LIBER ARDMACHANUS

THE BOOK OF ARMAGH

Edition limited to 400 Copies,
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No. 130

LIBER ARDMACHANUS

THE BOOK OF ARMAGH

EDITED

WITH INTRODUCTION AND APPENDICES

BY

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PUBLISHED FOR THE ROYAL IRISH ACADEMY
DUBLIN: HODGES FIGGIS & CO. LIMITED
LONDON: WILLIAMS & NORGATE
MCMXIII

PRINTED AT THE

BY PONSONBY & GIBBS.

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 *Nouum 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 Thaumaturgica*, 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.

Page xiv, line 20; *for* eighteen: *read* nineteen. | xv. 14; *for* 1097: over 1100. | xviii, not. [1], 2; *for* some *capita*: *cap.* 26 and latter part of 24. | xxvii, 23; *for* p. xvi: p. xx. | xxxi, n. [3], 1; *for* Gaelicized: Celticized. | lvii, 36; *for* Portrush: Bushmills. | lviii, n. [1], 2; *for* an early: a written. | lxvi, n. [1], 7; *before proxima*: *dele* on. | lxxvii, 23; *for* and Iserninus: *read* Secundinus and Benignus. | *Ib.*, 40; *for b*, ll. 11: *b*, l. 10. | lxxviii, 2; *for v° a*, l. 1: 42*a*, ll. 1, 12. | lxxxii, n. [4]; *for* idolis: idolo. Also, at end, *add*: See also 1 Cor. x. 28 (Vg. and O.L.). | lxxxiii, n. [3]; *after* p. xci, *add*: But see further in Add. N., p. ccxc. | cxix, n. [2], 2; *for* It: *read* The extract. | *Ib.*, *ib.*; *before* pp.: *ins.* see. | cxxiii, 37; *for* ff: *read* pp. | cxxvii, 17; *for* next Chapter: Appendix G. | cxxviii, 31; *for* sixth: sixteenth. | clxxix, 18 and 20; *for* clxv: cxlv. | ccxi, 31; *after* Vulg: *subst.* point (.), for comma (,). | *Ib.*, 33; *for* The D-text; *read* Our D-text. | ccxviii, 5; *after* MSS: *add* against A. | cclix, n. [3], 1; *for* Archbishop Moran: *read* Archbishop Healy.

Page 3, col. *b*, l. 32 (*mg.*); *for* n: *read* n̄ (= *nomen*). | 5 *b*, 14; *for* regionse: regiones. | 15 *a*, 41; *for* O (*initial*): P. | 17 *b*, 8; *for* uii: iiii. | 20 *a*, 1; *for* immaiftin (*qu.*, *sic in MS ?*): immaistin. | 21 *b*, upper *mg.*; *for* arincertus: as incertus. | *Ib.*, 9; *for* methbrain: niethbrain. | 25 *a*, 20; *for* lúmen: aírnen. | *Ib.*, *b*, 35; *for* sescis: sescin(n). | 32 *b*, 31; *for* bebliotics: beblioticis. | 33 *b*, 22; *for* larout: laront (?). | *Ib.*, 33; *for* décrad: deórad. | 37 *a*, 3; *for* leo: lec. | 130, lower *mg.*; *for* uiii: u. | 218 *b*, 10; *for* ang*ustia*: ang (= ang*uelus*, *with* F, *d*, *g* (gr., D, G); *rather than* ang*ueli*, as A, &c. (after most gr.)). | 336 *b*, 13; *for* solummun: sollummun. | 337 *b*, 21 *mg.*; *for* rum[| i[| d: rum[| n[| d. | 340 *a*, 32 *mg.*; *for*] is laudat*ur*:]us laudat*ur*. | 346 *a*, 26 *mg.*; *for*]udicium:]ndicium (?). | 348 *a*, 17 *mg.*; *for*]ris intomal |]tid . . .:]risin tomal | tid . . . . | 349 *b*, 27 *mg.*; *after* etalacda: *ins.* [. | 350 *a*, 17 *mg.*; *for*]ro fufirim: *read*]ro fusirim (?). | 360 *a*, 18 *mg.*; *for*]t ho*mini*bus: *uel* ho*mini*bus. | 365 *a*, 2 *mg.*; *before* diaconis: *ins.* id *est*. | 368 *a*, 17 *mg.*; *before* armifoistis: *ins.* bracket (]). | 380, upper *mg.*, *ins.* (a second) xxx before (second) *usq*;—also, *for* det: *read* de . . . (?). | 384 *a*, 21 *mg.*; *before* in: *ins.* bracket (]). | 414*a*, 12 *mg.*; *for*]g: *read*]x.

460 (21); *for* Add. N.: *read* Suppl. N. | 462 (42); *for* Ercc: Erc. | *Ib.*, n. [2]; *for* Morelt: Morett. | 463 (55); *for* fiacla: fiacail. | 475; *dele* footnote [1] on l. 4.

481, col. 1; *for* Ached Fobuir: *read* Achad Fobuir. | 482, c. 1, *under* Auxilius; *for* 3 *a*: *read* 3 *b*. | *Ib.*, c. 3, *under* Calrige; *for* 29 *a*: *subst.* (from next line) 33 *b* (bis), 456 (1), (3); (and *vice versa*). | 484, c. 2, *under* Connacht; *for* 19 *b*: *read* 35 *b*. | 484, c. 2, *under* Crich Coirbri m. B.; *at end*: *ins.* 37 *b*, 463 (52). | 486, c. 3, *under* Failartus; *before* 25 *b*: *ins.* 24 *b*, 454 *b*. | 487, c. 2, *under* Fochlad; *before* 21 *a*: *ins.* 20 *b*. | 496, c. 1, *under* Semen; *after* Mag: *dele* point (.). | *Ib.*, *ib.*; *after* Senso: *ins.* comma (,). | *Ib.*, c. 2, *under* Sescenn; *for* 468: 456 (1).

ADDENDA.

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

On Patrician Documents.

Page 32 *a*, 17; [ ]ammaith [ ]ún and la[ ]rtrich; (unexplained). | 37 *a*, 3, cru*m*, munis [*or* manis]; see p. 460 (21), and 465, Suppl. N. | *Ib.*, 10; oi bair*che*; see p. 460 (28).

On New Testament.

Page 91 *b*, 14, 25, 26; *Cp.* 92 *a*, 12–14, and 92 *b*, 18–20, for the marks attached to these lines. | 161 *a*, 29; comi*ter* (*qu.*, qualifying *linguebant ?*). | 182 *a*, 12, 32; d^x h^x (*deest*, *hic est*). These note omission, and supply (*cp.* pp. 390, 403). | 247 *b*, 3; *uel* ariet[ae]; for *Arathae* (Aretae).

p. 335 (Diagram). 'Ciuitas Hierusalem in quadro posita' (Apoc. xxi. 10–16).

(*Inner side*); Ad orien*tem*: Ang*uelus* And*reae*, Ruben, saph*irus* . Ang. Pet*ri*, Iudas, iaspis . Ang. Iacob, Semi*on*, carcion.[1]

(*Lower side*); Ab aquilo*ne*: Ang. Ioh*annis*, Gad, smrag*dus* . Ang. Pili*ppi*, Leui, sar*dinus*[2] . Ang. Bar*tolomei*, Aser, adion*ix*.[3]

(*Upper side*); Ad aus*trum*: Ang. Tho*mae*, Zabu*lon*, cris*olitus* . Ang. Math*ei*, Dan, biri*llus* . Ang. Ia*cob* Al*fei*, Nep*talim*, topa*tius*.

(*Outer side*); Ad occ[cas*um*]: Ang. Tath*ei*, Efra*im*, cris*oprasus* . Ang. Si*meon* Cana*nei*, Mana*sse*, iacin*tus* . Ang. Mathi*ae*, Beni*amin*, amoe*titus*.[4]

(*In middle*). Do*mi*nus noster Ihs Xps.

[1] *I.e.*, carchedon (chalcedonius). [2] *Or*, sar*dius*. [3] *I.e.*, sardonyx. [4] *I.e.*, amethystus.

Page 337 *b*, line 3; caen[aculum]. | *Ib.*, 14; . . . id b[ ]g[ ]; (unexplained). | *Ib.*, 21; rum[i]n[aige]d.* | 339 *b*, 27; diui[dentes]. | 340 *a*, 13; [id]em *et* plantae (*sc.*, basses = plantae). | *Ib.*, 20; [excess]u mentis (*cp.* x. 10, xi. 5). | *Ib.*, 31; [pilat]us laudat*ur*. | 341 *b*, 11; dis[cipulos]. | 342 *a*, 13; [in]sola i*n* ma[ri magno (?) in]qua fue[runt d]e iudeis *et* [grecis aliquo]t. | 343 *b*, 20; test[i]monii. | 345 *b*, 6; stefan[us] d*icit* a sem[et] ipso.[1] | *Ib.*, 34; stefa*nus* d[*icit*], (misplaced in MS). | *Ib.*, 31; cocu[b] in ebr*eo*, rem[pham] in grec[o], lucif[er] in la[*tino*]. | 346 *a*, 26; [i]udicium adiutorii (*corr.*, *indicium*; (*sc.*, *stantem* implies *readiness to help*). | *Ib.*, 30; dúnsit [*uel*] *con*gabsat.* | 348 *a*, 17; [f]risin tomaltid.* | *Ib.*, 29; aduerbium . . . (notes that *damasci*, gen. of place, is used adverbially; so again, on *tharsum*, acc. of place, 349 *a*, 18). | *Ib.*, 33; [√.] p*roprium* uici, notes that √. *rectus* is the name of a street. | 349 *a*, 3 (upper *mg*); (: *idest* inoinchis, *uel* icissiu*. | *Ib.*, *b*, 25; [e]dalire, *uel* [co]riarium [*idest* cro]icnóir.* | 350 *a*, 17; [pa]ro, fufirim; [pa]reo, *idest*, obedio; [pa]rio, dufuismiu.* | *Ib.*, 20; [√ amal]anart *uel* am*al* [l]índæ.* | *Ib.*, 27; [esc]món *uel* cóit[ch]enn, i*d est*, ap*ud* gen[t]es, ut sús, r*eliqua*.* | 351 *b*, 6; núdébthi[gtis].* | 353 *b*, 31; h*aec* (*corr.*, *hoc*) *est enim*, qu*a*erens a[uer]t*ere* sub[tili lo]cutione p*rocon*sule[m] a fide. | 356 *a*, 29; n*on* ipsa occiden[ta]lis (on *Italiam*, falsely read for *Attaliam*). | 357 *b*, 20; dis[sensio], (corrects misreading *discessio*). | 358 *a*, 8; [Mace]don[ius], p*roprium*; (*or*, [de Mace]don[ia]). | *Ib.*, 11; [. . [Luc]as d*icit* (on *quessiuimus*; noting that the '*we*'-narrative begins). | *Ib.*, 17;]alnæ; (unexplained). | *Ib.*, 23; [co]rcr[ói]r.* | *Ib.*, 24; [t]hiathi[terin]orum (*sc.*, *Thyatirenorum*). | 359 *b*, 28; si[laid bria]thar.* | *Ib.*, 32; cusi[nn hua]sal[fich].* | 360 *a*, 7; h*oc* al[ta]re. | *Ib.*, 18 (*corr.*); [*ue*]l ho*min*ib*us*. | *Ib.*, 27: [a]rtis (*corr. for artificii*). | 361 *b*, 37; be[rn bro]ca.* | 362 *a*, 3; [exa]rcist[id].* | *Ib.*, 7; [prop]ri[um], (*or perhaps*; [ui]ri). | *Ib.*, 20; [. . (?)ndalia (unexplained). | 362 *b*, 19; .√ *id est* aliter, i*d est* ut iret (explains *aliud* as meaning, '*the contrary*,' *sc.*, that (Paul) should go [in to the theatre]). | 363 *b*, 30; i*d est*, q*uam* anima[m] (explains *quam me*). | 364 *a*, left-hand *mg.* (continuation of long note, upper *mg*, on *b* 2, which ends, q*uam* acci (:); [(: pere], i*d est*, q*uod* non labo[rau]it, *et* ideo ut [script]um est,[2] unus [quis]q*ue* laborat [ut h]abeat un*de* [com]monicet indi[genti]b*us*, ut Iohan[nis] Cassianus [han]c rationem [in xm]o libro de [xii] libris suis [com]mendat.[3] | *Ib.*, 23; [*uel*] sanctificatis omnibus (*corr.* for *sanctificationibus*). | 366 *a*, 6; [. . ce]mmen [t]empli].* | *Ib.*, 9; [. . n*on* ind]uctus [a]dhuc, *sed* [pa]rabant [induc]ere. | *Ib.*, 14 [(: clai]dbíde.* | 367 *b*, 18; i*dest*, i*n*ferficer[etur], (explanatory of *discerperetur*). | 368 *a*, 17; [(: i]armifoistis.* | *Ib.*, 27; [: sle]gandu, i*d est*, [gai]scedig.* | *Ib.*, 35; [(: n]o*men* tribuni. | 370 *a*, 13; [e] suide bri[th]emon, i*d est*, Cessaria.* | *Ib.*, 19; [ad]sluindim.* | 373 *b*, 24; díriug [men]mnig.* | 374 *a*, 3; [dé]muiride.* | *Ib.*, 7; [e]os (*or*, [uinct]os) quos custodiebant. | *Ib.*, 14; [. . d]íurad.* | *Ib.*, 22; [?]nna, (unexplained).

On Vita, &c., S. Martini.

378 *a*, 7; [aetern(?)]am. | 379 *b*, 13; xxx *millia*, Med*iolanum*; xx *millia*, Ticinum, Papia, Long*obardorum* v*el* Ligu*rum*.[4] | 379 (upper *mg.*) *b*, 3; Amben[ens]es, Gal*liae* Bel*gicae*.[5] | 380 (upper *mg.*). Of this note the earlier part (probably relating to *Ambenenses*) is irrecoverable, (except the numeral xxx at the beginning, and apparently a second xxx (?) a little before the second *usq*;). The latter part relates to *pictauae* . . . *ciuitatis* (*b*, 20, 21), which it places *in Gallia Equita*nica [*sic*]. | 380 *a*, 19; [bo]rmi[tomagus in Germa]nis (?). This is note on *Va*(*n*)*gionum ciuitatem*; *sc.*, Borme[i]tomagus (*Worms*) in *Germania Superior* (province of Gaul).[6] | 384 *a*, 21; [locum] i*n* (*sc.*, *locum in monasterium constituit*). | *Ib.*, 28; [cl]aüs (*corr.*; clauserat *for duxerat*). | 387 *a*, 18; Lirobrosum (*corr. for libroso*, or *leproso*, of edd.). | 387 *b*, 18; ⁄ in pa[go]. | 389 *b*, 2; lo[tetia], (*sc.*, Lutetia (*Paris*). | 391 *b*, 13; *uel* era[t]. | 395 *b*, 7 *mg.*; . . . nisi ca[ritas]. | 402 *a mg.*, 27; [prodidis]sent (*suppl. after fuerat*). | 403 *a*, 12; d*eest* refers to h*ic est* in upper *mg.* (where *alterum numquam uidisset iratum*, is supplied). | *Ib.*, *b*, 28; pra[estabat], (*corr. for laboris*). | 404 *a*, 6; pomis (*corr. for ramis*). | *Ib.*, 11; [: ere]mum (*suppl. after sanctis*). | 405 *b*, 2; ten[derunt], (*sc.*, tetenderunt), *for adierunt*. | 408 *a*, 16; [quorum], (*corr. for quoniam*). | 411 *b*, 12; uolun[tatem], *for potestatem*. | *Ib.*, 32; non a[udeo] (*suppl.* before *uel*). | 414 *a*, 12; [xx]x (*corr. for* g).[7] | 416 *a*, 5; [xxx]iii.[7] | 417 *b*, 17; anairmb*ert*, (on *apparatus*).* | 419 *a*, 32; *uel* u, (*sc.*, tur*u*is (toruis), *corr. for turbis*). | 420 *a*, 33; [?]men; (unexplained). | 434 *a*, 15; [d]eccid in[so], sróin, súil, bél.*

[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 Institutis*, x. 18, 19.

[4] Milan is distant 30 (Roman) miles from (?); 20 from Ticinum (= Papia, *Pavia*), capital of the Longobards, formerly of the Ligurians. [*Or* perhaps v means *quinque*, and notes that Ticinum in *Lombardy* is *five* (Roman) miles from the *Ligurian* frontier.] [5] Otherwise *Ambiani*; *Amiens*, 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) *Bormiones* is intended,—an equivalent (not elsewhere found) for *Vangiones*.

[7] Sectional numbers; see l. 2 for xxuiiii, and *b*, 2 for xxxi.

* Refer to Appx. F, pp. 472–474, for the places thus marked.

CONTENTS.

ILLUSTRATIONS.

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.[1]

THE BOOK OF ARMAGH is a small, square volume, measuring in height $7\frac{3}{4}$ inches; in breadth $5\frac{3}{4}$; in thickness $2\frac{1}{4}$: 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),[2] containing the matter between *adoraverunt* (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 *r°* 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 desiderantur 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[3]) 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 '45' (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[4]; 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 [4], below.

[3] See Chapter VIII., *infr.*, 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.*, *infr.*); and the number of each *folio* accordingly, after f. 41, exceeds by 1 the figure inserted in the MS.—[ED.]

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[1]; 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.—[ED.]

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 v^o notes relating to Acts i., which begins on the r^o of the first leaf of the next quire.—[ED.]

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 v°, *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.[2] We know from the *Annals of Ulster*[3] 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 Airddmachae*" —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 *Four 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 Psalms[2]; 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 remarkable[3]), 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 Würzburg[4] in Bavaria; but it does not include the rest of the New Testament. The Book of

[1] *Proc. R.I.A.*, vol. III. (1846), pp. 316 *sqq*. A summary of his results will be found in Chap. VIII., *infr*.

[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*.

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 quotidianum sine pretio, libros quoque ad legendum, et magisterium gratuitum 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 (*Scribhnidh*) 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 *Ferleghinn*[1] ("*vir lectionis*" or "*praelector*") was adopted, corresponding in office (and function) to the *magister* (and *magisterium*) of Bede[2] ; and of such a teacher Bede speaks (*ib.*, *c.* xiii) as "*Scholasticus de gente Scottorum.*" In Armagh, where was a seminary of great and early repute, the last recorded *Scribhnidh* appears in the *Annals* at the year 844–5, and the first *Ferleghinn* at 876–8[3] ; 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."[4] This is the Torbach who, as will presently be shown,[5] 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.
[3] *Ann. Ult.*, t. I., pp. 350, 394 : *Four MM.*, I., pp. 470, 522.
[4] *Ult.* I., pp. 176, 186, 292 : *Four MM.* I., pp. 318, 324, 420.
[5] See Chap. VIII., *infr.* [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, incipit secundus liber.*"

In order therefore to study Muirchu's work in its completeness, the reader is to begin with f. 20,

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*).[1] He will there read (pp. 443, 444*a*) its opening *capita* (*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 *capita* 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 *capita* 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[2] of St. Patrick." These he then sets forth in a *Table* (p. 39*b*, *infr.*), under thirty *tituli*,[3] subscribing at the end his own name, Muirchu Maccu Machtheni, 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 *capita* and part of *c.* 7; and it never contained the last three (27, 28, 29) which the *Table* indicates. The MS. *B* exhibits the *lost capita* 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.[4]

1. *De ortu Patricii* . . .	*infr.* p. 443*a*	16. *De gressu regis Loiguiri ad Patricium* . . .	p. 8*b*
2. *De nauigio eius* . . .	443*b*	17. *De uocatione Patricii ad regem* . . .	7*a*
3. *De secunda captura* . . .	*ib.*	18. *De ira regis et suorum* . . .	7*a*
4. *De susceptione a parentibus* . . .	444*a*	19. *De aduentu Patricii* . . *ad Temoriam* . . .	8*a*
5. *De aetate eius quando iens* . . .	*ib.*	20. *De conflictu Patricii aduersus magum* . . .	9*a*
6. *De inuentione S. Germani* . . .	*ib.*	21. *De conuersione regis Loiguiri* . . .	10*b*
7. *De aetate eius quando uisitauit* . . .	*ib.*, and 3*a*	22. *De doctrina et baptismate signisque* . . .	10*b*
8. *De reuersione eius de Gallis* . . .	3*a*	23. *De Macc Cuill* . . .	10*b*
9. *De ordinatione eius* . . .	3*b*	24. *De fabula Dairi* . . .	12*b*
10. *De rege gentili habito in Temoria* . . .	3*b*	25. *De gentibus laborantibus die dominica* . . .	12*a*
11. *De primo eius itinere in hac insula* . . .	4*b*	26. *De fructifera terra in salsuginem uersa* . . .	13*b*
12. *De morte Milcon* . . .	5*a*	27. *De morte Moneisen* . . .	448*b*
13. *De consilio* . . . *de celebratione primi pascae*.[5]	5*b*	28. *De eo quod S. Patricius uidit caelum* . . .	449*b*
14. *De oblatione primo pasca* . . .	6*a*	29. *De conflictu* . . . *aduersum Coirthech* . . .	449*a*
15. *De festiuitate gentili in Temoria* . . .	6*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 *capita*—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.

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.[1] 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.[2] 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,[3] 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 mei*" (p. 39 *a*, line 18), Bishop Graves, by a happy conjecture, proposed to read "*Coguitosi patris mei*" [*coguito* for *cogito*, as *anguelus* 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*.[4]

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),[5] 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 (*cc.* 23–29) a mere string of incidents, unrelated *inter se*, and with no notes

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

[2] Zimmer (*Celtic Church*, p. 13 of transl. 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.* (1863), 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.

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.[1] 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.[2] 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 "*Uentre*"[3]: (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.*).[4]

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).

[2] "*Cualfarni diaconi ortus, filio* (ut ipse ait) *Potiti presbyteri, qui fuit uico Bannauem Thaburinde*" [*sic*], pp. 443 *a*, *infr.*): cp. *Confessio*, p. 43 *a*, *infr.* (*s.* 1 of White's edition).

[3] Or *Nentre* = the Nemthor of other authorities.

[4] Dr. Bury, *ut supr.*

a "second captivity[1]" (*tit.* 3, p. xviii, *supr.*), 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 Victoricus, 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.* 1, p. 443 *b*), as well as afterwards in Gaul (*c.* 7, p. 444 *a*); and the voices from the "*silua Foclitae*," 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[2] 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. 4 *b*, 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,[3] 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.* 1. After citing Patrick's *Confessio* (as above) for his paternity and birthplace, he proceeds: "*quem uicum constanter indubitanterque* comperimus *esse Uentre*";

[1] This is based on a misconstruction of the words of the *Confessio*, "*Et iterum post annos multos adhuc capturam dedi*" (*s.* 3 of White's text [*cp.* p. 46 *a*, *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 (*cc.* 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.[1] 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 [*cœptum iter*], to the work for which he had long since been prepared, even that of the Gospel" (*c.* 8). If this *cœptum 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 *cc.* 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 reuersione eius de Galliis*," implying that he conceives the *cœptum iter* to have been made (with the one deviation recorded) direct from Auxerre to the seaboard where he took ship for Britain.[2] 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 *uisitare 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,[1] 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).[2] 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,[3] 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.[4] 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. 30 *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.*).[5] 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 *z* intimates. 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 *a*, line 20. For Iserninus, see Tirechan, p. 30 *b* ("*Eserninus*"), as well as the document of p. 35, *infr.*

[4] Cp. the note (end of p. 16 *b*, *infr.*), "*Haec Constans* 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 "*Cellola Cuilinn*" 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.

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*"[1]), enter Strangford Lough, passing up the western arm of it ("*fretum quod est Brene*"[2]), and there land at the mouth of the Slaney[3] ("*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 "*Horreum 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 Araide*, 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,

[1] The name *Ulaid*, at first denoting the people of the kingdom which was nearly coextensive with the present province of Ulster, came in later, but very early, times to be restricted to the south-east part, now the County of Down. And it is in this limited sense that Muirchu, alike in Book I. and Book II., speaks of "*Ulathorum fines*" (I. *cc.* 11, 12); "*plebs Ulod*," "*contra Ultu*" (II. *cc.* 9, 14, pp. 15 *b*, 16 *a*). Afterwards it recovered its original meaning, equivalent to the Ulster of modern usage. See Reeves, *Eccles. Antiqq.*, pp. 352 *sqq*.

[2] This ancient name ("*Fretum Brennese*," *Vita* II., *ap.* Colgan, *Trias Thaum.*, s. 29) long survived in that of the adjoining parish of *Ballybrene*, now Ballintogher (Reeves, *ut supr.*, p. 40).

[3] The mouth of the stream now locally called the Scadden (bounding the townland of Kilscadden), but known within recent memory as the Slaney, has been satisfactorily identified as this "*ostium Slain*" by the late Mr. J. W. Hanna, in a memoir on "*The Landing-place of St. Patrick*" (Downpatrick, 1858).

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 islet 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 uestigio*") 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.*) "*Scirit*" (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.[1]

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,

[1] It is now called by the people "*St. Patrick's* Footmark."—*Historical Account of the Diocese of Down and Connor*, by the Very Rev. James O'Laverty, P.P., vol. iii., p. 443. In this valuable work will be found also (vol. i., pp. 226 *sqq.*) the substance of Mr. Hanna's memoir, quoted above. See also an interesting paper by the Very Rev. Abraham Dawson, Dean of Dromore, in *Ulster Journal of Archæology*, vol. iii., part 2 (Jan. 1897), p. 113.

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),[1] 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 uocatur*," p. 16 *a*). Again, in *c.* 26 (p. 13 *b*), a "saltmarsh" 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[2]; 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.[3]

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 Moccu 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.

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 "*Grazacham*" (= "*gratias agam*[*us*]").[1]

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 (1) 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.[2] 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.[3]

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[4] on a spot known as "*Ferta uirorum Feec*" (*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 ago*" in the *Confessio* is notable, as illustrative of this tradition. See *Confessio*, *ss.* 19, 23, 30, 34 (*bis*), 42, 46 (White's edition).

[2] *Eleuata* igitur *naui 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* prædictis *regionibus*," in the first sentence, and the closing "Redeamus *ad propositum*" 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 *V. 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 *cc.* 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* Nabcodonossor" (p. 6*a*); "*ut ollim* Erodis" (7*a*); and pp. 6–10, *passim*.

[2] The only other place mentioned, the "*Mons Monduirn*" (p. 8*a*), does not seem to have been identified with certainty.

reverence done to the Saint by "*Ercc*," son of "*Deg*," at Slane, in the first conference (*c.* 17, p. 7 *b*), and the like act of "*Dubthoch Maccu 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, "*Feec*" (Fiacc), afterwards first Bishop of Sletty, in which Church his name and remains were, in Muirchu's day, held in honour and admiration.[1] 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 Laeghaire 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*,[2] 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*"[3] 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 Laeghaire; 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] "*Cuius* nunc *reliquiae adorantur in Slane*" (p. 7 *b*); "*Mirabilis episcopus . . . cuius reliquiae adorantur hiSleibti*" (p. 8 *b*). See farther, for Fiacc, the later record, p. 35 (*infr.*); also *Preface to Fiacc's Hymn* (*L. H.*, t. I., p. 96; II., p. 31).

[2] So Dr. Atkinson, *L. H.*, t. II., p. xliv; 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."[1] 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 (*infr.*, p. 19), who, as Dr. Bury has pointed out,[2] 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–xlix), 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*,[3] 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 "*Dunleth glasse*" (Downpatrick), which place is named by Muirchu only in Book II. (p. 16 *a*, *infr.*), and there only as the burial-place of the Saint, not as associated with the earliest stage of his mission.[4] Though it names Miliuc 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, xviii, xxiii, 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 *Patricc* was first pointed out by Todd (*Proc. R.I.A.*, vol. vi., p. 294, 1856), though afterwards, in deference to adverse *dicta*, he withdrew his opinion (*St. Patrick*, p. 363, n. 2). The identification has since been put forward by Professor Rhŷs, 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.

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. xxv, *supr.*) had, in his time (*circ.* 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. (*c.* 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.[1] 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 MacCuil 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,[2] 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.[3] 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 MacCuil 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[1] 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.[2] Through him, therefore, if not by personal observation and inquiry, Muirchu had means of obtaining this "legend,"[3] and its accompanying details of place and circumstance.

Besides these four chapters, the *Table of Capita* (p. 39) gives the titles of three others (*cc.* 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[4] (27), and "*Coirthech*" the Briton, King of "*Ail*" (29).[5] 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.[6]

It has been shown, with much ingenuity, by Dr. Bury,[7] 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

[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. T.*, 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*" = Ail 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. 18*a*) to have belonged to "*Ostium Ailbine*"—*i.e.* Gormanstown in Meath.

