futurorum corpus autem Xpìri Nemo nos' seducat uolens inhu milliatione cordis etlegione anguolorum quam nec'uidit ambulans et extollens se' fun stra inflatus mente carnis sua etventenens caput ex quo omne corpus productum et coniu actione subministram et constructum cres cit inaumentum de[l]. Si enim mortui estis cum xpisto abeliumetis' huius mundi quid adhuc' tamquam uientes de[m]e mundo decerritis una sec tamini ne' tetigeritis ne gustaueritis ne contra ctueritis qua sunt omnia in tertitut per abussion em S praecpta et doctrinas hominum qua sunt rationem quidem habentia sapientiae issu per stitione et humilitate cordis et non ad parciendum corpori etnos inhonore aliquo adSataratem nentris et dilegentiam carnis igitur Si conservexistis camxpisto qua sur sum sunt quae'rite ubi xpistuc est indextra de sedens qua susum sunt Sapite nonque super terram mortui enim estis et utiabest absconditaet cum xpisto indeo cum autem xpistuc apparuerit utiabest tunc etos' apparebitis cum eo ingloria /// terram ortificate ergo membra uestra qua.Sunt Super f or ni ca ti on em in mund iti a m li bi di n e m con cu pis c en tiam malam et a uari ti am quoad idulatria propterqua menit iradde super filios incredulitatis inquibus etos' am bulastis aliquando cum uineritis inillis' nun autem deponite etos' unius'ram iram ani mositatem malitiam blasphemiam turpiloquium deore uestro nonprocedat / cum actibus no[li]te mentri inuicem expollate neterem hominem eius etigduite nouum hominem qui renounatur imaginitio nem eius dei si imaginem eius quicreuit eum Ubi nonest masculus et femina iudens elgreces circuiscissis et præputi um barbarus etcitha seruus et liber sed omnia in omnibus xp in duite ergoetuos' sicut electidi sanctet diletci per uiscera misericordiez benigni tatem humilileatem patientiam modestiam Suferentes inuicem etdonantes nobis'met ipsis' Si quis aduerus aliquem habet quere'lam Sicut cxoxp donauit nobis ita etos' facite Super hae autem omnia cari tatem habete quodet uinculum ca unitatis et perfectionis et pasx xpìri habundet in cor dibus uestr is inqu etuos' uocati estis inu no cor pore egratiae estote uerum xpìri habundet habitet inuobiS habundanter inorni sapientia ' docena tes etmonentes nos'met ipos' inSalmis' Ymnis' etnanticis' spiritulibus incarcitate can tantes incondibus uestr is domino ///// omnia inonimone domini mne quod cumque factis domino inuero aut inopere ustris xpìri gratias agentes deo patri peripsum ulieres subditae estote uiris' ues' ras inuob/is habundanter /// terram etdonantes nobis' eas' ras agentes prouoCare adindigionem ut neppsillanini fiant /// nalius non ado crui oboedite peronnia dominis' uestr is car culum servientes nec' quasi hominiis placentes sed insemplicitate cordis dominum timentes quod cumque facitis examino operamini sicut domin et nos hominiis scientes quod adominio accipiets re tributionem hereditatis dominixpìnfi inueniuuisuis qui enim isturiam faCit recipiet id quod inique gessit etinos est acceptio personarum apud dem
Colossians, IV. 1-18.
Aulus apostolus xpi ihu
S imperium dei etsal
uatoris nostr ihu xpi
quick etspeoura thimo
theo dillecto filio

infide Gratia et misericordia et
pax adre patre uestro uestipto ihsau .
dominio nostro Sicul roguante utremaneres
effessu cum irem immacudoniam utdenuntiar
es quibusdamne perursa doctrina uter
enter neque intenderent fabulis elge
nelogis interminatis quaamagis questiones

prestant quam aedificationem dei quast infide

finis autem praepcti est caritas' deacre puro
et ets scientia bona ethide nonlcta Aquibus quidam
ab errantes converserunt immanniquem volentes esse
degis doctores noninteligentes neque que locuntur
neque dequivus adfirmant Scimus autem bonaist
lex. Si quia eis ligitime utatur sciens hoc quia insto
lex nonest posita sol iniustis et nonsubditis'

Im pi is'
et pec ca toribus
et see le ratis'
et coma mi natis'
et pro fa nis'
pat ri cidiis'
mat ri cidiis'
ho mi cidiis'
for ni cariis
mas cu lorum concubitobis
peterorum superatoribus
pla gi ariis'
men da cibus
per iu ris'

un

et. Si quid allud sanx doc
trix aduersarz quass ets
aemangeliua gloria beati
dei quod creditumest mihi et gra
tias ago ci qui me conforta
uit insepirludnno nostro
qui fidelem existimauit
me ponens inministerum
qui fui primum blasfemus

i Timothv, I. 1-15.

[i TIMOTHV, I. 15—II. 15. ]
Idelis sermo est et omni acceptione dignus si quis episcopatum dissiderat bonus opus disside rat. Oportet ergo haesusmodi irreprehensibilem esse unius uxoris uirum. Si quis autem domni sue praese nescit habebit nuncophitum ne' issu pertiam elatus iniudicium iace dat diabuli. Oportet autem illum ettestimonium habere bonum abhis qui foris sunt ut non in obprium incedat etlaquem diaboli.

Diagonos Similiter graues pudicos non bilingues nonmeq, non uti. nihil epsilon multa deditos nonurpelacrum sectantes habentes misterium.
ethic præcipe ut interprehensibles sint. Si quis autem suorum et maxime domesticorum cur am non habet fidem negavit est infidelibus de terris uidua elegatur nonminus lx annorum qua fuerit unus uiri uxor inoperibus bonis testimonium habens si filios edocuoit si hos pitalis fuit si sanctorum pedes lauit si tri bulationem patientibus subministrarunt si omne opus bonum subsecuatur oria doliscentiores autem uiduas diuita' cam lux te fuerint inuicti nubere volunt ha bentes dampnationem quia primam fidem inritam fecerunt Simul autem et iios sae discunt circumire domus non sol um otiosae sed eturbisae et curiosae loquentes quas nonopertet ulo ergo iuniores nubere filios procreare matres esse fa milias nullam occassionem aduersario dare malae auditionis iam enim quod am conversaesent retro post satanam' as quis fidelis aut si qua fidelis habet uidu sufficienter subministrat illis ut non grauent ecclesias uel sive uere iudassesent sufficiat quia bene praesent prespiteri dupli ci honore digni habendantur maxime autem qui laborant inurbo ut docet sive scriptura boui isarea tritarant os' non al ligabis et dignus est operarium cibo sua mer cede adversus prespiterum accusationem noli accipere exceptis duobus vel 111i testilias pecassantes autem coram conspicus argue ut cæteri timorem habeant testor coram deo expisto iheru et electis' anguellis' uthær cus todias sine præjudicio nihil faciens isalteram parten declinando manus' cito nemini inpossueris neque commonicaueris peccatis' aliniis' te ipsum castum custodi noli ad huc' aquam biber sed uno modico utere propius stum machum tuum et frequentes uas inuer mitates Quorumdam hominum peccata mani festa sunt praecidentia adiudicium quosdam autem et Subsequuntur Similiter autem et facta bona ma nifesta sunt et qualiter se' habent abscondi nonpos Sunt Quiconque sunt subiugo serui dominos suos omni honore dignos habent ne nomen dominii et doctrina blasphemetur qui autem fideles habent dominus non contemniant quia testes sunt sed magis seruant quia fideles sunt etdelecti qui beneficis partici pes sunt hac autem doce et exortare si quis aliter docet 1xnon aduersque sanctis sermonibus dni nostri iheru xpiisti et ei quæ s pietatem sunt doctrinae superbus nihil sciens sed linguens circa quaestiones etpugas urbem exquisib orientur uinidiae et contensiones blasfe miae suspiciones malae hominum mente corruptorum eturitate alienorum existima ntiue questum esse pietatem dei discende ab huius modi est autem questus magnum pietas' dei cum sufficientia nihil enim intulimus in hunc mundum uerum quia nec suferre quid po simus habentes autem uelium etestamentum his' cunt enti sumus nam qui volunt diuites fi eri incedunt intempiationem etlaqueuem diabuli et disideria multa et inutilia et noesia quae nihil presunt sedlucet quae demer gunt homines inintetium etperditionem adix enim omnium malorum cupidos' quam quidam adpetantes erroneunt aui de et inseruerunt se' doloribus mul tis'
Tu autem o homo dei factus est sub frigio.

Sed pietatem certare bonum certamen fidem.
Fidei praeclare utnam aeterna in quo uocatus.

Patientiam esse et confessionem sanam per nomen immortalitatem et lucem habes.

Mansuetudinem coram multis testibus praecepit tibi consul.

Monium reddidit subpostio pilato bonam

Confessionem uterum in te bone macu

La inreprehensibile usque inaduentum dominom atri.

Ihom xpiir quem subs tempore ostendet beatus
Et solus potens etrex regum et dominus dominum

Qui solus habet immortalitatem et lucem habes inaccessibilem quem nullus hominum uidit sed nec uideris qui sit honor et gloria in saecula saeculorum.

Amen quod est postea uerum quod habuit uerum in saeculo et in saeculo

Iutiber huius saeculi praecepit ne superbe

Et quia tempus est praecepit ne in sic saeculo sperant

Sed ideo saeculo sperant in incerto

Quae uult adaequaneum

Non faciant diuites inopribus bonis sint facile

Tribuant commonicare tessaurizare si

Bi fundamentum bonum infratque ut adprehendat

Dant ueram uitam

Thimotheo carissimo filio gratia cum misericordia et pax

Tu quoque legis in pacto suis temporibus ostendet beatus et solus potens etrex regum et dominus dominium reddidit subpontio pilato bonam confessionem utserues reddatum suis inaduentum dominus et fratre eto

Ibibus xpiiris qui vivificat omnia in pectore qui uniplicis testibus praecepit tibi consul.

Iis qui visum est et nullus hominum uideris

Sed ne uideris qui sit honor et gloria in saeculo saeculorum

Sine intemperie habebas ipsum tuum et in saeculo

Prœcipe ne superbe saque sperant in incerto diuitiarum

Sed indomito uivo qui nestat nobis omnia habunde ad fruendum

Ne faciant diuites inopribus bonis sint facile tribuant commonicare tessaurizare

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Dant ueram uitam

Thimotheo carissimo filio gratia cum misericordia et pax

Tu quoque legis in pacto suis temporibus ostendet beatus et solus potens etrex regum et dominum reddidit subpontio pilato bonam confessionem utserues reddatum suis inaduentum dominus et fratre eto

Ibibus xpiiris qui vivificat omnia in pectore qui uniplicis testibus praecepit tibi consul.

Iis qui visum est et nullus hominum uideris

Sed ne uideris qui sit honor et gloria in saeculo saeculorum

Sine intemperie habebas ipsum tuum et in saeculo

Prœcipe ne superbe saque sperant in incerto diuitiarum

Sed indomito uivo qui nestat nobis omnia habunde ad fruendum

Ne faciant diuites inopribus bonis sint facile tribuant commonicare tessaurizare

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nemo militans debet obligare se negotiis suis, emissus expleat qui se praebuit, nam siquit inagone certat nec coronaatur nisi legitem certatur ut laborantem agricolam oportet

emortem esse adqucclucu quasi male operans sed verbum dei non est alligatum inme ido omnia Susteneo propter electos ut et ipsi Salutem consem quantur quod inopito ibam cum gloria aeterna delis sermo est nam si mortui sumus et commine mus si tolleramus et conregabimus si ne gauurnus effipse negabat nos si noncrediderimus ille fidelis permanet negare se ipsum non potest habe commone testificans coram deo omni verbis contendere adnilhilum utilissit nisi ad subversionem audientium Solicite cura te ipsam probabilem exhibere deo operarium non er ubescentem recte tractantem verbum urit tatis proflana autem et manilquia divinit multum enim proficiunt adimpetatem et ser mo eorum scinit carcer serpit exquisum est hi mineus etphilus qui auritate excederunt dicentes resurrectionem iam factam esse et fi dem quorumdam subvertent sed firmum fun damentum de stat habens signaculum hoc cognos uit dominus qui sunt ipsius et discusat abinigitate omnis qui nominat nomen dum in magna autem doma

amatorum magnis quae dixi habentes formam cupidi pietatis uirtutem et testificans eorum abne

cum disciplina questiones duum litterar et incrupit homines se iipsos amantes magis quam de habentis formam elati gantes et hos dominia exhis superbi enim suntqpi poenetrant domus blas femi et captiua ducent mulierc parentibus ulas honeratas peccatis inobedientes qui ducuntur uariis dissideri ingrat is semper discentes eumquanum scelesti adsciantum uirtutis perenni pactum entes quiuammodum autem inmontissimae diebus instabunt tempora periculossa et erunt homines se iipsos

amantes magis quam dixi habentes formam etiati gantes et hos dominia exhis superbi enim suntqpi poenetrant domus blas femi et captiua ducent mulierc parentibus ulas honeratas peccatis inobedientes qui ducuntur uariis dissideri ingrat is semper discentes eumquantum scelesti adsciantum uirtutis perenni pactum entes quiuammodum autem inmontissimae diebus instabunt tempora periculossa et erunt homines se iipsos amantes magis quam dixi habentes formam etiati gantes et hos dominia exhis superbi enim suntqpi poenetrant domus blas femi et captiua ducent mulierc parentibus ulas honeratas peccatis inobedientes qui ducuntur uariis dissideri ingrat is semper discentes eumquanum scelesti adsciantum uirtutis perenni pactum entes quiuammodum autem inmontissimae diebus instabunt tempora periculossa et erunt homines se iipsos
caritatem patientia m persecutiones pas
siones qualia mihi factasunt antiochiae
iechonio listris quales persecutiones sustenui
et exomnibus illis' liberavi me' dominus nonsolum ego sed
e et omnes qui pie volunt bibere inpistihem persecutioni
onem patientur Mami autem homines etseduc
tores proficient inpesit est error et inerror
mittentes tu' vero permane' inhis' qua dedicisti et cre
dita sunt tibi scius aquo dedicisti et quia abin
antia sacras litteras nosti qua posunt te'
imstruere absalutem per fide' quaest' inpiste' iheu
mnis scriptura adoe dictinius' inspirata
utilisit addocendum addargendum
ad corrigendum ut perfectus sit ho
ad erudiendum mo dei ad omne opus
ad iustitiam bonum instructus
ad disciplinam testificor coram
do' xpiosto iheu qui indic
vurus est uiuos ac mortuos et adventum ipius
et regnum eius praedica urbem insta' oportune
argue obscura increpa' inomni pati
tuta et doctrina, erit enim tempus sum Sanam
doctrinam non sustinebunt sed adnua dis
nderia conceruabunt sibi magistros
prurientes auribus et anceritate quidem
audita um auuent et adfashias autem conversi
tu' vero sobrius esto inomnibus labora' opus fac'
aeuangelistiae ministerium tum iple'
lam enim ego immolore ettem presse me' resoluti
onis instat . . . . . . . . . . . . . . . . . .
Certamen bonum certau
cursum con summaui
fide' ser uaui
decetito repositas mihi iustitiae corona
quam reddet mihi dominus in illa die justus index
nonsulm autem mihi sed etsis' qui dilegent adventum eius
festina adme' unire cito demas enim dire
liquit dilegens hoc secelum et ablita thesalonicam
crescens ingalitiam lucas est mecum solus
marcum adsum adhuc' tecum est enim mihi utilis
inministerio thithicum missi effesso Pennula[m]
quas reliqui troyade apud carpum omniens adme'
adef tecum est maxime autem membro
anas alxander acerarius multa
mala mihi ostendit reddet illi dominus secundum o
pera eius quem est quoque diuita' valde enim resis
fit urbis' nostris /// omnes enim diriquerunt neillis in
primameedefensione nemo mihi adfuit
putetur dominus autem mihi adstetit et confortauit
me' utper me' praedicatio inpleatur et aued'
ant omnes gentes et liberatus. Sum deore leonis
liberavit me' dominus abominiope malo et sa
luum faciet inregnum suum caeleste cui
gloria insaeaculosedunctum amen . . . . . .
Sal
uta' priscillam etaquilam et onesior dom' um erastus remsanit chortino tbro
phium autem reliqui infirmum milito fe
sina' ante' hiehem venire /// utia et fanges
Sal
unto te' ebulus et pudens et linus et cla
omnes' dominus iheus' xpiostuc cumspiritutuou' uale
inpace amen' . eXplicit apespiola tiu' ad
thimothem . in cipit apespiola adtitum
arg
umementum ad titum discipulum
Suam discipulum quem monet
et in Struit deconStitutione
prespitori et deconstruiSatione' Spiritali et
hereticis' dinitandis' qui' traditio
nibus iudaicis' credunt scribit ei ab
Athenis' . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

2 TIMOTHY, III. 10—IV. 9. [ 277 ]

2 TIMOTHY, IV. 10—22.
Aulus Scevus dei
apostolus autem xpi ihu $
fidem xplectorum
dei et agitationem ueri
tatis quam sic pietatem

Spe' uitae Aeterne qua promissit qui
nomentitur deus antetempora aeterna
Manifestavit autem temporibus suis ter'
bum suum impradicatione quae creditae
mihi $ praeceptum Salvatoris nostri dei

tito carissimo filio secundum comonom
fidem gratia et pax ad pro patre
noster expiato ibem salvatore nostro ///
cor

rei gratia reliqui te crete ueta que desunt
regas' et constitutas' per ciuitates prosperas sicut
ceto titi dispos sui qu is est sine cremine unus
uxoris uir filios habens fideles non in accus
Satione luxoriae ant nonsubditos Oportet
emin episcopum Sine cremine esse Sicut dei
dispensatorem horari indocrina
non proterum Sana eteos qui contradicunt
non iracundum argueri Sunitem m
non uinolentum ulsi nonsubditi uani
non percssusorem loqui et seductores
non turpis luc
der cupidum
sed hospitalem
b enignum
prudentem
iustum
s[actum] continuum
amplectantem
eum qui $ doctri
nam est fidelem
sermonem ut
[et] potens sit ex

sibi populum acceptabilem sectatorem bo
norum operum haec loquere eboriare
targue et omni imperio nemo te contemp
nat admonere illos principibus et potesta
tibus subditos esse dicto oboedire adonme
opae bonum paratos esse neminem blas
femare non litigiosos esse sed modestos omnen
ostendentes mansuetudinem adonmes homines
uimos enim et nos al[iquando] stulti et incredu
lierrantes et seruientes dissideriis et uo
luntatibus uariis inalme tia et inuid
ia agentes odibent et inuicem odientes sed
cum benignitas et humanitas imbus sal
uitorius uatri de non exoportibus instituia que fe
cimus nos sed secundum suam misericordiam sal
uos nos' fecit per lauracrum regenerati
onis et renuanaonis spiritus sancti quam effudit
innos habundanter per ihoam xpiitum salu
torem uonrum uinustifi cat gratia ipsius
heredes efficiamur Secundum spen uiae aeter
nae fidelis sermo est et debis' uolo te'
confirmare ut curent bonis' operibus preesse
qui credunt deo haec enim sunt bona et humilia
hominibus Suiitas autem questiones et genealogas
et contensiones et pugnas legis duinta' Sunt
enim inuilest etuanae hereticae hominem
post unam et secundum correptionem duinta' se
ens quis subversus est qui habes modi est et dilinquit
cum sit proprio indicio contemptnatus Cum mis
sero de ade artheman ame' thithicum

festina adme' venire necapolim
ibi enim statui hemare - zedar' legis
peritum et appollo sollicite permitte
ut nihil illis' dianct autem et nostri omnes
bonis' operibus preesse adussus neces
sarios ut nostim infrauctuossi

usuus uinctus iehem
xpiit ethimotheus
frater philomini fratri
directo et adiutori nostro et apax
sorori carissima et archi
ppo commilioni nostro et acelissus
quex indomu eius gratia uobis etpax
ad ro patre nostro et dno iuhi xp
gratias ago semper deo meo memoriam
lui faciens iorationibus meis' audiens
fidem et caritatem tam quam habes' in
dno iuhi etinommes sanctos ut communicaio
fidei tuae manifesta fait in agniti

onem
omnis boni quae inuobis est inespero iheru
gaudium enim magnum et consule
itionem habuisse decaritate tua
quae viscera sanctorum requirunt perte frater
propter quod multam fiduciam habemus inespero iheru
imperandi tibi quod adrem pertinet propter car
ritatem magis obsecro
ut Paulus senex nunc autem inuctus spiritu
iheru obsecro te pro meo filio quem ego
genue inuinculis' onesimo qui tibi aliquando
inutilis nunc autem mihi et tibi utilisset quem missi
ubi tu' itaque illum sicut meauiscera s
uscipe quem ego uolui apudme' manere
utprote mihi ministraret in uinculis' aeuanguellii sed sine consilio tuo nihil uol
ui facere uti ne' uelut exnecessitate
bonumtuum erat sed' voluntarium for
sitan enim ideo discendit adtempus ate
utinaeternum illum recipere iam non
sicut seruum sed prosferuo fratrem carissi
num maxime mihi quanto autem tibi et in
carne et indomino Si ergo habes me' so
cium suspici tumble' tibi et' sii autem
aliquld nocuit tibi' aut debit hoc mihi in
puta ego paulus scripsi mea ma
nu ego reddam utnondicamtiibi quia ete'
ipsumme' debeste' ita frater ego te' fru
ar indomino refice uiscera mea in
domino iheru xipto Confidens tua oboe
dentia scripsi tibi sciens quia supra id

quod dico facies Simul autem et para'
mihi hospitium namsPero quod per o
rationes uetras donabor uobis'
Iutat te epafras conceptuum
mens inxpo ihu marcus aristar
chus demas lucas adiutores
mei gratia dni ni ihu xpi cum spuuestro
amen /// adebreos . . . . .
explicit aepistula adphilomonem in cipi
t argumentum

in prims' dicendum est cur apostolus paulus
inprima aepistula nonseruaueritmorem
suum uel ut uocabulum nominis
sui uel ordinans dignitatem scri
berit hath causa est quodadeos scribens
qui excircumcisione crediderunt
quasi gentium apostolus et non ebreorum sciens
quoque eorum superbiam humilitatem
ipse demonstrans meritus offi
cii Sui noluit antefere nam similii
modo etiam iohannis apostoli humilitatem inae
istula sua nomen suum eadem ratione non
pretulit hanc aepistulam tertar apostolum
ad ebreos conscriptum ebraica lingua
missise caius sensum et ordinem re
tenens lucas eauangelista
post excessum beat apostoli pauli gre
ci Sermone composuit

finit amen amen finit : : : :
multifarie
elmultis' modis'
ollum dens locutus est
patribus nostris in pro
fetis' nouissimis'
diebus locutus est

nobis' filiio suo quem constituit heredem
universorum per quem etiam saecula instituit
qui cum sit splendor gloriae afigura
expressa substantiae eius portant quique omnia
omne virtutis sua prae persmet ipsum pur
vationem peccatorum faciens sedis
addextor am maiestatis in ecelcis' tanto
melior angelis' effectus' quanto præstantius
pro illis' nomen hereditatu'Cui enim anguelorum
aliandum dictit' filius mens es tu' ego bodie generi
tu' et rursum ego ero illi imparate etip
se erit mihi in filium et cum iterum introducti pri
mo genitum cum in orbe terrarum dicit et adorent
eum omnes anguelli eius ad anguellas quidem
dicit Qui facit anguellas suos spiritus elminist
ros tuos ignem ut fumum illuminet els eius' esse
thronus eius' insaeculam saeculi et urga
acquitatis urga regnaturi dilexit istitutum
et odiisti inequitatem propriea uixit te' deus
tuos oleo laetitia praesentibus tuis' et tu'
in principio domine terram fundasti et opera
manuum tuarum sunt cæli ipsi præbunt
tu' autem permanes et omnes ut aestimentum ue
terescent et uel ut amictum inmolles eos
etmotabantur tu' autem idem es et anni tui
nondifficient Ad quem autem anguelorum dicit
aliando Sede adextoris' meis' donec ponam
inimicos tuos scabellum pedum tu
orum nomen' omnes spiritus ministri sunt iernini
sterium missi propter eos qui hereditatem
capiunt salutis propriea habundanti
us optet observare nos' ea que au
divinus ne' forte efliamis. Si enim qui
peranguelles dicitus' sermo factus est
firma et omnis præauricatio et in ob
odentia instam accipit merced
is retributionem quamodo enim effugic
mors nos' sitantam neglexerimus
salutem qua cum initium accipisset nar
randi peranguelles ineis' qui audierunt in nob
is' confirmata est confirmante dom sig
niss' apportentis' et urias' uirtutibus et
spiritus sancti distributionibus secundum voluntatem
suam non enim anguelli' subiecit deus
orbe meo re futurum dequo' loquinur
testatus est autem inquadam loco quidam deces quidet
homo quod memor es eius' aut fliies hominis quomiam
uiissitas' eum miniisti eum paulo minus
abanguellis gloria et honore coronasti
eum ei constitui sunt super opera manuum
tuarum omnia subieciti subpedibus
cius in co enim quod ei omnia subiecit nihil di missit
nunusubjectum ei nunc aulem nec dum uidemus
omnia subiectae eum aulem qui modico quam ang
euli minoratus uidemus iherum propter pas
sionem mortis gloria et honore cor
onatun ut gratia pri promeribus gusta
ret mortem decebat enim eum propter quem
iper quem omnia qui filios multos inglo
riam adduxerunt honorem salu
tis eorum per passionem consummari
qui enim sanctificat ecuri sanctificantur eunum
omnes propter quam causam non omni 
fratres eum uocare dicens Nai
rabo nomen tuum fratibus meis iisme
dio ecclesia laudabo te et iterum
ego ero confidens in eum et iterum ecce
ego etpuei mei quos mihi d editdes
quia ergo communiqueant pueri car
ni eltsanguni eipse simuliter
particeps factus est eorum dem ut
per mortem distrueret hunc qui ha
bebat mortis imperium id est diabulum
et liberaret eos quipem mortis per
totam utiam obnoxii erant serui
tuti unquam enim angulos adpre
hendit sed semen abrachae adprehin
di unde debuit peromnia fratibus simu
lare utmisericors fieret et aide
lis pontifex addrem utexpiaret di
liita populi Ineo enim in quo passu est ipse

temptatus potentest ecleis quitemptantur
auxiliarunde fratres sancti uocationis ca
lestit particeps considerate apostolum
et pontificem confessionis nostrae iherum qui
fidellis et qui fiscit illum sicut etmosein in omni
domu illius Amplioris enim gloriam iste
premoisen dignus habetust quo Antio
rem honorem habet in domu is qui fabric
aet eam Omnis enim domus ab aliquo
fabricatur qui autem omnia creauit deus
tem moesses quidem fidelis erat intota do
mu eius tamquam famulos intestimoniun
eorum quacredenda erant Xpistuc uero tamquam
filius in domu sua quae domus sumus
nos si fiduciam et gloriam spei usque
infinem firmam reteneuem qua propter sicut
dict it spc sanctus h odie si uocemus audie
ritis nobilis obdurare cordestra
sicul inexaceruatione secondum diem temptation
nis indeserto ubi temptauerunt me pat
res uestri prohauerunt me et uiderunt opera
mea xl annis offensus fui genera
zioni illi et dixi semper errant corde et
isti noucognouerunt uias meas etiuara in
ira mea si intrabunt irrequiem meum

Hebrews, II. 8-18.

[ 282 ]

Hebrews, II. 18—III. 15.
Hodie Si uocem eius audieritis nolite ob durare corda utrema quem admodum in illa consecratio. Quidam enim audieles ex caerereasunt sed nonnones qui perfect sunt ab aegipto permisedi quis autem odium xi annos nonne illos qui peccavere quorum cadaver præstratassat indiserto quibus autem iteraruit non introire irrequiem illius nisi illis qui in creduli fuerunt et idemus quoniam nonp otuerunt introire irrequiem ipsius propere incredulitatem tempus unus ergo ne forte relict a polluicatione introeundi ire quem eius existimetur aliquis eunobis de esse enim eunobis nuntiatum est quem admodum et illis sed nonprofuit sermo auditus non admissis fidei eunobis que audierant in grediem ur enim irrequiem qui credimus quem ad modum dixit. Sint imni in re mea. Si iterum irrequiem moeam et sequidem operibus abinstitutione mundi factis dixit enim quo dam loco dedic septima sic et requie uit deus die qui abominibus operibus suis et in isto iterum Si introitum irrequiem moeam Quemam ergo superest quosdam intro ire illam et hic quibus prioribus ad nuntiatum est nonintroiersteit propere in credu litatem iterum terminat diem quendam Hodie ivaudid dicendo post tantum temporis sitan superdictum hodie Si uocem eius audieritis nolite ob durare corda utrema Nam si eis effussus requiem præstitisset nunc quam dealia loquacetur post habet die itaque relinquitur sabbatiess mus populo dei qui enim ingressus est irrequiem ipsiem etiam ipse requienit abopribus suis sicquis asuis deus festinamus ergo ingredi in illam requiem utne inid ipsum quis incedat incredulitatis exemplum uiusus est enim dei sermo ete fictax etpenetrabilior omni gladio ancipiti eterentium usque additionem animae ac spiritus conpagum quoque et me dullarum ceditocrat cogitationum et Intentionum cordis etnus est utlla creata tura inussibulis inconspicuus eius // sec Omn a uen autem nuda etaperta sant oculis eius de quo mo nobis est habentes ergo pontificem magnum qui poenetravit caelum ibetur filium dei teneamus confessionem nou enim habemus post pontificem qui nonpossit compati inimita tibus nemis temperamentum autem peromnia pro si militidune absque peccato // grate deaemus ergo camifiducia addicionum utmisericordiam consequemur et gra tiam inueniamus inaixilo opportunon Omniam nansamque pontifex exominibus ad Sumptus pro hominibus constitutur in his qui sunt addem utoferat dona et sacrificia propeccatis qui dolere pos sit his qui ignotant et errant quoniam etipse circumdatuus inimite et properea debet quem admodum propeculo ita etiam et pro semet ipso offere propeccatis nec quisquam Sumit sibi homonem sed qui uocatur adeo tamquam aaron sic et spistus non semet ipsum clarificant utpon tifex fieret sed qui locutus est adeam filius meus es tu ergo hodie genui te quem admodum et in alio loco dixit tu es sacer dos in aeternum secundum ordinem melchizedeck qui indiebus carnis sua process suplicationes
ad deum qui' possit saluum illum amor
te facere cumclamore ualido et
lacrimis' offerens et exauditus et pro sua
nec aut a
reuerantia et quidem cum exsit filius dei de de
dicit exhis quae passuam obteneuntiam et cons
ummatus factus est omnibus obtemperantibus
sibi causa salutis aeternae appella
tus abeo pontifex iuxta ordinem
melchisedech de quo grandis nobis sermo
ter interpretabilis addicendum quoniam in bicilles
factis cuia adaudiendum suum et
exauditus pro sua
Mil C
crerantia cl quidem cum esset filius dei
dicit exhiss quae passuas/ oboedentiam et cons
ummatus factus est omnibus obtemperantibus
sibi causa salutis aeternae appella
tus abeo pontifex iuxta ordinem
melchisedech de quo grandis nobis sermo
adperfectionem feramur non solum
facientes fundamentum poenitentiae
aboperibus mortuis et fidei addreub bab
ismatum doctrine impositionis quoque
manuum ac resurrectionis mortu
orum et judicis aeterni et hoc faciemus si qui
dem permisserit deus impossibile est enim eos
qui semel sunt inluminati gestaurunt etiam
donum caeleste et participes sunt fac
ti spiritus sancti gestaurunt nihil hominum
bonum dei urberumurututisque seculi
uenturi et prolapsurut renouari rursum
adpoenitentiam rursum crucifigentes

Qua

sibimet ipsis' filium dei et ostentui habentes

ra enimsepe uenientem super se' bibens
imbreb et generans herbam oportunam
illis' aquibus colitur. Accipit benedictionem
adeo offerens utem Spinas et ebrulos re
proba est et maladictioni proxima cuius consum
matio incombustionem et uiciniora salutis
onfimius deuobis dilectissimi meliora
tam et si loquimur nonem innuat s us ut ob
liiuscatur operis ustri et dilectionis quam osten
distis innominatae quia quimistatis sanctis et
nistratis Cupimus utem unuqueque uestrum eandum
ostendere solicitudinem adlexpectionem
fidei uutusignes efficiamini Uerum emita
tores corum quidfe ac patientia heredi
tabunt promissiones. abarchae nasque pro
mitten deus quoniam neminem habuit per quem uora
ret maiorem iurauit per semet ipsum dicens
nisi benedicens benedicam te et multiplicans
multiplicabo te CL sic' longuamiter fer
eus adoptus repromissionem /// contraueriae
omines ait permaiorem sibi iurant et omnis
corum finis adorationem est iurum
tum et quae habundantius deus uolens osten
dere polllicitationis hereditatem Immobii
litatem consili i sui interposuit ius iurand
uam ut per'si res' inmobiles quibus impossibilest
mentiri dein fortissimum solacium hab
camus qui confuginur adtenendam proposit
am spem quam situt Anchoram habcamus animae
tutam ac firmam et incendem usque ad
interiora uelaminis ubi precor pro
nobilis introitus spistuc secundum ordinem melchis
edech pontifex factus iuxtaer numm /// dni suensi
ic enim melchisedech rex' salem sacerdos'
qu obuabit abarchae regresso ace
de regum et benedicit ei cui decimas omnium

HEBREWS, V. 7—VI. 6.

HEBREWS, VI. 6—VII. 2.
qui interpretatur rex iustitiae deinde autem est rex
Salem quodest rex pacis Sine patre
Sine matre Sine genealogia neque sinem
uitae hæc neque initium dierum a\diss mulatus autem filio ddi habet manet sacer
dos Inaeternum /// dedit deprecipuis ab
tuamini autem quantus sit hic cui et decimas
archam patriarcham eiquidem de
filii lei sacerdotium accipientes
mandatums habent decimas sumere ap
opulo secundum legem id est alia tribus suis quam
quam eipsi exierunt delumbis abra
ciae. Cuius autem generat|o nonnumerata
tur ineis decimas sumpser ababarcham
et hunc qui habebat repremissions bene dixit Sin
ulla autem contradicton quod minus
ameliore beneficior et hic quidem decimas morientes
um homines accipiant ihi autem contesta
et quis uiuit quem admodum habet iurum
quid uiitet etutita dictum siti per abarcham
et leni qui decimas accipit decimatur
ad lucem enim inimbris patris erat quando
obiauit ei melchisedech. Si ergo consu\ma
tio persacerdotium lenacement erat po
pulus subipsa legem accipit quid
ad lucem necessarium secundum ordinem mel
chisedech Alium ex surgere sacer
dotem Iiuni secundum ordinem aro
fict // transla

et

HEBREWS, VII. 2-16.

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HEBREWS, VII. 16—VIII. 4.
cum essent ali qui' offereant munera secundum legem qui exemplar'er et umbre deser uiiunt caelestium sicut responsumet moi ssi cum consummasset tabernaculum unde Inquit Omnifacito secundum exemplar' quod tibi ostensum est in monte Nunc autem melius sortitus est ministerium quanto et mellioris testamenti mediator est quod immelioribus reprehensionibus sanctitum nam si illud prius sine culpa uacasset non utique secundum locus inquireretur uituperante enim eos dicit Ecco dies unice dicit dominus et consummabo super domum his isabel et super domum Iuda testamentum nonum non secundum testamentum quod feci patribus eorum indie qua adpre hendi manum illorum ut edocerem illos deterra egypti Quoniam ipsi non permanse runt intemento meo et ego neglexi eos dicit dominus quia hostis testamentum quod dis pono domui israel post dies illos dicit dominus dando leges meas inmente eorum et incorde eorum superscribam eas et eis' indit eipsi erunt mihi in populo et nondocebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce deum quoniam omnes scirent me' aminore usque admairem eorum quia propitius ero iniqua tibus eorum et peccatorum illorum iam non memo rabor dicendo autem nonum ueterum prius quod autem antiquatur et senescit prope interitum est habuit quidem et pries justificationes culturae et sanctum saeculare tabernacul um enim factu est primum inqu' inerant candelabra et mensa et propositio pani um que diculis sancta postuelamentum autem haben taberna cum quod diculis sancta sanctorum autem habens terribulum et carcm testamenti contextam exomni parte auero inquina una aurea habens manna qui' uirga aaron' qua fronduerat et tabuleae testamenti superque hierphin' glorie obumbran tia propitiatorium de quibus nom est modo dic endum persingua his' uero ita compositis' inpriori quidem tabernaculo semper introit bant sacerdotes sacrificiorum officia consummantes in secundo autem semel in anno solus pontifex non sine sanguin ne quem offerebat prosua et populi ig norantia hoc significante spiritu sancto non dum prolatae esse sanctorum uiam adhuc' priore tabernaculo habente testamentum quae parabulac est temporis instantis iuxta quam munera e'shostiae offeruntur quae nonpos sunt iuxta conscientiam perfectum facere semientem solummodo incibis' et potibus et uaris' baptismatis' et justitiis' ca rnis usque adtempus correctionis impositis' xpiistuc autem adistens pontifex futurorum bonorum peramplius et perfectius taberna iuicum non manuactum idest nonhuis creationis neque persanguinem hircorum etuillorum sed per proprium sanguinem introiuit semel insancta aeterna redemptione inuenta Si enim sanguis et hircorum tauro rumque et egin uitulae adpersos inquinnatos sanctificat ademundationemcarnis quanto magis sanguis spiritus qui perspiratum sanctum se met ipsumotutul immaculatum deo emundabit conscientiam ueltram abo peribus mortuis' adseruiendum deo uiuenti
Hominibus semel mori post hoc autem iudii cium sic expstit ut semel oblatum admul
torum exaurienda peccata secu
ndo Signo peccato apparebit expec
tantibus se insalutem umbra enim
halens lex bonorum futurorum nonipsam ima
ginem rerum persingulos annos his' dem ipsis' hostiis' quas' offerunt
indissimenter nuncquam possunt acce
dentes perfectos facere aliquoquin'
none cessassent offerre ideo quod nullam
haberent ultra conscientiam peccati cui
tores semel mundati sed ipsius' com
memoratio peccatorum persingulos
annos fit in possibileat enim sangui
ne tuaorurn et hircorum offerre
peccata ideo ingredens mundum dixit
hostiam et oblationem nolusti

Corpus autem Apatasti mihi olochaustomata
pro peccato nonstia placuit tunc dixi ecce
unio incapite libri scriptum autem demel' ut
faciam voluntatem tuam deus superius
decem quia hostias e oblationes eoloch
astomata propeccato nolusti nec'
placuta sunt tebi que secundum legem offeruntur
tunc dixit ecce uniofaciam deus ulum
tam tuam auert primam utsequens
statuat inquam voluntate sanctificati
sumus probationem corporis spirti
tha semel et omnis quidemasceridos
prasto est quotidie ministram et easdem
se peccatur hostias quae nuncquam pos
unt auferre peccata hic autem unum
propeccatus' offerens hostiam sempi
turnam sedit indextera dei decaetero expectans
donec ponantur inimici eius scabellum pedum eius una enim oblatione consum manuit insipiternum sacrificatos Con testatur eunobis' spiritae sanctus postquam enim dixit hoc autem testamentum quod testabor adillos post dies illos dixit dominus dando leges me as incordibus eorum et inmentes eorum super scribam eas et peccatorum et inquietaturn eorum iamnove recordabor amplius ubi autem horum remissio iam non oblata propecca to habentes itaque fratres fiduciam invintroitum sanctorum insanguine spiriti qui initiantibus' uiam nouam etuentientem perulum id est carmem sanum adscendat et magnum ad domum dei accedamus cum uero corde in plenitudinem fidei aspersi corde aeon scientia mala stabulti corpus aqua munda teneamus spei nostra confessionem indeclinabilem fidelis enim est qui' reprob missit et consideramus inuicem impronocatio nem caritatis et bonus operum nondissers entes collectionem nostram sicut est consueitnus quibudam sed estente consulantes et tanto magis quanto uideritis adpropinquatem diem voluntarie enim peccantibus nobis' post ac ceptam notiam veritatis iam nontrelinguitur nobis' propeccatis hostiasofferre terribilis enim expectatio quedam judicii et ignis emulatio qua sol vestператор eaduasari os intitam quis faciens legem moissi sanctella misseratione duobus ut iid testibus moritur quanto magis putatis de toriara mereri supplicia qui filium dei consculcaverit etsanguinem testamento pul lutum duxerit in quo sanctificatum est et spiritui gratiae costumilam fecerit ...

Scimus enim qui dixit mihi uindicat et ego retribuam et itur quiauiciscit domiatus populum suum horrendum est incidere inmanus dei uii entis rememoramin autem pristinos dies inquirer intumati magni certamen sustinuistis passionem etinalter quem obprobris' ettributionibus spectaculum faci in altero autem sociitatem conversantium estis ef fecti nam etuinctis' compassi estis et rapi nam bonorum nostrorum cum gaudio suscipis tis cognoscentes uos habere meliorem et manentem substantiam Nolite itaque amittere confidentiam uestrum quae magna remunerna tionem habet patientia enim nobis' necessariss utmoluvelatem dei facientes reportetis promissionemque adhuc' enim modicum aliquan tulumque donec qui' uenturasenieti et nontardabit iustus autem mens exfide uiuit Qus si subtraxerit se nonplacebit animae Nos autem nonsumus subtractionis filii inpetitionem sed fedei inadquisitionem animae meae est autem fides spirare aufidatus substantiae rerum argumentum non ap parentium inhac enim testimonium consecuti sunt nostri senes fide intellegimus aptata esse saecula urbo dri utram exinuissibilis uissibilis fierent /// obutilit deo perquarn ide pluriram hostiam abel quam cain' testimonium consecutus est esse se' iustum testimonium prohibente numeribus eius deo et perillam defunctus adhuc' loquitur ide enoc' translatus est ne uideret mor tem etnominuveniebat quia transitus illum duns
ante translationem enim testimonium habuit placuisse deo sibi fidei autem impossiblet placere deo credere enimop ortet accidentem addiit quinest et inquireretibus se' remunerator /// a bunc'
ide noe responso accepto dehis' que nonvidebantur metens apnuit ar can' insalutem domus' suae per quem dam
pnauit mundum etiusstite quae per fidem emers heres est constitutas /// diuit inlo ide qui' uocatuer abarcham oboe cum exire quem accepterus erat inhereidatetm et exitit nes ciens quo' iret /// tamquam ide demoratus est interrepomissionis inalienam incastulis' habitando cum is sac' etiacob' cohereditibus repomissionis eiudem EXpectabat enim fundamenta habeantm ciiitatem cuius artifex et conditor deus /// ceptionem seminis accipit etiam prater ide 'etipsa sarrastrilis uirtutem in con tempus actatis quantum fidelem credidit esse qui promisisset propter quod etabuno ortissent etiac' emortua tamquam sidera cali ism ultitudine discent harena quaest' adhoram maris innumerabilis /// /// acceptis' repomissioni alta fidelem defunctis' omnes iusti non nibus sed' alonugue aspirientes etalut antes et confidentes quin' pergiri et hos pites sunt superteram qui enimiae dicunt signi ficant se' patriam inquirire disi quid em illius meminissent de qua exierant habebant utique tempus repertendi nunc autem meliorem appettunt id est caelestem ideo non confunditur deus uocari deus eo rum f Parauit enim illis' ciiitatem ide abarcham obtulit issae' cum temptaretur etnigenitum offe rebat quieucipcerat repomissiones adquem dictum est quia inissae' nocabatur tosi semen arbitrans quae etmortuos excitare potens est deus unde eum etipsa rabula accipit /// et essae'
ide etedefuturis' benedixit isae' et iacob'
ide iacob' moriens singulos filiorum ioseph benedixit etadoraurit superfasti giam uirga eius /// liorum isabel me ide ioseph moriens deprofectione s moratus est et deossibus suis' mandauit ide moesers natus occultatus est mensibus 'iiis' aparentibus suis' eo quod uidissenteleg antem infantem ciiitinerunt regis ide moesser grandis factus neguelt se' esse filium filiae faraonis magis elegens adligi cumopolo dei quae tem poralis peccati habere inciduntatem maiores diuitas existmais tossa uro ægipitorum inproperium xpisi' aspi celebantenim in remerationem ide reliquit ægipitum nemoritos animo sitatem regis inissibilem enim tamquam ui dens sustenuit deum /// fasionem ne' qui'
ide celebrait pasca et sanguinis ef uastaret primogenita tangeret cos ide transierunt mare rubrum tamquam per aridam terram quod experti ægipti deuoratisunt

Hebrews, XI. 5-16.
ide muri hierichon conuerunt circuitu septime dieorum // dulibus excipiens
ide ra'b meritrix nonuperit cum incres exploratores cumpace et quid ad huc' dicam difficiet enim me' tem pus enarrantem degededon barach' samson' iephte dauad etsamuel etprofetis'
quiper fi dem deuicerant regnaoperati sunt iustitiam adeptisunt reiprosessiones ob durauittint fugen/wt ortes astra cciptrunt mulieres dereresurrectione mortuos suos ii aulum distentisunt non suscipientes redemptionem ut meliorem innuti rent resurrectionem // insuper uin ii uero ludibria et uerbera expertisunt cula eterceres lapidatisur sectae sunt temptatisunt inoccissione gladii mortui Sunt circuerunt inmelotis' inpellibus caprinis' egentes angustiati adlicti quibus dignas non erat mundus insolitudinibus erran tes et montibus et spelonicis' et in caernis' terrae et hii omnes testimonio fidei probati nonacciperunt reiproessionem deo pronobis' alicquid melius praeidente ut

ne' sine nobis' Consummarentur ideo que et nos' tantam habentes impossita m nubem testium deponentes omne pondus et circumstans nos' peccatum per patien
tiam curramus adproposittum nobis' certamen aspicientes in autorem fi dei et consummatorem ilhem qui proposito sibi gaudio sustinuit crucem confus sione contemp ta atque indextera dei se didri sedi si ecclate eum qui talem sus tenuit apeccatoribus aduersum semet ip sum contradictionem uine' fatigemini animis' ustris difficientes non dum enim usque ad san guinem restitistis aduersum peccatum repugnantes dolabli estis consolationis qua nobis' tamquam filii' loquitur dicens illii mi noli' neglegere disciplinam domini neque fatigeris dum abeo argueris Quem enim dilegit dominus castigat flagillat autem ommem filium quem recipit // offert se' disciplina persecurate tamquam filii' uobis' deus quis enim filius quemnoncorripit pater quod si extra disciplinam estis cuuis p articipes estacti' Omnes ergo adul teri et non filii estis deinde patres quid em carnis nostrae habuimus erudito res et neuerabamur cos nonnulla magis obtemperabimus patri spiriduum et uine mus etilli quidem intempore paucorum dierum secundum voluntatem suam erudieb ant nos' hic' autem adid quod utile est inreipciendo sanctificationem cius
Omnis autem disciplina insinuendi qui dem uidetur monstre gaudii sed memoris postea autem fructum pacacissimum ex ercitatis' perem redditi istitutae

propter quod remissa manus' dissoluta genua eregit et grossiss' rectos facte pe dibus ustris ut non quis clandicans erret magis autem sanctur pacem sectemini

Cumomnibus et sanctifonam si nequa nemo uidet dit dominum contemplantes ne quis d esit gratiae del nequa' ra dix amaritudinis sursum germinans inpediat eiperilzm inquinnentar multi ne' quis fornicator auf pra

nus ut essau qui propter unam aescam uenditid primitias suas .......

Scitote enim quoniam espostae herilirate benedictionem repertusset nou enim ine

nit poenitentiae locum quamquam cum lacrimis' inquississet eam nou enim accessistis adtractabilem et acces sibilem ignemiet turbinem et caliginem et precellam etubae sonum et vocem uerborum quam qui' anderunt ex cussamentur se' ne' fieret eis' uerbum dei nou enim portabant quod dicebatur et Si bestiaterigerit montem lapidab atur et itaerribile erat quod uideb atur moisses enim dixit exterius sum etremibusus sed accessistis adson' montem etuialatem dei aincentis hierusalemi caelestem et multorum milium angeloratm

frequentiam et aecliesiam primituorum qui conscrip tisunt incaelis' etudicem omnium dem et spiritus iustorum perfectorum et testamenti noui mediatorum iherum et sanguinis sparsion em melius loquemt quam amel Uidete ne' recussetis loquemt si enim illi mem sulphugie quent recusantem eum qui super terram lo qebatur multo magis nos' qui' decaelis' loquemt nobis' a duartimus cuins nox' movebat terram tunc modo reprimittit dicens adhuc' semel ilcego movebu movebu terram sed etcum enaut autem adhuc' semel dixit declar at mobilium trans lationem tanquam facto
tam utmancaent ea qua' sunt immobilia taqre regnum immobile suspipientes habeamus gratiam perquam seruiamus placentes deo cumentu etcumentia et enim denas noster ignis consumenst // pililitatem

aritas' fraterindatis maneant inobis' et hos nolite obliuisci perhanc enim placuerunt quidam angellas' hospitio receptis'

ementote uinctuus tamquam simul un cti elaborantium tamquam et ipsi incor pore morantes honorable cunbi

um inomnibus ettorus inmaculatus for nicatores autem et adultores indicabit dominus

int minores sine auraria contenti praen tibus ipse enim dixit noute desemr neque diri lin quam ita ut confidentur dicamus dominus mih' adinuer est vontimebo quid faci et mih' homo me momente propositorum uextorrerom qui nobis' locuntur uerbum dei quo rum istuuentes exitum conversationis emittatini fidemihem spsri heri et hodie' idem ipserit et InSaecula

Hebrews, XII. 11-22.
doctrinis uariis et perigrinis nolite abduci obtimum est enim gratia sta biliiri cor nonaeasius que nonproderunt ambu lantibus ineis habemus altare dequo ede re non habent potestatem quia tabernaculo deserunt quorum enim animalium infertur sanguis propeccato insanctis perponti ficem horam corpora cremantur extra castra propter quod ephesus ut sanctificaret per suum san guinem populum extra portam passuam ex camus igitur adeum extra castra inproperium eius portantes non enim habemus hic manentem ci uitatem sed futam inquirimus per ipsum ergo offeramus hostiam laudis semper deo id est fructum laborum cons titentium nominis eius bene faciente autem etcommunicationis insanctos nolite obli uisci talibus enim hostis promeretur deus boedete prepossiti usavis etsubiecite eius ip si enim peruigilant quasi rationem proanimabus usavis red diti ut Cum gaudio hocfaciant et non gementes hoc enim expedit uobis Orate pro nobis confidimus enim quia bonam conscientiam habeamus inomnibus bene uolentes conuersari amplius enim autem de precor uos hoc facere utcelerius restituar uobis deus autem pacis qui eduxit de mortuis pastorem magnum ouium insan guinem testamenti externi dim nostrum ipsum aptet uos inomni bono utfaciatis uol untatemus faciens inuobis quod bene placeat co tante per ipsumxpiitum cui est gloria impassula saeculorum amen rogant uos frater ut suferatis uerbum solaci et enim perpauca scrip si uobis cognoscite fratem nostrum thimos theum dimissum cumquo Sice leius uenire ut debu vos S Salutate omnes praeossitos uestros et omnes Sanctos salutant uos de italia frater graxia cum omnibus uobis amen finit amen amen
incipit aepistolæ iacobi apostoli

Omné gaudium existimate
Cum intempationes uarias Incedenteris Scientes quod probatio fideisestra patentiam opus perfectum habeat ut Sitis perfecti sicut integri innullo
difficientes tulet adeo
Si quis autem uerum indiget Sapientiam pos qui dat omnibus afluenter eoninpro perat edabitur ei postulet autem infinit de nihil essitans Qui enim essit imilitud fluxui maris qui anen
to moentur et circumfertur
Non ergo estimet homo ille quod accipiat hoc mò illé aliud adominu Vir duplex animo inConstantem inomnibus uis su
is glorietur autem frater humilis inexal tatione sua duses autem in humiliati
one sua Quoniam sicut flores foeni tra nsibit exortus enim soli cum ar
dore et ars est flores et flores eis deci dit et decor uulius eius deporit Ita et dices ininteneribus suis marcescit
eatus uir qui suferit tempta
tionem quia cum probatus fuerit Ac cipiet coronam uitae quom premi
sit Deus delegentibus [se] ne mo cum temptatur dicat quoniam adeo temptatur Deus enim interni
ptator malorum est ipse enim nemenem temptat Unusquisque

temptatur aconcupiscentia sua
abstractus et infectus dehine concu
piscentia cum concesperit parit pec catum peccatum cum consummartum fu
erit general mortem Nolite itaque errare fraters mei dilectissimi -

Omné datum optimum et omne do num perfectum desussum est discendens
apare luminum apud quem nonet transmutatio nec uicissitudinem obumbratio uolum
tarie gennuit nos urbe ueritatis ut simus
initium aliquod creatora eius Sci[tis]
fraters mei dilet Sit autem omnis homo
telo aduaudiendum tardus autem ad loquadum et tardus diracondiam 
iracordia enim uiri iustitiam dei no o peperat Propter quod abiecientes omnem inmundi

im et habendantiam malitiae inman
suitudine suscipe insitum urbeu dei quod potest salubre animas ustras 
Estate autem factores urbi dei et nonauditores tantum
fallentes uos nitim ipso quia si quis au diorest uerbi et nonfactor hic comparara
bitur uiro consideranti uultum nativitatis suæ insepulcro consideratur enim se ipsum et abit et statim oblitus est
qualis fuerit qui autem perspexit inleghe
perfecta libertatis et permanerit ineas nonauditor obliosius factus sed fa
ctor operis hic beatus in facto suo uerit Si quis autem putat se religios um esse non refrenans linguanam
sed succedens coronam honesta uana re legio est religio autem munda et inmacul
ita apud deum et patrem hoc est uissitate
pupillos etuiduas intribulatione
corum et immaculatum se' custodi
re abhac saeculo fratres mei nolite in
personarum acceptione habere fidemdomini
nostri ibero xstisti gloriae et enimsi introie
rit incommutumatrastrum auireum anu
hum hahens inueste canda intiroierit autem
et pauper insordido habitu d'intendatis
icem qui' iadutus est ueste precclara et'dix
eritis ei tu' sede' hic' bene pauperi autem
dicatis sta'tu illic aut sede' super
scabellum pedum meorum nomne' iudicata
sis uos'met ipsos et facti estis indices
cogitationum insiquarum /// deus elegit pa
udite fratres mei dilectissimi nome
upores inhae mundo duiites inside d'hcre
des regni quod promissit dnas dilegentibus se'
re' esxhonoratis pauperm nomine duiites
perpotentiam obpromunt uos et ipsi tra
hunt uos' adiudicia nomine ipsi blas
femant nomen bonum quod innocatuum
super uos' Si tamen perfistcis legem
regalem secundum Scripturam dileges prox
num tuum sicut te' ipsum benefacit
is Si autem personassaccipistes peccat
um operamini redarguti alege quas
trans gresores Quicumque autem totam leg
em seruaverit offendit autem inuus fac
tuset omnium reus Quenim dixit non mecha
uoris dixit nonoccides quod si nonmechauriris occi
dis autem facitus es transgressor legis Sic' lo
quimini et facite sicint per legem libertatis inci
pientes iudicari iudicium enim siemi
ssericordia erit illi qui nonfecerit mi

Sericordiam super exaltat autem miseric
ordia eo iudicio /// aut se' habere opera
quid proderit fratres mei si' fidem quis dic
autem non habeat num quid poterit fides sal
uare eum Si autem fater aut soror nudi
Sint etindegeant uictu quotidianno dicit
autem aliquis deuobis' illis' ite inpace et
caleficamini et saturabimini nedederit
eis' autem quos necessaria sunt corpori quid
proderit sic' etides sii non habeat opera mor
tauest insenmet ipsa sed dicet quis tu' si
dem habes etego opera habeo OStende
mihi fides tuam sinoperibus etego osten
dam tuoi exoperibus fides meam tu' cre
dis quoniam unus et deus bene facis et demones
credunt et contremescunt /// operibus
u is' autem scire homo inanis quoniam fides sine
otiosseaet abraham paternoster
nonne' exoperibus injusticatus et offerens
issac filium suum superaltare ui
des quoniam fides con operabatur operibus illius
et exoperibus fides consummataet et sub
pletast scriptura dicens credidit abra
cham deo strepputatumet ei adiusti
tiam et Amicus dei appellatuset uidetis
Quoniam exoperibus injusticatur homo etnon exfide
tantum Similiter autem etna'b meritrix nonne'
exoperibus injusticata susciptens nun
tios et alia uia ieciens Sicut enim cor
paet sine spirictu emortuumet ita etides sine
operibus emortuaet /// mei scientes quoniam
olite plures magistri fieri fratres
maius iudicium Sumitis inmu I
Si enim offendimus omnes, Si quis iniurbo non offendit hic perfectum sit potens etiam.

freno circumducere totum corpus suum autem equorum freno inorsa mittimus ad eum sentiendum nobis elomare corpus eorum circum ferimus ecce dinaus Cummmagne sint et auentis validis minentur circumferunt.

ursam amodico gubernaucto ubi impetus diregentis uoluerit ita et lingua medi cum quidem membrum et magna exaltat at. Ecce modicus ignis quum magnam sil uam incidit ita et lingua ignis est et

niuersitas iniquitatis lingua constituit inmembris nostris quo maculat totum corpus et stimulated rotam natitativas nostrae iexurit.

terna humana lingua autem nullus hominum domare potest inquietum malum

plenennino mortifero inipsa benedi cimus dominum nostrum et patriam et in ipsa ma ledicimus homines qui adsimilitudin emden factis est expiso ore procedit beneficio et malum cor porus caeterorum donantur adomataun tana magna exaltat at

cum quidem membraique.

quod Sapiens elicidatus interrete est tendat ex bona conversacione operatio nem Suam inmansudiant saepientiae

nolite detrachere alterutrum fratres qui detrahit fratres aut qui iu dicat

noest ista sapientia desussum descend ens sed terra animalis zabolitica.

ubi enim zelus et contentio ibi inossed autia et omne opus pranum quod autem desu suum et sapientia primam quidem pudi cast deinde pacifica modesta suade

biles bonis consentiens plena misericordia et fructibus bonis non indicans sine Simulatione fructus autem inustitie

in pace seminantur facientibus pacem.

unde bella et lites inobis nonne? hinc exunciscipentsiis ustris quae milit

ant inmembris nostris connescitur et autem

habetis Occiditis et zealatis etiam pot estis adepisci quod multus litigatis et

igeratis etsum habetis praper quod nonpostulatis petitis etnum accipitis equoque male petatis et inconscipentsiis ustris insumatis

adulturi nescitis quia Amicitia heus mundi

inimicitia est deo /// mundi inimicus dei

qui Cumque ergo uoluerit amicus esse heus cons tituitur aut patitas quia inaniter scrip tura dicat adinuidiam consciscit spiritus qui habitat inobis Maiorem autem grati am propter quod dicatur deus superbis resistit humilibus autem dat gratiam Subditi esto te dro resistite autem diabulo et fugiet

auobis ad propinquare domino etdpropinqua

bit uobis emundate manus pecca tores elsanctificate corda duplices ani mo misereti estote eluge etplora

t eissus usuer inlectut convirtatur et gaudium inmorem humili ami ni inospectu dei et exaltabit nos...
fratrem suum detractis legi et indicat legem. Si autem iudicas' legem non es factor legis sed index unus est legis lator eit dum qui potest perdere et liberare tu autem quis est qui iudicas proximum /// ibimus ecce nunc quid dicitis hodie aut crastino in illam ciuitatem et faciemus ibi annum et mercinabimur et luxum faciemus qui ignorantis quid erit incastinum qui enim est uita uestra nupor est admo dicum apparent undeceps exterminabi tus pro eo utdicatis Si dominus voluerit et Si uixerimus faciemus hoc aut illud /// ex nunc autem exaltatus insuperbis uestris omnis altitudo malignae Scienti igitur ma laum facere etmfacienti peccatum uestillii uite nunc diuites plorare uiflantes in miseris qua ad uenientibus sempiternis existat insuperbis uestris omnis altitudo malignae Scienti igitur ma laum facere etmfacienti peccatum uestillii uite nunc diuites plorare uiflantes in miseris qua ad uenientibus sempiternis existat
incipit aepistola petri apostoli

P

apostolus ihum
xpiši electis' ad
unis' dispersion
is ponti galati
ae capodocix
assiae et bethaniae. Secundum pres-
cientiam dei patris san
cificatio
em spiritus inoboe
dentiam et spa
raisonem sanguinis ihum xpiši
gratia obedientiae
et dispersionem sanguinis ihum
at us' spiritu sancti missio decaelo
in quo deum de
Siderant angeli prospicerent // ustrae

Propet quod
Succinti lumbos men
estote sobri perfecte sperate incam
que offeritur usbis' gratiam inreuel
atione ihum xpiši quasi filli oboedentiae
non configurati prioribus ignorantiae ustrae
dissideria' sed secundum enim qui' no
cauit us' sanctam etpsisanci in omni conversa
tione estote quoniam scripturam sanctae
tote quia ego sanctus sum et si' patrem inuoca
tis cum qui' sine acceptio
tionem de
circumvent per tri
darii us
is' temptationibus utprobatio ustrae fidei

multi prati
tiorat sit auro quodperignem probatu
iue
tiatet in
dum et gloriam et hono
rem inreuelati
iem iuxum
nunc
nunc
vobis'
quem non
do' Về

tens
credentes antem exultabant heri
tia innarrabili et glorificata
reci
pientes
feminae ustrae salutem a
nimarum ustrarum
deuas' salute
exquasionem ac

scutatis sunt profete
qui defutura dei
inobis' gratia profes

nu
tara

scutates inque vel quale
tempus significaret
inquis' erat

spiritus sanctus prernuntians cas qua inuos

passiones et postieriores glorias qubus
reuelatum et quas non sibi ipsum' usbis'
autem ministrabant ea quamdesc nuntiatasunt
usbis perenos qui auuangelizasurus
nt uos' spiritu sancto missio decaelo
in quo deum de
destinavit angeli prospicerent // ustrae

Peter, I. 1-12.

[ 299 ]

Peter, I. 12-25.
deponentes igitur omnes malitiam et omnes detractiones sicut modo geniti infantes rationabile est nedolo lacunam utineo crescat insalutem

Si' tamen gustassis quantum dulcisset dixit ad quem ac ciddistis lapidem utium ab hominiibus quidem probatum adoe autem electum et honos rificatum etips tamquam lapides uiiii super aedificaminim donum spiritalem sacerdotium sanctum offerre spiritales hos tias acceptabiles deo per ipsum propter quod con tinet scriptura Cece ponas insion' lapid em summa inaularem electum preti osum et omnis qui crediderit nec non confundetur uobis' igitur honor credentibus noncredendentibus autem lapis quem reprobauit ut aedificantes hic factus est incap ut anguli et lapsiofensionis ippet ra scandalis qui' offendunt uest em nec credunt in quo et possit sint

Us autem genus electum regale sacer dotium gesssanae populus adquissitio nis ut uiritates adnunetatis eius qui dete nebris' uos' vocuit inadmirabile lumen suum qui aliquando nonpopulus nunc autem populus qui nonsecuti misericor diam consecutii et epigrinos abstine C A Rissimi obsecro tamquam aduanas te uos' acarmalibus desideris' quae mili tantadversus animam conversationem nos tram inter gentes habentes bonam utineo quod detrahant deusobis tamquam de malefactoribus uos et bona opera uestra considerantes glorificent dominum indie uisitationis Subiectique estote omni humanae creature propter dominum sine regi quasi praelullenti sine ducibus tamquam abeo missis' aduinidictam malefacto rum laudem uero honorum quia sicest voluntas'dei uthbeneficentias abmutescere faciatis in prudence hominum ignorantiam /// tatem qui libri duorum quasam uelamen habentes malitiae liber sed sicut seruidii omnes honorate fraternita tem diilegite et dominium timete regem autem hono rate Serui subilli estote intimore dominis uestr is nonautem boni' estmodestion etiam discolatis' habe est enim gratiaapud deum si propter conscientiam dei sustinet patiens inuistie quae enim gloriant si peccan tes colorizati fueritis etuiserti sed si be nefidentes etepatientes sustinetis haece gra tia apuddeum insec enim uoci estis quia expiatia pas susent probo'is relinguens uobis' exemplum ut sequamini uestigia eius qui peccatum neecicit neccedit inuentus est inore eius qui cummadediceretur nonmaledciebat Cum patetur noncumminabatur tradeb at autem iudicantise' inuiste qui peccata nostra portulit incorpore suo super lignum ut apecctatis' mortui justitiae uterimus cius' lioure sanati estis eratis enim sicut uos errantes sed conversi estis non d ad pas torem et uissitatorum animatam uestratum

S imiliter elmulieres subdite sint uiris' suis' usi qui non credunt urbes de permu liorum conversationem sine uerbo lucrifcentur considerantes intimore castam conversati onem uestram quarusmit non extrinseus ca pilla turae aut circumdaatio anri aut indumenti uestimentorum cultus sed qui abscendet cordeis Homo incorpurbili lite quieti elmodestis spiritus qui est in cons pectu'dei locuples' Sic enim aliquid anet el sanctae mulieres spreantes indeo or nabant se' subjecte propriis' uiris' n
ulcer
sarra oboediebat abarchae dommum ei ne inpediantur orationes nostrae in fine autem omnes uniamines estote cohaerentes qua inhenocati estis utbeuedictiuncti heredi tatis nostrae possedeatis quia enim tuit uit nam dilegere exceptit uidere dies bonos.

Coerceat lingum. Suam amalo et labia Sua ne locuantur dolum. Declinet autem ama lo et faciat bonem inquirat pacem et sequatur cum quia oculi dominii super iustos et au res eius imprisc isorum uultus autem dominii super facientes mala et quis ubris noceat si bona emtatorest fuerit sed cujus voluit qui patiamin propter instistant beati eritis timorem autem eorum ne timueritis etaque conversabemini dum autem spum sanctificare incordibns ustris parati sempem ad sa tisfactionem omni poscenti nos rationem deea quia inuobis est spe et effide secundum modestia timorem conscientiam habentes bonam utineo quod detrahunt deus quam tes faciant autem temporae possan prœdictum tempus aduoluntatem hominum gentium consummandum qui ambulantur infirminus desideris uinolentis communesque po tationibus etlicitis idolorum cultibus in quo admirantur non concurrentibus uobis isca ndem luxuriae confusionem blasfem antes ustram conversationem qui redent rationem ei qui paratus est indicare uinos ac mortuus propter hoc enim et mortuis se uangulitis atum autem si uinolentis communes sequerentur qui dem homines isc arne uinant autem 5 deum insiprim.

Itaque prudentes etuisbilatu insecuritatem
nubent ante omnia motum munem sint ipso
caritatem continuo habentes quia caritas co operit multitudinem peccatorum . . . . . . .
hospitalia inimicem estote. Sine mor
muratione unus quasi succit accipit
Gratiam in alterum illum admini strantes sint boni dispensatores multiformis gratiae dei. Si quis lo quiatur quasi sermones dei. Si quis ministrat
famquam exuirtute quam administris trat deos.
ut in omnibus honorificetur deus perihesum xpistum cuigloria et imperium insecula saeculorum

xuii C arissimi nolite mirari in feroore qui ad temptationem uobis est nolite pa ure quasi aliquid non uobis contingat sedcom monicantes xpisti passionibus gaudente ut etnreuelacione gloriae eius gaude atis etexultantes si expobamini inmo mine ihum xpisti beati erit quis quo gram gloriae dei spiritus in uobis requiescit abaliis' blas fematur ab uobis autem honorificatus nemo autem uerum patiatur quasi homicide aut fur aut maleficus aut adpetitor ali enorum Si autem ut xpistianus non erubesc at glorificet autem domimum in dolo nomine moniam tempus utincipiat iudiciu dedomu
drauatem primum anobis queritar quis finis eorum qui noncredunt aemanguelio dei etsi
instus quidem uix salus erit impinus apecator ubi apparebit itaque et hii qui patiuntur secundum carinem voluntatem fii de uer creatori commendant animas suas in benfactis con senior xpisti pas

xuilli S eniores ergo qui in uobis sunt obseco et ego sionum qui teius quaesifuturae reuelandaest gloriae Communicatur/// tres eos nonco
ascite qui est in uobis' gregem dei providen actos sed spontaneos secundum deam neque turpis lucrati gratia sed voluntarie neque ut dominantes incercis' sed forma esto te gregi exanimo Ct Cum apparue rit princeps pastorum perceptiet in mariscibilem gloriae coronam

xx S imiliter adoliscences subditi estote senioribus omnes autem inuicem humilite tem insinuate quia deus superbis' resis
tit humilibus autem dat gratiam 
humilimini igitur subpotentis manu dei uobus' exaltet intemore susitationis Omaen so licitidinem uerum promiscientes ineum quoniam ip si cura est de uobis' Subrii estote uigelate examino excitaminis qui aduersarius uestor abalus tamquam leurgens circum itt quarens quem deuoret Cui resisti te fortes in fiude integra scientes ean dem passionem ei que inmundocet uerum fra tertitatii fieri /// aeternam gloriam inxpisto ders autem omnis gratiae qui uocauitos in ihum modicum passos ipse perficet et confirmabet soliditatem ipsi imperium insecula saeculorum Amen /... Per Situanum fidelem iatrem arbit
ror breuiter scripsi obsecrans ocontentestans hanc esse ueram gratiamdii inqua Statia salutat vos' quaest inba bilonia aeclesia electa etmar cus filius meis sal utate inuicem inosculo sancto estis Pax uobis' omnibus qui
Propus quod incipiam vos' semper commone re
debis' et quidem scientes confirmatos impre
sent iuritate InStum autem arbitror quan
diu Sum inboc tabernaculo susctare sed incomm[emora]
comminatione Certus sum quod uel o
cessima erit disposticio tabernaculi mei
S quod dominus noster iheu xpitis significauit mihi
per revelactionem labo autem operam ut fre
quenter vos' habere possitis etiam post obitum
meam uthorum memoriam faciatis non
enim doctas fabulas notam facimus
ubis' domini nostri iheu xpitis uirtutem et præci
entiam sed speculatoria facti illius
magnitudinis ACCipiens eni m
adu patre honorum ct gloriarm uo
cem os' audiumus et decelo adlatam
cum essesus cumopiso innonte sancto ctha
bemus priorem propheticum sermonem Cui
benefaciatis adtentantes Quasi lucernæ
lucentes incaliginosso loco donec dies
lucessect et luciferiatur incordibus
uurstis hoc primum intellegentes quod omnis profe
tia scripture proprtiinterpretatione nusit
non enim voluntate humana adlatact
aliendo prophetia sedspiritu sancto inspirati locu
tisunt sancti hominesdri f urunt uro
ct pseudopopetæ cnpopolus scul dinnubis'
erunt magistri mendaces quinducten
sectas perditionis et cun quiemit vos'
dominum negantius'uper duentes sibi cele
rem perditionem et multi sequenter corum
luxorias perquos uia uiritatis blas
semabitur et inaurititia factis' uerbis'
...deobis' negotiabuntur Quibus iudici um lamollim noncessat et perditio eorum non dormitit sed rugiuntibus infernis'.

Si enim dens angelis' peccantibus nonpepercit detractos intaritarum tradidit iniu dicium Crucios reseruari et origi nali mundo nonpepercit sed octauum noe iustitiae praecornem custodiuit dilium mundo impiorum inducens et Cuita tes Sodomorum et Gomorheorum in cinerem redigens anorsione damb

naut exemplum eorum qui impie ac teri sunt ponens et iustum loth' opressum anefandorum iniusta conversatione eruit aSpectu enim et auditu iustae erat habitans apud eos qui dedie inidiem animam iustam iniquis' operibus cruria

bant nouit dominus pios detempitatione ereipere iniquos uero indie indicii' cruci endos reseruare Maxime autem cos qui post carnem alteram inconcupiscencia inmunditiae ambulabat dominati onemque containmuunt audaces sibi pla centes sectas nonmetuent facere bl

[uij]i

assemant: utubi anguali fortitudi ne et divirtute cum sint maiores nonportant aduersum eos excevable iudicium hii uero relutnrationabilia pecora naturaliter inceptionem clandest niemi inhis' que ignorant blasphem

[c]orumpa [ntur] antes incoprtione sua perin ne percipientes mercedem inquitatis 

Uoluntatem existimantCY deii dilly 
as coinquinationonis etmacula: dilly 

cris' Affluentes inConsaiuis' luxoriantes

oculos habentes plenae adulteris' etincessa biles drecti pellicantes animas insta biles cor' exercitatione unaritiae ha bitantes etmaledictionis filii relinquere

tnes rectam uiam errauerunt secuti sunt uiam balam exbosor qui merce dem iniquitatis anamit correntem uero habuit sua cessaeiae subinga

le animal mutum inhominis uoce

loquens etprohibuit profectae insipientiam

hii sunt fontes sine aqua etnubale terbi

niubus agitatae etquibus caligo tenebratum reseruaturo Superbia enim uanitatis lo quentes pellicent inidisderis' carnis luxoriae' eosquapululum effugi

unt qui inerrore conversantur libertatem illis' promitentes cum ipsi Sint serui 

corruptionis Aquo' enim quis superatur hauius seruusat. Si enim refugientes coniugantidiones mundi uincognitione dominointri et salt

uatoris theauspicii his' rursum simplex

indiliciis' superantur factasunt eis' postero

rapeora prioribus melius enim erat il lis' nonconoscere uiaministitia quam post a

ognitionem retrorsum converti abeo quod il lis' traditum sancto mandato Contigit

enim eis' illud ueri proboribii Canis rewertens adsumumomium eius' luta iuo


tabro caeni ldam scribo apistu

Anc ecce nobis' iam carissim secun

lam in quibus excitio uerum in commonitio ne sinceram mentem utmemores

sitis eorum quae predixi arborum sancris pro feticis et apostolorum nestrorum

2 Peter. II. 3-13. [ 304 ]

2 Peter. II. 14—III. 2.
præceptorum domini esalutoris /// mis

primum scientes quod nentium innouissi
diebus induzione illosos iusta

propriis conscientias ambulantes dicentes
ubi est promissio aut adventus eius exquo

enim nisi nostri dormierunt sic omniap
seuerat abinitio creaturae latet enim eos

die vulentes quod caeli erant prius et terra
desqua esperauit consistens dei urbo perque

ille tunc erant mundus a quo inunda
tus perit Caeli autem quinunc Sunt et terra
eodemurbo repotiss Sunt igni senatus

indie judicii expeditoris implicitum ho

minum Unum uero hoc nosorat uos' cari
simi quis unus dies apud deum sicut mille anni
et mille anni sitat unus dies Nostardat dominus
promissis' sed patienteragis propter uos' nolens aliquos
perire sed onmes adpoenitentiam re verti expet

tat adnemiet autem dies dominii ut fur' innoc
t te inqua caeli magnu impetu trans ient eli
menta uero Calore soluntur et terra elquaemipsa
sunt opera exurientur Cum hac iigitur omnia
desolatasint quales oportet esse nos' in

Sancris conversationibus elpietatiis expectant
es d'properantes inaudientum domini dieisperquamaeli
Ardentes solentur et elmentagnis ar
dore tabescent Nunos uero caelos et

notam terram secudum promissaillius expecta
nus iniquius justitia habitat propter quod caris
simi hoc expectantes satis agitineacau
lati elmiolati inuenire inpace et dominii nostri
longunimitatem Salatem arbitramini

sicut et carissimus frater nostre paulus secudum en

cum datam sibi sapientiam scripsit uobis' sicut et
inomnibus apertolos' loquens inexit dehis'
iniquibus Sunt quodam difficilia intellectu

qua indociti elinstabiles depraunet
Sicut ecaeteras scripturas adsum
ipsorum priditionem Uos iigitur fratres pros
cientes custo et ne insipientium er

lore trans ducti excidatis apriori firmi
tate Crescite uero ingratia el inagni
tione domini esalutoris ihen xpli sips glo
ria etindie aeternitatis Amen Amen'. . .

incipit xpiisila iohannis apostoli

od fuit abinitio quod

audiuimus et quod uidimus
oculis' nostri quodperspeximus
emanus' nostri tracata
uerunt deurbo utiae et
ult manfestament nobis'

etuidimus etestamur et

adnuntiatus uobis ut
tam aternam quae erat apud
patrem et apparuit no
bis' quod uidimus et auduni
mus etadnuntiamus uo

bis' utet uos' societatem habeatis nob
isCum elsocietatem nostra sit Cumpatre effilio
cius ihen xpiisto eluae scripsimus uobis' ut gaudi
iunm nostrem si plenum etaxi adnuntiato quam

audiuimus abeo etadnuntiamus uobis'

quoniam deus luxsei allebra ineo neessant ulae

Si dixerimus Quoniam societatem habemus
Cum eo ciintebriis' ambulamus menti

mur etem facimus uritatem Si autem inluc

Ambulemus sis etipsecit inluc societatem
habemus adlucem et Sanguis ihen xpistii filii eius

mudat nos' abomini peccato

Si dixeri

mur quoniam Peccatum nonhabemus ipsi nos' se
ducimus et uritas' innobis' uset

Si confetia

mur peccata nostra redelis et dominus et iust us

2 Peter, III. 2-16.
Ut remittat nobis peccata nostra et emum det nos abominai iniquitate Si dixerimus quoniam non peccauimus mendaciecum eum facimus et urbum eius non est innobis // quis peccauerit

Scribo nobis utrom scribo utrum peccetis sed si

et in hoc scimus quoniam cognouimus eum Si ta eius obseruemus qui dicit se' nosse eum et mandata eius noncustoditis mendaxest in hoc ueri tas' nonest qui autem servat urbum eius uere in hoc

Caritas' dei perfecta sunt hic Scimus quoniam inipso Sumus qui dicit' inipso manere debet sicut ille ambulavit et sic' ipse ambulare // bo nobis' sed manda

Carissimi nostrandatum novum scri
tum uetus quod habebis' abinitio manda
tum uetus est urbum quod Auditis lerum mandatum novum Scribo nobis' quodest uerum et inipso etinobis' quoniam tenebrae transierunt et lumen uerum iam lucet qui dicit se' inuice exce efratrem suum odit intenebris'est usque adhuc' qui dilegit fratrem Suum ishmine manet etscanda

lum ineo nonest quaeatem odit fratrem suum in tempore est intenebris' est ambulat etues cit quo cat quoniam tenebrae obscccauunt

oculos eius \ Sc\ibo nobis' quoniam remituntur nobis' peccata properer nomen eius scribo uobis' quoniam cognouimus eum quies abinitio // malignum

Sc\ibo nobis' adolescenses quoniam uncistis

Sc\ibo nobis' infantes quoniam cognouissis patrem //uuui /// /// eum qui abinitio est

Scripsi nobis' patres quoniam cognouissis

Sc\ipsi nobis' adolescenses quia for
tes estis urbum dai inobis' manet et
unCistiS malignum ,...
et Simus propter hoc saeculum ignorant nos; quantum et ipsum ignornit hic mundus nonnouit nos' quis nonnouit carissimi summ:

filii dei Simus et Simus apparuit quid erimus scimus hoc quantum cum apparuerit Similes ei erimus quantum uidebimus eum Simuet et omnis qui habet spem hanc ineo sanctificat se' siue uile sanctuarum // em ta

Omnis qui facit peccatum/sinquitatem

cit peccatum iniquitas et scitis quantum il le apparuit ut peccata tolleret et pec
catum ineo nonest Omnis qui ineo manet non peccat omnis qui peccat nomidet eum nec cognouit eum filiolo nemo uos seducat qui facit iustitiam iustas est siue ille iustas et qui facit pecca tum exdiabulus quantum abinitio zabe
lvs peccavit inhoe apparuit filius dei
ut desolant opera zabele // cit quantum

Omnis qui nactus est exdeo peccatum nona semem ipsius ineo manet eonpotez peccare quantum exdeo natus est inhoe manifesti sunt i

lii dei et fili diabi. Omnis qui quo facit iustitiam nomen dedeque eique nondilegit fratrem su

um nonest dedo quantum audistis abinitio ut
dilegamus abiuicem Non Sicut Cain' qui'o
texto erat eocedicit fratrem sumum erit
eo propter quod occidit cum Quomiam opera eius mali
gno erant fratris antem' iusta // uos' m

et nolle mirari fratres mei si' odat
undus hic nos' scimus quantum translati
Simus demorte inuitam quantum dilegii
mus fratres qui' non delegit fratrem su um

manet inmorte Omnis qui' odat

fratrem sumum homicidias et Scitis quantum omnis homicida nos habet utam uaternam inse'

m Anentem hoc cognosce ipsum cari
tatem quantum ille profobis' animam

suam posuit Sic einos' debemus pro

fratribus nostri animas ponere Quia uatem

habuerit Substantiam huius mundi

tuiderit fratrem Sumum necessitatem

habere exelserant uiscera Sua abec

queurmodo caritas' dei permanet ineo // in omni

filioi non delegamus ordo tanum et lingua sed

opere et ueritate Inhoe cognoscimus quantum

exueritate Simus et SimconSpectu eius Sua
demus corda nostra quum s' reprehenderit

nos' cor' nostrum maius eius corde nostro

et nonit omnia Carissimi si' cor'

nostrom nonreprehenderit nos' fiduciam habemus

donem adem et quod cuumque petiremus Accipi

emus abec Si mandata eius custodiamus

et caque sunt placita eoram eo facia

mam eichast mandatumius utcredamus

innomine filii eius ineo xptith et dilegamus

alterutrum sicut dedit mandatum nobis'

et quiserat mandata eius inilio manet
ciue ineo et inhoe Scimus quamiam manet inno

b' despirui quem innobis' dedit , , ,

Ca' rissimi noilte omni spiritui credere

sed probate spiritus si exdeo sint quantum multi

pseudro profette existent inhoec mundum

inhoe cognosciter spiritus dei omnis Spiritus qui coni

tetur thesum xpitium uenisse iacare

exdeo et omniSSpiritui' qui' soluit thesum

xpitium exdeo nonust eichast ante xpitium .
Ioh. IV. 3—17. [308]

Carissimi dilegamus in unicum quoniam cari

Si dilegamus in unicum deos innobis' man
et et caritas eius innobis' perfecta est
in hoc intellegimus quoniam inco manebimus
dipe innobis' quoniam despiriri uo dedit
nobilis' et nos' uidemus testificamur

Cui pater missit filium Suum salutato
reunit quoniam in hoc salutato

Si testimonium hominum accipimus

Ioh. IV. 17—V. 12.

Ioh. IV. 17—V. 12.
Hæc Scripsi uobis utsciatis quomam haebitis aeternam qui creditis innomine filii deli ethœcest fiducia quam habeamus adeum quia quod Cumque petierimus Secundum voluntatem eius Audit nos' etscimus quomodo Audit nos quic quid petierimus Scimus quoniam haebamus petitio nes quas' postulamus abeo Si quis se si fratrem suum peccare peccata m non admor tem petat prece etdabitar ei uita peccanti Si' nonadmortempeccatum Admortemantepec catatem nouprovillo dicout roget // tum ad

ominis Iniquitas peccatum et est pecca ortem Scimus quoniam omnisqu' natusat exdeo noupeccat sederergatio dei conseruat eum et malignus mortuquit eum ////// maligno

S cinus quoniam exdeo Sumus et mundus totus is positusset etscimus quomodo filius dei venit et deditionis' sensum utagnoscamus uerum
dum et Simus inuero filio eius ihexupstio hic est
das uerus et uita aeterna filioli custodi
te vos' assimulacris' incipit eiusdem aepistula -

Incipit eiusdem aepistula -
neque aue ei dixeritis qui enim dicit illi
Aue Commonicat illius operibus ma
lignis P lura halens uobis scribere
nolui per chartam et atramentum
Spero enim me futurum apud uos et os ad
vos loqui ut audiamm uestrum plenum
sit Salutant te fi
Sororibus tuae electae
incipit eiusdem
tertia ...,

Enioratio carissimo quem ego
dilego in uiritate Carissime
Per omnia opto te benefacere
Cere et Salutum esse de omnibus
orationem facio prospere ingredi et valere sicut prospere agit
anima tua gausissus enim ual
de uenientibus fratribus et testimonium perhibentibus ueritati tuae sicut
tu' in uiritate ambulas maior
in horum non habeo gratiam quam
ut audi dixit meos in uiritate
et ambulantes // d quid opera
Carissime fideltur facit qui
ris infratres et hic superigrinos qui
testimonial reddiderunt

Caritas tuae in conspectu ecclesiae

quos benefacitis deducens digne
de pronomine in eius profecti sunt nihil
Accipientes agentibus nos uero debemus sed ergo
Suscipere huismodi participes ut
conoperati Simus ueritatis /// is qui am
Scripsisset forSitante ecclesiis sed si
at Principatum gerere ineis'
diatriphes non recipit nos si uel
nemo ex communi opera eius uale
Suscipit fratres eloquisqui Capiunt
prohibuit et ecclesiis iecit

Greatest soli emittari malignum
Sed quod bonum est Quia benefacit exdeo est et qui
malefacit nonuidit deum

de demetrio testimonium redditur
abominius etabipsa ueritatis etes
testimonium perhibemus et nosis quo
niam testimonium nostrum est

ulta quidem habui scribere
tibi sed nolui per atrament
us etaluman Scribere tibi Spero autem
pro tinus te uideret etos ados
loquemur Pax tibi
salutant te amici tui
sala tua amicos poni

Finis amen ...
incipit æpistula iudæ apostoli

das iheu xpíti serus
autem iacobi his' qui in
dominó deo patri dílec
ti's et ihesuáspíto consérvna
ti's uoctasí'que mise
ricordia uobis' etpax'
etcaritas' adinplea

tur CaRíssimi omnem solicitáti
nem faciens scribendi uobis' decomum
oni uistra salute necese habui scri
bore uobis' deprecans supercertari
semel traditae sancta fidei

Subintroieránt enim quidam homi
nes qui obliv prescripti sunt inheu iudicium
del nostri gratiam trans ferentes inluxoriam et
solum dominatorem et dominium nostrum ihesum xpílum
negantes . Commonere autem uos' uolo sci
entes omnia quoniam ihesu populum deterra
aeüipi saluans deinceps secundo eös
qui noncrediderunt perdidit angulos
uero qui' nonseruauérunt sum princip
Atum sed dirílinquérunt sumum domicilium
injudicium magni diei uinculis' aeternis'

Subcaligine reseruauit sodoma Síuct so
doma et gomorra effinitímiæ eiuita
tes quæ Simili modo harum exformicatae
et abemtes post carnem alteram facetíam
tenem explemum uestri ignom susci
entes Similiter ethii' carnem quidem
maculant ñ' dominationem autem spenunt
maiestatem autem blasfemant // bulo dis

Ummercuel archangelo cum sa
putans alter careter demoisí corpore
nomest ausus iudicium inferre blas
femiae sed dixit imperet tibi domíus ...
hii sunt qui segregant semet ips
os animales spiritum habentibus // uos met ips
os autem carissimi superaeditantur
Sos sanctissimae uestrae fidei inspíritu sancto
Orantes uos met ipsos indilctione
dei conservante expectantes miseric
ordiam domini dei nostri hæc confiténtis
et vos quidem arguite dei
dicatos illos auro saluté deigne ta
pientes al autem misseremini intimo
re odientes eam quæ carnalisset macu
latam tonicam .
è autem qui potest uos conservare
Sine peccato ecensitua ante con
Spectum gloriae sae inmacu
latos inexcitatioe Soli deo
Saluatorist nostro per illum xpdm diiuourstrum
Cui gloriae magnificantia imperi
um et potestas ante
omne saeculum et nunc et inom
nia saecula saeculorum .

AMHN . . . . . . . . . . . . .
pocalipsis ilu xpi quam
dedit illi deus . . . . . . . . . . . . . . . .

iohannis 'uii' aeclessis' quasunt in assia . .

ego iohannis frater uestrer elsocius intrtributione

Anguelo ephessi aeclessiae Scribe

Post haec uidi elecce hoStium apertum incaelo . . . . . .

et uidi cum apuererit unum deSgilliis . .

ubi primus AngueloS tuba cecinit // menti eius . . . . . .

et apertum templum dei quad Est inCaelo et Apparuit Arca testa

et Stetit Super harenammaris et uidi demari bestiam discendentem

et Post haec uidi et apertum templum tabornaculi testimo

uii . . . uii . . . . . uiiii . . . . .

ubi primus AngueloS tuba cecinit // menti eius . . . . . .

et apertum templum dei quad Est inCaelo et Apparuit Arca testa

et Stetit Super harenammaris et uidi demari bestiam discendentem

et Post haec uidi et apertum templum tabornaculi testimo

et Post haec uidi Alium Anguelum discendentem

et uidi caelum Apertum et equum Album

bat Super eum uocatur fidelis et ueroS . .

et uidi caelum nouum

et terram nouam

et ostenditmihi

flumen

aquaei

ux

splendidum . . . . .
inquam

ihu xpi quem
dedit illi dnas
palmam fa
cere
seru
is' su
is' q
ne

oportet fieri cito et signa
uit mittens per angulum su
um sermo suo iohanni qui
testificatus est verbum dei et
testimonium ihu xpi quae emque
uidit beatus quilegit et
audit verba prophetiae huins
erernaet exaeque inea Scrip
tasunt tempus enim præ
perst /// inassia gratia

iohannis 'uui'. Aecleissius' quae sunt
ubis' elpax' adeo patre qui
est et qui erat et qui' venturus est et a 'uui'
spiritibus qui in conspectu throni eius sunt
et ab ihu xpo quest testis fidelis primo
Genitus mortorum et princeps regnum
terrae qui dilexit nos' clamat apec
catis' natriis' insanguine suo effectit
nos' regnum et sacerdotes deo pat
ri suo ipsi Gloria insecula se
culorum Ecce uenit commubibus
caeli etuidebit omnis oculus

et qui' cum confecerunt elplangunent se'
supercos omnes tribus terrae etiam amen'

eg'o sum alfa et w principium et finis.......

eg'o iohannis frater ueter etparticeps intrib
ulatione etregno etpatientia inxipto iheru
fui ininsula que nocios patmos propter verbum
dei ettestimonium iheru xpi' fui inspira
nie domino et andini post mel uocem magnam
tamquantuabe dicentis quod uides scri
be inlibro etmitte 'uui' aeclessis'
dixit dominus quiet et qui erat cluenit omnipo
tens effessum etmiram etpergamum
elthiathiram etardis et laudacae
et filadelphiae et Conversus sum
ut uiderem uocem que loquebatur mecum
et conversus uidi 'uui' candelabra aur
en etinmedio 'uui' candelabreceorum
Similem filio hominis uestitum pudo
re et praccinctum adannemellae zo
nam auream /// lana alba et

Cautop elcapilli erant candidi tam quam
tamquam nix eotculi eius uelut flamma
ignis etpedes eius similis aurelcalco
Sunt incamino Ardenti et uox illius
tamquam uox' aquarum multarum
et habebat indextera sua 'uui' stel
las etdeo eius gladius exutraque p
arte acutus exiebat efacieuentius sunt
so'l fulget inuitute sun et cum
uriesse ceccid adpedes eius tam quam mor
tuus etpossuit dexterm suam superne
et angelo thiathirae aeclesiae scribere hæc dicit filius dei qui habet oculos ··· ;

Scio opere tua et laborium et patientiam et quia
nonsunt sed synagoga satanæ nihil
horum timeas quae passurus es ecce
missursetz zabulus quosdam ex
uobis incarcerer ut temptemini et ha
bebitis temptationem x diebæ /// vih
esto fidelis usque ad mortem et dabo
coronam uitaë qui habet aurem
auidat quid spiritus dicit aeclesiis qui sin
cerit non ledetur amortēe . . . . . , .ii.
et angelo pergami aeclesiae scribere hæc
dicit qui habet rumpheam flamme
Am utraque parte acutam Scio ubi
habitas ubi sedis satanae uenēn
es nomen mem et onemagogast fideum mem
etindeber antifatis mi fidelis qui
ocissuscat apud uos ubi satanas habi
tat Sed habeo aduersum te pauca ha
bes illic tenentes doctrinam balam
qui docebat balac' mittere scanda
lum coramfilis' histabel edere et
ornicari itahabes et tu tenentes doc
trinam necolitarum Similiter poenι
entiam age Si quo minus ueniam
cito etdelo eos gladio oris mei
qui habet aurem auidat quid spiritus dicit ac
lesisis uincenti dabo edere demanna
abscondito etdabo ei cálculo candi
dum etincalculo nonemomm scri
ptum quod nemocist nisi qui' accipit

cidavit ut flamman ignis etsimiles pedes
Ultraicalo noui opera tua etcarita
tem etfideum etministerium etpatientiam
et longuanimitatem etopera nouissi
ma plura prioribus sed habeo ad
uersum te' multa quia permissit multi
erem zezabel quae sedicit profeten' esse

REVELATION, I. 17—II. 9.
et seducit servos meos fornicare et manducare delitholothitis et dedi tempus ut poenitentiam ageret et nos mult poenitentiam agere afor nicatione sua ECCE mitto em in locum et qui mechanitar cum ea intribuslationem maximam nisi poenitentiam agerint ab operibus suis et filios eius interiorem immortal et scientiam ecclesiae quis est ego sum scrutans renes et corda et dabo unicumque uestitum secundum opera sua ut obis autem dico etesetis qui thias estis et qui Cumque nonhabent doctrinam ha nc etqui neci cognoverunt altitudines satanae quem admodum dicunt nonmittam super nos dies pondus tanum id quod habe tis tenete donec uenniam qui ui cerit et qui custodierit usque infinem opera mea dabo illi potestatem et super gentes etreget illos inurn ga ferrea tamquam uas figur li comfringuentur Siui uolgo accipi a patre meo et ab illis stellam mittutinam qui uabit aereum audiat qui d spiritus dicat ecclesias /// rube haudieat et angulo sardis ecclesiae Quis qui habet uini' spiritus dei et uini stellae scio opera tua quia nomem habes et quod ui uas et mortuus es exsto uigilga ns et confirma caetra que mortuer etant non enim innuenio opera tua Plena coram deomeo /// accip in me nte ergo habe quali ter isti et audisti et poenitentiamage Si ergo non nigclauris uenniam tanquam fur
et anguelo laudaciae aeclesiae scri-
pe hae dicti amen quies testis fide-
lis eturus quies principium dei creaturae
scio opera tua quia neque frigidus es ne
que calidus es neque calidus utinam
frigidus esses aut calidus sed quia iam
tipidus es et fecit nesci cali
dus incipiam te euomere exore
meo quia dicit quod diones sum et locuple

tus sum et non ullus ego etnascis quia tu
es misser etmerabilis et pauper
tecaecus et nudus suadeo tibi emere
ame aurum ig nitem probatum ut
locuples fias etnascimtis albis in
duaris etnon apparet confussio nu
ditatis tuae colorio unce ocul
os tuos ut uideas ego quos amo
arguo etcastigo emulare ergo tfa
gem poenitentiam ecce sto ad hos
tium etpulso si quis audierit no
cem meum etaperuerit ianuam intro
ibo adillum etcaenabo cum illo
tipsa tecom qui uicerit dabo
ill re sedere inthono meo sic ut ego
uici etedi cumpatre meo intro
no eius qui habet aurem audiati quid spiritus dicat
aeclesii esse /// uernst incaelo et
post hae uidi et ecce hostium apert
ux prima quam audiui tam quam

tubae loquacis mecum ascend
hue etostendam quae oportet fieri
post hae fui statim inspiss et ecce se

dis posita erat incaelo et supra
sedem sedens Scribe ergo quae uidisti
etque sunt et quaeror et fieri post hae sacramentum uii et stellarum quas
uidisti indeteruncia et qui sedeb
at similis erat aspectui lapidis
iaspidis etaruris etiris erat incir-
cuitu sedis similis uisionis smr
agdins etincircuito sedis sedilia
xxiiii seniores sedentes circum a
mitctes uestimentis albis et in capiti
bus eorum coronas aureas et deth
rono procedebat fulgora uoces et
nitma etuu lampades ardentes ante
thronum uasunt uii stimus dei et
spectum sedis tamquam mare uit
reum simile cristallo et inme
dio thronii iii animalia plena
oculis ante etetro /// ii simile et iii-
et animal primum simile leoni et
simile habens faciem quasi hominis et
iiii animal simile aquilae uolanti
et singulae eorum habebant se
nas alas et incircuito et intus
plenasunt oculis etrequiem nem
habebant de ac nocte dicientes
sanctus sanctus sanctus dins ds omnipotent
et qui erat et quiuenturus et cum dar
ent illa animalia gloriam et
honorem et benedictionem sed
tenti super thronum uiuenti insa-
ula saecularum pro cedebant xxiiii
seniores anesedem introno
et adorabant uientem sœculorum et mittebant coronas suas ante thronum dicentes dignus es domine dens noster Accipere gloriae et honorem et uirtutem quia tu creasti omnia et propter voluntatem erant et creatasunt uidi inde tera sedentis super thronum librum scriptum intus et signatum 'uii· sigills' eiuidi an amplectunt se magnam quae est dignum signa liberum et solvere sig nacula eius erat poterat incaelo neque inter arma neque subts terram a perire librum neque respicere illum et ego flebam multum quoniam nemo uisit apire librum neque uidere eum iunus desenio nbus et uinam gloriae quoniam accipere uirtutem et simulin etam et propter uoluntatem erant ecreatasunt uidi inde tera sedentis super thronum et in medio throni et in me dio 'uii· animalium et in medio seni orum agnum stantem tam quam occissum habentem cornua 'uii· doculos 'uii· qui' sunt spiritus dei missi in orbem terrarum et cenit et Decipit librum dedexter a sedentis inthrono eccum aperiisset librum 'iii· animalia et xxiii· seniores ceciderunt coram agno habentes Singuli citharas et folias an reas plenas odoramentorum quae sunt orationes sanctorum etecantant cantiCum nouum dignum es aperi re librum etaperire signacula eius quoniam accissus es et redimisti nos' deo in sanguine tuo exomni tribu et lingua et populo etnatione effecisti nos' deomonstro regnum et nationes sacerdo tes etregnant super terram // uitorum uidi et audivi uoce anguorum m in circuitu throni Et animalium eius niorum et erat numerus corum dena mi lia millium dicentium uoce mag na dignus est agnus qui occissus est accipere uirtutem et gloriae et benedictionem et omnes creaturam quas est incaelo et super terram eius mari quae ineis' sunt et omnes Audini dicentes sede mi in throno etiam et gloriam et potestas 'saeeculorum et 'iii· animalia dicebant amen et seniores ceciderunt infacies suas et adorantur uientem in saecula sae culorum // 'uii· sigillis' etaudini uidi quod aperiisset agnus unum de unum de 'iii· animalibus dictem tam quam uocem tonitru et ueni et uide etecce equus albus et qui' sede bat superillum habebat arcum etdataet ei corona et exuit uin cens utuincerase animal dicens et Cum aperiisset sigillum 'ii· audini 'ii ei ueni etuide' etexit alius equus ru fus et qui' sedebat superillum etu tament ei usumeret pacem de terra et ut inuicem se' interficient et datuisset ei gladius magnus / mal 'iii· dicens et cum aperiisset sigillum 'iii· audini ani
ueni' et uide' et ecce equus niger et qui sedebat superum habebat statorem inmanu sua et audiui tamquam uo cem inmedio 'iii' animalium dicenti unum biblibris' tritici denario uno 'et 'iii' bibli briorei denario uno et unum munem etoleum munem ne lesseris et Cum aperuisset sigillum 'iii' auduii uo cem 'iii' animalis dicentis ueni' et uide et uide etecce equus pallidus et qui' sedebat super eum nomen erat illi morts.. et infer nus se quebatur illum etl ata est illi potestas' super 'iii' partes terrae inter facere gladio etflame etmorte et bestias terrae,...,....,....,....,....

Cum aperuisset 'u' sigillum uidi subalt are dei animas interfectorum proper urbum dei et testimonium quod habeb ant declamabant uoce magna di centes usquequo domine deus sanctus et uerus nonmmindicas' sanguinem neutram dehis' qui' habitant interra et da tassunt illis' stolae singulæ albæ etdictum est illis' utereiusce rent tempus adhue' modicum donec inpleantur serui corum et fratres corum qui' interiiciendi sunt singuit etilli uidi Cum aperuisset sigillum 'ui' etter ræmotus factus est magnus etso'l factus est niger tamquam saccus cili cinus et luna facta situl sang

uis estellae: ceciderunt super terram sicut ficus ammittit gross os suos cum uento magnu mou etur elcæulum recessit sicut liber inuo lu tus domnis mens etinsolae mo tatae delocis' suis' etregos terre elprincipes eatribuni etduiues et f ortes domnis serus etliber abs conderunt se' inspeloncis' et pet ris' montium etdixerunt montibus cadite superos et abcondide afa cie sedentis superthronum elab ira agni quoniam uniet dies magnus irae ipsorum et quis poterit stare

post haec uidi 'iii' anguelos stantes super 'iii' angulos terrae tenentes 'iii' uentos no' flaret uentus super terram neque super mare neque immam arborem etudi alterum anguelum ascend entem aborto solis habenter signum dri uei et clamavit uoce magna 'iii' anguelis' quibus datum nocere terræ etmari dicens nolite nocere terræ neque mari neque arboribus quo' usque signemus serenos denoustri infrontibus corum et audiui numerum signatorum c x l iiiii milia signati exomnī tribu filiorum hirshabel

ex tri bu iada xii Signati ex tri bu ruben xii signati ex tri bu gad xii signati ex tri bu asser xii signati ex tri bu neptaliu xii signati ex tri bu mannasae xii signati ex tri bu someon xii signati
extribu leni xii signati
ex tribu issachar xii signati
ex tribu zabulon xii signati
ex tribu ioseph xii signati
ex tribu beniaminxii signati

Post haec uidi turbam magnam quam d enumerare nemo poterat exommibus

gentibus ettribus etpopulis etlinguis stantes ante thronum etu conspectu ag ni Amicti stolas albas et palmæ

inmanibus eorum etclamabant no ce magna dicentes salus deo nostro qui se det super thronum clamno et omnes angeli

Stabat incircuito throni dveniorum et iiii Animallium eiceiderunt infra cies suas in conspectu throni signati

et adorauerunt cum dicentes Amen benedictio et claritas et sapientia et gra tiam actio etolas albas et palmæ

Quis Amicti sunt stolis albis qui sunt et iiii sunt etude uenerunt etdixi illi tu scis etdixi mihi iiii Sunt quis uenerunt de magna tribulatione et lauorum stolas su as et candidas eas fecerunt ins anguine agni sunt ante thronum dei eterni et die acno

cete intempto eius etqui sedet inthro no habitabit superos etomnesseuiri ent neque sitient amplius neque cadet super cos sol neque ullus astus

quoniam agnus qui inmedio throni et re
get illos etdeducet illos adfontes

aquarumuitae et absterget dnos omnem

lacrimam aboculis eorum // um inca et Cum apertuisset uiiii sigillum factum silenti

lo quasi media hora etuidi uiiii angulos Stantes inconspectu dei etdatae sunt eis uiiii tubae etuilius anguclus uenit etu tetit ante altura habens turibulum

aurum et datasunt illi incensa

multa utdaret deorationibus sancto rum superaltare aureum quod est ante thronum et ascendit fumus deorationibus incensorum demanu

angueli coram domino etaccipit anguclus turibulum et inpleuit ilud deigne

altaris emissit interram efac

tasunt tonitra et uoves uoce effulgora etferretomotus etuii angueli qui habebant uiiii tubas pa raurunt se ut tubacanerent ...

et Primas anguclus tuba cecinit etfactae et grando et ignis mixtus insanguine et missueset interram etertia pars terræ con bustae etuii pars arbo rum etoemne foenum uirode combus tumest // magnus igne ardens

iiii anguclus tubaceccinit eitamquam mons missueset inmare etfactae tertia

pars maris sanguis et mortua est iiium pars pisciuminnari quae habebat animas etertia pars auium perit ...
et 'iii' anguelus tuba cecinit et eccidit de caelo stella magna ar dens tam quam facula et eccidit inter tiam partem fluminum et informes aquarum et nomen stella dicilust absin thius effectuast 'iii' pars aquarum et in absinthio et multi hominum mortui dequis' quia amarae factaesunt 'iii' anguelus tuba cecinit et percutissant 'iii' pars solis et lunae efferitia pars stellaurum utobseraretur 'iii' pars eorum et diei tertia pars apparat et noctis similiter et uidi et au dii uocem unius aquilae uolane tis permedium caelum dicentis uoce magna Uae' uae' uae' ha bitantibus interra decenteris' uocibus tubarum 'iii' angelerorum qui erant tuba cantaturi // /// magnam 'ui' anguelus tuba cecinit et uidi stellam decaelo cecidisse interram et dat aet illi clausi abyssi patei est cendit fumus patei sicut fumus fo rmacis magna Uae' uae' uae' facit magnam 'ei' anguelus tuba cecinit et uidi et de fumo exierunt locustae interram et da taei illi potestas' sicut habent scorpion nes et praceptum est illis' ne' leder ent locum terrae neque omne uiride neque omnem aborem nii tantum homins quis nonhabent signum dei inf rontibus et dictum est 'ei' ne' occiderent eos s configured et cruciastur men sibus quinque et ecru ciaut eorum ut cruciatus scorpionis cumpercutit hominem et indicibus illis' queren homines mortem etnurseuent eam etdisiderabunt mori et fugi et mori abeis' /// es equis' pa uidi Similitudines locustarum Simil ratis' inproelium etcarent saper capita eorum tamquam corone similes auro et facies earum sicut facies hominum et habebant capillos sicut capillos mulierum et dent es earum sicut dentes leonum et habebant luricas sicut luricas ferreas et ox' alarum eorum sicut uox' currum et eorum multorum currentium inbellum et habebant caudas 'scorpi onum'' similis etacuae incaudis' earum et potestas' earum nocere hominibus mensibus 'ui' et habebant saper se' reg em anguellum absy cuinomen ebreice Abadaon' Grece ambassador' et latine nomen habet exterminans uae unum abit ecce ueniunt adhuc' 'ei' uae' posthaec' 'ui' anguelus tuba cecinit et Andiui uocem unam exornibus Altaris aurei quod est ante oculos domini dicentem 'ui' anguelo qui habebat tubam Solue 'iii' angue los qu' alligatisunt influmine ma gno euprate eteolutisunt 'iii' angueli qui praati inhoram et diem et men sem et Annun utoccederent 'iii' partem hominum etnus exquisi exercitus uices milies dena milia et Audui numerum eorum elita uidi equos immissione
et qui sedebant super eos habitates lucras ignea et facinotinas et sulforeas et capita tamquam capita leonum et deore ipsorum pro cedit ignis delphus et sulphur abhis 'iii' plagias occisaeet iii pars hominum deigne elphum et sulfore qui pro cedebant exore ipsorum postestas enim equorum inore ipsorum est et incandis' Nam caudae corum si miles scorpionibus habentes capita efin his' nocent et caeteri homines erant qui nonsunt occissi inhis' plagias neque poeniten tiam egerunt deoperibus manuum Suarum ut non adhorarent demonia eiusmod ulacra aurea et argentea etere a et lapidea et lignea quae neque uidere possunt neque audire neque am bulare esonagemerunt poenitentiam ab homicidiosis' neque afonishment sua neque afurtis' suis' /// tem decaleo amic uidi alium anguelum fortev discenden tum nube diris erat incapite cius et facies eius sancta solid 'edes tamquam colum pna ignis et habebat immum sua libellum apertum dpossuit pedem suum dextorem super mare sinistrum autem super terram et clamauit uoce magna quem admodum cun leo rugit elcum clamans set locutasunt quasi 'uii' tonitrua uo esse suas elcum locuta fuissent scri ptarum eram et audini nocem decalo dicentem signa quae locuta sunt 'uii' tonitrua etnoli ea scribere etangue lus quem uidi stantem super mare et super terram laeuaut manum suam ad caelum et iurauit penuiten tem in secula seculorum quia creauit caelum et terram etea que in eo sunt et terram etea quae ineas sunt elmare et ca quem ineas sunt quia tempus amplius nermen sal indiuebar uocis 'uii' angueli cum cepetit tubucanere tenc consumma bitur mistrium dii sicut acuanangelizanit persequos suis prefectas etuocem au diui decemo iterum loquentem mecum di centem uone uate etaccipe librum apertum demanu angueli stantis super mare et super terram et abii adangu elum dicens et uadaret mili librum et diit mili accipe et denora're illum et faciet amaricare uentrem tuum sol inore tuo eris dulce tamquam mel et ac pi librum demanu angueli et denuo rau illum etat inore meo tamquam mel dulce elcum deurassum eum amaricatus uenter mens et diit mili Oportet te iterum profetare populi et gentibus etregibus et linguis multis et dato est calamus mili similis uir ge est tabat anguelus dicens mili Surge etemore templum etlatere et adorantes ineo /// ras etu' meteris atrium autem quadet foris templum icce fo eum quomiam datum est gentibus etcitanitatem sanctam calcabunt mensibus xiiii et da bo 'ii' testibus meis et pro etabunt die bus x mille ducentis sexaginta ami eti saccos ii' sunt 'uii' olium et 'uii' candelabra in compassu domini terrae
et uii. anguelus tuba cacinit et tactaes unt no
ces magnae dicentes incaelo
factum est regnum huius mundi domini nostri
et xpiisti eius et regnavit in saeculum saeculorum
exxiiiiii seniores qui in conspectu dei
dedent insedilibus suis eaciderunt
infacies suas et adoraverunt deum
dicentes gratias tibi agimus deus
pater omnipotens qui es d'eras et qui acci
pisti uirutem magnam et regnas
ti et irat e sunt gentes etad uenit
ira tua ettempus mortuorum iudi
cari et reddere mercedem seruis'
tuis' prophetis' et sanitis' tuis' etiminentibus
nomen tuum pusillus' et magnis' et ex termi
nandi eos qui corrumperunt terram
apertum est templum domini incaelo eius uel dei
saec saec testamenti eius intemplo
tactae unt nunculam fulgore et
uoces et terrae motus etgrandio mag
na eet signum magnum apparet
mih in caelo mulier amicta sole et luna
subpedibus eius et capitibus eius corona
stellarum 'xii' etiam atare habens clamab
at parturiens et cruciatur utpariat
et uissum est aluid signum incaelo et ecce
draco magnus rufus habens capita
'xii' etcornua' x' et capite suis' 'xii'
deademata etcauda eius tra
hebant 'xii' partem stellaurum cae
li etmissit eam intermitt et draco
stetit antemuliercum que erat pari
tura ut cumpeperisset filium eius de
uoraret et peperit filium masculum qui

stantes eti quis eius nocere voluerit
ignis ieciet de or eorum
aut inimicos eorum et si quis le
dere voluerit eos sic oporet cun
occidi hii habent potestatem claudendi
caelum ne pluat diebus prophetae eorum
et potestatem habent super aquas convertendi
eas insanguinem supercutere terram
omni plaga quotes cumque uoluerint
tcum finierint testimonium suum
bestia quae ascendit deabysu faciet adversus
eos bellum ducincet eos et occidet eos et
corpora eorum iacent in plateis
citatiis magnae quae uocator spirituller sodoma
et eegiptus ubi dominas eorum crucifixus
et uidebunt populus gentibus et
tribus et linguis corpora eorum
per iiii dies etdemedium non sinunt po
ni inmonumentis etinhabitantes
terram gaudebunt super illos et iuc
undabunt etmanera mitent imii
cem quotiam hii 'ii' proficte cruciarunt eos qui
inhabitabant terram etpost dies 'iii' etime
dium spiritus uitae adro intrabit ineos
estabunt super pedes suos et timor
magnus cadet super eos uidentes et audi
ui uocem magnam decaelo dicentes illis'
ascedite huc incaelum et ascendatur
innnbe etuiderunt illos simimin eorum
et illa hora factus est terrae motus mag
nus et x pars civitatis cecidit et oc
cissassurint interremotum animae 'uii' m
et reliqui sunt intimo missi et dederunt
gloriam dom caeli uac 'i' abit dec
ce 'iii' ueniet cito . ,
et factum est prælium in caelo michiel et angue
li praebabant cum draconem et draco
pugnabant eis omnem et agitalem
nec est locus corum amplius in caelo et pri
ectuisset draco ille magnus
antiquus qui vocatur zabelus eis
vias qui seducit universum oras
proiectus interram et angueli eius cum
sanctum... tect salus et virtus eteg
et audini uocem magnam decaelo nunc fac
num dei nostri et potestas eis psalm qui proiectuisset
ac cussator fratrum nostrarum qui acc
usset illos ante conspectum dei nostri die ac
nocte etipsi uincerunt illus prosang
uine agni et propter urbem testimoniis sui etae
dileverunt Animas suas usque adm
ortem propter ea basamini cali ei qui habi
tat in locis uae terre etari qui
discendit zabelus duos habens iram
magnam sciens quod magnum tempus nonhabeb
etpost quam uidi quod proiectus est interram persec
utus est mulierem quae peperit filium masculum
et datae sunt mulieri qui alae magn
ae aquae utuulare doinduram
locum sunt ubi altius per temporal etem
pora e medio medium temporis afacie ser
pentis cemissis serpens exore suo
post mulierem aquam tamquam flu
men ut cam faceret trahi Aliu

mine etauduit terra mulierem
etaperuit os suum terra et deorouait
flumen quodd missit draco deore suo et
iratus est draco inmulierem et abit
facere prælium cum religuis desmine
et eius qui custodiunt mandam diha
bentes testimonium ihem et setit super
arenam maris // bentem capita uici
uidi demari bestiam Ascendentem ha
et corona eis et super eis corona x de
ademata et super capita nomina blasfe
mian et bestia quamuidi Similis erat
pardo et pedes eius sicut ursi dois eius sicut os
leonis etedit illi draco uirtuem
Suam etedem suum et potestatem magnan
et uidi unum decapitalibus quasi occisum in
morte etplaga mortis eius curatae
et admissatae unius sa terra post bestiam
et adoraurunt dracem qui dedit po
testatem bestiae et adoraurunt bestiam
diendos qui simulatis bestiae etquis po
terit pugnare cum ea etdatum ei os lo
quen magna et blasfemias et datae et
potestas facere mensibus xi et etaper
uit os suum is blasfemias admissam bl
asenam nomen eius et eternaculum eius et eos
qui incaudo habitant etdatum illi praie
um facere cum sanctis etincere illos
etdatae ei potestas inommen tribun
et populum et linguam et gentem etadoraurunt eum
omnes gentes qui habitant terram quorum
non sunt scripta nomina ilibro uite agni
qui occissum aborigine mundi si quis
aurum habeb studiat quid spiritus dicit

Revelation, XII. 5-15.
quid inceptuiitatem ductit incap tuitatem cadet qui ingladio occide rit oportet eum occidi hic' patientia etotes sanitatum terra et habebat uidi Aliam bestiam ascendens de coruna 'ui. Similia agno et loquebatur Sicul draco etpotestatem prioris bestiae omnem faciebat inspectu eius efficit terram etinhabitantes inea' adorare bestiam primam cuius curatae plaga mortis eius efficit signa magna ut etiam ignem faceret decalo descendere interram inspectu hominem et seducit habitantes interra proper signa quae data sunt ei facere inspectu bestiae decens habitantibus in terra ut faciant imaginem bestiae quae habet plagam gla dii etexit etdatum illi ut daret spiritum imaginis bestiae ut moueat ur et loq uatur imago bestiae et faciat ut qui cumque nonadoraret imaginem bestiae occidatur etfaciat omnes pusillos stmag nos eduites etpauperes etliberos et seru

os habere carìcertem eius indextera manu aut infrontibus suis utne quis pos sit emere aut uenderi nisi qui habet carec
terem nominis bestiae aut numerum nominis eius hic est sapientia qui habet intellectum compu tet numerum bestiae numeros enim hominis eius eum et d c xlii . . . tem sion etcum uidi diecece agnus stabat supermon c xliii millia habentia nomen eius et nomen patris eius scriptum infrontibus suis'

et auditi uocem decaelo tamquam uocem aquarum multarum etiam quam uocem tonitrui magni et auditi tamquam uocem chithariorum citharizantium uoce magna inchinharis' suis et cantabant tamquam canticum nouum anto Sedem et ante 'iii.' Ananimalia et senio res et nemo poterat dicere canticum nisi illa 'exl iii.' milia qui empsit sunt deterra hi' Sunt qui' cummulicri bas nonsunt coquinanni urginiae enim sunt ii sunt qui' secuntur agnum quo' cumque abi erit hi' empsit sunt exhomehins primitiae deo et agno etinore ipso rum nomen inuentum mendacio sine ma cula enim sunt . . . / um caelum habentem

et ui' id alterum anguillum volantem permedi aemagnuellium aeternum uetueangue lizaret habitantibus interra et super omnem populam et gentem ettribum etpopulum et linguam dicentem uoce magna timete deum et date illi honor em quia uent hora iudicii eius et adorate Cum qui fecit caelum etterra , mare etomnia quae inaei' sunt et fontes Aquarum . . ./ it caecidit uel securus

et alius anguellus locutus est dicens cecid babillon' magna illa quia auino ire fornicationis suae potionas uit omnes gentes . . . et alius anguellus ter tius cecidit securus illos dicens uoce magna Squis adoratur bestiam et imaginem eius et acciperit
et

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ich bibet deuino irei dei quod mi ultra

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iracundia dei uiuentis insaeula saeculorum
inpletum est templum fumo amaiesta
te dei eturitute eius etnemo poterat intro
ire intemplum doneconsummuentur
plagae "ui" angelerum et audiui ou

templum magnam decalio dicentem "ui" anguelis
te effundite "uii" fiolas irae dei inter
am et abit primus et effudit fiolam suam
interram et factum est "seumn" uulnas ac pessi
num iahominem qui habebant carcerem
bestiae eceos qui' adorant imaginem
eius et Secundus effudit fiolam suam immare
et factum est sangnis tamquam mortui et
Anima omnis uiuens mortua est immari

"uii" effudit fiolam suam super flumi
na effontes aquram et factum est tamquam mo
rtui Sanguis etnumis anima uiuens
mortuas et infortibus et fluminibus et audi
ui anguelum aqurum dicentem iustus
e es domine qui es et qui eras sanctus quia haec indicasti
quia sanguinem sanctorum et profetarum fuderunt
et sanguinem eis dedisti bibere quia digni
sunt morti et audiui delectari dicen
ten etiam domine deus omnipotens uera efiusta
indicia tua et datum est ilii estu

"uii" anguelus effudit fiolam suan insope
adiligere homines igni et ESuaerus
nt homines estu magno et blasfe
maurunt nomen dei habentis postestatem super has'
plagas neque egerunt poenitentiam
ut darent illi Gloriam /// Sedem

"uii" anguelus effudit fiolam suan super
bestiae et factum est regnum eius teneb
rossum et commanducauerunt lin

guas suae praedolore et blasfemauer
unt deum caeli praedoloribus ac uulne
ribus suis et non aegerunt poenitentiam
exoperibus suis /// lumen illud magnum
"uii" anguelus effudit fiolam suam inf
eufraten' et siccanit aqua eius ut prepa
retar uia regibus abortusolis etaudi

d Gore draconis et deore bestiae et

dore seodopetae spiritus "uiii" ismun
dos ismodum ranarum sunt enim spiritus
demoniorum facientes signa quo proced
unt adreges totius terrae congregare
illos inprelum ad diemmagnum omnipotens
et et audiui uocem dicentem mihi
ece uenio sicul fur' beatus qui' uiuge
lat et custodit testimenta sua ne'
nudus ambulet etuideatur turpido eius
et con gregabit illos inlocum qui' uoc
atuer ebreice hermagdon'......
"uii'' anguelus effudit fiolam suam iner
em et custuit vox' magna detemplo at
roto dicens factum est et facta sunt fulgo
ra etnuces etitonitra etteremotus
factus magnus qualis namquamfuit ex
quo homines fuerunt super terram
talis terremotus sic' magnus et
facta est Cunitas' magna in "uiii par
tes etecuitates gentium cae
runt et Babylon magna uenit in
memoriam anto deum dare' ei ca
licem uiae uini indignationis

ire dei
et omnis insula fugit et montes non sunt
inuenti elgrando magna sicat tallentum di
scendit decalo inhomines elblasfema
urunt homines deum propter plagam grandi
nis quam magnificatae necchinenter tine
nit unus de uii: anguletis qui habebant fio
las elloCutus mecum ueni ostendam au
sper aeras multas cum qua forniciunt
reges terrae dinebriatisunt qui habi
ant terram deino fornicionis eius et
abstitit me indisertum inspiratum ut
uidi mulieres sedentem arsaer concinum ple
nominibus blasfemiae habentem cornua
x: etcapiita uii: etcircumdata erat
porpura etcino et in aurata erat
ro et lapide praetoso etmargaretis habun
polum anreum inmanusua Plenum
ab hominationum et immunditiis et for
nicationis eius antefronte eius nomen scriptum
misterium bablion magnar mater fornic
ationum et ab hominationum terre
u idi mulrierebrius desanguine sanctorum iberem etde
sanguine maritun cum uidiisem admi
ratus sum illam admiratione magna
et diixit mihi anguletus quare miraris ego tibi dicam
Sacramentum mulieres obsteice que por
tat eam que habet capita uii: et corua
bestia quam uidiisti fuit etcinae ascensu
ra deabyso · misterium ibit et mirab
untur inhabitantes terrae ·queiam non sunt
vit hic illus ·scripta nomina: ·a constitutione mundi uidi
entes bestiam que erat etcinae ·et hic est sen
sus qui habet inae' pacientiam ·uii: capita
·uii: montes sunt sper quos mulier
tod etreges ·uii: ·Sunt ·u: ciciderunt
unus et alius nondum uenit et cum uenerit
oporent illum breue tempus manere
e et bestia que erat etcinae ipsa uii: est etde
·uii: et misterium uadet ut qui regnum
·x: cornua que uidiisti ·x: reges sunt
non dum acciporunt sed potestatem tamquam
una hora accipient post bestiam hi
unum habebunt consilium etuirtum et
potestatem suam tradent bestiae hi
Cumagno pugnabant et agnus uincet
illos quoniam dominus dominorum et qui'cum
illo sunt uocati etercti etfideles etex'
regum et diixit mihi Aquae que uidiisti
ubi meritrix sedet populi sunt et gen
tes et lingue ·ex: cornua que uidiisti
·x reges hiis ··bestiam hiis odient for
nicarium etdesolatum facient illam etun
dam et carnes eius mandacabant etip
sam igni concremabunt deus enim dedi
in corda eorum ut faciant quod placi
tumet illi utdarent regnum suum bes
tie donec consummeretur urba dei etu
lier quam uidiisti ciuitas' magna que habet
regnum super gentes terrae ut decelo ha
et Post hoc uidi aliun anguletum descendendem
bentem potestatem magnam eterra inlu
minatae agloria eius etclamamit
forti uoce dicans cicitid cicitid ba
bilon' magna etfctuatem habitationi dra
conum etcustodia omnis spiritus inm
undi et custodis omnis nolucris
inmundus ··...
quia deira fornicationis eius biberunt omnes gentes et reges terrae cumilla fornicata tisunt et mercatores terrae denuntiate diliciarum eius abinmunditia dinit es facit sunt IIII EXite deilla popu

et audiui aliam nocem decelo dicentem lus meus ut non participes sitis dilic torum eius et deplagis eius non accipiant quoniam penitentur peccata eius usque ad caelum et recordatus est dominus iniquitat um eius reddiditeiill Sisuit illa reddidit c/duplicate duplicia eius Secundum : opera eius et inpoculo quod miscuit miscite illi dup lum quantum glorificauit se aefin diliciis fuit tantiun date illi tormento rum et luctum quod incoerde suo dicto seo sola regina eius duuma nonsum et luctum non video ideo inuna die ueni sunt pla ga mors et luctus et lames digni con buretum quod fortis est eius qui judic cat cam etflebunt etflanguent se' super illam reges terrae qui cum illa fornicatisunt et indiliciis uixerunt Cum uiderint fumum incendi eius lon gue Stantes praper timorem tormento rum eius dicentes IIII Ciuitas ista magni quem tis quoniam una hora uenit iudicium su um et negotiatores terrae flebunt eius gebunt superillam quoniam merces eorum nemo emet et Amplius mercedem Auri et Argenti et lapidis et margaretae et hyssi etporpora et serici et coeci et omne lignum thecum etonnia uas sa ebroris delapide pretioso are mento effero etmarmore etcinama um et ammonium et odoramentum et unguentum et turis et uini et olei et simi le etritici et iumentorum et ouium et equorum etredarum etmancipiorum et Anumarum hominum et poma dissi derii animae tuae et descendent ate et omniapingua etpraeclara praterierunt ate et amplius adilam iam non nenieet Mercatores horum qui diuites fac tisunt abea longue Stabunt praper timorem tormentorum eius flentes et flugentes Uae uae' ciuitas ista magna quae amista erat bisso etporpora etcoco et deaurata erat auro et lapi de pretioso et margarets quoniam uahho ra destituatasunt tanta diuitiae etonnis gubernator et omnis qui intro locum nauigat et nautae et qui mari operatur sol longue steterunt et clamaerunt dicentes locum incendii eius dicentes quae similis huic ciuitati magna etmisserunt puluorem super capitasa etclamaerunt flentes et lugentes Uae uae' ciuitas' inqua' diui tes facisunt omnes qui habent naues inmari depretissiis quoniam una hora desolutaeasunt EXultra' super eam caelum et sancti apostoli et probe te quoniam iudicauit deus iudicium uerum deilla
et sustulit unus angulhus fortis lapi
dem quasi molarem magnum · inmari
decus huc impetumittert babylon'
magna lapi
dem quasi molarem · irrmare
dicens floc impetumittetur babylon'
magnailla

et luxLucernae nonolucebit

tibi canentium et tibia non audietur
inte Amplius etomnis Artifex artis
nonimenietur inte' amplius etox' molhe
nouaudietur et lux' lucernae nonolucebit

tibi amplius etox' sponsi densus
non audietur adhuc' inte' quia mercator
es terre tui erant principes quia in
beneficiis' tuis' tuis' errauereiJ omnies
gentes et ineasanguis profetarum et
sanctorum inuentus est dominium qui' interfe
et

tisunt interra /// quaranmultaran

et

Post hunc audiui quasi vocem magnam a
incalo dictionem all'luia salus'
edilUcest quia ural etiusta indicia eius sunt qui' indicanteiJ demeriti
ce illa magna quae corruptit terram

in prestitione sua etindicant sanctium sancto

rum suorum · demanius eius et forum dixe

runt alle luia etomnus eius ascendet
insaecele sanctorum .

et

ciciderunt seniores · xx · iii · et · iii · a
nimiaia edadorawent sedentem super
thronum dicens · Amen' alle luia
et doux' dethrono esuit decors lاعدem
dicite domino nostro omnes serui eius etqui' tim

etis eum pusillii etmaghi et audiiui uoc
em quasi tiba magna etcicul uocem aquarum
multarum et scat uocem tonitusorum

et

magnorum dictionem alle luia quoniam
regnatis dominius dux inverter omnipotens /// am

gaudemus et exultemus et demus glori
ei quia nenerient nuptiae agni et uxor eius

et

prpararuit se' etdatum illi ut cooperiat
se bissum splendidum etmundum bis

Sum enim justificationes sanctorum sunt
dicite mihi scribere Deisti qui' ad caenam

nuptiarum agni uocatisunt et dicite mihi

hec uera uera sunt dei elicidi antipedes eius

utadorarem eum dicite mihi uide ne'

feceris Conserus tuus sum et fratum tuorum habentium testimonium

iheu dom adorantium testimonium

enim ibem et spiritus profetiæ dei · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ···
et clamavit voces dicentis omnibus ambus qua solavit permedium caelum

Congregamini ad canam magnam deitatem mandaecetis carnes regum et carnes tribunorum et carnes equorum et dendentium in ipsis carnes omnium liberorum Ac serorum et pusillorum ac magnorum citius eorum con gre vidi bestiam et regem terrae et exercitus gatos adfaciendum praelium Cum illo quae sedebat inequum etcum exercitus tu eis et adprehensae est bestia et cum illa pseudo prefeta qui fecit signa cor am ipsa quibus seduxit eos qui accipiunt carcerem bestiae etqui adorantur imaginem eius vidi missam

hii ii instagnum magnum ignis ardentis sulphoris ecaeteri occisum sunt ingladio sedentis super eos qui procedit deor eius et omnes aequae saturatas sunt carnibus eorum vidi angulum discendem decalo habentem clauem abyssi et catenam magnam in manum eius suae etadprehendit draconem etserpemtem antiquum qui est zabulus et satanas et liga uit eum per annos milles missisit eum in abyssum etslussit etsigna uit super illum ut nonseducat amplius gentes donec conSummentur mille anni ..

Post haec oportet illum solui modo tempore et vidi sedes eisdentium super eam et judicium datum est illis etvidi animas decolatorum propter testimonium ibi et propter urbem dei etqui nonadonauerunt bestiam neque imaginem eius nec accipierunt carecum terram eius infrontibus aut inmanibus suis hic omnes uixerunt etregnauerunt cumxpiusto mille annis et caeteri mortuorum non uixerunt donec conSummentur mille anni · hoc est resurrectio prima beatvs et sanctus qui habet partem inresurrectione prima inhiis ii mori potestatem non habet sed erunt sacerdotes et expiati et regnabunt cum illo mille annis ..

Cum conSummati fuerint mille anni soluerat satanas decarcere suo et exiit disseductum gentes qui sunt super illis angulos terrae gog et magog eum gregavit illos inpraesum quorum numerus est sicul arena maris etascenderunt super latitudinem terrae et circunserunt eas tra sanctorum etcinsatum dilictam et discenditignis decalo adeo et deuoravit eos et zabulus qui seducebat eos missum est instagnum ignis et sulphurum ris ubi bestia et pseudoprotea crucia buntu die Ac nocte in secundum seculum .. vidi tronum candidum magnum et se dentem super eum acuinus aspectu suavit terra et caelum et locus unum inuenit ubi ab itis iucis et mortuos magnos et puellae stantes incontectus throni et libri
apertisunt et Alius liber apertus est utae et indicatibus mortui Exhitis quaer et ant scripta et indicatibus desingulis.