[7] *Hermathena*, t. XII., no. xxviii., pp. 173 *sqq.*

capita. 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 *b*–451 *a* 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 signs (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 uolente Domino Patricii ut ita dicam totius Hiberniæ 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.

Farther, 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.[1]

In this MS. its editor (as Father Hogan tells us, *Anal. Boll.*, p. 539) has collected several Lives of Saints, "*easque fere non integras,*" to be used "*pro legendario in officio chori.*" 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

[1] By an oversight, the initial letter also is wanting to this chapter.

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 Laeghaire[1] (*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 (*c.* 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 psalmos* . . . "
c. 2 ,, (*ib.* l. 34, and *b*, l. 1) with "*Inde etiam* . . . "
c. 3, ,, (14 *b*, l. 32) with "*Consuitudo 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 18–26) 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.* 9),[3] of Jacob (*c.* 10), and of Elisha (*c.* 14). Thus, too, the conveyance of the Saint's corpse to Downpatrick by a pair of unbroken oxen is told in this Book (*c.* 11) in suchwise as to recall the story, in 1 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 "*presso uestigio 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 "*Machi*" of the name of Armagh. This is in *c.* 4. In the corresponding *titulus*, it is significant that the scribe writes "*innichi*" (unmeaningly; p. 14*a*, line 5) for "*iMachi*" (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 (*cc.* 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 angelus ad eum uenit.*" Before these words the numeral "·uiii·" 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 "·uiii·", 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 "·uiii·", *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 rubo ardente . . .*	= *c.* 5,	,,	,, 29	("*Inde cum comitibus . . .*").
iii.	*De iiii petitionibus . . .*	= *c.* 6,	,,	,, 45	("*Prima petitio . . .*").
iiii.	*De die mortis eius . . .*	= *c.* 7,	f. 8 *r*° *b*,	,, 8	("*Reuertere igitur . . .*").
u.	*De termino contra noctem . . . et de caligine . . . abstersa*	= *cc.* 8, 9,[1]	,,	,, 8	("*Et contra noctem . . .*").
ui.	[*De sacrificio ab ep. Tassach . . .*][2]	= ——	,,	,, 22	("*Adpropinquante autem hora . . .*").
uii.	*De uigiliis primae noctis . . .*	= *c.* 10,	,,	,, 26	("*In prima nocte . . .*").
uiii.	*De consilio sepulturae . . .*	= *c.* 11.	,,	,, 36	("*Quando autem angelus . . .*").
uiiii.	*De igne . . . erumpente*	= *c.* 12,	f. 8 *v*°, *a*,	,, 4	("*Et dixit ei . . .*").
x.	*De freto sussum surgente . . .*	= *c.* 13,	,,	,, 12	("*De reliquiis . . .*").
xi.	*De felici seductione . . .*	= *c.* 14,	,,	,, 27	("*Postea autem sepulto . . .*").
		(ending)	. . *b*,	,, 4	("*. . . populorum facta est*").

In another quarter we find in a different form corroboration of the inference above drawn from the inserted "·ui·" and "·uiii·". In *V. T.*, the narrative of the death and burial, as in *cc.* 4–14, opening with nearly identical words of introduction, 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·".

(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 *cc.* 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 *cc.* 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 Bouis*" reappear (*cc.* 5, 13); and with them other place-names—"*Findubair*," "*Clocher*," "*Dun leth-glaisse*" (*c.* 11, now Downpatrick); also the river "*Cabcenne*" (*c.* 14)—and likewise the name of the Bishop ("*Tassach*") 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.*, t. I., 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 (*cc.* 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,[1] 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 *cc.* 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 (*cc.* 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.[2] 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 Aiduo*" (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.*, I., p. 36.

[2] The words "*iterum recurrat oratio*," with which *c.* 15 begins, are thus to be understood as = 'To revert to the subject of prayer' [*scil.*, to that which was begun in *c.* 1]. Dr. Bury (*Hermath.*, vol. XII., No. xxviii, 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 1, 27, 33); never = 'narrative.'

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,[1] it is probable that here too he, and the other hymnist, echo Sechnall. For the other devotional practices ascribed to Patrick in these *capita*, 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.[2]—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.

[1] 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).

[2] 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 (1) 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 Rathcrochan;—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 Selcæ (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

[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 *r° a*).

incidents which this paragraph bears to Tirechan's *Memoirs*, the following special points of affinity are to be noted:—

Cp. 9 *r*° *a*, l. 16, "Immolauit filium Patricio";	*with*	"Filium *meum* . . . *ego* immolo *Deo Patricii et* Patricio" (*v*° *b*, ll. 25–27).
,, l. 17, "*Exiuit* cum Patricio ad legendum";	*with*	"*Uenit* cum Patricio et legit *in Ardd Machae*" (13 *r*° *b*, ll. 10, 11).
,, l. 20, "Scripsit *illi librum psalmorum* quem uidi";	*with*	"*De illis patinos quadratos* uidi (11 *v*° *b*, ll. 5, 6); "Scripsit *manu sua literas* quas *hodie* conspeximus oculis nostris" (12 *v*° *b*, ll. 29–31).
,, ll. 21, 22, "Partem de reliquis Petri et Pauli *Laurentii et Stephani*."	*with*	"Partem de reliquiis Petri et Pauli *et aliorum* . . ." (15 *r*° *b*, ll. 37, 38).

(*b*) For its position in its text, we observe, farther:—(i) That, in associating Sachellus with Cethiacus,[1] 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 *v*° *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 *v*° *a*, lines 14, 15 ("*Campus Airthic*"); line 17 ("*Drummut Cerrigi*"); *b* line 2 ("*Nairniu*").[2] Moreover, as here inserted, it serves to account for the sentence "revertebatur *in Campum 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 9 *r*° *a* to 12 *v*° *b* supplies it. Thus the route indicated is—(1) from Rathcrochan to "*Ardlicce*" (Kilkeevan), due west (12 *v*° *a*); (2) into *Magh Airthic* (Tibohine), which borders it on the north (9 *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—("*Selcae*," the "*trames Gregirgi*," "*Drummae*" (12 *v*° *b*, 13 *r*° *a*)—it reaches "*Cell Adrochtae*" (Killaraght) on Lough Gara, 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 *v*° *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.*

(ii) 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*."[3] 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.

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.[1] 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

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

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[1]—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 iiii *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 *uicibus, et uii annos conpleuit in occidentali plaga*"—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. lvii, *infr.*, 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 Aralanensis*."

[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].

[4] According to *Ann. Ult.*, vol. I., pp. 4, 20, Laeghaire's reign is dated 428–463.

Dr. Bury[1] 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 428; and Patrick's arrival in Laeghaire's "fifth year" is thereby fixed in 432–3. 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 Miliuc. 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[2] 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[3]; 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[4] (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 ciuitatem* 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 claussa*") (*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

[1] *E.H.R.*, *ut supr.*, 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 uirorum Fecc*," as in Muirchu, I., *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 "*Taltena*" (Telltown), where "*Coirpriticus*" (Coirbre), another of the sons of Niall, attempts to kill him; then to the abode of a third prince of that house,[1] 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,[2] 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[3] (*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 ("*imMaistin*,"—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.[4] But it seems better to correct "*odiui*" into "*odii*."[5] 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 [so] 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 MacCairthin, brother of the mother of St. Brigid; a second as the place where Brigid herself afterwards received the veil from MacCaille[6]; at another (where his name is preserved in its other shape by a stone known as the "*Petra Coithrigi*")

[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 Fiachrach*, 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*, *infr.*), 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 Tighernach*, Second Fragment, in *Revue Celtique*, vol. xvii, p. 13).

[4] *Odiui, odibo, odiam* are used by Tirechan, as from a verb *odire*. 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*, ll. 29, 30 (*L. H.*, t. I., p. 114; t. II., 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 fosterling, "*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*"),[1] 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,[2] 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,[3] 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),[4] 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.[5] 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[6] 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 "*sacrilegus*" 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 (Petrie, *Tara*, pp. 123, 142).

[3] "*Endeus filius Amolngid . . . . filii Fechrach filii 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. lv.

[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.

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; 30 *a*, ll. 23–29). Yet the use of the word *petra* (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. 443 *a*. Again, for Tirechan, see p. 17 *b*, l. 16, where "*Ecce nauis tua parata*" is cited from the *Confessio*, p. 45 *b*, *infr.* (*s.* 17 [White]): see also p. 20 *b*, "*ut in scriptione sua adfirmat* (*Conf.*, *s.* 53; and cp. p. xlix, note [5]). For the citation from the "*Commemoratio laborum*," see p. xliv, note [3]. It may well be that Tirechan, as Dr. Bury suggests (*Guardian*, *ut supr.*, p. 1647), 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.

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. 21 *b*) 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. 18 *a*) to relate the call of Benignus, it is in order to introduce him as a future "*successor Patricii in aeclessia Machae.*" So again (ii), with the Saint's blessing on Conall, son of Niall (p. 19 *b*), 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. 20 *b*): "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,"[1] 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 restat strictius 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*),[2] 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 Airdsratha*" (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, xliv, for reasons why this passage is to be accepted as part of Book II.

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 "*Paruchia 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 Auiss*" = 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 "*Machinensem*" is not here "*Ardmachanum*," but rather = "*Maginensem*," *i.e.*, "of *Maigen*,"—the *Domnach Maigen* of *V. T.*, II., p. 182, now Donaghmoyne, which adjoins Cremorne (= *Crich Mugdorna*, 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 *Mache*, *Machae*, *Arddmachae*, *Arddmache*—never *Machia*. See farther, p. lviii; 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 "*Imbliuch Hornon*" [*lege* "*Honon*"] (*ib.*, ll. 28–36), where is the well of "*Ailfind*" (*b*, ll. 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-En* (= "*Vadum duarum auium*," 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, Croagh Patrick (see p. 20 *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 Croagh 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 *Paruchia* 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 Croagh 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 uaccarum* [or *boum*, for which "*auium*" may be a misreading]).

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 Selcæ*"—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 Selcæ, 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 Nairniu*" (in East Mayo).[3] After that episode follows the sojourn at Selcæ, and a progress further north, to the "*trames Gregirgi*" (the region of the Gregraidhi, 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 nAirniu*," p. 25 *a* and *b*), and proceeds thence through what are now the baronies of Kilmaine ("*Conmaicne*," "*Cul Tolit*," p. 25 *b*), and of Carra ("*Campus Caeri*," p. 26 *a*), and thence reaches that of Murrisk ("*Muirisce Aigli*"), in which are situate Aghagower ("*Achad Fobuir*"), 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

[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*, ll. 17–19; also p. lvii, note [3]; and cp. *V. T.*, II., p. 98.

[2] This identification is perhaps uncertain; see p. lx, and Supplemental Note subjoined.

[3] See p. lxiv, *supr*.

[4] Possibly it is for this reason that we find "*reuertebatur*" (imperf.), p. 25 *a*, l. 14.

[5] 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—"*Foirrgea*," now Farragh (p. 28 *b*). Afterwards the Saint passes eastward, recrossing the Moy at the islet of Bertragh ("*de Vertrige in Bertrigam*," p. 29 *a*); is with Bronus in Murrisk[2] ("*Muiresca*"), 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-easpuigh-Broin*" = Bishop Brone's Church), close to the east side of the town and river of Sligo ("*flumen Slicichae*," *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 Drowess ("*Flumen Drobaisco*") which divides it from Donegal (*ib.*, ll. 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 "*paruchia 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 Ardstraw[4] ("*Ardd 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 uero uenit*" (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 Senchuæ*" (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. xlvi, note [1].

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.[1] 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 "*relicta* 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 *Mache* 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, Kilcullen, Sletty ("*Druimm Urchaile*," "*Cellola Cuilinn*," "*Slebti*"), 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[2] 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 "*Paruchia 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.

[2] For "*petram hicoithrigi*," read "*petram coithrigi*." See for *Coithrigi*, p. xxxi, *supr.*; and for *petra*, p. li, note [1].

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 *b*) referred to Patrick's own writings, and to the "*liber 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 *a* to 24 *a*); or, again, in that from the recrossing of the Moy, eastward and northward into Ulster[1] (p. 30 *a*). But all that intervenes between the forty days on Croagh Patrick and the visit to Tirawley (pp. 26 *b*–28 *a*) is an irregular collection of incidents of a peregrination in Mayo, including some (p. 27) which belong to Roscommon[2]; whence we are abruptly brought to the crossing of the Moy (p. 28 *a*, 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 (Assaroe).

[2] See p. lvi, note [5].

"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. lv) 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. lvii) 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:—(1) 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 Ailill (*Tirerrill*, in eastern Sligo), in which he founded Shancough and Tawnagh ("*Senchua*" and "*Tamnach*," p. 29 *a*; cp. p. 22 *b*, and see above, p. lvii), 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.

[1] *Proc. R. I. A.*, p. 167, *ut supr.* See farther, *Supplemental Note*, p. lxiii.

[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.

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. lvii, 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 Cella*" (*Senchell*, in *V. T.*, II., p. 98), and places in it "*Macet*" 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 *Shancough*, which we shall see (under head (*e*)) was a Patrician foundation, associated with *Tawnagh* (to be dealt with under head (*c*)). If the "*Senella Cella 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. 36, 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, "*Exiit per montem filiorum Ailello, et plantauit ecclesiam liberam hiTamnuch*," 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,—"*Cethiacus*" (p. 24 *a*), his

[1] In *V. T.*, II., p. 94, the country of the Hy-Ailella is said to adjoin that of *Corcu-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 *Corcuchonluain*."

brother "*Benignus*" (*ib.*, *b*), and therefore another brother "*Mucneus*" (p. 28 *a*), and also "*Felartus* and his sisters" (*ib.*, and 25 *b*), were of the Hy-Ailella.[1] 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.

(*e*) 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 Senchuae*" 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 (*b*) 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.[2] 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*), (*b*), (*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.[3]

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. lxxiv), 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[4]:—

d. g. *Ailbe iSenchui . altare . . . Machet Cetchen*
Rodán 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 II.,

[1] For a full restoration of the partly obliterated passages in pp. 24, 25, see Appendix B.

[2] Accordingly, he here places the foundation of Tawnagh before that of Shancough, which lies easternmost, reversing the order of the former version. And he writes *ecclesiam* (singular), though four Churches are named. Both these facts are explained by the supposition that he is here merely repeating the account previously given (see head (*c*)) in p. 22 *b*, in which Tawnagh alone is named.

[3] As a farther sign of the connexion among these passages, note that Bronus, who appears in the passages (*a*) and (*c*), is found to be with Patrick in Sligo in the narrative just before the passage (*e*).

[4] The letters "*d. g.*" set in the margin over against this entry, have been explained by Bishop Reeves and others as standing for "*Duma Graid*" (*V. T.*, II., p. 94—the "*tumulus Gradi*" of p. 22 *a*). But the explanation is not a probable one. Nowhere else in these memoranda are place-names represented by mere initials. Besides, the place has not been identified with certainty, and no safe inference can be drawn from Ailbe's connexion with it. It certainly lay close to Patrick's landing-place on the west side of the Shannon, in Roscommon; but the narrative conveys—not that it was Ailbe's abode, but—merely that he met Patrick there, and was there ordained by him.

It is not certain, however, that the letters "*d. g.*" represent words;—they may be merely notes of reference to some authority not now traceable. So "·*a*·" is set on the margin beside the first line of the following group, and "·*b*·" over it, and in like manner "*c*" beside the first line of next page (37 *a*).

treated of above ;—of (*a*) ("*Ailbeus*," "*altare*"), of (*b*) ("*Macet, Cetgen, Rodanus*"), and of (*c*) ("*Rodanus*," "*Mathona*"). The passage of *V. T.* (II., p. 94) which is parallel to the (*a*)-passage, supplies the "*iSenchui*" of the memorandum. In Tirechan it is expressed by "*in monte nepotum Ailella*," which, as above shown (in (*a*)), 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.*, II. (pp. 136–146), does not support Tirechan (as noted above, under (*e*)) 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 II., 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 II.,—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 II., 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 II., 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*, l. 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 I. 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. 16 *b*) 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. 15 *b*, l. 10; 16 *b*, l. 9), and by Tirechan (p. 17 *b*), which are founded on the statements of Patrick himself (*Conf.*, pp. 43 *a*, 45 *b*, *infr.*).[1]

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. 16 *b*. 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*) ("*aetas Patricii*") is formed out of the other note ("*Patricius . . . aetas 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*), "uii (for xu) *annos seruiuit*" is derived from Tirechan (p. 17 *b*) [Muirchu (pp. 443 *a* 16 *b*) says *six*]; and likewise from Tirechan (*ib.*) that of "xxx (for xl) *annos legit* [Muirchu notes the latter alternative, p. 444 *a*]." From this last necessarily results the consequent correction of "lxxii (for lxi) *annos docuit*," so as to make the total of years of labour about 100. But the "*aetas tota* cxx (for cxi) *anni*" comes from Muirchu, p. 15 *b*.

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. 26 *a*). To the fourth ("*ubi sunt ossa eius nemo nouit*") 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–xli), embodies an early Down tradition; to it (*c*) subjoins an addendum of a later age, alleging the authority of "*Colombcille*" 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 *anno*" 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 *r*° *b*).

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. 17 *b*), by reference to the reigns of Emperor and Pope instead of that of Ard Righ. To Muirchu (p. 3 *a*) 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. 444 *a*) of his purpose of "visiting the Apostolic See"; and Tirechan, who records (p. 17 *a*, 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 Honour[2] here with the second of the petitions which in Muirchu II. (p. 15 *a*) 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 Patricii* have been "*nobis traditae Hibernensibus*," and are on behalf of everyone "*nostrum, id est Hibernensium*": 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 credidit, qui eam pene totam baptizavit*": and in (*e*) the "fourfold honour" is due to him, "*omnibus monasteriis et aeclessiis per totam Hiberniam.*"

We conclude, accordingly—(1) that none of the six paragraphs which begin where the continuous narrative breaks off at Cashel (p. 30 *b*, 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. Antiqq.*, 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 iuxta mare proundecima*,"—where the scribe sets the mark .·. over the last word, and z (= query?) in the margin. The simple emendation on *proxima* carries on its face the explanation of the corruption;—the syllable *xi* 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 "*Ymnum eius cantare*" refers to Sechnall's Hymn is proved by the marginal note "*Ymnus | Colman Alo*," which is explained by the story about Sechnall in *V. T.*, III., pp. 242–246, *q.v.*

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 (*d*) 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.: and finally,

(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 Armagh[1] 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 *v° 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 Boroimhe, 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 Achonry, 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* (= *Cerrigi*, 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 Angeli* (see below, p. lxxviii).

[2] "*Lomman*," "*Broccaid*," and "*Broccan*" appear on the list of p. 18; the former two also on that of the Selcae gathering (p. 24 *b*), and the third also if (as is probable) *Bronachus* = *Broccan*; *Broccaid* again, with Sachell (p. 32 *a*). For "*Manis*" (*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,[1] 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.[2]

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 ("*muintir*") 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

[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.

(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 handi work 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[1] [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. "*Feec*" 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.*, l. 12), from Amatorex.

the Dubhthach maccu Lughir, 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 Fiacc, who, however, had gone from him into Connaught. He opportunely 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 Fiacc's abode and Church, namely Sletty, which is given by Crimhthann to Patrick, and received from him by Fiacc (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 Fiacc, through the intervention of "*Sechnall*" (Secundinus),[2] "because he knew of his infirmity."

Last of all (*ib.*), 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 Fiacc 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 Fiacc 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 Fiacc'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 *per 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 (*ut supr.*), Iserninus was consecrated by Patrick. But perhaps we are to understand record (*b*) to mean that (as the writer of that *Preface* has it) Fiacc 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 II., p. 15 *a*; see farther p. xl, *supr.*) he is tacitly referred to in the mention of his Hymn (see also the third of the "Four Honours," p. 31 *a*, and p. lxvi, *supr.*). But, as we shall see presently, his name is associated with Patrick's in the *Liber Angeli* (p. 42 *b*).

[3] See *Præf. ad Hymn. Fiechi*, *L. H.*, t. I., p. 96, l. 28.

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 *b*), 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.

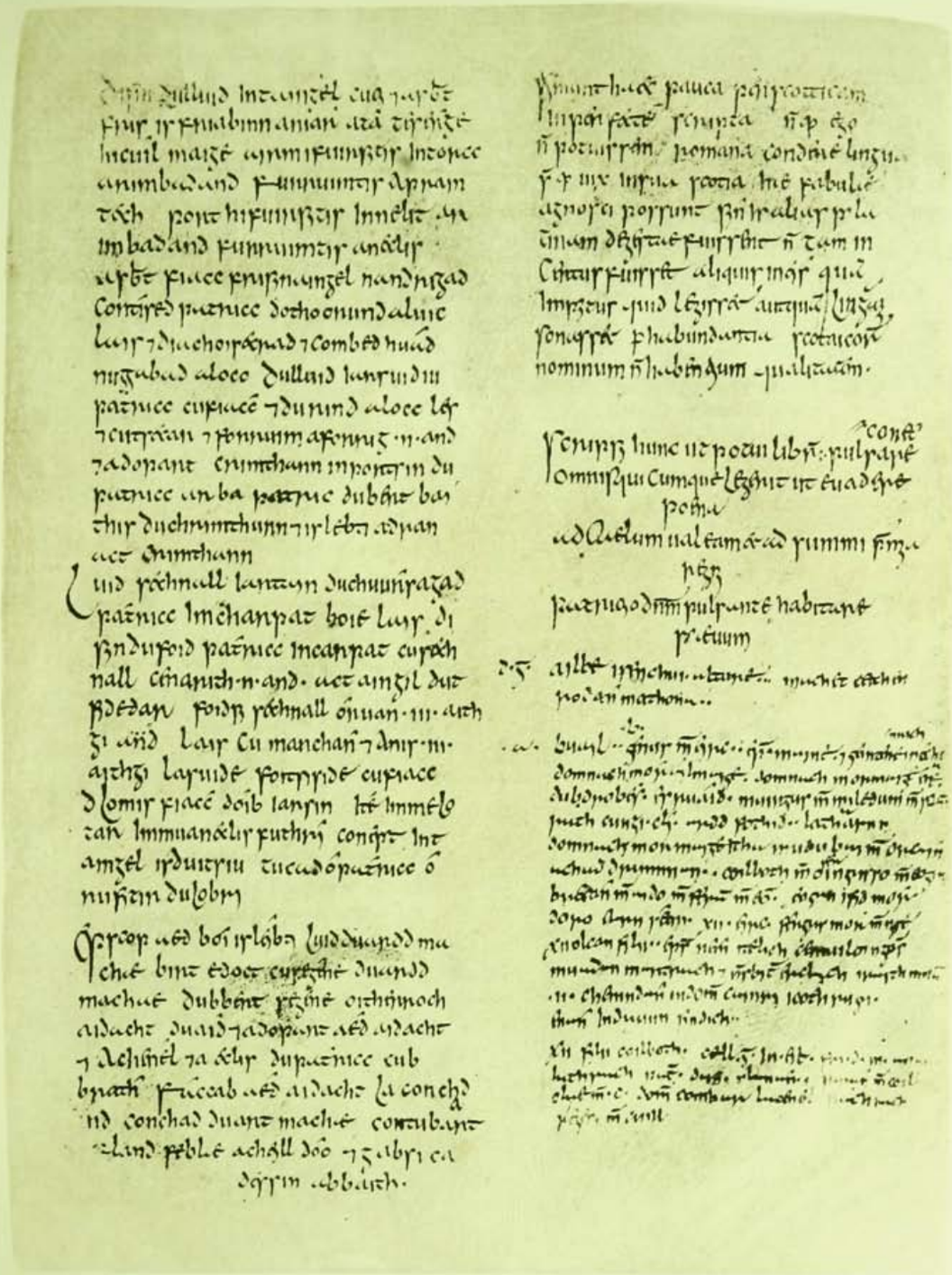
On the next column (p. 36 *b*), the scribe writes (in such Latin as he can command) his apology for having neglected to translate into that tongue the foregoing "*pauca per Scotticam inperfecte scripta*"; affirming that he has forborne so to do, not for lack of skill in "*Romana lingua*," but because the documents before him were but imperfectly intelligible, and moreover abounded in "*Scotaica nomina*," 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 *notulæ*,[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 *notulæ* of ff. 18 *v° b* and 19 *r°* (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 *notulæ*, 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.



It is necessary here to examine these *notulæ* in their relations with (*A*) the *V. T.*, and (*B*) the documents of our MS.[1]

Of the three *Homilies* (written in Irish), which are the "Parts" of the *Vita Tripartita*, the *First* in the main follows Muirchu's Book I.,[2] with many amplifications and additions—of which one[3] is drawn from his Book II., and a few from Tirechan (8 *r*° *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 *capita*[4] of Muirchu's Book II.) predominates. To all this compilation it prefixes (pp. 66 *et sqq.*) 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 Tirechan 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, Chh. II., III. (pp. xxxvi, xxxix, xl).

(*A*) Comparing, then, the *notulæ* of ff. 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 *notulæ* with the documents of our MS., we find that—

(i) The *notulæ* nowhere relate to anything;—(*a*) in Muirchu[5]; or (*b*) in Tirechan I.; or (*c*) in Tirechan 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*) Tirechan 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 *notulæ* of f. 18 *v*° *b* (ll. 18, 19), with Tirechan II. (f. 14 *v*° *a*) [= *V. T.*, II., p. 94];—relating to Tirerrill (see p. lxii, *supr.*).

(*b*) Of the earlier part of the second group of f. 18 *v*° *b* (ll. 20–24), with Tirechan 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. 18 *r*° *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 Tirechan 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 *notulæ*, in putting them together, not only made no use of Muirchu, or of Tirechan I., but that where he handles the matter of Tirechan II., he is not borrowing from it, but from material common to it with the traditions which were, by later hands, worked into *Homm.* 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 (10) 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.* I.; f. 7 *v*° *a*).

[5] Unless in case of the name "*Mac Cuill*" (as noted above).

The manner in which these *notulæ* 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 *v° 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 *r° 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 *notulæ*, 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 *notulæ* 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 Ultan, 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),[4] 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.[5] 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 MacCuill of Muirchu I. (f. 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 farther 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 *notulæ*, 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,[1] with the contents of *V. T.*, Parts II. and III., 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. *b* 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. *b* 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*° *b*, l. 24, = *V. T.*, II., p. 148); the *tooth* lost at Ath Fiacla (19 *r*° *b*, l. 8, = *V. T.*, III., p. 198); and the excuses of the sons of Munnech (*ib.* ll. 10–12, = *V. T.*, III., p. 212). See farther in Appendix D, *infr.*

[2] See Chap. VII. of his work, "*The Book of Mulling*" (1897).

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 l. 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 him[2] 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 *Paruchia*." 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 cœnobitical 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 Boroimhe (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. lxxviii, *infr.*, and Chap. viii.

[2] This angelic visit is related also, but briefly, in *V. T.*, III., p. 232. Does *V. T.* derive it from *Liber Angeli*, or do both record an Armagh tradition?

[3] After "*poenitentes*" (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): (*b*) 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[1] 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 II. (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 II. (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 I. (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*)[3] which has been shown above to be a detached fragment of Tirechan II.; 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 II. (p. 21 *b*, l. 41 *et sqq.*).[4] Finally, it is from Muirchu II. (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*, l. 12; *b*, ll. 11; 41 *a*, l. 26); "*Ardd Machae*" only in the

[1] Seven "*ancellae*" [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, *Canones*, t. II., p. 301; or Migne, *P. L.*, t. LIII., p. 823.

[3] Cp. also p. 29 *b*, ll. 37, 38.

[4] Cf. "*non lignum licet contra eum mitti*," "*iuratur a se omne quod iuratur*" (Tirechan); with "*non licet contra illam mittere consortem* [? *lege* sortem] . . . . 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.*).

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 II. (p. 15 *a*), and of Tirechan II. (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*," "*coenobitae*," "*anchoritae*," "*abbas*," and the titles "*Praesul*" given to Patrick and other bishops, and even "*Pontifex*" (to him eminently), as well as "*Archiepiscopus*,"[1] 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.[2]

The language of the *Liber Angeli* is so plainly reproduced in the memorandum (16 *v° b*) 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 Scotice 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*); and the "*baptismus, causae, eleemosynae*," we find in p. 40 *a*, l. 14; *b*, l. 34; 41 *a*, l. 5 *et sqq.*; 42 *b*, l. 9 *et sqq.* But the opening phrase of the memorandum ("*S. Patricius iens* 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 interspace.—The first is a ritual direction for a Lord's Day Office to be used in visiting the Church known as *Fertae Martar* (see Muirchu, 6 *v° b*, 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 "*paruchia*" 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 Fiacc's Hymn (*L. H.*, I., 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, "*Incipiunt 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. xlix, note [5], 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; "*exaliue*" (for *ex saliua*), 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 iterum 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 inconsiderable, 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 diffuseness, 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,[1] who [apparently Calpurnius] belonged to a "*uicus*" named "*Bannauem Taberniae*," and had a country dwelling ("*uillula*") 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[2] 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 deficiencies, 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., *conuerterem* 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 "*Helias*," 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

[1] "*Pecora*," not *greges*; probably of sheep—not swine (as in Muirchu II., *c.* 15). Cp. *s.* 10, where we have "grex *porcorum*."