Secundum opera sua edidit mare mortuos qui in eo erant eunoris et infernus mor tuos qui in Ipsis erant et indicatibus desingulis secundum opera ipsorum et infernus et morts missis instatun ignis utus et qui non est inventus in libro vitae scriptus. Instatun ignis et

et uidi caelum novum et turam novam lum et prima terra abit et mare lamen et et ciuitatem sanctam hirusalem uidi et descend entem decanu ador paratam sicut spon sam parata in uivo mortis utra et desingulis secundum opera. ipsorum

et infernum et et mors missis instatun ignis et qui non est inventus in libro vitae scriptus. Instatun ignis et

secundum opera sanctam hirusalem descendat decaelo ha bent claritatem dei ueni et

et

et
dixit mihi factus est Ego sum et e init

eyo sitienti dobo defonte aequa utae gratis qui uicerit posse subit hoc eter illi
dies eser et mihi filius imi et in

credulis et excecratis et hominidis efor nicanis et beneficos et culturit et hominibus

mendacibus pars illorum erit instat

no ardenti igne et sulphore quod est morts secunda

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hæc urba fidelissima sunt et dominius deus spiritu profetarum missit anguylum suum ostendere seruis suis quae oportet fieri cito et eece est etiunculiter beatus qui custodit urba profetiae huius sui o iohannis qui audiui etiuidi hæc et post quam audiui cici utadorarem ante pe des anguéli qui mihi hæc quae audiui est diit et dixit mihi uide ne feceres conser uus tussum et fratum tuorum pro fetarum et eorum qui servant urba huius libri deum adora dixit mihi nonsignaretur urba profetiae huius libri tempus enim præp est qui nocet noceat adhuc et qui in soribus est sordescat adhuc et iustus iustus titiam faciat sanctificetur adhuc et ego uenio cito et merces mea mecum red dere unicuique Secundum opera sua ego sum et omnium præmissæ principium et finis beati qui lauant Stoa las suas insanguique agni ut sit po testas eorum et perportas intrent incinitatem et sint foris canes et in pudicit et iusticiæ et idolis ser uientes et omnis qui amat facit munis ego iohannes missi anguenum mm testi ficari nobis hæc inaequassis omni orient sus et Sponta dicit ueni et qui audit dicat ueni et qui Situm ueniat qui uult accipiat aquam uitate gratis contestor omni Audienti .
urba profectae huius libri Si quis ad posuerit ad hoc adponet deus super cum plagas Scriptas inlege et Si quis dempserit dehiss auferet deus partem eius delibro uitae et deligno uitae et dehissit suara dehissit que scriptasunt inlibro isto dixit quis testimonium perhibet istorum etiam vcnio cito amen nemini domini ieru gratia domini matris ieru spiritu cum omnibus hominibus...
n'puse't Samal et indi'ithe ueteris
cel'eborabuntur apud sollemnisates gentiles
sed demonibus festissimas exhibebatur pro eo
quos aut uitiui alicuus auctores sunt
aut propere uita e/propere coluntur
cel'eborabuntur apud iudos sollemnisates
quedam sed si literam in legem emit spiritalia
nonpote'tur peruenire indeus: // spiritui sancto
cel'eborabuntur apud nos sollemnisates
sed siunt
placet i d e s ut s l d damus honestum s l
gamna hicest noster festus dies ut inanima
theseauros perene aliquid e/ perpetuum recordamus
Solumnum in uetori cenciges: lex post 'l' diem
pasce inanemem: , in ufiguram soli
tqua:Parallelis similia: lex permoy en data
g: // lex per sermu data insrum pentitentiae
// gratia permediator manifestata teos
s litter: s ni'mae: . . ineudomadibus: .uii:.
stoir: s senso: ebdomadibus: pentitente,
insina in sion: . . inmensibus: scenopigia
indiserto incinitate: in annis: .uii: remissionem
mois: c:xx: septimanae septima
intabulas incorda natum: infine eorum
in xi diebus inuina hora jubilium
qua 'iii tri' iiii persona Cain
in 'iii: lego: in tertia lx:uii: lenech:
hora dies super eos qui' 'uii' abadam enoch
in 'iii: domu
fractae tabulae
uii: tubae cum essu
hie' uro integr a corda

camelabrum
accep tis: . ut inuinetum
surtun: spiretus sancti
\super uementis inuos et tertiis mti testes
omni indue et samaria etque adultimun
\torre: 
\hie conveniunt iiii profetiae.
in mater et fluminis impetus: bidur' ollih.
\accep tis: . ut
\[ 336 \]
rinum quidem sermonem feci de omnibus o' theofile
Quae caepit Ihesus facere et do cere usque indiemen qui' praecl piens apostolis suis' paedicare
ea anguellum per apsacm
quos elegit assumptus quibus et probuit
Semet ipsum unum por'passionem Sam in multis' argumentis' perduexi' apparens
eis' eloquens deroegno dei et connescens praecl
pit eis' ne' Abhierusolimis' discende
rent sed expectarent promotionem patris
quamquid audistis per os' meum quia iohannis
erat sola sine sancto spiritu
quidem habituaut in aqua us' autem habit
zabimini Spu sancto noster' multos hos' dies .igitur
qui Conienientur interrognabam eum dicentes
dome Si intemper hac restitues regnum hiarab
dixit autem eis' nonest nosterm' nostro tempora ad momenta
qua pater possuit insapotentiate sed accip
ietis virtutem superiennientis spiritui sancti inuos'
et critis miles testes inhierusalem et inomni in
dia et inomni Samaria et usque adultum
rer et Cum haec dixisset uidentibus illis' ele
utusset et nubs suscipt eum aboculis' eorun
Cumque tuerentur incaelum euntem illum
ecce i' iuri adatet arn iuxta illos inues
tibus albis' qui disserunt iuri galilei quid hic'
statis aspicintes incaelum hic iuens qui' as
sumptusset abobis' incaelum Sic' ueniet quem ad
modum uidistis euntem eum euntem inae
lum func reuersisunt inhiersolimam.
a
amonte qui' vocatur olivetiqui et
iuxta hierusalem sabbati hahens iter
ii Cum introissent incenaculam as
derunt ubimanebant petrus
et iacobus et iohannis et andra
filippus et thomas etbartolomense etmathaus
et iacobus alpha et simon'zeotis
et inas iacobi hi omen erant
per Seuerantes unionimiter inor
atione cummulieribus et maria
mate iheru et fratibus eius et indiebus il
lis' exurgens petrus immedia frat
rum dixit exat' autem turha hominum si
mul fere ex iuri fratres oportet
impleri scripturam hanc quam predixit
spiritui sanctus peros dain deindau' qit fuit
dux' eorum qui comprehenderunt iherum
qui connumeratusset innobis' eor
titus' sortem ministerii huius et hic qui
dem possedit agrum demercede iniquita
tis et suspensus crepit medius eto
fussasunt omnia visera eius et notum
factuam omnibus habitantibus inhiersa
lem ita utappelletur ager ille lingua
eorum Acchel demach hecert ager sangui
nis scriptuam enim inlibro psalmorum
fiat Commenratio eius diserta eiusmod
qui' habitat inea et episcopatum eius
accipiat alter oportet ergo exhis' uris' qui
nisciurum congregatis' in omni
tempore quo intraut et exuit internos'.
dominam iherus incipiens abbatismate
iohannis usque indiem quot adsum
usque ababismo
iohannis usque
quantum
indiem qua adsum
archis testem
resurrection
dius
nobiscum fieri unum et
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Statue...
Certissimeautem sciat omnis israhel quia et dominum eum etipsi datus fecit hunc iherem quem vos cru cifixistis his auditis conspexitis cor de edixerunt ad petrum et adreliquos apostolos quid faciemo usiitres demonstra te nobis petrus uero adversus ait poemitien tiamagite et habilitatem unus quisque uestrum innominat ishurapi inremissionem pccatorum ustrorum et accipietis donum sancti spiritus nobis aut enim remissum est illis uestrissimis et omnibus qui longue sunt quos cumque aduocaverit dominus duxes veteris Aliis autem uorbis pluribus testimonia batur et exortabatur eos decem sual mini ageneratione ista praxa quiergo re ciperunt et crediderunt sermonem eius et hab titissumis et adpissiae sunt inilla die Animae circiter iii milia /// Commo ant autem persecutantes indectriona apostolorum et nichationi fantasim panis et orationibus fiebat autem omni animae timor Multa quoque prodigia etigna perapostolos fiebant inhu resalem etactus erat magnus inuiniaris mens etiam qui credidebant erant pariter et habebant omniamonimenta possession es et substantias et endebeant et dividiebant illa omanibus proutque opusserat quotidie quoque perdurantes unianimitet intempo et frangei re nel inspissae et unio est domus panem sumebant cibum cum exultatione et semplicitate cordis conti dantes decem et habebant gratiam adomempleblem dominus autem augebat eos qui salutari ferrer quotidi exidipsum /// horam orationis nonam etrus autem etiobanis ascendebant intemplum ad et quidam uir qui erat claudus extero matris Susa bailabatur quem ponebant quotidi...
adportam templi quae dicitur speciosa ut pe teret aelimoysinam abintro euntibus intem plum is cum uidisset petrum etiohannem incipientes introire intemplum roga bat ut aelimoysinam acciperet intuens autem ineum petrus cum iohanne dixit res pice innos At ille intuebat ineos spera ns se' aliquid accepturus abeis' petrus autem dixit adeum Argentum et aurum nonem mihi: Quod autem habeo hoc tibi do' innomine ihmi xpis/i liens stetit <·/ ambulabat el intrabat cum illis' intemplum ambulans et exiliens et laudans dominum euidit omnis populus eum am bulantem et laudantem dominum cognosccebi antem illum quoniam ipse erat qui' adelimoys sinam sedebat adspeciossam portam templi et inpletisset stupore etexstassi stupefacti ineo quod contigerat illi. Cum uide ret autem petrum etiohannem concurrat omnis populus ad eos adporticum qui' appellatur salamo nis stupentes uidens autem petrus respondit ad populum Uiri hisrahelitae quid mira mini inhe aut innos quid istuenni quasi nostra uiritue aut pietate fecerimus hanc am bulare deus abarcham icdeos isace eideos iacoe' deus patrum nostrorum glorificaet filium suum quem nos quidem tradidistis et ne gastis ante faciem pilati iudicante illo dimiti Uos' autem sanctum etiuum negastis
et petistis iurum homicidam donari uo bis' auotorem uero utiae interficistis quem deus suscitauit amortuis' auies nos' testes sumus et infe de nominis eius ambulumus hanc quem ui detis etnositis confirmauit nomen eius et fides quaeper eunem dedit integramSanitatem istam in con spectu omnium vxetum: etunc scutres scio quia perig norantiam fecistis scelus hoc sicet etprin cipes nostri deus autem prouentit quos omni prefetarum pati xpistum suum imploet sic' oenitemini igitur et conversumini ut deeleantur pecc ata uistra et Cum uenerint tempora refri gerii aconspectu dominii etmisserit eum qui predistinatuseb ubois' iluem xpistum quem opor tet celer quidem suspere usque intempe ra restitutionis omnium que locutuseb
dens per os' sanctorumsuorum asaeculo pro fetarum moyses quidem dixit quies profetam ubois' suscitabit dominus deus ueter defratri bus uestr' tamquamme' ipsum audietis iux
ta omnia que cunque locutus fuerit ubois' Critaautem omnis anima quonam auiderit profetam illum exterminabitur deplebe et omnes profetiae am saashel et deinceps qui' locunts aut adnuntiauerunt diesistos uos' estis filii'
profetarum et testamenti quod disposition dominus adpatres nostros dicam adabarcham in Semine tuo benedicentur omnes familiae terrae ubois' primum deus suscitans filium suum eum benediciemt uobois' ut conversat se' unus quisque an quita sua /// /// /// Sacerdotes et magistratus' oquentibus autem illis' adpopulum supranierenunt templi etaducudaei' dolentes quodocerent populum et adhnuiarent hishera resurrectio nem amortuis' elisionerunt manus ineos et posuerunt eos incustodiam usque iseras
timum diem eratnem iam uespera multi autem eorum qui audierunt uerbum crederunt : ; ;
et factus est numerus uiorum ut milia factum est aulem in
crastinum ut congregarentur principes eorum
et seniores et scribae in hierusalem et an
nas principes sacerdotum caiphas eioh
amis et alaxander etque erat degenere
Sacerdotali estatuentes eos in mediet interro
Gabant in qua uititate aut inquam inumine
fechis hic nos // cipes populi etenio

Petrus repletau est spiritus sancto dixit adeos
Primores si nos' kodie indicarum in benefac
to hominis infimi in quo iste salus factus est
notum sit omnibus uobis' domini plebi
hisraul quae Innoimine iahu xphit nataruni
quen nos' crucifixitis quem deus suscitavit
amortuis' uber iste adstat coramobis'
sanuus hic est lapis qui republatu est uo
bis' aedificantibus qui factus est in caput anguli
et non est in aliquo salus nec enim aliud nomen
est sub caelo datum hominibus in quo opor
teat nos' salos fieri Uldentis aulem petri
constantiam et inannas concerto hoc quod homines
Sine litteris' erant et idiotae admirabantur
tecognoscebant eos quoniam cumihau fuerant
hominem quoque uidentes Statienum cuanseis' qui cu
ratus fuerat nihil potorant contradicere
inserunt aulem eum uoros extra concilium secu
dere et conferebant ad iunum dicentes quid
faciemus hominibus ipsis' quoniam quisdem
notum signum factum est pers omniibus habitum
tibus in hierusalem Manifestatum aulem eiusm possi
mas negare sed ne' amplius devulgetur inopo
putam Comminemuir inu' ne' ultra ligma
itat innumine hic uili hominum et vocantes eos
denuntiavunt ne' omnino loquerentur neque
docerent Innumine iahu , , , ,

Peterus uero eiohannis responsenter dixerunt
adeos si istum inueptum domini nos' potius audire quod domum indicare non
enim possimus nos' qua uidimus et audiimus
nonoliqui at illi comminantes dimis
serant eos' ne' minuententes qusecumque pumirent
eos' populer populum quiaomnes clarificar
bant dominum ineo quod factum est Anorum enim
erat homo xl inuo' factum erat signum is
tud sanitatis dimissi aulem uenerient
ad suos etdauulantur eis' quanta adeos
primipessacerdotum eteniores dixerant
qui cum audissent uniaminter leuauunt
vocem aduansionem et dixerunt domine qui fecisti
caelum eterran etnomia quaeomnes'
Sunt qui' spusco peros' patrisnstru dandu' ueri tui dix
isti Quare fremuerunt gentes et populi
medita tisunt inania adsteteras re
ges terna dprincipes conueniuerunt inuum
aduersus dominum etaduersum xpilium eius // sus
Conueniuerunt enunuare incitati ista adue
sanctum puerum tuum ihahum quem uexisti hero
dis etponius pilatus cum gentibus et populo
bistahel facere quo manus tua etosii
lium decreverunt fieri etuane dominie respi
cem inis eorum etda' seruis' tuis' cum omni fi
ducia loqui uerum tuum ineo cumanusua
tum extendas ad sanitatis signa etpredigia
fieri per nonem sancti filli uuihau et cum oras
sent motatuset locus inquo erant congre
gati et repulissent omnes spiritu sancto 
lo quebantur uerum deu cumfudicua omsi uolen
ti credere Multitudinis aulem creden
tium erat cor' unum et anima una , , , ,

ACTS IV. 4-18.

ACTS IV. 19-32.
neque quisquam eorum quae possidebat ali
quid Suum ere dicebat sed erant illis’ omnia
Commonia et uirtute magna reddebat ap
ostoli testimonium resurrectionis ilium
xpisti domini et gratia magna erat omnibus illis’
 nec eum quisquam egeserat interilllos quoqut
possesores agrorum aut domorum erant
uendentes adferbat praeda eorum quaeuen
deabant etponebant ante pedes apostolorum di
uidebantur Singulis’ pruentunicisque opus erat
seph autem quicognominatus est barnabbas abapostolis
quod interpretatur filius consulationis leuita cyp
rius genere cum habereb agrum uendidit illum
staditulit praelium daposit ante pedes apostolorum
U nis ad uixquam nomine annanias cum saphi
ra uxor sua uendidit agrum et fra
daut depretio agri conscia uxor sua ,
et adferens partem quandam ad pedes
apostolorum posuit dixit autem petrus anna
nia cur temptauit satanas cor tuum
mentiri te spirtui sancto et fraudare depre
tio agri ‘nome’ manens tibi manebat et uen
ditum istuara erat potestate cur possisti incor
di tuo hanc rem nomen es memitus hominibus sed
do audiens autem annanias huc uerba ciceridit
et expriraut effactus est timor magnus omnes
qua audierunt Surgentes autem iuuenes
ammonerunt cum et efferentes sepelierunt
b actum est autem quasi orarum ‘iili’ spatiui adisor
ipsius nesciens quoqut factum fuerat introiuit
respondit autem ei petrus dic mihi si tan
‘to agrum uendidisti At illa dixit etiam tanto
Petru autem ait adeam quid utique conuenit
ubis’ temptare spirtum domini ecce pedes
eorum qui sepelierunt uirum tuum stant adhostium
et efferent te confessim cecidit ante pedes eius
et expiravit intrantes autem iuuenes iuue

nierunt illam mortuum extulerunt et sepilie
ruunt adnirum suum et factus est timor magnus iuniver
Sa ecclesia et nomnes qui audierunt huc Per manu
autem apostolorum fiebant signa et prodigiamult
inplele et erant unanimiter omnes inportico
Sakomonis Caeterorum autem nemo adebatur
con iungere se‘ illis’ sed magnificabant
eos populii magis autem augebatur credenti
um indomino multitudo iuorum ac mulierum
ita utinplatea iebrant iufermos etpo
nerent inductulis et ingrabbatis utuenien
teto petro saltitumumba eius umbraret
 quemquam eorum eliberabatur abisfrmitate sua
Occurrebat autem etmultitudo uicinarum ciui
tatum hierussalem adferrentes ego et
uxatos ab spirilibus inmundis’ qui curabuntur omnes

surgens autem annas princeps sacerdo
tum etnomnesqui’ cumillo erant quasi heres
sis Saduceorum repletasunt zelo · drivieci
erant manus’ inapostolas etposuerunt eos in
Custodia pulchra Anguelus autem domini
pernoctem aperiens iuuenae carceris et
edecens eos dixit et et tantes intemplo
loquimini plebi omnis uera zuitas quis
cum audiissent intraverunt deluculo in
templum eldocebant ad ueniens autem princeps
Sacerdolum et qui’ cum eo erant
nonnocucrunt concilium etnomnes Seniores
f liorum hisrael etmisseruntminist
Fos Incarcerem utadducerent eos cum
uennissent autem ministri et aporto carcer
nonuennissent illos’ resorsi nuntianuerunt
dicientes Carcerem quidem inuenimus
minus immersum cum omni diligenta et custodes
Stantes adianuas Aperientes autem nemi
nek

ACTS, IV. 32—V. 10. [342]

ACTS, V. 10—23.
subintert rogat est, autem quos posuistis iis carceri sunt, ita quia ecce uiri quos posuistis in templo stantes, docentes populum tune magis tratus ab inimico. ...

responderat autem petrus apostoli dixerunt oboedire magis hominibus atilli dixit. ...

unde dissiparetur et quae disceret autem quidam nuntiavit eis, quia ecce uiri quos posuistis iis carceri sunt, ita quia ecce uiri quos posuistis in templo stantes, docentes populum tune magis tratus ab inimico...
eoS Subieciunt e{male tractabunt eos
annis' quadragenatis' et gentem cui seruit
rint indicabo ego dixit deus et post hanc exibunt
et deserviunt mihi iuxta isto et dedicavit illi tes
tamentum circuncisionis et sic' genuit issac'
etcircumcidit eum die octauo · et sic' iss
ac' iacob' et iacob' xiipatriarchas
tpatriarcharum remittentes ioseph
undiderunt inaegiptum et eripuit
eum ex omnibus tribulationibus eius et dedicavit ei gloriam
et Sapientiam inconspicuum faraonis regis æ
positor et conStitutum prepositum super aegiptum
et Super omnem domum suam UÇnit autem
famis Inuniasam aegiptum et cha
nnam' et tribulatio magna etunvive
niebant cibos patres nostri Cum aut
disset autem ia cob' esse frumentum
izaegipto missit patres nostros ...
insiinsecundo cognitissent ioseph aphisribus
Sins' etmanifestatum faraoni genus eius
Mittens autem ioseph accessuit iacob
patrem suum et omnem cognitionem ina
nimbas lexu e6iscindit iacob' in æ
giptum et defunctus est ipse et patres
nostri et translatissent insecchum et posí
nel ...
1 ti sunt insepulchro quod e6icit abrac
ham praefio argenti affili'is' emor
filii siciem cum adpropinquaret autem tempes
l'epromissionis quam confessus erat deus ab
rachae CRenit populus etmultit
plicatus est inaegipto quo adusque sur
rexit rex alius in aegipto . .
Qui non sciebat hioseph hic circumueniens genus nostrum adfixit patres nos ut expugnae rent infantes suos ne uisus fuerant de rebus uel exiguerent mundi. Codem tempore natasset moysi et fuit gratus deo qui nutritus est iiii: men siue ex domu patris sui exposito autem illo influme sustulit eam sibi in fluuium et erudit est moyses omni sapientia aegiptiorum et erat potent in operibus et sermonibus suis.

Cum autem impleteretur ei xi annorum temporibus ascensit incorpus ut per manus eius daret illis' saltem ait stilii nostris exercentur. Sequenti die apparuit in operibus et sermonibus suis inaegipto et laetum suscitavit moyses filios israel ex deserto annis xi et illum apparuit illi inrubro ille eduxit eos fugam prodigia signa interra aegipti et inrubro mari et inderto annis xi hic moyses dixit illis' hierarchiam qui deo nutritum suum et eruditum est moyses omnis sapientia aegiptiorum et erat potent in operibus et sermonibus suis.

Suscitavit deus destrucit usuris tamquam me ipsum audietis hic est qui diu in aegipto erat et in rubro ille eduxit eos fugam. Suscitavit deus destrucit usuris tamquam me ipsum audietis hic est qui diu in aegipto erat et in rubro ille eduxit eos fugam prodigia signa interra aegipti et inrubro mari et inderto annis xi hic moyses dixit illis' hierarchiam qui deo nutritum suum et eruditum est moyses omnis sapientia aegiptiorum et erat potent in operibus et sermonibus suis.
Nostris indisoertio sicut dispositu deus loquens admoisernt ut faceret illud secundum formam quam ui derat quod et induxerunt suscipientes patres nostri eum isseu inpossestonem genti um quas' expulit deus ad facie patrum nostrorum usque indies dauid qui' inuenit

Gratiam ante dominum et petit utinueniret tabernaculum deo Jacob. Salemone' autem aedificavit illi domum sed non excelsa quondam quod et induxerunt suscipientes patres nostri cum iessu in posessione gentium quas' expulit deus ut faceret illud secundum formam quam erat quod et induxerunt suscipientes patres nostri cum iessu in posessione gentium quas' expulit deus.

Sedisset terrae autem sebellum pedum meorum quam domum aedificavit mihi diuiti dominus aut quis locus requisitionis meae est nove manus mea fecit hareninia... / / autiri ceruce etincum cissiscorde et

bus semper spiritui sancto restititis sicut patres uetri etuos' quem profetarum nonsum porsecuti patres uetri et occiderunt eos qui' pronuntiabant deaduenta iusti cius uos' nonc preditor es et homicidae fuistis qui' accipis ris legem indissipatione anguelorum et uncus custodistis Audientes autem hac disse

cabantur cordibus suis' et stridebant dentibus ineum cum autem estet plenus spiritu sancto intendens caelum uidit... caelum... gloriam dei et illeum stantem adexteris' dei et illeum stantem adexteris'.

die eit ece uideo caelos aportos et ilium hominis adexteris' die stantem et exclamantes uoce magna condit eum

suerunt aues suas et impetuam fecerunt unianimitem ineum etiniecentes cum extra ciuitatem lapidab ante extrast falsi disposituerunt ueste uita sua secus pedes a doliscensis qui uocabatur Saulus...

elapidabant stefanum innocentem
edicentem dominique iheru accipe spiritum meum
Positis' autem genius clamauit uoce magna
domine ne statuas illis' hic impeccatum et cum hoc dixi sset obdormiuin / / / die porsecutio magnas
ulus autem crat consentiens ncecius factaest autem inilha in accelsins quicerat insurculosimis' etomues dispersions per regiones iudae et samaria propter apostolos

Curaurunt autem stefanum uiritimorati et fe

cerunt plantum magnum super illum... sau

utro deustatbat accelsissim perdomus istans

trachens uiros acumulieres trahebat eos

incustodialum igitur qui' disperisierant pertran

siebant acuangeluztantes urbum dei... die accusaut autem apostolus

philippus autem descendens incesitatem samariae prudica

bat illis' spectum intendebat autem torbae his' quae

apilippo dicebantur unianimiteter audientes et uidentes signae faciebat muit enim qui' habebat spiritus inmundos clamabant uoce magna etexibat muiti autem pa ralitic et claudi curatis... factamest autem

gaudium magnum inilha ciuitate... / / uitate

autem et quidam nomine symon' quian fuerat inci magnas seducens gentem samaria

dicens seu esse aliquem magnum cui ascultab

ant omnes aminimo uoce admaximum
dicentes hactent uiritus' del queuçucatograph magnar

Adtendebant autem cum proporit quod multum tempore

magicis sui' artibus diridebat eos cum uero credissent pilippo acuangeuliet

zanti deregnio del et innominis ihero xperti habbit

zabamur uiri ac mulieres tauv symon' et ipso credidit et cum habitizatus esst

adherebat pilippo uidens etiam signa...
et uirtutes multas fieri stupemt elammi
rabatur Cum autem audissent apostoli
qui ishierusolimnis' erant quia recipit samaria
urbum de misserat adillos petrum et iohannem quem ne
niissant omnaerunt preipsis' ut acciperent
spumam non enim dum ternerat in quenquam ipsorum
demnus sed habitabatur erant tanuum iannime ihem
autem uirtute multas fieri stupemt elammi
rabatur Cum autem audissent apostoli
qui ishierusolimnis' erant quia recipit samaria
urbum de misserat adillos petrum et iohannem quem ne
niissant omnaerunt preipsis' ut acciperent
spumam non enim dum ternerat in quenquam ipsorum
demnus sed habitabatur erant tanuum iannime ihem

Petrus autem dixit adeum Pecunia tua te

cum sit inineritum quia donum dei existimasti pec
unia posideri nonet tuli pars neque sors
insermonnisiste cor' enim tuum nonest rectum
coram deo pconentantia itaque age ab
diu nequitia tua et roga' deum si' forte
remittatur tibi hac cogitatio cordis
tui infellice enim amarissimadinis etob
ligatione iniquitatis uideo te' esse respondens autem
symon' dixit Pectemini nos' addominum pro
me' ut nihil nequitia superme' horum quae
dixistis et illi quidem testificati et locuti
urbum de rediehant hierusolimnum etm
ultis' regionibus samaria norum
acuanangeltabant angoulos autem
domini locutuset adphilipum decem Surgo et
unde contra meridianum adiuam que dis
cendid abhierusalem irigaxam brevit enim

cundum et surgens abiit

et ecce uir quidam ethiops ionuchus
potens candidis regine ethiopium qui er
at super omnes gatamas eius' ternerat adorate
ishierusalem etcernertabant sedens super currum
suum legensque prefetam isiam dixit autem pi
lillo' Spiritus accede et adiungere adcur
rum istum Occurrens autem philippus audiuit
illum legentem essam prefetam' etdixit putas'
ne' intellegis quaegris quiait et quomodo possum si'
nonaliquis' ostenderit mibi rogatique
philippum utascenderet etesederet
secum ascendit autem elonosedit eodeniuit
librum locus autem scripturam quam legebat
hic tamquam euis adoeessionem: sue
tuset eliunt' sagnus coramondente se'
sanque sic' menapnuit os' suum iumillitate
iudicium eius sublatsuist generationem il
liis quia' enarrabit quoniam tollactara uita eius
respondens autem inanachus filippo dixit obsckro
te de quo prefeta dixit hoc des e an' dealiquo
aeorien' autem philippus os'suum et incipiend
abscriptam ista enangeltabant
illi ihem eliunam irent periuam uenie
rant adquandam aquam eaiit inna
chas' ecce aqua quidme prohibet bab
titizari dixit autem philippus Si' credis ex
toto corde licet etespontens dixit crdeo
filium dei esse iisam eliuit static carum
discenderunt utque inaquam pi
lippus et inanachus ebatbitita
uit eum cum ascendissent autem dequa
Spiritus sanctus ianachum cum eanagetus
domini rapuit philippum.

ACTS, VIII. 13-27.
( 347 )

ACTS, VIII. 27-39.
Sa

et amplius eum non uidit iunachus
ibat enim periam suam gaudens pili
pas autem immensae et transiens aequa
angueultizatam ciuitatibus cunctis donec
ueniret cessariam /// cedes indiscipulos

Saule Saule quid me persequeris quisque domine
qui dixit ille qui Ego sum iheus quem persequer
is durum et in terra stimulum calcitrare
etremens et horrore perculus dixit domine
quid meuis facere dominiis adeum dixit sed sur
ge et intra ciuitatem et dicetur tibi quidte
oportet facere uiri autem illi qui comite
bantur cumillo stabant stupefacti audi
entes quoexmusuem neminem autem uidentes

Surrexit autem sauludetera aper tisque
oculis nihil uidebat. Ad manu autem
trachentes illum in dexterum indamascu
et erat iiiii diebus ejusmodius etnumanduca
uit neque bit \ // annanias et dixit il

et autem quidam disciplus damasci nomine
li in uis annania atille
ait ccce ego sum domine et dominus ad illum
ait Surgens uade inuicum qui vocatur

\ rectus.
in ioppa autem erat quondam discipula
nomine tabitha qua interpretata dicatur dorca
haec plena operibus bonis et aelimoynsinis
quas faciebat factum est indiebus illis ut
infirma moriretur quam cum lenissent po
suerunt cum iscenaculo Cam autem prope iopp
lida ab opppe discipuli audientes
quia petrus eum ine misserunt duos
uiores adeumrogantes ne pigririris

ac

nem

ex

surgens autem

petrus unuit cumillis et eum unissent dux
erant illum iscenaculum circumsteteru
nt omnes uiduae flentes et ostendentes
onicas cunctes quas faciebat illis
dorcha ictis autem omnibus foras petrus
ponens gemaoranit et conversus adcon
pas dixit tabita Surge innome domini
ihem Atilla aperuit oculos suos eius
so petro resedit dans autem illi manum
eregit eam et conversans sanctos etuidbas
adsignavit eam utiam ab autem autem
factum est per universum ioppem et credide
ruit multi in domino // ppen' apud symnem
actum est autem ut dies multos moraretur inio
quendam curarium uitarum quidam er
at incissaria nomine cornelius centorion
cohortis jacturit italica religiosus
et timens deum cum omni domusua faciens
aelimoynsinas multas plebi edeprecans
deum semper utid inuissa manifeste quasi
hora 'uiiiius' diei anguelum dei introeu
ntem adse etdificent sibi cornilii at
ille intuens eum timore corruptus dixit
quid est domine dixit autem illi orationes tuae.
et aelimoisinae tuae ascenderunt in memoriam incognito domini et nunc mit te uiros inippen et arcess symo nem quendam qaiocognominatur petrus hic hospital auadysynomen quendam curarium cuius et domus iuxtamare hic dicet tri quid te' oportet facere cum discissiset angulus quiqrebatur illi uocauit 'ii' domicticos suos etmi litem unum metuentem deum exis' qui il li adhereabat quibus cum narrasset omniam dimissit illos inippen /// inquantibus

Sequenti autem die surgens protectus et cumeis etquidam fratibus abippen comitatis sunt eum alera autem die intraur cessarium cornilius uero expectabat illos conuocatis discipulis' s' cognitis' suis' et necesse riis' amici' et factus est cum introisset petrus obius eic cornilius et procedens ad pedes adorauit eum petrus uero le uait eum dicens Surge et ego ipse homo sum sicut etu' et loquens cum illo intraur et imenit multos qui comuenierunt dixitque adillos uos' scitis quomodo abhominatum sit uiro udeo coniungui et accidere adaleni genam sed mihi ostendit deus neminem commo nem aut immundum dicere hominem proxer quod sine dubitatione ueni accessitus inter rogo quam ob causam accessistis me' et cornilius ait Annusquartana die usque inhan horam agens ieiunium etorans eram hora 'uii' indomu mea etecce uir stetit etmen' inueste candida et ait adme' cornili' exau datar otatio tua et aclimosinae tuae commemorata sunt in conspectu dei . . .

ACTS, X. 4-18. [ 350 ]

mittit ergo iunippen' starcessi Simonem qui co-
gnominatur Petrus hic hospitator indomus
Simonis curiarii iustamare cum adue
nerit loquatur tibi condestim figtur missi adte' et
beneficiati neniendo adnos' nunc ergo omnes inom-
specttuo adsumus audire omnia quacunque tibi
precepta sunt adomino Aperiens autem petrus os'
dixit in uerinitate comperio quemam nonet personarum acceptor
deus sed uinum gente quicumque deum comperis uinum
daet et sanendo omnes obpresos azabulo
perô verdicto testes sumus omnium quœ
fecit inregione inuideam etiam uenit im omnit
nium domino uos' scitis quod uociam
vemam uinum incipiens agali ferit
pecum mo' ut uinam quod
prœdicavit iohannes nisia anatari quoniam
sancto et uiruete quod transmitt beneftioendo
e' et sanendo omnes obpresos azabulo quoniam Deus
et at camillo divos' testes sumus omnium quœ
fecit inregione inuideam etiam uenit
in partum uinum et certe
nium perhibent testimonium remissionem
pecumtorum accipere pernum eis omnes qui credunt
in uemam adue' illo loquente petro uinum
ce cidit spiritus sanctus quic' audiebant uinum etomus pebant
ec circunccionisse fideles qui ne
nerant cumpetro quia el nationes gratia spiritus
sancti effusssant Audiebant enim illos loq
uentes linguas' maris' et magnificantes denu
se innnominat petrus nuniqum aquam quis pro
hibere potest utamalbatizatant aqua. hiquis
spiritum sanctum accipernit scit ut nos' effusssit
eos innominat iuern xpoji habitzari
uunc rogauntur cum ut manerat apud iues
aliquet diebus audierunt autem apostoli ctsatres
qui' erant inuidea quomiam et gentes reci
peritur urbem dei cum ascendisset autem
petrus in hierusolimana discipabant ad
versus illum qui' erant exccrtucionis
dicens quae intostti adiores praputum
habentes et manducasti cum illis' in
plens autem petrus exponebat illis' or
dinem dicens ego eram incipitale uoppen' et
uidi in essuex mentis missionem dis
cenden' us quoddam uelut linteumma
gnum' iii' initis' submitti decaso
eu' uisque adme' inquad intiens conside
raban etuoi quadripedia terrae
e' et bestias et reptilia et uolatilliaceli
audini nocem dicentem mhi surget pet
re occide et manducasi' dixit autem nequa
quum domine quia commone ait
ismum dum nmuquam introiuit inos mem

\textit{Respondit autem uox secunda deaco quae 's mensa}
uit tuis' commone dixeris hoc autem factum est
porter et recepta sunt rursum omnia
in caelum elecete condestim ilii' uiui'
adsteterunt indomum inqua eramus missi
aecessaria adte' me' dixit autem spiritus mih
utrem cumillis' nihil hesstant

\textit{ierunt autem uem uncum' cet-ut' stabres isti}
et ingressus sumus indomum uiui narra
uit autem nobis' quonodo uissedt anguam

in isdoma stantem ad reincenem sibi mitte
in joppen' starcessi simonem qui cognominat
petrus qui' loquatur tibi uibra inquisit salus
auris tu' 'stumus domuestra cum autem ce
pissem loqui decisit supercos spiritu sanctu...
Sicut innos' initio recordatus sum autem urbi dominui sicut dicebat iohannis quidem bab titzauit aqua nos' autem babitizabimini spiritus sancto si ergo eandem gratiam dedit illis' deus sicut etnobis' qui' credimus indominum inm xpm ego quis eram ego numquid possim prohi bore deum ne' daret spiritum sanctum illis' credentibus innominis iheu xpriti' his' auditis' tacuerunt et glorificaverrunt deum dicentes ubi adigen tibus deus poenitentiam adultam dedit et illi quidem qui' dispersi fuerunt atriula tionique qualis etra e rat substefano perambu lauerunt usque adficiem etcpream stantichiam nemini loquentes urbem nisi solis' iudeis' rant autem quidam eexis' utri cipreii et cirinei qui' cum intraussent antiochiam loque bantur adgreros adnuniantes domum iheum etor manun domini eumis' multusque numerus credentium conversus est addominis Pertennis autem sermo audacei quae ser inie rusolimis' super istis' etmisserunt barna bban' usque adantichiam qui camperenuisset etuidisset gratiam deu gannissuet uor hor tabatur omnes proposito cordis perma mere indominio quae ser vis tur bonus etple nus spiritusamelo et fide et adpositaerat tur ba multa dominio Prefectus autem tharsum utquemeret saulum quem cum innenis se set perdusstantiochiam et annum to tum conversatisum inaeclisia et docue rant turbam multamita ut cognominu adhaur rentur primum antiochiae discipuli xpriti ani in his' autem diebus supernumerant abhieru solimis' profetas antiochiam et exsur gens unus exhis' nomine agabar significabat per spiritum famem magnam futuram inuiniusno orbe terrarum qua factaret sub claudio discipuli autem qui' erant antio chiae perstunanus quisque habebat proposerunt ministerium mittere habitantibus iniudea fratibus quod et te cerunt mittentes adnuniantes permanus' barnabae et sauli . /// utadfigeret eodem autem tempore misitet herodis rex ma nus quosdam deaeclisia occidit autem iacobum fratrem iohannis gladio Uids autem quis place ret iudeis' et adposuitadprehenderit pet rum E rant autem diesazemorum quem cum ad prondisset misisset incarcerem /// litum radens quatuor quaternionibus mi custodiiri eum uolens post pasca produ cere eum populo etpetrus quidem serua batu incarcerere fiebat autem oratio sind in termesione abaeclisia addominum preco Cumaatem produc tares esset eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor miens petrus inter duos milites uinctus 'ii catenis' et custodes ant hostium custodie bant carcerem etocece anguellus stetet et lumen refusit inhabitaculo percuosquisque late perfoc pet uolsit eum hirodis inipsanocte erat dor.
super te' eleris caecus nonuident lucem
usque adtempus clausfem cicit id ineum ca
ilo etenebrae etcircumensi quemebat qui
ei manum dare t UNL prorosul cemuidisset
factum credidit admirans super doctrina
et ad domini: et cum apolo nauigarent paulus etqui
cum eo erant uenierunt pergen pampille
iohannis autem discendens abhesi' reuersusset hie
rusolimam illi uero portanscutes pergen par
pilae uenierunt antiochiam quce est pis
provinciae et 'gressis synagogam die sabbati
sederunt Post lectionem autem legis et profetas
misserunt principes synagogae adeos
dicentes uiri frateres siquisset inuobis ser
mo exhortarios' adpibem diec
urgens paulus etmanu silentium indic
ansait urris hisraheltiae etqui time
tis deam: Audite des plebis hisrashel pat
res nostras elegit etexaltatiplebem cum
esent incolae interraeagipi etabrachio ex
celso eduxit eos exea et per XI annorum
tempus mores etrum sustinuit indisdis
tedistruens gentes 'ui' intera channan'
sorte distribuit eis' terram etrum quasi
post coccotos:1' annos estposueres dedit iudi
ces usque adsamuel profetas exinde cum
exerit incolae interraeagipi etabrachio ex
celso eduxit eos exea et per XI annorum
tempus mores etrum sustinuit indisdis
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ces usque adsamuel profetas exinde cum
esent incolae interraeagipi etabrachio ex
celso eduxit eos exea et per XI annorum
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ces usque adsamuel profetas exinde cum
esent incolae interraeagipi etabrachio ex
celso eduxit eos exea et per XI annorum
tempus mores etrum sustinuit indisdis
tedistruens gentes 'ui' intera channan'
sorte distribuit eis' terram etrum quasi
post coccotos:1' annos estposueres dedit iudi

camque consummassert omnia que deeo scrip
taerant deponentes eum deligno posu
erunt eum innumenm deus uero suscitauit
cum amoruis' quiuissuet perdes multas
his' qui simul ascenderent cumeo degalilea inhi
erusalem qui' usque nunc sunt testes eius adpibem
cum nos uobis' adpibem elos' uobis' adpibem
cum nos uobis' adpibem eum quiuissuet multas
his' qui simul ascenderent cumeo degalilea inhi
erusalem qui' usque nunc sunt testes eius adpibem
cum nos uobis' adpibem elos' uobis' adpibem
cum nos uobis' adpibem eum quiuissuet multas
his' qui simul ascenderent cumeo degalilea inhi

\textit{EGO hodie genuit} postula' amci edita
\textit{bo tibi gentes hereditatem tuam et poss}
\textit{sionem tuam terminos terrae Cum autem suscitauit eum amoruis' amplius iam
non reuersus in corruptionem itadixit quia
dabo uobis saucta fidelia daniel ideoque \textit{eia}
\textit{liuus dicit noudabis sanctumum uidere corup}
tiorem daniel enim suae generationis cum ad
\textit{ministros uoluntati dei dormiuit\ etadposituset adpibes suos eruidit
corruptionem quem uero suscitauit deus nonui
dit corruptionem Notum \textit{igitur situobis' uiri frateres
quia per hunc ihsum poenitentia uobis' et remis
sio peccatorum admuniantur ab omnibus
quibus non potuistis inlegae moysi insti
ficari ihsum hanc Omnms quip' credit ius
uficatur. Udete ergo ne' supermeniet
uobis' quod dictum est inprofes's' Udete
contemptores et miramini et desperd
emini quia opus operorego indiueas uetris ' 
opus quod noncreditis Si quis enarrauerit uo
bis' ex extimius autem illis' regabant
utesquenti sabbato. loquerentur sibi uer
balae Cumque dimissaesset sinagoga
secutis sunt multi indeorum ecclesiolum dem
et aduenarum paulum ebrarnabban' qui
loquentes suadebantis ut permanerent
ingratiaedi. Sequenti vero sabbato pene u
nuoversacuiitas' conuenit audire uerbum
domini, uidentes autem uobis' tempestas et
miramini et dispert emini qui' a opus
opus quod rurcredidis Si quis enarratur uo
bis' autem illis' rogabant
utsequenti sabbato. loquentes suadebant
ut permanerent ingratiaedi Sequenti vero sabbato pene u
nuoversacuiitas' conuenit audire uerbum
domini, uidentes autem uobis' tempestas et
miramini et dispert emini qui' a opus
opus quod rurcredidis Si quis enarratur uo
bis' autem illis' rogabant
utsequenti sabbato. loquentes suadebant
ut permanerent ingratiaedi Sequenti vero sabbato pene u
nuoversacuiitas' conuenit audire uerbum
domini, uidentes autem turbas iudeorum
repletis zelo et contra dicabant his' qua;
apaulo dicabant blasphemantes uobis' opor
une constanter paulus et ebrarnabban dixerunt
tebat. Primum loqui uerbum dei sed quoniam re
pellisti illos etiadignos uos' indicas
tis acternae uter ECCe convormentur
adgentes Sicut enim pr聩it nobis' divinos
Posuius' lumen iugenibus ut sis' il
lis' insalutem usque adextremum terrae
uidentes autem gentes gaudii sunt
eet glorificabant dominum et crediderunt
que potest praudiomcrant crant aduitum uer
nam desminabatur autem uerbum dem ini peru
minuam regionem /// multies et ho
uidentes autem concinturare religiosiss
\audantes et praois' ciuitatis et
iterum uidentem persecutionem iepapulum
et ebrarnabban' esscieerunt eos definitius suis'.

et quiddam uniiniistis infirmus pe
ut itam uocavant barnabban' uocam
ut iudamus eticam et circitum ad nos'
uidentes autem gaudii sunt
eet glorificabant dominum et crediderunt
que potest praudiomcrant crant aduitum uer
nam desminabatur autem uerbum dem ini peru
minuam regionem /// multies et ho
uidentes autem concinturare religiosiss
\audantes et praois' ciuitatis et
iterum uidentem persecutionem iepapulum
et ebrarnabban' esscieerunt eos definitius suis'.

at illiexcusso pulure pedum ineos
ucierunt iaceniam discipuli vero reple
bantur gaudio opus in suolo factum est autem iricoio
utsimul introirent Synagogam indeorum
deloqueruntur ita uterederet indeorum ete
corum copiosa multitudo qui' uero inere
duli fuerunt uidei suscitanserunt persequ
ctionem etdiracondiam concitauandunt animas
gentium aduersus uestis sed dominus continuo pacem
fecit interillos Multo uigius tempora demora
tisunt fecuaculariter agentes indeomo misericor
diam testimonium perhibente uerbo gratia
sae dantes signa etodiogia fieri permans

corum dieissae autem multitudo ciuitatis et
quisam quidemerant cum uerbi quidam

teram et derben emisssam in circuitu re

gionem et ibi aequaerguezantem crant
cuiusque simul introirent Synagogam iudeorum
ut crederent ita utcrederet iudeorum et

corrum uietas angetiam discipul' et
uero repli

Paulum uero mercerium quoniam ipse erat
uitor autem dux uerbi . Sacerdos autem iouis 'qui erat

cininuati tauros et coronas ante iannas
adforens cumpopularis' volebat sa

crisicare Quod ubi audierant apostoli
barnabbas et paulus conscissis' toniicis' suis'.
exiluerunt interbas clamasantes et dicentes uiri qui facitis haec etnos mortales sumus similis uobis homines adhuc uobis' addobtas clamantes qui impateritis' generationibus dimissit omnes gentes ingredi uias suas et quidem nonnunc testimonio semet ip sum reliquit benefaciens decaelo dans plusias ettempora fructifera inplens cibo et lattitia corda ustra etbas dicentes uix suaderent uarbas ne sibi immolarent upfundarent autan quidam abantiochia ciaconia iudici (Vpfrsuassis interbas lapidantes qu? pau lum traxerunt extr ciuitateni aestimant es eum mortuum eu contra' siue figuram et angustias uestra' dicendo uix

S upeckenerant autem quidam abanticchia ciaconia indei etpersassis' tartis' lapidantesque pau lum traxerunt extra ciuitatem aestimant es cum mortuum esse Circumdantibus autem eis' dis cipulis' surgens intraria ciuitatem et potera die provciusst cum barnabba inderben' cumque aeuanguellizassent uorbundai ciuitatiilli et docuiissent multos reuersi sunt listram et iaconiam et antiochiam confirmantes animas discipulorum et exhortantes utperma nerent infide et quoniam permultas tribulationes oportet nos' intrare inregnum dei cum dono' dominus et congregassent acceslamini retulerunt quanta fecisset deus cum illis quia speruisset et gentibus hostium fidei morasunt autem tempus non medicum cum discipulis quidam discendentes diei deidae docebant frater dicentes quia uiri circumciderantini su moremoysi non potestis salui fieri / bae facta ergo seditione nonminima paulo et barnab

aduersus illos statuerunt ut ascende ient paulus et barnabbas etquidam alii exallis' adapostulos et presbiperos iuhie rasalem super haec questione illi igitur deduci abacelessia pterrnsieiehant fencen et samiam narrantes conversationem gentium efacies fat gaudium mag num omnibus fratibus Cum autem ueniissem inquireram suspetiunt abacelessia etabapostolis et senioribus adhuc uisiones quanta fe cisset deus cumillis' Sarezexerant autem quidam de heresi sarisseum qui crediderint dicentes quia opor tet circumeici eos presciire quoque seru re legem moysi Conuenierunt qui apostoli etSeniores uiderd urbambas cum autem magnaquantio fieret /fratres nos' S upeckers petrus dixit adeos uiri S Chtis quoniam antiquis' diebus inobis' elegit deus peros' maen audire gentes uerbam aeuanguellii etcredere equino uit corda deus testimonium prohibuit dans illis' spiritum sanctum scuat dedit etnos' etnihil discreut interos fide purificans cordaeorum nunc ergo quid temptatis eodem ineponere iugum super cerucem discipulorum quod neque patres uetri potuerunt neque nos' por tare potuimus sed per gratiam domini ibam Crediimus saluari quem admodum Crediderunt etill facut autem omnis multitudo claudiebant barnabban' et paulum narr antex qua fcisset deus cum illis' signa et prodigia ingentibus pereos etpost quam tacuerunt respondit iacobus diceus..
ACTS, XV. 13-29.
numerno quotidiem transacte frigiam et ga-
litae regionem uetatis sunt aspirita sancto lo-
qui urubum de inassia Cum nenissent autem in
mystam temptabant ire bithiniam

diespermisssit eos ipsi iheru cum autem per transis-
sent mystam discenderunt troade

tussio per noctem paulo ostensae
t
precans cum et dicent transiens inmacidionam
adimanos' ut autem uissum uidit station
quessiuimus praecisci inmacidionam
Cei facti quia nocasset nos' deus xeuangue
litare eis' Nauigantes autem atroia
directo cursu nemius nemorallamchium
et sequenti die necapolin et inde filippis
quaeque primum castam macidionem ciuit
as' colonia Eramus autem inlact die
urbe diebus aliquot confirmantes urubum
domini die sabbati eis autem egressi sumus fo-
ras portam iuxtaflumen ubi uidebatur
oratio esse elucidabam multieribus
que conuenierunt equitam mulier nomine

lida porpuraria ciuitatis theya
"terinorum colens deum auduit urubum dei

cuius dominus apertui cot intendere
bis' quae dicebantur apaulo Cum autem bab-
tizata esset domus eius dispreadat dicens
siulicatibus mec' filem domino esse introite

indomummeam et manete et coegit nos'

faciam autem autem cantiibus nobis' adorationem puel
lam quandam habentem spiritum phthoneum obna-
re nobis' quae quomum magnum praestat
at dominis'suis' diminando hoc subseceu

tax autem et adnos' clamat dicens
isti homines semii dei excelsi sunt qui'
aduuntian ubos' uiam salutis hoc autem
faciebat multus' diebus dolens autem paut
lus et conversus spiritui dixit precipio tibi iunonime
ihetu xptiai exire abea et exit eadem

hora uidentes autem domini eis quia exiit spiritus
questus eorum adprehendentes paulum
et Siliam per duxerunt inforam adprinci
pes etofferantes eos magistrathus dice-
runt hi homines Conturbant ciuitatem
nestrum cum Sint iudei et aduuntiant morem quom
nonicet nobis' suscipere neque facere cum su
mus roman roco et concurrut plebs adversus
eos etmagistratus scisies' toniceis' eorum usc
runt urigis' cedi et cum multas plagas
cis' impositioni miserunt eos in care
rem precipientes custodi ut dliligerent custo
diret eos qui cum tale preceptum accipisset
misit eos inintiorem carcerem et pedes eos
strinxit illigno media autem nocce fuerunt
paulus et silias adorantes et laudantes daum
et audiebant eos qui' incustodiaerant // mo

Subito uero teumnotus est factumnagnus • itant
uarentur fundamentacarceris confestim et aper'
tasat statim omniahostia etnuierae eorum
unícula solutusent exproxefactus autem cus
tos carceres etuiden apertas ianias car
eris' euaginato gladio suo uolebat se'
interficere aestimans fugere uinctos .

c
amaniit autem paulus uoce magna dicens
nihil fecerismal tibi minoris enim hic' sumus
petitoque lumine introgressus est extreamefactus
procedit paulo et silice producs eos foras
uist domini quid me' oportet facere ut
salusiam at illi dixerunt crede indowz'no
iheu etsaluus eris tu' et dominus tua etlocutisun
ei urubum cumommbus qui' erant inomu eis etuul
lens eos inilumorancetis lauani pla
gas cornus et habitaratset ipse et domines
continuo cum perduxisset eos inomum suum
adposuit eis' mensan et lactus est cum orni do
neu suacredens inomino etcum dies factus
exet miserunt magistratus' lectores

ACTS, XVI. 5-18.

[ 558 ]

ACTS, XVI. 18-35.
dicentes dimitte homines illos nutia
uit autem custos carceris urbanae paulo quia magis
tratus misserunt ut dimitemini nunc igitur execunt
es ite in pace. Paulus autem dixit ei: et cessos nos in
pullice condemptnatos homines romanos
miserunt in carcerem et nunc occulite nos'
ieceant nuntia erit. Sol ueniant et ipsi nos 1eci
ant nuntianeuntur magistratibus lectorum
urba hae timueruntque audito quod romani es
sent etuenientes di popustisunt eos et educen
tes rogabant ut egerdentur urbenexem
conta autem decareere introierunt adidiam et
uisis' statistus narrarent quanta facis
set dominus cum lillustr et consilantes eos profeci
contiut sunt Cum autem peramulassent anipolim
Ciuitas etapoloniam ueniuntens tensusloniam
ubi erat synagoga indorum Secundum consecuti
daem autem paulus intravit ad iis et
ata iii: deserebat eis' descripturus et apori
ens ctinSinuens quia xputum opportunt pati et
resurgere amorntis et quia hicci itatens xputum
quem ego adnuntio nobis' equidam execi'
Cii ediderunt et adjunctisunt paulo et
silix ettelecolumbus gentilinique multitu
do magnamulieresque nobiles' credide
runt nonpaueae Zelantes autem in
dei adSumentesque demulco uiros quos
dam malos et urbae etcas ceciauere mentum
ctiatatem etadsistentes domni iassonis
querebant eos inopulum produere et cum
novienienient eos trahebant iassonis
et quosdam fratres adprincipes ciuitatis
clamantes elcientes quoniam hi sunt qui
orbum ceciauere et luc ueniunt
quis' suscipit iasson et hidomin
es contra dicere cessaris faciunt
l'egem alium esse ilieum dicentes ceciauere
autem pleben et principes ciuitatis audientes

hac et accepto satis abassone etae retiris dimi
sserunt fratres uero confessim pernoctem dimisserunt
Ciuitas paulum etiam inberoneam qui cum ad
ucennis insinagogam indeorem introue
runt hi autem erant nobiliores etres quisunt
thesalonicae qui susciperunt urubem cum omni
 Auditate quotidie scrutantes scripturas
silvia se habent quomodo paulus adnuntiabat
et multi quidem crediderunt exeis' et gentilium
mulierum honestarum etui non pansi
Cum autem cognuissunt inthesaloniaci uidei quia et
beroe predicatunem apaulo urubem dri uenien
runt etih commonentes eturbantes
multiudinem statimque tunc paulum dimis
scrant fratres utiret usque admare
Si iis autem etithmeus uemanserunt ibi
qui autem deducabant paulum persuaverant
usque athenas et accepto mandato abeo ad
siliam etithmeus utquam celeriter ueni
runt adilium profectisunt Paulus autem
cum athenas eos expectaret incitabat
spiritus eius insipio uides idulatrix deditam
ciuitatem disputabat igitur insinagoga
cumideis' et colelithus dem et inforo per
omnes dies adeo qui aderant qui
dam autem epecierie et Stoici philosohi
disserebant cumeo et quidam diebant
quid sibi uult hic seminioribus dicere
Alii inriddentes diebant nowerum ui
detur demoniorum adnuntiato esse
quire iheum adnuntiabat eis' eturescunt
onem et adprehensum cum adariopagum
duxerunt dicentes neposimius scire
doctrinam quaeque hac noua quadicius aie
doctrina enim noua quemad inferes
auribus nostris uolumus ergo scire quodnam
uellent hesesse Athenenses autem omnes

[ 369 ]
et aduenae hospites enim alii uacabant nisi aut discere aut audire.


Ihonsolbais os habitationis eorum quaerere deum si forte adtractent eum aut inuenient quum quis non longue sit ab uno quoque uestrum inipso enim uinius etomnus etiam prædictam monemur et summus siunt qui uenirem poetrarum disserunt ipsius enim creatura egenus summus genus enim summus dei non deb emus estimare auro etargento autalpidi sculpturse artificis etcognitionibus humanis' diuinum esse similem ettempora quidem huies ignorantiae dispiciens deus nunc adnuntiat hominibus uotones ubique poenitentiam agant coquo quei. Statuit diem ingerat inducatus est orbe in xe quitate inimico ihru inquo' statuit fidem praebens omnibus Suscitans cum ammortatis' Cum audiissent autem l e

et migrationem intransit in domum nomine titius colonia deum cuius deus erat consociatavagae. Crispus autem archiskingagous crecit domino cumomnini domi sua etmum etomnus chortininaorum audientes crediderunt et habitabantur. Dixit autem dominus nocte peruis sionem paulo noli timere sed loquere et non taccaes proper quod ego sum tecum et nemo adponetur tibi utnoceat at te' quandomo populus mihi multus inhaec ciuitate Seduit autem annum et sex menses docens ineis' uerbum dei.
SUBGALLIONE AUTEM PROCONSULI ACHAIAE INSUR

REXERUNT UNO ANIMO INDEI INPAULUM ET ADDUX

ERUNT CUM ADTRIBUNAL DICENTES QUIA CONTRA LEGEM

HIC PERSUAEDAT HOMINIBUS COLERE DEUM INCIPI

ENTE AUTEM PAULO APORTE OI' DIXIT GALLIO ADIID

EOS SIQUIDEM ERAT INIQUUM ALIQUID AUT FA

CIUS PESSIMUM O' UTRUINDE RECTE UOS' GUARDANT

SUSTINEREM SI NER QUAESTIONES SUNT DENERBO

ET DENOMINIBUS LEGIS UERUERE UOS' IPSI UIDEUS

INDEX EGO HONOR NOLO ESE ET EMINUIT EOS ATRI

BUNALI ADPRHENDENTES AUTEM OMNES GRECI SUSTINENT

PRINCIPEM SINAGOGAE PERCUTIEBANT EUM UTRI

BUNAL ET NIHIIL EORUM GALLIONI CUNE ERAT

PAULUS NERO CUM ADHOC SUSTINUIT DIES

MULTOS INTRIBUS UALEFACIENS NAVAIGAT IN

SIRIAM ET CUMEO ETQUILLA QUI

SIBI TONERAT INCINERIS CAPUT HABEBAT

ENIMNOTUM DENENIT EFFESUM ET ILLOS IBI RE

LIQUIT IPSE NERO INGRESSUS SYNAGOGAM DIS

PUTABAT CUMINDEIS' ROGANITIBUS AUTEM EIS' UTAM

PHIORE TEMPORE MANERET NONCONSIDERAT

SEU UALEFACIENS DIXIT OPORTET ME' DIEM SOLLEM

NEM QUI' SEPERENIT FACERE HIERUSALEM DE

CENS ITERUM REUERTUR ADUOS' DEO VOLENTE . . .

PROFECTUS AUTEM ABEFESSO ETDISCENDENS CESSA

RIAM ASCENDIT ETGLATUAT AECLARITIAM ET DIS

CENDIT ANIOCHIAM ET FACTO IBI ALIQVANDO TEM

PORE PROFECTUS ET PAROBULANS EXORDINE

GALITIE REGIONEM ET FRIGIAM CONFIRMANS

DISCIPULOS . . IUDENS AUTEM QUIDAM APPELLO

NONEM ALAXANDRINUS NATIONE VIR ELO

QUENS DENENIT EFFESUS POTENS INSCRIPTURIS'

HIC ERAT UIAM DOMINI EDUCTUS ALLEVM SPIRITU

LOGEABAT ADVEOEBABAT DELIGENTER CAECAE SUNT

DEHOC SCIENS TANTUM BAPTISMAIOHANNIS

HIC ERGO CAPIIT FIDUCIALITER AGERE INSYNA

GOGA QUEM CUM AUDISET PRISCILLA ETQUILLA AD

SUMPERUNT CUM ETDLIGENTIA EXPOERUNT EI

UIAMDEI CUM AUTEM VELLET IRE ACAIAM

HORTANTES CUM FRAES SCRIPERUNT DISCI

PULIS' UTSCIPERENT EUM QUI CUM UNEISSET

CONTULIT MULTAM CONSULTATIONEM HIS' QUI

CREDOHERUNT UECHIMENTER ETIM IUDEX

REINCINEBAT PUPILICE OSTENDENS PERSER

IPATAS ERAT INM XPM /// /// LUS PERGRATIS' SUPERIO

FACTUMEST AUTEM CUM APPELLO ESSET CORINTI UT PAS

RIBUS PARTIBUS UENIRET EFFESUM DINTUNI

RET QUA'D' DISCIPULOS DIXITIQUE ADEOS

SI SPIRITUM SACRUM ACCIPISTIS CREDENTES AT ILLI

DIXERUNT ADEUM NECQUE SI SPIRITUS SACRUS EST

AUDIUSILLES ILLO AIT INQVOR' EGO BABBIT

ZATI ESTIS QUI DIXERUNT SIONIHANNIS

BAPTMATE DIXIT AUTEM PAULUS IOHANNIS

BAPTIZAVIT BAPTISMAPOENENTENAE

POPULUM DICES INEUM QUI' VENTURAS EST

POST IPSUM UTEREREDEREN INHAEAM HIIS' AUDITIS'

BAPTIZATISUM INNONEM DOMINI IHERU ET CUM

INPOSUSET ILLIS' MANUM PAULUS UENIT

SPIRITUSSANCTUS SUPERECOS ABLOCUBANTUR LINGUES' ET

PROFETABAT ERANT AUTEM OMNES UTRI FERE

XXI MILIA . . INGRESSUS AUTEM SINAGOGAM

CUM FIDUCIA IOQUEBAT PER IIII' MENSES

DISPUTANS ET SUADENS DE REGNO DII CUM AUTEM

QUIDAM INDURARENTUR ETSUNECDREDERAT

MALEDICENTES IUM DOMINI CORAM MULTITUDI

NE DISCENDENS ABESSI'S SEGRENAIT DISCIP

ULOS SUOS QUOTIDAE DISPUTANS INSCOLA

CUISDAM TYRANNI ABHORA 'U' USQUE

AD HORAM 'USSI' ET DECIMAM HOE AUTEM FACTUMEST

PER BIENNUM IATU OMAES QUI' HABITABA

NT IN ASSIA AUDIRENT UERBEM DOMINI IN

ARXETI GENTILES VIRTUTESQUE NOMODICAS DENS

FAKEBAT PERMANENS' PAULI ITA UTETIAM

SUPER LANGUODOS DEFERENTUR ACORPO

ETIUS SAURANDA INE IIMICINTIA ETREE DEBAN [I]
abeis' languores spiritus nequam egrediebantur temptauerunt autem quidam de circumuen tibus iudeis' exerceritis' inuocate super eos qui habebant spiritus malos nomen domini iehem dicentes adiaramus uos' perihem spiritum quem paulus predicat C'ant autem quidam'secuæ iudei principis sacerdotum vuii filii qui hoc faciebant respondens spiritus nequam dixit eis' iehem noui et paulum scio uos autem quid estis nonnoui etinsilens ho mo ineos inquo' erat demonium pes simum dominatus amborum imaluit contra eos ita ut nudi etulheranter effuger ent dedomuilla hoc autem notum factum est om nibus iudeis' atque gentibus quid' habitatabt nt effessum ecce cicidit timor deus eos ostmagnificabatur nomen domini multi creden nel tantum unierunt conterrantes et adnuntian tes actus' suos multi autem exhis' qui' fu erant curiosasectati Contulerant libros et conbuserunt Coram omnibus et Computatis' pratris' illorum inventerunt peccumiam denarii eorum '1' milia ita fortiter crescebat urbem dei et conforta batur hiis' autem expletis' possebant pau lus inspissus transire macdoniam et ach ian et hierusolimam iber dictor quoniam postquam fuero ibi oportet me' eorum uid ere mittens autem inmacdoniam duos exministrantibus sibi ethimotheum et erastum ipse remansit Adtempus in assia factus autem in illo tempore tribulatio nomeniam deuia domini d emetrius autem quidam nomine ar gentarius faciens aedes argentaeae dianæ prostabat artificibus non modi cum questum .

Paulo autem volente intrare inpopulum non permis discipuli quidam autem et deassiae principibus qui erant amici eius misserunt adeum regantes ne se' daret intheathrum 3,lii autem aliud cla mabant · · erat cumeveilla etinsilens dea efesorum et inple taet ciuitas' conffusione et inpletem fecerunt uno uinome intheathrum rapto gaio etarias tarcho macedonibus comitibus pauli /// serunt

d de autem detrassuerunt quendam alexandræum propellentibus eum iudeis' Alxander ergo manu silentio postulato uolebat rationem re ddere populo quem utcognoverent iudeum esse uox' factus ut nonominium quasi per ii' horas clamantium magna dea effessorum et Cum sedesset scriba tarbam dixit uiri effissi quiset hominum qui' nesciat eses siorum ciuatem culcirem esse magnæ de ana iousisque prolos Cum ergo hiis' contra dici neapos sit oportet uos' sedatos esse etnihil agere temere adduxiss enim homines istos neque sacrilegos neque blasphemantes deam uestram Qwed Si demetrius eqqu' cum eosunt arti fices habent aduersus aliquem causam aduem tus' forinsecus aguntur etprocosusules sunt Accussent inuicem Si' quid autem alterius rei
Sic enim disposuere ipse per terram iter factum. Cum autem conuenisset in asson' adsumpto eo uenimus mili ten' eftinde navigantes sequenti die ue
nimus contraclium et aliadie ad
plucium saminum et Sequenti uenimus
militum. Proposserat enim paulum
trans navigare effesium ne qua' mora il
li fieret isassia festinabateneim Si po
sensible ibi est ut diem penticosten' face
ideq' exsultus

donatis mutam


[ 363 ]
omnes praeclanos regnum dei qua
propere contestor uos hodiernadie quia
mundus sum a sanguine omnium ad
nuntiare omne consilium dei
ubis adiendite ubis enim
uro gregi in quo uos spiritus sanctus
po suit episcopos regere ecclesiam
dei quam adquessit sanguine suo
ego scio quoniam intrabat post dis
cessionem meam lupi graues
inmos nonparcantes gregi
exnobis ipsis resurgent
uiri loquentes peruersa ut addu
cent discipulos post se Propere in
gelate memoria retinere
es quoniam per triennium nocte et
die non quassu cum lacrimis
monens unumquemque uerum et num
commendo vos dro et uero gra
tie ipsis qui potest est de
dicare de dare heredita
tem in sanctificationibus arguentum
ein aut aut aut uestem
nullius concupini: ipsi scitis quoniam
adea que mihi opus erat et his
qui mecum sunt ministraer
unt manus iste omnia os
tendi ubis quoniam sic labor
antes oportet suscipere
infirmos

dominus inufrbo ubi uerbo uerborum quoniam ipse dixit
Beatius est magis dare quam accipere
et cum hac dixerit positis genibus suis cum omnibus il
lis omnit Magnus autem fletus factust
omnia et recumbentes super collum pu
li osculabantur eum dolentes max
me inuerbo quod dixerat quoniam amplius fa
cler eius non uuest uisuri et deducetbant
eum adnauem Cum autem factum est utna
uigarem us abstracti abeis recto
cursu uenimus chuo et sequenti die ro
dum et inde patarum et cum iuuenis
essus nauem trans fretament phoemicen
ascendentes nauigauimus cum apar
uissemus cybro et relinentes eam
adsinistram nauigabamus autem insy
riam et uenimus tyrum ibi enim nauis
erat expositora honorus inuentis autem dis
cipulis mansimus ibi diebus uii qui pau
lo dicebant perspirum necascenderet inhi
rusoliam expletis diebus prefecti iba
mus deducentibus nos omnibus cum
uxoribus et illis usque adforas ciuita

[ACTS, XX. 25—35.]
biscum uiri iii. notum habentes super se'(hii'assempits sanctifica te cum illis' et in pende inillis' utradant capitassu
etommis scievent quis quas dete'audierunt fai
sa sunt sed'ambulans etipse custod
iens legem Jehis' autem qui crediderunt
exgentibus nos'scripsimus indicantes
utabstinentes' abidulis immolano
tesanguine etubucato et fornicati
one fanc paulus adsumptis' uiris'
porta die purificatus Cum illis' intraurit
in templum; aduantians explicationem
dierum purificationis donec offeretur
pro uno quoque eorum oblatio quam precipit
moisses dumautem uiti; dies conSummarentur
hi' qui abassia erant uidei cumuidiss
ent cum intempo concitarentur omnem popu
lum et icierunt ei manum clamantes
uiri hirahelit' adinmate nos'hicet
homoqui' aduurus legem etpopulum et
locum hanc omnes ubique docet insuper et
Gentiles induxit intempum etviolaut
sanctum locumistium sierunt enim tro
finaum effuscium incultitate cumipso
quem estimauntur quoniam in templum indux
set paulus commotaquefactavit's to
ta et factaest concusio populi stadprofen
entarius paullum trahent cum
extra templum et statim clausuunt
iamue Querentes autem cum occidere
nuntiatuosi tribuno chortis quia tota
confunderei hierusalem quii' statim
adsumptis' militibus etcenthorio
nibus decurtit ad illos qui' cam uidis
sent tribunum et milites cessaseru
nt percutere paullum tan acced
ens tribunus adprehendit cum et insit
alligari catenis 'i' et interrogabat quis esset aut quid fecisset Alli aliud clamabant interbar et cum nonpossset certum cognoscere præsumtu iussit adduci eum incastra et Cum uniei sset ingradus contegit ut portaretur amilitibus propter uim populis sequebatur enim cum multitudo populis clamans toleuem cum caepisset induci incastra paulus dixit tribuno Si licet mihi loqui aliquid ade' qui dixit grece nosti non tu' es ægiptius qui ante hos' dies tumultum Suscitasti et eduxisti indisertum 'iili' milia niurom secriorum et dixit adeum paulus ego homo sum quidem indeus atharso ciliae non ignotae cuitatis municeps ego autem te permittet mihi loqui adpopulum et cum ille permisisset paulus Stans ingradibus adnuit manu ad plebem et magnus silentio Facto ad locutus est ebreiclingua dicens // red ur' fratri et patres audite nunc quam do rationem aduos' Cum audias sent autem quia ebreiclingua loquobatur adillos magis prestiterunt silentium et dixit ego summum indeus atharso cy licia natus nu tritus autem inista cuitate secus pedes gama liel eruditus iuxta ueritatem paterna legis simulatator legis sicet eius' omnes estis hodie qui hanc uiam perse cutus Sum usque admortem allig ans et trahens incustodias ui ros e'mulieres sicet princeps sacar dotum testimonium mihi reddidit et omnes maioresmatu aquibus et x pistulas accipiens adfratres da mascum pergebam utadducerem inde uinctos inhirusalem uti punerentur factum est eunte me' et adpropinquante damas co mediadie subito decaelo circumfulsit me lux copiosa et decedens interram au dii uocem dicentem mihi saule saule quid me sequeris durum est tibi contra stimulum cal citare ego autem respondi quis es domine dixique adme ego sum ihesus nattarenus quem tu' sequeris et qui' mecum erant Iumen qui dem uiderunt uocem non audierunt eius qui loquebatur mecum et dixit quid faciam domine autem dixit adme' Surgens uade damas cum cibi tibi docetur de omnibus que te' oportet facere et Cum nonuiderem pra' claria te Iumen illius admanum deductus acomitibus ueni addamascum Annanias autem quidam uir secundum legem testimonium habens abonnibus habitantibus ueniens adme' etadstans dixit mihi saule frater resppice etego eadem hora respxi ineum at ille dixit Deus patrum nos trorum præordinuit te' uocognos ceris uoluntatem eius cluideris iustum et audieris uocem exore eius' qui' eris testis illius adomus homines eorum que uististi et audisti et nunc quid mora ris ex surge habitizare et abline peccata tua innocato nomine illius factum est autem reuerti mihi inhirusolimam et oranti intemplu fieri me' instupo re mentis et uii illum dicentem mihi festina et exi' uelociter exhierusolima quoniam non recipient testimonium tuum deme etego dixi domine ipsi sciunt quia ego eram conclusens incarcerem et cedens persingogas eos qui credeb ant inte' etcum funderetur sanguis
stefani testis tui ego adstabar et consentiebam
et custodiebam usitamenta interfacientium me
illum et eis adme uade quantum ego in omissio
mittante longe Addiebat autem eum us
fae adhecerum et eodem assem usam dicen
tes tolledeterra huinmodi non enim fasse autem uinuere
U
ociferantibus autem eis et prienecentibus usitamenta
suat et pulverem iectabantus incaelum uisset
tribunus induci eum incasta et flagi
llis uedi et turquerium ut sciret praper quam
causam sic clamaerunt ei et cum adstri
mxissent eum Ioris' dixit adeant sibi cento
rioni paulus Si hominernromanum et in
dampnatum licet Uobis' flagillare quo au
dito centorio accessit adtribunum et adnum
iauit dicens quid acturus es hic homo cines ro
manus et Accedens autem tribunus dixit illi
tu' romanum es etille dixit etiam et respondit
tribunus quum facile te cuem romanum
dicens ego summa pecunia hanc cinuit
tem consecutus sum etpaulus ait ego autem et natus
am romanam sum protinus ergo discesserunt abillo qui eum
tradiderunt tribunus autem timuit postquam pra
sciuit quia cines romanus est qua aligasset
eum postera autem die volens scire diligentius
qua ex caussa causaritur aiudeis noc
aut eum essissit sacerdotes convenire et omne
con cilium et producens paulum statuit interillos
in tendens autem inconciliation paulus ait uiri
pactres ego omni conscientia bona conversatus
Sum autem usque inhosto diem
Principe auatem sacerdotum annias precipit
ad stantibus sibi percurre os eis late paulus
adem dixit 'percutte te deus paries dealbate
et tu' sedens indicat' me' alegem iubes me
percuti et qui adstiebant Sumnum sacerdo
tem dei maladies dixit autem paulus nescie

bams frater qvis princeps eti summus sacer
dotum scriptum est enim principem pop
uti tui normedalices Scien autem paulus quia
una pars est set saduceor et altera fa
risseorum exclamauit inconcilii uiri
fratres ego farisseus Sum filius farisse
orum despe' et deressurrecione mor
uorum ego indicor et cum hae dixis
set factasit dissentio inter farisseus et saduce
os etsoluntas multutudo Saducei enimdi
cunt non est resurrectionem neque angu
lum neque spiritum farissei autem utrumque consicentur
actus et autem clamagemus et surgentes
quidam farisseorum pugnabant

dicentes nihil mai iuvenis inbomine
isto quid si spiritus locutus sit et anta
lus est cum magnam dissensio factast

timens tribunus non dispercurt
paulus abipsis iussit milites discen
dere et apare eum demedio eorum ac
deducere eum incasa Sequenti autem
	nocte adistens ei dominus ait constans esto
Sicat enim testificatus es deme inhic
rusum sic te oporet et romae testim
ari factautem eti collegauert et se'
quidam exillis et devoverntse dicen
tes neque munducatus eque bibitaros
donec occidenter paulum erant autem
plusquam x1 qui hanc coniuratio
nem fecerunt qui accesserunt ad
principes sacerdotum et seniores etdix
erunt denotione desecumus nos
met ipsos nihil gustatoros donec occi
dam paulum nunc ergo nos notum fa
cite tribuno cumconsilio utprae
cat illum aduos tamquam aliiquid
certius cognituri deo nos'nero prins

ACTS, XXII. 20—XXIII. 5 [ 367 ]

ACTS, XXIII. 5-15.
quam propiat parati sumus interficere illum. Quod cum audisset filias sororis pauli insidias enuit et intravit incastra nuntiantique insidias paulo uocans autem adse unum excentorionibus ait adi liscientem hunc perducet adtribunum habet enim aliquid indicare illi et ille quidem adsum eum duxit adtribunum et ait uin cts paulus uocans rogavit me nec hunc adoliscen ten perducere adehaventem aliquid loqui tuii. Adprehendens autem tribunus man num illius secessit cum eo seorsum et interrogavit illum quidet quod habes indi care mihi ille autem dixit unde constituerunt rogare te ut crastinadie paulum perducas insconcilium quasi aliquid certius in que se te quod uero ne credideris illis insiduntur enim exsistis uiri amplius quam xi qui se devonuerunt non manducare neque bibero donec interficerunt eum et hunc paratisunt expectantes premissum tu um Tribunus igitur dimissit adoliscem centem praecipiens ne cui loqueter quoniam huc sibi nota fecisset et locatis iii centorionibus dixit illis Parate mites ducentos uabantus quies cessariam et equites lxx et lancearios ducentos ateria horanoctis equa mensa preparata utinommenes paulum salum perduce rent ad felicem presidem timuit enim ne forte raperent eum iudei dociiderent et ipse postea calumpniam Sustineret tamquam accepturus esset peccuniam Scri bons aepistulam continentem hunc mundum Claudius illisias optimo praesidi felici salutem autum hunc comprehen sum audeis et incipientem interfici abeis.

Superuaniens cum exercitu eripui cognito eo quia romanus est uolensque scire causam quam obice cebant illi deduxi illum inconcilium eorum quem ueneni accussare de questionibus legem ipsorum nullum uero dignum morte aet uin eulis habentem cremon et Cum mihi perlatum esset deinsidiis quas paraurent ei missi adeu denuntians et accussatoribus utidicant apud te uale milites ergo secontum praeceptum sibi adsumentes paulum duxerunt pernoc tem insipientidem et portera die dimis sis equibus utient cum eo reuersi sunt ad castra qui cum ueniissentcessariam et tradidissent aepistulam praei statuerunt adullum et paulum Cum legisset autem et interroga sset de qua provincia esset et cognoscens quia decilicia audiam te inquit cum nenerint Accusatores tui iussitque inhibentio he rodos custodiri eum post u autem dies discen dit princeps sacerdotum annians cum se nloribus quiusdam et tertolo quodam orato re qui adierunt ad presidem aduersus pau lum tacito paulo caepit accussare tertulus dicus cumminvilla pace agamas perte et multa corriganter pertuam pruni dentiam semper etibique suscipimus op time felix cum omni gratiarum actione ne diutius autem te praetaham oro breuitur audias nos prot daterrntiam inuenimus hunc hominem pestiferum et conistantem sediones omnibus iudeis inuinerno orbe et auctorem seditionis sectae nazaroenorum qui etiam templum ulolare consuatus quem cum ad prehendendum voluimus indicare eum 3 legem si nostram in teredens autem lisias tribunars

cum ut magna eripitum demani
bus nostris ubens accusatores adeu ne
nire Aquo poties ipse indicans ipse
omnibus istic cognoscere debuisse nos ac
cussamus eum adecerunt autem etindei autem
dicentes haec ianu habere respondit paulus anno
ente sibi præside diece CXmultis annis
Genii hic esse te indicem scienis bono
Animo præme satisfaciam potes enim
cognoscere quia non sunt mihi dies plusquam xii
CXqno ascendi adorare hiherusalem
etque intempluo inuenierunt me cum ali
quo disputantem aut consensum facientem
et concursum.
turbæ neque insinagogi neque in cinitate
neque probare possunt quia quem tibi debuisse
nunc Accussantem Confessor autem hoc tibi
quod secundum sectam quam dicitur heressim sic dis
eriuo patri domo credens omnibus quia in
lege et profetis scriptasunt Spem
habens indecum quam expectant dipsi
but resurrectionem futuram mortuorum
et iniquorum in hac dipse studio sineof
fendiculo conscientiam habere ad dam
et adhominem semper Post annos autem plu
res aelimosinas facturas ingentem
meam unum stabiliationes etutum inequi
bus inuenierunt me purificatum istem
plo non custurba neque cum tumulta et adpre
chenderunt me' clamantes etIndentes
volle Amicicum nostrum quidam autem uenie
runt exassiosa iudei quod oportebat
apudque presto esse et accusare si quid haber
ent adversus me aut hii ipsi dicant Si quid
inuenierunt Immee iniquitatis
cum Sten incondicio nisi de unhae' noce
solummodo quia clamaui intercos stans

Quoniam deresurrectione mortuorum
Ego indicor bodie anobis esta lit autem illus felex certissime sciens
dehac utitatis uia dicens eum tribua
nus discenderit lisias undiam uos
iusisque centorioni custodireum
et habere requiem nec quendam prohi
bere desuis ministrare ei // drucilla

Postaliquat autem dies ueniens felex cum
uxore sua quareat indea nocanit
paulum et audiebat abeo fedem questin
xpinum ihesum disputante autem eo delusti
nea etcastitate etdieindicio futuro treme
tactus felex respondit quid non ad
tenet nate Tempore autem oportuno
acessium te' Simul adspersans que
peccui vocare et apulo proper qua' pre
quenter accessi eum loquibaru
cum co biennio autem expleto accipit sue
cessorem felix porcium festum

ul olen autem gratiam praestare iudeis' felex
reliquit paulum uitciam festus
ergo cum uenisset inprovinciam post triduum
ascident inhiheroliam acessaria
adierantque eum principes sacerdotum
et primiudeorum adversus paulum et
rogabant eum postulantes grati
am adversus eum utiheret per duci
eum hiherusalem insidias tenden
tes uetum intertercerunt inuia fes
tus autem respondit serrani paulum
incessaria se autem matuissus prefectum
ergo inobiis ait potentes sunt discen
dentes Simul Si quod est uinuro cremen
accusavent eum demoratus autem ister
eos dies non amplius quam uii aut
x descendit cessariam . . . .
et altera die sedit protribunali eius sit paulum adduci qui cum perductus esset circumstetereunt eum qui' abhie rusolima discenderant iudei mul tas et graues causas obicientes quas' non poterant paulo reddente rationem quoniam neque in legem iudicium nem neque inter plumbum neque incessarem quiequam pec caui festus iulianus iudeis' gratiam prae S'are respondens paulus dixit uis' hierosolimam discenderet et ibi de hiis' iudicari apudme /// is Sto' ubi dixit autem paulus adtribunum cessare iudicari iudeis' non noci S'cum tu' nosti melius S' enim noci aut dig num morte aliquid feci ne recurso mo ri S'i tuo nihil est corruptum quae hic accusant inin nemo potest me illis' dona re cessarem appello tunc festus C'um consilio locutus respondit cessa rem appellasti accessarem ibis et C'um dies aliquot transacti esset agrippa rex' et bernica' discenderunt cessa riam adsalutandum festum /// tus et C'um dies Diuresibi demoraretur fes de paulo indicavit dicens Uir quidamtest dirilictus afflicte unitus dequo' cum esset hierosolimis' adieruntme' iudei principes sacerdotum et seniores iudaeorum postulantem aduersus illum damnationem adquos' respondi quia non est et suito romanis' damnare aliquem hominem prisc quarn is qui' acc res sater presentes habeat accusato res: locumque diffindiendo accipiat ad abluenda cremina que ex obiecintur CUM ergo huc convenissent sine ulla dilatione Sequenti die sedens protribunali iussi ab duci uirum dequo cum adstitissent accusatores nullam causam deferebant dequibus ego suspicabam malum questiones aero quasdam desuau persestatione habebant adversus eum et dequo dam ihesu defuncto quem adfimabat paulus uniuere hessitanus autem ego dehurius modi questione dicebam Si' nellet ire in hierosolimam dibi iudicari dehis' Paulo autem appellante ut seruaretur agusti apercognitionem iussi servari eum sed um donec mittam eum ad cessarem /// se ho agrippa autem ad festum ait uolebam et ip minem audire Cras' inquitaudies eum ad ius autem die cum ueniisset agrippa et bironice eummulta ambitione et introissent inatrium cum tribunis' euriris' principalibus ciuitatis estubentefes to adductus est paulus et dixit festus agrippa rex et omnes qui simul adestis nobiscum uiri iudei uidentes hunc dequo omnis multitudo iudicium intrepellavit me' hierosolimis' ut traderem eum morti Inaccurassabilem nonpotui tradere eum propter mandata quae habebamus cessaris Si quae autem accussat eum sequatur cessaream ubi custoditer qui cum convenissent cla maerunt tollite eum deinit nonoporeit uinere eum amplius ego non consperi nihil dig num eum morte admississe ipsae autem hae appellante agustum iudicati mit tere dequo quid certum scribam domino non adeo habeam propter quod duxi eum aduos' et maximi me adit rexagrippa utinterrogatio ne habeam quid scribam Sine rati one enim mihi uidetur metere inunctum et cau ssameius nonsignare agrippa autem adpa ulum ait permittetur tibi loqui protestem ipsa,
tunc paulus extensam an coept
rationem reddere de omnibus quibus ac
sussurraretur aiudeis' rex agrippa estimo
me beatam apud te cum sim diffensus
me hodie maxime te' sciente omnia
qua apud ideos sunt consuetudinis etque esti
onis propter quod obsecro utpoteiener te, au
dias 'et quidem uiam meam aiuentute
qua abinitio fuit in gente mea in hierusoli
mis' unierunt omnes iudei prascientes me
abinitio. Si' uelint testimonium prohibere
quoniam 3 certissimam sectam nostrae religi
onis uixi farisseus et uunc inspe're
promissionis qua' adpatres nostros facta est
ado isto et uindicior pro quem judicio sibi
tus inqua xii tribus' nostre nocte ac die
deseruientes sperant inneneri dequa'
spe' accessor aiudeis' rex quid incre
dibile uindicatur apud nos si dems mortu
os suscitat et eg' quidem existima
uram me aduorsu' nomen iheu xpi' domini na
turei debere multa contrariasagere quod
eteciori hierusolimis et multis sanctorum
ego incarceribus clussi aprincipibus sacer
dotum potestate suscepta et cum
occidentur dedit sententiam 1 puniens
et irwis' omnes synagogas frequenten
cos compellebam blasphemare et in
plus inSaniens eos persequebar usque
adextremas ciuitates inquirere dum
irem damascum cum potestate et
permissione principum sacerdotum die
media inuituidi rex decuilo supra
splendorem solis circumfalsit me'
lumen etsi qui mecum erant simul
omnesque simul nos cum decidentes
interam aduii uocem dicentem mecum
mecum ebreicallinga saule saule

quid me' persequeris durum est tu' contra stimulum calcttrare . . . .
ge'o autem dixi quis es domino dux autem dixit
eg'o sum iheus quem tu' persequeris sed
exsurge et Stat' super pedestnos
adnu' enim apparuit to' ut constuitam
te' ministrum estestem eorum quo'
uidisti eorum quibus apparebo
tu' eripiens te' depopu'o et genti
libus inquos' unus' ego mitto te' aperi
Re ocultos eorum ut convmetantur ate
nebris' aducem et' depopu'tatessa
tanx addaminam ut accipiant re
missionem peccatorum etsortem inter
sanctos per'ridem quae inane et
agrippa nonu incredulus uisso
ni caeleste' s'dhis' qui sunt' dam
asci' praetum et hierusolimis et in
omnum regionem iudeae et gentilibus
adnuatiam ut poenetiantiam age
rent et convmetantur addem digno poe
nitiae operaficientes hac' ex
causa iudei cum esrem in templo con
prensens temptabant interficere me
auxilio autem aduits dei usque inho
dierum diem sto' testifca' mi
norit atque maior i nihil extra
dicens quanquam quae profetae sunt lo
uti futura esse et moisses dixit
: id est si
Si passibilem xpi' uocis sim primus
exresurrectione mortuorum
lumen adnuatiiaturus est populu
etgntibus hae' locuent e co et ratio
nemreddente festus mag
na uoce dixit insanis' paule

Acts, XXVI. 1-14.

[ 371 ]

multae litterae in multisiam convertorunt te
et paulus nomen sando inquit optime
feste sed ueritas etsobrietas urba
loquor Scit enim dehis' rex ad quem
loquor constanter latere cum enim nihil
horum arbitror neque enim in auge
ulo quicquam gestum credis
rex agrippa proptetis scio quia credis
agrippa autem dixit ad paulum inbre
qui me Xristianum fieri
et paulus dixit Opto apud deum et ism
odico et immagno nontium te sed ommes
hos' qui audierunt hodie fieri ta
les quales et ego sum exceptis' sin
culi' his' eteauxerexit rex etpro
ses et beronice et qui adsedeba
nt cuameis' et cum sequessient
loquebantur ad inuicem dicentes quia
nihil morte aut uinculum dign
um quid fecit homo iste
agerpapa autem festo dixit dimitti
poteat hic homo si nonappellas
set cessarem dicereit autem eum
navigare initaliam etrad pa
ulum cum reliquis' unctis' cu
Stodibus centorioni nomine iulio
coortis agusti'

Ascendentes autem nauim adromi
nam incipientem navigare
circa loco assiae egressi su
mus persenran te nobiscum
proprium proprium
aristarco macedone thesolo
nicens Sequenti autem die uenimus.
Sydonem humane autem tractans

iulius paulum permissit adamicos ire
curam sui agere et inde cum sustul
lessemus subnauigauimus cybro propterea
eo quod exsent venti contrarii etpilagus cyliciae
e et pampyllae naugantes xu diebus uenimus
inilastram quest aut cylica etibi inueniens cento
rio nauim alaxandrinam nauigantem
initaliam trans posuit nost' inaeam Cum mult
nis' diebus tarde naugaremus // hiben
et et iuxta plene mensum contra chinidum pro
to nost' uento Atanaugauimus crete
secundum salomonem et et iuxtanauigan
tes uenimus adquandam locum qui uocator
boni portus cui erat iuxta ciuitas'
thalasa multo autem tempore perac
to cum etiam non esset tuta navigatio eo quod ieiuni
um iam prateriisset consulabatur eos pau
lus dicens eis uiri uideoqumiam cuminia
etmulto daphno nonsulm amonies et na
uis sed etiam animarum nostrarum inci
pier esse navigatio // magis credeb

Cenitio autem gubernator et nauicario
at quam hiis' que apaulo dicebantur.....
et Cum aptus portus esset adhem
andum plurimi Statuerunt consilium
navigare unde Si quomodo possint de
uennientes penicem hiemare portum

Creta respicientem ad africum etad
chorum aSpirente autem astro
estimantes propositum se tenere cum
sustulissent deassole navigabant

non post multum autem missit se
contra ipsam uenius tifephonicus qui
uocatar europaq uiuicio Cumque crepta
erthnais certech

osset nani'

Acts, XXVI. 24—XXVII. 3 [ 372 ]

etiam posset Conari audientem data naucratis fluctibus ferebamur insolam autem quandam decurrentes quas vocarar clamia.

Potusimus nuxobinere scapham quam sublata adiutorio utebamur aci

ugnentes nani timentes ne insiritim incederent submisse mense sic fe

rebatuer: per manenteaustem ulde

autem nobis tepes te actatis se

quenti die iactum fecerunt et tertia die

armamenta naus suis manibus proie

cierunt neque sole neque luna neque si

deribus apparentibus permultos dies

t epes te monemmae innimine infra

ablata erat spes omnis salutis nostrae

et Cum multa ieiunatio fuisse tunc Stans paulus inmedio eorum dixit: Oportebatnus quidem e uiri au

dito me non egredi aceta lucrique fa

cere iniuriam hanc et facturas et tunc

suadeo nobis bono animo esse Amis

sio enim nullius animae erit exubrius

propter quam naus ad

Stettit enimhi mi an
guels dei haec nocte caius ego sum

cuui diseruo dicere ne timeas pau

le cessari oporit te adsitare

et ecce donatur ibi deus omnes

qui navigat tecum propter quod bono

animo estote uiri Credo enim deo quodita

erit quem admodum dixit ab ino

et autem quando nos oporit deu

nire sed postea quam quartaedecima nox

Superaviri navigantibus nobis in

ia circa median noctem suspica

bantur nautes appareere siti aliquam

regionem quae submersae bolidem in

uenierunt passus tia. epusillum se

parati inde inuenierunt passus au

imentes autem ne aspera loca incederemus

vera depupi mitentes anchoras iii ob
	tabant diem fieri nausitis aeterna quarentibus

 fugere denaui cummississet scap

ham innare subobstent quasii apri

ra incipierunt anchoras extendere

dixit paulus centorioni et militibus nubri hii:
innaui remanserunt uos salui fieri

non protestis tum abscederunt milites

funes scape epassissent eam absi
dere et Cumulus incipieret fieri rog

abat fieri paulus omnes sumere ci

bum postea dicere quartaedecima

hodie dies ieiunii permanet nihil acci

pientes propter quod rogo uos accipere cibum pro

salute uestra quoniam nullius uestram capillas de

capite prohibit et cum haec dixisset

sumens panem et gratias egit deo inom

spectu omnium ... et cum frigid

set caepisset t manducare

timographos autem faciant omnes -- dirigat

et ipsi adsumperunt cibum

amus uero universae animae innati
ducent uti vis ctatati cibo etadile

ubant naum iactantes triticum

innare Cum autem dies facta esset

non cognoscebat terram /// bentem litus

Simul uero quendam considerabant ha

inquam cogitabant si possint iecere

naum et Cum anchoras abs

tulissent committerent mari

S

simul laxantes iuncturas gubernaculorum


[ 373 ]

dicebant eum esse deum // insulam no
in locis autem illis' erant praeda principis
mine pupili nos' suscipiens trid
uo benignem exhibitum contigit autem patr.
em pupilli febris et disentiria uexat
um iacere ad quem paulum intravit et
cum orasse et possisset ei manus
saluavit eum quo' facto etoennes qui inin
sola habeant infirmitates accid
dare et curabantur qui' etiam multis
nos' honoribus honoravant etanigan
tibus imposuerunt quae necessariaerant
Ppost autem menses' iii: nanigauinus inane
alexandrina qua ininsula cemavorat
etui erat insigne castorum paras
se modios xx: chorus et cum ne
nissetus sui pressassam mansimus ibi
triduo inae circumnavigantes

deneminregium etpost'num diem flante
austro secundo die umistentum patheolos
ubi inuentis' fratibus' logati sumus
manere apud eos diebus 'uii: cistic: ne
nimus' omam et inde cum audiis
sent fratres concurrerunt nobis' usque

idos dijipsi paulus graias agens deo
accipit fiduciam Cumuenissems
autem' omam permissonem' paulo mane
re sibem cumcudodiente Se' milite
Ppost'iii: autem diem convocavit
primos in decorum cunquem consuissent
dicebat ciss' ego' uiri fratres nihil
adversus plebem faciens aut mo
rem paternum incust abibieru
solimis' traditus sum ismanus
Romanorum

Aens, XXVII. 49—XXVIII. 6.  
[374] 

Acts, XXVIII. 6—17.
Qui cum interrogacionem demet hab
uiissent voluerentime dimittere eo
quod nulla causamortis esset in me
Contradicentibus autem iudaeis coactus sum
appellare cessarem nonquasi ingentem
meam habens aliquid accusare Prophet haec
igitur causam rogantios uidere etal
loqui Prophet spem enim hisraeli catena
hac circumdatus Sum aut illi dixe
runt adeum nequlittereras accip
imus dote aiudea neque adueneiens
Aliquid fratrum nuntianit aut locu
tuset aliquid dote malum Rogamus
autem ate audire quid sentis nam desec
ra hac notumest nobis quia ubique et contra dicilit
Cum Statuisentautem illi diem menierunt
adeum inhospite plures quibus ex
ponebat testificans regnumdei suad
enseque eos delheri exlego moysi et prophetis
amanse usque aduersaram et quidam
credebanthis quae dicebantur quidam autem
nec credebant Cumque inuicem nonesseent
Consentientes sceptabant dicente pa
u lo unumurum quia bene spiritus sanctus lo
cutussec per essaliam prophet etat patres
nostros dicens uade ad populam istum et
dic auro audetis etom intellegitis et
uidentes uidebitis etnonprospicietias
in crasatuest enim cor popului
huius et autibus granitor audierunt
et oculos suos contraerunten fo
rte uidit omnibus et au
ribus Audiant et corde
intellegent etconventus et Sanem
illos .

Notum ergo sit nobis quoniam gentibus
missumest hac Sactare dei ipsi et audi
ent et Cum haec dixisset exierunt
Iudei multum inter se habentes questionem
mansi autem biennio tuto insuo
conductu 
Suscipiebat omnes
qui introebant adeum prudicans
regnum dei et docens quae Sunt dedemino iheru
xpisto Cum fiducia Sine prohibitione .
incipit ut in sancti martini episcopi

sulpicius dist
rio fratri car
issimo salutem

ego quidem frater uniaminis libell
um quem deuit sancti martini scri
pseram acetha sua promere
et intra domésticos parientes co
hibere decreveram · · · Quia ut sum in
nus natura iudicia humana uita

bam Ne quod fore arbitror · sermo
incultior legentibus disiparet Omnis
unque rephrensiione dignissimus iudica
rer Quia materiam tantam disceris méri

to scriptoribus reseruandam impudens
occubassem · · · Sed petenti tibi sepulchros negare
nonpotui · · · Quid enim esset quod non amori tuo
uel, cum detrimento mei pudoris impenderem

Uerum estibi fidencia libellum edidí quia
nulli asc prodendum reor quia id spopondi
sti · · · Sed uero cor ne tu e iam sa sis futuras
et emissus semel nonqueat renocari

Quod si’ accederit ubatabileibus eum legi
"ideris bona uenia · iid · alectoribus
postulabis ut res’ putiusquam urba per
pendant et acque animo ferant si au
res eorum uitiosus forstan sermo per
culserit Quia regnum de non in eloquentia sed in
fide constat · · · Meminerint etiam salutem
sacculo non aboratoribus sed apiscatoribus
esse predicatam · · · Cum utique si’ utile suis
set id quoque dominus prestatre potuisset ego enim

cum primum animum ad scribendum
appuli quia nefas putarem tanti uiri

later e uirtutes apud me’ ipse dedici [ut]
solocismis’ non erubesceorem quia nec’ mag[am]
istarum rerum scientiam contingissem

Quia et si’ quid ex his’ studiis ollim
fortasse lisassem totum id desituit
dine tanti temporis perdissems Sed
tamen ne’ nos’ maneat molestia diffusio su
ppresso si’ tibi uideitur nomine libellis edatur
Quod ut fieri ualeat titulum from

tis erade ut sit muta pagina // tore[m]

et quod sufficat loquatur materiam non loquatur auc

incipit prologus

rque mortal studio et glori
ae saculari inaniter dediti

exinde perennem utiputabant
memoriam nominis sui quessuerunt
si uitas clarorum uiorum sti

lo inustrarent quae utique res’ non peren
nem quidem sed aliquantulum tamen

conceptae speri frucrum adferebat

Quia et suam memoriam licet incassum

propagabat et praespositis’ magnorum
uiorum exemplis’ non parum emulatio

legentibus excitabatur . · · Sed tamen nihil adhe


tam illam aeteramque uitam haec eorum
cura pertenuit Quid enim aut ipsis’
occassura cum sacculo scriptorum

Gloria profuit aut quid posteritas’ emulo

menti contulit legendo hecorem pug

nament aut socratem’ philosophamem
cum eos non solum stultitia sitemiari sed non
acerrime etiam impugnare dementia est
quippe qui humanam uitam praesen
tibus tantum actibus aestimantes spes' su
as fabulis' animas sepulchris' dederunt

Squidem adsolam hominum memoriam
se perpetuendos crediderunt Cum ho
minis officium sit perennem putius uit
am quam perennem memoriam querere
non scribendo aut pugnando aut philosoph
ando sed pie sancteque et religiose uuendo

qui' quidem error humanis' litteris' tra
ditus intantum saluit ut multos plane
æmulos nel inanis philosophiae uel stil
tae illius uirtutis imnenerit un de
et facturus mihi opere praetium uideor si' uit
am sancti martini exemplo aliiis' mox futuram
perscrupsero quu' utique adueram sapi
entiam et cælestem militiam divinamque uir'
tutem legentes incitabuntur in quo ita nostri
quoque rationem commodi ducimus ut non ina
nem abhominibus memoriam sed æternum a
deo præmium expectamus quia et si' ipsi nonita ui
serim us ut exemplo : esse possimus dedi
mus tamen operam ne' hos' lateret quis esset
se emittandus .

uitam sancti martini exordiar
scribere Utse' uel ante æpisco
patum uel inepiscopatu gesser
it quanuis nequaquam adomnia
illius potuerim peruenire opera adeo
ea inquibus ipse tantum sibi conscius fuit
nesciuntur quia laudem abhominibus
nonquærens quanto inipso fuit omnes uir
tutes suas latere uoluit quanquam

etiam exhis' que comperta nobis' erant plura
omissimus quia sufficere credimus si'
tantum excellentiæ notarentur ... Simul et le
genibus consulendum fuit Ne' quod his'
pararet copia congeta fastudium ...
Obsecro itaque eos qui lecturisunt ut fidem
dictis' adhibeant Ne' quæque me' quicquam
nissi quod conventum et probatum sit scripsisse
arbitrentur Alloquin tacere quam falsa
dicere mäluisseem ///// nuniaæ opido o
martinis abaria pan
rundus fuit Sed intra i
taliam ticinis' parentibus
alatusest Secundum saeculi dignita
tem non inifinis' gentibus tamen pater
cius miles primum postea tribunos milit
rum fuit ipse armatam militiam in
adoliscetia secutus inter scolareas alas
subregæe constantino ... de inde subiuli
ano cessare milituæt Non tamen spon
te quia aprimis' fere annis' diuinam putius
seruitatem sacra indutritiueri serua
uit infantia Nom cum esset annorum
X' inuiis' parentibus aediclesiam confugit
S elque catacumine fieri postulauit .

mox mirum inmodum totus in dei opere
conuersatus cum esset annorum xii heriæum
concupiuit fecissetque uotis' satis si' æ
tatis infirmitas' nonfusset inpedimem
to Animas tamen aut circa monastæria aut
circa æclesiam semper intentus medita
batur adhuc' inætate pueriis quod postea de
uotus inpleuit Sed cum edictum esset
aregibus utueteranorum filii admilitiam
scriberentur prodente patre qui felicibus actibus inuidebat cum esset annorum 'xu' captus et catenatus sacramentis militarium aliis aggregatunse uno tantum seruocome mite contentus. cui tamen ursa uice do minus serviebat adeo utplerumque ei et calciamenta ipse detrhaeret etipse tergeret cium una caperent hic tamen sepium ministret patriennium fer ante baptismum in ermis fuit intiger tamen abhis utiis quibus illud hominum gener nus implicari solet multa illius circa commilitones suios benignitas sui.

Miss Caritas patientia uero atque huyls illius ultra humanum genitum modum nam frugalitatem ineo laudari non est necesse se quia ita usus est utiam illo tempore nonmi les sed monachus putaretur quisbus re bus ita sibi omnes commilitones suos de viinserat ut cum mirro affectu uenera rentur nec'dum tamen regeneratus in xpisto ageb at quemdam bonis operibus baptismi candidatum adeisistere silicet labo rantibus Ophem ferre miseriae Ali re agentes. Ueistere nudos null nihil sibie eximitionia Stipendis prater quoti dianum uictum reservare. Iam tunc aeuangueli non surdus auditor deor astino noncogitatub arma et sempex

i + quodam igitur tempore cum iam nihil prater militiae usitamentum haberet me dia hieme que solito aspierior cu

citis inhorserer adeo ut plerosque algorit us est extinguet obuiam habuit importa ambienium ciuitatis pauper.

e em nudum qui cum praterentus ut sui missentur oraret Omnesque eum mise rum praterint intellexit uir adeo ple nus sibi illum aliis misericordiam non pra stantibus reservari quid tamen ageret nescit quia nihil prater calamidem qua indutus erat habebat. iam enim reliqua in opus simile consupserat. Arrepto ita que ferro quo praecinctus erat medium dixit Partemque eius pauperi tribuit. Re liqua rursus induit in terea decircums tantibus invidere nonnulli cooperant. Quia deformis esse trunctatusque habitus ui deretur multa tamen quibus erat mens sanior altius gemescere quod nihil simi le tale fecisson cum utique plus habentes nestire pauperem sine sua nu ditate potuisser. Nocte itaque in secunda. Cum so desisset sopori ui dit xipstim calamidis suae qua pauperem texerat parte uestitum intueri dili gentissime dominum uestemque quam dederat iabetur agnoscer. Mox adanguelo rum circumstantiam multitudinem audiiuit iuexum cleruuo dicentem

Martinus adhuc catacumus hac me' ueste context. Uere memor dominus dictorum suorum que ante praeixerat quan diu fecistis haec uni exhis minimis is tis fratribus meis nihi fecistis.
se' inpaupere professus est suisse vestitum et ad confirmandum tam boni operis testi monium ineodem se' habitu quem pauper acci

perat dignatusse ostendere qu'o miss o beatissimus noningloriam elevatusse h u manam sed bonitatem dei insuropere c og noscens cum esset annorum 'xu' ad
baptismum conuoluit . n'ec' tamen sta

tim militiae renuntiat contribuni sui precibus euctus Cui contubernium fa
miliar prastabat et enim transacto tri

bunatus' sui tempore renuntiaturn

su' saeculo policiebatur qu'a' marti

nus expectatione suspendus per bien

nium fere postea quam baptismum

consecutusse solo licet nomine militait

terea inruentibus intra gallias barbaris' l

ianus cesser coacto inunum exer

citu apud uagionum ciuitatem donatium ca

pit erogare militibus et ut est consuediti

nis singuli incitabantur donec admari

numuentumst tunc uero opportunum tempus

existimans quo peteret dimissionem neque enim

intigrum sibi fore arbitrabatur si' do

nium non militaturus acciperet. actenus

inquit adcessisse rem militi tibi pater[e]

ut nunc militem deo donatum tuum mili

tatus accipiat Xpisti ego miles sum

Pugnare mihi nonlacet tunc uero aduer

sus hanc uocem tirannus infremit

dicens eu metu pugnae quae postera die

erat futura non relegioneis gratia de

tractare militiam at marti

nus intripidus imo inlato sibi ter

rore constantior. Si hoc inquit igna

uiue

et mihi adscribitur nonfidei crastino die

ante aciem inermis adstabo et innomine
domini nostri ihesu xpisti signo crucis non clepeo prot

ectus aut galea protectus hostium coneos

poenetrabo. securus . . . . .

et studii ergo eum in
custodiem iubetur facturus fidem dictis' ut

inermis barbaris' obieceretur // sua omnia

tera die hostes ligatos depece miserunt

se'que dantes unde quis dubitat hanc uere

beatissimi uiri suisse uictoriam Cui

praestitum sit ne' inermis adpraehiium mit

teretur et quamuis plus dominus seruare

militem suum licet interhostium gladios

etela potuisset tamen ne' uel aliorum mor

tibus sancti violarentur obtusus' eximit pug

naec necessitatem: n'equem enim aliam pro

milite suo xpistus debuit prastare uicto

riam quam ut subactus' sine sanguine hos

tibus nemo moriretur . exinde rebus

spectata etcognita fides habebatur ex

petitii et aliquandin apud eum commor

atusest temptavit autem idem hilarius

inposito diacostatus' officio sibi eum

martinum implicate etministerio uin

cere diuino se' cum sepissime re

stisset indignum se' esse uociferans

intellexit uir altoris ingenii' uno eum

modo posse constrinqui si' id ei officii

inponeret in quo quidem locus inuiriæ

uideretur itaque exorciastam

cum esse praecipit quam ille ordinacionem
ne' dispexisse tamquam humilior
em sideretum nonrepudianit nec mul
to post admonitus persoporem ut patri
am parentesque quos' adhuc' gentilit
as' detinebat relegiossa sollicitudi
ne uissetaret exuluntate sancti hila
rii' prefectusest ... multis' abeo' precibus
et lacermis' ut rediret mestus ut fe
runt perigrinationem illam ingressu'est
contestatus fratribus multa se' aduersa pas
surum quod postea probuit enuentus // dit
primum inter alpes duia secutus ince
inatriones Cumque unus secure ele
uata' incapat eius libissent iectum fe
rientis dexteram sustenit alter.,
at

incis' tamen manibus postergum uni aduersandus
et spoliandus traditur qui cum eum adre
matoria duxisset qucumque adeo
coepit quidnam esset respondit spisti
anum se' esse quarebat etiam abeo an'
timeret tum uero constantissime profete
batur nunquam se' tam suisse securum

quia sicret misericordiam domini maxime
intemptationibus adfuturum Se' magis
illi dolore quia spisti misericordia utpu
tc latrociniam exercens esset indignus
gresusque aenanguealiam disputatio
nem uerbum dei latroni praedicatab ... quid
longius motor latro creditid.
prosecutusque martimum utae reddi
dit Orans ut pro se dominum precaretur.,
identque postea relegiossam agens uitant.,
uissuest. Adeo ut haec quae supra retulim
us exipso audita dicantur /// lanium
igitur martinus inde progressus cum medio
preterisset diabulus intenere humana
species adsumpta se' : obium tuit quo
tenderet quarens .. Cumque id am
artino respondum accipisset quo' se'
dominus uocaret id tendere ait adeum
quocumque ieris uel quo cumque tempta
uerni zabalus tibi aduersabitur tunc ei pro
fetica uoce respondens dominus mihi : adi
uorost nonto meo quid faciet mihi homo

satimque aconspecta eius inimicus euanuit
i'aque utanimo ac mente concoperat mat
rem gentilitatis absolut errore
patre inmalis' perseuerrante plures
tamen suo saluaut exemplo de inde
cum herissi arriana pertotum orhem
etmaxime intra hilicum pulularei
cumaduersus perfidiam saccurdotum solus
peneacerrime repugnare et multis'que
supplicis' esset affectus nam pu
plice etuigis' cessu'est et aedexrem
um decluitate ire consolusest italian
repetens Cum intra gallias quoque discos
su sancti hilarii quem adexilium heretico
rum uis' cogeret turbatam esse ecciesiam
conoperisset mediolani sibi monasterium
constuit .. ibi quoque uom ausentiis auc
tor etprinceps arrianorum grauis
sime insectatus est multis'que affectus
inuiriis' decuitar exturbavit , , ,
Secedendum itaque tempori ratus ad insolam cui gallinaria nomenest secessit comite quodam uioro prespitiro magnarum uirtutum uiro hic ali quandiu radiibus uisit herbarum quorum tempore eleborum uenenatum uter unt gramen incibum sumpsit.

Sed Cum uo et uies grasantis uicina iam morte sensisset inminens ei periculum oratione depulit. Statim quoque omnis dolor fugatus est ec' multo post sancto hilario conspectu regis poenitentiam potestatem que indultam fuisse redeundi romae ei temptauerit occurrere profec tusque ad urbem est. Cum iam hilarius praeteriisset ita eum uestigiis persecutus cum ab eo gratissime suisset exceptus haud longe ab oppido sibi monasterium conlocuit /// tace.

Quodam tempore se' ei quidam ca minus iniuxit cupiens sanctissi mi uiri institui disciplinis pau ciusque interpositis diebus langore cor septus uir febrorum laborabat a cum martinus forte discess erat et cum per triduum defuisset regressus exanime corpus inue nit. Ita subita mors fuerat su abaque baptismo humanis' rebus excederet corpus inmedio positum triste merentium fratrum.

frequentabatur fratum officio cui martinus flens ilansque adcurrit tum uero tota spiritum sanctum mente con coepiens egredi cellam inquacorporis iaciebat caeteros iubet ac foribus obser ratis' super examinata defuncti fra tris membra prosternitur et cum ali quandiu orationi incubuisset sensisetque per spiritum domini adesse uirtu tem erectus paululum et indefuncti ora defluxus orationis suae ac misericordiae domini intripidus expectabat uentum /// uixque duarum fere horarum spatium intercesserat uidet defunctum paulatim membris omnibus commoueri et laxatis inussum uidendi luminibus palpitare t um uero a magna addominum uoce conversus gratias agens cellam clamore complenerat quo' audito qui praesforibus adsteterat statim inruunt admi rum spectacula quod uidebant ui uere quem mortuum reliquerant itare dditius uita statim babitsmum consequutus est praeposu uixit an nos' primumque apud nos' martini uirtutum uel materia uel testimonium fuit idemque referre erat so litus se' corpore exutum adtri bual judicis ductum deputatum que obscuris' locis' et vulgaribus tur bis' tristem excipisse sententiam.
tunc per ·ii· angulos indici fauis e
sugestum hunc esse proquo Martinus o
rasset et ita per eosdem angulos se ius
sum reduci martino reddidit ·· Utiae
que pristinae restitutum Obhoc primo
tempore beati uiri nomen emicuit ·· Qui
sanctus ab omnibus habebatur Potens etiam et uere
apostolicus habetur ·· Nec multo post dum
agrum lupigini cuisi dam honorati secundum
saeculum uiri praterisset clamorem et
luctum turbae plangentis exceptit ad
quam cum sollicitus adstitisset et quis
esse hic fletus inquiri ret indicatur hic
inus ex familia seruus laqueo ui
tam sibi extor tise qua v cognito cellu
lam inqua corpus iaciebat ingrediatur EX
clussis ·que omnibus turbis ·superstatis cor
pori aliquantisper orruit Max ·uiue
cente uultu marcentibus ocubis ·inor
atione illius defunctus eregitur lento
que consamine enissus adsurgere adpre
hensa ·beatissimi uiri dextera inpedes
consistit ·Atque ita cumeo usque aduestib
ulum domus ·turb a omni inspectante processit

iii Peridem tempus fere ad episcopatum to
ronicae cliu tatis ecclesiae petebatur
Sed cum erui demonasterio suo nonfacile
posset rusticis quidam unus eciubus
uxoris luenguare simulato adgenua
cius pronolus te ueregrederei ob uit
· tu dispositis ·iam in iterere ciu tium tur
bis ·subquadam custodia ad cliu tatem usque

dedecitur mirum in modum incre
dibilia multitud o nonsolum ex illo oppido
sec etiam ex uicinis · urbibus adusfragia fe
renda conuenerat ·· Una omnium ulu aut
as ·eadem uota ·eademque sententia mar
tinum episcopum esse dignissimum fe
licem fore tali ecclesiae sacerdotem ··
Uauci tamen et nonnulli ex episcopis ·qui constituen
dum antestitem fuerant ·euocati im
pie repugnabant dicentes scilicet con
temptibilem esse personam indignumque
episcopam hominem uultu dispicabi
lem ··· Ueste sordidum ·· CFiae defor
mem ··· I t a apopulo sententiae sanioris
hac illorum inuiaetania dementia ·qui in
lustrem uirum dum utiuserae cupi
unt pradabicant ·· Nec ·uo ah a ·his ·fa
cere licuit ·Quam ·quod populos deo uol
ente cobebat ··· in ter episcopos tamen qui
aderant praecipe defensor quidam dictur
restitisse ·Unde animaduersumest grauityer
illum lectione profetica tam notatum ··

nam cum fortuitu lector cui legendi eo
dem die officium erat interclussus a
populo defaisset ·urbatis ·ministria
dum expectabatur qui ·non aderat unus
circumstantibus sumpto ·psalterio
quem primum versum inuenit arripit ··
salvus autem hic erat EX ore infantii
um et lactantium perficisti laudem
Propert inimicos tuos ut distraua ini
micum et diffensus ·qui ·lecto
clamor populi tollitur ·· ·· ·· ·· ·· ··
Ars diversa confunditur ... alique
Ita habe tur est diuinum nutu psal
num hunc lectum fuisse ut testimon
onium operis sui diffensor audit.
quia exore infantium et lactantium in mar
tino domini laude perfecta ostensus pa
riter et destructus esset inimicus ... am vero sumpto episcopatu qualem se
quantumque praestiterit non est nostrae faculta
tis evoluere ... Eadem enim constantis
sime perseuerabat forma quae prius fuerat
eademque inorced humilitas ... Eademque
inaestitu eius utilitas erat alique ita ple
nus Auctoritatis et gratiae ample
bat episcopi dignitatem ... Ut nec'
tamen propositum monachi uirtutemque
deseret ... alquandoiu ergo adherer
i adaecciam cellula ussuset dein
de Cum inquietudinem frequentan
tium ferre nonpossit ... duobus fer
extra ciuatem milibus monasterium si
bi constituit ... quic locus tam secr
etus et tam remotus erat ut heri
mi solitudinem non deducteraret ...
ex uno enim latere praccisa montis ex
celis rupe ambiebatur reliquam
planiatem ligere flumin reducto
paululum sinu duexerat ... Una
tantum eademque arcta admodum
uit ... adiri poterat ... ipse ex
lignis contextam cellulum habebat ... multique extratribus ineodem modo ... ple
rique extratribus subsaxo superiecti
montis concano receptacula sibi fece
runt discipuli fere lxxx erant qui ad
exemplum beati magistri institutionebant
emo ibi sibi quicquam proprium habebat
Omnia inmedium conferebatur non eme
re aut uendere ut plerisque monasterii
mos est quicquam licebat ars ibi
exceptis scriptoribus nullam habebat
atur Cu tam operi minor actas de
putebatur maior orationi ua
cabant ... arus quisquam extra
cellulam suam egressus est nisi cum adlo
cum orationis consecratione Cibum
una omnes post horam ieiunii accipiebant
inum nemo nouerat nisi quem inimicas cogis
set ... plerique camellorum setis ues
tiebantur ... mollior ibi habitus pro
cremine erat ... quod eo maius miram sit
necessest quod multi intereos nobles habe
bantur qui longue alter educat adhanc
se humilitatem et patientiam cogerant
lerosque exipsis postea audiuimus epis
copos ... qui enim esset ciuitas aut ecclesia
que non sibi demartini monasterio cuperet
sacerdotem ... Sed utrelquas uirtutes
 eius quis in episcopatu uigit ad grediar
erat chaut longe aboppido mo
nasterii loca proemem quem falsa homi
num opinio uelut consepuitis ibi mar
teribus consecraverat ... . .}
Nam altare ibi suuperioribus episco
pis' constitutum habebarur. Sedmar
tinus nontemere adhibens incertis' fid
em abhiss' qui' maiores nat' erant pres
piteris' vell clerics' flagitatat nomen sibi
martiris vell temporâ passionis os
tendi. Sed grandi scrupulo permoueri
copit Quod nihil certi constans sibi
maiorum memoria 'L'addidisset
tum Aliquandiu ergo aloclo fillo abstinence
isset se' nec' dirogans rehigionem quia
incertus erat. Nec auctoritatem
suam ulgo adcommodans ne' super
stitio connallescet ..., Quidam die
paucis' Secum fratribus adhibetis'
adlocum pergit ... d' chinc super sepulcrum
illa adstans oranit adominium ut quis
esst vel eunum merit esst sepultus os
tenderet ... tunc conversus adlena' uident
prope adisterem umbram sordidam
atrocemque imperat ... ut nomen meritorium
loqueretur ... nomen dicit decremine
Confiteur latro nem suisse obsecle
ra percssum ulgi errore celeb
ratum sibi nihil cum marbieris esse commodo
ne ... et Cum illos' gloria ... se'
poena retineret ... mirum in mo
dum uocem loquentis qui aderant audie
bant ... Personam tamen nonuidebant ...
un martinus quid uisset exposuit
Iussitque exco loco altare quodibi si
erat submoueri ... Atque ita populum
superstitionis illius absolut errore
ui accedit aatem insequenti tempore dum i ter
ageret ut gentilius cuiusdam corpus
quod adsepolcricm cum superstitious
funere dessebatur obiuum haberet
C onspicatusque eminus uenientium turban
quidnam id esst ignarus paululum
stetit ... nam pere quia rusticam manum
ceneret et agente uento lantiam
orpori superiecta uolitarent profa
nos sacrificariorum ritus' agi cre
didit quiahxc esset gallis' rusticis' con
suivado Simulacra demononu candi
do tecta uelamine missera perag
ros suos circumferre dementia
leuato ergo inaduerso signo crucis im
perat turbae nonmoueri loco ... h'onusque
deponec ... hic' uero mirum inmod
um uideres' miserors primum uelut
saxa riguisse ... d' ein cum promoi
ueri se' summo conamine niterentur
ultra accedere nonvalentes raticulum
inuertignem rotabantur donec uinctu
corporis bonus deponant adto
niti et insenmet ipsos invincem as
pectantes quidnam sibi accedes
set taciti cogitabant ... Sed cum be
atus uir conquerisset exsequiarum
illam frequentiam esse nonsacrum
elenata rursus manus dat es' ab
cundi et tollendi corporis potestatem ...
ita eos et cum uoluit stare compulit
et libuit abire permissit // tiquissi
item cum inuico quodam fanum an
num diruisset .. et arbolem py
ni quae fano erat proxima esset adg
ressus excidere .. tum uero antesti
tes loci illius caeteraque gentilium turba
coeptit obsistere .. et cum illi idem
dum templum aedis exeritur imperante domino
quiuisissent succidi arbolem non patie
bantur .. ille eos sedule commener
coepti .. nihil esse religionis instipi
te .. Ut deum putius cui seruiet ipse
seque rentur .. Arborem illam excidi o
porteru que esset demonis' dedicata .. tum
unus exilis' qui erat audacio caeteris' ..
S i' habes' inquit aliquam dedeo tuo quem
dicis te' colere fiduciam nos'met ipsi
succidemus hanc arbolem .. tu ueni' ru
entem excipe .. et si' tecum esset tuus ut
dicis dominus euades' .. tum ille intripi
dus confissus indomino facturum se polli
ce tur .. inc uero adistius modi condicio
nem promissionis omnis illa gentili
um turba consensit .. facilemque arbo
risseu habere facturam .. si inicium
sacrorum suorum cussu illius obr
uissent .. Itaque cum ininan part
em pyrus illa esset inliningus utnon
esset dubium quam inpartem succissu
conueret eo loco uinctus statuitur
proarbitrio rusticorum quo' arbo
rem esse cassuram nemo dubitabat

Succidere igitur ipsi suam pynum cum in
genti gaudio lastitaque coeperunt .. Ade
rat eminus turba mirantium .. Coepit
itque dum paulatim nutare pinus
et ruinam etcassuram suam emitari
pallebant eminus monachi .. et ex
periculo iam proprioe conterriti spem om
nem fidenque perdiderunt .. Solam
martini mortem expectantes .. .. ..
at ille confissus indomino intripidus oper
diens Cum iam frangorem sui' pinus'
concedens aedidisset iam cadenti iam
super se' ruenti elevata in obuiam manu
salutis signum obponit .. tum uero tur
binis modo retro coactam putares
diersans in partem ruituram .. Adeo ut
rusticos qui' intuto loco steterant pene pros
trauerit .. tum uero in caelum clamore
coeperunt sublato gentiles stupere mira
culo .. monacho flere progaudio ..

XP Disti nomen abominibus incommone pradicari
Satisque consistit eodem die salutem illi
uenisse regioni .. nam nemo fere
ex inmani illa multitudine gentilium
fuit qui noninpositionem manus' deside
rareit et addominumihesum relicto impie
tatis errore crediderit et uere
ante martimum pauci admodum immo
Pene nulli inillis' regionibus xpiisti nomen
recipient .. Quod adeo exurituribus
illius exemploque consualuit .. ut etiam ibi
nullus locus sit qui' non aut aeccessiis'
frequentissimis aut monasteriiis sit
repletus nam ubi fana distruxerat
statim ibi aut excelsias aut monasteria con
strebat. nam nec minorum subodem se
re tempore eodem inopere uirtutem aeditit
am cum invico quodam fano antiquissimo et
celeberrimo ignem inieciisset inproxiham
immo inherentem domum agentle uentu
flammarum globi ferebantur. Quod ubi
martinus aduerxit rapido cursu tectum
q domus ascendit obiuriam se adueneriu
bus flammis come ferebantur. num vero
modum cerneres contra uim menti ignem ret
orqueri utconpugnandum interse' ele
mentorum quidam conflictus uideratur
ita uirtute martini ibi tantum ignis est o
peratus ubi iussuesst /// plum opulentissim
uno autem culhibriso nomen est cum itidem tem
um superstitione religiosisiculoisset
euere restituit ei multitudine gentilium
Adeo utnon absque iniuria sit ire comp
ulsus. iaque secessit adproxima lo
cabatur addominum utquia templum illud euer
tere humana manu nonposset virtus
illud divina dirueret. \num subi
to ei 'ii' angeli hastati atque scuta
ti adinastar militiae cælestis se' ob
tulerunt dicentes missos se adominou
esse utruscum manumultitudinem
fugarent. \presidiumque martino
cerent \nec quis dum templ
um dirueretur obsisteret \l'ediret

ergo adopus ceptum inpleret deuotus
i
ta regresus aduicem inspectant
bus gentilium turbis et quiescentibus dum pro
famam sedem usque adfundamentum
diruerit. Alas omnes atque Simu
lacra redigit inpluerem. Quouis
so rusticici se cum intellegerunt diuino
nuòt obstupefactos atque perterritos
et re
ne' episcopo obpugnarent omnes fere
ilesum dominum crediderunt clamantes pal
am et constantes dominum martini esse co
lendum idulaneglegenda que sibi prodisse
nonposserit \quid etiam heduorum ges
x
v
r
tumisit refferam \i\bi
dum temp
lum itidem euerteret fuerens gentilium rus
ticorum ineum inrut multitudo

xi

Cumque unus audacior cunctis stricto
cum gladio perciceret reiecto pallio nudum
ceruicem percussori prabuit nec' cunct
atus est ferire gentilis. Sed
cum altius
dexteram estollisset resos pinatus ruit
CONSternatusque diuino metu neniam precbatur.

xii

Nam nec' desimile huic fuit illud cum
cum idola drieduement cultro quid
am ferire uolusset inipso ietu
ferrum eidem manibus eccessum non comp
aruit. Plerumque autem contradicentibus
sibi rusticis ne' eorum fana distrue
ret. Id praedicatione sancta gentilium anim
os mitigabat ut lucre eis' uritis ostent

sa ipse sua templo subuerenter. Ca
rationum uero tam potens et sanitatum in
eo gratia erat utnullus fere ad
eum egrotas accesserit quie non continu.
acciperit sanitatem quod uel exconsequenti
licebit exemplo /// lisseos egritudine
trineris' quaedam paella dira para
tenebatur Ita utetiam permultemplus
nullo adhumanos ussus' corporis
officio fungueretur: Omni exparte
præmorsu uix tenui spiritu palpitat
et tristes adsolem flameris exp
ectationem adstabat propinquili,
Cum subito nuntiatur ad cinctatem illam uenis
se martium ... Quod ubi paellae pa
ter con periisset curcurit examinis pro filia
rogaturus ... Cum forte martimus
iam acceassim fuerat ingressus ubi ins
pectante populo multis aliis epis
copis præsentibus heuians senex gen
ua eius amplexititur dicens ... famórea
moritur misero genere languorís
et quod ipsa est morte crudelius
solo spiritu uietiam carnem præm
ortu rogo ut eam adeas atque
benedicas' ... Confoido enim quod perte'
reddenda sit sanitati ... Quis' ille
vocé confussus obstipuit et refu
git dicens hoc suae non esse uirtutis se
nem errasse judicio non esse'se dig
num Per quem dominus signum uirtu
tis ostenderet ... Sed cum persta
ret uchimientus pater flens et
orans ut exanímenem usitaret ... .
Postremo acircumstantibus episcopis'
ire conspicus discendit addomum
puellae ingens turba praeforibus ex
pectans quidnam dei seruus esset

facturus ... ac Primum quæ erant illi fa
'milaria iniustusmodi' rebus arri
piens arma solita prostratus ora
uit ... in de egrum intuens dari
sibi oleum postulabat ... Qud cum benedix
isset inos' paellae uim sancti licoris
infudit ... Statimque uox' redditae est
um paulatim Singula Contactu
eius membra coegerunt uinescere do
nec firmatis' gressibus populó teste
surrexit ..., proconsularis uiri ser
xiii Eodemque tempore tetradi cniusdam
... uus demonio corrupius dolendo
exitu cruciabatur ... Rogatus ergo mar
inus ute manum inponeret deduci enim
Sed nequam spiritus nullo proferri modo de
ea cellula in quaerat potuit ... ita
utin aduenci mentes rapidis' dentibus se
uiebat ... tum tritadius adgenna
sancti uiri adolluitor orans utaddom
um inqua' demoniacus habebatur
ipse discenderet ... tum uero martinus
neguit se' profani et gentilis domum
adire non posse ... nam tetra
dius eodem tempore adhuc' gentili
tatis errore implicatus tenebatur
Soppontid ergo so' Si' depuero de
mon' fuisset exactus xpistianum fo
re ... , Ita martinus inposita
manu puero inmundum abeo spiritum
abiecit ... quod' uisse vitrarius dominum ihesum
creditit ... , Statimque catacomi
nus factus est ... ncc: post ... baptizatus est
Semperque martinus salutis suae
batione praesenti ciuitas liberata est, ...

apud Parisium domum portam ciuitatis ilius magnis securibus abest in troirit leporem miserabilis facie hodie, entibus cunctis osculatus est atque benedixit tatimque abominis malo mundatus est, ...
oest die adaequessiam neniae nimirum eute gratias prosanitate quam accipierat agebat...

 nec praterendum est: \( \text{quod sibi vis timent eius cylindrique \text{detractae ecre}} \) ras super infirmantes agerent urtutes ... \( \text{nem cum aut digitis inligatae aut colloc indita sine sepe abegro tantibus morbos fugaverunt} \) ...

arbore autem ura prefectorius sancti ad modum et fidels ingenii cum filia eius granissimis quartanae febribus ure batur aepistulam martini que casu ad eum dilatatur pectori puella inipso accessus arduor inseruit,

tatimque fugata febris que res apud arborium intamum usituit ussitam pul lam deo uouerat, et perpetuum urgininit ati dedicaret, \( \text{Profectusque admar} \) tinum prasens ei puellam uirtutum eius testimonium quæ per absentem licet cura ta esset neque abalo obtulit eam quam a marino habitu urgininitatis inposi
to passu est consecrass 

Paulinus uero uir magni postmodum empli cum oculum grauter dolere coepi soet cumpupilem eius candidior nu bs Superducta texisset oculum eius mar
et aconuuiuo eius frequenter rogatus abs
atinuit dicens se' mensae eius participem esse
nonposse qui' imperatores ii' unum de
regno et alterum deuita expulisset

postremo cum maximus nonsponte se' sump
sise imperium adfirmaret sed inpositam
sibi amilburghi diuino nutu regni neces
sitatem non armis' diffendisse etnon alienam
aboei de voluntatem tiderii' penes
quem tam incredibili eventu victorix fuis
set elatus ... nullusque exaduersaris' nis
nissi inacio occubuisset tandem uictus nel
ratione uel precibus ad conuiium benit' murm
inmodum gaudente rege quod id impetras
set ... Conuiuae autem aderant uelut addiim
festum euocati summi atque iuistris uiri

hic est praefectus idemque consul euodiis uir quo nihil
...
um quam iustius fuit ... Comites duo summa po
testate prædicti frater regis et patruus ...,

me diui interhos martini prespiter occubuer
at ipse autem sella iuxta regemposita
consederat admedium fere conuiium utmosis est
pateram regi minister obtulit ... ille sancto
admodum episcopo putius dari iubet ex
pectans atque ambiens utabilius dexter po
culumsumeret ... Sed martius ubi bibt pa
teram prespitero suo tradi iubet ... nullum
scilicet existimans digniores qui post se' prior
biberet ... Nec' intigrum sibi fore si' aut regem
ipsum aut eos qui adregem aderant proximi
prespitero prætulisset ... quod factum impera
toromnesque qui tunc aderant ita admirati
sunt uthoc ipsum eis' inquo' contemplui fuerant
placeret Ac' ita celeberrimum peromae
palatium fuit fecisse martinium in regis pran
dio quod in imfimorum iudicium conuiuiis' epis
coporum nemo fecisset ...
Clue maximo longueante praedixit futur
um ut si aditiam pergeret quo ire cupi
ebat bellam ualentiniano imperatori
inferens scriet se primo quidemimpetu
futurum esse uictorem ... Sed parum post tempus
esse perierum ... Quod quidem ita uiidimus

nam primo aduentu eius ualentinianus
infugam uersus est 
[C einde post tantum fere
annum resumptis' uiribus captum in
tra aquiligiae muros maximum interficit

constat etiam angulos ab eo plerumque
iuussos ita ut consortio invicem apud eum
sermones loquerentur ... diabulum uero
ita conspicabilem et subjectum ocu
lis' habebat utsine se' propria
substanter contineret siue indiueras
figuras spiritualis nequitiae transstulis
set qualibet abeo subimaginem eum
retur Quod cum diabulus scriet se' re
fugere non posse conuiciis' eum fre
quenter urgeben Quia fallere non pos
set insidias // manu cornu tenens

Quodam autem tempore bouis cruentum in
cumingenti fremitu cellulum eius intru
pit Cruentamqve ostendens dexter
am et admiso requenti socere
congadens ... ubi est inquit martine
uirus' tua ... Unum detuis' modo interfici

unc ille uocatis' fratribus referat
quod diabulus indicasset Solicitos
esse precipit per cellulas singulorum
quisnam hoc casu fuisset adfectus
neminem quidem de esse demonachis' sed
uirum rusticum mercede conductam ut
uccichulo ligna defferret

tie insileam nuntiant ... Iubet igitur
aliuos ire ei obuiam ... ita haut
longae amonisterio iam pene exani
mis inuenitur ... Extreemum trahens spiritum
indicat fratribus cassum mortis et uulne
ris ... Iunctis' silect bobus dum diso
luta arcitis lora constringuere
houem sibi excusco capite inter iung
uina cornu defecisse ... nec'
dest

ulide
res quod iudicio dei zubulo data fuerat
hac potestas' ... in
martino illud
mirabile fuit quod nonnonum hoc quod supra
retulimus .. Sed multa huius modi signot
ens accedissent longue ante praeudibat

et Sibi nuntiata fratribus indicabat

[ ... frequenter autem zubulus dum ille nocen
di arabis sanctum uirum conatir inuidere
uissibilem se' ei formis' diuersiisims' ingerebat ... nam interdum inuius per
sonam Plerumque mercorei ... Persepe
etiam se' ueneris ac mineruae transi
gratum uultibus offerebat ... ad
uerus quem semper interitus signo se' cru
sis etorationis auxilio protegebat

udiebantur etiam plerumque conuiacia quibus
illum turba demonum protervis' uocibus in
crepabat ... Sed omnia falsa etua

cognoscens' non muebatur obiectis' ...
estabant etiam aliqui exfratribus audii
de demonem protervis' uocibus increpa
ntem martiniu ... Cur' intra monaster
ium aliuos exfratribus Qui' ollim ba
bisium diuersiis' erroribus perdide
runt conversos abs' postea re ci
pisset Exponentem cremina singularum
martinum diabulo repugnantem respondisse constanter antiqua dilic ia melioris uiae conversatatione pur gari et permisericordiam domini ab soluendos peccatis esse qui peccare dis sineriut contradicente diabulo nonpertti nere adueniam creminossos et semel labsis nullam adominio praestari posse clementiam ... tunc inhae' uoce furtur exclamasse martimum ... Si tu' ip se miserabilis abhominum insec tatione desisteres ... et te' factorum tuorum uel inhoc tempore cum dies indicii inprox imoest poeniteret ego tibi 'confussus indomino xpisti misericordiam polliceret ... quas sancta ... dedomi pietae praeceptio inqua etsi auctoritatem praestare nonpo tuit ostendit affectum et quia dedia bulo eiusdemque aribus sermo exort ueset non abre uidetur licet extrinse cus refferre quod gestum sit Quia et qu Stamfordin martini uirtutum portioest et res' digna miraculo rectae me moriae mandabitur in exemplo cau endi si quid deinceps cuipiam tale conti gerit ... mox' prespiter unum felici bea arus quidam adoliscens nobilissimus tus excessu cum relictis' omnibus se' admartinum contulisset breui tem pore adsummum fidei uirtutumque om nium culmen emuit ... Itaque cum haut longue sibi ab episcopi monasterio tabernaculum constituisset multique apud cum fratres commorarentur ... in uienia quidam adeum anatolius nomine sub professione monachi omnem hu militatem quae patientiam mentitus ac cessit ... habitauit aliquandiu incommo ne cum caeretis' de' inde procedente tem pore anguolos apudse' loqui solere dicebat ... Cum fidem ei nullus adhiberet Signis' quibusdam plerosque adcredendum coartabatur ... Postremo eo usque proces sit uitinterse ac dominum nuntios discur rere praedicaret ... iamque se unum ex profetis' uolebat' haber ... Clarus tamen nequaquam adcredendum cogi poterat illi eie iramdei pollicebatur et prasen tes plagas cur' sancto noncrediderat cominari coepti ... Postremo in'hanc uoecm erumpisse furtur ... Ecce hac nocte candidam uestem mihi dominus dabat decaelo ... quia' indutus inmedio uestem eadem uoecm erit uinne dei esse uirtuatem qui dei ueste donatus sim ... tum uero grandis omnium adhanc professionem expectatio fuit i taque admedian' fere noctem fremi tu terram noueri insultantium commouece omnem monasterii locum uissum est C ellulam inqua' idem adoliscens contineb atur crebris' cerneris micare luminibus ... f'ecitusque inadem dis curentium et tempore mormon quoddam ... multarum uocum audiabatur ... de' inde facto silentio egressus unum defratribus ase' uocat ... lance'camque ci qua er at indutus ostendit ... obstupere factus ille contuocat caeteros ... ip se etiam clarus occurrit ... adhi betoques 'umine uestem omnes diligenter inspi cium t
erat autem summæ mollitiae can
dore ex imio micantique porpora
 Nec tanen cuius esset generis aut nel
leris poterat agnosce Curiosis' tanen ocu
lis' aut digitis' adtractata non ali quamuestis
uidebatur ... in terea clarus admo
net fratres orationi insistere utmani
festius elis' dominus quodnam esset ostenderet

taque reliquum noctis ymnis' psalmis'que
consumitur ... ubi inluxit dies adprehensum
dextera trahere admartinum uoleb
ant ille autem nolebat Beneconscius inlu
 di eum diabali arte nonposse ... tum uero
reniti ac reclamare miser coepit
in terdictum sibi dicebat esse ne' se
martino ostenderet ... Cum cum inuitum ire
con pellerent intratrahenium manus' uestis
.. euanuit ... unde quis dubitat hanc etiam
martini fuisset uirtutem utfantas
siam : zabulus cum esset martini oculis'
ingerenda disimulare diutius aut
xxiii tegere nonposset ... animadueram est co
demere tempore fuisset inquispa
nia iuuenem ... quicum sibi multis' sig
nis' vactoritatem credendi paras
set Consique elatusse utse heliam profe
teretur quod cum plerique temere credidi
ssent addit utse xphistum diceret ... in
quo' adeo inlussit etiam uteum clam
quidam episcopus ruphus nomine ut
dem adoraret ... propter quod eum postea
episcopatu deiectum uidimus ... Pe
trique etiam nobis' extratribus retulerunt
eodem tempore inoriente quendam exstetisse

qui se' iohannemessu lectanerat ex qua
coniecerum possuum istius modi' paeo
do profetis existentibus antexpistis aduentum inimi
nire qui' iam insistis' ministerium iniquitatis
operator ... non pretereaendum autem uidetur
quanta martimum sub his' de diebus
diabulus arte temptauerit // tate

quodam enim die premissa praece' potes
et circum amicu ipse uoce porpor
ea quo facilius claritate adsampti ful
goris inluderet eteue etiam regia' indu
tus deadmate ex gemmis' auroque
redimis' calceis' auroque inlitis'
sereno ore lexa facie Ut nihil ho
minus quam diabulus putaretur or
anti ei in cellula adstetit ... Cumque
martinus priore aspectu eius fuisset
hebiates diu multumque silentium ambo
tenerunt ... tum prior zabulus
agnoce inquit martine quem cernis
xphistus ego sum discensuras adteram
us me' manifestare tibi volui' ad
hace cum martinus taceret nec' quicquam
responsi refueret iterare ausussest
zabulus professionis audaciam .

martine inquid quid dubitas' ref
er credere quem uides' ... Xphistus ego
sum ... tum ille revelante sibi
spiritu utintellegeret zabulum esse
1bena' nondominum non se' inuidi' dominus porporatum
 nec' deadmate renitentem uenturam
esse prædictum ... ego xphistum nisi ineo habitu
formaque uenientem qua passuést et nisi
 crucis Stigmata profereuentem noncredam ...
præstantissimumque nobis praesentium
temorum industris uiri paulini cuius
supra mentionem fecimus exemplum inge
rebat qui' summis' opibus objectis' xpistum se cutus solus pene his' tempo
ribus aevangulicapræcepta inpleret
illum nobis' sequendum illum clamab
at emittendum ... beatumque esse inpressen
ti saeculo tanta fideli virtutisque do
cumento cum secundum sententiam domini dines et
possedens multa tendendo omnia et donan
do pauperibus quod erat facto impossibi
le posse possibile facisset exemplo ... 

s ... in innerbis' martini et confabulatone eius ... 

quantum benignitas', quam alacer ... 

quam efficac erat ... quam inabsolutonis'
scripturarum questionibus prumptus est et fa

ce ... et quanto multos adhanc
partem incredules scio quipes quos' uti
derem me' ipso ... etiam referente ... , ... ihesum tes
tor spemque communem me ex nullius
numquam ore ... tantum scientiae tantum ingenii
tantum boni etiam plures sermones audisse

Quamquam in martini virtutibus quantu
la est ista laudatio nisi quod mirum est inhomine
inliterato ne' hanc quidem gratiam defu
isse ... Sed iam finem liber postulat ... 