[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.* I., II.—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 *Helias*, *Helios*, seems highly improbable. There is no reason to believe that Patrick knew any Greek beyond the "*curie lession*" (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 shelter[2] for ten [or fourteen] days more, until they reached [their destination].—If with most MSS. we read "*donec 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 Victoricus, 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

[1] The opening sentence of *s.* 21 ("*Et iterum post annos multos adhuc capturam dedi*") has been taken by many, including Muirchu (see above, pp. xx, xxi) and as well as 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,"[1] 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;[2] 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[3] 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,[4] 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.[5] 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[1]; 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]."[2] 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 uidimus faciem designati nudato nomine*"), 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[1]) 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

[1] *L. S. P.*, p. 229.

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" (*ss.* 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

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.* I., 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[1] are twice described as "apostate" (*ss.* 2, 15), and that the Franks were still heathen (*s.* 14).[2] 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.[3] 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 (I., *c.* 11) 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."

R, "*Iacta* in Deum cogitatum *tuum*"; but G, "*Iacta* super dominum curam *tuam.*"

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).[1] 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.[2] This period of study and preparation must be allowed for if one attempts to construct a tentative chronology[3] 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 sqq.*) has given a full list of the Biblical quotations in the *Confessio* and *Epistola*, 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. 16 *b*, 30 *b*. Both of these allow several years spent in *reading*,—("xxx [xl] *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.* 10). 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*," I., *c.* 1 (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 Br*itan*niae*). Others have sought it in Britanny. 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 Aloo*"), give ground for believing that he belonged either to Dumbarton on the Clyde[3] (if "*Ail*" is *Ail Cluaidh*), 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. xlvii. 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),—"*Hic 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 432–3), 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; II., 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.[1] 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.[2]—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.

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. 2 Cor. xi. 23–30)—(5) of supernatural visions and voices sent for his comfort (*ss.* 17, 21, 23–25: cp. 2 Cor. xii. 1–9;[1] Acts xvi. 9, &c.)—(6) of his gentle birth (*s.* 37:[2] cp. Acts xvi. 37, &c.)—(7) of his pecuniary independence (as above noted, p. lxxxvi),—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.

Postscript to Chapters II.–VII.

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

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.

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 *Paruchia 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, *supr.*) 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*, *infr.*), 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,[1] which our authors worked into their narratives, and even of written bases for their numerical details[2]; and again, of the existence when they wrote of holy places[3] 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*, ll. 31, 82, below.

[3] 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 MS., 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 Palladius[2] 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" there (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 634.[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,

[1] Article "*Keltische Kirche in Brit. u. Irl.*," in *Realen-Cyklopädie f. protest. Theol. u. Kirche*, Band 10, pp. 204 *et sqq.*; *The Celtic Church in Britain and Ireland* (tr. by A. Meyer).

[2] "*Sucatus* = εὐπόλεμος, *warlike*"; hence = Palladius (p. 38;—surely a far-fetched equation).

[3] *Ap.* Ussher (*Works*, vol. IV., pp. 432 *et sqq.*; Migne, *Patrol. Lat.*, t. lxxxvii., p. 975.

in the passage[1] 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 accessary 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"[2] 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[3]) 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

[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 Fiacc and Sletty in Muirchu's narrative (p. 8 *b*) 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. lxxxvi), 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. 4 *b*). The tradition of Sletty (p. 36 *a*), and the tradition to like effect which Tirechan learned and recorded (p. 30 *a*), 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 discredits 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,[1] 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,[2] Zimmer has thought fit to dwell on with ungenerous derision, 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) Schöll'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 Schöll, 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 beschränkt*," "*exaltiert*," "*religiös überspannt*"].—Nothing in his life or writings warrants these; they but 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.[1] 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 II. 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.[1]

OUR Manuscript was written, beyond question, at Armagh; in a monastery within the rath which enclosed the apex of the hill Drum Sailech ("*Dorsum salicis*"),[2] 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,[3] and occupied a space opposite the present Library.[4]

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,[5] 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. 24 *v°*) is the very interesting colophon, "*Hucusque uolumen 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. 53 *v° a*) which joins his name with that of Torbach, his patron,[6] 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. 22 *v° a*, 23 *r° 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

[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. 6 *v° b*).

[3] Died 1148 (*Four MM., s. a.*).

[4] Reeves, *Ancient Churches of Armagh*, p. 28.

[5] *Ann. Ult.*, 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. cxiv, *infr.*

sustained by it (or its archetype) in the lapse of time.[1] This "*liber*," or exemplar, therefore, is the "*uolumen*" 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").[2] 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 erasion[3] so nearly effectual, that in but two of them (ff. 215 *r*° *a*, 221 *r*° *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 Patraicc* 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.—[ED.]

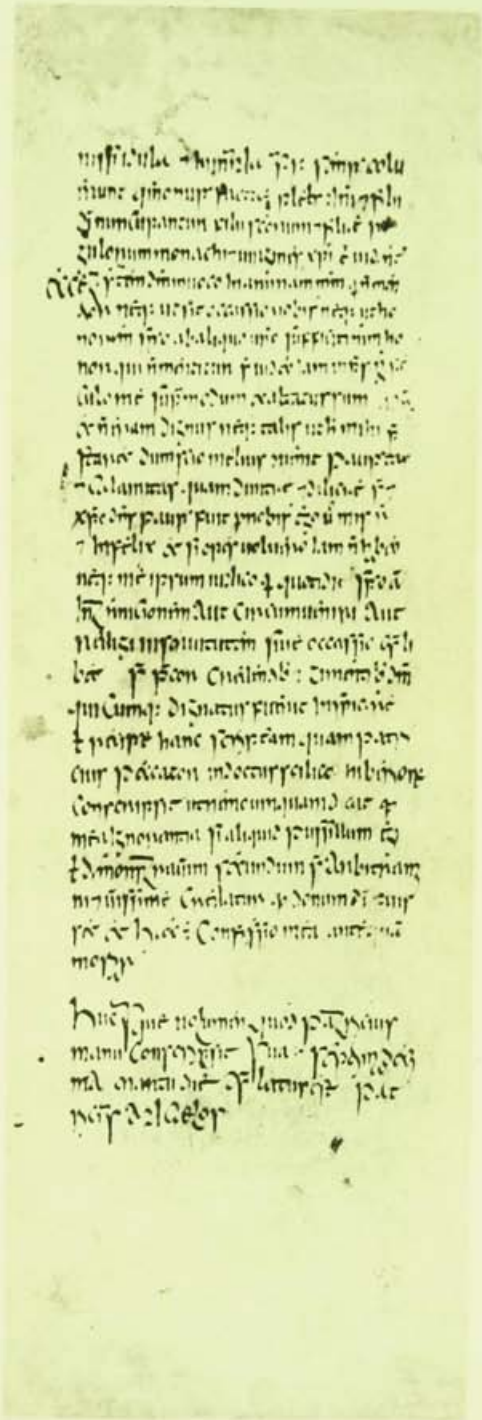
The Book, when given over by the last Keeper (see below, pp. cviii–cx), was in a remarkable satchel of leather, stamped with Celtic pattern, evidently of great antiquity. But this cannot have been the case given by Donnchadh (which was probably of silver or other metal, like the case of the *Cathach* or that of the *Book of Dimma*). Its dimensions ($12\frac{1}{2} \times 12 \times 2\frac{1}{4}$ 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 Boroimhe (the first *Ard Righ*, or Sovereign King of all Ireland

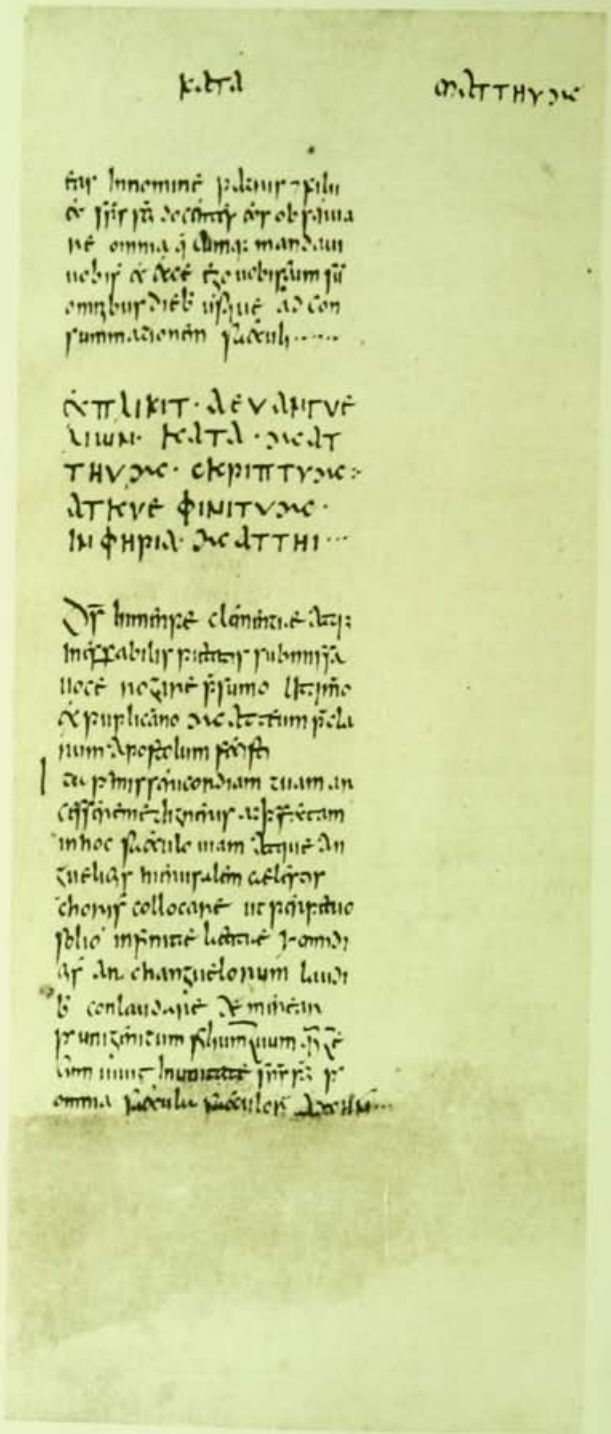
[1] In these and also eight other places (see ff. 22 *r*°–24 *v*°) he has set in the margin the **z** which signifies doubt of the text. [See above, Chapter VII, pp. lxxix, lxxx.]

[2] '*Canon*' is sometimes used by Irish writers in the sense of '*Testament*' (*Old* or *New*). So in *Vita S. Kannachi*, c. iv, p. 4, '*Cum S. Kannechus . . . utramque* Canonem *legisset*' (Marquis of Ormonde's edition, 1853).

[3] Both knife and sponge have evidently been used.



A, FOL. 24 v°.



B, FOL. 53 v°.

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.[1] Presumably it was on this occasion that he caused the entry[2] 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 Arddmacha. 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*."[3]

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.[4] *Caluus Perennis* is the Latin equivalent for *Maelsuthain*,[5] the name of the writer of the entry. He was the "*soul-friend*" ("*anmchara*," = 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 (*Caiseal*),[6] 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*,[7] omitting the last clause, possibly through doubt of the meaning of *Maceriae*, and of the preceding verb (which Maelsuthain has written *finituit*, intending *finiuit*). Sir William Betham was more adventurous in his translation—"He confirmed for all kings with his *seal of wax*" (reading "[*for*]*ma ceriae*" [*sic*], as he explains). But further on, he decides to read "*regibus mac Eriae*."[8]

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

[1] For these facts, see *Ann. Ult.*, t. I., pp. 514, 516; *Four MM.*, t. II., pp. 746, 752, 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. lxxviii), 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. *Caiseal* 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[1] uidens sibi imminere fugam, tulit secum insignia quaedam Sedis illius, *textum scilicet Euangeliorum qui fuit beati Patricii*, baculumque auro tectum et gemmis pretiosissimis adornatum quem nominant *Baculum Iesu*,[2] 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 celeberrimaque in populis, atque in ea reuerentia apud omnes, ut qui illa habere uisus fuerit, ipsum habeat episcopum populus stultus et insipiens."[3] 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*."[4] 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.[5] 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 Donnchadh, 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*."[6]

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 nigerrimus*." See his *Liber de Vita et Gestis S. Malachiae*, *Opp.*, t. II., col. 674 (Mabillon's ed., 1719).

[2] For the history of the *Baculus Iesu* (*bachall Isa*), see Colgan, *Trias Thaum.*, p. 263 *a*; and Todd, *Introd. to Obits of Christ Church*, pp. viii–xx.

[3] *Opp.*, as above, col. 675. [4] *Ann. Ult.*, t. II., p. 94; cp. *Four MM.*, t. III., p. 48.

[5] *Annals of Inisfallen*, *ap.* O'Donovan, *Four MM.*, t. III., p. 31, note [4].

[6] *Ann. Ult.*, t. II., p. 222; cp. *Four MM.*, t. III., p. 102.

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.[1] 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, *infr.*), 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-obliterated text,—part, namely, of Tirechan II.; by the help, mainly, of passages of *V. T.* which run parallel with it.[2]—[ED.]

The special custody of the Book had probably before this time been committed to a responsible official (*Maor* = Keeper, *or* Steward),[3] presumably a member of the primatial family or one of its collaterals, as the *Maor* of the *Bachall Isa* certainly was.[4] 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,[5]—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' (*Baiulator*[6] *Canonis*), 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 naCanoine*), the "Steward of the Canon," of the diocese of Armagh, who had been impoverished by depredations made on him at royal instigation.[7] But not long after, in 1455, Primate Mey's *Register*[8] shows the Keeper (whether the same person or a successor), not as

[1] See farther, p. cxvii, *infr.* [2] See pp. 24, 25, *infr.*, 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 reff. 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 Dubhdalethi (778-793), from and after whom the Comharbship passed from father to son). [5] *Regist.* Sweteman, f. 45 *b*.

[6] *Ib.*, f. 31 *a*.—*Baiulus* and its cognates are words of uncertain etymology. In low Latin the form *balliuus* becomes its equivalent—hence *bailiff*.—See p. 339 *b*, *infr.* (Acts iii. 2), where *bailabatur* is written for *baiulabatur*.

[7] *Regist.* Swayne, iii., f. 80 (*sched.*)—heading of entry, *Balliuus Canonis S. Patricii.*

[8] *Reg.* Mey, iv., f. 45 *v*°.

victim, but as worker of oppression. It records how, when the *Baiulator Canonis* and the *Custos Campanae* 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)[1] 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 *Baiulator Canonis*. It may be that the Canon had been temporarily taken from the MacMoyres 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.[2]

In the earliest years of the seventeenth century, the lands with which the office of Keeper was endowed were still held by the MacMoyres. In the "Armagh Inquisition" of 1609,[3] the jurors find that "the sept of Clann MacMoyre and their auncestors, 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 Ballymoyrie's tenement"[4] (*Sergeant* being another equivalent for *Maor*, occasionally used in records of the sixteenth and seventeenth centuries[5]). 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 "M'Imoire") who held them. But from the rental of 1620[6] all these tenants have disappeared; and, before 1622, the tenancy has finally passed from the MacMoyres, and "George Fayrefax, Esq.," takes their place as sole tenant of these (with other) lands.[7] The house in the city of Armagh passed, with the other possessions of the above Abbey, to the first Lord Caulfeild.[8] 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."[9]

[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[10]) (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 MacMaor (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 Moyrie, the 8 myle Church."']

[4] *Inquis. Ult.* (Armagh, No. 4, Jac. I.).

[5] Thus, *s.a.* 1587:—"There is a great deal of land pertaining to Armagh . . . *the Sargeon's land* . . ." (*Calend.* State Papers (Ireland), ii., p. 337). Again (1605), *The Sergeantes towne*, 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.

[6] [Reeves, MS. note.]

[7] *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 sqq.*: see specially pp. 60, 61.

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.[1] 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*,[2] 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,[3] 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,[4] 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 "*Vet. Codex Ecclesiae Armachanae*"; and also cites a passage of the Second Book of Tirechan, *De Vita Patricii*,[5] certainly from our MS., for no other copy of Tirechan's work is known to exist. Again, in his *Britannicarum Ecclesiarum 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.[6] 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,[7] 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. lxxiii). 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] *Ib.*, t. VI., *passim*; see specially p. 375. Note that his quotations from the *Confessio* are sometimes drawn from our MS., though more usually from another text.—[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.]

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 Armachanae supra memoratus continet praeter Confessionem S. Patricii, Biblia Sacra a versione D. Hieronymi, et antiquissimum exemplar Sulpicii Severi de vita S. Martini . . . tantoque olim habebatur in pretio, ut familia Mac Moyeriana tenuerit terras a sede Armachana, ob salvam illius codicis custodiam. Magnam huic libro venerationem conciliavit vulgaris opinio manu ipsius Patricii fuisse exaratum. [He then cites the colophon (p. 48, *infr.*) 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 *Wuire*; 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.*, *Miure*. 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,[1] 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* [!]." 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,[2] 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,[3] 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,"[4] 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;[5] 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 "sacrilegious

[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. 307), 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).

parricide."[1] Burnet, in his brief narrative of the trial, plainly indicates his opinion that the charges were false; and he tells us, on the authority of the Earl of Essex, that "this Plunket was a wise and sober man," and "was for living quietly and in due submission to the Government, without engaging into intrigues of State."[2] His account, so far as it goes, confirms Moran's in many particulars. He adds (p. 284) that, within the same year, "the Irish witnesses" were forthcoming with like evidence against their employer, Shaftesbury, when he, in his turn, was indicted for high treason.—Of the identity of the "Florence Wyre" who expected to be restored to his lands, with the "Florentinus Muire" (or Wuire) who, a few years before, wrote himself owner of the Book, there can be no question. The words in which the Archbishop's biographer points the moral of the perjurer's history, make it part of the history of the Book, by showing how, through his crime, it passed from his unworthy hands. "He was the head of the family which enjoyed the hereditary right to keep and guard the *Book of Armagh*. Providence, however, so arranged that, in punishment of his guilt, he should lose this long-treasured inheritance, and be compelled through poverty to part with, for a mere trifle, that precious relic of the early Irish Church."[3]—[Ed.]

Nor was this loss his only punishment. Though used as Crown witnesses, he and his kinsman lay under such suspicion that after their return to Ireland they were again imprisoned. So late as June, 1683, we read that "they continue still in prison, where they suffer great privations, and are almost dead from hunger, finding none who will give them food, so abhorred are they by all."[4] Florence Wyre, however, recovered his liberty and returned to his native place; but so impoverished, that he was never able to redeem and recover the sacred heirloom which he had inherited from his fathers, and had parted with for such evil purposes. He survived his release some thirty years, in abject poverty and detestation.[5]

It is certain, then, that in or soon after the year 1680 the MS. was sold or pledged by the last of its hereditary Keepers. After that it passes from sight for a short interval; but in 1707 it reappears, in other and worthier hands. In that year Edward Lhwyd, Keeper of the Ashmolean Museum, Oxford, published the first volume of his *Archæologia Britannica*, subjoined to which is a Catalogue of Irish Manuscripts containing the following entry (No. IV., p. 436):—"Arthur Brownlow, of Lurgan, Clan Brasil, in the County of Down,[6] has the MSS. following." Then, after reciting the titles of twelve books, he adds:—"Books mentioned in a letter lately received from Ireland, as MSS. now extant there." Of these, the first is "Leabhar Ard Macha"[7] (Book of Armagh). Lhwyd, when he printed this list, appears to have had no knowledge of the contents or history of the MS. so entitled; but its identity with our MS. is certain. For after publishing the *Archaeologia*—but not long after, for he died in 1709—he was enabled

[1] Bishop Cusack's letter, as above. [2] *History of His Own Times*, as above.

[3] 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.

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

[5] 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.

[6] 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.

[7] Keating (*Hist. of Ireland*, Pref., p. xxi) applies this title to a different MS.

(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 Hibernicarum 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^{ti}), sive sit, quod mihi verisimilius videtur, alicujus posterioris aevi opus. Et forsan est ille ipse *Textus Evangeliorum*, quem divus Bernardus, in *Vita Malachiæ*[3] inter insignia Aedis Armachanae numerat, et textum ipsius Patricii fuisse narrat. Ab Usserio et Waraeo 'Liber Ardmachanus,' ab indigenis vero 'Liber Canonum S. Patricii' nuncupatur, a Canonibus concordantium inter se Evangelistarum, folio 26to incaeptis, sic (ut opinor) nominatus.[4] Liber hic ab Hibernigenis magno olim habebatur in pretio, adeo ut familia illa, vulgo vocata *Mac Maor*, Anglice Mac Moyre, nomen suum a custodiendo hoc libro mutuatum habeat; *Maor* enim Hibernice *Custos* est, et *Maor na Ccanon*, sive *Custos Canonum*, tota illa familia communiter appellata fuit; et octo villulas in agro[5] . . . , terras de Balli Moyre dictas, a sede Ardmachana olim tenuit, ob salvam hujus libri custodiam; in quorum manibus, multis jam retro saeculis, liber hic extitit, 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 "Father of the House of Commons," in 1850.—[ED.]

[3] See above, p. civ.

[4] On the explanation of the title *Canon*, see above, p. cii, note [2].

[5] A blank here; apparently Lhwyd was uncertain in what county the Keeper's estate lay (cp. note [6], last page).

[6] Lhwyd therefore (a contemporary) shared Burnet's disbelief in the witnesses against Plunket.—[ED.]

Arthuri Brownlowe[1] gratissime pervenit qui, non sine magno labore, disjuncta tunc 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[2] (ut jam videre licet) compingi curavit, et in prisca sua theca[3] conservari fecit, una cum bulla quadam Romani Pontificis cum eodem inventa. Continet in se quaedam fragmenta Vitae S. Patricii a diversis authoribus, iisque 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 Evangelistae, 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 Evangeliis reperiuntur 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 tertio capitis decimiquarti, usque ad vers. 5, capitis xxi.—Nota etiam quod Epistolae Apostolorum non sunt eodem ordine dispositae, quo vulgo apud nos hodierno die reperiuntur."

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.[4] 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[5] [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.

[3] *Scil.*, the *polaire*, above mentioned, p. cii.

[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.

[5] *Scil.*, the transfer of Colossians to stand after 1 and 2 Thessalonians.

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 *r°*, as that of Tirechan on f. 9 *r°*) he would hardly have affirmed that the "fragments" were "*mostly* anonymous."[1] 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, *infr.*)—[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 171¾.

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).[2] 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*[3] (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.[4] The owner

[1] 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.

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

[3] See, for these facts, *Researches*, p. 322.

[4] Betham communicated some supplemental matter in 1836 to the *Christian Examiner* (3rd Series, vol. III., p. 308 *et sqq.*).

afterwards permitted others (apparently Dr. Petrie 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. Petrie has left proof that he studied the Patrician documents in our MS. diligently; for, in his *Tara*, he quotes it frequently and at length.[1] 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 *r°* 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.[2] 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.[3] They may be briefly summed up as follows:—Besides the effaced subscriptions noticed by Dr. Graves[4] (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,[5]—which he read thus, "FERDOMN]ACH HUNC [LIBRU]M . . . . . E DICTANTE . . . [B]ACH HEREDE PATRICII SCRIPSIT." 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.[6] 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.[7] 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*° *a*), (*Coguitosi*, for *cognito 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,[2] by the Rev. E. Hogan, S.J.,[3] by Dr. Bury,[4] by the late Professor Berger,[5] and by Professor Zimmer:[6]—and also by antiquarians and palæographers; by the late Sir John T. Gilbert,[7] and by Sir E. Maunde Thompson.[8]—[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),[9] 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,—

[1] *Proc. R.I.A.* (1863), vol. viii., pp. 269 *et sqq.*
[2] *V. T.*, t. I., p. xc; *Thesaur. Palæo-hib.*, p. xv.
[3] *Anal. Bolland.*, Bruxelles, 1882, p. 534.
[4] *Life of St. Patrick*, p. 225; and in other writings.
[5] *Hist. de la Vulg.*, p. 31.
[6] *Celtic Ch.* (tr. by A. Meyer), p. 8.
[7] *National MSS.*, p. xvi.
[8] *Palæography*, p. 242.
[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 1773; 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.

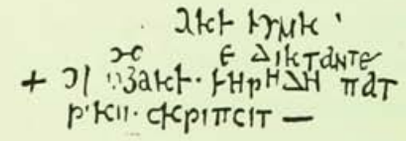
and of Dr. Whitley Stokes, who derived from it the text of the same which he has appended to his edition of the *V. T.* The New Testament text which it contains has also been transcribed for the use of Dr. Wordsworth, Bishop of Salisbury; and its readings are given in full in the great edition of the Vulgate Gospels, edited by him jointly with the Rev. H. J. White.[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 *Memoir* of 1861; (2) a transcript of the Patrician documents fully furnished with collations of the *Tripartite* and other *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 *r*).[2] 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 Life of St. Columba* alone seems sufficient for the work of a lifetime. And thus it has come to pass that the *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.—[ED.]

[1] Pars Prior 1889–1898 (IV *Evangelia*); Partis Secundae Fasc. i., 1905 (*Actus App.*). Our MS. is "D" in the *Apparatus Criticus* of this edition. It has also been consulted by the late Professor Berger, for his *Histoire de la Vulgate* (pp. 31–33).

[2] Since edited by Dr. T. K. Abbott, *Evangeliorum Versio Antehieronymiana.*

Note on p. cxiv, *n.* 5.

The obliterated colophon on f. 53 *v*° *a*; with Dr. Graves's partial restoration subjoined:—



In Greek Characters.	In Latin Characters.
Φ ΔΟΜΝΑΚΗ ΗΥΝΚ ΛΙΒ	*F DOMN*ACH HUNC *LIB*
Є ΡΥΜ . . . Є ΔΙΚΤΑΝΤЄ	*E RUM* . . . E DICTANTE
Ρ ΤΟΡΒΑΚΗ ΗΗΡΗΔΗ ΠΑΤ	*R TOR*BACH HEREDE PAT
ΡΙΚΙΙ . ΣΚΡΙΠΣΙΤ ~	RICII . SCRIPSIT ~

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 *a*, *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 "*Canoin Phadraig*," to lay their hands on the book,—open, as manifestly appears, at this place,[1]—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:—

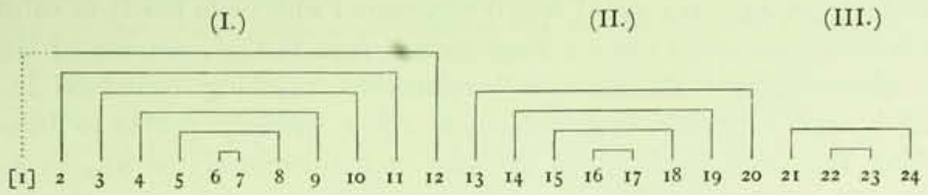
[1] The first natural opening of the volume would be between its first and second quires,—that is, between ff. 12 and 13. At this place, then, it would usually be opened—probably would lie open—for the laying on of hands, and for the application of water, as above.

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):—



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 ($11\frac{1}{2}$ 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 possession[1] 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.

[2] By *Primordia*, Petrie means *Britannicarum Ecclesiarum Antiquitates* (*B.E.A.*), published 1639. It is in vol. vi. of Ussher's *Works*, pp. 390 *et sqq*.

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 I., 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 senis decies diebus ab inimicis pertulerat, ut apud Maccuthenum legimus, in Confessione Patriciana habentur ista: 'Et iterum post annos multos adhuc capturam dedi. Ea nocte 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 Petrie 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. Petrie, 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. Petrie'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 I. 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.I.); 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 f. 20 *r°*), which, as above shown (p. cvii), 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); *titulus* 3 [cited verbally;—this is the place referred to above, p. cxx].—(*b*) His ordination "*ab Amatho rege*" (p. 397); *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. 370) 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 even 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 *v°* (*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., *cc.* 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 unbiassed mind with which he approached the documents relating to the Saint.

[2] In the text, *c.* 19, we read *Lugil*, for *Lugir* of the *titulus*.

[3] So Petrie (*ut supr.*); but his remark refers to the "extract" which he wrongly supposed to belong to the contents of f. 1.

[4] 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, 3 (their conjugates);—for the *diplomata* ff. 4, 9; 3, 10, have never been severed, but are to the present day continuous and entire.

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[1]); with perhaps an exception in the case of the misplaced *Preface* and *Table* of Muirchu I. (f. 20 *r*°),[2] where the initial q shows something of decorative design.[3] 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 *v*° *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*.

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 l. 5 of f. 21 *r*° *a*), *sed* from *secundum* (l. 17 of f. 8 *v*° *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 n̄ (usually = *nam*) on inner margin of f. 2 *r*° *a*,[1] and elsewhere; "l" on 2 *v*° *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;[2] 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*°), followed by the Eusebian Tables (ff. 26–29 *r*° *a*);—(2) The "*Breves Causae*" for the four Gospels severally (ff. 29 *r*° *b*–31 *v*° *b*).[3]

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 1, 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.*"[4] 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*. [2] See p. xiv, *supr.* (where for "eighteen" read "nineteen" in line 20).

[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 *Nouum Testamentum sec. Ed. S. Hieron.*, pp. 15, 171, 269, 485. On the 68th heading of St. Luke (p. 61 *b*), our scribe notes in the margin that there is an error, and adds, "*uide 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, *ut supr.*, for the other MSS. which give them).

146, 174, 192, 204).[1] 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.[2] They have been so arranged, longer and shorter quires, that each Gospel could be used separately,—St. Matthew[3] 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 **ΚΑΤΑ ΜΑΤΤΗΥϹ** [*sic*]. Afterwards, we usually find **ΚΑΤΑ ΜΑΤΤΗΥΜ** (once **ΜΑΤΤΕΥΜ**), twice **ΚΑΤΑ** 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 **ΗΥΑΝΓΕΛΙΩΝ** [*sic*] on left-hand page, with **ΚΑΤΑΜΑΤΤΕΥΜ** [*sic*] on right. Similar, but less varied, headings appear in the remaining Gospels. In the Second, the scribe, after writing **ΚΑΤΑ ΜΑΡΚΥΜ** thrice, has lapsed into **ΚΑΤΑ** marcum for the rest. In the Third, the last heading alone is **ΚΑΤΑ ΛΥΚΑΝΥΜ**; all the rest read lucanum, preceded by secundum in the first heading, by **ΚΑΤΑ** in the others. In the Fourth, **ΚΑΤΑ** 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 **H**cce, **H**go (*ego*), and **H**um (*eum*), and many such minor instances, follow; after which (not to mention the defensible **ΠΡΟΦΗΤΑϹ**, and **ΑΜΗΝ**, of 35 *r°*) he not only proceeds to write **ΑΜΒΥΛΑΝϹ**, **ΗϹΤΩΤΕ**, 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 *v° 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)[4] 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 *quinio*, 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 midmost 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 **z**, the **K** which the Irish alphabet does not furnish, and **ψ** 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 **KH** (ff. 65 *v° a*, marg.; 222 *v° a*, l. 12)[1]: and on the other hand, where **X** appears it is ignorantly misused for **Ξ**, as in **ЄXΠΛIKIT** (= *explicit*), f. 53 *v° a*, l. 6: see Plate II. The letters which constitute the frequent contraction *xpi*, 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 **KΛTΛ**[2] (unless we reckon **ΛMHN**), and it is combined with ignorance of the quantity of vowels (*e.g.* **HYM** and **ЄYM** 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 **KЄΛΛAKH** (= κελλαχ), in which Dr. Graves (*Proc. R. I. A.*, t. III., 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,[3] 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 *r° 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

[1] Note that in these places, and in the Lord's Prayer (f. 36 *r° a*, l. 13), the Greek aspirate is represented by **H** (see above); as also (according to Dr. Graves) in the obliterated subscription of f. 53 *v° a*, which he has (in part conjecturally) restored (see p. cxvi, *supr.*). So too by Maelsuthain in his note, f. 16 *v° b* (see p. ciii).

[2] The **KΛTΛ MΛTTHYC** of ff. 34 *v°* 35 *r°* suggests a doubt whether our scribe knew what **KΛTΛ** meant. The use of *cata* (= *secundum*) is frequent in early Latin MSS. of the Gospels, as in Cod. Bobbiensis (*k*); and is found in early Latin Fathers,—*e.g.*, Cyprian, *Testimonia*, *passim*.

[3] For this fact he refers to Ware, *De Hibernia et Antiqq.*, p. 102; also to *Ann. Inisf.*, *s. a.* 806

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. 19 *r° b* (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 *r°*) 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.

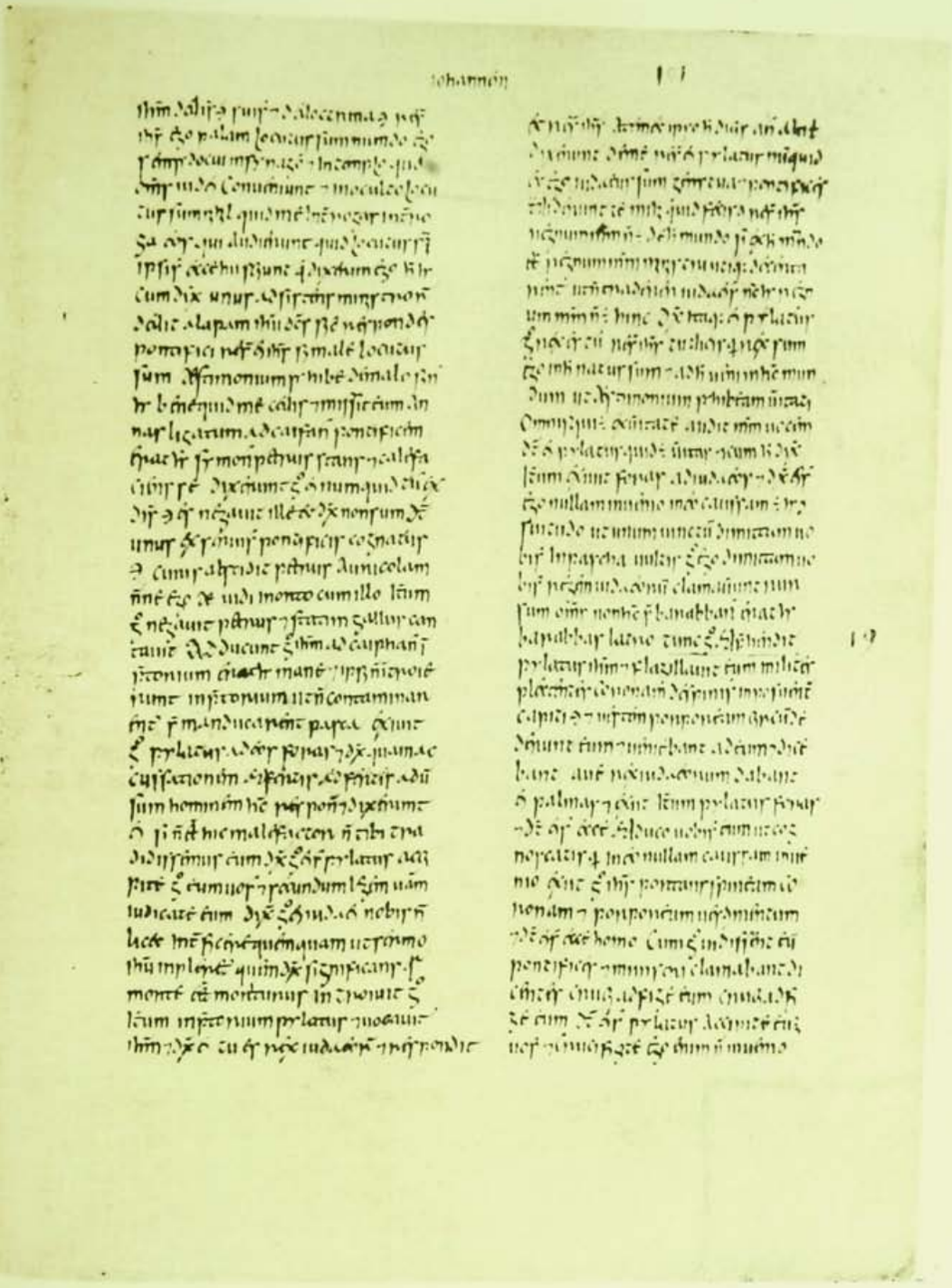
In this Gospel (the Fourth), Dr. Reeves has pointed out (*Memoir* of 1861, p. 3), "the vellum is finer and the writing more delicate than in the preceding ones," this being a "tribute of honour to the loved disciple, *Eoin na Bruinne*, that is, 'John of the Bosom,' as the Irish anciently designated him." 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.

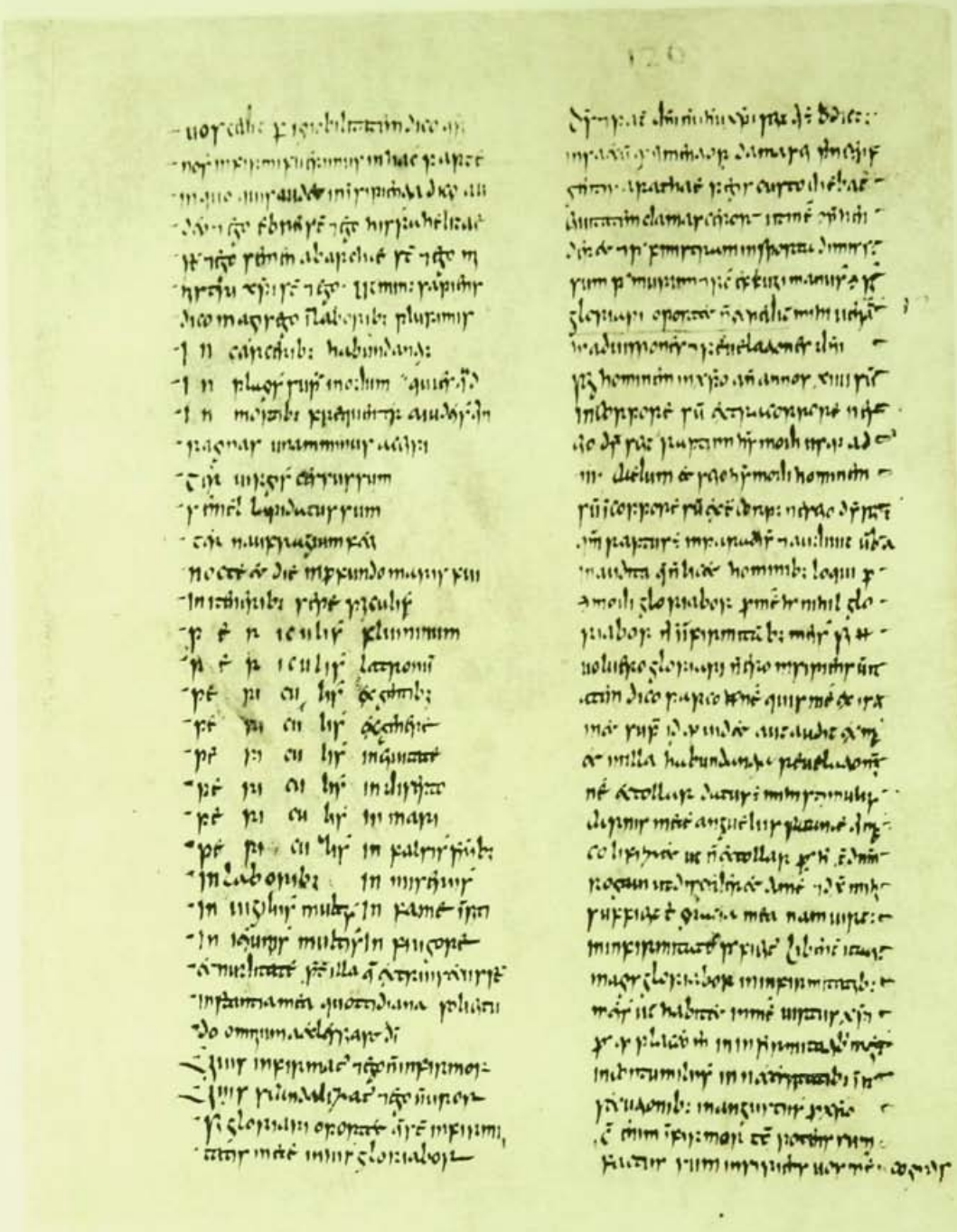
Here and there, in the Gospels, a cross on the margin points to some supreme event—as the Passion (f. 52 *v° b*), the Resurrection (53 *r° a*). A marginal numeration in a few places notes the threefold recurrence of some fact (as on 34 *v° a*, 82 *v° b*, 86 *v° a*, 103 *v° b*). Of a few *marginalia* 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

[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 expunged lines 1 and 2, but has neglected to restore the lacking words.

[3] As, *e.g.*, "*comi*" (84 *r° a*); (*qu.* = *comiter ?*).





(49 *r° b*, *v° a* and *b*). In two parallel places (St. Matth. xxvii. 50: St. Mark xv. 37; 52 *v°*, 68 *r°*) the remarkable note, "*Hic auctores canunt Pater 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 *r° a*, 79 *v°*), such as are very frequent on that of the Acts. One Irish word, however (not a gloss), *trogán* (= wretch), is written against the name of Judas Iscariot (38 *r° b*), 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[1] 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 *r°*, which really relates only to the Epistle to the Romans); (2) The "Prologue of Pelagius to all the Epistles" (106 *v°*, 107 *r° a*); (3) The "Prologue of Pelagius to the Romans" (107 *r°* and *v° b*); (4) A second Prologue (not headed) to all the Epistles (107 *v° b*, 108 *r° a*); (5) On f. 108 *v°* 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).[2] "The writing hangs from, instead of resting on, the line" (as Dr. Reeves has pointed out[3]) in these ruled pages,—that is, touches it from below, not from above. The use of these ruled lines suggests the conjecture (see p. cxxxii, *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. 469 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 exemplar 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°*.[1] 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[2] 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.

[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 *Apocalipsis*, 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 superuenientis Spiritus Sancti*"), as illustrated by Ps. xlv [xlvi]. 1, 4 ("*Deus noster 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.[1] The ornamental initial (P) is very nearly alike to that of 1 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 *v°*, 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 farther.

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 uirtutibus 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 tempore*"), 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 "luiii" (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 *r° b*, *ib. v°*, upper margin), written in the minute script of 19 *r°* (see above, p. lxxii), being topographical notes on the words "*Ticinis*," "*Ambiensium ciuitatis*," "*Pictauae 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 "p̊" (= "*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 h 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 Ferdomnacho ores*"; 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 *v*°—is of the normal type. Then there intervenes a small portion of matter (the brief notes treated of in Chapter VI., pp. lxxii *et sqq.*), exceptional alike in contents and in script, which for the present we pass by,—occupying the end of 18 *v*° *b* 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)[1] 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. cxviii, cxix.

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 Capita* of Muirchu I., which, as we know,[1] 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 that 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.[2]

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.

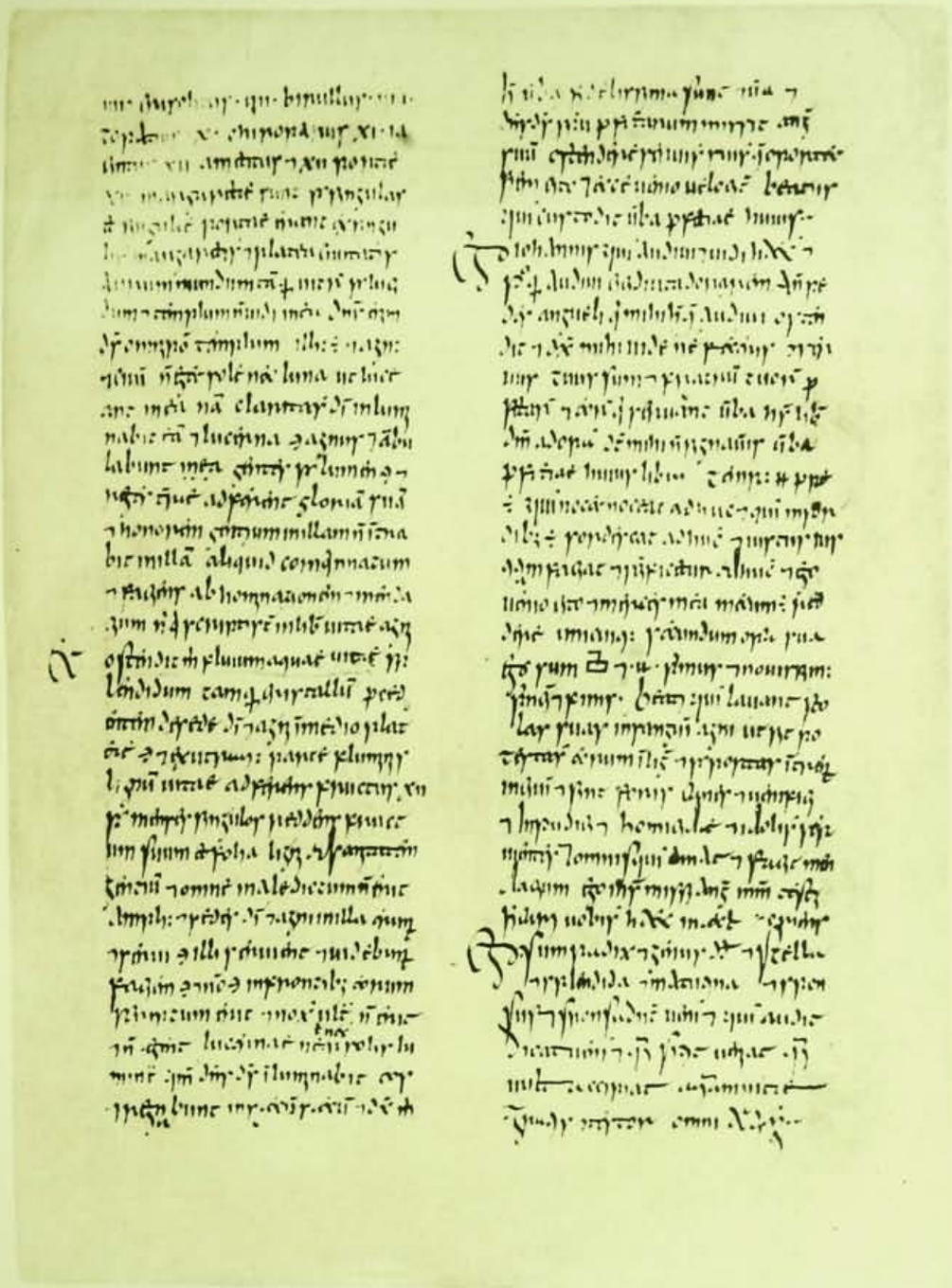
But when we come to the Book of the Acts, which in this MS. is abnormally placed last of the New Testament writings,[3] we find it distinguished in more than one respect from those which precede. Its pages abound with notes and glosses, marginal or interlined, such as elsewhere are very rare in the volume; 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),[4] had been at first unable to obtain an exemplar of the Acts. When he found one, it was, as we perceive, distinct in

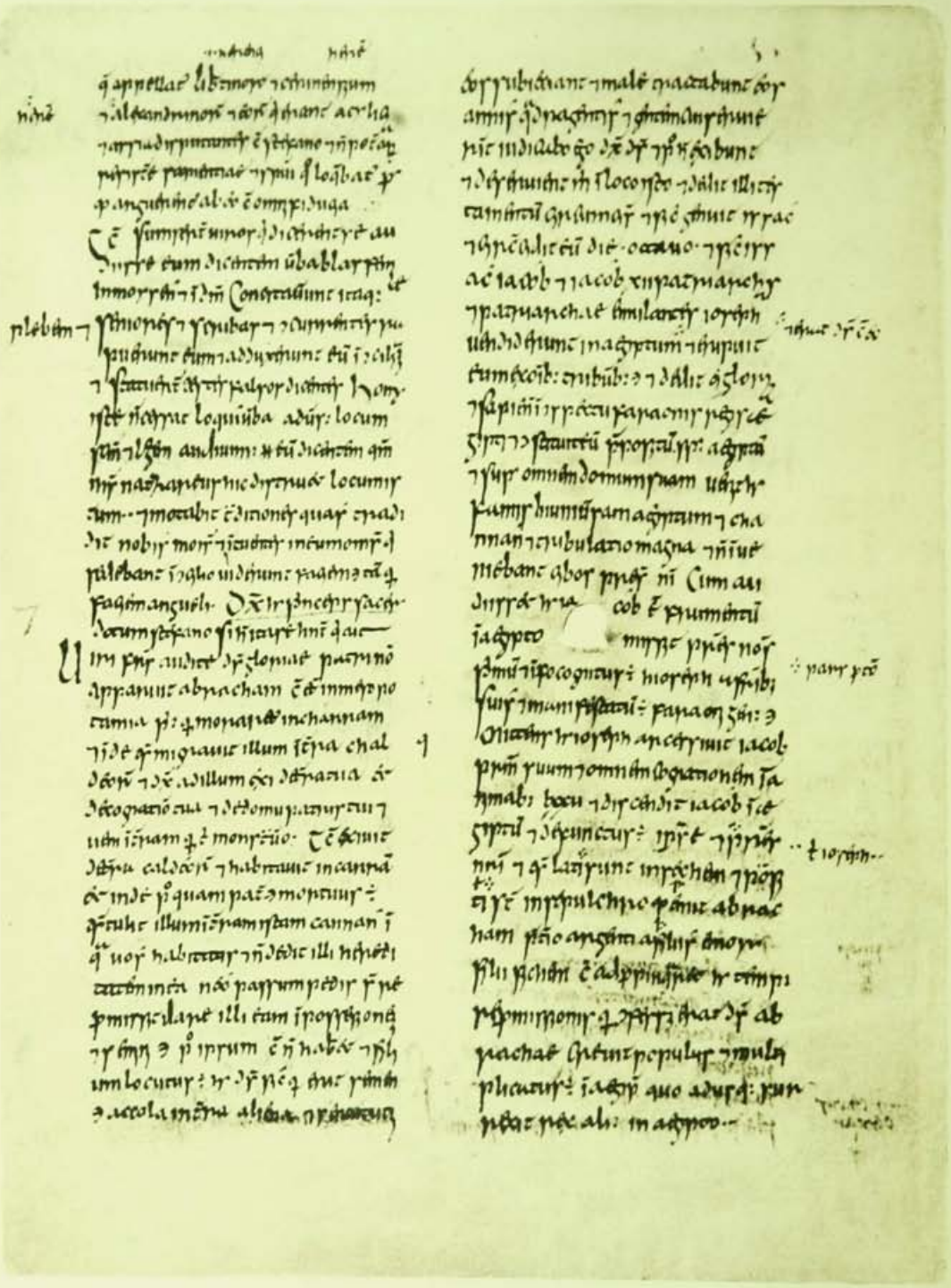
[1] See pp. xvii, xviii, lxxv, *supr.*

[2] See p. cxiv, *supr.*; also p. xv.

[3] See p. cxxvii, *supr.*, and in Chap. X, *infr.*

[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.





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 fullness 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 *v°*, and the whole of ff. 19 and 20, blank. At this point he has inserted a final note, and a sort of colophon ("*Scripsi hunc ut potui librum*"), filling the upper half of 18 *v° 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 *v° b*, and on 19 *r°*). Then, in continuation of this Patrician supplement, on f. 20 *v°* 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 *v°* and 170 *v°* 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 *v° 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 *v° 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, *supr.*), 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.

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[1]—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 I. *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."

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[1]; 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.[2] 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[3] 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,[4] 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.[5] 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.[6] 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.

[2] So Pope Gregory the Great (circ. 600): "Sedes Apostolica cui auctore Deo praesideo, utraque [uersione] utitur." *Epist. Ad Leandrum*, c. 5. [3] Council of Trent, *Sess.* IV., *Decr.* ii. (1546).

[4] See *Praefatio Ad Lectorem*, prefixed to the Clementine Vulgate.

[5] For the *Classes* and *Families* of N.T. Vulgate MSS., see Wordsworth and White's *Nouum Testamentum sec. Editionem S. Hieronymi* (as cited below), Pars 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.),[1] 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 *Dedicatory 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 (II), 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 (*Praefatio* 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* [otherwise the *Llandaff*] 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. 1. 6; No. 58 of *Catalogue*). 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. xvii. 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_1) edited by him (1884, *Evangeliorum Versio Antehieronym.*—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

[1] pp. xiv, xv, cxiv.

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–iii. 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 *Evangg. Vers. Antehieron.*; 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.* 700, 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[1] 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,[2] 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,[3] which is nearly akin to the Amiatine),—

[1] Examples are given in the following Sections.

[2] So Berger, *Hist. de la Vulg.* "Sans doute le plus ancien des manuscrits de cette famille" (p. 41).

[3] See for this fine MS. W-W. as above, I. i. p. xiv, v. p. 706; also note on Cod. R, above, p. cxxxviii. Like the Amiatine, it was written *circ.* 700. It is now in Brit. Mus. (Cotton. Nero. D. iv). It contains the four Gospels, complete. In purity of text it equals A; and in beauty of ornamentation it approaches Q.

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 palæographical 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 that 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*.[1]

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[2]: in the earlier years of the Irish Church the Vulgate

[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 vulgatized" (p. 179)—a description applicable to a text such as that of the portions of r_2 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*, *infr.*) 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. r_1 r_2 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.

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 μ.

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*

[1] This MS. (Library of Trin. Coll., Dublin, A. 4. 15; *Catal.*, No. 55) has been edited by Dr. Abbott, *Evangeliorum 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, Pars II. pp. 819 *et sqq*. 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 *Nouum 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. cxxxix, 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., r_1 r_2 μ, are given more particularly than the rest.

(*a*) The following MSS. form W-W's *Classis* I :—

A, *Amiatinus* (Florence).
Δ, *Dunelmensis* (Durham).
F, *Fuldensis* (Fulda).
H, *Hubertianus* (London, *Brit. Mus.*).
J, *Foro-Juliensis* (Friuli).
M, *Mediolanensis* (Milan, *Bibliot. Ambr.*)
O, *Oxoniensis* (Oxford, *Bodl.*).
P, *Perusinus* (Perugia).
S, *Stonyhurstensis* (Stonyhurst).
X, *Cantabrigensis* (Cambridge, *Corp. Chr.*).
Y, *Lindisfarnensis* (London, *Br. Mus.*).
Z, *Harleianus* (London, *Br. Mus.*).

Also, (our ept) *Epternacensis* (Paris, *Biblioth. 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 *Northumbrian* 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; P is fragmentary, and exhibits parts of St. Luke only. In our summaries we cite (besides AY) FMZ chiefly.

With dur (*Durmachensis*, 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 (*Ardmachanus*), with ELQR (*Egertonensis, 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, *Toletanus* (Madrid); (3) B, *Bigotianus*; and G, *Sangermanensis* I[2] (Paris, *Biblioth. Nat.*); bnv,[3] *Beneuentanus* (London, *Br. Mus.*)—all three probably Gallic 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 ept[3] (see above (*a*)), and dim, the *Book of Dimma* (see p. cxxxviii): also gat[3], the St. Gatien MS. (Paris, *Bibl. N.*), and mrt[3], 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, *Vallicellanus* (Rome, *Bibliot. Vallicell.*). 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. cxxvii) 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 Beneuent. (ept, 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 g_1, 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.

(*c*) The Old Latin MSS[1] of the Gospels employed here are,—

a (*Veronens.*)	Cent. IV.	*ff* [otherwise ff_2] (*Corbeiens.* II)	Cent. IV [Ed. Buchanan, *Old L. Texts*, No. V].
b (*Vercellens.*)	,, V.	*l* (*Rehdigeran.*)	Cent. VII.
c (*Colbertin.*)	,, XI *or* XII.	*q* (*Monacens.*)	,, VI *or* VII.
d (*Bezae*; gr of D.)[2]	,, VI.	r_1 (*Usserian.* I)	,, VI (much mutil.).
e (*Palatin.*)	,, IV *or* V (much mutil.).	δ (*Sangall*; gr of Δ)[2]	,, IX.
f (*Brixian.*)	,, VI.		

The above present a text more or less complete, and free, in great measure, from Vulg. admixture. Besides these there are:—ff_1 (*Corbeiens.* I), Matth. only; Cent. IX or X:—g_1 (*Sangermanens.* I), Matth. only [the rest of N.T. being vulg. (MS. G)]; Cent. VIII or IX:—g_2 (*Sangerm.* II), a mixed text; Cent. X:—*h* (*Claromont.*), Matth. only [other Gospels Vulg.]; Cent. IV or V:—*i* (*Vindobonens.*), 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. Sangallensia*), of the Four Gospels; Cent. V or VI:—*o* (Mc.), and *p* (Joh.), smaller fragments (also Sangall.); Cent. VII or VIII:—r_2 (*Usser.* II), Matth. and part of Lc (the rest mixed vg); Cent. IX:—*s* (*Fr. Ambrosiana*), of Lc; Cent. VI:—*t* (*Fr. Bernensia*), of Mc; Cent. V or VI:—*v* (*Fr. Vindobon.*), of Mc and Lc; Cent. VII:—μ (*Molingens.*), larger fragments of Mt and Lc[3] (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_2 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, *Biblior. Sacrr. 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 *hiat*, xiv. 32—xxi. 4; of the rest of the Celtic vg family, E *hiat*, xv. 1–28; also ept, ii. 8—iv. 4: dimLQR are complete; also dur.—Of Irish vtt, r_1 has lost not only i. 1—xv. 16, but also xv. 31—xvi. 3, and very many smaller portions (every page being more or less mutilated at top or bottom, or both): r_2 lacks i. 1–18, and xxvii. 58 to end; and has five other considerable gaps (noted below, each *in loc.*): μ is complete.