Sermo claudendus est nonquod omnia quae de
martino fuerint dicenda... deficerint
Sed quia nos' ut inertes poetae extremo ino
pere neglegentes uicti materiæ mole suceu
buimus ... Nam et si' facta illius ex
plicari uerbis' utcumque potuerint
interiorem uitam illius et concertationem co
tidianam et animum semper intentum nu
lia uere umquam profecto explicatur or
atius illam scilicet perseverantium et temper
amentum in abstinentia · · · et ieiuniis poten
tiam · · · Putius inulgibilis et orationibus ·
octesque abeo perinde ac dies transactas · · ·
ullumque vacuum ab opere dei tempus quod uel
otio indulserit uel neglegio · · · Sed nec cibum
aut somnum capiebat quidem nisi inquantum
natura necessitas cogisset · · · Uere fate
bor nisi ipse uti tantum abinferis hunc
rus emergere nullus posset uerbis cex
ponere · · · Adeo omnia maiora sunt
inmartino quatumertiis condeo queant
numquam hortu uita momentumque praeteriti
Quo nonautoracionem uimmerberet autiniss
eret orationi · · · Quamquam etiam interlegendum
autsi quid alium forte agebat · · · Ilum
quam animum abratione laxat · · · Nec
mirum ufabris ferreis moris est qui inter
operandum proquodam laboris leutamine
incidisse suum ferunt · · · ita marti
nus etiam dum alium agere uideretur semper
orabat · · · Uere beatas uir inquo do
lus non fuit · · · Emissi iudicans nec
minem dampanus · · · Nulli malum pro
malo redens · · · tantam quippe
qui aduersus omnes inuiarias patientiam ad
Sumpserat utcum esset Summus sa
cerdos inpune etiam ab infinis cleri
cis lederetur · · · Nec propter id eos aut loco
umquam mouerat autasua inipto
quantum fuit caritate repellerit
nemo umquam illum uidiit iratum · · ·

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nemo commotum · · · nemo merentem
nemo Ridentem · · · unus idemque sem
per cælestem Quodammodo lastitiam uultu
praeterens extra naturam hominis uidebatur
numquam inillius ore nisi xiptuc · · · num
quum inillius corde nisi pietas nisi par' nisi
misericordia nisi pietas erat · · · res illius · · · nus cal
perumque etiam pro eorum qui obtracato
uidebantur solebat flere peccatis · · · · · · · ·
qui inremotum et quietum uenimatis'
linguis etupero uore carpebant · · · et
uere nonnullus experti sumus inuidios uir
tuis uitateque eius qui inilio oderant id
quod uix nonuidebant et quod emittari
non ualebant · · · O · · · nefas dolendum atque
ingemescendum non alii insectatores eius li
cet pauci Admodum non alii tamen quam
episcopi ferrebant · · · nec tamen quem
num nominari necesserit licet nos'met
ipos nominari plerique circumtrant
suis faciat utqui exhii hac legerit et agnouerit
erubescent · · · Nam si' iracereetur de
se dictum fatebitur · Cum forte dealisi'
nos'senserimus nonrefugimus antem ut si
qui huismodi sunt nos quoque cum ta
li uiro oderint · · · ilium facile con
fido omnibus sanctis opusculumustratum fore · · · decaetero Si quis hac'
infideliter legerit ipse peccabit
ego mihi Conscious sum rerum fide
et amore xipiist impulsam ut scri
berem manifesta expossuisse tera dix
isse Paratumque utpero habebit adeo
praemium non quicunque legerit sed quicumque credide
rit · · · · ·
Secundus -

Explicit liber primus sulpicii deuita sancti martini episcopi incipit 'ii' postimiani de uirtutibus mon[achorum]

Tu modo propter quam et maria transnaviganimus tantumque terrae transcurrimus conplectendum fruendumque te remotis omnibus trade ego uero inquam etiam cum tu in aegipto morar eris totus circitate animo etcgitatione semper uersabar ... meque dete die ac nocte cogitantem toium tua caritas pos sidebat ... ne'dum modo me' tibi esti mes puncto temporis defunturum ... quod' minus amore tuo pendens ... te' intue ar te' audiam te'cum loquar ... nul lo penitus in secretum nostrum quod nobis' haec cellula remotor præstat admissuo ...
e disseras nobis uellim tuae perigrinationis historiam in oriente fides xpiisti floreat... Que sit virtus sanctorum... Quae instituta seru antur monachorum... Quantis sig nis' Ac uirtutibus inaeuis suis xpiistuc operatur... Nam certe inhis regionibus interista opera quae uidimus ipsa uita nobis fastidiose... Libenter exte' audiamus... Si uel inherimo uiere xpiatianis' licet a... dhac postimmanus inquid faciam ut dissiderare te' video... Sed queso te' prius exte' au diam an' isti omnes sacerdotes quos' hic' relinqueram tales sint quales cos ante quam proficiscerem noueramus

tam ego inquam absiste quaerere is ta que aut una necum utputo nosti aut si ignoras* audire sit melius...

illa reticere non possimus... Non solum illos dequibus interroga' nihil melio res quam nouerae factos... sed unum il lum nostri quandam amantem inquo respirare abistorum insectati onibus solebamus aspierorem nobis' fuisse quam debut... Nec uero quicquam inclementius ineo dicam quem ut amicum colui... et tunc etiam cum ama ti putabatur inimicus... Me' autem cas tis' cogitationibus revoluuentem adm odum dolor iste compunguit pene nos sapientis et religiosi uiiri ami citia destintos... Uerum hac que plena meroris sunt reliqui a mus...

tę' putius ut dicatum spoofonder as' audiamus... Ista iniquat frat p ostimmanus quod cum diixisset paululum omnes reticimus... dein' cylicum cui insedera adme' propius adnouit Ista aique exorsuist Ane hoc triniuim quo tem pore sulphici' hinc abiens sule dixi ubi naboram nauim soluimus Quin to die portum africai nauiga intrauimus... Adeo prospera dei nui na uigatio fuit... Ibiuitanimus adire chartarginem nisiare loca sancta sanctorum et precipe adsepculhurm cypria ni martiris adorare... Quinto decimo die adportum regressi proiec tique inalaegium alexandriam poten tes reluctante austro pene insir tim inlati sumus... quod prondi nantae cauentes iactis' nauim anchoris' sis tunt... Suboculis' autem terra constans er at in qu am scaphis' egressi cum ab humano cultu uacua omnia cernere mus ego studioissius explorandorum loco rum gratia longius processi 'iii' fere alito re miibus parum tegorium inter ar[enas con] spicio Cuius tectum sicut salustius ait quasi ca rina nauis erat contigium terrae... satis firm is' tabulis constructum nonquod ibi uis imb rium uilla timeatur... Fuisse enim illic pluim nequando quidem auditum est sed quod uentorum ea uis' esset ut si qu[ando uel] clementiore caelo aliquantulum spirare flatus coeperit maious inilis terris [quam] in uillo mari nauf ragiusit... Nulla ibi germinis sata que proveniunt quippe ininstitel lo co
arentibus arenis' adominem motum uen
torum cedentibus **i**; ibi auera uentorum
quedam amari promontoria uentis' resis
tunt terr' aliquantulum solidior
herbam raram atque hispidam gignit
ea. uibus pabulum est satisf ulle quaum
incolae lacte uiiunt **••** Qui' solertio
es sunt ueluitia dixerim diuitoriis orde
acio pane utuntur **••** Ca' ibi sola m
essis est quae celeritate prouentus' per naturam
solis uel aerei uentorum enudere so
let **••** Quippe furtur adiecti seminis
*** mo' die maturessere **••** Consistere quod
autem ibi homines non alia ratio facit quam omni
tributo liberi sunt **••** Extrema siiqui
dem cyrinorum oraeest deserto illi
contingua quod inter affricum et vqiiptum inter
iacet **••** Perquod ollim cato cessarem fu
giens duxit exercitum **••** Ego adeterior
illum pertendi quod eminus consipeream' ibi
Inuenti senem inueste pellicia **••** molam ma
nu uertentem Cum salutatos nos' accipit
benigne **••** Iectos nos' inuiid litus expo
nimus **••** et ne' statim cursum repertere
potuimus molestia maris deteneri

e Gressi Interram utnos' est humani ingenii'
naturam locorum cultumque habitantium uo
luisse cognoscere xpiistios nos' esse 'id prae
cipue quaerere an' essent interillas so
litudines xpiistian aliqiue **••** Cum uero ille
fiens gaudio ad genua nostra prouoluitur
iterum nos' ac sepius exosculatos inuitat
adorationem **••** dein' expossis' interram
berbecum pellibus facit nos' discumbere
a dponit prandium sane locoplicis

Simum demediunm panem ordeacium
Eranus nos' autem 'iii' ipse autem quintus
fasciculum etiam herbæe intulit cuius nomen ex
cidi **••** quae mentae similis exuberans
folii' saporem meliss parabat cuius
prædulci admodum suavitate dilectat
atque exsatiati sumus **••** Ahaec subri
dens ego adgillum meum quidest inquam galle
placet ne' prandium fasciculus her
barum et demediun panis uiris' quinque

Tum illc sicut est uerecondissimus aliquan
tulum erubescecum dum fatigationem
meam accipit facis inquit sulpicii
tuo more qui' nullam occassonem si'
qua' porrecta tibi fuerit omittis qui
nos' aedacitatis fatiges sed facis inhumane
qui nos' gallos homines cogis exemp
io uinere Anguelorum quanquam
ego Studio manducandi etiam anguelos eos
manducare credam **••** nam istum di
medium ordeacium panem uel solus ti
meo atinguer e sed contentus sit hoc cyri
nensis ille Cum uel necessitas' uel natura
est essuriere uel sunt postremo isti quibus
utredo marina iactatio inediam
cibi fecerat **••** Nos' procul amari ab
sumus et quod galli sumus nos' aedacitatis
tibi etiam sepe testatus sum **••** Sed pergam
hic putius explicare cyrinensis illi
us historiam **••** Tum uero postimianus inquit
cauebo post haec cuiusquam abstinentiam
pradicare ne' gallos nostros arduum poe
nitus offendid exemplum, **•••••••••••••••••••
Statueram autem etiam caenam illius cyri nensis uel consequentia exponere con uia uii enim diebus apud ipsum sui mus sed praetereundumest referre coni uia ne galius se aestimet fatiga ri Caeterum postera die cum aliqui exinsicolis adnos confinere coepis sent cognoscimus illum hospitem nostrum esse prespiterum quod nos summa desimul atione celauerat dein cumipso ad aeclesiassam processimus quae refer i mi libus abartaconspecta nostri interiec to monte clclusa, etat antem texta uilibus uirgultis nonnullu ambitior quam nostri hospitis tabernaculium in quo nisi Incurrusquis consistere nonpoterat C um hominium mores quacreremus il lum praeclarum animaduertimus nihil eos aut venderre aut emere quid sit fr ans' aut fortunam nesciant auro atque argentum que prima mortales ho mines putant' habent neque habere cupi unt nam cum ego prespitero illi x: numerus aureos obulissem reflit gilt altiori consilio protestatus aecesi am auro non construi sed dstrui putius aliquid quantum uestimentorum ei indul simus quod cum ille benigne accip isset revocantibus nos admare nautis discissimus prospero cursa uii die alexandrium perue nimus ubi foeda inter episco post etmonachos certamina gere banue exequacatione uel causa qua seiclet congregati innumen sepius sacerdotes frequentibus decre uisse senodis uidebatur ne quis originis libros legeret aut haberet qui tractator sacrarum scripturarum peritissimus habebatu Sed episcopi quaedam inlibris illius scripta insanius me morabunt que desertores eius diffendere non assi ab hereticis putius fraudu lenter inserat dicebant et ideo non propter illa que inreprehensio merito uoca rentur etiam reliqua esse dampana Cum legentum fides facile possent habere discretionem ne falsata sequeretur et tamen catholice disputaretinert non est autem mirum si inlibrisneutricis et requinutis scriptis frans bere tica fuisset operata que inquibusdam locis' nonintuisset incedere aetangue licam veritatem adversus haec episcopi obstinatius renitentes propotestate cogebant recte etiam uniuersa cum p rauis etcum ipso auctore dampnari quia satisuperque sufficerint libri quos aeclesiass recipissent et repuindam lectionem poenitus que plus esset noci inquibus saepe credentibus quam prosutura cre dentibus ubi autem exiliis libris' que dam indaganti curiosissius admodum multa placuerunt sed nonnulla repreh endi inquibus illum non dubiament sensisse praeque que defensores eius falsata non con tendunt ego miror unum eund emque hominem tam diversum esse esse potuisse utineaparte qua probatur neminem post apostolos habeat equa lem
Secundus

prehenditur nemo, deformius doceatur. 
CITasse nam cum ab episcopis' excerpta in illius libris' multa legerentur quae contra catholicae fidei scripta constarent. locus ille uel maximam parabat perfidiam in quo' editum legebat quia ibi exspect sicut prorogemptio ne hominis incarnem ueniisset etecucem pro hominis salute perpeussus mortem probo minus aeternitate gustasset ita esset codem ordine passionis suae etiam diabulum redempturus quia hoc benignitati illius pietatique cong uerit utquì perditum hominem refor masset prolapsum quoque angulum liberaret. Cum hoc atque alia huiusmodi ab episcopis' proferentur estuadis' partium orta contensione ... quae cum repremi sacer dotum auctoritate nonpossit suo ex emplo adregendam aeclissia disciplinam praefectus adsimetur. Cuius terrrore frates dispersi ac perdueriorsorae monachi sunt fugati ... ita utpraepossitis' aeductis' in uilla Consistere sede sinerentur ... Iluud me' admodum permouebat quod hirunimus uir maxime catholicus et sacrae le gis peritissimus Cum qui' originem secu tus primo tempore putebatur ... non ideem pra cipue uel omnia illius scripta damnar et ... nec uero aussus sim tam temere dequoquam indicare ... P' reftantissimi tamen etdoctissimi uiri ferebantur ... in hoc cer tamine disidere ... Sed tamen siue illud er rorest ueto sentio siue hepessis utpata tur ... non solum repremi nonpointit multis' animaduerionibus sacerdotum ... sed nequa quam se' tam late potuisset effundere nisi contentione creuisset ... ISTius mo di ergo turbatio cum adalexandriam ueni fluc tuabat ... me quidem episcopus ciuita tis benignem admodum etmelius quam opi nabor excipit ... et secumue' tenere temptuit ... Sed nonfuit animus ibi consis tere ubi requens fraternae clades fer uebat inuidia ... Nam am et si' fortassa uideatur parere episcopis' debuisse amen non ob hanc caussam multitutinem tantam sub xpiisti nomine uientem praesertim abepiscopis' oportuisset ad fligi ... Igitur inde degressus beth lem oppidum repeti ... Quae ab hierosoli ma' ui' millibus separatur ... abalexan dria autem xui' mansionibus abest acce siam loci illius hirunimus presupiter regit am parochia est episcopi qui hierosoli mam tenet ... m' hi hirunimus iam pridem superiore illa perigrinatione mea compertus facile optinuerat mo' ... Unullum mihi expetendum rectius arbitrarer ... uir enim prater fidei meritum dotemque nirtutum nonsolum latinis atque grecis' sed ebreiscis' etiam litteris' itainstitutes uste' illi inomni scientia nemo anidebat comparare miro autem Si' non et uobis' permulta quae scriptis opera compertuisset cumpertotum orbem legatur ... obis' uero gallus inuidi conper tus nimiumest ... nam am anteboc quinque nium quemdam illius libellum legi inquo tota nostra natio monachorum ab eo uechimentissime uexatur et car pitur ... unde ei interdum et belgicus noster
irasci ulde soleat • Quod dixerit
novasque adomittam solere satiari
ego uero uero illo ignoso Atque ita sentio
decoralibus illum disputasse po-
tius quam deoccidentalis monachis'

Nam aedacitas' ingrecis' guia' ingallis' naturae'est
tum ego inquam scolastice galle diff
fendis gentem trans Sed quesso te' liber
iste nunquid hoc solum uitiam damnat in
monachis' • iman uero iniquid nihil poe
nitus omissit quod non carperet aut laceret
et exponeret praecipe auaritiam nec' mi
nus unatites inceptatus est • multa
desuperbia • Nam paucou desuperstitione
deseruit • Uere fatebor pinxisse
mihii uidentur uita multorum' • Caeterum'
domesticatibus uirginum' et monachorum
atque etiam clericorum quam uera quam fortia
praedicauerunt • Unde etaquibusdam quos' nominare
nolo dicitur nonamari . Nam am sent belgic
cus noster irascitur aedacitatis nimiae esse
nos' notatos • • • ita illi fremere dicuntur .
cum inillo opusculo legunt scriptum ce
lebem spernit uirgo germanum fratem quem
• • • ad hac ego nium inquam
galle' progreidiens case' ne' etel' ali
quis qui' hac forte agnoscat exaudiat
taque iam cum hirumin incipiat nonama
re • • • Namquai scolasticus es non in me
rito te' versus conici illius admenoebo
,

O bsequium amicos • Ueritas parat odium :
• tua nobis potius ut coesperas postimianae
reoppetatur orientale oratio • quid
ego ut dicere stateram apud hirumin
um uui' mensibus fui • Cui uigis aduersus
malos pugna

Perpetuumque certamen concitauit odia
hereticorum perfidorum • Oderunt uem
hereticil quia impugnare nondissinit eos
Oderunt uem' clerici quia uitia eorum insectatur
etcremina. Sed plane boni uem homines ad
miratur atque dilegent • • • Nam qui uem her-
ticum esse arbitrator insaniat • Uere dixe
ram catholica hominis scientia sana
doctrinaest • • • totus semper infectione • to
us inlibris'est • • • Non die nonnecum requi
escit aut legit semper aliquid aut scribit
Quod nisi mihi finisset fixum animo et promissum
do ante propositionem herenum adire uel exiguo
um temporis punctum et tanto uero dis
cedere nonnissim • hic ergo traditis' atque
commississ' omnibus' meis' • • • Omniqne fami
lia mea qua me' contra uoluitatem animi mei
secura tenebat implicatum • EXhonor
us graui quodammodo fasce poenitus
ac liber' regressum inde adalexandriam
uisitas' hi fratribus adsuperiorem thebai
dem idest ad egypti extremo loca contendi

ib' enim uastae patensque herimi so-
licitudines plurimum forebantur habere ma
nachorum • • • Longum est si' cupiam omnia
reforre quare uidi • Paues pausperinguam

aut longue ab herimo contiga nilo
 multa monastaria sunt • • • hic' habita
ntuno loco plerique centeni quibus
sumsum incert subbattatis imperio
uiere • • • Nihil arbitrio suo agere
peromnia • • • Adnus um illius potesta
temple pendere • • • EXhis si' qui' maiorem uir
tutem mente conceperint ut acturi solita
riam utiam se' adh herimum confer ant
non nisi abbate permittgente discendunt
illorum prima uitustest parere alieno
imperio, transgressis' adherimum ab
atis illius ordinacione panis vel quis libet
cibus alias ministratur // nemar cuidam qui nuper
asses pereor dies quibus illuc adilios adue
ad herimum secerrerat · · · Neque amplius
ab hoc monasterio quam duobus milibus taberna
culum sibi statuerat. Panem abbas
per · · · ii · · · pereor misserat quorummralor
habebat annos actatis · · · xu · · · minor xii · · ·
is' ergo reduntibus aspes miræ magnitudo
dinis fuit obulta. Cuius occurrer nihil
perterriti · · · Ubis ante pedes eorum venit quasi
incantata cæminibus cerula col
la disposit! minoris pueri manu.
adprehensam ac pallio suo insolutam fer
re coepit · · · dein monasterium ingressus
quasi victor inoccursu fratrum inspec
tantibus cunctis' captam bestiam insulato
pallio non sine iectantæ tumore dipos
suit · · · Sed Cum infantium fidem uiteturumque
cæteri prædicarent abbas ille altiori
consilio · · · no' infirma ætas' insoleceret
uirgis' uirumque conspicuit multum obiurgag
tus · · · Cur' ipsi quod pereos dominus obiurgatur
 fuerat · · · Ut Opus illud nonsue fidei sed
divinae fuisse vivituis discurent
patias deo inhumilitate seruire non insignis'
et uiritutibus glori uiri quia melior
esset infirmatis conscientia uiritutum
vantitate · · · hoc ubi monachus ille
audiret et pericli tatos infantulos oc
cursu serpentes · · · et ipsos insuper
multa uerbera meruisse uicto serpente
abbatem obsecrat ne' sibi post haec panis
ulius aut cibus aliquis mitteretur · · ·
amque octaus dies fuerat emensus
quo se xpsisti homo intra periculum famis conclu
serat · · · arebant membra ieiunio Sed
difficere mens caelo intenta nonpoter
Corpus inedia fatescet .. · · · fides fir
ma durabat · · · Cum interea abbas ille
monitus sit perspiritum ut discipulum uissitaret
Pia sollicitudine cupiens agnoscer
Qua' uita substantia uir fidelis
Aleretur qui' ministri sibi pænem
Abhominem noluisset ad requirendum eum
ipse profiscicitur · · · at ille ubi eminus
Senem uenire conspexit occurrur · · ·
agit gratias · · · ducit adcellulam
quam ingressi pariter · Ambo conspici
unt palmicam sportum cum calido
paene congestam foribus adfexam de
poste pendere · · · ac primum calens
panis odoris sentitur · · · tactu uero ac
si ante paululum focus esset erectus
ostenditur · · · Aegipi tamen panis for
ma non cernitur · · · Obstupecfcti ambo
monus caeleste cognoscunt Cum ille
hoc abbatis adventui præstitum fateretur,
abbas uero ilius fidei ac uirituis
esse id putius adscriberet · · · ita
Ambo caelestem panem Cum magna
exultatione frigerunt · · · quod cum se
nex admonasterium postero die regres
sus fratibus retulisset · · · tantus onmes
inconsenat ardor animorum ut
certain adherimum et sacras so
litudines ire properaret · · · ····
Miseros se putantes S' qui dix
tius incoagregatione multorum ubi huma
na esset patienda conversatio resedissent
hoc ego monasterio 'f' iam senes uidi qui iam
Per 'l' annos ibi degere ita ut numquam
inde discodenter fatebantur... Qorum
praeterenda nili commemoratio nonvuit
etur... Squidem id decorum virtut
bus et debba... atil illius testimonio et omnium
fratrum audierim sermone celebra
ri... quod unum eorum sol' numquam uid
isset... ade... hoc gallus me' intuitus
inquit O' si' noster ille cuius nomen nolo
dicere adherat nunc nullim... ad
istud audirem exemplum... Quem inmulto
rum personis' sepe nium experti sumns
uhimenter irasci... Sed tamen quia inimici' suis'
quandum ignovit ad... io nuper si' istud au
diret magis magisque proposito confir
maretur exemplo... Praetulam esse adeir
tutem iracindia nonommener... Nesc' vero
infigitor ibustus illius causas irrum
fuisse... Sed ubi durior pugna ibi
Gloriosior est corona... Unde quedam si'
agnoscis censeo iure laudandum eo
quod cum eum libertus deseruit ingratus
miseratusse putus quam insectate
abuentem... Sed illi neque irascitur aquo
uidetur abduxtus... Ego autem nisi istud un
cedae iracindiae postimimans pro
didisset exemplum graniter irascire
discessione fugitivae... Sed quia irasci nonli
cet tota istorum commemoratio quae
nos' compunguit abolendaest te' poti
us postimiane audiamus faciam inquit // sos
galle quod præcipis... Us' tam stud ios
uideo esse audiendi... Sed mementote
quia nonsineocone istum apud nos' depono sermonem
ibens præto quod poscit innumero dummodo quod paolo post
poposcero nonnegetis... Nos' uero inquam
nihil habemus inquo tibi motum uel sine fenore resti
tuere postumus... Sed tamen quicquid putau-
er is imperato... dummodo uateæeras' dissideri
is' nostris satisfacias... Ulde enim 'dilectat rea
nos' oratio... Nihil iniqu postimianus
uestris Stadiis' defradabo... et quia heremite
unius incipientis uirtutem agnouit... ego re
feram adhuc' uobis' pauca deplurimis'
ubi uero præma herimis ingressusum xii anilo fe
re militibus... habebam autem unum exaritibus du
cum locorum peritum... Perenimimus adquend
am sene monachum subradice montis ha
bitantem... ibi quod in illis' locis' rarissimem
puteus erat... Douem unum habebat cuuis
hic erat totus labor inpsula rotalis
machina aquam producere... Nam fere
mille ant amplius pedum profundum putrei
ferebatur horrit illic' erat multis' hose
ribus copiosiss... hoc quidem contra naturam herimi
est... ubi omnia arenia exusta asolis
ardoribus nullius unquam seminis nel exi
quam radicem quidem ferunt... Erum
hoc illi labor cum pecore commominis et
propria laboris industria... frequens
enim aquæ inrigatio tantam pinguitud
nem harenis' dabat... utrimur inmodum
uniessere atque fructicare horti illius
holera uideremus... EX bis'igitur una cundomi
no' bos' ille uiuebat... Nobis' ille quoque
exilla copia sanctus coenam dedit... ibi ui
di quod nos' galli forte noncreditis ullam cum
holoribus sine iigne fernescere...
getElementsByTagName('p')[0].innerText
Postremo oratione illius renocata septem
num post diem aduisset usquebat ante ca
nantis. Sed ut facile cerneres urecondiam
poenitentis nonaqua propius accedere dielec
tis intemam profundo pudore luminumus
Quod palam licebat intellegi quondam ueni
m pricabatur. Heremita quam illius confes
sionem misertas uabat eam propius accedere
ac manus blanda caput triste per
murcit. dein" paene duplicato ream suam
reficet. Ita indulgentiam consecuta offi
ci conscriptudinem deposito omnemere
reparatur. in tueminis queso xpi etiam
uitutem inhac parti cui sapit omnique quod
utumest. Cui miteest omne quod seuit. lupa pra
Stat officium. lupa furti cremen ag
noscit. lupa coasilia pudore confunditur.

locata adest. Caput praeber et habet sensum indu
ltae sibi uenire. Sicut pudorem gessit er
randi. tua haec uirtus xpiste. tua haec sunt
xpiste miracula. Et enim que intu nomine o
perruit seruituit tua sunt. et in hoc inge
mancimus quod maiestatem tuam fera sentiunt

homines autem nonnerentur. ne cui autem incredibile
hoc exemplum forte uidetur maior a mem
ro. fides xpiste ade maui nihil fingere
neque incertis auctoribus deuulgata nar
ro. Sed que mihi perfiles uiros confertur
explicabo. habitant plerique inerimino
sine uillis tabernaculis quos uoritas no
cant homines. Unum herbarum radi
cibus. unum quum certo loco consis
tunt. abhominibus frequentant
frequenturos non coegerit. Sedes habent
Ad quendam igitur hoc ritu ac lege uiuentem ii
fratres tamen ex nitria licet longua diversaque
regione exierunt Quia olim ipsis inmonasterii

correctione carus fuisset et familiaris
ad eum auditis eius uirtutibus aduerunt quem sed
iu, diu multumque quasitum tandem mense uii
reperiunt in extreumo illo disco quod est mem
phis contiguum demorantem quas illu solitui
dines iam per xii annos dicebatur habitare
Quia licet omnium hominum sitaret occurs

num tamen agnitos nonregtit. Sequi per trid
num nonnegant carissimis. Quarta di
aliquantulum pro gressus cum prope quitar aberu
tes laenam mirae magnitudinis adesse. et
nire consipient licet bestia tribus repertos
non incerta quem pueredit. Anchioriae pedibus ad
voluitur et Cumdefutu quodam ac lamentatione
procumbens indicavit dolentis pariter et ro
antis affectum. monet omnes et praeipue il
lum qui se intellexerat expletum. Preceden
tem sequitur. Nam subinde resistentens
Subinde respectans facile poterat intellegi
id eam uelle uque illa ducert anchorit
sequearet. Precedentem sequitur. quid multa
motor ad spelenem bestia per uenitur ubi
illa adolescentum ut oratus malefica na
triebat. Quia perpetua cacitante tenebantur
chuis luminum extulerunt exuia mat
ris quos singulos derupe prolato sio ancho
ritae pedes mater exposuisset. Fem denum sanctus
ille aduerit quid bestia postularet. mona
loque de nomine contractuat manu lumina
clausa catulorum ac statim cacitate de
pulsas apertis bestiarum oculis diu negata lux
patui. Ita fratres illi anchorita quem dissi
deranrent usitato quodammodo cum fructuosa
laboris sui mercede redemunt. Qui tes
fimio tanta fidel etututitis admissi
fidem sancti etgloriam xpi que peripsos testificata esset
uidissent · · · Mirae dicturus sum laenam post dies 'u' ad auctorem tanti muneri re uertisse eidemque inussitae fercel pellem detulisse promunere · · · Qua' plerumque sanctus ille quasi amictulo pendulo circumlocutus non de dignatus est monus accipere sumpse perbes tiam cuius alienorum interpretatur putius auctorem rat etiam alterius anchoritae inillis' regioni bus nomen inlustré qui inca parte diserti que est si nus habitabant · · · hic cum se' primum adhe rimum contulisset holerum radicibus quas' pra dulces interdum et saporis eximii infert hare na uictu' ignarus germinis elegendi noxias plerumque carpebat · · · nec facile uim radicem sapore discernere poterat quia omnia uque erant dulcia · · · Sed plerumque occultore natura musis letale choibebat Insae · · · Cum uero edemtem uis' interna tor querent et inmensis' doloribus uitidiae universae quaterentur et frequens uomitus cruciatibus non ferendis' ipsum animae sedem iam sto macho fatescente desoluerit Omnia poenitus que essent edenda formidans septi mum icinus diem spiritu difficien'te duce bat · · · Cum adeum fuerac cui doing nomenest accessisset huic propius adstanti' fa sciculum herbarum quem collectum pridie ati nguere non anabant obiecit · · · Sed bestia que ui rolenta erant ore discutiens que inno xia nouerat elegebat · · · Ita uir sanctus eius quid ederet uel quid respuere debere eductus exemplo et pericum essisset famis et herbarum uenina uitanit · · · Sed longumest de omnibus qui' herimum colunt comperta nobis' uel audita meri ta memorare · · · annum integrum et uii' fere menses intrahas' solitudines constitutus exigi · · · Magis uirtutis admi' ra tor alienae · · · quam quod tam arduum atque difficile potuerim emittari possitum Sepius tamen cum sene illo qui' bonem et pute um habebat habituam · · · duo beati anto nii' monasteria adi que hodie abeiis discipulis incoluntur · · · ad deum etiam locum in quo bea tissimus paulls primus heremita fuit deuersus accessi · · · Rubrum mare uidi · · · i uum synai' montis ascendi · · · Cuius caco men caelo pene contignuum nequaquam adiri potest ter huius recessus' anchorita esse ailius' fere rebatur quern diu multumque quisitum uidere nonpotui qui' fere iam per · · · annos acon versatione humana remotus nullo ues tis ussu sed setis' corporis sui nuditatem suam nesciebat diuino munere · · · hic quoties eum relegiosissi uiri adire uo luerunt · · · cursu auio petens occur sum humanam uitabat · · · Usi tantum modo ferebatur se' ante quiqvennium praeuisses qui credo potenti  fide eum obtinuere meruit cui inter multa conloquia per cunctanti cur' homines tanto opere ni taret respondisse perhibetur eum qui abhominibus frequentaretur nonposse ab anguelis' frequentari · · · unde non inmeri to recepta opinione multorum fama uulgatur · · · sanctum illum abanguelis' uis sitari · · · ego autem asyna monte degrees sus adnilium flumen regressus sum cuinis ripas frequentibus monasteriiis' con sertas
utraque exparte plerumque
ui, ut idum dixerim habitare
inno lo
cenenos, Sed binam terna millia in his dem uiculis' egere se constabat, nec
Sane ibi minorum putes conversantium in
ultudine monachorum esse uirtute quam
orum esse cognoscentis qui se ab humanis' coetibus remunerunt. Praecipua ut iam
dixeram ibi uirtus est et prima oboedientia

n que Alter aduentum in monasterio ab
vul sus accipitut quamquitemptatus
primus fuerit et probatus n ullum uquam re
ecessarius quamquamlibet arduum ac di
filie indiginquem toleratu abbatis
imperium d uobo obis' reperam incre
dibilis oboedientia' admodum magna mi
racula licet suppetant plura mihi
reocolenti sed adincitandam uirtutem em
uationem tamen cui pascu nonsufficient
multa nonproderunt, ergo cum quidam actibus
Saeclum abdicatis' monasterium ingessus
magnae dispositionis suscipi se' ro
garet abbas ille coepit ei multa propone
re... Graues esse istius disciplinac la
bores... Sua uero dura impera que nullus
facile ualeret implore patientia

et
utid putius monasterium ubi faci
loribus legibus uiueretur expeteter... Nec' tem
plater adgrede quod impere non posset
i ller uero nihil his' terroribus pernueri sed ma
gis ita omnem oboedientiam polliceri ut
Si cum abbas ignern ire praepiteret non re
cussaret intrare quamullius confes
sionem ubi magister accipi non cuncta
tus probare profetentem...
Spatio labor non cessat operantis d

sequentia operis spest esse nonpoterat, tamen oboe
dentiae uirtus in labore durabat.

S

equens quoque annus nano labore iam effect
un fratris eludit, tertio demum succedentium
temporum labente curriculo Cum neque noc
te neque die aquarius ille cessaret opera
tor uriga floruit, eg ipse exilla ar

busculam uriga uidi, quae hodieque intra at
rium monasterii ramis uirentibus quasi intes
timoniun manet, quantum oboedientia me

ruit et quantum fides possit ostendit.

ed me dies ante quam difficet tam diversa
miracula quae mihi desanctorum uirtutibus sunt con
perta consensum... et

gno uobis adhuc exempla
praeclassa memorabo

uniam unum egregium er

it aduersus inflatio nem miserae uanita
tis exemplum, aliter aduersus falsum iustitiam

nonmediocre documentum... /// sesis de numon in

uidam ergo sanctus fugandorum decuroribus ob
credibili praeiti potestate inaudita per
dies signa faciebat... non solum enim praesens
neque uerbotantum... Sed absens quoque interdum cyliici

 cui fymbris aut aepistolis misis cor
pora obsesa curabat... hic ergo mirum
inmodum frequentabatur apopulis extraneis'

extoto adeum orbis unientibus taceo de

minoribus... prefeci comitesque ac diuerarum
indices potestatum praeforibus illius sepe iacue
tant... Episcopi quoque sanctissimi sacerdotali
auctoritate depossita contingui se atque
ab eo benedici humiliter postulantes sanctific
atos esse ac dinuno munere instutatos

quotiens manum eius uestemque contigerant non in
merito crediderunt... hic ferebatur ab
omni potu poenitus in perpetuum abstinere
ac pro cibo tibi sulpici in aurem loquor

ne gallus hoc audiat... uii tantum car

ricibus persingulos dies sustentabatur... in

terea uiro sancto utexuirute honor... Ita ex

honore coepit obriper... quod malum ille u

bi primum potuit sentire insue grasari
diu multumque discutere Conatus est... Sed hoc rep

pellii poenitus uel tacita constantia uanita
tis perseverante uirtute non potuit, uique

nomen eius demones nuntiaverunt excludere ase'

confluentium populos nonmalebat... urus

interim latens serpbebat inspectore, et cu'

culis nutu exaliorum corporibus demones fuga

bantur... Se ipsum occultis cogitationibus ua

nitatis purgare nonpoterat, totis aigit precibus

conuersus orasse addominum fertur... Ut permisa

inse' mensibus... 7 diaboli potestate similis

neret illis' quos' ipse curauerat... uid

multis' moror... illa praepotens... ille Sig

nis' ac uirtutibus teto oriente ualitans...

et

ille adcuus populi limina ante conflux

erat... Adcuus fores ante summiae istius

saeculi potestates se prostrauerant correp
tu est ademone... I etentus inuinculis' omnia
illa quae inergominis' fieri solent perpessu

uito demum mense purgatesest nontantum

ademone sed quod erat illi utilius atque obtinat

uanitate... Sed mihi ista exempla replican
ti nostra infidelitas' nostra occurrit infirma
tias... quis enim nostrumatem quem si' unus homen

culus h umilis salutauerit aut si' fatuis'

urberis' atque adolantibus una femina laud

aeret eum non continuo elatus fuerit superbia

aut noninfatus protinus uanitate utetiam si

nonhabet conscientiam sanctitatis tamen quia

vel

stultorum adolacione aut forrasse

errore sanctus esse dictatur sanctissimum se' pu

taret... i'am uero si' ei munera crebra
mittantur dei se magnificantia adse
rit honorari • et cui dormienti atque
quiescenti necessaria conferentur • quod Si'
uel demodico ei aliqua uirtutis alieunius signa
succedent anguelum se puraret • ca
terum cum neque persen oper operne neque uirtute conspi
ceus sit si quis clericens effectus fuer
it dilatat continuo fimbrias smas
neu inflat
graudet salutationibus • inflammatur
occurribus • ipsae etiam ubique discurr
it et qui ante apedibus aut asello ire consu
erat Spumantibus equis superbus invenitur
pa
arua prius ac uili cellula contentus habi
tare erigit celsa laquearia • constru
it multa conclania • sculptit hostia •
pinguit armaria • uerum respu
grossorum • indumentum molle dissi
erat atque haec caris uideis mandat
ac familiaribus tributa urginibus
illa ut birum regentem • haec ut fluentem
ex texit lacernam • uerum haec describenda
mordacious beato uiro hirurino re
linquamus • ad propostitum redeamus •
t
un uero iniquus gallas meus nescio quid hiru
nimo relinquiers disputandum • ha bre
uerer nostrorum universa instituta complex
us es utpauca hae tua uerba si aequanimit
acciperent etpati emergens expetenter multum in eis
arbitor profutura ita ut non indegeant post
haec libris hiruni • coequi sed tu illa
potius evolue que coeperas • et illud quod
aduersus falsam iustitiam dicturum te esse pro
misseras prode documentum • nam ut
ere tibi fatear nullo peregrinissius male
intra gallias laboramus • ista faciam post
timianus iniquis necte duitus suspensum
tenebo • adoliscens quidam ex assia •

praedines opibus generique praeclarius habens
uxorem et filium parum C um in agristo
tribamus esset et frequentibus aduersus blembos
expeditionibus quadam hieme contigisset sancto
rum etiam tabernacula et uidisset complura abeato
uibo iohanne uerbum salutis accipit • nec
moratus uisitibus militiam cumuano illo ho
nore contempnere con stanter herimum in g
ressus breui tempore inomni genere
uirtutum perfectus emicuit • potens inic
imis humilitate conspicuous • firmus
fide • facile se antiquis monachis stu
dio uirtutis aequeuerat • Cum interim subi
re coepit cum cogitation inicta per diabu
lum quod rectius esset ut rediret adpatr
am filiumque unicum ac domum totam cumex
ore saluaret • quod utique esset acceptius deo
gam si se solum saeculo eripere contentus sa
luteem suorum nonsine impietate neglegere
i Sius modi ergo falsae iustitiae colore
superatus post quadrennium fore cellu
lam suam atque pospissit heremita dese
ruit • Sed ubi ad proximum monasterium quod
amultis fratibus inhabitatur accessit cau
ssam discessionis atque consilium quarentibus
conficetur • legentibus cunctis etpripque lo
ci illius abbate resistente malo animo
fixa sententia nonpotuit esse • igni se'
infiles obstinacione proripiens cum do
lere omnium degressus afratrum consp
ctu sicut abscesserat impletur ademone
crentaque spumas ore pronoluens
suis' dentibus se ipsum lacerabad • dein
de admonisterium idem fratrum humeris'
portatus cum coequi unusus ineo spiritus
nonulater necessitate cogente • ferreis'
nexibus alligatur • pedes cum manibus uincuntur.
non inmerito fuit poena fugitio utquem
non cobiberet siles catena coerceret... Post fere biennium demum oratione sanctorum in ab mundo spiritu liberatus adherimun unde dis cesserat mox regressus... et ipse cor reptusest et alius profuturus exemplo... n

quaet aut falsae insitiae umbra decip iat aut incerta nobilitas inutili leuita te concellat semel deserere coepta

nobis deurutubus domini quas inseruis suis... uel emittenda operatusest uel timenda scire sufficiant... Sed quaia satisfecit seestris Auribus immo etiam umberbosi fortasse fue quam debui... tumodo adme autem loqueba tur debitum focus exsole ut te
dem artino tuo utes solitus plura reff erentem iam pridem inhoc dissideris meis

aequainstibus audiamus numquid inquam tibi demartino meo liber ille nonsufficit

quem ipse tu nosti me de illius uita

atque urutubus edidisse ergo id ag nosco quidem postimianus inquir neque um quam adeatera mea liber iste discissit nam si agnoscis aperit librum qui sub ueste la tebat et cn'mum... hic mihi inquiet interra et inmari comes fuit hic inperigrine natione tota socius et consulator fuit

sed refferam tibi quot liber iste plane poenit rauerit et quod nullus pene in orbe terrarum locus sit ubi nonmateria tam felicis his toriae praevalgata texequitur Primus eum Romeae ubi uir studiosissimus a

alinus inanexit demiu cum tota certatim urbe raperetur exulantia libriuos utid e loos nihil illo prumtius nihil ca rius ibi underetur... nihil Abhis questii ossius haberetur... Squidem hic longue ante perigrinationis meae cursum prægres

sus erat Cum adafricae ueni iam pertotum kartaginem legebatur...

Solum cum cyriennis ille prespiter nonhabebat... Sed me largiente descir sit... nam quid ego dealaxandria loquar... Ubi poene omnibus magis quam tibi notusest hic aegiptum nitiam the baidam Ac tota memphitica transuit

uce ergo inerimno aquodam sene legi uidi... Cui cum me familiaris tuum esse diximse et ab illo et amitis fratribus hae circi inincta legatio est... Ut si'umquam ter ras istas cucurrerem teque' incomem

titigissem eate' supplere compellerem que inillo tuo libro de urutubus beati uiri te' professus es praterissee... age ergo

quia nonilla ate' audiere dissidero que scrip ta sufficiant... illa que tu' propter legenti

um atredo fastidium prateristis multis' id una mecum ate' poscentibus explic entur... ego equidem postimianae inquam cum te dud um desanctorum uritubus audi rem loqui tacitis admartinus meum cogitationibus meis' recurrebam...

mort pak penetrans omnia que singuli diversa fecissent pernum istum facile con pleta... Nam cum excelsa retuleris

quod mihi dixisse liceat pace sanctorum nihil Ate poenitus audii inquo martinus esset inferior... Sed Sicut nullius uquam cum illius uiri meritis' profetoe confier endam esse uiritetem... lita et illud animadueri inqua conditione decet illum con ferri cum heremitis' uel etiam anchoritis' illi enim abhominum impedimento liberi sunt
Caelo tantum Atque Angeliis testibus
plane admirabilia docentur operari
is tæ vero inmedio coetu et conversata pop
ulum intercerlicos desidentes et inter
episcos seuentes cum fere quotidians
scandalis hinc atque inde premeretur ..
impugnabi tamen aduersus omnianaeae sirtute
fundatus steti .. et tanta operata est
quanta ne illi quidem quos' ate' auditu
mus in herimo esse uel uisce fecerant
a e si illi paria fecissent quis iudex tam
esset iniustus union istam potentiorem
esse merito indicaret .. Puto enim istum
uisce militem qui iniquo loco pugna
nerit et tamen uictor ennserit , illos autem
aque compone militebus .. Sed qui exloco si
quo aut etiam desuperiore certauerint
uid ergo et si omnium univictoriae est non
potest omnium esse par' gloria' .. et tamen
cum praeclara retuleris anemine retu
listi mortuum suscitatum quod uno o
pere utique tene necesseat confiteri martino
neminem conferendum , n amis' admin
randumest quod illum aegiptium flamma nonte
tigit hic quoque sepulcrum incendiis
reuelanis' quod anchioritis' feritas' bes
tiarum uicta subcubuit hic familia
riter et rabiem bestiam etserpentium uenia
conspicuit .. quod si' illum conferas' qui' inim
undis spiritibus obsessus uerbii imperio aut etiam
limbrarium sirtute curabat : ne'
in hac' parte quidem inferiorem uisce mar
тинum multa documentasunt .. Si etiam addillum
recurras' qui' seis' suis' pro neste contestus
putabatur ab anguelis' uisitari cum is
to quotidie angueli loquebanter .. iam uero aduer
sus uanitatem atque incassiam spiritum

ita inuictum gessit utilia uitia for
tius nemo contemptis et cum quos'dam immun
dis' spiritibus addatos absensplerequence cur
anit nec' solum comitibus aut praecetis' Sed
etiam ipsis regibus imperaret , minim um' Qui' id
dem deilliis uirutibus sed ut credas' tellim
solun uniatii sed etiam caussis atque occas
sionbus unanitatem neminem fortius repug
nasce .. para quidem sed nonpreruranda
dicturum sum' quia etile laudandus est qui praditus
summa potestate tam relegiosam ad
reuerantiam beati uiri ostenderet potes
uenum[ tatem .. me' minium vincentium aegiptum uirum
egregium etquod nullus sit intra gallias omni uir
tutum genere praestantor ' is' fertur dum toro
nos prateriet martino id seplius poposce
utei communium inso monasterio daret in
quod quidem beati uiri ambrosii' episcopi praed
rebant exemplum Quis co tempore consules et
praecet ab subside ascere ferebat .. Sed
fertur uir aitioris ingenii ne' uel exhoc ua
nitas' atque inflato sibliperet noluiss

ergo necesse est fatearis omnium illorum quos'
enumerasti inmartino uisce uirutes
martini autem uirutes inllis' omnibus non fui
see .. quid tu' ita mecum sentis iniquid
postimianus quasi non decredom tecum sentiam sem
h perque senserim .. eg ucro quandiu uinam
semper et sapiam aegipti monachos memora
bo .. m irabor anchioritas ' nilau
dabo heremitas ' . . m atinum autem excipiam
eg o illi quemquam monachorum uel corte episco
non ac pororum quempliam comparare ..' bosforus
hoc aegiptus fatetur .. Nec ignorat arminia
hoc syria exclusa anobis' cog
hoc aethiopia comperit nout .. et postremo si
hoc indus auduit quis aut fortunatas inso
hoc parthia las aut glaciale
hoc persæ nouerant

[ 411 ]
secundus

frequentat oianum quod misserior
regio nostra sit quae tantum urrum cum inproximo
haberet non meruit nosse nec tamen huic
C'eminis miscebopopulares, Soli illum
clericit et sacerdotes soli nesciant nec in
merito nosse illum inuidi nonuerunt
quia si uirtutes illius nouissent sauntita
nouissent, horreo dicere quod nuper au
diu infeliciem dixisse nescer quem te inlib
ego tuo plura mentitum, non est homin
nis uox ista sed diabulii, nec est mariti
no inhaec parte dritahitur sed fides aevi
anguei dirogaet, non am cum dominus ip
se testatussit iusti modi operandi quam mar
tinus inpleuit ab omnibus fidelibus esse fa
ciendum quod martiniunum noncredid ista fe
cisse noncredid etxpistum ista dixisse Sed
infielices digeneres sommolent qui ipsi sa
cere nonpossunt facta abillo erubes
cunt et maluam illius negare uirtutes
quam quam inermiam confiteri, U erum nosbi'
adalia prosperantis omnis istorum mentio
Temingatrum . . . tu' putius utiam dudum dis
sidero residuam martini opera retexere
at ego inquam arbitrator rectis ist
ud esse galo poscendum quippe
qui' plura nouerat neque eam ignorare
potest magistri facta discipulus et
qui' noninmerito istam uicem nonsolam mar
tino sed etiam nosbi' debeat prestare quia et ego
iam librum acedit . . . tu' actinus orienta
lium gesta memorasti, is tam denum ne
cessarii sermonis historiam gallus e
uolat quia ut dixi et nosbi' debet loquendi
vicem, et martino suo credo prestabilit ut
nonte' illius graquat galle facta comme
mor
ar
ex

egroplane inquiet gallus licet inpar sim
lanto honeri tamen prolatis superius apostimi
ano cogor exemplis' oboedentiae ut honus
illud quod inopinat nonrecusser Sed dum cogi
to me hominem gallum interaequinatos
uerba factumur uerorne' offendat nimium
uestras urbanae aures sermo rus
ticior, audictis me' tamen ut gorhox
nicum hominem nihil cum fuco aut cum co
turno loquentem, non am Sii mihi tribuis
tis martini me' esse discipulum illud
etiam concedite ut mihi liceat illius exemplo cir
ctius tranques sermonem falleras et
uerborum ornamenta contemptnone tem uero
inquiet postimianus nel celtice aut si' manis' gallicque loquere . . .
unmodo iam martini
loquaris . . . ego autem credo quia etsi etiam mu
tus esses non defutura tibi uerba quasi fac
undo ore quibus martiniunum loquaris
sicut zacariae iniohabnis nomine lin
gua resolutaest, . . . , . .
epiterum cum sis
sciolasticus hoc ipsum artificiosse
facis utexcesses imperitiam qui' exuber
as eloquentia, Sed nequ' tam astutum neque
gallum esse decret callidum, . . .,
U erum adgredire putas quod coeapis et quod
te' manet explica . . . nium enim dum
alias res' gerentes consumimus tempus
etiam solis occidui umbra prolixior ad
monet nonnullum deucina nocte super
esse . . . de
in' cum paululum omnes contuciones
semus gallus ista ita coepit Canen
dum mihi inprimit esse arbitrator ne' eadem
de martini uirtutibus repetam quae inlibro
suosulpicuus iste memorauit . . .
unde prima illius internim militandum gesta praetero... Nque ea adigam quae aut laicas aut monachus ego... Nec uero audit ab Aliis putius quam quae uidi ipse dicturus sum... Uo primum tempore igitur relictis scolis... meis que parentibus beato uiro me... innominis xpiisti contuli... panocos post dies... cunctem adacecissam sequamur interim... eis seminudis hibernis... mensibus pauper oc... currit orans sibi ueste... mentum dari... tunc ille Archidiacono... accedito insit... algentem sinedilatatione uestiri... dein secretarium ingressum cum solus uterat il... li considunt resideret... Ianc enim si... bi etiam inacecssa... solitudinem permissa... clericis libertate prastabat... Cum quidem... inatio secretario... prespiteri residerent... nel salutationibus... uacantes... nel audiendis... negotiis... occupati... Martinum uero su... solutio usque incam qua sollemnia... populo agi considunt... deposceret... cohiber... bat... illud nonpraeteribo quod... insecreto... se... dens... nunc quam cathedra usus... est... nam inace... ccessa... nemo illum... quam... sedere... conspexit ut quemdam... uuper... uidi... testor... deum... non... sinemico... pudore... sublimi... solo... et... quasi regio... tribunali... celsa... sedere... s... dentem... Sedebat autem... in...... cel... tica... ut... sunt... istae... insub... seru... lorum... quas... nos... rustici... galli... tripetias... no... camus... Uos... autem... scolastici... aut... certe... ut... qui... degrecia... unieti... tripodias... nuncupat... hoc... secretum... beati... uria... pauper... ille... captians... cum... ei... archidiaconus... distilliset... dare... tonicam in... )... desimulatum... se... acerico... querens... plorans... alger... nec... mora... sanctus pauper... nonnuide... intra... Anfibalum... Sibi... tonica... latenter... producit... Pau... per... que... contextum... discedere... uibet... dein... pau... lopost... archidiaconus... ingressus... admonet... populum... illum... adagenda... sollemnia... pro... consu... tudine... expectare... inacecissia... etiam... debere... procedere... cui... ill... At... respondens... pauperem... prius... desco... autem... dicebat... oportere... uestiri... et... se... ad... inacecissiam... non... poss... procedere... nisi... uestem... pa... uper... Acciperet... dein... iaconus... uero... nihil... extrin... secus... intellegens... indu... Anfibalo... quasi... us... te... nudum... interior... nonudebat... Postremo... pauper... non... apparare... causatusest... mibi... in... uestis... que... parataet... defferatur... Pau... per... nonedere... uestiendo... petit... aceta... do... m... adens... clericus... necessitate... copulus... i... am... felle... commoto... epi... roximos... tabernis... biger...... cam... uestem... breuem... atque... hispidam... u... comparatam... argentis... rapit... atque... ante... martini... pedes... iratus... exponit... en... in... quid... tibi... uestem... sed... pauper... hic... nonest... ille... nihil... mo... tus... uibet... cum... paululum... stare... praef... foribus... secretum... utique... procurans... dum... uestem... sibi... nudus... imponeret... totis... ui... ribus... laborans... utpossit... occultum... esse... quod... fecerat... sed... quando... in... sanctis... uiris... latent... ista... quaretibus... uellent... nollent... cuncta... produntur... Cum... hac... igitur... Sacrificium... deo... ueste... oblaturum... procedit... quod... uo... quidem... die... mira... dicturus... cum... iam... altare... sicut... est... sollemne... bene... dicere... glob... um... ignis... decapite... eius... uidimus... emicare... ita... utinsublime... contendens... longum... admo... dum... crinem... flamma... producet... hoc... licet... celeberrimo... die... factum... in... magna... populi... multitudine... uidemus... un... a... tantum... deur... ginibus... etinus... suspites... ill... tantum... demonachis... uidere... Caeteri... cur... non... siderunt...
nonpotest nostri esse iudicis // culus meus uir per idem fere tempus cum euanthius aunn licet negotii saeculi occupatus ad modum xpistianus grauissima febris egri tudine et extremo mortis periculo coepiss et urgeri martinum uocavit... nec cu nctatus ille propretus... Pius tamen quam medium spatium uiue uir beatus euoluerit uir tutem aduenientis sensit egrotus... re ceptaque continuo sanitate aduenientibus nobis obduiam ipse processit... ce'tenit tera die redire cupiendem magna pr... cum interim unum afamilia puerum latali ictu serpens percussit... quam iam examen mem uii uenini ipse euanthius suis hu meris inlatum ante pedes sanctissimi uiri nihil illi impossibile confessus essopussit amque malum peromnia serpens membra defunderat... Cerneres omnibus uenini inflatum cutes in aduteris instar' tena uitalia... martinus iamcorrecta manu universa pueri pertactans membra digitum propepsum uulnuscum lum fixit quo' bestia uirus infude rat... tum uero mira dictasum Uidimus ueniniexomi parte prouoctatum admar tini digitum cucurisse... dein per il lud uulneris foramen exiguum ita ui rus Stipasse cum sanguine utsolet exuberibus caprarum autouium manu pas torum presis longa linia copiosi lactis effluere... puer surrexit incolomius... nus obstupefacti tanta rei miracul... id quod ipsa coego bat uer itas' fatebamur non esse subcaelo...
n
na mastigias ... tota rapitur silua
deproximo ..., trabibis iumenta tunduntur
sed nihil penitus saepe manus' age
bant ... Uno atque codem loco stabant
fixa Simulacra ... quid agerent
in felices homines ne ... tiebant ...,
ec iam ultra desimulare poterant
Quin' licet brutis' pecoribus agnos
cerent diurno munere retinere se'
andem inse' regressi cooperunt quaerere
quis esset ... quem inoedem ante pahum
rum cedissent ... tunc percutantae
Exeuntibus agnoscenti martimum nse'
tam crudeliter werberatum ... tum vero ap
paret omnibus causamansiesta
cc' ignorare iam poterant quod illius
uiri invia tenentur ... igitur rapi
dis' nos' passibus omnes consecutur
et consciis facti a: meriti pudore
confusi fiantes et pulvere quo se' ipsi fac
dauerant caput ... atque ora consarsi ante
martini se' genua proutoluant ... Ueniam
diprecantes uetos abire sine ... tamen
lantes satisse' uel conscientia sola dedis
se poenarum esse satissique intellexisse quam
esmodi ipsoos observere terram po
tuisset ... uel ipsi putius amissius sensibus
inimmobilem saxorum naturam riguisse
deubissent sicut et fixa locis' quibus steter
ant iumenta uidissent O rare se'
atque obscure cooperunt ut induge
ret sceleris ueniam et copiam praest
ret abeundi ... Senexerat etiam prius quam occur
renter uir beatus illos teneri ...,

n
obis que iam id ante praedixerat ueniam

lamin clementer indulsit eodemque permis
sit abire animalibus restitutiss' ...
ud autem
ud etiam animaduerti debet sulfici mar 
decet
tinum tibi dicere sepe solitum nequaquam si
bi ineipiscopatu ... eam magis viututum gra
tiam ... subjeto quum prius habuisse
So' meminit quod si uerum est immo quia uerum est
coniecere possimus quanta fuerant
illa que monachus operatusest et que teste
nullo solus exercuit ... Cum tanta illum
ineipiscopatu signa fecisse subocu
lis' omnium uideremus ... ulta quidem
illius prius gesta innotuere mundo neque
potuer e celari ... Sed innumerabilia
desse dicuntur que dum iactantium uitat ... occu
luit ... quae inominum notitiam passus est
peruenire quippe qui humanam substan
tiam supergressus virtutis sue conscientia
mundi gloriam calcans caelo teste
perfrutur quod uerum esse uel exhis' que conputa
sunt nobis' nec' latere poterant possimus
aestimare ... S quidem ante episcopatum mor
tuos 'ii' ultae restituerat quod liber tuus
sed est
plenus sit locutus ... in episcopatu
uero quod pratermississe ... miror unum tantum modo
suscitauit eius rei ego testis sum ... Si tamen
nihil deidentum teste dubitat ... id ip
sum autem nobis' qualiter gestum sit explicabo
fferat causa nescio qua carnutum oppidum
petebamus dum interea uicem quandam habit
antium multitudine frequentissimum prateri
mus obtiam nobis' inanis turba processit que
erat tota gentilium ... nam nemo in illo uico
nuerat xpitum ... uerum adfamam tanti uiri
campus omnes late patentes confluuentium
multitudo conterrerat ... sensit hoc' martinus
secundus

operandum et adnuntiante sibi spiritu totus
infremuit. n nec mortale aliquid sonans
uerum dei gentilibus praedicabat sepius ingemescens
cur tanta dominum turba salutare m nesciret

interea Sicut nos incredibilis circumdederat m
ultitudo mulier quaedam cuius filius paulo ante
dissererat corpus examine beatui un
protenus manibus coepit offerre dicens
cimus quin Amicus dei es, restituem hihi
lium meum quia unicus est mihi, linguit se
multitudo caetera et matrices precibus
ad clamabat. tummartinus uidens
prospectantium salute utpote nobis ip
Se dicebat consequi posse ut tatem def
functi corpus manibus propriis accepit.
cum inspectantibus cunctis genuna flexisset
et ubi consummata oratione surrexit ui
uficatum parumul matrit reddidit

um nero coepit multitudem omnem incaelum
clamore sublato xipstum deum fateri

tremo cuncti certatim ad genua heati
uri ruere coeperunt fideliter postu
lantes uetos facetet xipstianos. n nec
cunctatus inmediato uterant campo cum
ctos inoppositi universis manus catacomi
nos fecit. Cum quidem conversus adnos dice
ret non irrationabiliter catacominos in cam
po fieri ubi solent martires consecrari

uesti inquiet postimianus galle uiciisti

n on utique me ipsum qui martini putius sum
adsever et qui hanc omnia deillo uiro sem
per et scuii et credidi. Sed heremitas om
nes anchoritasque uiciisti. n emo
enim illorum sicut martinus hic uester immo
noster mortibus imperatus . . . meritoque hunc
iste sulpiarius apostolis et conparauit et pro

fectis quem peromnia illis esse consimilem uir
tus fidei atque uritutum opera testantur
Sed perge queso quanquam nihil magnifican
tius audire possimus. perge tamen

galle quod etiam demartino superest sermo
nis cuoluere .. nam etiam minima illius
et cotidiana animus festinat cogita

cognoscere re quia minima illius aliormaximis
maior q a esse nondubium est, Ita fa
ciam gallus inquit. uerum id quod dictus sum
ipse nonuidi. p rius enim gestum est quam me
iunguerem uiro illi. Sed factum ce
lebreest et fidelium fratrum qui interfere
rant sermones cod vulgatunest . . .

edem ferre tempore quo primum episcopus
datus est fuit ei necessitas adire comi
tatum. ualentianus tum maiore
rege potiebatrum. iis cum martinit cog
nouisset ea petere quae prestare nolibe
at iussit eum palati praebito arce

r i et . . .

ri enim adanimal illius inimitem
ac superbum uxor eius Accesserat ar
riana quatum illum asanto uiro n e ei
debitam reuerentiam prastaret uerteret

itique ubi martirus semel atque iter
um superbum principem frustra adi
re temptauit recurrit adnata
prasidia cylicio obnolutur. cinere

consagritur Cibo potuque abstinentur.
O rationem noctibus diebus perpetuam
Septimo die adsetitit ei anguelus
Iubet eum ire securum adpalatum
regias fores quamlibet clausa res
oluendas Sponte imperatoris esse su
perbum spiritum mollendum . . . igitur istius modi
praeitius angueli confirmatus alloquio
et fretus auxilio palatium petit
Patentimina... nullo obsistit
Postremo usque adregem nemine
Prohibente peremit... qui cum uenien
tem eminus uideret frend... ens cur' fu
isset admissus nequaquam adurgere
dignatus adstanti donec region sel
lulum ignis operiert regemque ipsum ea
parte corporis qua sedebat ad
flaret incendium. Ita solio suo superbus
excutitur... admartinum inuitus adsur
git... complexus multum quem spernere... ante decre
uerat uirtutem sensisse diuinam emenda
zione fatebatur... nec exspectatis' ma
rtni precibus prius omnia praestat... quam amarti
no rogaretur... Conloquio atque convivio
illum frequenter ascinit... postremo ab
eunl multumenera ob tuit... quae
uir beatus uscemper uapertatis suas
sit custos' Concaireliquit... et quia se
mel palatium ingressum sumus licet di
uersis' uocacionibus inapalatio gesta
maximum imperator rem puplicam guber
nabat... Ut omni uirtute meritoque pra
dicandus' Si ei nel deadema nonligitime
plumuluate milite inpositum sibi re
ppudiare uel armis' abstinere civil
bus licuiisset... Sed nec magnum imperium
sine armis' teneri et nonasque periculo
_iennui potuit... hic martiniu se
pius euocatum receptumque intrapalatium
uenerabiliter honorabat... tosus sem
per iuit cum eo illi sermo deprezentibus
defuturis' defidelium gloria deaeter
nitate sanctorum... Cum interim deore mar
tini diebus et noctibus regina pendebat... uanugelico illo noninferior exemplo pe
des sancti fletu rigabat... Crine tergeber... unquam
martinus Cumque nulla... femina cum contigi
set... istius asiduitatem... Immo putius
seruit etu... euadere nonpoterat... non illa
opes regni nonimperii dignitatem nondeade
ma. nonporuam co gitabat... det
ueli amartini pedibus solo strata non
poterat... postremo auiro suo conui
uium popo... scit... ein' martinium uterque
coppellunt ueti remotis' omnibus mini
tris' preberet sola comminun... Nec potuit
uir beatus obstinatus hoc relunctari...
C onponitur castis' reginae manibus appa
ratus... Sellulam ipsa consternit men
sam admonet... Aquam manibus administrat
C ibum quem ipsa coxeerat adponit... Illo
edente illa eminus Secundam famulantian dis
ciplinam... solo fixa consistit et inmobi
lis'... per omnia ministrantis modestiam et hu
militatem exhibit... seruentis' mis
clit... ipsa bilnturo... et ipsa porrex
it... finita caenula frag
menta panis adsumpti micasque colle
get satis fideliter illa reliquias imperia
libus... spalts' ante ponens... beata ma
lier tantae pietais effectu illi ma
lieri merito comparandaest que uenit
Alfinibus terrae audire... salemonem
S iquidem semplice sequamur histori
am... Sed fides reginarum est conferenda
separa malestate... quod mihi liceat
misterii dieisse... illa expetit audire
sapientem salamonem ista nontantum meruit
audisse contenta sed etiam servire sapi
enti martino ... adhaec postimianus iam du
num inquit galle audiens te loquentem fidem
reginae uechimenter admiror ... Sed ubi
est illud quod nulla unquam femina ferebatu
propius accedisse martino ... ecce ista
regina nonsolum adstetit sed etiam ministratnit
uereorne' isto a liquantulum se' tueantur
exemplo qui' libenter feminis' inseruntur
Um gallus quid tu'inquid non sō uides quod sol
ent grammatici i locum tempus personam p ro
pone enim tibi anteoculos captum inpalatio
imperatoris precibus ambiri reginae fide
cogi temporis necessitate construigu ut claussoe carcore liberare et exiliiis'
datos restituueret ... et bona adempta
re demeret ..., hae quanto putas' consta
re æpiscopo debuisse ut pro his' om
nibus nonaliquantulum propositi relaxaret
derigore ... Uerum tamenguia occasione huius
exempli malusuros arbitratis esse
aliqouis ... illi uero felices erunt si'
adisciplineae exemplo istius uiri nonre
cedant ... uideant enim quia semel mar
tino tantum inuita sua iam septuagenario
nonquidua libera nonuirgo lascia sed sub
uir o uiuens ipso pariter supplicante
i regina seruit etministratnit haec ac
denti non cumaeulante discubuit ... N onau
ssa est participare conuiuinum sed defiere
bat obsequium ... d iusc igitur disciplinam ser
uiat tibi matrona etnon imperat sed ser
uiat nonrecubant sicut martha illa minis
trauit deo nec'tamen estadscta conuitiou : praela
uex et ministrantui quae uerba putius audiebat ...

Sed inmartino ista Regina utrumque comp
leuit ... et ministratnit ut martha et au
diuit ut maria ... Quod Si' quis uti voluerit
hoc exemplo ... Peromnia teneat exemplum
talis caussa sit talisque persona tale
obsequium tale conuinium ... et Inomni uita se
mel tantum ... Praclare inquid postimianus nos'tros
istos utadmartini ingreditantur exempl
plum tua constringuit oratii ... Sed profe
teor tibi quia hae surdis' auribus audientur
nam si' martini uias uniusas sequ
remur Sceuae opinionis obprobris'
carereus caeterum sicut tu' soles dice
re Cum edacitas argueris galli su
mus ... Ina nos' inahc' parte numquam uel
martini exemplo uel tuis disputatio
nibus corrigemur ... Uerum tamen haec nobis'
iam dudum dicentibus quid tu' tam obsti
nate sulpici' taces ... ego uero inquam
nonsolum modo taceo sed illis' deistis tacere
disspouei ... N am quia quandam uinduam ua
Gam nitidulam sumptuosam obiuganer
im lasciuius uuentem ... iudemque uir
ginem adoliscenti cuido mihi caro inde
centius adherentem cum quidem ipsam
frequenter audissim conscientem decius
Amore tota mihi omnium feminarum cunc
torumque monachorum odia concitai
utaduersusae' bella legiones utrique
suscioperent iruara unde quasso uttacea
tis ne' hoc etiam quod uos' loquimini admeam inui
diam referatur ... tota anobis' istorum
mentio relinquatur ... admartinum pu
tius reueraturn ... u galle ut adgres
sus es opus coeptum explica tum ille' iam
quidem nobis' inquid tanta narraii ut
satisfacere studiis' uestrus meus sermo
i nonhabenti i ta ergo etnos' facere debetis
i fem ita subulcum cum algentem uidis
i set Ae pene nudum inueste pel
i lica suas pascentem inquid " En' adam
i ictum deparadisco inueste pellicia
Sed nos' illo netere deposite qui adhuc' inis
i to manet adam noum putius induamus
o ues prata exparte depauerant
pauici etiam nonnula foderant pars
i caetera que manebat inlesia dinersis'
floribus quasi picta urnabat " Spe
i ciem inquid gerit coingri' pars illa que
i apocoribus depastaest " et s' non poe
nitus gratiam amissit herbarum nul
i lam tamen florum retinet dignitatem " illa
i uero quam porci pecora inmunda fode
i runt imaginem foedae forniciatio
n is ostendit " CaCterum illa portio
que nullam sensit Inuiriæm urginitatis
Gloriam profert herbis' foecunda
luxoriat " et femineo fructu ex
uberat " et ultra omnem speciem disti
ucta floribus quasi gemmis' micantibus
Ornata radiauit " b eata spe
i cies etdeo dignae ' nihil enim urgi
nitati est comparandum ' Sicut illi qui coingua
ioricationi comparant uchieemer
errant ita et illi qui coigia urginii
nati axquanda aestimam misseri poe
nitus etstulti sunt " u erum haec asapienti
bus uiris' tenenda distinctio est ut co
i jgium pertineat adueniam " uirginitas'
spectat adgloriam ' forniciatio
deputetur ad poenam nisi satis factione
purgetur " ir 'iles quidam cingulum mili
tae inaccesia monachum professus abi
cerat " cellulum sibi enimus erexit,

i irremoto loco quasi heremita uicturus
i n'terea atustus inimicus uariis' co
i gitationibus brutum pectus agitare
coepit Ut coiugem suam quam martinus in
monasSterio puellarum esse praepit uolum
i tate motata ' secum uellet putius habi
tare " " adit ergo martinum fortis he
remita et quid haberet animi conficetur ...
ille uero uechhmenter coepit abnuere
feminam uio rursum iam monacho
nonmarito incongrua ratione misce
ri " p ostremo Cummiles insulatet
adfirmans nihil hoc proposito abeo
nocraturn hoc iterum se' solo coiugis uti uelle
solacio " p orro ne' rursum se' in
sua redire voluerent nonesse metuen
dum sed esse militem xpisti " illam quoque in eiusdem
militiae sacramento perdurare si'
pattetur episcopus sanctus sexum suum fi
dei merito nescientes pariter milita
re " tum martinus urba ista uo
bis' dicturus sum ait " dic' mihi si' umquam
inbello fuisti si' inacie constetisti
adhaec ille respondens inquid frequen
ter inacie steti et frequenter inbello interfui
adhaec martinus ait " dic' mihi ergo numquid in
illa Acie que armata inpraelio para
batur aut etiam aduersus hostilem exercitum
comollo comminus pede districto ense
pugnabat uillum unam feminam aut sta
re aut pugnare uidisti " tum de
num miles confussus erubuit se' grati
as agens se' errori suo nonfuisse per
missum nec' asperiori increpatione uerbo
rum sed uera etrationabili secundum personam mi
litis comparatione coreptum " mar tinus
autem conversus adnos' sicut eum turba frequens
frat
ru
m
Uallabat mulier inquit uiorum cas
tra nonadeat. Accip miltum seperata consistat
procul femina. Insu degens tabernaculo
remota sit. Contemplibilem enim redit exer-
citum si uiorum cohortibus turba femea
misceatur. Miles inacie pugnet in campo
mulier se intra murorum munimenta conti-
neat. Habet etilla gloriam si pudicitiam suam
uiro absente seruaerit. Cuin se hie prima ait
utus et consummata victoria est nonuideri. Illud
uero. Sulpici meminisse te credo quo affectu
nobis cum et tu moram adesse illam
urginem praediceret quae ita se poenitum ab
omnia uiorum ocalis remouisset ut
ne ipsum quidem adse martimum cum eam ille
offici causa uiscitare uellet admisserit
Nam cum agellum sacerdos pratereret illius
inquo iam se ante complures annos possita
cohibebat. Audita fide illius atque uirtute
duertit ut tam industris meriti quaelam
relegionis officio episcopus honoraret
Nos consequentes illam urginem gauissuram
Putubanus. Si quidem hoc testamentionium uir
utus suz essest habitura. ad quam tanti nominis. Sa-
cerdos deposito propositi rigore uenissset
Uerum illa. fortissimi uincula propositi, ne
martini quidem contemplatione laxuit
Ita uir beatus accepta peraliam feminam ex
cussatione laudabili ab illius foribus que se
uidendam salutandamque nonoderebat latus
abscissit. O urginem gloriosass quae ne
martini tanta contemplatio perronit ...