The Clementine Vulg. of 1592 we cite as "cl"; its concurrence with W–W, we denote by "edd."

[1] Many of these MSS have lost a page or pages (some, many pages) at the beginning; thus, *b* begins i. 11; *d*, i. 12; *e*, xii. 49; ff_2, xi. 16; *h*, iii. 15; *l*, ii. 15; r_1, xv. 16.

[2] Neither *d* nor δ is to be relied on as a witness independent of their gr, D and Δ.

[3] For r_1, r_2, and μ, see above, pp. cxli, cxlii. Note (as regards r_2 and μ) that even the portions of their text which are reckoned as Vulg., abound with O.L. readings, and are cited below among vtt, throughout.

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 abraam usque ad xpm generationes sunt xlii.* This recapitulation, unknown to Greek authorities, is found in the vett. *bc* (and μ ?). Of the Celtic vulg. group, dim alone has it ; of other vulg., HΘX. [Note that in this and the three following examples, *e* ff_2 r_1 r_2 *hiant.*]

vi. 13. *ne patiaris nos induci in temptationem* (expansion of *ne inducas nos* . . . of most lat.). So (with slight variation) vtt *c* g_2 *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).

†† x. 29. *sine patris uestri uoluntate qui est in caelis* (expanded from *sine patre uestro* of most vg, and vtt *d k l* μ). So (but with variations) L ; and vtt *b* ff_1 g_1 (g_2) *h* ; also (without *qui* . . . *in caelis*) dim (E), gat, Θ ; and vtt *a c f q*, and δ (against Δ) ; similarly *Iren.* (lat) II. xxvi. 2, *Tert., Cypr.*—Q writes *sine patre uestro qui in caelis est*, with some gr ; but most gr, ἄνευ τ. πατρὸς ὑμῶν only, without τοῦ ἐν οὐρανοῖς : none *ins* τῆς βουλῆς.

† 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 εἶπεν αὐτῷ [M, αὐτοῖς]. [The insertion of *euntes dicite* (against all gr) is a device to remove the difficulty which is created by the misreading in ver. 2, δύο for διά, of many gr, followed by most lat.]

Some other instances are worth pointing out ; as—

† x. 14 (after *de ciuitate*) + *uel de castello illo.* So (of vg) dimLQ only, (of vtt) g_2 μ. So too, ℵ alone of gr MSS, with mss (of φ group) 13, 346 (ἢ κώμης).

† xiv. 6 (after *in medio*) + *triclinio.* So most vtt (including μ [but μ' cancels, r_1 r_2 *hiant*] ; of vg, dim EQR, also ept ; and H'ΘT :—but L *om*, with dur, and AY and all vg else ; and *k l* ; so too all gr. Rather a gloss than a textual variant.

† xxi. 4 (before *profetam*) + *essaiam.* So vtt r_2 μ ; similarly vg QR ; but dim, *zachariam*, as vtt *a c h.* Neither insertion has farther lat support, or any but the slightest gr authority.

† xxii. 45 (after *dauid*) + *in spiritu.* The insertion of these words here (as well as in ver. 43, where all except r_2 *ins*) is supported by most vtt (*a b c d f* ff_2 g_2 *h l* r_1 r_2 δ and μ), but μ' cancels :—but, of vg, only by dimEQ, ept (mg), gat, and (of *Classis* 1) F. Some gr MSS also (including D and Δ) *ins* ἐν πνεύματι, and many late mss.

† xxvi. 50 (after *ad quod uenisti*) + *fac.* So (of vt) r_2 μ only ; (of vg), dimQ only ; no gr,—all have ἐφ' ὅ. Again an example of an insertion textually worthless, but probably sound as an explanation.[1]

† xxvii. 49 (at end). + *alius autem accepta lancea pupunguit latus 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_2 :—not in r_1, nor in dur, or any vg of *Classis* 1 ; 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 (ℵBCL 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_1 (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—

(α) viii. 24 + (*erat autem illis uentus contrarius*): (β) †† ix. 3 + (*quis potest dimittere peccata nissi 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).

deus): (γ) x. 12 + (*dicentes pax huic domui*): (δ) † xiv. 2 + (*quem ego decollaui*): (ε) † xiv. 3 + (*filippi*, after *fratris sui*). Four of these (α β δ ε) 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* 1) FYZ (but not A, nor dur); likewise most vtt; and of the gr not only D, but ℵL, and many mss. In the other four places there is less support from vg (none from dur, or *Classis* 1), while of vg (celt), dim alone is with our MS in all; none of the others agrees in (β); EQR agree in (α) (δ) (ε); L in (α). Of the Irish vtt, r_1 *r*, *hiant* in all these places; μ *ins* in four of these (α γ δ ε),—but μ′ cancels in (γ). In (α), g_2 μ are the only vtt supporters, with but few gr mss. In (β), *a h l* only of vtt, no gr *ins*: in (δ) many vtt, but of gr only D and some mss: in (ε), on the other hand, while the vtt are divided, no gr except D *om* the name.

Note that here too, in this class of interpolations, our D agrees with gr D but rarely, and never except in company with many vtt,—the one instance being (δ) xiv. 2.

None of the variations in this Subsection, except (γ), is found in cl, and none has been adopted by W–W.

SUBSECTION II.—VARIATION BY *OMISSION*.

(*a*) Many *omissions* are to be noticed in our text that are obviously due to homœoteleuton; *e.g.*, it omits—

(α) v. 19 (*qui autem fecerit . . . . . in regno caelorum*): (β) vii. 17 (*mala autem . . . . . facit*): (γ) x. 33 (*qui autem negauerit . . . . . coram patre meo qui est in caelis*): (δ) xii. 40 (*sic erit . . . . . iii diebus et iii noctibus*). Of these omissions, one (α) occurs in no other of our lat (except r_2), but in two gr MSS (ℵD)—in them, no doubt, similarly caused; in (β) dim and L alone concur; in (δ), ept (txt); but in (γ) our MS stands alone.[1]

(*b*) Intentional omissions are rare; but two are notable:—

i. 6 — (*ex ea quae fuit Uriae*). Our MS is alone in suppressing this blot on the Messianic pedigree.

xxiv. 36 — (*neque filius*). All vg (celt), dur, and AY with all other vg except BJOX, and edd, agree in omitting these words.—In inserting them, BJOX are supported by the gr ℵBD, and four mss; with r_1 and most vtt; but g_1 g_2 *l* r_2 δ μ *om*; with most gr.

(*c*) Other examples, rather to be accounted "non-interpolations" than omissions, are—

* x. 14 (at end) — *in testimonium eorum*. D with dur, also dimELQR, ept, Z, CT, and most other vg, *om* (and so edd), with all gr and most vtt (including μ). But AY, FM, and others, *ins*; also mg of R (*illorum*), and g_1 *h* (*illis*) [r_1 r_2 *hiant*], *ins* [interpolation from Mc. vi. 11, or Lc. ix. 5].

xxiii. 14 — (whole ver.) *uae uobis . . . . qui comeditis . . . . longa orantes . . . . iudicium*. D, and dur, dimEL, gat, with AY and most vg, *om* (and so W–W): while QR *ins*, also F and T, and (differently placed) Θ and H (mg); also (with variations) vtt *b c f* ff_2 *h l*, and r_1 r_2 δ (and so cl). Most later gr MSS (incl. Δ), and mss, *ins* [interpolation from Mc. xii. 14, or Lc. xx. 47]; but gr D, with ℵBLZ, and some mss, *om*, followed by vtt *a d e* ff_1 g_1 g_2 μ [*q om* vv. 13–28.

xxiv. 42 (at end) — *duo in lecto . . . . unus relinquetur*. Again, D *om*, with dur, and dim LQ, also AY and most other vg; and so edd. But ER, gat, also Z, BΘOTX, etc., support the interpolation [see Lc. xvii. 34]; as also most vtt (*a b c d* (*e*) *f* ff_1 ff_2 *h q* [but ff_1 ff_2 *om* ver. 41]), with D alone of gr: while all other gr, with vtt g_1 g_2 *l* r_1 r_2 δ μ, *om*.

xxvii. 28. (after *exuentes eum*), — *induerunt* [*eum*] *tunicam purpuream, et*). D, with dimLR, joins dur, A, and nearly all vg else (and edd), also vtt ff_1 g_1 g_2 *l*, in excluding this interpolation [from Joh. xix. 2]. But (with variations) EQ, ept (mg), and gat, *ins*, with Y, and vtt *a b c d f* ff_2 *h* (*q*) r_2 μ [μ′ *om*, *e* r_1 *hiant*]:—but of gr MSS, D alone, and of mss, 157. So also Orig. (lat), *in loc.*

[1] The omission of *ubi non sparsisti* (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 r_2 also *om*, with the preceding words *et congregas*.

xxvii. 32 (after *simonem*) — *uenientem obuiam sibi.* 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 *f ff*$_1$ g_1 *l q*.—But Y′Z, B, and a few others, *ins*; as also vtt *a b c ff*$_2$ g_2 *h*, and r_1 r_2 μ [μ' cancels]; again with D alone of gr (εἰς ἀπάντησιν αὐτοῦ).

* *ib.* 35 (at end) — *ut inpleretur . . . . . miserunt sortem.* D, following dur, with dimLR, and ept (txt), CT and others, also vtt *d f ff*$_1$ *ff*$_2$ g_1 *l*, 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_2 *h q* r_1 r_2 δ μ [but 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*$_1$ *ff*$_2$ (g_1 g_2) *h m* (part) *n* r_1 r_2, but not *f l q* μ), is a long passage subjoined to xx. 28 [founded on Lc. xiv. 8–10], beginning *uos autem quaeritis de modico crescere . . . . .* This passage appears in no vg (celt), and (of the other vg) only in ΘO 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_1 r_2 μ). Moreover, in every instance, one or two, or more, of vg (celt) MSS. admit these insertions; as also some MSS. 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*$_2$ r_1, r_2, *hiant*], with Tert,, Cypr., Ambr., Aug.: for *supersubstantialem* (of dur, Q, A(Y), (F)MZ, and nearly all else; also edd); gr, ἐπιούσιον:—† (*ib.* 16) *exterminant* (with L, also dur, AYFMZ′, and most vg, nearly all vtt (including *m* and μ); and so cl); for *demoliuntur* (of dimER, ept, gat, Z [Q joins both renderings], and a few other vg, g_2 (and μ'); and so W–W, *q.v.*); gr, ἀφανίζουσιν:—† (xiii. 19) *malignus* (with dimLQR, and (of vtt) *d* g_2 *h* r_2 μ), Cypr., Lucif.; for *malus* (of dur, AY, and all else, and edd); gr, ὁ πονηρός:—† (xxv. 34) *ab origine* (ER, *c d ff*$_1$ r_2 δ [μ, *ab initio*]) for *a constitutione* (of dur, LQ, AY, and all vt and vg else, and edd); gr, ἀπὸ καταβολῆς:—† (xxvii. 65) *milites*) with dimLQR, gat; *h* r_1 [r_2 *def.*] μ); for *custodiam* (nearly all vg else, *ff*$_1$ g_2 *l* δ and μ'); gr, κουστωδίαν, but other vg, and most vtt (*a b c d f ff*$_2$ g_1 *q*), *custodes*, with gr D, φύλακας.—With these may be reckoned the merely grammatical variant † (xii. 18), *bene conplacuit anima mea* (with dimELQR,[1] graecizing as *a b* g_2 *h q* μ [r_1 r_2 *hiant*]; after gr, ηὐδόκησεν ἡ ψυχή μου)—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, gat; and μ, also (*in nullo*) *a* g_1 *k* (*q*, *in nullum*), after gr B and some mss (παρ' οὐδένι . . .): for *non inueni* of all else (gr, οὐδέ . . .).

[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.

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.]

‡ *ib.* 38. *habeamus.* So also E:—for *habebimus*, of nearly all vg else (and edd), and vtt *a b c f* g_2 *h l* r_1 δ, Iren. (lat), Lcf.; and similarly, *nostra erit hereditas*, R, and *e*.—Of other vtt, *d* alone has *habeamus*, after the gr, [κατα]σχῶμεν;[1] ff_1 *m* (similarly), *possideamus*, *q*, *optineamus*: but ff_2 r_2 μ, *habemus*.

† *ib.* 42. *a domino factus est istud hoc est mirabile.* So D, with dur (but *om hoc*), dimLQR, r_2; and so (as to *factus*) most vtt, but they vary otherwise (*b h q*, *iste et*; *c* ff_1 ff_2, *hic* [*et*]; μ, *iste hoc*; *a e*, *om* pron.):—for *a domino factum est istud, et est mirabile* of AY and nearly all vg else, and edd; also *f* g_1 g_2 *l* [r_1 *hiat*]. All gr, παρὰ κυρίῳ ἐγένετο αὕτη [*scil.*, κεφαλή—so *d*, *facta est haec*] καὶ ἔστιν θαυμαστή.[2]

xxvii. 66. *et discesserunt.* D *subst* these words for *cum custodibus* of all else (gr, μετὰ τῆς κουστωδίας, —but D, μετὰ τ. φυλάκων); EQR subjoin them; μ prefixes (but R′ and μ′ cancel). [r_2 *def.* xxvii. 58 to end].

xxviii. 7. *sicut dixit.* So D, with Q and *f*; and so two gr mss (126, 472), καθὼς εἶπεν:—but all lat else (except dur, which *om*), *ecce* [*prae*]*dixi*, with all gr else, ἰδοὺ εἶπον [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 *facite 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 οὖν.

xxii. 34. With dimL (also *f* μ) D has *conuenerunt in unum ad eum* (and so Q, *conu. in unum aduersus eum*). This reading combines that of all vg else, and of vtt [*a* r_1 *hiant*] ff_1 g_1 g_2 *l q* δ, *conu. in unum*, with that of the other vtt, *b c d* (*e*) ff_2, *conu. ad eum* (*h* r_2, *aduersus eum*). The first represents the usual gr (ἐπὶ τὸ αὐτό); the others, the reading of gr D, ἐπ' αὐτόν.

xxiv. 42. (before *dns*) *qua die uel qua hora.* So D, with dimEQR and ept (mg), and vtt r_1 r_2 μ; also (*transp*) gat, *e*. But dur, AY, and other vg (and so edd), with most vtt (*a b c* ff_1 g_1 g_2 *h l q*), *qua hora* only (ποίᾳ ὥρᾳ, gr L, &c., and most mss.):—again, vtt *d f* ff_2 δ, *qua die* only, with gr ℵBDΔ, and (of the φ group) 13, 69, 124. (L (vg) writes *qua* only, without noun.)

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

viii. 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* g_2:—EQ, gat, and T, read *nidos ubi requiescant*, as also *a b c* ff_1 g_1 *h q* (μ, *nidos componunt* [*d e f* ff_2 r_1 r_2 *hiant*]); R (with FJ), *tabernacula ubi req.* Both words represent the undisputed gr, κατασκηνώσεις, as does *k* (*deuorsoria*). See W–W's note *in loc.*

ib. 29. *perdere nos ante tempus ante tempus torquere nos.* Only gat and C (vg), give *perdere*. It is remarkable that ℵ here reads ἀπολέσαι (for βασανίσαι, of all else); gr and vg alike probably borrowing from Mc. i. 24].

Many like cases occur, as (vii. 28) *sermones hos uerba haec*; xxiv. 2. *ait illis dixit illis.*

The *mutum et surdum* † (ix. 32) of D, dim, and all vg celt, and ept (mg), also *a b c f* g_1 g_2 *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_1 *k l* δ; but *d*, *surdum* only. The gr, κωφόν, may mean either or both. Probably the vt translators took it to mean "deaf and dumb." Yet note that where κωφ. recurs below (xii. 22), D and dimEL, and gat, with most vtt (*a c d f* ff_2 g_1 g_2 *l q* δ μ) [r_1 r_2 *hiant*], and vg in general (dur with AY, &c.) render by *mutus*; but Q and R as here, and so also *b* ff_1 *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 (note [1] 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 *occidamus* preceding.

[2] Perhaps *hoc* may be an alternative for *istud*, retained in text, so as to make a "doublet" rendering.

Section III.—Text of Gospels: (*ii*) St. Mark's Gospel.

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.[1] 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., r_1 *hiat*, xiv. 58—xv. 8; xv. 29 to end; besides very frequent small gaps: r_2 *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 *e*, there survive after vi. 9, but a few broken fragments (of chh. xii, xiii).

Subsection I.—Variation by *Addition*.

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

† iii. 15 (at end). + *et ut circumeuntes praedicarent aeuanguelium*. So ELQ [dim *hiat*], with gat and T; also vtt *a c e* g_2:—but no vg else (nor edd); not r_1 r_2 μ, nor other vt; and no gr.

† vi. 20. (after *audito*), + *quod . . . faciebat*, with dur as well as dimLQ, and ept; also g_2 *q* r_2 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*), ἐποίει (of gr ACDΔ, &c.), instead of ἠπόρει (of ℵBL). But D spoils it by reading (with E only) the next word *multo*, for *multa* (πολλά) 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* ff_2 *i q* r_1 δ μ):—against AY, ept, HΘ, also *a l* r_2, which *om*. All gr, καὶ οὐδέ.

† 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* r_2 (*mandata*) μ:—but AY, Z, and some, *om* (as W–W); also *b d* ff_2 *l q*, with gr [r_1 *hiat*; δ writes *in praecepta*; Δ, εν . τα . λματα].

† x. 40 (after *dare*) + *uobis*. So dimLQR, also dur, CT, and most (so cl); and *c f l* r_1 r_2 (δ) μ (*k*, *nobis*):—but AY, with MZ, Θ, *om.*; and so W–W; with *a b d* ff_2 *i q*, and all gr (Δ incl.).[2]

xi. 12 (before *essuriit*), + *cum duodecim*. So dur, also dimQ, and ept, with μ, and r_2 (*cum* ·x· *essuriuit* ii [where ii is numeral]):—against all else, vg, vt, and gr.

xiii. 6 (after *ego sum*), + *xps*. So Q, ept, gat, also HΘ; with vtt *b c* g_2 *l*, and a few gr (including all mss of φ group):—but all vg else *om*; also most vtt (incl. r_2 μ [r_1 *hiat*]). [Perhaps from Mt. xxiv. 5.]

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

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

† xii. 14 (before *licet*) + *dic ergo nobis*. So also dimLQ, gat, T, and vtt *a b c d* ff_2 g_2 *i q* r_1, to like effect *k* (not *l* r_2 δ μ [*e f hiant*]); with (of gr) CD, and a few. [*Cp.* Mt. xxii. 17.]

xiii. 18 (after *fia*[*n*]*t*) + *fuga uestra uel sabbato*. So also QR (L, *fuga uestra* only, and so r_2); dim, *uel sabbato* only, ept (txt), gat, g_2 *k n'*; and gr L, &c. (not r_1 μ, nor other vt, vg, or gr). [Both interpolated from Mt.]

xv. 32. *Si xps rex israel est*. D alone *ins si* 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 *uobis* by mistake over the latter half of ευων υμων (of gr Δ) preceding.

In common with all vg, and most extant vtt (*c ff₂ l n r₁ δ μ* [*a b e f i q r₂ hiant*], and most gr, our text *ins* xv. 28 (*et inpleta est scriptura* . . . ; [others, *adimpl.*]), which verse gr ℵABCD *om*, followed by *d k*. [It seems to be borrowed from Lc. xxii. 37.] And again, with all vg, vtt [incl. *r₂ μ*,—*r₁ hiat*] except *k*, and most gr (not ℵB), it retains xvi. 9–20. 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—

†† iv. 24 (at end), — *et adicietur uobis*. D *om*, with G, and gat; so too, *b d e l r₂ μ* (not *r₁*), after gr DG and very few mss.

ib. 36. D alone writes *ita ut in naui erant cum illo*, omitting *erat* (or *erant*, as AY, M, O, ept mrt, and *l q r₂* only,—no gr), after *ut*, and *et aliae naues* after *in naui*,—so as completely to alter the purport of the passage, and to efface an interesting detail found in all gr. Probably our scribe had before him the reading *ita ut in naui* erant *et aliae naues erant cum illo*, and thus the omission was due to *homœotel.* (*erant* . . . . *erant*).

‡ ix. 48. Nearly all vg (dimLQR, dur, and AY, &c.) write (with small variations) *omnis enim igne salietur et omnis uictima* [*sale*] *salietur*; and so edd. But our D *om* the latter member of the sentence, with δ, after gr ℵBLΔ, &c.:—while T, and (with variations) *a b c d ff₂ i* [*k*], after gr D, *om* the former member, and retain the latter. The other vtt, *f g₂ l q r₂ μ* [*e r₁ hiant*], after gr AC, &c., retain both, in some form.—On the one hand, it may be suspected that the omission (of one or other member) is due to homœoteleuton; on the other, that the second member is a gloss [perhaps from Levit. ii. 13]. Or again, it is possible that the longer reading is a "doublet."

x. 21. — *dilexit eum et*. So likewise L, and X, but apparently no vt [*r₁ hiat*]. Here Ż appears in mg, noting the defect (see a like instance, x. 1).

xii. 32 (after *unus est*), — *deus*. So L; and dur, with AY, F, and most (and so W–W); also vtt *l r₂ δ μ*; after gr ℵABLΔ, &c.:—but dimQR, ept (mg), mrt, GT, and a few more vg (so cl), and most vtt (*a b c d ff₂ i q r₁* [*e f hiant*]), *ins*; with gr DE, &c. [Note that our MS, nearly alone, *om deus* also in ver. 29 (before *unus*).]

†† xiii. 34 (after *homo*), — *qui*; with dur, and ept; and so too vtt *a c d f ff₂ g₂ k i q r₂ δ*:—but all vg else *ins* (and edd); and also *l μ* [*b r₁ hiant*]. All gr *om* ὅς, but use participle (ἀφείς) = *qui reliquit*, or (as *e*) *relinquens*.

Some other omissions, evidently due to *homœotel.*, are to be found, as—

vii. 25 (after *mulier*), ending *mulier* (26);—ix. 19 (after *quandiu*), ending *quandiu* (so *μ*):—*ib.* 22 (after *si quid potes*), ending *si potes* (23):—*ib.* 37 (after *reciperit*), ending *susceperit*:—*ib.* 45, 46 (after *extinguitur* (44)), ending *extinguitur* (46):—x. 43 (after *quicumque uoluerit*), ending *quicumque uoluerit* (44) (so *r₂*): xii. 29 (after *mandatum* (28)), ending *mandatum est*.

All these (except as above, ix. 19, x. 43, 44) are unsupported by other authority.

Subsection iii.—Variation by *Substitution*.

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

i. 24 (after *scio* [*te*]), *quia sis*. So dur, also LQ, ept′, and *r₂*:—for *qui sis* (gr, τίς εἶ) of E (R, *quis sis*) ept (mg) [M, *qui scis*], Z, CT, and most vg (so edd); also vtt *b c d e f ff₂ g₂ l δ′ μ* [*a i r₁ hiant*]:—but dimR′, AY, ept (txt), and others, and δ, *quis es*; *q*, *qui es*.

† vi. 3. *fabri filius et mariae*. So dimELQR, ept, likewise dur, BGΘT, &c., and vtt *a b c g₂ i r₁ μ*, and *e* (but *om et*, as also δ, against Δ) [*r₂ hiat*]; with some gr mss, including (of φ group) 13, 69, (ὁ τ. τέκτονος υἱὸς καὶ μαρίας):—but AY, MZ, C, and most vg (and edd), and vtt *d f ff₂ l q*, with all gr MSS and most mss (ὁ τέκτων ὁ υἱὸς τῆς μ.), *faber filius mariae*.

ib. 19. *erodis*. So (but with initial *h*) EQR (not dim L), ept′, gat, F; and *ff₂ g₂ r₂* (not *μ*, [*r₁ hiat*]):—for *herodias* of AY and most vg (and edd), and most vtt, with all gr.

vi. 21. *natalis sui.* So dimELQR, with dur, and AY, CT, most vg, and cl; also vtt *ff₂ l q* r_1 r_2 (*natis*) δ μ (similarly *c i*):—but W–W read *natali suo*, which is closer to the gr (τοῖς γενεσίοις αὐτοῦ, so all, not excepting Δ), with ZV and a few others, also *a b d.*

† ix. 17. *inmundum.* So dur, dimLQR, ept, gat; and vtt *a b q* r_2 μ:—for *mutum* of AY and all vg else, and edd; and vtt *d f ff₂ k l* (r_1, *mudum*) δ (*c i* write both words). All gr, ἄλαλον.

x. 15 (before *non reciperit*), *quisque.*[1] So LQR, also ept; with dur, and A, M, CT; also *b d* μ [r_2 *om* sentence]; all gr, ὅς ἄν:—but YZ and most vg, and edd, with vtt *ff₂ l* δ, *quisquis*; dim, *a f k q*, *quicumque* [*i hiat*]; G, *c*, *qui*, [r_1 *quisq* . . . .]. Note that *a* (also *n*) writes *quisque* for ὅς ἄν [ἐάν], viii. 35, 38.

†† *ib.* 41. *indignati sunt.* So gat; and g_2 *q*, after gr A and ms 1 (ἠγανάκτησαν):—for *coeperunt indignari* of all else, vtt (incl. r_1 r_2 μ) with variations, and vg; after gr (ἤρξαντο ἀγανακτεῖν).

‡ xi. 32. *si dicamus.* So D alone: LQ, and ept, with dur, MZ, CT, and most vg, also *k* (*set* for *si*) r_2 δ, *si dicemus* (and so W–W); OX. *c*, *si dicimus*:—but dimR, with AY, and a few, and vtt *a b d f ff₂ i l q* μ [r_1 *hiat*], *si dixerimus* (so cl); gr ἀλλὰ [D, ἐὰν]εἴπωμεν.

† *ib. ib. timemus.* So dimLQR, ept, with dur, G, mrt, and *a b c d f ff₂* g_2 *i q* r_1 r_2 μ (and so cl); with gr D, and the mss of φ group, φοβούμεθα[-οῦμεν]:—but AY and all vg else, and *l*, *timebant*; *k*, *metuebant*, (ἐφοβοῦντο, nearly all gr); and so W–W.

† *ib.* 33. *dixerunt.* So dimLQR, ept, mrt, with dur, Z, CT. and many others, and vtt *a b c d f i k l* r_2 [μ ?]:—but AY, M, and some vg (and edd), and vtt *q* δ, *dicunt* (with all gr); *ff₂* has *dicentes* [r_1 *hiat*].

*† xii. 14. *uiam dei.* So dimLQR, ept, with dur, Z, T, and most (so edd), also vtt *a b c ff₂ i l q* r_2 δ μ [*e hiat*,—also *f*, xii. 5—xiii. 32], with all gr:—but AY, M, C, HΘO, vtt *k* r_1, *domini*[2] (also *d*, against gr D).

xiii. 19. *tribulationis.* So D, with dim, ept, gat, mrt, and AY, T, and others; also vtt *c ff₂ i l* δ (not Δ or any gr):—but dur, LQR, with MZ, C, and others, *tribulationes* (so edd), also vtt *a b d k n q* r_1 r_2 μ [*e hiat*]; with gr D and few mss (θλίψεις); most gr, θλίψις.

† xiv. 3 (after *nardi*) *pystici.* So D alone; but dim, G (*om nardi*), T, gat, and vtt *d f* g_2 *i* r_2, *pistici*; (dur, *piscati*; *k*, *piscicae*; L *om*); all gr, πιστικῆς:—AY and the other vg, *spicati* (and so edd), with vtt *c ff₂ l q* r_1 [μ ?] (δ writes *spicati uel pistici; a subst optimi*). [*e def.* xiii. 36 to end.]