O martimum beatum qui illum repulsam non
adduxit contumilium suam duxit sed magni
ficus illius cum exultatione uirtutem in
uissitato inbis dumtaxat regionibus gau
debat exempla. cum ergo haec longue abilla
ullula nos manere vox inimicis cogis
set Senium beatu uiro eadem illa uirgo trans
missit fecitque martinus quod ante nonfecerant
nullius enim ille senium nullius munus acce-
pit nihil eexis que uenerabilis uirgo misse
rat refutavit dicens benedictionem illius asa
cercete minime respendam que esset multis
Sacerdotibus, preferenda audiant queso
urgines istud exemplum ut fores suas
Si has malis obsistere uolunt etiam malis'
claudant et ne adse inprobis liber sit ac
cessus nonuerentur exclusure etiam sacterotes
Lotus hoc mundus exaudiat uideri se amar-
tino nonpassest uirgo nonuique illa qualem
cumque ase repellit sacerdotem sed in eius
uiri prospectum puella nonuens quen uideri ui
dentium salus fuit quis autem alid hoc prater
martinum sacerdos non adsam retu
issent inuiam et quos aduersus sanctam
urginem motus quantusque iras mente
concepisset hereticamque indicasse et ans
themandam esse dicere quan uiro ille bea
ta animae illas urgines praelissit que
crebris occussibus se praebeat obiauam sa
cerdoti ubique quae contentia sumptussa
disponunt quae cumillo pariter discumbunt
Sed quo me ducti oratio paululum is
seermo liberior repremendus est ne in
aliqurum forsitan offensam incur
rat et enim obiurationis urba non pro
derunt insidibus fidibus autem satisfacite
exemplum Uerum ita fidem ego ac uir
tutem huiss urginis praedicabo ut nihil tamen il
lis que admartinum uidended est longquin
quis regionibus sepe uenerunt arbit
rarer derogandum si quidem beatum

[ 471 ]
uirum hoc frequenter affectu etiam an
guelli frequentarent Caeterum quod dicturus
Sum hoc tibi: sulpici me autem intuebatur te
teste perhibeo quodam die ego et iste sulpi-
cius praeoribus exulantibus iam peraliquas
horas Cum silentio sedebamus ac si ante
angueli tabernaculum mandatas excu-
bias duceremus circumfusi ingenti ti
more et tremore Cum quidem nos claus
so celula sua hostio ibi esse nesciret interim
con loquentium mormor audiimus et
max horrore circumfundimur obstu
pentes pudore quodam nec ignorare
Potius sed nescio quid fuisset diuinum
, Post icti re horas martinius adnos
, egreditur actum cum iste sulpicius sicut
apud eum nemo familiaris loquebatur 
cum orare ut pie quarentibus indicaret
quid illud diei suscipit terrosis quod fati-
bumur nos ambo sensisse uel cum quibus
fuisset incelula conlocatus et enim ten
nem nos scilicet et uix intellectum sermo
nantium solum praeoribus audiere // erat
rum ille diu multumque cunctatus sed nihil
quod ei sulpicius non extorqueret nullo ... ,
inCredibilis fortasse dicturamus sed xpisto
teste nonmentior nisi quis tam sacrilegusest
utmartinius aestimet fuisset mentitum
dicam inquir nobis sed uos queso nulli dica
tis agna tecla et maria fuerunt mecum
referebat autem uultum et habitum singu
larum nec nero illo tantum die sed frequenter se
ab eis confessusset uisitari Petrum etiam et
paulum et apostolos uideri ase sepsi
nonnegauit: iam nero demones prout ad eum quisquam
ueniisset suis nominibus increpabat
Mercorium maxime patiebatur infes-
tum Iouem brutum atque hebitem esse
di ce bat desse
que pleris'que etiam inecodem monasterio constitutis'
icredibilis uidebantur necedum ego confidam
omnes qui hanc audiant Credituros nam nisi in æs
timabilem uitam atque uirtutem martinius
egisset nequaquam apud nos posteros tanta
Gloria praedicans habetur Quanquam
nimirum Si inoperibus martiniu envisitis
humanas dubitauerit cum multis hodeque
uideamus nec æuanuelis credisse
Martino autem sepe anguelos uisios fami
iliariter et sensimus et experti sumus
Iem minimam dicturus sum sed tamen dicam
Apud nimisnum episcopum Sinodus habeabatur
ad quam quidem ire nolebat sed quid gestum
ibi esset seire cuipiebat Cassum eo is
te sulpicius naviugabat sed procul utiste
sempem soelebat solus acceritis inremota
nauis parte sedebat et ibi anguelus ei quid
Gestum esset insysnodo mutiante nos
posten tempus habeti consili solicitre re
quirentes satis compertum habuisse ipso
die fuisses commutum et eadem ibi fuisses
decreta que martino anguelus mutiauer
at Caeterum Cum abeo define saeculi
querereamus ait nobis neronem et anti
"Pistum prius esse uenturos et neronem in oc
ucidialis plaga subacts 'x' regibus im
peraturum et Persecutionem abeo actenus
exercendam utcogat coli idola gentili
um A b antixpisto uero primo orientalis
Partis esse imperium capiendum qui quidem
sedem et caput regni hierusolimam esset
habebuntur et abillo urbem et templum esse
reparandum etilius cam persecutionem fusturam ut xpistum dominium cogat negari se patius
xpistum esse confirmans omnesque secundum le
Gem circumcidi iubebit ipsum denique ne
ronem abantixpisto esse perimendum
Atque ita subillius potestate universorum
bem cunctasque gentes reddendas esse donec ad
uentu xpisti impius opprimatur. Nondubium autem na
tum esse antixpistum quin esset malo spiritu conceptus
etiam annis puerilibus constitut ecciae ligit
Smitur imperium quo autem haec audiimus
abillo Annus octanus est. Uos estimates quod
impradipito consistantque futura metuentur cum haec
maxime gallus nec dum explicatis quae statu
erat referre. Queretur puer familiaris ingen
ressus est mundians presbyterum refreserium.
Stare praeforibus dubitare coepimus ut
rum adhuc gallum melius esset audire an'
optatissimo uiro nobis qui officii caussa
adnos ueniaet occurrere tum gallus etiam
si non obaduentum inquit sanctissimis sacerdo
tis relinquenda nobis' esset oratio haec non ipsa
cogebat haec usque protractum finire
seremonem ;

Uerum quis demartini uirtutibus neque
aquam ex pliicari uniunera potuerunt
haec uobis' hodie audiisse sufficiant
Cras enim reliqua dicemus ita pari
ter haec Accepta galli responson sur
reximus explicit. Secundus liber

pro Ferdimacho ores'
tam diuersis regionibus tam mane concurreritis. Nos' iniquum fiesterno die cognosce, Gallum iStum per totum diem enar- rasse martini uirtutes et reliqua in hon diurnum diem quia nox oppresserat distulisse Proropterea maturassimus ut frequens adiutorium faceremus tantam materiam loquituro sed interea nuntiatur multos saecularium stare praeforibus nec ingredi audientes et ut admitterentur rogentes tum aper nequaquam istos inquit admirereri nobis' conspicit qui adaundiendum curiositate putius quam relegione convenierunt confusus sus sum ego illorum aice quos' nonadmit tendos esse censabat. Ecce tamen obtinui ut echerium exuicans et celsum admitterent consularem caeteri sunt repulsii tum gal- lum media insede conponimus qui cum die silentium postisset nobili sua uerecon dia tandem ita exorssest. Conuenistis inquit admeaundiendum et sancti et diserti ui- ri sed religiosas potius quam doctas au- res attulistis ut arbitror audituri me' fide teste nonorationis copiam loquiturum que autem hesterno die dictasunt nonreueloam illa qui non audierint exscriptorius' cognoscent noua postimianus expectat orienti nun tiaturus ne se incomparatione martini praferat oc cidenti Acprimum gestit a nimus quae refrigerius hic inaurem suggest explicare Res' inconstrutum gestaest ciuitate Pater filiam xii anno rum abutero mutam coepit offerre mar- tino poscens utilinguam eius meritis suis sanctus absoluter ille cedens episcopis' qui tum forte illius latus ambiebant ua lentiano atque uictricio inparem se' esse tantae molis sed illis' quasi sanctioribus nilil in possibile uidebatur at illi coeperunt quia prope una cum patre suplici uoce iunguentes ora re martimum ut sperata nota præstaret lugens nec cunctatus utra utrumque præclarum et osten- dendo humilitatem et nec defferendo pietatem iubet Circumstantis populi multitudinem submoueru episopis tantum adsistentibus inora- tione suo more prosterneunt dein pusillum olei cum exorciismi præfatione benedictit Aque ita in os puellæ sanctificatum liquorem cum linguan eius digitis teneret infundit nec sefellit sanctum uirtutis euentus Patris nomem interroget mosella respondit proclamat pater cum gaudio pariter etlacrismis mar- tini genua complacentis et hanc Primam se' filiae uocom audiisse cunctis' stopentibus fatebatur ac ne id cuiquam incredibile for- te uideatur perhibeat ubis presbyter euag- rius testimonium ueritas nam res ipsa praesente tum gestaest Paruum illud est quod super arpagio presbytero refferente cognou sed non praeter mittendum uidentur autiian comitis uto rem mississe martino oleum quod addiventis morborum causas necessarium sicut est con- suitudo benedicere et ampluam uiream istius modi fuisset ut rotunda inuenter cresceret orie producto sed oris extensio concassum iva nonrepleto quia moris esset uscella illa oleo non replieri utpars umbonibus obstruendis' libera relinha tur testabatur presbyter uideesse oleum sub martini benedictione creuisse quod habundante copia superna de fluetur denique cum admatrem familias refferitur usculum feruisse uirtute nam intermanus pueri portantis iva exundas se oleum super ut omne uestimentum copia illius
illius superfussi liquoris operiet mat
ronamque 1a usque ad summum labrum
plenum vasculum recapisse ut prespiiter ho
dieque fatetur obdendi pulsuli quo eun
di diligentius serunda consuerunt in
vitreo illo spatium nonfuisse miror
et illud quod huic me autem intebatur memini
contigisse Usas niteram cum oleo quod mar
tinus benedixerat infinistra editore
deposittum paululum fuerat puer
familiaris incantior linteum superposi
tum ibi esse amphilam ignarus contraxit
us super constructum marmore pani
de
mentum eicidit Cunctis metu extritisis
ne benedictio martini perlisset P erinde
amplam incolonis est repperita ac si super
plamas mollissimas decidisset que res
non putius adcasum quam admartini est
refferenda uirtutem cuius benedictiono
perire nonpotuit Quid illud quod factumest a
quodam niro cuius nomen qua praesens est et neta
uit prodi suppremitur / fuit Canis nobis'
xlilii Huic quidem tempori hic etiam saturninus inter
inopportunus latarbat et inominis inquit
martini inboe ibi omnes ecerere Canis la
fratus ingubere lingum abscissam pu
tares ommutuit In param est ipsum mar
tinum fecisse uirtutes eedite mihi quia etiam
aliu inllius nomine multa fecerant
xlii A uitianus comitis quandam nos cognovimus
barbaram nimis errectam feratam et
ultra omnia hic rapido spiritu ingressus est toros
nam Ciuitatem cunctis sequitibus cum mis
serabili facile ordinibus catenatis perdendis
diversa poenarum genera parari inbet
disponens positera die attonita citiata
adopas tam triste procedere quod ubi
martino coper tum est solus paolo ante
mediam nocem adiputorum bestiae il
lius tendit sed cum profundis noctis silentio
 QCiescentibus cunctis nulius foribus ob
serratis pateret ingressus antelimita
crumen pro sternitur interea A uitianus
Somno Grauissimo sepultus angulo in
Grunte percellitur Seruus dei inquit
atria limina iacet et tu quaescis qua ille
uoce percepita lecto suo turbatus excituit
Convocatisque seruis suis trepidus ex
clamat martimum stare praforibus ut
irent protinis et clausa rererent
ne dei seruis patet sequi iniquam sed illi
ute ostent omnium natura serorum uix prima
limina Cgressi iritentes domino quod
Somnio fuisset inulsus negant quem
quam esse praforibus eussommet ingeni
coniectantes nemenem posse nocere ni
gelare necum illi crederent inilio
notcis spatio et horrore iacere ante
limina aliena sacerdotem idque autia
no facile persuaamest rursum solni
tur inoporem sed mox uia matore per
cessus exclamation martimum stare prae
foribus ideo sibi nullam animi quietem
et corporis permetti tardiennis seruis suis
ipse usque adlimita exteriora pro
Gressus martimum ibi ut senserat
deprehendit perculis misser tanta ma
nifestatione uirtutis Quid mihi inquit
hoc domine fecisti nihil te necessest loqui
Scio quid dissiders uideoquid requi
ras Discede quantocius ne me obin
uiriam tuam caelestis ira consumat
sa tis soluerim
Cæterum et si dealogi speciem quo adle-
undum fastidium uariaretur assump-
simus pie nos praetruere nostræ histo-
rie veritatem profetemur hæc extrin-
secus inserere nonullorum incredu-
litas nonsine meo dolore me confusis sed
redeat adnostrum sermo consensum inqu-
cum me tam Studiosse audiri uideam fa-
teor necessaret aprum fecisse constanter
qui repulserit infideles eos tantum indicans
au dre debere qui crederent efferor et furor
siquid creditis spiritu et predolore totus in
sanio si noncredant martini uirtutibus
xpiistiani quas demones fæbantur . . . .

Monasterium beati uri 'ii acuiitate
aberrat milibus separatum sed si quotiens
uenturum adaeclessim pedem extra cellula sue
limina extolleret uideres pertotam æclessiam
inergominos uigentes et quasi au densit
iudice agmina dampnanda trepida
re ut aduentum episopi clericiis' quem uen-
turum nescirent demoniorum Gemitus
indicarent Uidi quendam adpropite
martino inaera raptum manibus ex
tensis' insoluble suspendi uineuqauam
solum pedem adtingueret. Si quando autem exor
cizandorum demonum martinus oper
am recipisset neminem sermonibus in
crepabat neminem manibus adtracta
bat sicut Plerumque percleros turba uerbo
rum rotatur sed remotis' inergominis'
caeteros istebat abscedere aforibus
obseratis inmedio æclessia citicio circumi
ectus cinere sparsus solo stratus or
abat. Tum uero Cermnes miserors hos per
urgeri diverso exitu et sublatis' pedibus insublime
quasi denube pendere nec tamen in faciem
uenire uestes ne faceret uerrecondiam
xluii ut iparte alla uideres sine interro
gatone uexatos crimina sua confetentes
nomina etiam nullo interrogante prodebant
ille se iouem iste mercurium fate
batur postremo Canctos diabili ministros
Cum ipso auctore Crucifari corneres
ut iam inmardino illud inplenum fatea
mur quod scriptumest Quoniam sancti deangeluis indi
cabunt pagum quendam isononico
annis sin Guilis grando uexabat con
pulsi extremis malis incolae martini
auxilium poposcerunt missa perauspi
sium perfectum ut iam ida ligatione
satis Cuius agros specialiter granibus quam
caeterorum aduenerat procella populari
sed facui ibi oratione martins ita uni
uersam liberant abingruentui peste re
gionem poenituit ut perxx anuros quisbus
mantis incorpore postea grandinem
in illis locis nemo pertulerit Quod ne for
utuit esse etnon potius praestitutum pu
taretur martino eo anno quo illa diffi
cit rurus incubuit rediuina tem
pestas adeo sensit mundus fidelis
urii excessum ut Cius uita iure gau
debat eiusdem morte gaugaret Caeretum
si adhuc probanda qua diximus inimior
auditus etiam testes exigerit nonem u
num hominem sed milia multa producam
et totam testamentum virtutis ex
pertae senonicam aducabo regionem
et tamen tu refregiri credo presbyter memi
nisti nuper nobis super hoc cum romulo
aspicilii illius filio honorato et rele
gisso niro fuisse sermonem qui
hac nobis tamquamconpertia referebat
et Cum defuturis proventibus perseusae dampa
repidaret ut ipse uidisti magnam secum
mero lugebat martium noninhac tem
pora reseruamus Sed autiam biam re
curram qui cum ino miibus locis cunctis
que iuribus aediderit Crudelitatis suae
nefanda munimenta toronis tantum inno
cens erat et fullo bestia que humano sangui
ne et infeliciummortibus latatur mit
em se atque tranquillum beato uiro pra
sent praecc tradit inemini quod die
aduendem uxoniis martium qui ubi secre
torium eius ingressed durid post tergum il
lius demonem magnitudinis mire
aduendem quem eminus ubero quia ita neces
seest ut parum latino loquamur exsuf
flavit auitianus se essulflari
estimans quid me inquit sancte sic acci
psem tnm martins nonte inquit exsuf
flo sed eum qui ceruci tua tetis incubuit
Secessit diabulus et reliquit familiar
subsellium Satisque constat post illum di
e num autiam humiliberemuisse
seu quod intellexerit egisse semper obse
dente sibi diabili voluntate seu quod in
mundus spiritus abilius sensu fugatasset
Prioratus permartini Auxilium potes
tate grassandi cum erubesceret minister
Auctore im nesc ministrum auctor ut
geret in uico Ambiensium hoc est incas
tello uc teri quod frequens habitabatur a
fratribus nunc idulum noueratis grandi opere cons
tructum Politissimis Saxis moles turri
ta surrexerat que inthronum sublime
conscendens Superstitionem loci illius operis
dignitate ser un bat
huius distractionem marcello ibi
dem consistenti presbyteo ur beatus sepe
mandauerat post aliquantum tempus rex
gressus increpat prespiterum curad
huc idioli structa consistenter illae caus
satus uix militari manu succidi et ui
pupilcae multitudinis tam molem
posse subueri ne dum id facile pu
taret per inbicillos clericos aut inin
mos monachos quicuisses curari

liii

tum martius recurrens adnotasub
sidia tota nocte perugelat inoratione

m iane ortaest temptas sedem idoli
usque ad fundamenta dissolut
rum huc marcello teste dictasunt

li

aliam eius non dissimilem in similis opere
uirute re frigerior adStipulan
te perhibeo Colonnem immensa
molis cui idulum superstatab para
bat aeterere sed nulla erat facultas qua id
daretur effectui tum adorationem
suo more convertitur ussiam certumest
parilem quodam modo colurnmam ruere
decalo qual inpacta idulo tantam mo
lem illam in expugnabilem soluit inul
uerem partum scilicet si inussibiliter
Caeli uiritibus uetereretur nisi ipsae uirutes
ussibiliter 'seriuire martino humanis'
oculis cerneuntur // profundo sangai

ili

dem mihi refrigerius testis est mulierem
nis laborantem cum martini ues
tem exemplo illius mulieris eruangue
ltre contigisset submomento tempo
ris fuisse Sanatam // inquu consisteramus

ili

serpens secans flumen irripam
adnatabat innomine inquit domini iuoco te

redire mox se mala bestia ader
bum sancti retorsit et inalteram ripam nobis'
inspectantibus transmeante. Quod Cum omnes
nonsinemiraculo cerneremus altius inge
mescens ait Serpentes mihi obaudium
homines autem me non audium // lo ante horum ref

Piscem pasce diebus edere consuetus pau
fectionis interrogat an haberetur inpromptu

tum cato diaconus adquem monasterii admi
nistrobat pertinebat doctus ispe piscari
negat per totum diem sibi ullam cessari
caprum sed neque alios piscatores qui uen
dere solebant quicquem quiesce age
re Uade inquit linumtuum mitte captura per
ueniet Contiguum ut suplicius ispe diiscrip
sit habebamus habitaculm flumini cum pro
cessimus. Cuncti ut potest feratis diebus
uidere piscantem omnium spebus inten
tis' nonincassa futura temptamina quibus piscis
martini auctore martini ussibus quere
retur adPrimum iectum iniret permodico in
manem essicem diaconus adtaxit

ademonasterium laetus occurrit nec
mirum ut dixit poeta nescio quis utimur
enim uersu scolastico quia inter scolasticos
fabulamur Captuinaque suem mir
antibus intulit argis uspsti iste
discipulus gestarum 'uirutum asal
uatore quas in exemplo sanctis suis'
dedit emulator xpistum inse monstrar
bat operantem qui sanctum suum usquequaque
Glorificans diuersarum munera
Gratuarum inunum hominem confere
bat // se se martini manum Sa
testabatur arborius expraeectis' uides
creificium offerentis uestitam quo
dam mo do

[429]
nobilissimis' gemmis' et luce micare
Porporca et admotum dexterar conlis
Sarum interse gemmarum franguo
rem audisse Uniam adillud quod
propter temporum notam semper occultit
sed nos celare nonpotuit
in quo est illud miraculi quod facie ad
faciem cum eo est angnibus locutus
maximus imperator alias Sane bonus depraua-
tus Consilius Sacerdotum post priscilliani
 necem ethachium episcopum priscilliani
accusatorum Caesareisque illius socios quos
nominare nonest necesse ut regia tuebatur
dicens nequis ei Crimini dare opera illius
et qualem Cumque huius modi hominem fuisse
dampnatum in turim martinus mul-
tis granibusque laborantium causis'
ad conitatum ire Consulus procellam
ipsam tempestatis totius incurririt
Congregati apud treueros episcopi tene
bantur qui quotidie
Commnicantes
ethacio episcopo commonem sibi caus
Sam fecerunt his Subi nuntiaturem
inopinantibus adesse martium totis
Animis' labefacti musitare et tre
pidare coeperunt Etiam pridie impera
tor exequor sententia decreuerat tri
bunos Summa Potestate armatos
adhispaniam mittere qui hereticos
inquirerent et Ut his adprehensis'
uitum et bona ademerent
Necdem bium erat quin Sanctorum etiam maximam
urbam tempestas ista depopulatura
esses Parus discrimine inter hominum

genera et enim tum oculis solis' in
dicabatur Cumquis Pallore potuus aut
uestequam fide hereticus aessimare ort
hec ne quaquam Plantura martino episcopi sentie
bant Sed male consciis' illa ut molestissima
Crat Cura ne se ab illorum comonione
adueniens absteriner nondefuturi qui tanti uiir
constantiam sequerentur P<br>

[ 428 ]
Interim separauit acateris nihil notatum quinetiam ante paucos dies habeta senodus et ethacium proun tiauerat culpa nonteneri quibus uerbis cum martinus parum moneretur rex. Ita ipsis accenditur ac se deconspectu eius arripuit max percussores his pro quibus martinus rogauerat dirigentur. Quod ubi martino conventumest iam noctis tempore palatium inrumpit spo pondit si parceretur se communica turos modo ut tribuini inaeessiarum ex cidium missi iam adhispaniam retra herentur. Nec mora maximus indulget omnia postero die felicis episcopi ordinatio parabatur sane sanctissimi uiri et plane dignissimi qui etiam meliore tempore sacerdos fuerit et huius diei Commonionem martius inuit sati aestimans adhoram cedere quam inhis nonconsoluere quorum cerucibus gladius imminebat uerum tamen Summa ui episcopis nitentibus ut com monionem illam subscriptione firmaret extorqueri nonpotuit. Postero die se inde proripiens Cum reuersus inuia mestus ingemesce ret se uel adhoram noxie commo nioni fuisse permixtum longe haut auico cuinomenest anathena quo nasta Solitudine Siluarum secretae poe netrabantur praegressus paululum comitibus ille subscript Causam doloris et facti accusante acdissendente inuicem cogitatione perucinens.
adsistit ei reppente angueius merito
inquit martine conpangueris sed aliter te ex
ire requies  repara uirtutem presu
me constantiam ne iam nonsolum periculum
gloriae sed salutis incurras inaque abil
lo tempore Satiscavit cum illa et acia
nae uirtutis partis commonione mis
ceri qua mixtusest Caeterum cum quos
dam ex inergominis tardiusquam so
lebat et gratia minori curaret et sub
inde nobis cum lacrimis fatebatur
se Propter illius Commonionis malum uel pun
ceto temporis cui se necessitato non spiritu mis
cuisset detrimentum sentire uirtutis
xui annos postea uixit nullam senodum
ab omnibus episcoporum consensibus se re
mouit sed Plane ut experti sumus inimiu
tam adtempus Gratiam multiplici mer
cede repparauit et uidi postea adseodofo
rum ipsius monasterii adductum inergo
minum et priusquam limina adtingue
ret fuisse curatum testantem quen
dam nuper audui Cum interroeno mari cur
Suillo quo roma tenditur navigaret Subi
to turbinibus eoritis extremum utae om
nuim fuisse discernim et Cumaridam
aegiptius negotiator necdem xpiistianus
magna uoce clamuit dicens martine
eripnos' mox tempestatem sedatam
fuisse seque obtatum Cursum Cam Sum
ma placit in quors quieite tenuisse
luii

luii

et inaudite calamitatis exemplo per
totam domum corpora egra procumbert
ent martini per litteras inplorauit
auxilia quamtempore uir beatus men
t te permensuest difficile impetrau quod
Petebatur nam spiritusentiebat diuino do
num illam numine uerberari tamem non prius de
stitit uii' toto dies totidemque noctes
orando et ieiunando continuans quam idquod ex
orando recipere impetrauet mox
adem licentius duinae expertus benefici
peruoluit nuntians simulque agens Gra
tias agens domum suam omni periculo libera
tam 'c' etiam argentii libras obtulit
quas uir beatus nec respuit nec recipit
Sed Priusquam pondus illud monasterii limina
attingueret redemendis' Captinis' id'
continuo deputauit et Cum ei sugeret a
fratribus ut aliquid abeo inSumptummo
masterii reseruaret omnibus in angustum esse
victum multis deesse vestimentum nos' inquit
eccessia pastat etustiti dum ni
bil nostris usibus quere uideamur
Succurrat hoc loco illius uiri magna mira
ula que facili ammirari possimus
quam perficere agnoectis profecto que dico
multa Sunt illius que nonqueant explicari
uelut istodest quod necio anita anobis' pos
cit exponi ut gestuuset // sed celdana per
uidam efratribus erat cuius nomen non ignoratis
sonaest ne sancto uiro uerecondiam fece
rimus Qui ergo adforaenaculum illius
carbonum copiam repperisset et mota
ta sibi selula desenacit pedibus nudato
Super ignem illum iunguine resederit
continuo martinus sacro tegmini factam
sensit inuriam uoce magna proclamans
quis inquit nudato iunguine nostrum in
honorable tabernaculum hoc ubi frater
Audiuit et exsclentia quod increpabatur ag
nouit continuo adnos occurrevit exani
mis ruborem suum non sine martini uir
tute confessus // ua admodum tabernacu
modum idem die dum inarea quae par
lum illius ambiebat insullo suo
quod nostis omnes sedili ligneo resedis
set uidet "ti" demones in excelsa il
la quae monasterio supereminisset rupe
consistere inde alares ac letos uocem
istius modi adhortationem emittere
cia te bricio cia te bricio Credo
Cerneres misserum eminus adpropin
quantem et consci quantum illi rabilem sui
spiritus suscitassent necmora bricio
furibundus inrupit ibi plenus insa
nia euomuit insipimum martimum mille con
uicia obiurgatus enim pridie abeo fue
rat curqui nihil ante clericiatum quip
pe Inmonasterio abipso martino nutri
tus habuisset equos aleret etmanci
pia compararet naminillo tempore
arguebatur amultis' nonsolum pueros
barbaros sed et paellae scythis uul
ribus coemisse Quibus rebus infelixissimus
felle Commotus etutcredus praeipue de
monum illorum agitatust instictu
martinum ita apressus et utaxma
nibus temperaret Cunque sanctus uultu pla
cidissimo mente tranquilla infelici
amentiam pertranquilla uerba cohberat
ita ineum nequam spiritus redundabat
utne suaquidem illi quamuis uana ad
modum mens subuenientem trementibus mem
bris' oculis turuis' incertoque uultu declore
praefature rotobat uerba peccantis ad
trens sanctiorem quippe quia primis fere annis'
inmonasterio inter sacras aestissae discipli
nas eo ipso martino edecente crensisset
artium quoque a principio; quod non quit dissi
mulare militiae actibus sordiuise et nunc
inter inanes superstitiones etfantassas uissi
onum ridicula prorsus inter deleramenta
seniusse haec cumulta atque alla etiam quae reticere
meliusse uerduera uomisset egressus
tandem furore satiado qui se poenitus un
dicasset rabilis ea parte qua nenerat gres
sibus recurrebat timenterea utcredo per
martini orationem fugatis abillius corde
demonibus redactus inpoenitentiam mox re
uertit Atque admartini se genua prouoluit uc
niam prouoluit pospocit fatetur errorem
nec sine demonis' fuisse tandem sanior se
confetetur nonerat apud martinum laboriste
difficilis utignosceret supplicanti

tunc ipse nobis' omnibus sanctus exposit qualiter eam
admonibus uidisset agitati se' conociis non mo
ucr quae magis illi aquo essent effussa noxui
sent exinde cum bricio multos apud eum mag
nisque Criminius persepe premeretur cogi nonpotuit
ut eum aprespeturato submoueret Ne suam uide
retur persepe inuriam illud sepe commemorans
Si xpiusta passus est iudam cur ego nonpatiar
bricionem adhac postimianus aniat inquit
istud exemplum noster iste deprimo quicum
sit sapiens presentium memor futurorum autem
inmemor si fuerit offensus insanit in
sua se nonhabet potestate seuit inclericos
Grassatur inlaicos totumque terrarum orbem
in Suam commonet ulotionem in qua per trienni
um iniger dimicatione consistit nec tempore nec
ratione uexatur dolenda hominis et mise
randa condicio est Si Etiam inhae sola insanabilis
mali peste peregrurar Uerum istud ei patientia
et tranquillitate exemplum refert 

tumque forte cognoscerit sciat me nonmagis ore

Inimici quam Amici animo locutum quia s i fieri
possit optarem utmartino potius episcopo
quam fallere de tyranno Similis dicetur sed istum
hominem Cuius commemoratio parum su
auisset transanes admartino potius galle
nostro trans eamus tum ego cum iam esse uesperum
occidito sole sentirem iniquam dies abiit
Postimiane surgendumest simul tam st

re rede
dossa auditoribus coena debetur

demartino autem expectare nondebes utulla
Sitmeta referenti latum enim ille defft
ditur quam ullo sermone ualeat concludi ista deillo
uiro interim portabis orienti sed dum recursus
diversas oras loca portusque etinsolas et urb
esque perleges martini nomen etgloriam sparges
perpopulos In Primis memento nonpraeterire cam
pamian et si maximo cursus indiio si non
tamen tanti inieris tibi sint uel magnarum
morarum ualla dispensa quin adeas iluc

inlastrum uirum ac toto orbe laudatum

primum

paulinum illi quisco te illud sermonis
nostri quod nel hesterno conficimus uel hodie diximus
volumen eulou illi omnia rectabis ut
max perillum sacras uiri laudes roma
cognoscat sicut Primumillium nostrum libellum
non portialiam tantum sed pertotum etiam defluit hili
ricum ille martini pissimus emittator

non inuidus gloriarum sanctarumque inxpisto uiritatem
non abnuet praesulem nostrum cum suo felici conponere

dex si forte adaffricam transfretabis ref
seres audita Kartagini licet etiam uirum
nonserit pridem tamennunte praecipue adde deo plurum
cognoscat ut ipse dixisti ne solum sibi cipria
num martirem suum quamuis sancto illius
sanguine consecrata meretur iam si adleuam
achaie sinum paululum deexus intra
ueris sciat corintus sciant atthis 
non sa
pietudinem inachademia platonem nec soc
raten incarcere fortiorcum uilem quidem
greciam quam cuius aestire apostolum praedicam
tem sed neguam gallias uixippo dirilictas
quibus donauerit habere martimum Cum uero ade

mulieris illic lacrimas tam affectu tuo
quam nostris effundere uisceribus ac licet inomini
munere solo ipsum flore porporeo
et Suane redolentibus Spargere Gmamibus
Simul ignosce decepto et missere re 
Giuoco placitum illi esse dominium et indulgens

atia's obnoxio erroribus precare iudicium
cium dices tamen illi sed nonaspre eutnonacerrime
Si cum patientis eloquio non exprobrantis
elegio quod si uel te quodam uel me semper
Audi dire uoluisset et martimum magis
quam illum quem nominare noluisset emittatus
numquam ane tamen delider disperatus esset
utignoti pulueris syrte tegeretur naufragii sor
te perditionis passus inmediomari mor
tem etui inextremo litore nactuext separ
turn urum Uideant hoc opus Sum quiquumque inuitione
illius mihi nocere uoluerunt uideant gloriam
sum uel nunc aduersus nos Grassarius dissinant
undiicati hae cum maxime flebili uoce ge
meremus omnium lacrimis pernostra lamen
ta Commissis cunn magna martini an
miratione sed nonminore exnostris fletibus do
lore discusum est... finit amem... incipit epistula suplicii eiusdem

h

Eternadie Cum adme Pic
lique monachi ueniissent
Inter fabulas inges longumque
sermonem mentio incedit li
belli mei quem deuita beat iuri martini
xidi studioseque eum amultis' legi liben
tissime audiebam interea indicatur mihi dixis
se quendam malo spiritu suscitatum cur mar
tinus qui mortuos suscitasset flammata
domibus depulsisset etipse super adustus incen
dio periculosse fuisset obnoxius passioni

O sum quiquisisset missum iudorum inuer
bis eius perfidiam eticta cognoscimus qui
incirce Possitum dominum his' uerbis' integra
bant Alios Saluos fecit se ipsum non potest
Salum facere Uere plane iste quicumqueest
Si illis' temporibus matus esset utique in dominum hanc
uocem emittere potuisse profecto nequaquam
ei uoluntas adperdidam defuisse qui
simili sanctum domini blasphematem exemplo...

quidest ergo ququis quod martinus ideo non potens
ideo nonsanctus quia est periclitiatus incendio
O beatum et per omnia Similem apostoli' etiam
in his' consiciis urum nimphe ethoc depaulo gen
tiles cum eum uipera mordisset sensisse refle
runtur hic debet homicida esse quem saluum fac
tum demari facta minuere nesinuuerent at ille
excussa uipera inignem nihil mali uerabatur patiabatur
illu subito cassum etrepente moriturum
eum putabaut sed cum uiderant nihil mali conin
guere ei convertentes se dicebant eum dominum esse
quin uel horum exemplo hominum mortali
un infelicissime perfidiam tuam coarguere
deberas ut si tibi scandalum mouerat quod mar
tinus flamma ignis uidebatur addactus
et hoc rursum aderit illus etius suinde ref
feres quo circumspectus ignibus nonperisses ag
nosce enim misser agnosce quod nescis'

Omnes
fere sanctos magis insignes periculorum suorum
fuissent uirtutibus Uideo quidem petrum fide
potentem uerum obstante rerum natura
mare pedibus supergressum et instabile
aquis corporeo presisse vestigio sed nonideo
mihi minor uidetur genticum praeceptor quem flac
sus obsorput et post triduum toti
demque noctes uemer gente aprofundus undo
respettait Atque cauticio anpene plus fue
rit uixisse improfundo Ansuper maris pro
funda transisse Sed hac tu ut arbitror Sulte
nonlegetas an lecta nonaudieras neque enim
absque diuno Consilio istiummodi exemplum
beatus aevangelista sacris' litteris pro
tulisset nisi ut exhis' humana mens erunderetur
Naufragiorum atque serpentium cassus sicut
apostulus reffert Qui nuditatem fame
latronumque periculis' gloriebatur Omnia hae
sanctis hominibus Atque omnibus adperpetrandum esse
commonia sed in his tulerandis atque uncendis' 
principum semper istorum fuisset uirtutem dum 
per omnia temptamenta patientes etsemper inuit 
tanto fortius uincerent quanta grauius per 
tuisisset unde hoc quod admartini insimulatem 
ucatur p[enam est dignitatis et] glorie 
[ Siquidem periculoisissimo casu tempus eius 
serat] Cæterum hoc amissum in Uelbelo quem deuia 
ipsius scrisimus nemo seiretur cumifidem pro 
Uesum sum me non omnia illius facta] complexum quia 
Si perseque universa uoluisse inmensum solum 
men legentibus edidissem neque enim sunt tam parma 
que egessit ut omnia potuerint comprehendii sed 
[ tamen 
hoc de quo questio incidit latere nonpatiar sed rem 
omen ut gestae] referam ne forte consulto 
hoc quod adulterationem beati uiri poterat op 
pone praeterrnississe videamus. Cum a[duces 
Sim quandam] pro sollemni consultadine 
sicut episcopis' ussitate æclension suas morisest 
media fere marinus ueniisset hieme 
mansionem ei insecrario aestasion clerci 
paraverunt multum ignem scabroiam et 
perteni p[auinente] subdiderunt lectum eti 
plurimo Stramine extraxerunt din' 
Cum se marinus incipientem collocaessit 
insuetam mollitiam strati maleblan 
dimentis horescfit quippe qui nuda humo 
tanto cylicio superiecto occubare consuerat 
itaque quasi Accepta permutus iniuria Satra 
tum omne proiect et Cassu super fornace 
[ lam Partem paleas illius quam remoue 
bat proiect ille ut etat moris nuda humo 
ex lassitudine iterine urgentem somnno 
requiescit ad medium fere noctem per 
interruptum ut diximus supra paunimen 
tum ignis astuans ardentes paleas 
adprehendit

[ 415 ]
Quam Amene mane digres
sus es eram resedens so
lus incella subieratque me
illa que sepius ocupabat
cogitatio spes futurorum præ
sentiumque fastidium iudi
cii metus formidum poe
narum et quod sequens erat
atque unde cogitatio tota discenderat
peccatorum meorum recordatio
tristessemme confectumque reddiderat
deinde Cum fatigata anguore ani
mi inlectulo membra posuiss
sem ut plenunque exmesitudine so
let somnus oppressit Quinsempem matutinis'
horis' leuor incertusque sit Íta susp
ensus ac dubius Pertememba diffunditur ut
quod inalio sopore non cuneispæne nihilans dor
mire sentias Cum reppente sanctum mar
tinum episcopum uidere mihi uidor prætex
tum tōga candida ultu igneo stellati
bus oculis' Crīne porpoero atque Íta mihi
inea habitudine corporis formaque qua
nuueram uidebatur utquod eloquii nobis' perfid
ficile est nonposset aspicì cum possit agnosc
a ridentisque mihi Paululum libellum quem
denita illius scriperam dextera preferebat
eg o sancta genua complexus benedictionem pro
consistudine flagitabam super possi
tamque capiti meo manum tactu blan
dissimo sentiebam cum inter benedictionis
uera sollemnia familiare illud ori
suο Crucis nomen iteraret max ineum lumi
nibus intentis' Cum exsentiiari ultu illius
conspectuque nonpossem subito mihi insublime
sublatus eripitur donec inmensa aëris

istius uastitate cum tamen rabida nube subuec
tum acie Sequeremur ocularum patenti caelo
receptus uideri ultra nonpotuist Nesc multum
post sanctum presbyterum clarum discipulum illius qui
nuper exessereat uideo et eadem quamquamstrum
uia scandare ego inpudens sequi cupiens dum
altos gressus' molior etconor euigelio somnoque
excitatus gratulatur coeperam congressione`

Cum adme puer familiaris ingreditur solito
tristior uultu loquentis Pariter etdolentis inquam
ego quid tam tristis loquens gestis' inquit
ii monachi modo Atoronis' adferant domi
num martium obisse nuntiant concedi fate
or abortisse lacerissi' fleui uberrime quin'
etiam dum hac adte frater scripsimus fluunt lacri
me nec ullam inpatientissimi doloris admitt
Solacium t ce uero ubi hoc mihi nuntiatam part
icipem esse uolui lucus mi quieram socius
amoris Ueni ergo adme statim utpariter luge
amus quem pariter amabamus quanquam sci
am uirum illum nonesse lugendum cum post euentum
triunphatumque saeculum nunc demum red
ditaest corona iustitiae sed tamen ego nonposse
mihi imperarequin doleam præmissi si quidem pat
ronum sed solacium uitate presentis amissi et
sirationem ullam doloradmitteret gaudere
debem est enimille utest conserts apostolis'
ac profetis' et quod pace sanctorum omnium dix
rim inillo sanctorum grege nulli secundus ut
spero credo confido inillos potissimum qui sto
las suas insanguine laureant adgregatus
agnum ducem abomin iniger labe comittatur
Nam licet ei ratio temporis nonpotuerit prae
tare marti num Glória tamen martyr
non Carabit quia uoto atque uixtute et potuit esse
martyr etuolnit Quod Si ei heronians' decia
nisque temporibus in illa qua tunc exstitit dimicare
congregatione licuisset testor deum Caeli ac ter re Sponte aculem ascensisset uto se ignibus intalisset ebresisque paeris aequan dus inter flammarum Globos media licet ym num domini informace cantasset quod si esianum illud Supplicium persecutori forte plac uisset numquam profecto imper profetaer ris' etiamminis desescare timuisset Ac si prae cissis' rupibus abruptisque montibus agere felicem furor impius malhuisset perhibeo con fissent testimonium ueriator sponte cicioniset Si nemo gentium doctoris exemplo gladio deputa tus inter alias ut sepe provenit uictimas duceretur num Omnium carnificem consulpo palman Sanguinis occupasset iam nero adversus omnes Poenas atque supplicia quibus plerumque hu mana cessit infirmitas ita confessione domini non recedens inmobilis obstiisset ut laetus ulciris quibus congadensque cruciatibus quaelibet inter tormenta rississet Sed quamquam ista nontu lerit inpleuit tamen etiam sine curare martimum Namquas ille prospe attornita tis humanorum dolorum nonpertulit passio nes fame Quo enim illo dolente nondoluit uigilii's Quo scandalizante non ustusest nuditate Quo Pereunte non gemmit obprobris' aduersus humane spiri iniudorum talisque nequitia diversa insectationibus certamina dum in eo ua riis temptationibus adpe cura pro in firmantibus titio semper exsuperat sollicitudine aequanimitas sustinendi Pro periclitans O uere ineffabilem uirum Pietate misericordia caritate que Cun quotidie etiam insanctis uiribus' Se culo frigente frigescit inillo tamen usque addiinem aucta indies perseverauit quod ergo illius bono uel specialiter fruius sum Cum me indignam etnonmerentem unique dilegebat En rursum lacrimae fluunt immoque depec tore Gemitus erumpit inquo mihi posthaec homi ne Similiis requies incurius erat caritate solaCium misserum me inflicem poterone umquam si dinius uixero nondolore quod marci ni superstes sum Quandia erit mihi post haec uita iucunda erit dies aut hora sine lacrimes' Aut tecum frater dilectissime potero illius mentionem habere sine fletu. Aut unquam loquens aperte Aluid quam deillo loqui potero sed quidte in lacrimas fluetque commouco ecce nunc consu latum esse te cupio qui me consulari ipse nonpossum nondecrit nobis ille mihi crede non decret intererit desercocinatibus adstabt orantibus quoque iam hodie prastare dignatus est Uidendum scingloria sua sepe praebebit et assidua sicut ante paululum fecit benedictione nos' proteget. Inde secundum uisionis qua Caelum sequuntius patere monstraiit quo sequendus esses docuit quo spes nostra tendenda quo Animus direxendus instruxit quid tamen fiet frater quodmihilipse consicius con scendere illud arduum ac potere non potero ita carcina molesta me pragrant et peccati mole depressum negotio inastra consensu sana misserabilem ducit in tartaram spes tamen superest illa sola illa postrema utquod pernos obtinere non pos simus Saltim pronobis' orantemartino mereamur sed quid te' frater dinius occupo apistula tam loquaci .
Quid demororqueuenturum Simuliam pa
ingata inpleta nonrecipit // tum longuius
mihi tamen fuit haec ratio sermonem is
tum longuius proferendi ut quia doloris
nuntium æpistola defferebat eadem tibi
exquadam nostri confabulatione praestaret
Karta solacium

explicit æpistula eisdem Seueri ad
Aurilium ..

te domine Sancte pater Omnipotens ante sæcu
la Sine initio per unigenitum filium
tuum nostrae Salutis Auctorem
ac Spiritum sanctum Paracletum et per unier
sum hierusalem clerum cælestis
per præcipuus Patres nostros
ac profetas
per apostolos
Præcipue per Sanctam mariam genitrice
unigeniti filii tui ac salvatoris nostri
ihesu xpiati nati p cessi passi crucifixi
sepulti ad inferos discendentis
protoplaustum nostrum inhumeris'
differentis Inpasca resurgentis
apostolis ostendentis ad caelos ascen
dentis innouissimis' diebus adjudicium
peruenientis fideliter rogare præsumo
ut me uilissimum seruulum tuum in
temporali hac uita prospero cursu auxi
liari digneris et per missericordiam
tuam infinitam bonum SANEM innum
ute tua inueniam atque sapiantiae
meæ minimæ præmia incaelesti gas
dio Inuenire merear peromnia sæ
cula Sæculorum amen ..-
APPENDICES.

A.—The Text of Muirchu, as exhibited in the Burgundian MS. (see pp. xvii, xviii, supr.), which supplies the parts of Book 1 that are wanting from the Book of Armagh.

B.—Restoration (partly conjectural) of the imperfectly legible parts of Tirechan, Book II (contained in the damaged pages, ff. 12 r°, 13 r° (pp. 24, 25, supr.)). See pp. cxvii, cxviii, supr.

C.—Translation of the Irish Documents drawn from the records of the "Heirs of Patrick," ff. 17, 18 (pp. 33-36) supr. See p. lxxix, supr.

D.—Interpretation of the notulae of ff. 18 r°, 19 r° (pp. 36, 37, supr.). See p. lxxii, supr.

E.—The portions of the Confissio which, though omitted from the text of the Book of Armagh, are accepted as genuine on the authority of other MSS.; with the Epistle to the Subjects of Coroticus. See pp. lxxix, lxxx, xc, supr.

F.—The Irish Glosses on the Text of the MS.

G.—The Prologi and Argumenta prefixed to the Pauline Epistles.
APPENDIX A.

The Life of St. Patrick, by Muirchu; from the ms. 64 of the Royal Library, Brussels.
Reproduced.paginatim et lineatim (from photographs).

This copy contains Book I of the Life, including (a) the contents of the lost leaf (f. 1) of the Book of Armagh, namely, cc. 1-6, and part of c. 7; (b) the three omitted cc. (27, 28, 29); but with some differences of order, and alterations, or sometimes curtailment, of text. (See above, pp. xvii, xvi.)

It divides its contents into two Books: its Book I containing cc. 1-22 (see list on p. xviii, supr.); its Book II, cc. 27, 29, 28, 23, 25, 24 [so arranged], c. 26 being omitted.

Of Book II of our MS. it only gives the final section, which it places between cc. 12 and 13 of Book I, heading it (p. 445, supr.; col. 6, line 28) De ebdomadali frequentia cum Patricio, et reliqua. [Cp. p. 16, supr., col. 6, lines 4 to 24.]

Note that the Prologus, p. 443, col. a, lines 3-15 (ending "licet latinus fuit"), belongs to a Life of St. Basil of Caesarea (except the sentence "Apassione . . . . . . ad obitum patricii," lines 6, 7, 8), and has been inserted here by a careless blunder of the scribe.

The words in pp. 443-451 which are distinguished by larger type (in lines 1 and 2 of col. a, p. 443), and at the places where Capita begin (marked [1], [2], &c.) in all these pages,—also where Lib. II begins, p. 448 6,—are not to be read in the text, but represent the rubricated headings of the Capita.
In nomine regis poli saluatoris huius chosmi: Incipit prologus de utra sancti patricii confessores: Tempus locum et persona requirantur: Locus dictur acesarea capadotiae quae prius massadra dicta: Tempus ultra tinianum et valentia qui regnauert ent xvi. annis atate mundi quosque milia ecxvi. Apud sionem autem dominum nostrum iterum spiriti colliguntur anni cccxxvi. vis utique ad obituus patricii: Persona basili melchis inhebraicae basiliscus in greca rex in latina: Basilius idest regularis: Basilius idest regulares dominus: basiliscus idest regale: basiliscus idest regnatur et hic totas artes suas ingrecia lingua scripsit Rufinus: precistarius insectorque linguae expertus: qui incesarea nutratur est transitus opera eius inlatinunum licet latina fuit: Jovemi iiiii nomina inlibro scrip ta patricii abundanlum episcopum concumbens sanctus magos quis est clarus sanctus: ipse est patricius qui servinit illi dominus magorum et emitt illum ab illius numero erat millich Mocholim a ten magus et servuit illi vii: annis: Patricius aliroi filius est iiii nomina habuit: Sochet quam do natus est contra quando servinit: Maucium quando legit: Patricius quando ordinatus est de nativitate PATRICII ET DE EIS captivitate

Patriicus qui et sochet vocatitur in hibernia: horto natione in britannie natus est: diocesi oris filio ut ipse ait potitus preestabatur: qui fuit ubicuhbeat nasaet habebat indea ut prouc la maro nostro quaeuii constanter indubitantquique comperimus eum tam fuit quam etiam conceptus consors nominem annorum xvi: Posc eumsee captus inhaen bar barorum insulae adjectus est apud quondam gentilem immittente regem in servitute detentur qui se xehennm more hebraico curae timore dei et tremore secundum psalmiste sentientiam in uigilias et omonibus multis: ceciindie et cenece in nocte orbat libenter rediens incipiensque timore daemon et amare om potentem dominam: Nau usque ad id tempus ignorat daemon uerum sicut spiritus ferebat ineo post multas
huc a sancto domino germano in pontificali gradu ordinatus est. Ceteri enim erant quod palladian archi diaconius pape celestini urbis qui tunc tenebat sedem apostolicae xvi et asaentio petro apostalo. Ilii scilicet palla diu ordinatus asaentio pape et missus fuerat adhanc insulam sub romanii rigore positam convertendam. Sed proibuit illum deus qui nemo potest accipere de terra nisi datum fuerat ei de celo. Nam neque in ferientes et insulites facile recipient doctrinam eosque et ipsum longum voluit transigere tempus in terra non sua sed rerum et ad illius qui misti eam primo mari transito in ipstructum finibus utia fune

Audita itaque morte sancti palladii idem angu

[10] n in illis itaque diebus quius uidit patricios ad hiberniam insulam regnavat ligerce filius nehlo incol

[9] tius est de ordinatio patrici ab amatho re

[8] stio itaque tempus illius ad illius xii alii

[7] de etate eius quando inuisuit percutiam angelus ut ueniaret ad

[6] factique ibi multe tempus quasi ut aliis xii alii


[3] et certe usque plenitudinis xpsiti. Egressus ad sedem


[1] trans navigato et idem non exiti amplius.

[0] trans navigato et idem non exiti amplius.

[4] 444
norandum: regna submersa rege restitentes occisurus: turmas seducturus: omnes eorum deos destructurus: et dietus omnibus illorum artibus operique insculpit regulatus: portantes quoque sui millenium. hunc moorem signaerunt et prophetierunt his urbii quasi in monitis uerici crebro ab eisdem diitis: maxis me in ante credentibus adventur patrici duobus sed tribus annis: Hec autem uerici urba proper linguae idioma non tam manifesta aduentibus asiis caput sua suum lusit unum capite ex sua domo capite perforata manifestatur nephis ex sua mensa exantiori parte domus sua re spondebit ei familia sua tota: fiat fiat: Quando ergo hic omnia fient: regnum nostrum quod est gentile non statbit quia sic portea cuieinet: nisi enim in ad uentu patricii ydorantium cultuiis: fides xepio replicat omnia: satis de hac diximus: redemamus ad positurum:

[12] Consummatum est die primo finitimae in hac insular nauigio sancto perfectoque honorata nautis saeculi ami rabilibus transmarinis spirituallibusque thasauris: iportumum portum cuelenorum qui vocatur sotio estium delata est ut suum est ei nichil profecturus esse: quia ut seipsum primitus redimere et inde appetens sinistras fines ad illum gentilem hominem nullom apat quae quondam incipituitate fuerat: por tanque ei geminium serenitatis precium terraeum utique et coeleste: ut de captivitate liberaret eum cui ante captivus semierat ad interiores insulam qua eis nomine usque hodie vocatur porum navis uirtut: Tunc deinde brevi conseqvoque fines et regiones ultororum unde ua dimittente aedexit anquod freat quod est pristis: se immisit: Et descendunt interim adostium sanal et absconduntur navaliue et venerant inre gionem ut requiescenter ibi et inimicitia porcia rios cuiussim urit natura lucet gentilis: cui nomen erat dicin habitans ibi: nunc est uirorum patricii: Porcinarios autem putabat latrones esse exuvia et nuntiavit domino suo: Iuntu dicin illum superior eos ignominiam esse ei corde proponerat eos occidere: Sed uidentis facinem patricii: uirtut dominus ad bonum cogitationes eius et previdunt et patris fidem et ibi credit hic patricio pro omnibus: Et man sit ibi saeculis patricius ait ilium non multis diebus sed cito noluit visitare milich et portare ei precum


Aliens autem milich servum suum iterum ad accedent diurnum ut moresque nolubat faceret: quasi per um ne senuo: sucbectus fuset et ille dominaret instauct diaboli sponte se igni tradidit.

Congregata tota substantia sua adime in domo occussis est cum substantia: stans autem patricius alatere dextra montis mis: ubi primo seri erat: cuus tali grata aduentibus uident ubi nave crux in signum habitator qui inde uident regnum regis insensum stuperfactus: slege adhib opus duas ad tres horas nullum uberum proferens suspitis: et gentes atque lactantium: hic urba ait: Nescio deus seit: hic homo rex qui se ipsum tradidit igni: ne crederet et ne serueret de uivo eterno: Nescio: deus sit: me deo dilitus eius sedebit rex super sedem regni eius agegeneratione generationem: Jus pe et semen eius seruerat incontum: Et hiis dictis orans et armanus set signo crucis conversit cito iter suum ad regiones ultororum per uident estigia qua uenerat rursus peruenit adspersa unus addicio iubetque diebus manum

[ ] multis: et cepit ibi siles creare: de ebdemadali frequentia: Adominam iterum recusat oratorio cum patricio et reliqua angulas domini adorem in omnem septimam die septinmane semper uenter secesserat et sic homo cum homine loquitur: ita conlocuit eius patricius fruebat: et iam cum inseto suo anno etatis captivus esset: et cum uii annis seruisset: utres: nices conductionum angulas adueum generat: et consilia atque eloquentiae fruebat angulis anqueam de scocia ad Latinos pergeret centes in die: et conciles inocte orabant: Allo autem die custodii seruiti uersu duobus: Et angelas ad cun ueniens sues illis indicavit ubi esset: Jtem idem angies partuquam ei multa locutus est: pedem supra patrem ponens inmontem mis: coram se ascen dit et uestigia pedis angeli in petae haec qua manentia cernuntur: et millo loco xxx ui cicibus predictus ei angeli locutus est: et ille locus orandi locus est:
[12] de consilio sancti patricii et de ecclesìa priìi pascaë. Appropinquavit autem pasca, indebus illis quia primum deo pasca quasi filìis iubhub ineptìm situus legimus in genesim in nostrà insula celebratùm est. Et in inierunt consiliùm ubi primum pasca ingentiis ad quas misit illos deos celeb rant multìsque super hanc rem consiliis iactatis. Postremo inspiratió diuinitatis sancto patricio uisum est banc maximum resurrectionis domini festitutatem quasi caput omnium soleptumatum in campo bregmaximo ubi erat regnum maximum nationum barum; quod erat gentilitatis omnis et ydo latrie capit draconis constringet aserus dei ex eìis celebrati. Hic hic inactus cuneus incaput totius ydolatría ne posist ulterius adhæsin xapari fidem insurgere sub malleo foris opertis cum fide uinci sancti patricii et suorum manibus spiritualibus pri- mum illi, retor et sic factum est de oblatione priìi pascaë.

[14] Fiuasta igiter nauti admarate et dimisso in hac insula in fide plena et pace pleno bono uiro qui dixit vocabator. Migrantes decâmpo hîmis e xtrique manu dimitterent omnia ad plenitudinem me sterii quae erant ante non incognu re bona importu hosti colo decentre et prospero delatantur, relictaque ibi navi pedestri itinerem uenirent ad fere utrumque fech quod fecerat unus de nonem magis profetis breg. fixoque ibi teritorio debita pasca nota ina criñificium landis cum omnì devozione Sancti patricii cum suis deo altissimo sed proprie vocem redit de genti festitutate intermoria eadem nocte.

[15] Constanten autem in illo anno ut aliæ ydostriam soleptumatatem quod gentiles incantationes mal tis et magicas insertiones multas nonnullasque aliis ydo latrie superstitionibus. Congregatis eisam regibus sa trapis: ducibus: principibus et optimebamos populis insuper et magis incantatibosque uocatis ad le gere uelitab odos uenit regem eadem quà sanctus patricius nocte pasca illi aliæ adorarent.  Extrærctique festitutatem gentilem. Erat quodque nos apud eos per edictum omnibus intimatis ut quicunque incunc tis regionibus vel proxul vel iuxta uel illa nocte in cedisset igne ante quam impalatio regis indicet et periret anima eius morte: Sanctus ergo patricius sanctum pasca celebrans incident diuinum lumen uale luci dum et benedictum quod innotet uelugens a cunctis pene habitationibus per campi planicem

uisum est. Accidit autem ut atentório uel templo uide
retur ante quam accederet impalatio regis et misit autem omnes. Convocatisque omnibus maioribus ad regem et seni
ribus et magis dixit ei rex. Quis est qui hoc nefas assumis et facere inregno meo, pereat ille morte. Et re
spondentibus omnibus necisse illum qui hoc fecerat magi
respondentur. Rex in ueritatem uire. Hic ignis quem
uidentur quique in hac nocte accensus est ante quam
accenderetur impalatio tuo nisi extinctus fuerit
nocte qua accensus est. Nunc quam extinguetur in
aerum. Joysuper et omnes ignes nostrae consuetudinis
superabit et ille qui incendit et regnum superueni
ens aquo incensus est in hac nocte superabit nos omnes
tes et cedent ei omnia regna et ipse inlebit
omnis et regnabit insecuta seculumomnibus de graviss
is auditus turbatibus est regis ad patricii.
est rex logere ualde et omnes optimates cuevo et
respondens dixit: Non sic erit sed nunc nos
ibiibus ut uideamus exitum rei et retinebimus
eos vel occidimus facientes tantum nefas inregnum
aerum. Junctis ergo curribus terminis monum tra
ditiones docebamus et assumpsit his duobus magis con
ficionem praen omnibus optimatis idest logith calus
et lothricum fine noctis illius porrexit logere
de temo ad fere utrumque fech omnium et e
quorum facies adeunam uerens. Euntibus autem illis
exerant magi. Rex ne tu iti adducem ineqo
incensus est ignis. 1e forte tu postea adoraueris
illum qui incendit praet eris foris iuxta et uocabi
tur ade ille ut ipse te adorauerit et tu ipius
dominatus fueris et sermocinabatur ad uinues nos
et ille inceptu tuo rex. Bonum inerissist con
silium sic faciemus ut locuti estis. Et permanuerunt
profinisti. Descendentibusque illis de curribus etpeque uo in ueritatem in circuitt loci incensi sed sedentur
iuxta de uocatione patricii adrege et morte

[17] E uocator sanctus ad regem extra locum incensi magi
dixerintique magi aduoso. Nec surgens nos in ad
uentu eius. Nam quiuam illustration in aduen
tu istius credet ei parte et adorabat eum. Surgens
denique sanctus patricius et uidens multos curros et eque
erum hincque psalmistae uersiculam non incensurae in
labibus et in corde decantans: Hii in cur

ribus et hii inequis nos autem
in nomine domini dei nostri

coram eis et vulde tumultans gentiles. De ira regis ratusque cum suis rex patrio: super hoc noluit et suorum ad eum occidere et dixit: Mitte manum inimicorum patriciis cum um muni nos. Tun uidens gentiles irrirosos inum sanctus patricius dixit: clarque vaco dixit: Exurgat deus et dissipentur inimici eius et fugiant qui aderunt eum a facie eius. Et statim irremissum tenebrosum et com motio quadrum horribiles et expugnantes semet ipso alter adversus alterum insurgent et terrae motus factus est et collucruit eurum corum et aie bat eos eum ui et præcipitabuntur corrum et eique perplasia niciens cappi maximus donec adstruentur pauci ex eis semi mortui exsurgerant ad montem mendorum et prostrati ab hae plagae coram rege ac suis senioribus ad maledictum patrii septem septies uiri: Domne ipsi remanserat illi: tan tum ipsum et uxor eius et illi exsociare duob. Et tumultans ualde: Ueniensque regina ad patrii um dixit: et homo fuste et potens ne perdomas regem. Ueniens autem rex genua flexent adorabat dominum deum tuum. Et uenit rex more caustus et flexit ad genua sancto et faxit se oreare quam nolubat.

Eit per quam separatae inabimus paululum gradientes uocant rex sanctum patriis simulato uerbo uolens interficere: Sciens autem patricius cogitationes regis penissimii beneditis in nomine octo ibi uiri socii sui sui uiri cum puero suo uentur ad regem. Annumorant eos rex uenientes: Statimque compararentur manum ac oculos regis dempti. Sed uiderent gentiles octo tantum cernus cum hinculo e uentes quas ad desertum et lex legere mestus tempusque et ignominiosum cum paucis exaudirent.


Et part poluam sit magus: Faciamus signa in hac campo magno: inducamus natos super terram.
Et ait patricius: Nolo concursariae voluntati dei in
ducere. Dixitque magus: Ego inducam cunctis
udentibus. Tunc innoctiones magicas
exorsus: induxit niueum super tumum campum pertin
gentesque ad zonas uironum. Et uiduerunt omnes et mi
ratissimus. Et ait sanctus patricius: Potes malum et non bonum
facere non sic autem ego. Tunc benedictus esumuit per eis
cuitum tumum campum dicit sic citius absque ulla
pluo aut nebulae aut ventus aut nix:
Et ex clamauerunt turbae eximiae sunt uulda.
Et port innocatis demonibus induxis magus
densissimas tenebras super terram et murmura
uerunt omnes. Et ait sanctus patricius: Expelle tenebras.
Aille non poterat. Sanctus uero patricius oras beneditit:
et repente expulsus sunt tenebrae. Et refusit
sol et ex clamauerunt omnes et gratias egent.
His autem omnis gestis incursa regis inter
magum patriciumque.
Ait rex ad illos: Libros uetustos inaquam mittite
et illum cuius ille illesi auferat adorabimus.
Respondit patricius: Faciam ego. Et dixit magus: Nolo ego
be
iudicium aquae cum ipso. Aqua enim certe demum
habet: audiens baptismum per aquam apatrichio datum.
Et respondens rex ait: Mittite ignem. Et ait pa-
tricus promptus sum. At magus olim dixit: Hic homo
versa uice inalteros annos nunc aqua nunc igne dominam
sum uenator. Et ait sanctus patricius: Non sic: sed tu
ipse ibis et unus ex meis pueros ibi tecum in
separatum et clausam domum et nunc erga et tuum
erga me erit uestimentum et sic simul
incendemini incursa alii sim. Et hoc consilium
insidet. Et edificata est domus eius cuinis dimi
diam ex materia uiride et alterum dimidium ex
arida facta est. Et missus est magus in domum illam
in partem eius uiridem et unus expueris sancti patri-
cii binemus nomine uaste magica inparte do-
mus aride. Conclusa itaque domus extrinsecus coram omni
turba incensa est. Et factum est in illa hora oran-
te sancto patricio ut consumeret flamam ignis ma
gum cum dimidia domo uiridea permanente ca-
sula sancti patricii tantum intacta quod ignis non
tetigit. Felix autem binemus exornavero cum dimi
dia domino arida secundum quod de tribus
pueris dictum est non tetigit eum ignis omnino
neque contristavit nec quiescuit molestia intulit.
Casula tantum magi qui erga eum fuerat. Non sine
motu dei exustit est. Et iratus est ualde rex
ad versus patricium de morte magi sui et ir
ruit pene in eum uolens occidere. Sed prohibi
it illum deus. Ad precem enim patricii et ad uoce
eius descendit ira dei inpopulam inflam et perierunt
multi exiles. Et ait sanctus patricius regni. Nisi nunc
credideris cito morieris quia descendet ira
de inuercircum tuum. Et timuit rex uhe-
menter et commutatum est cor eius et omnes optimo
tes cum eo de conversione regis.
Congregatis itaque senioribus et omni senatu suo


dixit eis reggere: Melius est mihi uedere
quam mori. Juxtaque consilio ex suo uorum praecepto
credidit in illo die et conversi sunt ad dominum eternum et
ibi crediderunt. Et ait sanctus patricius adregem quod
restitutis doctrino enuisti scandalum mihi non
pro longenet dies regni tui nullus tantum ex se-
mine tuo erit inernutum port te. Sanctus autem patricii
secundum praecepta dominii iheru: iens et doceres omnes gentes
baptizans eos in nomine patris et filii et spiritus sancti pra-
tus demor presidauit ubique domino cooperante et
sermone confirmit sequentibus signis. Finitur.

Jaque uolente primus liber. Incipit secundus


dominum patricii ut ita dicam totius hiberne episcopi
docentor dogregatio. de uirtutibus pauca pluribus


CNam illa cum inter urbora et aquarum irrigati-
one solita esset interrogabat matrem et uitricem
uti compertum habebat rota factorem quo tota illumin
atur mundus et cum responsum acciperet per quod
compartum habebat solis factorem esse eum cui calum
sedes esset. Cum acta esset frequentum ut conuigali uin-
culo copularentur luculentissimo spiritus sancti illu-
strata. Nequaquam itaque hoc faciam quoquebat. namque per naturam totius creaturar factorem in hoc patriarchae abrahamis secuta est exemplum. Parentes eius intus consilio adeo iustis tributo nutrir.

suo patricio iuro ab aeterno deo insitato vili semper dic acons partes cum sua pulsatere patriarchum quem tanto labore quaesitum reperire qui illos noui- cos perunctari cupit. Tunc illi uita suo clamare cuperunt et dicere: Cupidissime ille uidendis deum causa coacti ad te semire factu sumus.

Tunc ille repletas spiritum sanctum oleaeuit vocem suas et dixit adeam: Si induam credas. Et ait Credo: Tan sacro spiritus et aqua manero eam lauit. nec mora postea solo prostrata: spiritum immans angelorum traditit. Ubi monitor ibi et ad numatur. Tunc patricius prophetavit quod post annos xx corpus illius ad propinquum cellam de illo loco tol- leretur unus homo: quod postea ita factum est. Causas trans marina relictaque ibi adoratur
[29]

usque hodie: quod assimilabile gestum patricii non transibat silentio huic multitudo est neque simum opus cuiusdam regis britannici nomine coriticus infantius crudelissimus tyrannis: hic quamque e rat maximus persecutor interfectorum episcoporum.