*† *ib.* 7. *habebitis* [*bis*]. So dimLQ, ept, gat, with dur, CT, and a few other vg, and g_2 *q* r_2 μ (and so edd):—but R, with AY, Z, and a few more, and vtt *d ff₂ i k l* δ, *habetis* [*bis*] (all gr, ἔχετε). The other vg and vtt change (in each instance) from present to future, or *vice versa.*

†† xv. 1. *uinctum.* So ept, mrt, and O; and vtt *a c d ff₂ q* r_2 μ:—AY and nearly all else (and edd), also *l* δ, *uincientes* (dur, LQ, *uincentes*; dim, *uenientes*; μ', *uinci(en)tes* [*b* r_1 *hiant*]; gr, δήσαντες).

ib. 30. *faciet semet.* So ept (txt): all else, *fac te*[*met*] (with gr); [r_2 *hiat*, xv. 17–41].

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

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

(α) xiv. 38 (after *caro*), *autem.* So †D (*txt*), with dim, ept, mrt, and a few other vg [Q *hiat*], and most vtt[3] (*b c d f ff₂ k l q* r_2 [r_1 *hiat*]):—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, ἡ δὲ σάρξ.

(β) *ib.* 48. *uenistis.* †† D (*txt*), with vtt *a f ff₂ k* (but no other vg):—but (*mg*), with all vg except D (and so edd), and vtt *c d l q* r_2 δ, *existis*; as all gr, ἐξήλθετε [*i* r_1 μ *hiant*].

(γ) *ib. ib.* (after *gladiis*), *et fustibus.* †† D (*txt*), with L, and X; and vtt *a c d f ff₂ k q* [*b* r_1 *hiant*]:—but (*mg*) with all vg else, and *l* r_2 μ, *et lignis*; and so edd; gr, καὶ ξύλων. [See below (Subsect. IV), on the doublet, xiv. 43.]

[1] Used provincially for *quicumque*; as by Plautus, and later African writers. See W–W, *in loco.*

[2] Note that elsewhere our MS is apt to substitute dn̄s for ds̄. [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.)

(δ) xv. 46. *in petra.* †† D (*txt*), with Θ, and vtt *c d ff₂ g₂ k* (*in petram*) *l q* [*a b e f i r₁ hiant*], also (of gr) the φ group (ἐν τῇ πέτρᾳ:—but (*mg*), with all other vg, and vtt *n r₂ δ μ*, *de petra*, after all gr else (including D, against *d*) ἐκ [τῆς] πέτρας; and so edd. [*f def.*, xiv. 70, and r_1 xv. 29, to end.]

(ε) xvi. 3. *reuoluet.* D (*txt*), with dim, also AY, M, C, B, &c. (and so edd); also vtt *c ff₂ k n δ*, with all gr:—but (*mg*) *reuoluit*, with dur, LQR, ept, Z, T, and many vg, also vtt *d l q r₂ μ*; but (of gr) neither D nor any other.

It is to be observed that in all these instances, except the last (ε), 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 f k l r₂ δ μ*:—AY, X', alone, *in castello*, with no gr (all εἰς τὰς κώμας, except gr D, which *om*, and after it vtt *a b d ff₂ i q r₁*).

ib. 38. *confussus.* So dimLR, also (*confusus*) ept (txt), AY, FMZ, C, G, and most vg (and so edd); likewise most vtt (*a b c f ff₂ i n q δ μ'*):—but Q, ept (mg), mrt, T, and a few (even dur), with *d* (against gr D) *k l r₁ r₂ μ*, *confessus*,—against gr, ἐπαισχυνθῇ, or (D)—θήσεται. [But D errs in next sentence,—† *ib. ib. confundet.* So dur, and dim(L)QR, ept, G, also *a b c f ff₂ q r₁ δ* (*r₂*, *confidet*; *μ*, *non confundet*):—AMZ, C, mrt, and the rest (with variations, as Y, *confidetur*), *confundetur* (and so edd), with *d i k n* (but *l*, *confitetur*); after gr (ἐπαισχυνθήσεται)].

*ix. 6 (after *erant*), *enim*, with dur, dim, and nearly all vg (so edd); also all gr, γάρ; and so (apparently) all vtt (incl. *r₁ r₂ μ*):—AX alone (not Y) *autem*.

ib. 35. *quem ut conplexus esset.* So (or *compl.*) ept, and AY, M, HΘO (also W-W), and *r₂*:—but Q, mrt, Z and many (also cl), with vtt *b c d ff₂ i l q* (and *a*, with deviations), *cum* for *ut*; dur, L, *quem cum plexus esset* (similarly R, *μ*, *quem conplexus*):—dim, *f k*, *et com(n)plexus illum*; [*r₂ hiat*, δ mistranslates].

*x. 48. *clamabat.* So dur, dimLQR, Y, and all other vg (except AH, which read *clamauit*), and edd; also apparently all vtt (incl. *r₂ μ* [*r₁ hiat*]); even *d*, though gr D has ἔκραξεν for ἔκραζεν of all else.

SUBSECTION IV.—DOUBLETS.

In this Gospel the examples are not many.

iv. 10. *xii cum xii.* Here dimE, with ept, mrt, Z, CT, and several vg, read *duodecim* only (and so cl), also *l δ*; but LQR, with dur, and AY, M, and several others, and *f*, *cum duodecim* only, with most gr (σὺν τοῖς δώδεκα); so W-W. D combines these two readings (writing Ż in mg.). Most vtt (*a b c d ff₂ i q r₁* (*μ?*) [*r₂ hiat*]), *om* both, and read *discipuli eius* (or *sui*) with gr D and φ group.

ib. 26. *si homo faciat sementem iaceat.* Here ept, and OZ, have *si faciat homo* (similarly *r₂*); all else *iaciat* (*iacet*, *iaceat*, *ieciat*), or *iactat* (*iactet*, *iectet*) before, or after, *homo*; others, *mittat.* D, by retaining both verbs, produces the above dittograph.

xiv. 24. *qui pro multis uobis effundetur* (or —*itur*). Here all lat read *pro multis* (gr, ὑπὲρ πολλῶν), except ept (txt) and *r₂* (*μ?*), which substitute *pro uobis.* Here again D combines two readings.

ib. 43. *et fustibus et lignis* (gr, καὶ ξύλων). Here LQ, with GX, after vtt *a c d f ff₂ k q r₁* [*b e hiant*], render the gr by †*fustibus*; all vg else (and *l r₂ μ*) by *lignis.* Thus the reading of D is dittograph —(vt + vg). [Compare (γ) of the marginal variants recorded in preceding Subsection.]

xv. 21. *praetereuntem quempiam quendam* (gr, παράγοντά τινα [D *om.* τινα]). AY and most vg, and *l*, give *quempiam*; but dur, dimQR, and ept (mg), with CT and a few more, also vtt *c k δ μ* [*a b e f i q r₁ r₂ hiant*], † *quendam.* Others of the few vtt here forthcoming *om*, as *d ff₂* (after gr D).—Again a dittograph—(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; r_1 has frequent gaps throughout; r_2 *hiat*, i. 1–13, ii. 15–iii. 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 I.—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 ff₂ l q* r_1 (not μ [r_2 *hiat*]); of gr, D only (ὀδυνώμενοι καὶ λυπούμενοι).

†† v. 14 (before *in testimonium*), + *ut sit*. D *sol* (vg); but vtt *a b c d e ff₂ q* r_1 (not r_2) μ, *ins*; of gr, D only (ἵνα ᾖν [*corr*, ᾖ]).

*† ix. 41 (after *adduc*), + *huc*. So dur, dimQ, and most vg (and edd), also nearly all vtt (incl. r_2 μ; but *a e*, *hoc*; r_1, *ad me*):—against R, AY, M, P, which *om*. All gr *ins* (προσάγαγε ὧδε), except D (which *d* follows). Δ reads ωδε, which δ renders *quo autem* (*om huc*), as if ᾧ δέ. [Note that the omission of *huc*, in *d*, A, &c., is apparently due to the last syllable of *adduc* immediately preceding (so R writes *ad*huc, without *huc*; r_2, *adhuc huc*), 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 *dixitque*), + *ei*, D with most vg (dur as well as dimQR, and edd); also vtt *b f l q* r_1 μ (*a e d* r_2 δ, *illi*; *e*, *illis* [*ff₂ i hiant*]), and all gr (αὐτῷ):—but E, ept, *om*, with AYM, G and others.

xi. 8 (beginning), + *et ille perseuerauit pulsans*. So also, with [*si*]*perseuerau*[*er*]*it*, dimEQR, mrt, and A, Z, CT, ΘKX and others; also *c ff₂ i l m* r_1 r_2 μ:—but dur *om*, with ept, and YFM, BG and many others; also vtt *b d f q* δ (*a e hiant*); with all gr. W–W *om*, but cl *ins*.

† xi. 11 (after *petit*), + *filius eius*. So Q, gat, and *b f ff₂ q*; ER, *filius*, also *d i l r₁ δ* [*μ ?*]; with most gr:—all vg else, dur, AY, &c. (and edd), also *r₂*, *om*; with gr ℵL ([*a hiat*]; *c* writes *filius tuus*, placed before *piscem*). Note that *ff₂ i l om panem . . . lapidem . . . aut si*, after gr B, but against all gr and vt else, and all vg [*r₂* is here aberrant; *μ* partly effaced]. *Cp*. Mt. vii. 9, 10.

xii. 20 (after *repetunt*), + *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), + *recedite a me omnes operarii 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].

† *ib.* 35 (after *uestra*), + *deserta*. So dur, as well as dimEQR, ept, G and other vg (so cl), *a b c d f l q r₁ r₂ δ μ* (so *Iren* (lat) IV. xxxvi. 8, xxxvii. 5), after gr DΔ, &c., and some mss (ἔρημος):—but AY, MZ, CT, and many, *om* (and so W-W); with *e ff₂ i*, and gr ℵABL, &c.

* xiv. 3 (after *dixit ad . . . . faris.*), + *dicens*. So dur, as well as dimQR and most vg (and edd); also *c ff₂ i l r₂ δ μ*, after gr ℵABL, &c. (λέγων):—but E *om*, with ept, and AY, X, and a few; also *a b d e f q r₁*, after gr D.

*† *ib. ib.* (before *licet*) + *si*. So edd; with dur and nearly all vg, *r₁ r₂ μ* and nearly all vtt; after gr AΔ, &c., and nearly all mss (εἰ):—but vg AY, and vtt *d f*, with gr ℵBDL, *om*.

† *ib. ib.* (at end), + *an non*. So *b*; and to like effect (*aut non*) dimEQR, ept (mg), *d e f q r₁* (*r₂ μ*, *ā n̄*); with gr ℵBDL, &c. (ἢ οὔ):—dur, AY, and the rest (vg, vtt, gr) *om*, and so edd.

† xvi. 8 (before *quia filii*), + *dixit autem ad discipulos suos, dico uobis*. So Q, *a r₁*; also (but without *dico uobis*) dimE, gat, M, *b c e* (*discentes* for *discip.*) *l r₂ μ*; *ff₂* writes *dixit autem* only; *d* (after gr D, διὸ λέγω ὑμῖν) *propter quod dico uobis* [*i hiat*].—All gr else *om*; and so dur, AY, R, and vg in general (and edd), with vtt *f q*.

†† xvii. 2 (before *si lapis*), + *si non nasceretur, aut*. So D, also (with *ut* for *si*) dim alone of vg, and (with small variations) *a b c ff₂ i l q r₁* (not *e f 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, εἰ μὴ ἐγεννήθη, ἤ).[1] *Cp*. Mt. xxvi. 24.

†† *ib.* 18 (before *inuentus*), + *ex illis*. So D, and (after *inuentus*) dim alone of vg; also (with variations) *b ff₂ i r₂* (not *f s δ μ* [*r₁ hiat*]), and similarly *a d* (*ex his*); *c l q*, *ex illis* (*om inuentus*), *e* (also *om inuentus*), *ex eis*; of gr, D only (ἐξ αὐτῶν).

*† xix. 21 (after *timui*), + *te*. So edd, with dur, EQR, and most vg else; *r₁ μ* and vtt [*hiant b*, xix. 26—xxi. 30; *r₂*, xix. 11–38]:—but dim, ept (txt), mrt, AY, FM, and a few vg, *om*. All gr *ins* σέ.

† *ib.* 44 (after *lapidem super lapidem*), + *in te uenient haec uniuersa*. So also *r₂*; and (*et uenient in te . . .*) Q, and (*om haec*) dim:—but no vg else, nor vtt *a f ff₂ l q δ μ* [*r₁ hiat*]. Of other vtt, *c ff₂ i s*, write *in te uniuersa*; which obviously represents ἐν ὁλῇ σοι, as read by gr D (*d*, *in tota te*)[2], 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* (= ὁλῇ), fem. sing. ablat., of vtt *c ff₂ i s*.

†† xx. 37 (after *dicit*), + *uidit*. So also Q (alone of vg), and *r₂* (not *μ*), both adding *in rubo* [*r₂*, *rubro*]; and similarly (but with *uidi*) *c f ff₂ i l q r₁*.[3]

† xxi. 6 (after *lapidem*), + *hic in pariete*. So dimQ, *c ff₁ i q r₁ r₂* (not *μ*), and (with variations) *a d l s*, after gr D (ἐν τοίχῳ ὧδε).—Of other gr, ℵBL, and the *φ* group, *ins* only ὧδε, and so *e* (*hic*). *Cp*, for *hic*, Mt. xxiv. 2.

† *ib.* 11 (at end), + *et tempestates*. So dimQ, *c ff₂ i l q r₁ r₂ s*; *a*, *hiemes* [*b hiat*].—But all vg else *om*, and *d f δ μ*, with all gr; and so edd.

† xxii. 27 (after *maior est*), + *in gentibus*. So (after *ministrat* (1)) dimQ, and O (?); also E (after *recumbit* (2)); many vtt also *ins*, *a c e ff₂ i l r₁ r₂*, but as part of a wider variation:—but not R, nor dur, AY, or other vg, nor vtt *b d f q μ*; and no gr. Apparently a gloss, suggested by *reges gentium* of ver. 25.

[1] Tom II, p. 365; I, p. 814 (*ed.* Delarue). [2] This is otherwise mistaken by *e*, which writes, *in tota* terra.

[3] W-W ingeniously conjecture that these vtt represent a gr reading, λέγει εἶδον [or -εν] ἐν τῇ βάτῳ, from which εἶδον [or -εν] might readily have disappeared between the ει preceding and the εν following.

†† xxii. 61 (after *dixit*), + *illi*. So D alone of vg; but with vtt *a b c d e ff₂ i l q r₂* (not *μ* [*r₁ hiat*]); and so *f δ*, *ei*; all gr, αὐτῷ.

† xxiii. 2 (after *gentem nostram*), + *et soluentem legem nostram*. So dimEQR, gat, with *b c e ff₂ i l q r₂* (all adding farther [*et*] *prophetas*, but ER, gat, *c*, *om nostram*):—not dur, or other vg, nor *f r₁ μ* [*a 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 et portans crucem ducebatur*. So dimQ, and (with small variation) *c ff₂ l r₁* [*i def.* from ver. 10, *r₂* from ver. 14, to end of Gospel]; *μ ins*, but *μ'* cancels.—Neither dur, nor any other lat, nor any gr, *ins*.

‡ xxiv. 24 (before *mulieres*), + *et*. D stands alone among vg, in this insertion, and (except δ) no vt admits it:[1]—but nearly all gr (MSS and mss) *ins* καί, BD alone *om*.

† *ib.* 29 (after *intrauit*), + *manere*. So EQR, gat, with *d r₁ δ*, and to like effect (*ut maneret*) *a c e f* (*b*, *et mansit*); with all gr (τοῦ μεῖναι):—against dur, dim, AY, and all vg else (also *ff₂ l 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).

†† xvii. 33 (after *perdiderit illam*), + *propter me*. So Q, and mrt; and *b c f ff₂ i l q r₁ r₂* (not *μ*), and to like effect *e* (*mei causa*); of gr, only Λ (ἕνεκεν ἐμοῦ). *Cp.* Mt. x. 39, xvi. 25, Mc. viii. 35.

† xviii. 28 (at end), + *quid erit nobis?* No other vg agrees in this; but so vtt *l r₁ r₂* (not *μ*), with *ergo* after *quid*, with gr ℵ'X (τί ἄρα ἔσται ἡμῖν;). *Cp.* Mt. xix. 27.

†† 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 ff₂ i* (partly) *l q r₁ r₂ s* (not *μ*); also in gr D, Λ, 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:—

(α) In the Lord's Prayer (c. xi), D retains—

† xi. 2. + *qui in caelis es*, with dimQR, PZ; and (with variations) all vtt, including *r₁ r₂ μ*; after gr ACDΔ, &c.:—against dur, E, AY and most vg (and edd); and gr ℵBL with a few. (See farther, *Subsect.* III., p. clx *infr.*)

† *ib. ib.* + *fiat uoluntas 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 c d e f ff₂ i l q r₁ r₂ δ μ ins*, with slight variation; but *a*, *fiat uol. tua* only, as also vg Z, H'Θ. Of gr, ℵACDΔ and most *ins*: BL and a few mss. *om*.

† *ib.* 4. + *sed libera nos a malo*. So QR again, with O (and B similarly), and vtt (with variations) *b c d f ff₂ i l q r₁ r₂ δ μ* [*a e hiant*], after gr ℵ'ACDΔ, &c., and most mss:—but dimE *om*, with dur, and AY and most vg (and edd), after gr ℵBL, and a few mss.[2]

(β) D also retains xxii. 20 (*similiter et calicem . . effundetur*) with latter part of 19 (*hoc facite in meam comm.*); as do all vg, and *c f g₂ q r₁ r₂ δ μ*, with nearly all gr.—But *a d ff₂ i l om*, following gr D (*sol*); *b e* also *om* 20, and place 17, 18, in its stead.

(γ) Also with all vg, and vtt except *f* [*r₂ hiat*], it retains (after gr ℵDLΔ 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. clviii]):—gr ℵ'AB and (of φ group) mss 13, 69, 124, *om*.

(δ) Also, with all vg, and vtt *c e f ff₂ l r₁ δ μ* [*q r₂ hiant*], it retains xxiii. 34 (*ihs autem dicebat pater dimitte . . . . .*), after gr ℵACD'LΔ and most:—but *a b d om*, after ℵ'BD, 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, cxlix.

[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.

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 *ostendit*). D *om fecit et*, with dur, and dimQR, mrt; as also Z, CT, BJ, &c. (so edd), and nearly all vtt, incl. r_1 μ [r_2 *hiat*], after gr (ἐγνώρισεν):—but L, and ept, with AY, FM, G, and others, *ins*. Note that *e* renders the gr by *notum fecit*, which reading may have led to the intrusion of *fecit* here in A, &c.

† iv. 34 (after *dicens*), — *sine*. So also dur, as well as dimQ, GT [R *hiat*, iv. 29—viii. 38] and all vtt (except δ), incl. r_1 r_2 μ; after gr D, and a few mss.—All vg else, and gr (ἔα), *ins*; and so edd.

vi. 35 (before *sperantes*), — *inde*. So also dim, ept (txt), and r_2 δ. Of the rest, A (Y, *in te*), mrt and a few, and *c* ff_2', *ins inde* (and so edd):—but dur, with Q, bnv, ept (mg), FMZ, CT, &c., and all vtt else (including r_1 μ' [μ?]) read *desperantes*. All gr, ἀπελπίζοντες.

ib. 40 (before *sicut*), — *si sit*. So also dur, as well as dimQ, ept; so too AY, M, CT, and most vg (and W-W), also vtt *d e* δ; with all gr.:—but Z, GHΘ, gat, mrt, and a few more, *ins* (and so cl); also *a c f* g_2 *l q* r_1 μ; *b* ff_2, *ut sit* [r_2 *hiat*].—D also (inadvertently) *om omnis erit* (before *si*).

† vii. 35 (before *filiis*), — *ab omnibus*. Of vg, dim alone, and of vtt, *d* [r_1 diverges], *om* with our D here (but retain prep.); so too gr DL and some others *om* πάντων):—all else, gr and lat, *ins* (also edd)—possibly following Mt. xi. 19, where all vg (and so gr) *om omnibus*.

‡ *ib.* 37 (after *mulier*), — *quae erat*. Here again our D *om* alone of vg, with *d* alone of vtt; as, of gr, D alone *om* ἥτις ἦν. It is to be remarked, however, that the other gr and also vtt vary as to placing these words, some writing them before *in ciuitate* [which r_2 *om*], some after.

viii. 24 (after *uentum*), — *et tempestatem aquae et cessauit*. So D *sol* (vg):—the rest *ins*; as do also (with slight variation) all vtt (incl. r_1 r_2 μ); with all gr; except that D *d om* τ. ὕδατος (*aquae*).

† ix. 25 (after *detrimentum*), — *sui*. So also dur; and R, G, and vtt *a b e* ff_2 *q* r_1 (*c* and *d* similarly). —The pronoun is inserted in all vg else (and so edd), also in *f* δ μ, to express the middle force of the gr (ζημιωθείς). For *detr. sui faciat*, r_2 writes *detr. faciet animam suam*; *l*, *animam suam* only.

xi. 25 (after *mundatam*), — *et ornatam*. So also dur and Q, with AY and most vg, and r_2; and likewise W-W:—but dimER *ins*, and cl; also *b f* ff_2 *i q* r_1 δ μ, and to like effect *c d e l* [*a hiat*]; with all gr (καὶ κεκοσμημένον), except one ms.

xii. 41 (before *ad omnes*), — *et*. So also dimER, ept, AY and others; and *f i q* μ, with gr X and a few mss:—while dur, and Q, mrt, with FM, CT, and most vg (and edd), and *b* (*c*, *etiam*) *e* ff_2 *l* r_1 δ [*a* r_2 *hiant*], *ins*, with nearly all gr (καί); but gr D and *d* alone *om* the whole sentence.

xiii. 28 (before *in regno* [—*um*]), — *intrare* [or *introire*]. So also dimQR, as well as dur, and nearly all vg (and edd); also *d e f* r_2 δ μ, with all gr:—but all vtt else *ins* (*introeuntes*, *a b c* ff_2 *i l q* r_1, also Lcf.); and so vg AY (*introire*), and F (*intrare*).

‡ xv. 12 (before *da*), — *pater*. No other lat *om*; nor gr, except ℵ.—G, mrt, and *a b c* ff_2 *l* r_1 [r_2 *hiat*, xiv. 18—xv. 25] *om patri* instead, but supply *illi*).

ib. 21 (at end), — *fac me sicut unum de mercenariis tuis*. So too dur, and dim, with AY and most vg and vtt (also edd); after gr ALΔ and most:—but EQ [R *hiat*, xv. 13—xvi. 25], gat, and T, with *d* μ, *ins*, after gr ℵBD and some others.

xvi. 18 (after *moechatur*), — *et qui dimissam . . . . moechatur*. So D *sol* (vg), and *e* (*sol*) vt,—probably each independently *om* by *homœotel*.

ib. 23 (after *eleuans*), — *autem*. So dur, and dimQ, with MZ, CT, B; and ff_2 *q* μ.—But A and most vg (and edd), with *c e l* r_1 [r_2 *hiat*, xvi. 15—xvii. 7] *ins autem*, thus disjoining *eleuans* from the preceding *in inferno*, which then connects itself with *sepultus est* of verse 22 (to like effect J, *in inferno . et eleuans*; and *m*, *in infernum . et eleuans*). This connexion is against the gr, which begins verse 23 with καὶ ἐν τῷ ᾅδῃ (ℵ alone *om* καί); and so *b d f* δ read *et* before *in inferno*. But *a* writes *apud inferos*.

et de inferno eleuans; *i, apud inferos* . *in inferno eleuans*,—both attempting to combine the two forms, but with no gr.—Of the MSS which *om autem*, none *ins et*.

‡ xvii. 35 — *duae erunt molentes* . . . . *altera relinquetur*. So D *sol* (vg) and *l* (*sol*) vt; of gr, ℵ and one or two mss alone *om*. [But neither D nor any vg except G, nor vt except δ, follows the gr ℵABLΔ, &c., in omitting the clause *duo in agro* . . . . ; with these exceptions all vg (and edd), and all the remaining vtt, incl. r_1 r_2 μ, insert it, after gr DU, &c.]

xix. 43 (after *uallo*), — *et circumdabunt te*.(2) 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 (περι[or παρεμ]βαλοῦσιν . . . . περικυκλώσουσιν). All vtt [but *b hiat*] avoid this blot; some, as our D does, by omission (so r_1 r_2 μ and others), some by using a different verb (*circumcingent*, as *d*, or *circumibunt*, as *f* ff_2 *i l*; or otherwise.

xxi. 35 (before *terrae*), — *omnis* D (txt); with (of vg) mrt, (of vtt) ff_2, and very few gr mss: D (mg) supplies *orbis*, with dur, and also dimQ, r_2 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 e* ff_2 *i l q* r_1 r_2 μ (E and gat substitute *haec*); gr ℵ, and two mss, also *om* :—all vg else *ins* (so edd), and likewise gr, and *d f* δ.

ib. 43. *et factus in agonia prolixius orabat*. Our D alone *om*; probably misled by the similar beginning (*et factus*) of the next sentence (verse 44); against all else, lat and gr.

ib. 46 (after *et ait illis*), — *quid dormitis*? So also dur, with R only (vg), μ only (vt [r_2 *hiat*, 36–59]). The reading *dormitis* (καθεύδετε), without *quid* (τί), is found in gr D and *d* alone.

ib. 69 (after *uirtutis*), — *dei*. So (of vg) G, (of vt) *e l*, of gr, ms 64, only. *Cp.* Mt. xxvi. 64, where our D rightly *om*, with most vg and all gr.

* xxiv. 28 (before *finxit*), — *se*. So dur, and dimER, ept, and A′FMG, mrt (followed by W–W), also δ μ :—but Q, with AY, CT, HΘ, B and most (and so cl), and *b c* ff_2, *ins se*; also (varying the verb) *a d e l* [*i q* r_1 r_2 *hiant*]; all gr read προσεποιήσατο (or —εῖτο). [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 προσεύχησθε), 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 ionas in uentre coeti* . . . , xi. 30) is there considerable Old Latin support (*a d* (*e*) ff_2 r_1); all of them but two (*eodem die uidens 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 *consumet illos*), — *sicut et elias fecit*. So dur, and all vg (celt), also AY and nearly all vg else (and edd) *om* :—but MΘ, *ins*, with r_1 and most vtt, and gr ACDΔ, &c. (ὡς καὶ Ἠλίας ἐποίησεν). Of vtt, *e* g_2 *l* r_2 μ *om*, with gr ℵBLΞ and one or two more gr [ff_2 *i hiant*].

ix. 55, 56 (after *increpauit illos*, 55), — *et dixit nescitis* . . . . . (56) *filius enim* . . . . *sed saluare*. So likewise dur *om*, with dimQR, ept, gat, and Y, FG, also *l* r_2 δ, after gr ℵABCLΔΞ, &c. :—while A and most vg (and edd) *ins*, with all vtt else [but μ (txt) has only *nescitis*, 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.) *om* these words as our D; also, of vtt, *f δ μ* [*l hiat*], with nearly all gr:—but E *ins*, and Q similarly; of vtt, *a*, and (with *nascuntur* for *generantur*) r_1 r_2; *d* has *pariuntur et pariunt*, after gr D, γεννῶνται καὶ γεννῶσιν. Of the other vtt, ff_2 *i q ins* the words (so gat), also (transp.) *c e l*; but all these *om nubunt . . . . nuptias.* *Cp.* for this insertion, Orig., *Comm. in Matth.*, XVII. 34; Cypr., *Testt.*, III. xxxii (Orig. retains, Cypr. omits, *nubunt . . . . nupt.*).

xxiii. 53 (at end), — *et imposito eo . . . . 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 mss (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 *quaedam*, and prefixing *maria magdalena altera et maria*); of vtt, *d q* r_1 δ (similarly *f*), with gr ADΔ, &c. (καί τινες σὺν αὐταῖς), *ins* at end of verse: all vg and vtt else (and edd) *om*, with gr ℵBCL, &c. (μ *om et quidam c. 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 *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 MSS of *Classis* 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 e* r_2 μ; similarly most other vtt, *cum uidit* (r_1 *uidens*); with gr (ἰδοῦσα, ACΓΔ, &c.:—but ℵBDL, few mss, *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. *uocabant.* So also dur, and LQR with most vg; and so edd; also *c d e* r_2 δ μ:—but dim, gat, G, *b f* ff_2 *l q* r_1, *uocauerunt*:—AY, *uocant.* All gr, ἐκάλουν.

ib. 70 (after *sanctorum*) *profetarum 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. g_2 δ) arrange as our D, with (of gr) D alone (προφητῶν αὐτοῦ τῶν ἀπ' αἰῶνος); but vary in rendering ἀπ' αἰῶνος,—some (as D) *ab aeuo* [or *euo*] (*b* ff_2 *q*),—some (as A) *a saeculo* (*a d f* δ),—*c e, a principio,—l, ab initio,*—r_1 r_2 μ, *ab eo* [Q writes *ab iuo*].

ib. 71 (before *inimicis*) *et liberauit nos ab.* So dimQR, G, gat, *b c* ff_2 *l* (*de*) *q* r_1 r_2 μ:—dur, AY, and all else (and edd), *salutem ex* (*e, salut. ab*; *f* writes, *dare salut. ex*). All gr, σωτηρίαν ἐξ.