Patricii autem per epistolam ad uiam uritantis reus care temptatus: Cuius salutaria deridebat monita: Cum autem ita mandarentur patricio: oraat dominum et dixit: Datur si fieri potest expet le honestum parvis de presenti secoloque futuro: Non grande postea tempus effluxit: et multis autem audirei aquam cantare quod desolio regali transire. Otiosaque karismi eius uiri inhaerent prosumperunt vocem: Tunc ille cum esset immediato ro ilico sed facili miserabiliter aequa for ma protectus in sororum presenta ex illo die illaque hora uelut fluxus quod transiens
[28]

visques comparati: Dominici et apud belici patricii cuius mentionem facimus quod dominus miraculam

mirifice gestum inane adhuc stantem: quod ei et Stephano poene totum consectissis legitur brevi retinente relin. Quodam ante tempore cum orationis causa ad locum solitum per nocturna spacia procedere, convieta cali uidit miracula. sustinente curissimum ac sedem prehaver solam sanctum pueros dirixit: O fili mi dic mihi quae vero si sentis ea quae ego sentio: Tunc paru- lur nomine benignus incunctanter dirixit: Jam mihi cognui ea quae sentis. Nam uideo calum apertum et filium dei et angelos eius: Tunc patricius dirixit: Jam te mecum se cessorem dignum eare sentio. nec mora gradum comito adscendit locum orationis peruenire: Ha orationibus immedio fluminis alio parvulur dirixit: Jam algere aquaticum sustinere non possum. Nam et aqua minus erat frigida tunc dixit et patricius ut de superiori ad inferiorior descendere: Nichilominus ibi duo perpare po tuit: Nam se aquam calidam sensisse testabatur:


[ 449 ]
hins habens fiduciam inconuessaefidei. Colliguitque
se initoric eiciens inmari clausum seclum quod
ipse rupit et e ascendet maius inanum et inspiravit
et ventus aqua elecline eum adhersid insulam
unaneam nomine iTuveniqtibe ibi duos iuros ulde me
prime deinde et doctrina fulgentes qui primi docu
erunt urbs dei et baptismum ineuxice et conversant homines in
sube huius addidem catholicum indoctrinnar eorum quorum
hac sunt noma conhinderet eis romuli. Hi ergo uidentes uium
huius habitat miirati sunt et miserti sunt eius. Elevaren-
rente eum demari suscipientes eum gudio. Jile uigur
ubi imensi sunt spiritualia patres irregione adro ibi
credita ad regulam eorum corpus et animam exercuit
et totus uitem tempus ibi exignit apud istos sanctos episcopos usque
dum successor eorum in episcopati effectus hic mal
cui y demare episcopos et antistes clarus arehannum

cuius nos suffragia adiuant sancta. De gentili

A lia nuce sanctus requiescens patricius inde labore in die

domnica supra mare iuxta salsumine quar est ad aquilonem
plagas accolo bonis distans non magno uio sancta
cio audiiit sonitum integritatem gentilium inde

domnica laborantium facientes fossam castelli

Uocatis illis prohibuit eos patricios ne laborarent
inde domnica. At illi nonconsentientes es sed ma
gis deridebant eum. Sequenti autem nocte uentus
magnus aduencens turbauit mare et omne opus gen
tillium destruxit tempestas seclum urbs uiri dei

[Fuit homo qui iam inregione originationis cui
nomen erat dar. Hunc autem regnavit sanctus patricius ut
aliquem locum daret ei ubi exerceret religione
dixitque diues adsumant patricium quem locum
petis." Peto inquit sanctus illum altitudinem terrae qua
decet arnusalech hic est admathe deos mihi et con-
stituat ibi locum. A ille nelutu dare sancto ill-
km terram altam sed dedit altiam inferiori terra
ubi nunc est ferta martirium iuxta armachc et
habitavit sanctus patricius cum suis ibi. Post uero aliquod
tempus uenit eques dari ducens equum suum. Et ait

[450]


The above Burgundian text [B] of Muirchu is, in the main, that of Muirchu, Book I of the Book of Armagh (A). But it is divided into two Books, in such wise that Book I of B coincides with what has been above described as the Narrative part of Book i of A (see Introduction, pp. 38, 38, 38, 39, super.). *Cælia 1-22.* — c. 42 affording a proper and well-marked conclusion: while Book II of B includes what we have distinguished from the Narrative as the Appendix of Miracles (Introduction, as before), consisting of a collection of thaumaturgic incidents (cc. 23-29 of the Table of A, Book i; see p. xvii, and pp. 39, 40, super.).

Book I of B includes also one cap. of Book II of A, c. 15—which lies outside of the chronological order, and is merely recapitulatory—interposing it between cc. 12 and 13. No other part of Book II of A appears in B.

The figures in brackets supplied on the margins of the B text represent the number and order of the capitula of Book I (A), as given in the Table, p. 20 (pp. 39, 40, super.). On inspection of these, it will be seen that one cap. (26) is wanting from B; and also that, in two cases, capitula are transposed—24 with 25, 28 with 29; also that the last three are placed before the three which stand first in the Table.—so that the order of Book II (B) is 27, 28, 29, 23, 25, 24. Moreover, B leaves out the latter part of c. 24, and abbreviates its earlier part. Some of the previous cc. likewise it curtails freely, and even leaves out sentences, or parts of sentences, without regard to the sense.

On the other hand, B supplies not only the contents of the lost leaf (f. 1) of A (cc. 1-6 and part of c. 7), but likewise three cc. (the above 27, 28, 29) which the text of A never exhibited though its Table records their titles.

In these capitula, for which B is our sole authority, a few needful emendations may be here noted. — (c. 1) p. 443 a, line 27; read thaburin (as tabernae) chaut (= haur, haufl) for thabar indheca ut.—ib. l. 36, reddens (H) [supply from Probus, quae de sum deo] for reddens. — 443 b, l. 56, exempli (H) for exempla.—ib. 8, ducta (H) for ducenda.—(c. 2) 443 b, 17, Terius for Vernus.—(c. 6) 444 a, 28, uguro (P) for uiguro.—(c. 27) 448 b, 33, adiques (H) for adequam.—449 a, 4, istis for insti.—ib. 8, sectiae (or secticas, H) for secomas.—(c. 29) 449 a, 20, quoddam mirabile (H) for quod ammirabile.—ib. 30, effluxerat (H) for effluxat.—ib. 31, ulpeculae (P) for ulpecula.—ib. 39, aquae (H) for quae.—(c. 28) 449 b, 2, tantum (H) for totum.—ib. 11, gradu concito (H) for gradum consito. —ib. 16, diu (H) for duo.

1 Most of these (marked H) are borrowed from Documenta de S. Patricio (in Analecta Bollandiana, 1882, 1889), edited by Rev. Father Edmund Hogan, s.j.; i as also those drawn from Probus (Pita V of Colgan), marked P.

2 As in Confessio, c. 1 (see p. 43 a, super.). Chaut for haur occurs l. 195 in b, line 29, super. Ch for a is frequent in our MS., as michi for mili (passim).
But the remaining capitula, cc. 7-22, 23, 24, 25, are common to both MSS.; and in collating these we find that the text of B is, on the whole, very much more corrupt than that of A. Yet B seems in some instances to have preserved the true reading where A has erred, or to have retained a word or words which A has wrongly left out.

The following list of examples, though not exhaustive, will suffice to show how A may be emended from B:—

(In text of A). (text of B).

| f. 2 v° a, l. 35, for factus, read functus est | p. 444 b, l. 12 |
| f. 5 v° a, l. 29, for nationibus, read hibernis | p. 444 b, l. 4 |
| f. 5 v° a, l. 27, after naturam, read suam | p. 444 b, l. 17 |
| f. 7 v° a, l. 31, after pocialm, read poculum | p. 444 b, l. 41 |
| f. 11 v° a, l. 31, after sigilla, read super hunc campum | p. 444 b, l. 31 |
| f. 16 v° a, l. 1, for nautis, read naui | p. 445 b, l. 1 |
| f. 30 v° a, l. 30, after omnis, read gestis | p. 445 b, l. 1 |
| f. 30 v° a, l. 31, after super hunc campum | p. 445 b, l. 1 |
| f. 32 v° a, l. 30, after omnis, read gestis | p. 445 b, l. 30 |
| f. 32 v° a, l. 31, after omnis, read gestis | p. 445 b, l. 31 |
| f. 33 v° a, l. 32, after omnis, read gestis | p. 445 b, l. 32 |
| f. 34 v° a, l. 33, after omnis, read gestis | p. 445 b, l. 33 |
| f. 35 v° a, l. 34, after omnis, read gestis | p. 445 b, l. 34 |

1 These words recur in lines 33, 34 (A).

2 Omission from A due to homoiooteleuton.
APPENDIX B.

Restoration of the Contents of ff. 12 v, 13 r (pp. 24, 25 supr.).
(Tirechan, Lib. II).

In the foot-notes to the two following pages, V. T. denotes the Vita Tripartita (Vita VII of Colgan), as printed in the Rolls Series by Dr. Whitley Stokes; S., the text of Tirechan as appended by Dr. Stokes to V. T., vol. ii; H., the text of same as printed by F. Hogan in Documenta (as above); also in his Latin Lives of Saints, Todd Lecture Series, V.

E, is the Egerton MS (98); R., the Rawlinson MS (B. 512), of V. T. (both in the British Museum).
et planetum magnum amicri eamur Uenit magnus capilli qui nutriunt alteram et fleuit et ille Patricius praevidit et credidit et capilli eam
petitis eius ablatisset. Et frater illius ueniit Mael et ipsa dixit Frater manus credit Patricio [sed non ego] ita sed reuerant cum ingentiatiatem. et ad Mathonam et ad Patricium uerba dura dixit et Patricius illi dixit et praevidit et conuerit illius impionitatem.
Dei et ablatisset capilli capitatis illius id est nor 10 magica inpacit uidebatur altaria
ut dicatur giunna. De hoc est verbum quod clarissimum omnis urbis scoticis Similis est Calius contra Cap
lit, quia crediderunt in Deo. Et consumptissent dies ululationis fiorum regum et sepulchrorum.
15 eas uixam fontem Cebach aece locans effusit eos et rotundam in similitudinem ferta quia sic faciebant scoticis homines et gentiles.
Nobilicum autem Relic... uocatur [id est] residuum
puellarum et immediata est ferta Deo et Pat 
20 ricio cum sanctuarum ossibus et heredibus eius post se in sacella et ecclesiis terremanam ficta in eo loco. Deinde autem uenit Patricius in campum Caire
tho id est in Mueg Cairetho et castrametati in eo loco. Et fundauerunt ecclesiis in Arddlice
25 quae sic uocatur Sendomach et posuit inllia Coi
manum dieis sanctuarum sibi monachum earum Xprato et Patricio euer et tenuit Patricius Arsd
Senlis et posuit filiam in eo sanctam Laloam et te
nuit locum in campo Nento. Exierunt cum 
30 Cethiaco sancto episcopo in sua propriae regimine qua degenerare Allelo eiis patris tenet matrem auter degenerare Saev de regimine Cenacthe: a Domnach sairigis uixam domum sair
Cennani id est lapidum. Mortis erat Ce
35 thaiaco episcopo si fecisset in loco Caruca
id est domnach impasca magnus, impasca secundo fiebat
inlocu Comellie sancte super maiam duarum
fueran id est doloare uixam Cenadon
30 monacham esse Comella Cethiaco.
Relictus est aballis fiosus dieis sanctum quidam
sanctus penepuer puellus in...
10 et tenet Fidarti et deexit illi Patricius lib
ros habitantis et habituit nepotes Maini et
insenecta sua bona habituit Ce
5 ruman filium artificis quando senex ac ple
nus dierum fuit... iuuis uerum ut periti
inter est autem inter mortem Patrici et Cenani
nun simul numernos estimit cal an
norun et habitatamset Cenarius ex lib 
10 ro Patricii adiaconam Iusto populi [in]
consecto /uini lectures xu cum soro
Franci uero patricii exierunt apatricio
re una. Nomina quoque niorum nolo
 dicere nisi ii principes Bernicnicus et Hercnicus
15 et sororis nomen Nitria episcopi et multi loci
illius datissent et ignoro nisi unum inquo
est Basilica sanctuarum quia indicat illius
Patricius sanctus similitudinem loci et digi
indicavit decacumine Gerad quia uc
20 nierunt adilium ut elegerent illis de lo
cia quis innuerient et fundavit Cethi
acus accelessem Bregrard... quodam filia erat
quae univest per flumen Scaccu et aridi pe
des eius ac fiones /tant a suale filorum
25 Uenit uero Patricius ad Selcam inqua et
Bruiun cum multitudine episcoporum sancto
rum. Castrametati inaquamnibus
Selec et posuerunt sibi stratum et se
dem inter lapides inequilis scriptus manus
30 sua literas qua bore dieo consozimex oxu
nostris et cumillo fuerunt
Bromus episcopus
Sachus
Bromachus presterit...
33 Rodanus
Cassanu
Feratus episcopus de
Brocindus
generi Allelo
Lommanus frater eius
et soror eius
35 Benignus heres patrici
et altera soror eius
40 et Benignus frater Cethiacci
degenerare Allelo
innami Connaische
qui tenent cel
lolam Benigni in
a’Norto a Pat
ricio et Cethiaco
benignus
Feratus episcopus de
generi Allelo
et soror eius
fuit in insola

Fol. 12 v°, col. a, line 4. Mael. Supplied from V.T. (Moeb). | l. 5. H. supplies sed non et, S, et non erit uia. The letters ta at end alone are traceable. V.T. has, 'no advantage or profit shalt thou [(get) of him].' But sed non ego ida seems rather indicated; so Vita V. (Probus, in Colgan, p. 52, 'sed de me ota non erit,' and similarly Vita VII, ib. p. 130). | l. 6. B. punctuates after gentilisatem, connecting et ad M. with et ad Patru, and reads Mathonum, suggesting that Mathonuus = Benignus (see f. 11 v° b, for Mathona sister of Benignus). | l. 13. quis (for, as in H. and S., and l. 12 v°). So V.T., 'that they were at one in their belief?'; the proverb applies to two who, after opposition, come to agree. | col. a, l. 18. After relic, a short word (Irish), probably of two or three letters, has been effaced, = puellarum of next line. | l. 33. Saeirig is expuncted; the scribe seems to have begun to write Sairighe, and probably intended to substitute blacch (so V.T., Dom Liscu) = lapidum (as in next l.). | l. 29. Nento. Exierunt cum. So H., and S., with V.T. ('in Mag Nento. And they went with...') | l. 35. et fecisset. Or fecisset; but fecisset (in ecclesiastical sense) is confirmed by V.T. (noceleibrah, = 'used to celebrate'; so H. reads celebrare, in his Latin Lives); but asilare (as also S.) in this place, in his Documenta. So in next l., fiebat (ungrammatically for faciebat). | l. 36 (mark). Domnach is probably explained by V.T., which has Domnach Saei for curtieus. | l. 38. H., R., and S. give da loarce, but MS has do. | l. 39. A word or words (about ten letters) illegible before breug. | l. 39. For monachi, H. and S. both write domini; V.T. has maeniter. | l. 41. Relictus est is supplied (H., relictus stbi) on the strength of V.T., 'Patrick left there...' Deacon.' | Col. b, line 1. After on, a space of twelve or more letters is illegible; probably to be filled regiom en nepometins Maini (as V.T. suggests, 'into the territory of Hui-Maine'). So H. and S. in l. 3, nepotes Maini. | l. 42. H. reads 'in Fiacnici capie.' S., 'in meo conspecto'... but populus seems distinct in MS. | l. 45. episcopi is to be read before et sororis nomen N. (which is probably misplaced). | l. 48. Note that s is expuncted, and that (after fiones) what follows is to be read after l. 25. Cp. V.T., pp. 106, 108, for the sons of Brian at Selce. | l. 58. See above, pp. xxxi-xlv, for the grounds on which the passage, 'Patricius uenit de campo Articke' (f. 9 r° a, p. 17 suprr.) is claimed as belonging to Tirechan, and to be inserted here (or possibly before l. 12 suppr.). | l. 38-40. The blanks in the latter divisions of these lines are filled from V.T., p. 106. [44]
quam sic uocatur Croe Cuile et plantavit accelestium superstagnum Soler incus, et habuit filios Broin. Et pererexit adhuc mitem Greggi et fundavit accelestium in Dramm. 5 maestro logum fundit inca eam nonhabita ilum men ince et dene sed plenus semper. Patini eius et alias sunt incella Adrobach fi.

lique Talair episus acceptit palamum demus nu Patricii. Et pererexit adhui Heric

et fuit inilio loco quoque sunt mulieres ous

ta uadum hilarium Heri et furtunatius equos illius et maledixit illis dicens. Semem ueternum suerit semini fratum semestrum

quod sic comprobatur. Et rerectarunt inecm

15 pur Aithric et accelestium Senes possit inco

campo et benedixit locum iThulich lapidum, et exult ad Drummat Greggi, et inueniit

ii uiros confluentes filios unius uiri ad uircem post mortem patris eorum qui fuit

20 her aneser erat degenerare. Cecilia Arrmen

uoluerunt disputare hercitatitem et possi
tum erat lignum extensio quod uocatur

cam apud gentiles et arreptum gla
dios accepit extensas manus percutere

25 fratres fratrem pedibus erectis quod defunctum

interea more campi. Cum auro temisset illius Patricius uidens dolonge quasi mo
dum iugerus apurulique os sume edidit tene

Domine pater posco manus fratum ne

faciant malum inter se et nonpotuerunt por

gregre manum aut collegere sed habuerunt

erecti quasi imaginis ligneas et benedixi
cos apercepit illis et alii saepe amicit

dum fratres sitis et quod uobis dixer

25 facite sedete. Sedemus scat Patricius

dixit et immoletur agrum et bona

patris eorum Patricio Doege caeli. Fun
datur accelestium ibi et inilio loco est Coono at

tifex frater epiptos Bassilica.

Fol. 13 r°, col. a, line 2. inane. The letters in are expanded (the scribe had begun to write insulae). sanctae. 1. 6. For Patini, cp. patinus, II. 5s° b, 11v° b; H. and S. read patina here. II. 7, 8, filiae Talaim. So V.T., p. 105. 1. 20. Arrmen. So H., probably rightly; the final letters men are legible. 1. 21. moluvent. So H. (in note), as the sense requires; but in text uoluerunt, as also S.; ms ambiguous. 1. 37. Duque caela. So S., rightly; but there is no et following in ms.

Col. b, 1-1. After Cercig, H. supplies Artri (after V.T., p. 116, Cercig nArtn); (but it is not certain that the ms adds any word to Cercig). 1. 8. guidem. So in ms; but V.T. (which gives the sentence in Latin) reads guidem, acc. to ms 6 of V.T., though R of V.T. has guidam. In both, the words clearly relate to Locarnach (I. 4), not to Medua (I. 9), who does not appear at all in V.T. Apparently guidem is right; whence it follows that I. 9 is misplaced, and ought to be read after I. 10 (Post habeumen...). I. 13. epis is expanded, and p (following) = precipiter, is a correction. 1. 22, 24, each shows an illegible gap. 1. 32, a still longer one. 1. 33. The last legible word is ascin (not ascins, as given above, I. 13°); not ascins, as H.). 1. 36, 37, are entirely effaced. 1. 38 shows but one word (and that hardly completed). 1. 29, two words only—apparently all that it ever contained.

Note that V.T. gives nothing to fill even partially the place of these lost lines or parts of lines, nor of anything after "Arduscin" (I. 32), to which word it substitutes "et rī" (= etc.). This fact suggests the suspicion that the compiler of V.T. had our actual Book as his source here, and that in his time (probably eleventh century) the effacement of this corner of the page had already taken place. And a like state of things presents itself (in a less degree) in the left-hand lower corner of the preceding page.
APPENDIX C.

Translation of the Irish Documents contained in pp. 33–36 (ff. 17, 18) supr.¹


1. Ueniens Patricius infraem Calrigi² habitatui filium Cairthin et Caiciham, et postquam habitatuit obtulerant filius Cairthin et Caiciham partem Caiachin Deo et Patricio, et liberant rex Deo et Patricio. Hae sunt fines quintae partis, to wit 'Caiichin's Fifth': From the stream of Telach Berich³ out of Brailme⁴ as far as . . . Tuilgo from the mountain. From the stream of Conaclif to Reiriui and from the border of Druim Nit⁵ to the stream of Tamlacht Dublocho,⁶ by the stream to Gremlach Fote.⁷ By Ront (?) round . . . to the Moor of the two Hillocks; from the Moor of two Hillocks by Descert Léni by Fur as far as the Nine-Trees Hill; with Daire Mór,⁸ with Daire Medóin, with Daire Fidas, with Daire Mél, with Druim Toidach in the stream as far as Conaclif. Lord and vassal offered all this immediately after baptism was conferred upon them.

2. Patrick established a foundation in Druim Dare, to wit, in Druim Lias, after it was offered to him. Patrick left his pupil there, named Benignus, et fuit in se xvii. annis. Lassar daughter of Anfolimith,⁹ of the race of Cáíchín, took the veil from Patrick. For three score years she dwelt there after Benignus.

3. This is Fith Fio’s confession and his bequest two years before his death, to the monks of Druim Lias and to the nobles of Calrighe both laitymen and clerics¹⁰ of Druim Lias: that there is not a family right of inheritance to Druim Lias, but that the race of Fith Fio (should hold it) if there be any one of them who should be good, should be devout, should be conscientious. If there should not be, it shall (then) be seen whether one could be found of the community of Druim Lias or of its monks. If one be not found, a stranger¹¹ of Patrick’s community is put into it.


Mari obtilit three half-indices through his land, et obtilit Patricio filium Mac rimae, et baptizavit eis Patricius, et aedificauit ecclesiam in hereditate eorum, et regnum offerebat cum eis Coirpre Patricio.

5. Ermine assigned to Cumann and to Alach and to Ernín Tir Gimmae and Muine Buachaile¹² and Tanach. These three nuns assigned these lands unto Patrick until doomsday.

6. Cummen and Brethán bought Ochter Achid with its appurtenance, both wood and plain and meadow, with its curtilage and its herb garden. Now half of this heritage belongs absolutely to Cummen, in house, in man, until its prices be paid to her, to wit, three ounces of silver and a can of silver, and a necklace of three ounces, with a cirelet of gold according to old standards and old . . ., the value of half an ounce in pigs and the value of half an ounce in sheep, and a vestment worth half an ounce according to old standards. All this in a debt of collection.¹⁴

Cummen made a mantle which was sold to Eladach son of Mael-odar, lord of Cremthenn, for a brown horse. That horse was sold to Colmán of the Britons for a cumal¹⁵ of silver. That cumal went to the additional price of Ochter Achid.

7. [Is in Latin; as also the beginning of 8].

¹ Borrowed by permission of the late Dr. Whitley Stokes and the late Professor Strachan from their Theaur. Palat. Hibern., vol. iii., 1905. A few alterations have been introduced. ² Now Calry in co. Sligo, Hogan, Documents de S. Patrice, p. 90. ³ Hill of Berach. ⁴ ‘Ridge of nest.’ ⁵ ‘Sepulchure of Black Lough.’ ⁶ ‘Grenlach,’ later Grellach. ⁷ ‘Great Oakwood.’ ⁸ Apparently a woman’s name. ⁹ Literally, ‘both chancel-screen and altar.’ ¹⁰ For ‘déedr’ (as printed, p. 33, supra., and in all other editions) ‘déorad’ (i.e. ‘stranger’) is to be read. ¹¹ ‘Cowherd’s Brake.’ ¹² Tinóil, gen. sg. of tinóil, ‘collection,’ which in the Laws seems to mean a collection made by a father for his daughter on her marriage. ¹³ The value of three cows.
8. (p. 35, lin. 12) Patrickius vénit in Hiberniam, Iserninus vero missus est in aliam regionem. Sed venetus contrarius detulit illum in deistam partem Hiberniae. Then he [Iserninus] comes to his province, a small tribe in Clu, named Catrigge. He came thence and founded Toicule. He left there a saint of his community. After this he went and founded Ráith Foalaiscich. Therein he left another saint. Thence he came to Lathach dá Arad in the Two Plains. Therein Cathub's seven sons went to him: he preached to them, et crediderunt et habitassit sunt, and he went with them southwards to their abode. Óndae Cennsallach denounced them because of their believing before every one. Bishop Fith [Iserninus] went with them into exile, each of them apart. After this came Patrick, et crediderunt sibi aí, filii Düninge. After this he went to Crimthann son of Óndae Cennsallach, et ipse [te sí, Crimthann] creeditat at Ráith Bilech. Patrick, after baptizing him, besought him to let back Cathub's sons, and Iserninus together with them, and he got the boon.

9. Cathub's sons went thereafter to their abode. Hence Fid [Mór] is called Féna. And they went to Patrick and Crimthann son of Óndae at Scí Patric. A

10. Crimthann son of Óndae offers part of Ulba in Grian Fothart from Gabur Líphi as far as Suide Laigen. Iserninus kneels to Patrick for his monastery and his parent church, and Patrick gives them to bishop Fith, and he gives it to Cathub's sons and founded with them Áth Fithot.

11. Patrick went from Tara into the province of Leinster, and he and Dubhthach Maccu Logiag met at Domnach Mór Críthtar in Húi Cinselich. Patrick besought Dubhthach for the material of a bishop, from his disciples of Leinster, to wit, a man free, of good kin, without defect, without blemish, whose wealth would not be over little nor over great: 'I desire a man of one wife, unto whom hath been borne only one child.' Dubhthach answered: 'I know not of my household [such a man] save Fiacc the Fair of Leinster who has gone from me into the lands of Connaught.' As they were thinking of him they saw Fiacc the Fair coming towards them. Said Dubhthach to Patrick: 'Come to tosquire me, for the man will succour me to my consolation by his being tonsured in my stead, for great is his dutifulness.' Thereafter, then, Fiacc the Fair succoured Dubhthach, and Patrick tonsured him and baptized him. He conferred a bishop's grade upon him, so that he is the bishop who was first consecrated in Leinster. And Patrick gave to Fiacc a case [containing], to wit, a bell and a reliquary, and a crosier and a tablet; and he left with him seven of his community, to wit, My Catécc of Ínis Fál, Augustín of Ínis Becc, Técan, Bearnait, Nainid, Fósl, Fedelmid.

12. After this he [Fiacc] established a foundation in Domnach Féic11, and abode there until three score men of his community had fallen there beside him.

13. Then the angel went unto him and said unto him, 'It is to the west of the river in Cól Maighe that thy resurrection is [to be]: the spot in which they should find the boar, be it there that they put their refectorystead in which they should find the doe, be it there that they put their church. Fiacc said to the angel that he would not so go until Patrick should come to mark out his place for him and to consecrate it, and that it should be from him he would receive his place. After this Patrick went to Fiacc and marked out his place for him, and consecrated it, and laid his measuring-rod there. And Crimthann offered that stead to Patrick: for it was Patrick who administered baptism to Crimthann, and in Slébto Crimthann was buried.

14. Sechnall went afterwards to reproach Patrick about the chariot which he had. Then Patrick sent the chariot to Sechnall without a charioteer therein save angels that guided it. When it had remained three nights with Sechnall he sent it on to Manchán, and with him it remained three nights. He sent it on to Fiacc. Fiacc warned them off afterwards. It was they who circumambulated their church three, so the angel said [to Fiacc], 'Tis to thee it hath been given by Patrick, since he knows thy infirmity.'

15. Bishop Aed abode in Slébto. He went to Armagh. He brought a bequest to Segéne of Armagh. Segéne gave again a bequest to Aed, and Aed offered a bequest and his kindred and his church to Patrick till Doom. Aed left a bequest with Conchlad. Conchlad went to Armagh, and Fionn Fléithe19 gave his church to him, and he took himself [as] abbot.

1 Site of two charioteers.
2 Now Ravilvy, co. Carlow.
3 [Iserninus's seat, now Mount Leinster.
4 For iethu = with them, see Thes. Palaeo., 11, pp. 305; 313.]
5 Now Ahade in Fothart, see Hogan, Documenta, p. 104, note [g].
7 Port of Leinster (see Book of Rights, p. 208) in co. Wexford.
8 Now Begeri in Wexford Harbour (Hogan, p. 181).
9 Fiacc's Church; see note 1.
10 [One of Patrick's successors in Armagh: Segéne preceded him.]
APPENDIX D.

Interpretation of the notulae of ff. 18 v, 19 r (pp. 36, 37, supr.; Introd., pp. lxxii, sqq.).

Most of these abbreviated memoranda have been already explained by Dr. Reeves, Father Hogan, Dr. Stokes, and Prof. Bury; notably those to which their initials (R., H., S., B.) are attached below.—V.T. = Vita Tripartita (Stokes); Tr. Th., = Trias Thaumaturga (Colgan); Tr. = Tirchonaill, lib. 11 (as above, ff. 9 v-15 v).

d. g. (1) allbe isenchui. altare...

V.T., p. 94. (Patrick crosses Shannon to Duma Graidi (so R. explains d. g. in mg.); there ordains Allbe priest, in Senchua (with the Húi Allella; informs him of a stone altar underground in Sliabh Húi-n-Allella.)—Cp. Tir., f. 11 v a (for tumulus gradi, Allbe, altare); and f. 15 v a (for Cell Senchua). See Introd., p. lxxii supr., on lines (1) and (2).

(1) machet cetchen | (2) rodán mathona...

V.T., p. 98. (P. goes from All Find to Dumaicha Húi-n-Allella; finds a church, Sencholla Dumaigh, where he leaves Maicht and Cetchen, Rodán and 'Mathona sister of Senella, who took the veil from P. and Rodán, and was their nun.'—Cp. Tir., f. 11 v b (for Dumaicha Húi-n-Allella, Senella Cella D., Macet et Celgen, Rodanus, 'Mathona soror Benignii').

'a. | (3) buail... genus m eirc ... ep maine & geintene inechainn

V.T., pp. 142, 144. (P. on his way to Mag Luirc by Bernas Húi-n-Allella, falls into R. Buíall, at the ford Ath Carpalt. In Mag Luirc he lays a curse on the race of the Maic Éirc, but removes it at the intercession of Bishop Main of the Húi-n-Allella, who was of P.'s community, as was also 'Geintene in Echanach' in Húi-n-Allella.)—Cp. p. 94 (where Main is baptized by P., and ordained by Bishop Brón).—Cp. also Tir., f. 11 v a; and also f. 15 v a (for Echanach).

donnach mór álmaige... donnach mor maige ene...

V.T., p. 146. (P. goes past Drum Clisiabh, along Mag Ene, and builds Domnach Mór Maige Ene.)—See also Tir., f. 15 v a (domnach álmaige... ad campum dione).

dub...drobes...esmáid...muirgis m maileduin m scan

V.T., 146. (P. curses the Dubh (i.e., blesses the Dróbfis); seeks to settle at Ess Ruaidh; Coirbre drives him out; P. foretells that his share of the river shall be barren of fish; which came to pass, until his descendant Muirgiss maic Mailduin maic Scanláin gave it to St. ColomCille, after which it became prolific.)—See also Tir., f. 15 v a (flumen quod dicitur niger...fl drobatico).

rath congii...el...ardu foithid...latharrn

V.T., p. 148. (P. goes into Conall's territory, between Ess Ruaidh and the sea, where now is Raith Chungui; sets a stake [el] there... in Arv Fothaid.)—See also Tir., f. 15 v b (for Raith Congi, where he baptizes a man 'de genere Lathrom,' with his infant son who was afterwards at Rath C., 'in tempore regum Fergusso et Fothiud'; and finds a church 'in campo Latrain').

donnach mór maige itha...mudubai m orcan

V.T., p. 150. (P. goes by Bernas Mor of Tír Aeda, into Tír Eogain, into Mag Itha to Domnach Mór Maige Itha; and there leaves Dubuibe mac Corgaon.)—See also Tir., f. 15 v b (for Bernas, 'in campo Itha'; accelesiam magnam).

Line (1). 1Senchua, now Shancoe (co. Sligo). 2All Find, now Elphin (co. Roscommon). 3Senchuila, now Shankill (co. Roscommon). 4It is uncertain what 'a' (in mg), and 'b' over genus, and c in mg of (19), denote. B. suggests a = ath = ford (of R. Boyle); b = bruth = lump (of gold; see V.T., p. 94—given by P. to Hono, of the 'Cenel (=genus Maic Éirc).') 5Buail, now R. Boyle (co. Roscommon); Ath Carpalt = 'Ford of Chariot.' 6Echanach, now Aghañag (co. Sligo). 7Drum Clisiabh, now Drumcliff (co. Sligo). 8Muirgis = 'F. Doonegal.' 9Bhaid = 'F. Doonegal.' 10Tír Conail = Tyrconnell (nearby = co. Donegal). 11Raith Chungui, now Raconon (co. Donegal); see also Tir., f. 11 v b. 12Tír Eogain, now Baron of Tír Eogain (Tir Owen), (co. Tyrone).
(8) achad drumman .. coilboth m oingusce m eogin

V.T., p. 156. (P. goes into 'Tir Eogan na Inse,' the territory of Fergus; seeks to occupy as a hermitage a place called Achad Drumman; is expelled thence by Coelbad son of Fergus son of Eogan; foretells that the race of C. shall not have [a possession] there.)—Cp. Tr. Th., p. 145.

(9) breicán m aido m fera m eo .. eogan i66 mör

V.T., p. 152. (P. met Eogan in Fid Mór [but before his visit to Tir Eogan nanse]; also (p. 156) after the hostility of Coelbad, Aoed, another son of Fergus, welcomes him). Feraria (for feræ) is, the correction feræ (for fergusga) is to be accepted.)—See Tr. Th., p. 145 (where Aoed is said to be son of Coelbad). [Breican is not named in V.T. or Tr. Th.]

(10) doro carn séimé .. xii .. òro .. fergus mör d nisé

V.T., pp. 160, 162. (After some time, P. goes into Dalairadia and thence into Dalriada. Doro, king of 'Carn Séimé in the north,' finds infant beside dead mother in cirn; comes to P., who baptizes infant (afterwards Olcán, bishop in Airthir Maige). Mac Nisse of Condore 'reads his psalms with P.' [here V.T. suppresses with 'et indignatus e.'], a scandal which Tr. Th. relates, p. 146]. P. is here welcomed by the 'teowce [sons] of Erc.' One of these, Fergus Mór, gives to P. his portion (viz., Airthir M., as above) and P. gives it to Olcán. (See further, under (11)).

Also, p. 168. (P. transfers the kingdom of the Húi Tuiri from Cairen Mór to Cairen Bèc, and blesses his wife [and their child]. She was 'Mogan, daughter of Fergus Mór mac Nisce of Dalriada.')

(11) xii oclan fiti ..

V.T., pp. 164, 166. (Afterwards, when Oclán removes the curse pronounced by P. on Saran (see (15) below), P. is displeased, and transfers Oclán's church (Airthir Maige) to Mac Nisse of Condore.)

(12) eòp néim fitiach cenim oingos | (12) muadan marrach .. pabh erlach iarath múa

V.T., p. 162; and Tr. Th., p. 146. (In Dalriada P. founds Raithud Modain, and leaves presbytery Erclach there; Ném in Téalach+Cenim Oingus; two Cenimualas in Domneach Caírni in Cethraisge; Evan in Drumman Fidhich.) [Tr. Th., Druim Indich.]

(13) i .. cheinidh .. dom cairn isothrugu. | (14) enán indrum findich ..

V.T., p. 162; and Tr. Th., p. 146. (In Dalriada P. founds Raithud Modain, and leaves presbytery Erclach there; Ném in Téalach+Cenim Oingus; two Cenimualas in Domneach Caírni in Cethraisge; Evan in Drumman Fidhich.) [Tr. Th., Druim Indich.]

(14) xii fitl coibhth .. cell .. g .. in eil .. fri .. d .. m .. anair

V.T., p. 162. (In Dalairadia P. finds Coelbad's twelve sons; seeks to occupy the place where Cell Glass now stands, but is refused; yet finally it becomes his.)

But see 'Tir H., f. 15 v 6 (where P. crosses the Bann to the place where is 'Celíola Cúite Raithin,' in Eistiu (= in Eistiu)); for which cf. V.T., p. 166 (where Nat Sluaig, another of the sons of Coelbad, promises him 'Cuil Raithin forar na Banad air;' = on the side of the Bann in the east; cp. fri d'omnach) mór anair (above) = 'on the east of the Great Church,' of which church Coibhe, grandson of N., was ultimately Bishop.)

(15) lathrach paí .. dan .. slainn sarán .. coibhth

V.T., pp. 164-165; after refusal of C. Glass. P. seeks to occupy the place which is now Lathrach Páelaín, occupied by Danial [known as 'the angel, and as 'Patrick's dwarf,' where is the well Slain. Sarán son of Coelbad expels him (see above).—Another son of C., Cuilte, offers him Domnach Combair. P. blesses him, that there should be Kings of his race (cencel) for ever.—Of the inserted words, lacenl fiachrrach, no explanation is forthcoming; the Húi Fiachrach were of Connaught.—But see p. 154, 'Eochu son of Fiachra son of Eogan was baptized with Eogan, and Patrick's covenant was between them.)

m cuill

V.T., pp. 220-2. (Story of the wicked Mac Cuíll of Mag Inis in Uladh, and his conversion and punishment and after history.)—Cp. Muirchu t., f. 5 v 6 b.

Line (8). 1 Tir Eogan na Inse, = Tir Owen of the sand, now Inishowen (the peninsula N. Barony of co. Donegal). | (10). 2 Dalairadia (district including E. of co. Down and S.E. co. Antrim, from Newry to Slensh, 'Tr. Th., p. 8); Dalairadia (N. co. Antrim, now 'The Route'), = Airthir Maige, now Armoy; also Condore, now Connor, whence the Diocese has its name (both in co. Antrim). | (11), 3 xii oclan fitl. Evidently there is a misplacement here, and the 'xii fili' are wrongly assigned to Oiclá; the words are apparently a correction of (10), where 'xii' is written without 'fili' before 'fili.' | (14). 4 Raithud Módaing, now Ramoan; and Téalach, now Drumthullagh (both in co. Antrim). | (15). 5 Cathraisge, now barony of Carey (N. co. Antrim). | (14). 6 Druim Indich, now Drumnassy (co. Antrim). | (15). 7 Cuil Raithin, now Coleraine (co. Derry, bordering Antrim). | (16). 8 Eithn, the plain E. of R. Baume, where Coleraine stands; see R., Eist. Antigiis, p. 335. | (14). 9 Lathrach Páelaín, now Glenavy (co. Antrim), properly Lenawy (Lann Albaich = Eileala Nua; see R., E.A., pp. 47, 125.) | (17). 0 Domnach Combair, now Cumber (co. Down). [459]
(21) m. n. +; pabyt leo & d. s. s.

(7) V.T., p. 72. (On his way to Tara, P. blesses Conall macc Neill... near 'the hill where stands the Cross by the mill'.) or p. 78. (When Fergus resisted him, P. with his baccall 'cuts a Cross in the flagstone as if it were clay'.) [No trace of 'prebyster Leo, &c.' But see Suppl. Note, p. 465 infr.] For crum [thir] munis [mg.], cf. V.T., pp. 68, 82; also p. 465, Add. N. (Bishop Mu[fl]nis, his sister's son, follows P. to Erin; loses his baccall; it is found, and P. exchanges his own for it. It 'is one of the relics which Muinis has in Forngaide.') Cf. also Additam., f. 16 v° a supr. ("Episc. Manis hic Forngadise la Cuirmin"); and Suppl. N. (1.), p. 475.

(21) paby lugach | (22) icnail airc. | p. colo. c. er. mel c. cre... | (23) lugid m eirc isforbdruim...

(23) c. cas. c. e. m. p | (24) sench s.

V.T., p. 74; Tr. Th., p. 130. (P. on his way to Rome meets six 'sons of the clergy,' &c., Prebyster Lugach in Cell Airthir, Prebyster Colub in Cluain Eraunin, Meldain of Cluain Crema, Lugaid mac Erc in Forbdruim, Prebyster (= Cruintir) Cassan in Domnach Mór Maige Echmacht (Cp. Tir., f. 11 r° a, for Cassan, Echmacht); 'Five (coit) of the muintir (= community) of Patrick'; five patents (miassa) of Patrick had they.' 'The sixth was Sen Ciaran of Saigri.'

(24) lonan m senich. de. g. comgil | (25) rigell mat. dulanae chroibige.

V.T., p. 76; Tr. Th., p. 131. (A mother asks P. to bless her son; he signs the boy with the cross and gives him to Cassan to teach. 'This is Lonan son of Senach in Caill Uallech; his mother is Rigell,'--'Do Lue de Cruibchech and Lugaid son of Oengus son of Naftreach, of P.'s community, are in Druim Ineseland in Delbna.') Neither V.T. nor Tr. Th. adds 'de genere Comgil.'

Cp. p. 194. ('Oengus son of Naftreach,' baptized at Cashel; see (48) infr.)

(26) trian m féicí m amall fr trichaim... séthe leet.

V.T., p. 220; Tr. Th., p. 156. (Triain brother of Trichaim, son of Fiac mac son of Amaigaid, maltreats his slaves; P. curses him, but blesses his wife, and their children, Séthe and Iarlaide.)

(27) echnu. cairel. domungart.

V.T., p. 224; Tr. Th., p. 161. (P. transfers kingship in Ulaid to Cairrell from his brother Echaid son of Muiredach, because of Echaid's cruelty to two maidens who have renounced idols, and for rejecting his intercession; but he blesses the wife of E., and her unborn son Domungart.)

Cp. also V.T., p. 120. ('Domungart son of Echaid will upraise P.'s relics before doomsday'; 'his Church is on the side of Sliaib Slange.')

(28) flac oingus allí mor conall etarsce | (29) m erce pat...

V.T., p. 192. (The five sons of Macce Erce, Flacc and his four brothers, Oengus, Ailill Mór, Conall, Etarsce, were driven into exile by Cremthann macc Conselach (see (29)) king of Leinster. P. induces the king to give F. his fifth part of his father's land, whereon he builds Sleibite.)--(For Flacc (also as hirch[che] in mg.), Cremthann, and Sleibite, cf. f. 18 v° a, supr.; also V.T., p. 402, Preface to Flacc's Hymn (where it is related that Flacc was of the Hui Barrche, being son of Ercc son of Bregan son of Dare Barraig). See also on this, Tr. Th., p. 186 (note 47 on Pt. III, c. 24, of Vita VIII.)

Line (20). 1 For Aida, R. and S. read et da mac (= 'and two sons'). | (21). 2 Forngaide, now Forney (co. Longford). | (25). 3 Drum Inseland, now Drumiskin (co. Louth). | (26). 4 Iarlaide, son of Triain, was second successor of Patrick in Armagh. | (27). 5 Muireadach was the first of the Macce Neill to meet Patrick; he was favourite son of Eogan the king, and to him P. promises the succession (see V.T., pp. 150, 152). | (28). 6 Domungart, reverenced as St. Donard (or Donal). Sliaib Slange now bears his name, as Sliaib Donard (co. Down). | (29). 7 For Flacc, see farther V.T., p. 52 and pp. 188-194 ; also Murchu I, f. 4 v° b; Addit. (supr.), f. 18 v° b, and p. 457 (11).
(29) ehuaid guin - m cin. | (30) crim m. cen.

Tr. Th., p. 186, ud supr. (Colgan notes that the catalogues and genealogies of the kings which the Four Masters follow (s.a. 465) name Euchuid Guinech, of the Hui Barrech, as the slayer of the above Crimthann macce Cenellich, whose daughter's son he was). V.T. (p. 192) states (wrongly as it seems) that Oengus (see (28)) slew him. We learn here from (29) that this Echuid was son of Oengus.¹

(39) ui. Muchon oc & mucha. | (31) erdit. i. f. ag. i. b tecan diarmait

(32) nainid pol fedil. don feic. ix. ceilmaige.

V.T., p. 192; Tr. Th., p. 155. (Crimthann² gives many churches to P.; amongst others, 'Inis Fail where are My Candaic and My Cocal; Erdirid and Aigustin in the last island.') —Also, p. 199, (P. leaves seven with F.), 'My C. of Inis F., Augustin of Inis Beo, Tecán, Dáirmait, Nainidit, Pol, Fedelmuid.' P. occupies his church (Domnach Fíce) 'till trescore of his community have fallen.' An angel foretells that his resurrection shall be in Ceilmaige. Cp. also Addit. (supr.), f. 18 v° b, and p. 457, 11 and 12 (for these seven names, and for Donn, Féisc and Céil Maige).

(33) curruis. coroc drummo gable.

V.T., p. 242. (P. sends charriot from Armagh, with no driver, to Fiacl at Sletty, 'because he (F.) used to go on Saturday before Easter to the hill (coro) of Drúim Cocali,' but was hindered 'because a bee has gnawed his leg.') —Cp. Additiam, as above (for this sending of charriot).

(34) bríg. f. forghi m cob. d. u. er. b. bile m. cru.

V.T., p. 188. (Bríg, daughter of Fergusa macce Céitbheach of the Hui - Ertain (d. u. er), warns P. of pitfalls made in his way by boys of Laigis.³ P. alights at the hill Bile macce Cruachach.)

(35) soergus. dimmoc. g. huï. brandub. fintan. | (36) c. e. aed. maedoc. i. e. m. m.

V.T., p. 214. (Soergus breaks the Rule (cdus) of P. [see below (58) Dungallach]. Glenn Hössen was (acc. to O'Donovan ap. S.), in the Hui - Barrech (see 28) near Carlow [but Dinnoc is unidentified].—Acc. to Annals of Leinster (V.T.), pp. 514, 515, Fintan of Cluain Eidechec died 603; Brandub son of Bochu, slew King Aed⁴ in 578, and died 612. S., after Mart. Dungall, reads the rest, 'Macdoc in Cluain Mór Maedoc.'

(37) finnán itich aithriur. bríg lasar duiann iii.

V.T., p. 188. (Bríg, sec (34); also Addit., f. 17 v° b (Lassar, daughter of Anfólmid, receives veil from P. at Drúim Liata under Benignus, and 'abides there after B. trescore years'). [Duienne, last of the three, not traced.] For Fínnán in Toch Airther, R. cites Fintan of Cell Airther from (?).

(38) cell auxiili. m táill. cumbr. g. t. pat.

V.T., p. 187. (P. goes into Mag Liphii; leaving Útaili (= Auxilittus) in Cell Útaill; and macce Tail in Cella Culind.) Cp. Addit. (supr.), f. 15 v° b (for Mag Líth, Auxilittus, Maxtalanus, Cellula Culinana); also, for Aux., and Mact., sec f. 9 v° a (list of bishops who came with P.). (Cumbr. g. t. pat, (russ), unexplained.)

(39) d. s. fri. in. an. d. d. m. m. l. erc.

[Unexplained.] (S. prints Domnach Mór Maige Luadat, referring to the Four Masters (s.a. 1160) for Mag Luadat.)

(40) siluist. d. i. nu lomanne. exor. d. m. c. f.

V.T., p. 31 also Tr. Th., p. 122. (Sylvestor was one of two 'sancti ex Romanis' buried at Domnach Airthe.) one of the three churches founded by Palladius in Leinster.

(For d. i. Moluomic exorcista. R. cites, 'Molomine de Domnach Imlech,' from a Mano-gium, 20th June.—S. prints for the rest Domnach Mor Criathar Fíce.) This is the place where Fíce is introduced by Dubhtach to P., and consecrated Bishop of Leinster; it was 'in the Hui Cenellich' (V.T., p. 188; see also (28) supr., and note 7 there). Line (29)¹ The mention here of Echuid Guinech, who is not named in V.T. or in Tr. Th., and who is known to other authorities only as the slayer of Crimthann, shows that the compiler of these notulae followed a tradition different from that preserved in V.T., and apparently more authentic. The fact recorded in (29), that Echuid was son of Oengus, not noted by the Four Masters, implies that Oengus had married a daughter of the king, who afterwards banished him and his brothers. It also accounts for the error of V.T., which as it appears attributes to Oengus the deed of his son. | (30-32).

² V.T. is here ambiguous; seeming to make Oengus, not Crimthann, the giver of many churches. | (34).

³ Laigis, now Leix (in Queen's Co.). | (35).

⁴ Cluain Eidechec, now Clongenagh (in Leix). | (36).

⁵ The name Ard is apparently misplaced, and ought to stand next after Brandub in (35). | (37).

⁶ Drum Lisc, now Drumlease (co. Leitrim). | (38).

⁷ Cell Auxili, now Killrossy or Killashade; Cella Culind, now Killallen, Mag Líth, a plain of the Liffey (all in co. Kildare). | (39).

⁸ For fri, f. na. (as printed, p. 37 supr.), fri in. an. is to be read. | (40).

⁹ Domnach Airthe, now Donard (co. Wicklow).

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(41) maine m cais. cruim. dom m. maige file.

V.T., p. 122 (as also Tir., l. 14 v $b$) mentions the grave of Macce Maice Caiss, resuscitated, baptized, and reinterred, by P. on his way to Hùa-Maine (in Connaught).

For cruim, see V.T., pp. 232, 266; also Tr. Th., p. 163. (Cruimtheris makes her abode at Cengoba, near Armagh). *Cf*. note below under (46).

[Domnach mór Maige File, not traced.]


(43) ifdariti. britonisa. c d . pinrin. d . cochail [mg. c astom in].

V.T., p. 104; also Tir., l. 12 v $b$. (P., after leaving Sendomnach, founds Fidarta, in the Hùi-Maine, and leaves in it the Deacon Justus.)

But if we read (43) as continuous with (42), D. Brígide ifdariti may mean Kill-Brídige near Fidarta (= Fethard in Tipperary). So R., referring to Tr. Th., p. 525.

[The rest unexplained; it is uncertain whether astom in (rt. mg) is to be read after britonisa, or after maige reto (next line).]

(44) d m. maige réto. mogan fedelm. [mg. c. co. uii]

V.T., p. 192. (P., while abiding at Domnach Mór Maige Réta, forbids workmen to dig foundations of Rath Baccain, a royal fort, and is disobeyed.)

ib. 184. (At Naas, P. baptizes Dunling's two sons, Ailill and Illarn, and Ailill's two daughters, Megain and Fedelm, whom their father gives to God, and P. blesses their veil.)

Neither of the above marginal notes has been explained. H. reads the latter, *cum comitibus uii*, which is probably right.

(45) dubán dubased. + find mag. + erit pax.

V.T., p. 230; Tr. Th., p. 164. (Dubán and Dúbred, two brothers from Ulaid, steal P.'s two garrons. The latter is impenitent and dies; the former repents, and is finally ordained.)

ib. ib. Tr. Th., p. 165. A cross marks the spot (named 'Nemed') where P.'s garron lay down under a load of wheat, and would not rise till P. came.

Also V.T., p. 122; and Tir., l. 13 v $b$. (P., in the region Corcu-Tenne by the spring (Slán) of Findmag, puts a stop to the false reverence paid to the spring under the title of Rex aquarum.

[Probably for 'non erit pax', 'non erit rex' is to be read.]

[But possibly the + (see above) refers to the story (V.T., p. 124; Tir., l. 14 v $b$) of the cross misplaced on a heathen grave and transferred by P. This occurred (acc. to Tírech), when P. came 'in Album Campanum (= Findmag) in regionibus Nepotum Mainè' (= Hùi Mainè).]

(46) erc. ingena rig long. reliquie. ymnus.

V.T., p. 232; also Tr. Th., p. 163. *Ercnat*, daughter of King Dare (of Armagh), dies for love of Benén; B. conveys to her relics ('aqua benedicta', *Tr. Th.* from P.; she revives, and thenceforth loves him spiritually.—See also V.T., p. 266 (*Erc*, with Cruimtheris (see next note) and Lupait, were P.'s 'three embroderesses').

ib. ib. (Nine daughters of the King of the Lombards (ingena rig Longhald) and a daughter of the King of Britain, come on pilgrimage to P.; one of these (acc. to Tr. Th., p. 163) was Cruimtheris (see (41) supr.).

[Apparently reliquiae ought to be placed before ingena.—But reliquie may perhaps denote the relics brought by P. from Rome to Armagh (V.T., p. 238); cf. l. 9 v $a$, supr. (which is a misplaced fragment of Tir.).]

ymnu. V.T., pp. 242-6. (Sechnall composes his hymn in praise of P.)

(47) bach brig. doas.

V.T., pp. 246-8. (P. receives three cheeses from 'a religious couple, Berach and Brig.' A wizard is converted by P.'s miracle in turning these cheeses into stones, and back again.—Sechnall asks and obtains from P. a reward (doas) for the hymn.) [The word doas is misplaced; ought to follow ymnus.]

Line (42). *See Domnach (= Old Church) is a very common place-name; here, it may mean Shandonagh (co. Westmeath). (R.)*

(43) *Maige Réta, now Moreth (in Queen's Co.), O'Donovan, 49, S.)*

(45) *Tr. Th., places this incident at Armagh, to which place the Cross more properly belongs than to the heathen's grave in the Hùi-Maine (in Connaught).—On the other hand, the next words relate or one of other of the two Connaught narratives above noted. (See Knox, Hist. of Co. Mayo, for the places named. [46] *Erc nat is diminutive of Erc.*

This 'daughter of the King of Britain' may be the Britonisa (of (43)); if so, the word is there misplaced, as well as reliquiae (see above); and doas, in (47).
(48) cinguas. fer nadgair. cambas asfargair.

[Note: "fer nadgair" is a reference to the son of Nathrafach of Cashel, who is said to have had an illegitimate child with his foster-father, as unexplained.]

(49) muru 4th eirur... lonan m 4th eirce... cae.

[V.T., p. 202, (Tr. Th., p. 157). (P. goes to Húi Fidgente; Lonman (Tr. Th., Lonan) mac macce Eirc makes him a feast in Mullach-Cair, south of Carn Feraidaig.)]

(muru 4th eirur, unidentified.)

(50) cuillenn. aill m catbad m lughig. trian.

[V.T., p. 198. (P. abides in Ochtair Cuillen2 in Húi Cuanach; is resisted by Aillin mac Cathbad macce Lugasid).—Trian (name frequently occurs; see, e.g., V.T., p. 216, under (58) infr. (qu. same person 9).]

(51) conall cormac erc. f. f. b. letanghir.

[V.T., p. 94. (Erc son of Brain (Tr. Th., p. 134 says 'son of Brian') is father of Oengus, father of Hono, who gave Ail Find to P.' (in Roscomon.).) —But the first two words and the last are unexplained.]

(52) icrich coiri os brúidín. dau m brúidín...

[V.T., p. 99. (P. goes into the territory (erch) of Coirre, whose two sons (dau macce) offer him Granard.) —But these were in Co. Longford; the Coirre macce Bruine here named was probably (see in (53), note 9) of Limerick (or Clare).]

(53) tuad claire coirp. brocan. +. coilméin cell rath.

[V.T., p. 100; Tr. Th., p. 157. (P. desires to abide at the rath of Corpré and Brocan, but was opposed; yet left there one of his household, Coiméin of Cell Ráth).—The prefixed tued stands for Tuad-Mumus (= Thomond = N. Munster.).]

(54) ardo ef... muin lambegcu. grian.

[V.T., p. 202; cf. Tr. Th., p. 157. (P. desires to abide at Grian in Arada Cliach, but is resisted by Dola: in same region, two boys of his company, Muin and Lambegcu, are left behind and afterwards 'found sleeping under a bough.' P. foretells that 'their resurrection will be there,' and there accordingly they are buried.) [ardo ef, unexplained.]

(55) nu... m. m. m... banechuir. dens. cuir. l. c. b.

[V.T., th. (P. refuses to receive Nena, saying 'Of Nena shall be nothing.' 'His descendants are in bondage in Muscuraighe Mítheag.' As P. was going thence, the women ('banechuir') of Grian come to bewail; and he blesses them.) —Also pp. 196-8. (P. goes into Muscariga Beogain: 'a tooth (= biacla) drops out of his head into the ford,' hence called Ath-Fiacla, and the church is Cell-Fiacla, in which he leaves the tooth and places four of his household, Cuirche, Laincan, Catlichen, Besidi.)

(56) orbri... fiurig muindech mechear... f. forat | (57) m conli.

[V.T., p. 210. (P. goes into Muscariga Thre (Orbriga)'; finds there three brothers, 'mighty men of that country,' Fuiric, Munnech, Mechar, sons of Forat son of Conla. Munnech is first to believe, Mechar follows, Fuiric refuses. P. promises to Munnech the kingship, Mechar to be companion to the king; Fuiric to be last of all for ever).]

(57) musc. cei imach dub gart lam | (58) trian. eair niall m nise conan sein | (59) débita alump.

[V.T., p. 210. (P. permits Munnech's twelve sons to come to him, Muscán, Cellachan, Imnachut, Dubhach, Gaortín, Lainnú, Trián, Cartbach, Nikall, Nainnúid, Macce Níce, Conian; of these Muscán alone comes in time, and to him therefore P. gives the succession as king. Coninn excuses himself, 'causa seipis exponenda'; Cellachán, 'causa munera debendorum'; Cartbach, because he was waiting for the advice of his alummus.' [Note that the MS. connects Conan with seipis by repeating the mark . . ; Cellachan with debita by . . ; Cartbach with alumpus by a vertical line.] On each of the three, P. pronounces an appropriate penalty.

Line (49). 1 V.T. and Tr. Th. both connect Lonan with the history of Nessan of Munagirt, now Munget (co. Limerick, Húi Fidgente, in same co., S.). | (50). 2 Ochtair Cuillen, now Cullen; Húi Cuanach, now barony of Coonagh (both in co. Limerick). (O'Donovan, ap. S.) | (51). 3 Clar. | [in monte Claire] (Tr. Th.), now the hill Clar; Raith Corprí, now Rasnovich (same co.) (O'D., ap. S.) | (52). 4 Bran, now Green (same co.); Arada CLIach, in Húi Cuanach (above).] | (55). 6 Muscuraighe Mítheag, part of barony of Murkerry W. (co. Cork); M. Beogain, adjoining, in co. Tipperary. | (56). 7 Orbriga (Muscraiga Thre), barony of Orrey (co. Cork). | (57). 8 *alimmus,* here misspelled to mean 'foster-father.'
(59) [: dungalach] (interl.): xiii. trian. foto m fo. xviii.

V.T., pp. 212, 214. (P.'s Rule (caein), imposed on Erin, was first broken in Munster by 'Dungalach of the race of Failbe Flann'; he was 'son of Faegus grandson of Natfrích' of Cashel).

ib., p. 216; also Tr. Th., p. 159. (P. brings back to life Fat son of Derach (fil. Derattit), and blesses a feast given by 'the Bishop Tírín, a pilgrim of the Romans' (note that in Vita III (Tr. Th., p. 26), we find 'Fota fil. Forath'; and also that P., returning to the north from Munster with Oengus son of Natfrích, was followed by fourteen thousand men, all of whom feasted on the flesh of five beasts, two of which were the cows of Bishop Tírín'. For forath, cp. (56.).

[The xviii is unexplained; it seems to be a correction of xiii.]

(60) gas m airt in campo salech., doirine.

[All unexplained; for doirine, cp. f. 15 v b, daireinne, which S. (V.T., p. 331) suggests may mean Daraine, daughter of the above-named Oengus.]

In the above Notes, the modern names of the places mentioned are given (so far as they can be ascertained with probability) in order to show the topographical grouping of the Notulae (see above, p. lxxiv); which apparently are a compilation of brief memoranda of sundry local traditions, collected from divers quarters.

The occasional displacements of words, and even mistakes, which occur in them, serve to confirm the view (ib.) that the scribe gives us here not the notes of researches of his own, but his transcript of material left by someone else, which he judged it his duty to preserve.

They serve in some points to correct the statements of the Vita Tripartita, where it stands apart from Tirechan;—see for a notable instance the note on line 29 ('echaid guin'). But their chief value is in the evidence they supply that, in many instances where Tirechan is silent, V.T., though it is a work of the eleventh century, embodies traditions that were accepted before the time when our MS. was written,—traditions therefore not later (probably much earlier) than the eighth century.

The above five groups of Notulae, varying in length from two lines to twenty-nine (sixty lines in all), all belong exclusively to the life and acts of St. Patrick. To them are appended (f. 19 v, p. 37) two similar groups (one to each column), in the same script, plainly by the same hand, but passing to other matter. That of col. a is of seven lines; that of b is of ten. The former is placed lower down in the page; but the latter, though placed higher up, is apparently to be read last.

This latter group obviously relates to Pope Gregory the Great. More than half of it (from line 5) is occupied by the well-known sentences added by him to the Canon of the Mass ('Hanc igitur oblationem ... numeravi') (followed by a note of the exact duration (annos xiii, menses vi, dies x) of his pontificate.—Accordingly, line 1 opens with the name of the Emperor (A.D. 574–582) Tiberius Augustus Cesar (distinguished as Tiberius Constantinus). Under him Gregory, while 'Seventh Deacon' of Rome, resided for some years at Constantineople, as Papal representative (Responsales, or Aposcrisarius), and by him was supported in a controversy with Eutychius, then Patriarch of that city. (See Life of Gregory, by Paulus the Deacon, cc. 7, 9.)

In the same line and the three following, many words note incidents in his history: thus—

line 1, piscis, refers to the miracle of the fish provided for the meal of a fasting disciple on a mountain-top.

line 2, epistola, to his letter, deprecating the imperial assent to the popular demand that he should succeed to the vacant Papacy, addressed to the Emperor Maurice (590). (See Paul, D., c. 10.)

ib. modius, to his regulations in restraining the exactions of collectors on the Papal estates, in demanding an excessive number of sextarii to the modius by which the corn-rent was measured.

ib. cata([era]), to his escape, conveyed in a basket ('in crasera occultatiis'), from Rome when the populace sought to make him Pope by force. (ib., c. 13.)

ib. angli, to the well-known story of the English youths whom he saw offered for sale in the slave-market. (ib., c. 17.)

line 3, oblin, to the miracle by which he rebuked a lady who showed irreverence when she recognized the Bread given her in the Eucharist, as taken from her oblation of bread baked by herself. (ib., c. 23.)

line 4, statio, probably to his regulations assigning certain Churches in Rome to be visited by the faithful on 'stationes,' or fast-days.

ib. buxas (corr. buza), to the relics of saints and martyrs sent by him in boxes or caskets ('in buxis inclusa'), and attested by a like miracle to that noted by 'oblin.' (ib., c. 24.)

ib. tumba, to the monument over his tomb, and inscription on it.

ib. lexii, to his probable age at death (b. circ. 540, d. 604).

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It may fairly be presumed that the few words that remain unexplained relate likewise to Pope Gregory, though their references have not yet been detected.

This presumption may extend to the group of col. a; though in it nowhere distinctly made out.

Dr. Reeves long ago offered the plausible conjecture that 'xlii' (in line 1) referred to Gregory's forty Homilies on the Gospels, arranged in two Codices. (Paul. D., c. 14.)

The rest of lines 1–4 seems to consist of titles of hymns or anthems. —In line 4, ψαλτήριον certainly is to be read psallam spirito (1 Cor. xiv. 15). The recurrence of the number seven (lines 1, 2, 4; uii, septies, uii), as in the notes (see at end of Appx. F) on f. 171 v, leads one to think of Gregory's 'Litania Septiformis' (Paul. D., c. 11), of the seven Regions of Rome, and (especially) the seven Deacons, of whom he was seventh (apparently chief) before he became Pope. May the 'uis. luminaris, uii. nuntius' (of lines 4, 5) be the στρατηγοί, ἄγγελοι, of the Apocalypse, impersonated by these seven Deacons, representative of the Clergy (ccl. 5, line 3) of Rome? The final words of line 5, uii. aëriech, would thus mean the 'Seven Chief Deacons.'—And in line 6, scala may refer to the appearance of a luminous pillar, compared to the ladder of Jacob's vision (Paul. D., c. 13).—One is even tempted to guess that the unexplained ushī hum nihīlī, 'anepacptarius' (line 1 of b), may represent a desperate and unsuccessful effort of the scribe to reproduce the title apocrisarius, held (as above) by Gregory, as Seventh Deacon, at the Eastern capital.

To these meagre memoranda, in themselves valueless, this much at least of interest attaches, that they show their compiler to have possessed something of an extensive knowledge of the life and writings of the great Pope. For no reading of a mere brief summary account of him, such as that of Paul the Deacon, or that which Bede gives in his History (H. E., t. xi., c. 1), would suffice to account for nearly all the points of his course implied in the few lines above examined. For a larger and more conspicuous example of the same fact, it is only needful to refer to f. 294 r, super. (see also p. cxxvi).

Pope Gregory I addressed an Epistle 1 (A.D. 592) Uniusseris Episcopis per Hiberniam. He is cited by Cummian in his Epistle 2 (A.D. 634) to Segene of Iona, as 'merito omnibus praeferendus.' In the general Collection of Irish Canons, 4 the references to him as authority are innumerable.

1 Possibly for Latin (line 3) L'at[t]enius ought to be written, and anan may stand for Anas[t]erius, as paus for Paulius, all three being names of Churches in Rome.
2 Usher's Syllage, Ep. I.
3 Ib., Ep. XI.
4 See Wasserschleben, passim. This collection was compiled by two Irish monks, of Iona and Durris, in Cent. VIII. See Nicholson in Zeitschrift f. Celt. Philol., III., p. 99; also Thurneysen, ib., vi., p. 1.

Supplemental Note on f. 19 r° a, line 3, and marg.; see p. 460 (21) super.

In a brief unpublished memorandum on this line, Bishop Reeves suggests that cur (on the margin) stands (not for crumainire (= presbyter), but) for the name Crumainain; and farther, that (in the text), after 'fōblē, lec (= Lec[an]) is to be read for lēc. Thus this notula would run, 'Crumainire presbyter Leccan'; for which he compares Tr. Th., pp. 132, 175 (Colgan), where P. is recorded to have 'built a church at Lecceum (Leccanii), and placed in it Crumainii (Cruminus, Cruminus) with others.' [So too V.T., p. 82, 'P. left in Lecan Midu ... some of his munition about Crumaine.' This passage is immediately followed by that which relates to Bishop Maines, as cited above on this line, p. 466.]

With these passages cf. Extract from Book of Leinster' (Stokes in V.T.), where 'Crumine Lecna Midnu' appears as one of the fifteen sons of Darerca sister of P.—another of the fifteen being 'Bishop Mainis' (as stated likewise, V.T., p. 82). See also p. 475 infra., Suppl. N. (1).

Possibly the d. s. following lec, may represent 'Darcera soror' [Patricii].
I. The Passages of the Confessio which are omitted from the Book of Armagh;
II. The Epistola (ad Milites Coroticci).

The text, in both, is taken from Dr. Newport White's Libri S. Patricii (1905).

1. Confessio Patricii.

fo. 24 r", col. a, line 10, after pastulat pro nobis, add—

Cap. 26. Et quando temptatus sum ab aliquantibus senioribus meis qui uenerunt et peccata mea contra laboriosam episcopatum uenit — utique in illo die fortiter inpsulsus sum ut caderem hic et in aeternum; sed Dominus pepercit proelito et peregriino prætor mehrum sumus beneigne et ualde mihi subuenit in hac conculatione quod in labem et in obprobrium non male deueni. Deum uero, ut non illis in peccatum reputetur.

27. Occasionem post annos triginta inuenuenct, et aduersus uerbum quod confessus fuerint ante quam esse diaconus.—Propiter anxietaatem mesto animo insinuauit amiciissimo meo quae in pueritia mea una die gesserat, immo in una hora, quia necum praevauebant. Nesco, Deus scit, si habebam tunc annos quindecim. et Deum uium non credebam, neque ex infantia mea; sed in morte et in incredulitate manxi donec ualde castigatus sum, et in uritate humiliatus sum a fama et nuditate et cotidie.

28. Contra, Hibernio non sponte pergebant donec prope deficiebant. Sed haec potius bene mihi fuit, quia ex hoc emendatus sum a Domino; et aptauit me ut hodie essem quod aliquando longe a me erat, et ego curas habebam aut satagere pro salute aliorum, quando autem tunc etiam de me ipso non cogitabam.

29. Igitur in illo die quo reprobatus sum in memoratis supradictis, ad noctem illam—

fo. 24 r", col. a, line 24, after quos ego retuli ubiis, add—

32. Sed magis doleo pro amicissimo meo cur hoc meruimus audi treale responsum. Cui ego credidi etiam animam! Et comperib ius aliquantibus fratribus ante defensionem illam, quod ego non interfeci, nec in Britannias eram, nec a me ueris, ut et ille in mea absintia pro me pulsaret. Etiam mihi ipse ore suo dixerat, Ecce dandum es tu ad gradum episcopatus. Quod non eram dignus. Sed unde uenit illi postmodum, ut coram cunctis, bonis et malis, et me publice dehonestaret, quod ante sponte et laetus indulserat, et Dominus qui maior omnibus est?

33. Satis dico; Sed tamen non debeo abscondere donum Dei quod largitus est nobis in terra captivitatis meae, quia tunc fortiter inquisi eum, et ibi inueni illum, et seruauit me ab omnibus iniquitatis. Sic credo, propter inhabitantem Spiritum eius, qui operatus est usque in hanc diem in me. Audenter rursus. Sed scit Deus si mihi homo hoc effatus fuisset, forsitam tacuisse propter caritatem Christi.