‡ iii. 7 (before *ira*) *futura.* So dur, and LQR, ept (mg):—but dim, with AY and all vg else, *uentura*, and so all known vtt [r_2 *hiat*]; gr, μελλούσης. (*Cp.* Mt. iii. 7, where most vg have *futura*, but dim and some, *uentura*, and so cl).[1]

†† v. 2. *leuabant.* In this easy lapse dim alone (of vg) joins; but of vtt, *l* r_2 have *et leuabant*, μ, *ut leuarent*:—for *lauabant* of the rest (gr, ἔπλυνον, BD:—the rest ἔπλυναν). 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, *infr.*)—[R *hiat*, 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 uel uentura*).

v. 29. *cum illo.* So dur, also dimQ, and r_2 (*cum eo*), with gr B, mss 1 and 22, μετ' αὐτοῦ :—AY, and all vg else (so edd), also r_1, with most vtt, *cum illis* (gr, μετ' αὐτῶν,—but gr D *om*, and *d e* μ).

* vi. 29. *qui aufert.* So dur, and dimQ; with M, T, Θ, bnv, mrt, &c. (so edd); and *q* r_2 μ; (similarly *d*, *qui tollit*) :—but dur', AY, Z, C, G, &c., ept, also most vtt (*a b f* ff_2 *l* r_1), *qui auferet.* Other vtt render by participle, as *c* (*auferenti*); with gr, τοῦ αἴροντος.—In † verse 30, D, with dur, dimQ (and edd), and r_2 μ, read as in 29 (*aufert*) :—while AY, Z, G, *b f* ff_2 *l* r_1 retain *auferet* (but M and other vg, and vtt (as *a*) are inconsistent)—the gr being same in both verses [*q om* ver. 30].

†† *ib.* 38 (after *mensuram*) *conuersam.* This error is shared by Q, and mrt; also by r_2 μ. It appears that they have been led into it by the misspelling (as in dur, and dim, with MZ, CT, GIK, and *b l* ff_2) *confersam*, for *confertam* (gr, πεπιεσμένον), which is correctly written by AY, F, &c., and bnv, ept, (gat), (and edd); also *q*. Other vtt diversely (r_1, *cumulatam*).

vii. 13 (after *uidisset*) *ihs.* So also dimQ, ept (mg), gat, J, and *d f q*; with gr D only (ἰδὼν δὲ ὁ ἰησ.): —dur, AY, and all else, vg (and edd), vtt (incl. r_1 r_2 μ); gr, *dns.*

*† *ib.* 15 (before *mortuus*) *qui erat.* So also dur, Q, and vg in general (and edd), also most vtt (*b c f* ff_2 *l q* r_1 r_2 μ) :—but dim, AY, HΘ, *qui fuerat*; gr, ὁ νεκρός merely, and so *a d e* δ *om* verb.

ib. 45. *intraui.* So also Y, B, and a few; and *b f l q* r_1 μ (also *c d*, *introiui*); with gr (all MSS except L, and most mss), εἰσῆλθον :—for *intrauit* [—*oiuit*] of dur, dim, &c., A and the rest (and so edd); also *a e* ff_2 g_2 r_2 δ; with gr L and mss 13, 69, 346 of ϕ group, &c., εἰσῆλθεν.

ix. 29. *factum est* (. . . . *species* . . . . *altera*). So also dur, dimEQR, ept, mrt, AY, MZ, CT, B, and nearly all else; and *a d f* r_2 δ; so too W–W :—but GΘ (and cl), with r_1 μ and rest of vtt, *facta est* (probably a grammatical correction). E (also *a*) *ins. facta est* before *species*). All gr, ἐγένετο.

† *ib.* 35. *electus.* So also dur, and R, gat, B; *a* ff_2 *l*; with gr ℵBLΞ, two mss, (ἐκλελεγμένος, or ἐκλεκτός) :—for *dilectus* of the rest, including r_2 (*c* μ, *dilectissimus* [r_1 *hiat*]), and edd; with gr ACDΔ, &c. (ἀγαπητός).

* *ib.* 44. *futurum est* (*ut tradatur* [—*etur*, or *eretur*]). So also dur, QR, and nearly all vg, and edd; also *f* r_2 δ :—but dimE, and AY, *futurus est* (again a grammatical correction, as verse 29, *supr.*). Most vtt (*b* ff_2 *l q* r_1 μ) render *tradetur*, or the like (without *futurum est ut*); or (as *a c d e*), *incipit tradi* (gr, μέλλει παραδίδοσθαι).

† x. 15. *numquid usque in caelum exaltatus* [sic] *es?* Similarly Q, and *e i l* μ, likewise *a b d* r_1 (nearly), after gr ℵBDLΞ, μὴ . . . . ὑψωθήσῃ (but for *numq.*, *b l* write *quid*; *e*, *nedum*) :—dur, with dimER, ept, AY, and nearly all vg else (and edd), with *c* r_2 δ, read without interrogative, *usque in* (*ad*) *caelum exaltata* [*es*], (but *f q*, *quae usq. in* (*ad*) *caelum exaltata es*), after gr ACΔ, &c. (ἡ ὑψωθεῖσα) [QR, μ, have *exalta*, for *exaltata*; ff_2 *hiat*, ix. 49—x. 20].

*† *ib.* 30. *suscipiens.* So also dur, and dimQ, and ept; also Y, HOP, and edd; and *a d* ff_2 *l q* r_1 r_2 δ μ (after gr, ὑπολαβών) :—E wrongly reads *suspiciens*, and so even A, FMZ, CT, G, bnv, &c., and *b c i l'*; *e*, *subiciens*, and *f*, *respondens.* *Cp.* xix. 5, *infr.* [R *hiat*, x. 20–38].

*† *ib.* 32. *pertransiit.* So (—*iuit*) dur, dimQ, ept (mg), edd and most (—*it*, —*iit*, or —*iuit*); with r_1 r_2 μ and nearly all vtt (*c e*, *praeteriuit*); gr, ἀντιπαρῆλθεν :—but ept (txt), AY, FM, OP, *transiit.*

xi. 2 (after *pater*) *sancte.* So also E, *a c* ff_2 *i* : for *noster*, of QR, PZ, *b d e f l q* r_1 δ, after gr ACDΔ, &c.; but r_2 writes *pater noster sancte*; μ, *pater sancte noster.*—All vg else, dur, AY, &c., *om* both, with gr ℵBL and a few mss. See also Subsect. 1, 2 (a) *supr.*, p. clvi.

† *ib.* 3. *hodie.* So also dur, dimEQR, ept, ZJ, TX, nearly all vtt, including r_1 r_2 μ, (gr D and a few mss, σήμερον); and so cl :—but AY, M, Z', bnv, mrt, and all vg else, and *q*, *cotidie* (so W–W); with all gr else, τὸ καθ' ἡμέραν (including Δ; but δ writes *hodie*).

xii. 7. *plures estis.* Not only dimER [Q *hiat*, 6–18], ept, share in this misreading, but likewise even dur, AY, M, BT, bnv, mrt, &c., also *b c e l* r_1 μ [r_2 *hiat*, xi. 54—xii. 45].—But M'Z, CGΘJKPV (so edd), and ff_2 *i q*, have *pluris estis*; *f*, *excellentiores estis*, *a d*, *differ(i)tis* (or —*ritis*) (gr, διαφέρετε).—So, too, verse 24, the same blunder recurs in dur, and dim E (also in Q; but R, *pluri* [*sic*]), and in AY (not M) BT, bnv mrt; also in *b e l* r_1 μ (but not *c*); ff_2 *i q* in this latter verse lapse into *plures*; but *d* as in 7; *f*, *meliores estis*, (*a hiat*).

† *ib.* 42. *constituit.* So also dur, and dimQ, Z, CT, G, HΘ, &c., with *b c d e* ff_2 *l q* δ,—followed by cl, after gr ℵ (not D Δ) and one or two mss (κατέστησεν) :—but ER, ept, bnv, mrt, and AY, M, BO, &c.,

and *f i* r_1 μ [r_2 *hiat*], *constituet*; gr (nearly all) καταστήσει; and so W-W. [Note that in the parallel, Mt. xxiv. 45, all vg (except ER) read *constituit*, and all gr (except ℵM), κατέστησεν.]

xii. 58 (after *forte*) *tradat*.[1] So also dimEQ(R), and CT, J, BG and others, gat, mrt (but R *om ap. iudicem et iudex tradat te*[2]); *c e f* δ:—but dur, with AY, MZ, HΘ, ept, and edd, *trahat* (as most gr, incl. Δ, κατασύρῃ). Most vtt (*b d ff*$_2$ *i l q* r_1) *condemnet* (after gr D, κατακρίνῃ); but r_2 μ, *perducat*.—No gr supports *tradat* [it probably comes from the pll. Mt. v. 25, where gr is παραδῷ].

xiii. 12. *cum uideret*. So also dur, and dim QR, ept (mg), MZ, CT, IJ, and a few, so cl; and *b ff*$_2$ *i l* μ:—but E, ept (txt), with AY, F, BGHΘ, &c., and *a c e f q* r_1 r_2, *uidisset*, followed by W-W. All gr, ἰδών (δ, *uidens*).

*† *ib.* 15. *respondit . . . et*. So also dur, and dimQR, &c., and nearly all vg (and edd); also *b d e l q* δ (gr, ἀπεκρίθη . . . καί):—but AY, BO, and *a c f ff*$_2$ *i* r_1 r_2 μ, *respondens* (AY, O, and μ, retain *et*, unmeaningly, but B (so cl), and vtt, *om*). [Note that D writes *resp*, and r_2 μ, *res* (both presumably = *respondit*).]

xiii. 25. *intrauerit*. Here all vg agree, and nearly all vtt (incl. r_1 r_2 μ) in following gr D and mss 13, 69, 346 of φ group, which read [εἰσ]ελθῇ:—but *b q*, *surrexerit* (and to like effect *e*, *incipiet surgere*) after the gr of all else, ἂν ἐγερθῇ. Note that Δ reads ανεγερθη, but δ, *intrauerit*.

ib. 30 (before *primi*) *qui erant*[1]. So dur, and dimQR, also Z, T, mrt, bnv, and a few; also *e* r_1 μ (but no gr):—for *qui erunt* of AY and all else, and most vtt (but *l om*), with all gr; and so edd.—Similarly as to *erant*[2] (except that *a* has *fuerunt*; *l* r_1, *erunt* [r_2 in both places *erī*]).

†††‡ xiv. 29. *ne postquam posuerit . . . . non potuerit . . . . et omnes*. Our D is alone[1] among vg, in this reading; but *d e* concur in it:—all else place *et* before *non pot*[*u*]*erit*, and *om et* before *omnes*;—so as to make *non potuerit* belong to the protasis, not (as D) to apodosis. Of gr, D (μὴ ἰσχύσῃ . . . καί, for καὶ μὴ ἰσχύοντος [or —ύσαντος] 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—xv. 18.]

xv. 8. *euertit*. So also vg in general (but dur, and Q, gat, *uertit*):—edd rightly substitute the conjectural *euerrit*[2]; all gr, σαροῖ, (incl. Δ; but δ, *euertit*, as also μ):—vtt mostly, *mundat* (as *d*), *emundat* (as *e*), *scopis mundat* [—*abit*, or —*auit*] (as the rest; but *a*, *sc. commundat*), or the like [r_2 *hiat*, xv. 13—xvi. 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 agros*[3], which is here read only by *d*, after gr D (and most gr) (εἰς τοὺς ἀγρούς,—*om* αὐτοῦ, which other gr add); *a e*, *in agro suo*.

xvi. 2. *uilicare dissipare*. So D; expuncting the word which all other vg read here, and many vtt (*b c d f ff*$_2$ *i l q* δ); after gr οἰκονομεῖν.—*Dissipare* is a mistake (the scribe having been led astray by *dissipasset* in verse 1) for *dispensare*, which r_1 r_2 μ read here. Note that r_1 uses (for *uillicus*, —*are*, —*atio*) *dispensator*, —*are*, —*atio*, throughout (vv. 1–4, 8); also mostly r_2 and μ.

* *ib.* 3. *aufert*. So also dimEQ, MZ, IJ, T and most; and *d e f l q* r_1 δ μ [r_2 *hiat*] and so edd; after gr, ἀφαιρεῖται:—but dur, and ept, with AY, F, C, and a few; and *a b c ff*$_2$ *i*, *auferet*. (Cp. vi. 29, *supr.*)

†† *ib.* 6. *literas tuas*. So D alone of vg, with *b c d ff*$_2$ *q* r_1 r_2 μ (gr, σου τὰ γράμματα, ℵBDL; but gr AΔ and all else, σου τὸ γράμμα):—for *cautionem tuam* of all vg else (and edd), as also *a f* (but *e l*, *chirografum tuum*; δ, *cautionem uel litteram uel liniam*). Note that in verse 7 (*infr.*), where gr varies between τὰ γράμματα and τὸ γράμμα, as here, *a* alone retains *cautionem tuam*; the rest, vg (so edd) and vtt (δ, *tuam litteram*), *literas tuas* [but *i hiat*, 5–40].

† *ib.* 14. *amatores peccuniae*. So D *sol* (vg), with *a* r_1 (vt):—all vg else (and edd) *auari*; some vtt, *cupidi*, or *cupidissimi* (r_1 *cupidissimi et amat. pec.*): gr, φιλάργυροι.

*† *ib.* 26. *nos et uos*. So also Z, CT, ΘIJ, mrt, and others (so edd); also most vtt, incl. r_1 μ [r_2 *hiat*, xvi. 15—xvii. 7), with gr:—but dur, and EQR, ept, AY, FM, and others, with *b e m* δ (against Δ), *uos et nos*.

ib. ib. chaus magnum. So also dimR, and ept, HOV, and *d e ff*$_2$ μ; *a* deviates:—but dur, and Q, with A and most (so edd), and vtt *b c f l q* r_1 δ, *chaos magnum* [or *magnus*]. M has *chasma magnum*, as the gr, χάσμα μέγα; whence Y (omitting the repeated syllable *ma*) writes *chasmagnum*. It is probable that (as Bentley conjectured) *chas*, *chaus*, *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 *euerrit*. [3] See W-W *in loc*; also tom. I, fasc. V (*Epilogus*), p. 714, note [4].

xvii. 7. *dicet.* So also dim, with AY, M, G'HΘ (so W–W), r_1 and most vtt (gr, ἐρεῖ):—but dur, with EQR, CT, IJ, G, ept, and vtt *c d e l*), *dicit* (r_2 μ, $\widehat{dl}$, presumably = *dicit*,—and so in ver. 8):—Z, BKOVX, mrt, and *f*, *dicat* (and so cl).

ib. 8. *sed dicet.* So r_1 and most vtt (but *e f* δ, *sed dicit*; with gr D (ἀλλὰ ἐρεῖ)).—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 dicat*; r_2 illegible).

† *ib.* 33. *saluare.* So also dur, and dimQ, ZJKV, gat; also *e* ff_2 r_2 δ μ:—but R, AY, &c., *a f l* r_1, *saluam facere* (so edd); *b c i q*, *liberare.* Most gr have σῶσαι (BL, περιποιήσασθαι; D, ζωογονῆσαι).

xix. 5. *suscipiens.* So dur (*suscipens* [*sic*]), QR, Y, also r_2:—dimE, with A, and nearly all vg else (and edd), *suspiciens*; and so *f* μ; other vtt variously (r_1, *respiciens*); gr, ἀναβλέψας. *Cp.* x. 30, p. clx.

*† *ib.* 10. *saluum facere.* So also dur, with dimQR, and most (and edd); also most vtt, incl. r_1 r_2 μ,:—but AY, HΘ, and *d e i* δ, *saluare* (all gr, σῶσαι). *Cp.* xvii. 33 (*supr.*).

ib. 37. *discendentium.* So [or *desc.*] also dimEQR, and bnv, mrt, AY, F, CT, HΘIJSKO, &c.:—an error for *discentium*, which is read only by M, G, and one or two vg more (so W–W), also *f* μ δ [equivalent to *discipulorum*, which V here gives (also cl), with *d e q* r_1 μ]; gr, μαθητῶν. Most vtt *om* (*a c* ff_2 *i l s* [*b* r_2 *hiant*]).—For *discentes* = μαθητάς, *cp. e*, xvii. 1, *supr.*, also *d e*, Joh. vi. 66, and *d*, Joh. xxi. 2; and see on Joh. xxi. 12, p. clxxi *infr.* In dur and ept there appears the corruption *dicentium* of the true reading. The word *descensum*, just before, has apparently misled the scribes of most MSS.[1]

* xx. 26. *in responso.* So also dur, and dimQR, ept (mg.), JZ, CT, &c., and edd, with *a c* ff_2 *l q* r_1 r_2, (so G and *d i* δ μ, *responsione*):—but E, AY, M, HΘ, &c., ept (txt) bnv gat mrt, *in responsis* (*e f* also plur.). All gr, ἐπὶ τῇ ἀποκρίσει.

xxi. 12. *tradentes*(2) (*ad reges*). So also dur, and dimER, ept, bnv, with AY, M, C, GH, &c., and r_2, μ:—but Q, mrt, and Z, BΘIJ, and others, *trahentes* (and so edd); also *s*; (r_1 and most vtt, *ducentes*, or similarly). The gr is ἀγομένους (AX Δ, &c.), or ἀπαγομένους (ℵBDL, and a few mss.; none has active ptcp.). Note that in the previous sentence the well-attested *tradentes* represents παραδιδόντες.

†† xxii. 7. *immolari.* D *sol* (vg) reads thus, with vtt *d e f* ff_2 *i l q* r_1 (δ *om*):—all vg else (dur, dim, &c., AY, &c., and edd), also *b c* r_2 μ, *occidi*, which is not so good as a rendering of the gr (θύεσθαι).

*† *ib.* 10. *occurret.* So also dur, and dimQR, and most (so edd); with r_1 r_2 μ, and all vtt (fut.); as all gr, συναντήσει (or ἀπ—, or ὑπ—):—but AY, FM, HIX, *occurrit.*

*† *ib.* 11. *dicit.* So also dur, and dimEQR, &c. (and edd), with nearly all vtt, incl. r_1 [r_2 μ, $\widehat{dl}$]; gr, λέγει:—but AY, FT, mrt, also *b*, *dicet* (unmeaningly).

*† *ib.* 37. (after *dico*) *enim.* So also dur, and dimEQR, ept, MZ, T, ΘIK and most vg, with all vtt (incl. r_1 μ [r_2 *hiat*, vv. 36–59]); all gr, γάρ:—but AY, F, C, BGJ, bnv mrt, and others, *autem.*

* *ib.* 67. *non credetis.* So dimE, C, HΘJKVX, &c. (so edd) and *d q* μ; with gr, οὐ μὴ πιστεύσητε:—but dur, and QR, mrt, with AY, MZ, T, G, &c., and most vtt, incl. r_1 r_2, δ, *non creditis.*

xxiii. 15. *nam remisi uos 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. (ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν); and to like effect nearly all vtt (incl. δ μ and (*misi*) *d* r_1) [note that *i* finally breaks off in xxiii. 10, and r_2 in xxiii. 14].—But (2) E, and gat, transpose *illum* and *uos* (with gr mss 71, 248, αὐτὸν πρὸς ὑμᾶς): and (3) Θ, with first hand of H and O, reads *nam remisit eum ad nos*, and so *f*; with gr ℵBKL, and a few (ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς). This latter reading (3) is in dim and Q inserted (with *uos* for *nos* in Q) before the former (2), with *in alio 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, MZ, BΘIJ and most (so edd); also vtt (incl. μ [r_1 *hiat*]), and so gr, τινα:—but AY, F, CT, GH, *quondam.*

*† *ib.* 41. *recipimus.* So dur, with dimEQR, &c. (so edd), also (pres.) most vtt, incl. μ; gr, ἀπολαμβάνομεν:—but AY, F, IX, and *a b* r_1, *recepimus* (perf.; also *c*, *percepimus*), with gr C, ἀπελάβαμεν.

*† *ib.* 47 (after *iustus*) *erat.* So dur, with dimEQR, &c. (and edd); and nearly all vtt, incl. *l* r_1 μ (gr, ἦν):—but AY, M, O, mrt, also *c*, *est.*

*† *ib.* 51. *consilio.* So dur, with dimEQR, ept, mrt, HΘIJV (and edd); also most vtt (*a b c d f q* μ [r_1 *hiat*]; gr, τῇ βουλῇ:—but AY, MZ, CT, G, bnv, &c., *concilio*; also *e* ff_2 *l.*

[1] R makes the converse mistake, ix. 37, *supr.*; *discentibus* for *discendentibus.*

[2] See on this Berger, *Hist. de la Vulg.*, p. 57, where other MSS are cited as erring in like manner.

*† xxiv. 24. *non uiderunt.* So dur and dimEQR, Z, CT, BJ, and one or two more, gat (and so W–W), also r_1 μ, and nearly all vtt [*q hiat*, 11–39]; all gr, εἶδον (exc. D, and *d e*, εἴδομεν, *uidimus*): —but AY, FM, GHΘ, &c., bnv ept mrt, *inuenerunt*; and so cl.

Note that no lat (vt or vg) follows the reading of gr ℵBCL, τοῦ ἡλίου ἐκλιπόντος (xxiii. 45), for ἐσκοτίσθη ὁ ἥλιος of gr AC'DΔ, &c.

SUBSECTION IV.—DOUBLETS.

Our MS also has some instances of dittograph 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_1 r_2) are duplicate renderings of στρατιᾶς. Of other vg, GR alone have *exercitus*; of vtt, *d f δ 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 turbis sic compremebatur ut suffocarent eum* (gr, οἱ ὄχλοι συνέπνιγον αὐτόν). Here (1), *turbae comprimebant eum* (as δ, and *b q* to like effect) suffices as a rendering; but (2) *turbae suffocabant eum* (as *d*) is closer to the gr. All vg else use the former verb, but in the passive (reading *a turba conprimebatur* without *sic*), and omit *ut suffocarent 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_2 *l* r_1 μ, and (with variation) *a* [*e* r_2 *hiant*].

xiv. 19. *et ideo uenire non possum, rogo te habe me excusatum.* So also Q, and similarly μ. Most vtt (*a b c d* ff_2 *i m q* r_1 [r_2 *hiat*, xiv. 18—xv. 25]), with gr D, have the first clause only (*l*, merely *non possum*). All vg else [dim *hiat*, 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 conflation of the two.

ib. 22 (at end) *adhuc locus uacat locutus est*: (gr, ἔτι τόπος ἐστίν). It is evident that *locus uacat* (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 mss (even in dur, and Y, as well as in ER, ept, gat, FZ, &c.) and in vtt[1] *a b e* ff_2 *l* r_1 δ μ [*i* r_2 *hiant*]. D alone includes both in its dittograph text.

xx. 35. *qui digni habebuntur saeculo illo et in resurrectione . . . . neque nubunt . . . .* So D alone. Nearly all vg (dur, AY, &c.), and most vtt (incl. r_2 μ, and to like effect r_1), write *et resurrectione* and *om in*, thus correctly rendering the gr (καὶ τῆς ἀναστάσεως). But O *sol* (vg), and (vtt) *a c e*, wrongly substitute *in* for *et* (connecting the words with *nubunt*, and not with *digni habebuntur*, as the gr requires). The conflation of our text, as above, adding *in* after *et*, adheres to this error.

xxii. 52. *dixit . . . . ad eos qui uenerant ad se a principibus sacerdotum.* So (1) D, and also dim, and similarly *f q*. But (2) dur, EQR, AY, and all vg else and most vtt (incl. μ [r_2 *hiat*, 37–59]), write *principes* for *a principibus* (and so gr, πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἀρχιερεῖς). Again, (3) r_1 has *his* for *ad eos*, and *principibus* (dative, followed farther on by *magistratibus, senioribus*) for *principes*, &c.[2] 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 r_1. 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 r_1.

xxiv. 29. *aduersarium declinat dies et inclinata est iam dies.* So D; and somewhat to like effect gat. In the text thus presented, we perceive—(1) That *aduersarium* (of D) is a corruption of *ad uesperum* (or perhaps of *ad uesperum iam*), gr, πρὸς ἑσπέραν[ἤδη]: (2) That, thus corrected, the text combines two readings, corresponding to two forms of the gr, viz.—(α) *ad uesperum* [*iam*] *declina*[*ui*]*t dies*, as read by (of vg) dimE, J, CT, and (of vtt) nearly all (incl. μ and r_1), with gr D, (πρὸς ἑσπέραν κέκλικεν ἡ ἡμέρα); (β) *aduesperascit et in* [or *de-*]*clinata 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 ἑσπέραν ἐστὶν καὶ κέκλικεν[ἤδη]ἡ ἡμέρα). By joining to (α) the closing words of (β), the dittograph texts of our D and gat have been formed. Traces of like but slighter conflation appear in vtt *f* δ.

It is hardly worth while to note that the tendency to doublet readings shows itself in the repeated occurrence of *est erat* (as ii. 17, iv. 17, and elsewhere).

[1] For *b*, see Buchanan, *J. T. S.*, vol. x, p. 121.

[2] In *b e* also, *principibus*, &c., appear, but with *ad eos* (not *his*); *l* writes *ait 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 *homœoteleuton*.

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_1 *hiat*, i. 1–15, and has many smaller gaps, most of them insignificant (so that its text in this is less defective than in the other Gospels); r_2 *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 expct.), also (*om filius*) *e* ff_2; with gr ℵ, and mss 77, 218:—against all else, and edd.

† iv. 2 (marg., before *ihs*) + *ipse*. So also ER, most vtt (*a b d e f* ff_2 *l q* r_1 δ); after gr (except ms 251) αὐτός,—but some of the vtt and gr transpose:—all vg else, and *c* (also μ, but *ins et* before *ihs*), *om*; and so edd.

† *ib.* 3 (after *iudeam*) + *terram*. So also ER, gat; *a b d e* ff_2 *l* r_1 μ (some transpose); with gr D and some mss (incl. 13, 69, 124 of φ group), γῆν:—the rest (vg (and edd), and of vtt, *c f q*; with all other gr) *om*.

ib. 12 (after *puteum*) + *istum*. So also dimR, gat, and μ; and similarly *hunc*, T, GHΘX, *a e f* ff_2 *l q* r_1; with a few gr mss (of φ group, 69, 124), τοῦτο:—the rest (and edd) *om*.

†† vi. 17 + *nondum*. So also R, *a b f l q* r_2 δ μ (*d e, necdum*), with gr ℵBDL (not Δ) and a few mss (incl. 69, 124 of φ group), οὔπω:—dur, &c., AY and all vg else (and edd), and vtt *c* ff_2 [r_1 *hiat*], *non*; with gr AΓΔ, &c.

ib. 22 (before or after *una* [scil., *nauicula*]) + *illa*. So also dimQR, r_2 μ (and *e*, but *om una*), and similarly *illud* [scil., *nauigium unum*], *b* r_1; with ΓΔΛ (ἐν ἐκεῖνο [sc., πλοιάριον (ℵ, ενκεινο)]:—but dur, AY and all vg else (so edd), and most vtt (*a c d f* ff_2 *l q*), with most gr MSS (ℵ'ABΓL) and some mss, *om* pronoun.—Some of these vtt also (*a d e*) after *una* or *illa* subjoin a farthe addition (*in quam ascenderant discipuli eius*, or the like); and so gr (ℵ)DΓΔ (not δ) Λ, &c.;—but no vg.

† *ib.* 26 (after *signa*) + *et prodigia*. So also R, gat, and *a b d f* r_1 μ [r_2 *hiat*, vi. 24—viii. 7]; with gr D (καὶ τέρατα):—edd with all else, lat, gr, *om*.

† *ib.* 39 (after *non perdam ex eo*) + *quicquam*. So also dimR, ept (mg), gat, KT; *b* r_1 μ [r_2 *hiat*] similarly *a d* ff_2, with *nihil* for *non . . . quicquam*, and *f q*, *non . . . aliquid*; after gr D, μηδέν:—edd with all vg else, and *c e d*, *om* (*e* also *om ex eo*).