34. Unde ergo indefessam gratiam ago Deo meo qui me fidelem seruauit in die temptationis meae, ita ut hodie confidenter offeram illi sacrificium, ut hostiam uientem, animam meam Christo Domino meo, qui me seruauit ab omnibus angustiis meis, ut et dicam: Quis ego sum, Domine, uel quae est uocatio mea, qui mihi tantam diuinitatem aperuisti? ita ut hodie in gentibus constanter excalarem et magnificarem nomen tuum ubicumque loco fuero; nec non in secundis, sed etiam in pressuris; ut quicquid mihi uenerit, siue bonum siue malum, aequaliter debeo suscipere, et Deo gratias semper agere, qui mihi ostendit ut indubitabilem eum siue fine crederem, et qui me audierit, ut et ego inscius in nouissimis diebus hoc opus tam pium et tam mirificum adire adgredi, ita ut imitarem quispiam illos quos ante Dominus iam olim praedixerat praenuntiatores evangelium suum in testimonium omnium gentibus ante finem mundi. Quod ita ergo ut uidimus, itaque suppletum est. Ecce testes sumus quia evangelium praedicatum est usque ubi nemo ultra est.

fo. 24 r", col. a, line 31, after etiam antequam fiant, add—

35. (Latter part;—after "fiant") ut me pauperculum pupillum idiotam tamen responsum diuinum creberrime admonuit.

36. Unde mihi haec sapientia, quaer in me non erat, qui nec numerum dierum nueram, neque Deum sapiebam? Unde mihi postmodum donum tam magnum tam salubre Deum agnoscer eul diligere, sed ut patriam et parentes amitterem?
Cap. 37. Et munera multa mihi offerebantur cum fletu et lacrimis. Et offendil illos, necnon contra uotum, aliquantos de senioribus meis; sed, gubernante Deo, nullo modo consensi neque adquirexi illis; non mea gratia, sed Deus qui uniet in me, et resistit illis omnibus ut ego ingeram ad Hibernas gentes evangelium praedicare, et ab incredulis contumelias perfferre, ut aereum obprobrium perregnationis meae et persecutiones multas usque ad unctionem, et ut darem ingenuitatem meam pro utilitate aliorum; et si dignus fuero promptus sum, ut etiam animam meam incunctanter et libentissime pro nomine eius, et ibi opto inpendere eam usque ad mortem si Dominus mihi indulgeret.

fo. 24 r° b, line 34, after condemnabitur [om religia sunt exempla], add—


fo. 24 r° a, line 5, after uirginis xpi esse uidentur, add—

42. Et etiam una benedicta Scotia genitrix, nobilis, pulcherrima, aduerta erat, quam ego baptizavi; et post paucos dies una causa uenit ad nos; insinuavit nobis responsum acceptississe a nutu Dei, et monuit etiam ut esset uirgo Christi et ipsa Deo proximare. Deo gratias, sexta ab hac die optime audivisse et audissime arriput illud quod etiam omnibus uirgines Dei ita hoc faciunt; non sponte patrum earum, sed et persecutionem patiuntur et inproperia falsa a parentibus suis, et nihilominus plus augetur numerus, et de genere nostro qui ibi natu sunt nescimus numeros earum, praeter uidianus et continentur.

Sed et illae maxime laborant quae seruunt detinentur. Usque ad terres et minas assidue perferunt; sed Dominus gratiam didit multis ex ancillis meis nam etsi uentam tantam fortiter imitantur.

43. Unde autem etsi voluero amittere illas, et ut pergrans in Britannias — et libentissime paratus eram — quasi ad patriam et parentes, non id solum sed etiam usque ad Gallias, usitare fratres et ut uiderem faciem sanctorum Domini mi; seist Deus quod ego ulde optabam. Sed alligatus Spiritus qui mihi protestatur si hoc fecero, ut futurum reum me esse designat, et timeo perdere laborum quem inchoavi: et non ego sed Christus Dominus qui me imperauit ut ueniensem esse quantum illis residuum aetatis meae, si Dominus voluerit, et custodierit me ab omni uia mala, ut non peccem coram illis.

44. Spero autem hoc debeeram; sed memetipsum non credo quamdiu fuero in hoc corpore mortis, quia fortis est qui cedit nittit subuertere me a fede et proposita castitate religionis non fictae usque in finem vitae meae Christo Domino meo. Sed caro inimica semper trahit ad mortem, id est ad incelebras in infelicitate perficiendas. Et seco ex parte qua re uitam perfectam ego non egi sicut et caeteri credentes. Sed confiteor Domino meo et non erubesco in conspectu ipsius, quia non mentior, ex quo cognovi eum a juuuentute mea in me amor Dei et timor ipsius; et usque nunc fauente Domino fidem servauui.

45. Rideat autem et insultet qui voluerit, ego non silebo neque abscondo signa et mirabilia quae mihi a Domino ministrata sunt ante multis annos quam fuerant, quasi qui nouit omnia etiam ante temporae saecularia.

46. Unde autem deuero sine cessatione Deo gratias agere, qui sepe indulsit insipientiae meae et neglegentiae meae, et de loco non in uno quoque ut non mihi uebementer irasceretur qui adiutor datus sum, et non cito aduertei, successum quod mihi ostensum fuerat, et sicut Spiritus suggerebat. Et miserrum est mihi Dominus in milia milium, quia uidit in me quod paratus eram, sed quod mihi pro his nesciebam de statu meo quid facerem, quia multi hanc legationem prohibebant. Etiam inter seipsum post terram meum narrabat et dicebam, Iste quare se mitit in periculum inter hostes qui Deum non neuerunt? Non ut causa malitiae, sed non sapiebam illis, sicut et ego ipse testor, intelligi, propere rusticitatem meam. Et non cito agnoui gratiam, qua tunc erat in me. Mui mihi sapit quon ante debearam.

47. Nunc ergo simplicissime insinuavi fratibus et consueruis meis, qui mihi crediderunt, propere quod praedixi et praedico ad roborandam et confirmandam fidem uestram. Utimam ut et usum incomitus maiora, et potiora facatis! Hoc erit gloria mea, quia, Filii sapiens gloria patris est.

48. Uos scitis et Deus qualiter apud uos congregatus sum a juuventute mea et fide ueritas et sinceritate cordis. Etiam ad gentes illas inter quas habito, egod idem illis praestau et praestabo. Deus scit, necinem illorum circumuenti; nec cogito, propere Deum et ecclesiam ipsius, ne excitem illis et nobis omnibus persecutionem, et ne per me blasphemaretur nomen Domini; quia scriptum est; Uae hominii per quem nomen Domini blasphematur.

49. Nam etsi imperitus sum in omnibus tamen conatus sum quippiam seruare me etiam et fratribus Christianis et virginibus Christi et mulieribus religiosis, quae mihi ualere munuscula donabant, et super alia iactabant ex ornamentis suis, et iterum roddiebam illis. Et adversus me scandalizabantur cur hoc
faciebam. Sed ego propter spem perennitatis, ut me in omnibus caute proptereraeum, ita ut me in aliquo titulo infideles caperent uel ministeriem seruitutis meae, nec etiam in minimo incredulis locum darem infamare siue detractare.

50. Forte autem quando baptizasti tot milia hominum sperauerim ab aliquo illorum uel dimidio scriptulae? Dicite mihi et reddam uobis. Aut quando ordinavit ubi Dominus clericos per modicatem meas et ministerium gratis distribui illis, si poposci ab aliquo illorum uel pretium uel calciamentum mei, dicite adeo meus et reddam uobis magis.

51. Ego inipendi pro uobis ut me caperent; et inter uos et ubique pergebam causa uestra in multis periculis etiam usque ad exteras partes ubi nemo ultra erat, et ubi nonumquem aliquis peruenerat qui baptizaret, aut clericos ordinaret aut populum consummare, donante Domino, diligenter et libentissime pro salute uestra omnia gessi.

52. Interim praemia dabam regibus praeter quod dabam mercedem filiis ipsorum, qui mecum ambulant; et nihilominus comprehenderunt me cum comitibus meis. Et illa die audissime cupiebant interficere me; sed tempus nonum quendam uenerat. Et omnia quaecumque nobiscum inuenierunt rapuerunt, et me ipsum ferro uixuerunt. Et quarto decimo die absolvit me Dominus de potestate eorum; et quiescuit nostrum fuit reddition est nobis propter Deum et necessario amicos quos ante praedimumus.

53. Uos autem experti estis quantum ego ergo gauai illis qui indicabant per omnes regiones quo eos frequentius uisitabam; censeo enim non minimum quam pretium quindecim hodie uominum distribui illis, ita ut me fruamini; et ego uobis semper fruar in Deum. Non me poenitet, nec satis est mihi; adhuc inpendo et superinpendam. Potens est Dominus ut det mihi postmodum ut meipsum inpendar pro animabus uestris.

f. 24 v° a, line 18, after occasio curiusthet—

55. [Latter part] Sed nihil horum uereor propter promissa caelorum; quia iactaui meipsum in manus Dei omnipotentis, quia ubine dominatur, sicut prophetis dicit: Iacta cogitation tuum in Deum et ipse te enutiuet.

56. Ecce nunc commendo animam meam fidelissimae Deo meo, pro quo legationem fungor in ignobilitate mea, sed quia personam non accipit et elegit me ad hoc officium ut unus esse de suis minimis minister.

57. Unde autem retribuam illi pro omnibus qua retribuit mihi? Sed quid dicam uel quid promittam Domino meo? quia nihil video nisi ipse mihi dederit, sed scrutatur corda et renes, quia satis et nimirum cupio et paratus eram ut donaret mihi bibere calicem eius sicut indulxit et caeteris amantibus se.

58. Quapropter non contingat mihi a Deo meo ut nunquam amittam plebem suam quam acquisuit in ultimis terrae. Ora Deum ut det mihi perseverantiam, et dignetur ut reddam illi [me] testem fidei usque ad transitum meum propter Deum meum.

59. Et si aliquid boni unquam imitatur sum propter Deum meum quem diligo, peto illi det mihi ut cum illis proselitis et captius pro nomine suo effundam sanguinem meum etipsi etiam etiam cararem sepulturam, aut miserissime cadauer per singula membra diuidatur canibus aut bestiais asperris, aut volucres caeli comedent illud. Certissime reor se mihi hunc incurriisse lucratum sum animam cum corpore meo, quia sine ulla dubitatione in die illa resurgemus in claritate solis, hoc est, in gloria Christi Iesu redemptoris nostri, quasi filii Dei uiui et coheredes Christi, et conformes futurae imaginis ipsius; quoniam ex ipso et per ipsum et in ipso sunt omnia: ipsi gloria in saecula saeculorum. Amen. In illo enim regnaturi sumus.

60. Nam sol iste quem uidemus, Deo iubente, propter nos cotidie oritur, sed nunquam regnabit neque permanebit splendor eius; sed et omnes qui adoran cum eum in poenam miseri male deuens. Nos autem qui credimus et adoramus solem uerum Christum, qui nunquam interitum neque qui fecerat voluntatem ipsius, sed manebit in aeternum, quemodo et Christus manebit in aeternum, qui regnat cum Deo Patre omnipotentem et cum Spiritu Sancto ante saecula et nunc et per omnia saecula saeculorum. Amen.

61. Ecce iterum iterumque breuiter exponam uerba confessionis meae. Testificor in ueritate et in exultatione cordis coram Deo et sanctis angelis eius, quia nunquam habui aliquam occasionem praeter evangeliunm et promissa illius ut nunquam redirem ad gentem illam, unde prius uix euaseram.

II. Epistola [ad Milites Corotic Regis Alou]¹.

1. PATRICIUS peccator indoctus scilicet—Hiberionem constitutum epicopum me esse fator.

CERTISSIME REOR A DEO ACCEPI ID QUOD SUM. INTER BARBARAS ITAQUE GENSES HABITO PROSELITUS ET PROFUGA OB AMOREM DEI. TESTIS EST ILLE SI ITA EST. NON QUOD OPTABAM TAM DURE ET TAM ASPERE ALIQUID EX ORE MEO

¹ See, for Corotius (Cortieck), Mairch I (Capitulum), l. 20 v° a (p. 40 supr.; also p. 449 a (Cortic). In Introduction (p. xc supr.), the identification of this King with Careig of South Wales is put forward as probable.—But Prof. Zimmer (Cotic Church, pp. 54, 55) has made out a conclusive case for the view advanced with much ability by the late Sir Samuel Ferguson (Patrician Documents, xxiii), that he was Caretic, King of All Clyde (Dumbarton). So also Dr. Bury (p. 314).

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efundere. Sed cogor, zelo Dei et uritatis Christi exicitatus, quo dilectione proximorum atque filiorum pro quibus tradidi patriam et parentes et animam meam usque ad mortem. Si dignus sum, uou Deo meo docere gentes eti contemnor a quibusdam.


3. Posteria die qua crisimati neoti in ueste candida—flagrata in fronte ipsum dum crudeliter trucidati atque maestati gladio supradictis,—mihi epistolam cum sancto presbytero quem ego ex infantia docui, cum clericis, ut nobis aliquid indulgerent de praedae uel de capitibus baptizatis quos cepuerunt. Cachimnos fecerunt de illis.


5. Quaepropter sciat omnis homo timens Deum quod a me alieni sunt et a Christo Deo meo pro quo legationem fungor; patrieica, fratrieica, lupi rapaces, deoantasia plebem Domini ut cibum panis. Sic ut: Iniqui dissipauerunt legea tuam, Domine, quam in suprema temporibus Hiberione optime et benigna plantauerat, atque instructa erat, fauente Deo.

6. Non ususpo. Partem habeo cum his quos aduocauit et praestavauit euangelium praedicare in persecutio in his non paruis usque ad extremum terrae, esti inuidiat inimicus per tirandem Domici, qui Deum non ueret nec saeceretotes ipsius quos elegit, et induit illis summam diuinam substinem potestatem: quos ligaret super terram ligatos esse et in caelis.

7. Unde ergo quaesum plurimum, sancti et humiles corde, adulari talibus non licet, nec cibum nec potum sumere cum ipsis, nec ecleemosinas ipsorum recipere debere donec crudeliter poeniinentes agentes effusius lacerimi satia Dio faciant, et librent seruos Dei et ancillas Christi baptizatas, pro quibus mortuos est et crucifixus.

8. Dona iniquorum repehot Altissimus. Qui offerit sacrificium ex substantia pauperum quasi qui victimam filium in conspicuo patris sui. Dilitation, iniqu, quas congregavit inuiste auomuent de uentre eius, trahit illum angelius mortis, ita draconem multabitur, interfiscit illum lingua colubris, condictit eum ignis inextinguibilis. Ideoquie, Uae qui replent se his qua non sunt sua. Uel, Quid prodest homini ut totum mundum lucraret, et animae suae detrimentum patiatur?

9. Longum est per singula discutere uel insinuare, per totam legem carpeho testimonia de tali cupiditate. Anxuria mortale crimen. Non concupisces rem proximi tui. Non occides. Homicida non petest esse cum Christo. Qui oit fratrem sumum homicida adseribitur. Uel, Qui non diligit fratrem suum in morte manet. Quanto magis reus est qui manus suas coquinuauit in sanguine filiorum Dei, quos nuper adquisuit in ultimis terrae per exhortationem paruitatis nostrae?


11. Et si mei non cognoscunt, propheta in patria sua honore non habet. Forte non sumus ex uno oulli, neque unum Deum Patrem habemus; sicut ait: Qui non est uercum contra me est, et qui non congregat mecum spargit. Non conuenit, Unus destruct alter aedificat. Non quaero qua mea sunt.


12. Inuidentur mihi. Quid faciam Domine? Usule despiciem. Ecce ous tuae circa me ianuantur atque depraedantur, et supradictis latrunulis, ibente Coroticno hostili mente. Longe est a cartatae Dei traditur Christianorum in manus Scottorum atque Pictorum. Lupi rapaces deglutierunt gregem Domini qui utique Hiberione cum summa diligentia optime crescebat; Et filii Scottorum et filiae regulorum monachi et uirginis Christi enumerare nequeo. Quam ob rem inuria uistorum non te placeat; etiam usque ad inferos non placebit.


14. Consuetudo Romanorum Gallorum Christianorum—Mittunt uiros sanctos idoneos ad Francos et
caeteras gentes cum tot milia solidorum ad redimendos captivos baptizatos; tu toties interficiis et uendis illos genti exteree ignoranti Deum. Quasi in lupanar tradis membra Christi. Qualem spem habes in Deum uel qui te consentit, aut qui te communicat uerbis adulationis? Deus indicavit; scriptum est enim: Non solum facientes mala, sed etiam consentientes damnnandi sunt.


18. Uos ergo regnavitis apostolis et prophetis atque martyribus; aeterna regna capiets, sicut ipse testatur inequens; Uenient ab oriente et occidente et recumbent cum Abraham et Isaac et Iacob in regno caelorum; Foris canes et uenefici et hemicidae; et mendacibus et perjuris pars eorum in stagnum ignis aeterni. Non merito ait apostolus. Ubi iustus uix saluus erit, peccator et impius transgressor legis ubi se recognoscet?

19. Unde enim Coriticus cum suis sceleratissimis, rebellatores Christi, ubi se uidebunt? qui mulierulas baptizatas praemia distribuunt ob miserum regnum temporale quod utique in momento transeat sicut nubes uel fumus qui utique uento dispersgitur. Ita peccatores fraudulenti a facie Domini peribunt, iusti autem epulentur in magna constantia cum Christo, indicabit nationes et regibus iniquis dominabuntur in saecula saeculorum, Amen.


APPENDIX F.

The Irish marginal Glosses


As the readings of some of the glosses are doubtful, and as one or two are omitted by the editors of the Thesaurus, we reprint them here, noting the exact position of each in the MS. This is of importance, because many of the glosses have been mutilated by cutting of the margins, or partly effaced by usage.

The numbering of the folios differs by one (except in the first example) from that given in the Thesaurus: see Introd., p. xiii.

Fol. 6 recto, upper margin; on signa, Muirchu I: diberca, = 'robbers' badges.' R. (also S.) compares Vita III (Colgan, Trias Thaum., p. 27), '[Maguill] sumpsum cum sociis suis signa diabolica super capita, i.e., dibernch'; and R. also cites diberghch, = a robber, an outlaw.'

10 recto, right margin; on molar, Trench. I: broom, = 'millstone,' or 'quern.'

11 recto, upper margin; on militus autem, ..., Tir. I (where Z stands on right mg., at line 9), is báile inso sé as incertus, = 'this below is a place that is uncertain' (wrongly given, 'arincertus, p. 91 supra'.)

13 recto, upper; on totum calumnum, Tir. II: id totmáel = 'i.e., totally tensed.'

16 recto, left; on broccanus imbrichms, Additam. (p. 32): ... jam maith [...] un and la [...]. trich; (a note partly mutilated by the binder and not as yet deciphered).

18 recto, col. a, interlined; on sat, Additam. (p. 33): oet = 'permission.'

21 verso, middle; on ad sargfagum martyrum (i.e., ad sarcothagum martyrum), Lib. Ang. (p. 42): du ferri martar = 'at the sepulchre of the martyr.'

38 verso, middle; on inudas, Matt. x. 4: trógin, = 'wretch.'

65 verso, left; on Mc. xiii. 19-21: ΚΕΛΑΑΚΦ, Céllach, probably the name of the nineteenth Abbot of Iona, who, with sixty-eight of his monks, was slain by Norsemen, A.D. 806 (Reeves, Life of Columba, p. 388).

78 recto, left; on acceptis patibus, Luc. ix. 16: gabál oblaun, = 'taking the oblation.' For oblaun, cf. obluin, f. 19 r. b (p. 37), and note on it, p. 464; it is a loan from the Latin oblatio in its ecclesiastical significance. This gloss and the three following (probably also the fourth) are intended to suggest a parallel between the miracle of the loaves and the Eucharist.

In loco: on beneditect, in loco: gabás ailli, = 'he gave thanks.' This phrase is used elsewhere for saying grace before meat.

In loco: on fregrit, in loco: combach, = 'the breaking.'

In loco: on distribuit, in loco: fodila, = 'the distributing.'

In loco: on quod superfuit fragmentorum, Luc. ix. 17: niputhic conid árfus. These words have not been satisfactorily explained: they no doubt relate in some way to the ritual usage in regard to the portion of consecrated bread left unconsumed. The editors of the Thesaurus translate (unmeaningly), 'it was not a bone with grease' remaining.'

79 recto, lower margin; tri tum thea glea in lestrain didenach, = 'three dippings of the instrument in the last page,' i.e. 'the last page was written with three dippings of the pen.' The word didenach is omitted from the Thesaurus.

82 recto, middle; on stercore, Luc. xiii. 8: áille, = 'dung.'

108 recto, right; on the words Romani sunt in partibus Italiae, hic praecentii sunt a falsis apostolis in the Argumentum Pilagui. 'i post Barnabänn nel praecentii i're fothisgud hirse nel re narichitin du pool etc., = 'before the establishing of the faith; or, before the arrival of Paul.'
Fol. 172 r* right; on *ere cxx, Act. i. 15: there are traces of a gloss which seems to have been deliberately obliterated, and is now quite illegible. Hogan reads id bge, which gives no meaning.

ib. ib.; on *erequit medius, Act. i. 18: there is a gloss, mutilated by the binder: only the first three letters 'rum...' can be read with tolerable certainty. The editors of the *Thesaurus restore rumina[ig]led, and translate 'he had been disembowelled.'

175 r left; on discessabantur, Act. vii. 54: indoloingitis, = 'they were torn asunder.'

ib. ib.; on continuare aures, Act. vii. 57: dónsit [nul] congbats, = 'they closed [or] they held.'

177 r upper; on *omacculus, Act. viii. 27: cuimte. Stokes and Strachan explain this word as participle of *cubemiam, = 'I cut off' (properly cuimthi).

177 r left; on contra stimulum, Act. ix. 5: [i]risin tomaltid, = 'against the goad': cf. *Thesaurus I., p. 630, note d.

ib. upper; on tarsussem, Act. ix. 11: tarsende, = 'belonging to Tarsus.'

ib. right; on scamn, Act. ix. 18: cenni aut blocse aut lanna. These three words are different attempts to render squamae. Stokes [Kühn's Zeitschr. xxxi. 240] refers cenni to a nom. sing. ceinn. For blocse the usual form is blocse, = 'shell, husk': lanna is pl. of lann, = 'plate, scale.'

178 r upper; on *in spoeta, Act. ix. 25: *i inochis nul icissui, = 'in a basket or in a hamper.' The reading of *Thesaurus I., p. 497, is corrected at p. 725.—See p. 349 supr., and Table of Corrigenda.

178 r right; on curserium, Act. x. 43: dälre nul [i]riarium...iocnoir. Here dälre is probably a coined from däl 'assembly' (as usual-salchire below from usual-salchich), and is due to cur[s]arium being interpreted as a derivative of curia. The rest of the gloss is mutilated by the binder. It should perhaps be restored 'nul corriarium crochuid', the last word being another artificial formation from croseid 'hide', gen. croseid. Stokes and Strachan suggest 'i: croseid', a word which they assume to be formed from ceinn, pl. cenni.

ib. ib.; on *dulcia, Act. x. 1: etalacada, = 'Italian.' This should probably be *etalacdae, the final e having been cut away (*Thesaurus II., p. 417).

179 r left; on paranitibus, Act. x. 10: (a gloss partly mutilated, distinguishing three similar Latin verbs): [pa]ro, fusirim, = 'I prepare': [pa]reo 'I obey': pario, dufuisniu, = 'I procreate.' The *Thesaurus reads fufrim, which would mean 'I cause.' It is difficult to distinguish si from fi in the MS. with certainty. The verb fufrim (or fusirim) does not seem to occur elsewhere, but its existence is presupposed by the verbal noun fiur, = 'preparation.'

179 r middle; on *vast, Act. x. 11: loing, = 'a vessel.'

179 r left; on linium, Act. x. 11: (amal) anart nul amal [I]ndae, = 'like a sheet or like a linen cloth.'

179 r right; on commone et inmundum, Act. x. 14: [esc]mon nul coit[ch]enn, = 'unclean or common.'

179 r right; on necessariss amicit, Act. x. 24: coibdeilig, = 'kinsmen.'

ib. ib.; on a nudusquartana die, Act. x. 30: iar cethramad laithiu, = 'after the fourth day,' i.e. 'four days ago.'

179 r left; on personarum accpetor, Act. x. 34: tecisid, = 'an acceptor.'

179 r right; on disceptabant, Act. xi. 2: mudeith[getis], = 'they were disputing.'

179 r right; on quaterniostibus, Act. xii. 4: *i: dunaib cethrarib, = 'that is, to the quartermasters': cethrarib is misswritten for cethrarib.

ib. ib.; on calcia te gallicas tuas, Act. xii. 8: nutasigthe dagallasu, = 'shoe thyself with thy Gaulish shoes.'

180 r left; on ualercertur, Act. xii. 20: *i regerent, *i: rechritare forre, = 'that is, should be ruled (read regerentur), that is, a governor over them.' The word rechritare usually means 'steward,' but is used in the Würzburg Glosses to render praepositus gentis in 2 Cor. xi. 32.

181 r*, col. 6, near the foot; on coronas, Act. xiv. 13: coirne, = 'crowns.'

182 r left; on subuctates, Act. xv. 20: formuchithi *i: moitcheinn, = 'things strangled, that is, carrion.' Moitcheinn is a loan from Lat. morticinum, meaning usually the carcass of an animal that has died of natural causes.

182 r left; on colonia, Act. xvi. 12: , . . . . anse. This seems to be a mutilated Irish gloss, but it has not been explained.

ib. ib.; on forpuraria, Act. xvi. 14: *r r r r r. What remains of this gloss is barely legible; but Stokes's restoration, corcor, is probably right. It would be a derivation of corcor (= Lat. purpur), invented to render forpuraria.

182 r*, col. 6 interlined; on in ligo, Act. xvi. 24: *i i cip, = 'in a block,' i.e. 'in the stocks.'

183 r right; on seminiuerbius, Act. xvi. 18: si[laid bra'thar, 'a sower of words.'

ib. ib.; on arcpagus, Act. xvi. 19: cus[f]uk [n u]sal[chich], = 'to the Areopagus.' The restoration is indicated by the next gloss.
Fol. 183v middle; on aristopagita, Act. xxi. 34: huasaal fichire. This word is invented to render Aristopagita.

The adj. *huasaal* 'noble' is used as a prefix in nouns denoting rank, corresponding to the Greek ὑσαλος—so in the next gloss, and in *huasaal-atheir*, *huasaal-areat*, *huasaal-eveol*, etc. The second element *eol* is a loan from Lat. *veolus*, and corresponds to *vefus*.

183v right; on archisynagogus, Act. xvi. 8: *huasaalterchom rictid, = chief of the synagogue.'

184v left; on eminuit, Act. xvi. 16: *immacat 'i scei, = he drove out.'

ib. ib.; on nafaiciam, Act. xvi. 21: *'i benedicem vel acebras. This should not doubt be corrected to *a celebras, = when he says farewell* (Thesaurus, p. 725). The Latin participle present is regularly rendered in the glosses by *ac, = when* with the finite verb.

184v middle; on saudaria, Act. xix. 12: saecli. This word has not been explained.

184v right; on simicitia, Act. xix. 12: be ... ca. This mutilated gloss is wrongly referred in the Thesaurus to medicas (Act. xix. 11). The scribal marks show clearly that it is intended to refer to *simicitia*. It should therefore probably be restored, *berbentia, = drawers.* The Thesaurus (p. 447) gives a non-existent gloss *dehav on simicitia; this is corrected at p. 725.

184v left; on exercistis, Act. xix. 13: ... rist ... The editors of the Thesaurus regard this as a mutilated Irish gloss, and restore *exorciisth*, which they correct (ib. p. 447) to *exorciistis, = exorcists.*

184v upper; on adquisiti, Act. xix. 25: et pel indeb uel sarscheid, = 'getting, or wealth or inquisition.'

The word *sarscheid* (sarsged) is used to explain the Latin *inquisitio* in the Milan Glosses, 20v 9, 35v 20: here it seems to be due to a confusion between *adquisiti* and *inquisitio*.

184v middle; on in leathrum, Act. xix. 31: id in oaimach uel itahdrelere, = 'that is, into a gathering or into an exhibition.'

ib. ib.; on forinsecus, Act. xix. 38: uel forinises 'i dalii. This is an adjectival derivative from *dal, = assembly, forum,* and is intended as an equivalent to *forense*.

185v right; on serecoceis, Act. xx. 4: berendas, = 'belonging to Beroca.'

ib. ib.; on derbis, Act. xx. 4: derbensle, = 'belonging to Derbe.'

ib. ib., col. a, interlined; on sustinebant nos, Act. xx. 5: arumnonitis, = 'they waited for us.'

185v upper, in the long gloss on Boetius est magis dare quam accipere (Act. xx. 35), lines 4-5: nochi *fiforibhte qui inplet quod dictum est, uade et unde omnia ... nimbiaidi arairoibh bith mani eróima óneuch; = 'he is truly perfect who fulfils that which was said, "Go and sell all"; he will not have it to enjoy unless he receive it from some one.'

ib. ib., line 5: on Boetius dare: id dare aliquis quod laboravit 'i astorad saithir do, = 'which is the fruit of his labour.'

185v middle; on ad simistram, Act. xxi. 3: duchi, = 'on the left.'

185v right; on cum nafaiciestemus, Act. xxi. 6: lase celebrisimme, = 'when we had said farewell.'

186v left; on in gradus, Act. xxi. 35: [cel]men [t]empli, = 'the steps of the Temple.'

ib. ib.; on secariorum, Act. xxi. 38: [clai]dibide, = 'swordsmen.'

187v right; on ego, Act. xxii. 28: concim tanacul, = 'I am able to save thee.'

187v left, col. 1, interlined; on consuetud sum, ib. ib.: duarchir, = 'I have purchased.'

ib. ib.; on nalius sum, ib.: am roman, = 'I am a Roman.'

ib. ib.; on inquestiori simt, Act. xxii. 20: [jarni foatis, = 'they would enquire.'

ib. ib.; on tancearis, Act. xxii. 23: [al]gandu 'i [gai]cedig, = 'spearmen, that is, warriors.'

The gloss is mutilated, but the restoration suggested by Hogan and by Stokes is probably right.

188v upper; on frighemal, Act. xxv. 10: suide b[i[th]emon, = 'judge's seat.'

ib. ib.; on ephelb, Act. xxv. 11: shindim. Mutilated: Stokes's restoration *adsuindim, = I appeal,* is no doubt right.

189v left; on corvaris, Act. xxi. 1 t: abir, = 'a troop.'

189v middle; on thalassa, Act. xxi. 8: muiride, = 'maritime.' The glossator takes *thalassa* to be an adjectival.

189v right; on nauniclarvio, Act. xxi. 11: nel nauicero 'i dunau neirechinimuich, = 'to the ship's captain.'

189v middle; on ad h[t]eandam, Act. xxi. 12: du gaimigud, = 'to winter.'

ib. ib. middle; on (. . . ?), Act. xxvii. 13: din muir-agu, = 'from the sea-bach (?).' It is not clear to what words this gloss refers, and the meaning of *muir-agu* is uncertain.

189v right; on euravqulo, Act. xxi. 14: ethhuiscertach, = 'north-eastern.'

190v left; on armamenta nauis, Act. xxi. 19: aidmi, = 'tackle.'

190v, col. 1, interlined; on figf[ph], Act. xxvii. 29: eru, = 'poop.'

190v right; on sub obtent, Act. xxvii. 30: suacis, = 'under the protest'; *acis (accals) = Lat. occasio.*

ib. ib.; on animqueores, Act. xxvii. 36: dising meme[m], = 'straight-minded.'

190v, col. 1, last line; on gubertauporum, Act. xxvii. 40: 'i inna luse, = 'that is, of the rudder.

190v upper; on artimone, Act. xxvii. 40: 'i ferin suii uel soel, = 'that is, the mast, or the sail.'

190v left; on bithallsum, Act. xxvii. 41: [de]muiride, = 'having two scas.
The following glosses are found in the documents relating to St. Martin. The first has escaped notice up to the present: the second and third were printed by Stokes in Kühn's Zeitschriften, xxxi. 243, but are omitted from the Theaurum, apparently by an oversight:

Fol. 212 r right; on appāratus, Sulp., Dial. I (II. 6): anairymbert, = 'the preparation.'
220 v left; opposite the grotesque face: [d]eccid in [so] srōn sūl bél, = 'look at this! a nose, an eye, a mouth.' The gloss is probably slightly mutilated, and should be restored as above. Stokes reads eccid in srōn sūl bél.
221 r left; Sulp., Epist. 1: mēpu thatcaur tuacbál hēc, = 'it were not fitting to extol [Martin] here.' This refers to the incident of the saint's alarm at a fire, and temporary failure in faith. As the form tuacbál is not found elsewhere, Dr. Holger Pedersen suggests that it should be altered to tuarbál.

The above Notes on the Irish Glosses are contributed by Edward J. Gwynn, M.A., Fellow of Trinity College, and Lecturer in Celtic Languages in the University of Dublin.

The page, f. 171 v, which precedes the Acts, is occupied (as described, p. cxxxix subr.) by the outline of a Homily for Pentecost, containing a few sentences of Irish. The following is a summary of its contents, including translation of the Irish sentences.

Col. a begins (line 1) with the title of Ps. xlv [xlvi], 'Deus noster refugium'; and proceeds (l. 5) with ver. 5, 'Flaminius impetus'; the interval being filled by Esai. vii. 8, 9 ('caput striae ... filius romeliae'). This text it treats (i) historice (line 7), (ii) sensu (l. 13), (iii) moraliter (l. 17), (iv) per anagogen (l. 19); under (ii) citing Esai. lixi. 12, 13; under (iv), Joh. vii. 38, 39. It then resumes Ps. xlv. 5, and shows how the Church of God gives cause of rejoicing to the City of God ('iustitiae clementiam Dei, i.e., regnum cælestium cius'). 'Is cimin di[iu] anesimthe ehtr conid inspirit adamar tra profetau' (= 'Fair then is their [the Apostles'] going forth, and thus it is the marvellous Spirit that prophesied, . . . saying Accipietis nescitatem Spiritus sancti . . . ad ultimum terrae.' (Act. i. 8).—Thus the Old Testament promise ('Flaminius impetus') is fulfilled with that of the New; 'It will be true, saith Jesus' ('Bidir, of ihu'), 'Accipietis nescitatem.'

Col. b proceeds to compare (lines 1-12) the festivals under the New Testament with those under the Old, 'Nipuseit samul ocus indithlae ueteris' (= 'it was not the same as the festivals of the Old [Testament]'). While heathen festivals are deified—demon-worship and vice, and Jewish festivals are of the letter only, ours are such as are pleasing to the Holy Spirit. So as regards Pentecost (ll. 13-18), 'Sollumnum in Ueteri Cenciges' (= 'The festival in the Old [Test.] is Pentecost'); it commemorates the Law granted, fifty days after the Passover in Rameses (Exod. xiii. 4, 37, Lev. xxiii. 5, 10). Thus the first Pentecost (Jewish) is to be paralleled and contrasted with the second (Christian); 'Lex per Moxyn'; 'Curtia per ibum xpm' (Joh. i. 17); the first through a Servant; the second through a Mediator, to free sinners from bondage. This parallelism is pursued in sub-column b (i): (i) 'Sollumnum lirre' ('Festival of the letter'), (ii) 'S[ollumnum] rūnae' ('Festival of the mystery') (i) 'Sollumnum stor' ('Festival of the historical sense'), (ii) 'S[ollumnum] sens' ('Festival of the inward sense'); (i) on Sinai, (ii) on Sion: (i) in the wilderness, (ii) in the city: (i) to Moses, (ii) to the 120 (Act. i. 15): (i) on the tables (of stone), (ii) on the hearts: (i) in the Forty Days (Exod. xxiv. 18), (ii) in one hour (Act. ii. 15). (Here the comparison is interrupted by a note, that 'three' occurs four times in the event of Act. ii. — Tertia persona,' 'in tertia lege,' 'in tertia hora dies,' 'in tertia domu,' then it resumes: (i) the broken Tables, (ii) the whole hearts: (i) among clouds (Exod. xix. 9);
xxiv. 15, 18). (ii) these passed away (t Joh. ii. 8). This comparison ends by repeating the ‘accipietis’ of Act. i. 8, adding ‘coictach primus, coictach secundus’ (= ‘the first, a quinquagenary, the second, a quinquagenary’).

The last three lines of 58 treat of the number seven (see in Appx. D, p. 465); ‘sechtae qui numerus serviuit in ueteris’ (= ‘the heptad’, which number has served [i.e., been commonly employed] in the Old Test.’), instancing the seventh day, the Sabbath. The second sub-col. (58) continues this subject — in seven weeks, Pentecost; in the seventh month, Feast of Tabernacles; in the seventh year, the Jubilee. —Again, Cain (avenged sevenfold); Lamech, seventy times seven: seventh from Adam, Enoch; thrice-seven from Adam, Abraham; the seven trumpets with Joshua at Jericho; the seven branches of the candlestick of Aaron and of the Temple; the seventy years of captivity; the second Adam, seventy-seven in descent from the first Adam; the sevenfold Gift of the Spirit (‘sapiencia et intellectus . . . . . timoris Domini’ [Esai. xi. 2]). Finally—

‘Condid dithetacht inspírito secht . . . delich sin isin tsollumnan sechtmanach forsin an ealls uii gríochd profetaid ihs’ (= ‘Thus it is of the coming of that septiform Spirit in the weekly septing of the septuplum Church that Jesus prophesied, when He said ‘Accipietis’’).

1 Note that anu (= numerus) is wrongly printed nasquam in Thes. Palaeoh.; also that the latter word has been by oversight left standing in mg. of p. 336 supr. (See Table of Corrigenda.)
2 I.e., the Church whose ministry is of seven Orders.

Note Supplemental to Appendix C.

In the Additamenta (pp. 32, 33) which precede the passages rendered into English in Appendix C, some Irish phrases occur which need translation,—as follows:—

(1) P. 32 (f. 16 vs a, line 14).

Germani autem Lommanii hi sunt. Episcopus Manis, in Forgnise by Cuircene, Broccaid1 in Imbluch Ech2 by Ciarregie Connacht, Broccan3 in Brechmag by Hui Dorthim, Mo Genoc of Cell Dunaill Gluinn in the south of Breg.

(2) P. 33 (f. 17 r vs a, line 14).

Filii item Conalaid [obuterun] uiiii campi pondersa, i.e., uaccas campi uiiii,4 in hereditate sua; each an indile,5 from the Two Cairns,6 even unto the mountain Carna.

These filii Conalaid are probably the ‘ii fratres’ of f. 13 vs a (p. 26), lines 5-8,—a confused passage which (after V.T., p. 110) is to be corrected thus: ‘Inuenit ii fratres filios uii nominati Conalaid [MS, ‘Coliud’], filii Luchte et Derclasd’ [MS, ‘filius Luchte filii Conalaid et Derclasd’; V.T., Derclam].

1 See f. 9 vs b, (4) and (5), for Brocchus, Broccanus.
2 In MS., Imbluch Equorum.
3 Campi pondus (lit., burden of field) apparently means ‘a grazing cow’, rather ‘a cow’s grass’, ‘a ballyboe’ (baile bo).
4 Thus the offering is two indiles, ‘eight ballyboes; so that an indle = four ballyboes. Cf. the lethindil (= ‘half-indles’) of f. 17 vs, lines 3-7 (p. 34, also p. 459). See also f. 11 vs b, ‘Dedit rex illi foenum et uaccarum . . . . .’
5 Da Cairn; dat., dib carnib.
APPENDIX G.

The Prologi and Argumenta prefixed to the Pauline Epistles.

The following note on the matter introductory (ff. 106–108) to the Pauline Epistles ought to have been inserted at the end of Sect. VIII of Chap. X (Introduction), but was by oversight omitted there.

The letters ACDFGHKTV, and c, denote the same MSS as (Intro., Ch. X) in the Gospels (see pp. cxxxv, cxxxvi); B, as in Acts (see p. cxxxvii), is Bambergensis.

(A) Our MSS prefaces the Epistles of St. Paul by five Prologi and Argumenta. But the arrangement of these is faulty; for while the second and fourth are introductory to his Epistles in general, the first, third, and fifth relate to the Epistle to the Romans only.

The First occupies f. 106 r.; it is headed 'Inquit Prologus Hilarii in Apostolum', but proves on examination to be merely the prefatory outline of the Epistle to the Romans which belongs to the anonymous Commentary on the Pauline Epistles known (see above, p. cxxxiii) as 'Ambrosiaster's'. Apart from that Commentary, ours seems to be the only MSS of these Epistles that exhibits this preface in connexion with the Pauline text. Without entering on the question of the authorship of that Commentary, it will suffice to note here that, while its heading as given above is proof that it was known to Irish scholars (probably from early times) as the work of a Hilary, its mention of the name yields no aid towards the determination of his identity. They may have been content, as Augustine was, to read and cite the work as 'Hilary on St. Paul', without pausing to ascertain what Hilary was the author. After it follows the subscription, 'Finit Hilarii Prologus'.

The Second is the well-known Prologus, which, with or (as in AF, &c.) without a heading, is placed before these Epistles in most MSS—occupying in A and others the first place in order. In our MSS it fills f. 106 v., and extends into 107 r. a; it is headed 'Inquit Prologus Pilagii in omnes aepistolam', but is subscribed simply 'Finet Prologus'. Two other Vulgate Codices agree in this ascription of authorship.—(a) a Vienna MSS of the Pauline Epistles (1447 Biblioth., Palat.), of the eleventh century ('Argumentum omnium Epp. quod Pelagius comparuit'); (b) a Bern MSS of the whole Bible (A. 73), of the thirteenth century ('Prologus Pelagii in omnes epistolam S. Pauli Ap').

The Third is the equally well-known Prologus to the Epistle to the Romans only, prefixed to it in the same MSS which exhibit the second, and by most of them described as 'Argumentum de (or in) Epistola (or solius Epistolae) ad Romanos'; but by our D alone as 'Prologus Pilagii in aepistolam ad Romanos'. It occupies the rest of 107 r., and col. a of 107 v.

The Fourth occupies col. b of 107 v. and col. a of 108 r. (of which page the rest is blank). It has no heading, but its contents are introductory to all the Pauline Epistles. Its first column treats only of the Churches (Rom. to Thess.) to which he wrote, exclusive of Hebrews. Its second column proceeds to mention the Hebrews; and then passes on to reckon up the total number of his Epistles as fourteen, naming severally the ten Epistles to the Churches, and subjoining at the end a brief notice of each of the four personal Epistles. It is almost identical with an Introduction to these Epistles which a few MSS (BKVe) append to their Argumentum in Ep. ad Romanos. It also (but less closely) agrees with a like Praefatio given by H07T; but this latter reckons the Churches to which St. Paul wrote as seven only ('sicut et Iohannes'), thus excluding the Hebrews. On this it is to be noted that BKVe, though in the recapitulation of the Epistles and recipient Churches they include Hebrews, inconsistently add 'haec [Epistola] in Canone non habetur'; while our D (at the expense of grammar) saves its consistency, by writing 'haec in Canone habentur'.—H07T, on the other hand, insert 'Ad Hebraeos. I.' (after 'Ad Philemonem. I.') in their prefixed list, but (as has been said) ignore it in the body of their Prologue.

1 The Catena Wn, Wn (both Irish, see below, note 1, and next page, note 2) cite it repeatedly, as 'sh,' 'shel.' — It was probably the anonymous Commentary which Cassiodorus (in the passage referred to below, next page, note 3) cites with approval.
2 G is the most notable exception.
3 For (a) see Zimmer, Pelagius in Ireland, pp. 11, 137; he cites it as Wn [in Wien]. It was written and annotated by Marianus Scotus (Meidach mac Robertae). For (b) see Berger, Hist. de la Vulg., p. 132; also Zimmer, p. 159. In CT and a few other MSS, this Prologus is ascribed to Jerome.
4 For the form of this Prologus in Wn, where it is ascribed to Jerome, see Zimmer, p. 31.
The Fifth (written in large characters across 168 v.) is the shorter Argumentum in Ep. ad Romanos which is found in nearly all the Mss. which contain the general Prologus (our Second) and the longer prologue to Romans (our Third), and in a few other Mss. G included; also in Zimmer’s Wn (see page 476 supra, note 2) and in the Würzburg Ms. (the well-known Catena on the Pauline Epistles.¹ Univ. Library, Würzburg, ms. Theol., f. 12). But in our D alone this Argument is entitled Arg. Pelagii in Ep. ad Rom.

So far for the prefatory matter placed in our ms before the text of the Epistles. Then further—

To each of the fourteen Epistles it prefixed a brief Argumentum. In most of them the name of ‘Pelagius’ is inserted as above, but from those to 1 & 2 Corinthians, 2 Timothy, it is omitted,—presumably by oversight, for the Arguments to these three Epistles conform otherwise closely to the very uniform pattern of the rest. The name is also omitted from the Argument to Hebrews, which is longer (dealing with the question of the authorship of the Epistle), and may well be from a different hand (4). These Arguments appear likewise (but with no name of author) in A, &c., and in Zimmer’s Wδ, Wn.³

There is no doubt that Pelagius was the author of a brief Commentary on the Pauline Epistles; and it may be reasonably presumed that in naming ‘Pelagius’ as we have seen, the editor of our D refers to it, or at least shows his knowledge of its existence. But he has given no citation from it, and exhibits no trace of it beyond the Prologi and Argumenta (as above). These, however, slight as they are, have served to suggest an inquiry which, in the skilful hands of Prof. Zimmer (Pelagius in Ireland, Berlin, 1901), has established the fact that this Commentary elsewhere forgotten, or rehandled and attributed other authorship, was all along known, valued, and cited as the work of Pelagius, in the schools of the Irish monasteries,—and has gone not a little way towards the recovery of the text of the work in its original form.

(B) Though this inquiry is only remotely connected with our ms, it seems due to the importance of Zimmer’s treatise and the extraordinary acuteness and learning with which it is carried out, to give in this place some brief statement of his results.

(1) Of the existence of this Commentary, and that Pelagius was its author, we have the contemporary evidence of Augustine, who refers to it repeatedly, as well as of Marius Mercator, from whom we learn that it was written very early in the fifth century (Zimmer, p. 13). In the middle of the sixth century, its existence may be distinctly recognized among the Pauline Commentaries described by Cassiodorus,⁴ who, though unaware of its authorship, detected the ‘Pelagian error’ of its doctrine. He also knew (or knew of) a second similar work ascribed to some to Jerome, which may safely be identified with that (now usually distinguished as ‘Pseudo-Jerome’) which is printed at the end of the Benedictine and other editions of Jerome’s works, but universally discredited as of Pelagian character. Another like Commentary is extant, which, though printed among the works of Primasius (also of sixth century), obviously is merely another recension of the pseudo-Jerome work (or rather of a work which was the basis of both) purged of its Pelagianism. Thus, by comparison inferre of these two extant Commentaries, we have large means of recovering in great measure the original work of Pelagius, and of testing the genuineness of citations professing to be borrowed from it.

Such citations appear in Irish writings, as might naturally be anticipated. Pelagius was himself of Celtic birth—Irish (if we may assume that Jerome⁵ correctly describes him as ‘Scoticus gentis’), or Briton. In Britain the spread of his doctrine in the fifth century was checked by the mission of Germanus, sent by Pope Celestine; but the like mission of Palladius to Ireland appears to have been ineffectual. In the interval that followed, Irish Christianity was in the main isolated, till we find Pope John IV, in 640, addressing to the Bishops of Ireland a rebuke because of the Pelagian ‘virius’ reviving (probably rather surviving) in their Church. But a collection of Irish Canons, compiled apparently about 700,⁶ proves that Pelagius was still a name of authority in Ireland, by citing him twice. Again, about a century later, the Catena on St. Paul contained in the Würzburg Ms (Zimmer’s Wδ) above mentioned, cites ‘PV’ (= Pelagius) 949 times, while of the six other authors⁷ added, Jerome is the only one cited as many as 116 times (Z. 112 ff.). Later on, we find a like result from examining the notes attached to the Pauline text in the Vienna Ms (Zimmer’s Wn) of a.d. 1079, of which 203 are cited as from Pelagius (Z. 132-154). Both these Mss, as above stated, are the work of Irish scholars, and they together prove beyond doubt that Pelagius continued to be recognized by name in the Irish Church as a predominant authority for the

¹ H and B give it in an altered form.
² See Zimmer, pp. 10, 39 sqq.; he cites it as WH. This MS is the work of an Irish compiler, circa 800. It has lost its first leaf, which probably contained general prefatory matter.
³ To the pseudo-Ep. ad Lausiacam is prefixed the note, ‘ad hircanorum eam negotium Pauli.’
⁴ To Galatians, our D prefixes also (before that of Pelagius) a longer Argument, described as ‘harcnorum.’
⁵ De Instit. Div. Litt., c. 8 (Z., pp. 14 ff., 201 ff).
⁶ Pref. to Comm. in Heermann, lib. III.
⁷ Ussher, Syllog. Ep. IX.
⁸ Wasserbach, Irtische Kan., pp. 99, 162. For the compilation of these Canons, see above, p. 465, note 4.
⁹ Augustine, Gregory I., Hilary (Ambrastr.), Isidore, Jerome,Origens.
interpretation of St. Paul, for centuries after his name had been discredited in the Western Church generally. And in both of them the great majority of the passages so cited are forthcoming in the 'ps.-Jerome' Commentary above mentioned, thus verifying the above identification of that work as a modified recension of the actual Commentary of Pelagius.

Zimmer has thus made plain that in the documents above described there is large material for something like a reconstruction of that Commentary. But in the course of his search for MS evidence, he was rewarded by a discovery which has enabled him to obtain a farther and more conclusive result, set forth in the second Part of the work we cite, pp. 219 sqq. In an ancient catalogue (earlier than 900) of the famous Library of St. Gall there is an entry, 'Expositio Pelagii super omnes Epistolae Pauli.' The MS so described was supposed to be missing, but Zimmer has identified it with a seemingly anonymous MS in that Library, now Cod. Sangallensis 73, Glosae incerti auctoris in Epp. S. Pauli; of which the first leaf has been long lost. This MS contains, not (like Wb, Wn) a mere Catena, but a continuous though brief exposition of the fourteen Epistles, obviously akin to the ps.-Jerome and ps.-Primasius above mentioned,—in fact, another form of the same Pelagian Commentary. And farther, on examination, it proves to be (1) a form of definitely Irish character: for it agrees in many points with the (Irish) Catena (Wb, Wn) where they differ from ps.-Jerome and ps.-Primasius:—and (what is most important) to be (2) a form untouched by such expurgation as that which has removed the Pelagian taint,—in part from the former, entirely from the latter, of those two recensions; for it exhibits all the passages which we know to have been censured by the opponents of Pelagius, and even those which ps.-Jerome omits. In this MS, therefore, we are brought much nearer to the actual work of Pelagius than in any of the other documents which preserve more or less of the substance of that work. Its value is, however, somewhat impaired by the carelessness of the transcriber in occasional omissions, and by the accidental loss of a leaf or two. Moreover, though (as we have seen) untouched by the expurgator, it has not escaped the meddling of an interpolator, who has thought to add to its value by inserting into it passages from the (genuine) comments of Jerome on four of the shorter Epistles. Such insertions are easily detected; but their presence shows that we must not absolutely accept the evidence of this new witness to the true text of the Pelagian Commentary, as preserved in the Irish Monasteries while elsewhere suppressed, or forgotten, or disguised under false ascription of authorship.

In conclusion, it is to be added (reverting to the Prologi and Argumenta of our D) that the St. Gall MS, while it omits (or rather has lost with its first leaf) the Prologus in Ep. ad Rom., and the short Argumentum, gives the earlier part of the general Prologus (ending with the words 'Clementis discipuli Apostolorum'); and the rest of the short Argumenta (except only that to Colossians), some curtailed, others amplified, but most of them (except that to 1 Timothy) without material change. The Commentary includes Hebrews; and the principal Argumentum prefixed to that Epistle is the same as in our D. In this Argumentum, as given in both MSS, the theory advanced as to the authorship of the Epistle differs materially from that stated (though not advocated) in the general Prologus.

Zimmer has given (pp. 280-448) a complete collation of the St. Gall Expositio with the ps.-Jerome Commentary, including the actual text of the Expositio, some chapters of Romans, and the whole of Hebrews. It is doubtful, however, whether that on the latter Epistle is really the work of Pelagius.

Dr. Zimmer's treatise, of which the above is a partial summary, though a signal monument of his great learning and critical power, is loosely constructed and difficult to follow. An admirable review of it by Mr. C. H. Turner (in J.T.S. for Oct., 1902; vol. iv., No. 13, p. 132) has been of much use to the Editor in compiling this note, and will be found helpful to any student who desires to pursue the subject.

More recently, a farther advance toward the recovery of this Commentary has been made by Professor Souter, of Mansfield College, Oxford. In his Memoir, The Commentary of Pelagius on the Epistles of Paul (Proceedings of British Academy, vol. 11., 1907), he has given an account of a ninth-century MS. (No. cclx of the Reinichenau Collection, in the Grand-ducal Library, Karlsruhe), which exhibits a practically complete (Latin Vulgate) text of these Epistles, with an anonymous Commentary (described in catalogues as ps.-Primasian). This Commentary he has collated throughout, and he has given convincing reasons for regarding it as 'a copy of the genuine Pelagian Commentary,' apparently transcribed from an original of the sixth (if not fifth) century, free from all trace alike of expurgation and of interpolation.

It prefixes the Prologus in omnes Epistolae (our Second), and the Prologus in Ep. ad Romanos (our Third), but not our Fourth, nor our Fifth (the Argumentum in Ep. ad Romanos). But it gives a short Argumentum to each of the other Epp. (except 1st and 2nd Corinthians), most of them in some degree akin to those of the Book of Armagh.

Professor Souter is preparing an edition of this Commentary, to appear in the Series of Cambridge Texts and Studies. Its publication will enable us to read the work of Pelagius in its authentic form; and will moreover supply a fresh witness to the text of Jerome's version of these Epistles, equal in age and value to any other of the extant authorities.
INDEX.
The following INDEX relates to the Documents concerning St. Patrick and his followers contained in pp. 3-48 above (foll. 2-24 of MS.), and moreover to the contents of Appendices A-D (pp. 443-479). It extends also to some of the Irish notes which occur in the rest of the MS.; but for a complete collection of these, Appendix F (pp. 471-4) is to be consulted.

The head PATRICIUS, as requiring fuller treatment than any other, and a different arrangement of the references, is set apart, and placed at the end.

For the New Testament Text (pp. 49-375, foll. 25-101), the classified Lists of the readings of the MS. given in Chapter X of the Introduction, Sections II-X (pp. cxxiv-cclviii), supply the place of an Index.

In this Index, Irish words, mostly proper names (in many instances partly latinized), are distinguished by being printed in heavy type.
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I. (In Scriptis suis).

(verbis, in Confessione: pp. 3-48; 466-488)

Patrem habuit Calpurnium, diaconum, silvam Politi presbyteri, filii Osidii (431); [2]; ubi habitabant inusta uicinam Ránaeum Taburniæ (436) [ib]. Annum aere xvi captus cum multis milibus hominum, in Hiberioniem adductus (ib.), [2]; [ib]. Ignoscunt neque hominum neque malam discernere sapientes (438) [2]; [ib] ad Dion concurruebus (ib.), [2]. Fidei suae confessionem profert (ib.), [1]; sanctam se profiteretur, parum eruditos, aliqua lingua scriptam (440); [9], [10], imperium, indocuit (447); [10], [12]; lapidem in luto inuenit, Dei nuntium elucuatur (ib.), [2]; [ib]. In Hb., pecora pastebat (452), [16], die noctuque orti- onibus utque ad centum frequenter; Dei timore amore fide indiæ excut, spirituum incitato (ib.), [6]; utram duram agens (459), [16]. Uoce in sonno audita de reditu ad patrum monitum, et iterum de natura sibi parata, et eratitute post ui annos fugitus fit (459), [17]. Timere se mille passuum facto saepe intendit protectorum (ib.), [2]; [ib], gubernator limine, ut nautius receptus nauit (ib.), [18], quosdam ex his gentilibus in filiam convexit eorum sponsam (ib.), [ib]; post triduum terram capiunt (ib.), [19]. Per deserta xviit die progressis, deficiente cibo, faste inuenland, ad preces P. mittitur greg pororum (460), [19]; horum carnisibus refecti Dei gratias agent et P. honorant; mel quo siluæque inuentum gustare reestat P. (ib.), [ib]. Eadem nocte a Satana temptatus 'Helenam' clamat (ib.), [20]; Sodis orientis splendor exspectaret reductur (ib.), [ib]. Captivitati (cum nautis) inem post lex die promittit respondunt diuum (466), [21]; quod ita ecœtus (ib.), [ib]. Ad Britannia postibus annis reuerosis, palus parentes ut filias recipiant (ib.), [ib]. Ibi in una nocte uni Dic- toctam uicit de Hb. epistolam afferente 'Usui Hiberionum' supercristianum; uocem simul audit habituantium prope mare occidentiae ilia Silvanus Fociati, rogentem ut Iluc senat (ib.), [ib]. Altera quoque [et terris] uice Spirituum intus loquentem et orantem in se sentit (470), [24], [25]. Quodam etiam temptans a senioribus quibusdam merita (dicit) post xxi annos obiit, et propter hoc reprobatus (466) [26], [27], anecissimi peridium cum ibi consunnum turbiter prodietis dolet (ib.), [27], [32]; uisione et responso dino so confortaret (ib.), [ib]. Evangeliuam praedicatum 'ubi uani uterque est' (466) [34], [35]; 'periculis aui periclitat animam' (468) [35], 'patrum et parentum amicos' (ib.), [ib]. Anno (469) [36], propter offerentem reuictam (ib.), [ib]; gentilium contumelias, persecutiones, uncula, memoral (ib.) [ib]; ingnatae sequitur suam epistop Natiu. datam ut infra quem se dereporteret, etiam praecepta praebere prompting praestat (ib.), [ib]. Populos multos in Deum renatos et consummatos narrat, clericos ubi ordines (470), [ib]; gentem iidolorum culturum 'piebri Dei' vocatam, (ib), [ib]; filios Scottorum monachos, filias virgolorum virgines Xpi. factas (uam praeciserit nobilum) (480), [41], persecutionem patientes (497), [ib]; anecissi quoque parem datam gratiam (ib.), [ib]. Britannias, Gallias, reessire capi- entem prohibet Spiritus, Xpi imperante ut cum Hibernis actatis saeua residuum agat (ib.) [43]. Perfectam se non egisse uiam, sed amore Dei et timore semper creuisse, et idem seruari profuestrit (ib.), [ib]; legationem sua multis prohitentibus, se ipsum gratiam sibi datam non cito aegero- ulisse (ib.), [ib]; inter Gentiles persecutionis causas et blasphemiae semper uittac (ib.), [ib]; fratrum et sororum ultronea dona reddidisse (ib.), [ib]; gratam semper baptis- 

Index amplior in nomem 'Patriiciu.'
morti Palladi ( priests a Caesalino Papa in Hib. missi), iter declinat ad Amathoregem epum, a quo epus ordinatur (30); [9], [10]. Ideo per Britannias in H. ibidem contendit (ib.) ad ad Ostium Dee in Caesaronem regionibus nau nauteri (48); inde praeter insulam Ps., Bremam, et Connaissance fines naut- ger, et ad Ostium Silos (ib.) in freto Brene descendit (ib.), et in Dictoo, habitante Salo, benigne recipitur (52). Ideo per terram in Cruitenbonum fines pergit ad Montem Mins (ubi cum Victoricum olim collegabatur) ad Milcieno atque ibi se bel- nierat, Evangeliis et pretium seruitut simul allatur (ib.), illius aduentiis incendium propheti cui sponte Milicio secum domo et omnibus trahit (53). Reversionis ad Dictoo, apud eum in Campo Inis diu evangelizand us manet (ib.). Ipsi prope oporten Atalia, inde ad Ostium Colphi mons (ib.) unde per terram ad C. Maximum pergit, et ad Fertli Fer Fée fixo teritio Festum celebrat (ib.), diuinu igne accessit per totum Campus udieu antequam Ternoraiae successor in quem in solemnitatem Gentilium (60). Ad Regem Loquiquem ob hoc instantum uocatur P. (70); ab eum praeter solus Eeco f. Deo (71); ad preced P. unus et e Magis regis Lochri blasphehans in mortem ablupit (ib.); dispersi fugatur comites regis (80), [vid. Miraculas, inl.]: Rex cum uxorre et iu tantum Socius illustres, intercedente regis, coram Ps. genus flectit (ib.); huibus max perirendo insidianti dolos exuquit P. cum soccili (88), [vid. Mirac.]: Postremo ad Regem Temporium cum suis festum agamin, in caesaronem instaurat P. cum uiris (ib.); Ps. augurat solus in D. Medic. (90). Contemnatur Ps. cum Mago altero Lecsmail [vid. Mirac.]: incendio consumptus Magus (102). Ad preced Ps. plaga Dei in populum et Regem descendit (ib.); Ps minus pertinere ad Damn convertitur Rex cum suis (108); Ps praedicto de regno Loigaire et de prose eius (ib.), —P. a Temoria exiens docet et baptizat omnes gentes Hibernicas (ib.); [44] (71). — A Ps in idem consecrassum Marcelli in Ulidin tyrannum (ib.); [44] (71). Ps insus exsol egressum, Euniones insulam adque, ibi epst fict (120). Ps postulat hoc ad religiones egressum, agrum dat ai Dieae dines ubi postea fuit Fert Martynum (128); addit postea [vid. Mirac.]: totum agrum sum, in quo condidit P. ciuitatem Ardd M. (136). — F. mos est obligare orare, psalmon, sc. cantare, res fine victori se manifestare (148); in illo ad omnes cruces quoniam nondum, de cura ad eum attocionem descenderet (ib.); [vid. Mirac.]; dicem Dominiceram honorare requiescendo a specera Dom. noctis ad mane fierae (ib.); — Morte adpropinquante, ad Ardd M. egregius, Angeli insus diu ruris ordo inamoratia uista uisnum momentis prohibuit, ad Sabul declar, ibi moriatur (149). Epiciterion in quo pietatib datis confirmatis Angulus (150); in eum Kal. Apri, illie Ps. anorum sex, postuauit am Maspauibo aceptum (150). Iiis illie et per circums eus non erant in illis provincis (Ulidia), neque nocet neque ad animam tenderent beu ante (ib.). Super corpus sigillar exsecurium prima nocte fecerunt Angeli psallemiones, caeteris noctibus humanas orantes et cantantes custodiam egerunt (ib.); plausum impositum corpus iiibus inductum est accipit a Deo. (ib.); cubito de terra superico ne se sepeliri reducaserint religiis (160). Humum postea uixia tumultum quodiam fidem ignus uincetiam recedere cognoset (ib.). Certamen quoniam de Ps. revelatis inter populos ororum, freis sarsum surgetis inadati um est, certament Ps. occidit felicissima fallacia illius (ib.). [Miraculas Ps.]

Magi Lochri interemptio in aetheria sublata et inde in lapidem deciet (ib.): Loigirii comitum terrae molino tenebris percolubrum fuga (ib.): Ps et suiorem, cernuum specie aduersa, essus (56): 1° insitus in caesaronem Temporium, ostias clausis (ib.); Guttam in poculum a Mago Lochtheino incensum discernit P. et retieit (92). Nix a Mago eodem indutia super Campum, Ps benedictae eunescit (ib.); tenebrae similiter indutiae et dispensae (ib.).}

Inter Ps et Magum probatione per ignem facta, Magum cassula Ps induitum consumit flamma, cassulam non tangit (104). Tyranni Maiicell comitum interimit et resuscitat P. (115, 116): Gentilium die dominiac a labore desinere recu- santium, mani insinuante opus destruit P. (ib.): Aspersione aquae a Mago benedictae, Dairi equos a morte reviviscit (136): Uii cura advenient abpin qui Ps bones abropitati, mare insuam maledicent Ps in salanginem ponit (116): Saxonissae Men- sion Deum udieu cupiunt, morti feciui dat P. quod cupit (449) [27]: Coroticum regem persecutorum in ualplicrium transformatum interimit P. (ib.) [29]: Caesum apertum et Filiu Dei et Angeli ipsae uidas uideu facit Benigum (449) [28]: Mortimum Gentilium sub eum repento interro- gantes respondere cupit, et crucem errore impostum amonet (146). Noctem Dominicum sub diuo agent in graui piussui, ipse in sicctate pernotat (150): Eleuata manu, digitus ut luminarius campanum noctu ita illustr est utque amissos iuniret auris (ib.).}


Ps in nomina (170). Anno act. xxvilius capitus ductus uanditius in Hibertiam P. (ib.); emptus a Mago Milcione (ib.), huc ui annos secrut poconatus (ib.), hiri filias iiu nutricis et docens, et filium eius Gossuetam (50a) quem postea ordini (214); Milcioni in usione uissus os filii igne replever et propter hoc incipient (50a). P. in M. Scriti ad Angelo Uictore iusstatut (170, 150), qui inde ascendet uesuquium pedis in petra impressum reliquit (50a); huius consilio a Mago decussit (ib.); anno act. xxvii (174). Posthaec ii annos peregrinarat per Gallias et Itali et in insulis maris Thrsi- cheni, et in ins. Aralaneus [Lorinensi] xxi annos egit (ib.). Anno u Loigiri in H. ibis venit (ib.), cum Gallis plurimiis, episopis, presbi., diaconae, &c. (ib.). Insulas Maces Thor et ins. "Paticram," dictam, primatum attigit (ib.); deinde ad Campus Breg descendit (18a); eadem in Uiae Sesconne ecclesiam primam aacedit (ib.), et uesperae ad Ostium Al- urum quandam bonam baptizat cum filio eius opus Pheuo Bennigo quem postcruis secum ducti heredem suum in Ardd M. futurum (ib.). C. Breg uii eccles fundat (19a). Primum uasis agentis ad Ferti fer Fée Ps deu manibus portatur ignus ad famum ascendendum beneficiam coram R. Loi- gi et suis (ib.). Ps convicto contra iii frates Magos Regis (ib.). Inter Ps et Lochtheino Magum probatio per ignem (vid. supra, M. 120), incendio consumptus Magus (ib.). Taltenes, Coirpritive inimici semem non reguastum, Conallo baptizato et filius solium firmum, praediti P. (19b). Ad Uadam Broon eccles fundat; in hoc ii friv. cum sorore unius reliquit (ib.). Temoria progressum, iibi cum Loigirio quasquam credere insolente fuosse pandit (ib.). Hereum baptizat qui sibi regnum infranis soliam annuerantur (20a, 20b). Contra uii Ma Liogi, Regis filiarum nutritores, super Campus tenebras inducit (ib.): has orationibus et eiusdem oportebat Ps. (ib.). Albeum presb. ordinat cui in monte Hii Aliello altare lapidem indicat (ib.). In Campo Glais Celsolam Magnam fundat. Magorum in fratus utrns, Homo, domu sua Ps immolata, ab eo benedictionem accepit vivum (ib.), nunquam caeus est mortuus, nisi in filiab; Loi- gi, Etneae et Fedelem, de Deo quaresintentibus, Fideim exponit (23a, b); Harum baptisnum et morbi (23b), et sepultura (24a); Magi ii nutritores consuerti (ib.). Ecclem iibi find Ps. (ib.); alias quoque per regionem illam, in quibus clerics et uirgines ponit (24b, 25). Iusto piuo diacano in Fidaried reficit

V. [In Libro Angeli; pp. 40 et 99].

P. usitatis Angelus [319] i.e. praemia laborum pollictorum, (a) fines Ardd Machae profierendum; (b) universae gentes Scoticarum in parochia donandam (308). P. ex abundantia sibi data communicare cum omnibus Hib, religiosis prompturum se profuturit (306, 319); sibi inuenire cum comitibus parochiam suam peragunt in receptione hospitalem Indiciis, et hereditatis suis in perpetuum (416, 431). P. 500 Ardd M. cuiviae specialiter dedicata, 416; P. insignia visibilis poena (224). Causa difficiles Scotorum indiciis ignotae, ad Catharum P. referenda (424); si in illa solii non potest, Romanum ad Catharum Petri Ap. mutandum, ib. P. et Brighta, Hibernium communem (424); inter hanc et illum amicitia caritatis (ib.); promissorium definitio (429).
Index Verborum Hibernorum.

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acup: ecclesiâ; ecclesiâ (passim); acus
tui grādich; ecclesiâ (gen,); septem
gradeas (oc.; Ordinis) habentes, 336b,
475 (vid. iunio).
adeoche, aidad: donatio, legitatum,
336, 366.
apar: armamenta (nominis), 373a.
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