[Note that all vg retain the *Pericope de Adultera* (vii. 53—viii. 12), as also most vtt (incl. r_1 r_2 μ); with gr D and other later MSS and many mss (varying much):—but *a f l q om*, also δ (with gr ℵ (A) B(C)LΔ, &c., and many mss). In *b* it has been cancelled; in *l*, a second hand supplies it in the mg.]

viii. 10 (after *ubi sunt*) + *qui te accusauerunt*. So D (txt) alone of vg (to like effect, ff_2); but †(mg) *accusabant*, as dur, and dimR, ept, mrt, F, CT, GHΘ, &c. (and cl), also *l'* r_1 r_2 μ; EQ, Y, JOX, *accusant*; and similarly some gr (οἱ κατήγοροί σου):—but A, ΔS, MZ, bnv (and so W–W), and *c d e*, with gr D and many, *om*. [Here r_2 *def.*, finally.]

†† viii. 59 (at end) + *et transiens per medium eorum ibat sic.* So D alone of vg, and (with variation) (*f*) *q* r_2 δ (μ) [*f om sic*, μ has *et transit* only], with gr ℵ′ACLΔ, &c.:—against all lat else, and gr ℵBD, and edd. From Lc. iv. 30.

Note that *q hiat*, x. 11—xii. 38; r_2 *hiat*, x. 3 to end.

x. 11 (after *ouibus*) + *suis.* So also dimEQ, ept (mg) bnv, Z, T, ΘK, &c., *b e* ff_2 r_1 μ (and so cl):—but dur, with R, ept (txt), mrt, and AY, 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., τῶν.)

ib. 15 (after *ouibus*) + *meis.* So also dimEQ, MZ, S, CT, GHΘ, &c.; most vtt (incl. r_1 μ), and so cl:—but dur, R, AY, Δ, F, ept, and a few, also *a d* δ, with all gr, *om*, and so W-W.

†† xii. 3 (after *domus*) + *omnis.* So D alone of vg, and r_1 alone of vtt (μ *om* sentence [*l hiat*, xi. 56—xii. 10]); with gr ms 1 and all mss of φ group (ὅλη).

†† *ib.* 13 (after *clamabant*) + *dicentes.* So D alone of vg, and *a d* ff_2 μ; with gr ℵAD, &c.:—r_1 and all else *om.*

† xiii. 18 (after *ego*) + *enim.* So also dur, dimR [Q *hiat*], ept, *c l q* r_1 μ; with gr ℵA, &c., and many mss (including all of φ group), γάρ:—all else, vg (AY, &c., and edd), vtt (*a b d e f* ff_2 δ), and gr, BCDLΔ, &c., *om.*

‡ *ib.* 25 (after *ille*) + *sic.* D alone of vg, with no vt except δ [*l hiat*, μ illegible] after gr BCLΔ and other MSS (οὕτως), and many mss:—but gr ℵAD, &c., and many mss, *om*; with all lat else, and edd.

†† *ib.* 27 (after *dicit*) + *ergo.* D alone of vg, with vtt *b c* ff_2 *q* r_1 δ (μ?), and most gr (λέγει οὖν):—but gr D has καὶ λέγει, which *d e*, mrt, ΘIT follow (cl, *et dixit*); all vg else, *dicit* 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 (κἀγώ) and *d*; *a b e f l m*, *ego* only:—the rest (vg and vtt) *om*; (dim and μ *om* the sentence *sicut* . . . . *inuicem* [*l hiat* hence to xiv. 23]).

ib. 35 (before *dilectionem*) + *uos.* D (mg, to follow *si*), with no other lat, and no gr; but so cited by Optatus [*ap.* Sabatier].

†† *ib.* 37 (before *quare*) + *domine.* So also T, alone of vg, but with nearly all vtt (incl. r_1 μ); after all gr except ℵ and two or three mss.

† xvi. 3 (after *facient*) + *uobis.* So also dim, GIX, and cl, *a c d f* ff_2 [r_1 *hiat*]; with gr ℵDL, mss 1, 69, and a few more:—against dur, EQR, AY, &c. (and W-W), which *om*, as also *b e l q* δ μ, with gr ABΔ and most mss.

† xviii. 8 (after *respondit*) + *eis.* So also dimE, R (*om* ihs), and G; also *f* r_1 (*q*, *illis*); with gr D (αὐτοῖς), 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 *c* r_1), ept (mg) *uis non*; *a b q* δ as D (also μ [but expct.]):—the rest, vg and vtt, *om*; gr, οὐ μὴ πίω.

‡ xix. 4 (before *exiit*, —*it*, or —*iuit*) + *et.* D alone [but Sabatier notes, "quidam legunt, *et exiit*"], with gr ABL and others (καὶ ἐξῆλθεν):—most vg (dur, AY, &c.) *om* (so W-W), as also *c e f q* μ (*a*, *egressus*), with ℵΓ and a few:—again, *b*, *exiit itaque*; cl, with ff_2 δ, *exiuit ergo*; and so Δ and most gr, ἐξῆλθεν οὖν; r_1, *exiit autem*; (E (vg) *om* whole verse).

† *ib.* 32 (before *crucifixus*) + *simul.* So also dimE, *a b c f q* μ (all gr, τοῦ συ[ν]σταυρωθέντος). No lat else.

† xx. 2 (after *dnm*) + *meum.* So also dim, mrt, F, r_1 δ (not μ); after gr XΔ.

ib. 16 (after *maria*) + *ego sum.* D alone.

† *ib. ib.* (before *rabboni*) + *ebreice.* So also E, B, gat; *b c d e* ff_2 r_1 δ (μ, but expct.); with gr ℵBDLΔ, &c. (ἑβραϊστί):—all vg else *om*, and *a f q*; with gr A and many.

ib. ib. (at end) + *et occurrit ut tangueret eum.* So also E, gat mrt, μ (but expct.); with gr ℵ′ and mss 13, 346 of φ group.—No lat or gr else.

† *ib.* 31 (after *uitam*) + *aeternam.* So also dur, with dimER, Z, BKO, gat; *b e f q* r_1 μ (*d*, *sempiternam*); with gr ℵCDL, &c. (αἰώνιον), and many mss (including all of φ group):—vg in general *om*, and *a c m*; with gr ABC′Δ, &c.

[1] Of the MSS, gr D *hiat*, xviii. 14—xx. 13; *d*, xviii. 2—xx. 1; ff_2, xvii. 15—xviii. 9; *l*, xvi. 13 to end; Q, xvii. 19 to end.

xxi. 6 (before *misserunt*) + *dixerunt autem per totam noctem laborantes nihil cepimus in uerbo autem tuo mittemus.* So too dur, also (with variations) dimER, ept, G; of vtt, μ only, with gr ℵ′ [from Lc. v. 5]: —all else, lat and gr, *om.*

† *ib.* 11 (before *ascendit*) + *tunc.* So D alone of vg, with *c* only of vtt (not μ); and no gr. [Note that D alone *om nunc* from end of verse 10, which probably accounts for insertion of *tunc* (but *c* retains *nunc*, as all gr, νῦν).] Of gr, ADΔ, &c., have no conjunction here; ℵABCL have οὖν after ἀνέβη, and so r_1, *ascendit ergo.*

† *ib.* 18 (before *non uis*) + *tu.* So too E (dim *hiat*), G; *b c d e f ff*$_2$ (μ?, but erased); with gr D (and so cl):—r_1, with all else, lat and gr. *om.*

Subsection II.—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 r_1 and all vtt (except *f* μ); with nearly all gr:—but dimQ, bnv, ept, mrt, AY, 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*[2]. So too dimR, *e l* μ, with gr ℵ:—all else *ins.*

† i. 24 (after *qui missi fuerant*) — *erant.* So too dur, and dimEQR, CT, Θ; and *b ff*$_2$ *l* r_1:—against AY and all vg else, and *c f* (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 *interrogauerunt eum*; and that *a e*, with gr ℵ, *om* these latter words along with *et.* Of gr, BL, and ℵAC write καὶ ἀπεσταλμένοι ἦσαν, but ℵ′A′C′XΔ, &c., καὶ οἱ ἀπεσταλμένοι ἦσαν.

† *ib.* 27 (before *non sum*) — *ego.* So too ER, X, *q*; after gr ℵCL, &c.:—the rest, lat (including r_1 μ) and gr, *ins.*

†† ii. 23 (after *signa*) — *eius.* So D alone of vg; with *a b e f l* r_1; after gr M and some mss:—the rest, vg (and edd) 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. r_1 μ (but some of these place it after *messem*, and connect it with *qui metit* (next verse)). All gr likewise *ins* ἤδη (after θερισμόν), but vary as to its connexion,—some joining it with ὁ θερίζων, in place of καί, 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 ℵBCD, and a few mss.—But gr ALΔ, 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 AY, F, ΔS, HX, ept (txt) mrt [and (nearly) of dim]; (2) that of EQ, CT, GΘIKOV, bnv, gat, and *c* δ (so cl); (3) that of ept (mg), and MJ, R, and r_1, μ. Of the other vtt, *a b ff*$_2$ give it a shorter form of (1), *e* in a longer form of same.

†† vi. 42 (after *dicit*) — *hic.* D alone of vg, also *a d ff*$_2$ *q*; with gr BCDL, &c., and most:—all vg else *ins* (and edd), also vtt *b c e f m* r_1 δ μ, with gr ℵAΔ, &c. (οὗτος).

†† vii. 8 (after *festum*[1]) — *hunc.* D alone of vg; and *a b c e ff*$_2$ r_1; with gr ℵ′BDL and most:—nearly all vg else, and *f l q* δ, *ins*, with gr ℵΔ and a few (ταύτην). (QR, and *l* μ *om* (by *homœotel.*) *hunc* . . . . . *festum*[2]; and so a few gr mss).

†† *ib. ib.* (after *festum*[2]) — *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 ff*$_2$ δ); gr again, ταύτην.

ib. 29 (after *scio eum*). D, and dur, with dimR, AY, ΔS, MZ, and many more (and edd)—also r_1 μ, and all vtt, ignore the sentence interpolated by EQ, bnv mrt, CT (also F partly), and others (with two gr mss), from viii. 55 (*et si dixero . . . . mendax, sed* [or *et*] *scio eum*).

† xii. 42 (before *ex principibus*) — *et.* So also dur, and dimER, BGJKVX, &c., and *c e f ff*$_2$ *l* μ [r_1 *hiat*]:—but nearly all other vg *ins et*, with *a b d q* δ, and all gr. [Q *hiat*, xii. 28—xiii. 20.]

† xiii. 26 (before *respondit*) — *cui.* So also dur, and dimEQR, Z, CT, &c.; also nearly all vtt (incl. r_1) and gr:—but ept, AY, ΔS, FM, GHΘ, &c., *ins*; also μ. To like effect *d e*, after gr D and mss 13 69 124 of φ group, subjoin *illi* (αὐτῷ) to the verb.

† xiv. 14 (after *petieritis*) — *me*. So also ER, T; and *a d e ff₂ q r₁*; after gr ADL, &c.:—dur, Q, and AY and the other vg (and edd) *ins*, and *c f δ μ*, with gr ℵBΔ, &c. (dim, and *b*, *om*. verse).

xvii. 7 (after *dedisti mihi*) — *abs te sunt* (8) *quia uerba quae dedisti mihi*. So also (by *homœotel.*) T, and r_1 (but corr. by interlin.).

† *ib.* 19 (before *sanctifico*) — *ego*. So also M, and *b c e q r₁ μ*, with gr ℵA, &c.—All else, lat and gr, *ins*.

† xviii. 37 (after *rex sum*) — *ego*. So also O; *a c ff₂ r₁*; with gr ℵBL, few mss, including (of φ group) 13 69 124:—but all vg else, and *b f q δ* [*μ*?], *ins*, after gr AΔ, &c. (The initial *ego* of next clause has no doubt caused the omission.)

xix. 35 (before *uos credatis*) — *et*(4). So also dimE, M, G, also *δ μ*, with gr EGΔ and most:—but dur, AY, and all vg else (and edd), *ins*; also vtt, with gr ℵABL, &c. (but *e om* verse).

† xxi. 3 (before *exierunt*) — *et*(2). 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 e f r₁* [*μ hiat*], with gr AP.

xxi. 17 (after *amas me*) — [*et*] *dicit ei dn̄e tu omnia scis tu scis quia amo te*. D alone (by *homœotel.*):—but dur, and dimR, *r₁ μ*, *om tu scis*(2). All else, lat and gr, *ins*, with slight variations.

†† *ib.* 23 (after *donec ueniam*) — *quid ad te*. So D (alone of vg), with *a e*, and so gr ℵ, mss 1, 22:—but all lat and gr else *ins*; E, gat, *c* further add *tu me sequere*, 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 *gratiae*) *pleni* (scil., *unigeniti*). So also dimR, ept (mg), and *δ μ* (but neither Δ nor any other gr has πλήρους):—for *plenum* (*scil.*, *uerbum*) of all other vg (and edd); also most vtt, except *a e* (*plenus*). Most gr (incl. Δ), πλήρης (*scil.*, λόγος); gr D, πλήρη (*scil.*, δόξαν, = *gloriam*; but no lat has *plenam*). [Note that *r₁ hiat*, i. 1 to i. 15; *r₂* to v. 12.]

ib. 47 (before *hisraelita*) *uir*. So also dimEQR, and even dur, also ept (mg) gat:—all else [qu., *μ*?] *uere* (gr, ἀληθῶς).

*† ii. 4. *mihi et tibi*. So also dur, and dimEQR, and most vg and vtt (incl. *r₁ μ*); with all gr, and so edd:—AY, and ΔS, FM, H, invert.

†† iii. 5 (before *fuerit*) *natus*. D *sol* (vg), and *f r₁*, with gr (γεννηθῇ):—all vg and vtt else (including *m* and *μ*), *renatus*, and so edd.

ib. 20 (before *agit*) *male*. So dimEQR, AY, ΔS, Z, CT, and nearly all vg (so cl), with *b c d f l δ μ r₁*:—but dur, ept, FM, G, and a few vg, *mala* (so W-W); and so *e ff₂ q* (*a*, *praua*), with gr (φαῦλα).

† *ib.* 36 (after *ira dei*) *manebit*. So also R, and *e μ* (,*b permanebit* [*r₁ hiat*]), also Iren. IV. xxxvii. 5, and others):—all lat else, *manet* (so edd); (gr is ambiguous, some μένει, some μενεῖ). [Our scribe apparently first wrote *manet*, and then altered *t* into *bit*.]

iv. 21 (before *hora*) *ueniet*. So also dur, and EQ, ept, AY, ΔS, FMZ, CT, Θ, &c., and nearly all vg (R, *ueni*) and vtt (incl. *r₁ μ*):—but dimZ, with *b d δ*, *uenit* (and so edd); gr, ἔρχεται.

† *ib.* 23 (before *hora*) *ueniet*. So also (of vg) Δ, M, Θ (R, *ueniat*), also *a e f ff₂ l q δ μ*:—but dur, dimQ, AY, and all vg else (and edd), with *b c d r₁*, *uenit*; gr, ἔρχεται (as in 21). (Note that *b d* (not *δ*) alone of vtt have *uenit* in both places, here and ver. 21; while DΔMΘ alone of vg have *ueniet* in both.)

ib. 43 (after *inde*) *et fugit*. So D alone; CT, J, &c., *et fuit* (but with *in galilea* [or —*am*] following):—but dur, dimQR, AY, and nearly all vg else (and edd), with *δ μ*, *et abi*[*i*]*t* (gr AΔ, &c., καὶ ἀπῆλθεν); E, gat, *et uenit*.—But *a b d e f ff₂ l q* [*r₁ hiat*], *om*, with gr ℵBCD, &c.

ib. 45 (before *quae fecerat*) *audiissent*. So also bnv, X, and another, also *μ*; *e*, *audierant*:—all vg else (and edd), *uidissent* (and most vtt to like effect); all gr, ἑωρακότες.

v. 24 (before *sed trans.*) *ueniet*. So also dim Q, ept (mg), and AY, ΔS, &c. (R, *ueniat*); also *b e f ff₂ l q r₁ r₂ δ μ*:—but dur, with E, ept (txt) bnv mrt, FMZ, CT, GH, &c., *c d*, *uenit* (gr, ἔρχεται); and so edd.

v. 24. *transeat.* So dimR:—AY, ΔS, FM, ΘI, &c., ept mrt, and *e ff₂ l r₁ μ, transiet* [*r₂, transiat*]:—V and a few, *d f, transiit* (so edd); dur, EQ, bnv, CT, G, &c., and *b c, transit*; *q δ, transibit* [*qu.*, = *—iuit* or *—iet ?*]. All gr, μεταβέβηκεν.

vi. 3. *abiit.* So D alone of vg; with *a d ff₂ l* (gr ℵD, two mss, ἀπῆλθεν):—dur, dimQR, AY, and the rest, *subi*[*i*]*t* (most gr, ἀνῆλθεν), with *c r₂ δ μ*; or *ascendit*, G, *b e f q r₁*.

ib. 23. *gratias agentes deo.* So also R, ept, *r₂*; similarly dur, dimEQ, AY, ΔS, FMZ, CT, HΘ, &c., and *c*, δ (altern.) *μ, gratias agentes domino*:—but G and others, *gratias agente domino* (so edd), and to like effect *b f ff₂ l q r₁* (*quem benedixit dns*), and δ' (*gratificante dno*); most gr, incl. Δ, εὐχαριστήσαντος τοῦ κυρίου; (but gr D *om*, and so *d*, also *a e*).

ib. 53 (before *uitam*) *habebitis.* So also dur, and dim, &c., AY, and nearly all vg (and cl), with vtt (incl. *m r₁ μ* [*l r₂ hiant*]:—but HZ, *habetis*, also W-W; with gr (ἔχετε) (Q writes *habetis bi* [*sic*]; *ff₂, habitis*).

† *ib.* 54 (before *uitam*) *habebit.* So (consistently with last verse) D alone of vg (and of vtt, *b m*):—all vg else, and edd, with vtt (incl. *r₁ μ*), *habet*; gr. ἔχει.

‡ vii. 5. *crediderunt.* So D alone of vg, and *d q*, with gr DL (ἐπίστευσαν):—dur, dimQR, AY, and all else, and *r₁ μ, credebant*; with all other gr (ἐπίστευον).

ib. 6 (after *nondum*) *uenit.* So also AY, ΔS, Z, *a d r₁*:—dur, dimQ, most vg (and edd), with *b c f ff₂ l q, aduenit* (gr, πάρεστιν); R, *μ, adhuc uenit*; *e, adest*; δ, *adhuc est.*

ib. 34. *qu*[*a*]*eritis.* So dur, and dimEQR, ept, bnv, AY, ΔS, FZ, CT, G, and most vg; also nearly all vtt[1], *a b c e f ff₂ l q r₁ δ μ*—after gr Π (not Δ), ms 69 (ζητεῖτε); and so W-W:—but MC, HΘ, mrt, and a few, with *d, quaeretis*, and so cl; after nearly all gr (incl. Δ as well as D), ζητήσετε.

ib. 36 (after *dixit*) *quaeritis.* Authorities (incl. edd) nearly as under ver. 34, but H changes sides, as also *d* [not gr D]:—of gr, only mss 13 69 (of φ group) have ζητεῖτε.

ib. 48. *credit.* So Y, J, and *d μ* (gr ℵD, πιστεύει):—all else, dur, dim, A, &c., and vtt (incl. *r₁*) *credidit*, and so edd; most gr, ἐπίστευσεν.

† viii. 25 (before *et loquor*) *quod.* So dimE, ept (mg), gat, M, GΘ, *a c f ff₂ l q r₁ r₂ δ μ*; and so gr read ὅ τι:—but dur, with QR, ept (txt), AF, ΔS, Z, CT, HIJOX, &c., and *b, quia* (gr, ὅτι), and so W-W:—YKV, mrt, and cl (also *e*), *qui*; *d, quoniam*, others variously.

†† *ib.* 39 (after *abra*[*ha*]*e*) *essetis.* D alone of vg, with *a b c e f l q r₂ δ μ*; after gr CXΓΔ, &c. (ἦτε):—but all vg else, *estis* (and edd); and so *d ff₂ r₁*, with gr ℵBDL [A *hiat*], ἔστε.

ib. ib. (at end) *feceretis.*[2] D alone of vg, *μ* of vtt; R, *a b c d e f l q* [*r₁, face—*] δ, *faceretis* (gr, ἐποιεῖτε[ἄν]):—but dur, dim, &c., AY, and all vg else, *facite*; also *ff₂ r₂* (with gr B, ποιεῖτε),—and so edd.

*† ix. 3. *manifestentur opera.* So also Z, IJKV, mrt (so edd), also *b c l δ μ*; and again dur, and dimR, ept (mg), *manifestarentur opera* [*r₂, —rent opera*]; after all gr, φανερωθῇ τὰ ἔργα:—but EQ, C, BGΘO, *a e f ff₂ r₁, manifestetur opera*; and T, *d q, manifestaretur opera*; and again, AY, ΔS, FM, ept (txt), HX, *manifestetur opus.*—Apparently, the original lat was that of *a e f ff₂ r₁*, meant as an exact reproduction of the gr (sing. verb with plur. neut. noun). This was grammatically corrected—on one hand in *q*, A, &c., by substitution of sing. noun;—on the other in *b*, dur, D, &c., of plur. verb.

† x. 5. *non sequuntur* [or *secuntur*]. So dur, and dimEQR, ept, bnv mrt, Z, CT, IJ, &c., most vtt (incl. *l r₁ δ μ*), and cl:—but AY, ΔS, FM, G, HΘ, and *d, non sequentur* (so W-W); gr, οὐ μὴ ἀκολουθήσουσιν, ABDΔ (though not δ), &c.;—θήσωσιν, ℵL, &c. [At x. 3, *r₂ def.*, finally.]

† *ib. ib. fugiunt.* For *fugient* (authorities divided nearly as last; but Y, *fugiant*):—all gr, φεύξονται.

† xi. 29. *surrexit.* So dimQR, ept (mg), mrt, Z, G, &c., most vtt (incl. δ *μ* [*r₁ hiat*; also *q*, x. 11—xi. 38]), after gr ℵBCDL, &c. (ἠγέρθη):—but dur, with AY, and most vg, *l, surgit*, after gr AC'Δ, &c. (ἐγείρεται,—but δ has perf.); and so edd.

ib. 44. *ligatus manus et pedes.* So D (txt), with gr AΛ (δεδεμένος τὰς χεῖρας καὶ τοὺς πόδας); but D (mg), *ligatus manibus et pedibus*, and so (but transp. *m.* and *p.*) dim, δ (also *e*, but *om ligatus*):—dur, with AY and most, and *b c d f ff₂ l, ligatus* (*a, alligatus*) *pedes et manus*, and so edd (after nearly all gr, δεδεμ. τ. πόδας κ. τ. χεῖρας).—But EQR, ept (mg), *p r₁ μ, ligatis pedibus et manibus.*

[1] Note that *ff₂* is wrongly reckoned as an exception: see *O.L. Bibl. Texts*, No. V (Buchanan), *in loc.*
[2] *Qu.*, for *feceritis* or *faceretis ?*

† xi. 47. *faciemus.* So also dimEQ, M, CT, BHΘ, &c., and *a b c e f* r_1 δ μ (with one gr ms, 249 [not Δ], ποιήσομεν) :—but dur, R, ept bnv mrt, AY, ΔS, FZ, and most, with *d* ff_2 *l, facimus*; with all gr else (ποιοῦμεν), and so edd.

xii. 7. *sinite.* So also dimR, M, BJ (and cl), and δ (*a, dimittite*),—but dur, EQ, AY, and all vg else, and *b f* μ, *sine* (so W-W), or *dimitte*, as *c d e* ff_2 [*l* r_1 *hiant*]; all gr (incl. Δ), ἄφες.

† *ib.* 8. *habebitis*[1]. So also dimEQR, Δ, CT, BK and a few, *b c e* δ μ :—but dur, with dim, ept, mrt, AY, (F) MZ, S, GHΘIJ, &c., and *a f* ff_2 r_1, *habetis* (all gr, ἔχετε, except DΛ, which *om*), and so edd.

† *ib. ib. habebitis*[2]. So also dimEQR and other vg as above, also ept (mg), (F), HΘ, and vtt *a c e* δ μ (*b* r_1 *om*) :—but dur, AY, and the rest, and edd, *habetis* (gr as above).

‡ *ib.* 28. *filium.* So D, with E only of vg [Q *hiat*, xii. 20—xiii. 20]; with gr LX, and mss 1 and (of φ group) 13 346, (no vt) :—all else, *nomen.*

† xiii. 1 (after *transeat*, or —*iret*) *de.* So D (txt), with dimER, ept (mg), *a c d e* ff_2 *l* r_1 μ :—but D (mg) *ex*, with dur, AY, and all vg else, and *b f* δ. (D (txt) *om hoc*, but D (mg) supplies.)

† *ib.* 8 (before *partem*) *habebis.* So also dimER, ept, bnv mrt, M, T, BΘ, &c. (so cl), also *c e f* ff_2 *m q* δ μ; but not Δ nor any gr :—dur, AY, ΔS, FZ, C, HK, &c., and *a b d l* r_1, *habes* (and so W-W); with all gr (ἔχεις).

ib. 10 (after *indiget*) *nissi pedes lauare.* D alone of vg, with *e f*, also δ (but *om nisi*); so too *a q* (with *lauandi* for *lauare*); and to like effect A, CT, IV, mrt, with *b* ff_2 *l m, nisi ut pedes lauet* (so cl); with gr ABÇL, &c., εἰ μὴ [ἢ]τοὺς πόδας νίψασθαι) :—but dur, and dim, ept (txt) bnv gat, Y, ΔS, FMZ, GHΘ, &c., and *c* μ, *ut lauet* only (*om nisi* and *pedes*), and so W-W (gr ℵ, νίψασθαι only). ER, ept (mg), have *ut iterum lauet*; again, *d*, after gr D, has *caput lauare nisi pedes tantum* [r_1 *hiat*].

xiv. 17. *quia nescit eum.* D alone (vg); but dimEQR, gat, and r_1 μ, *quia* (or *quoniam*) *non uidet eum, nescit*[*eum*] :—dur, A, and all else (and edd), *quia non uidet eum nec scit eum*; with all gr.

ib. ib. cognoscetis. So dimEQR, ept bnv, C and some others (and cl), also δ (but not Δ) μ :—dur, mrt, and AY, ΔS, FM, B, and most (so W-W), *cognoscitis* (Z, TX *cognouistis*); also *b f q*; most other vtt likewise pres.;—so *a, agnoscitis, c* ff_2, *nostis*, r_1, *scitis*, &c. [*l hiat*, xiii. 34—xiv. 23]); all gr, γινώσκετε.

† *ib.* 23 (after *pater meus*) *dilegit*[2] [or *diligit*]. So D (mg) [corr. for *seruabit* (txt)], dur, also dim QR, ept, FM, S, Z, CT, H, &c., most vtt (*a b d f* ff_2 *l q* r_1 δ μ) :—but E, mrt, AY, Δ, GΘ, &c., *diliget* (and so edd), also *c l' m* (*e, diligebit*); all gr (incl. DΔ), ἀγαπήσει.—Note that all agree in *diligit*[1] (or *dilegit*) in both the places where the word occurs also in ver. 21.

*† *ib. ib. mansionem.* So dimEQR, many vg (and edd), and most vtt (*b e f* ff_2 *l q* δ; *d, habitaculum; a c* diverge [r_1 *hiat*]); all gr, μονήν :—but dur, ept bnv, AY, ΔS, FMZ, BHΘT, &c., also μ, *mansiones.*

† xv. 6 (after *colligent*, or —*unt*) *eum* [sc., *palmitem*] . . . . *ardet.* So dimER, TV, also r_1 δ (*d e q* likewise sing., *illud, q* writes *conburetur*, for *ardet*); gr ℵDLΔ, &c., and mss 1, and all of φ group, αὐτό [sc., κλῆμα]); and so cl :—but Q, gat, and all vg else, dur, AY, &c. (and so W-W), also vtt (*a b c f* ff_2 μ [*l hiat*, ver. 3–15]) plur. (*eos* or *ea*, and *ardent* or —*ebunt*); gr ABL, &c., αὐτά.

† *ib.* 7 (*quodcunque uolueritis*) *petite et.* So D alone of vg, also *b d e* ff_2 *q* δ; with gr ABDL, &c., αἰτήσασθε (or —θαι) καί :—dur, AY, and most vg, and edd, *petetis et* (gr ℵΔ and most, αἰτήσεσθε, or —θαι) καί; or *petitis et*, as R, F, T, BGX; or *et petetis*, bnv, H; again, Q, Z, O, mrt, *et petieritis*; or again, *petere* (with *uolueritis* before or after)[1], *a c f*; dim, *quodcumq*; *petieritis in nomine meo*; r_1, *quodcumq*; *uolueritis* (*om pet.*).

† *ib.* 13 (after *maiorem*) *hanc.* So dur, and EQR, ept (mg), FM, SZ, T, and a few vg; also *a e q* μ (no gr) :—dim with ept (txt), bnv mrt, AY, Δ, C, B, &c., and edd, *b c f* ff_2 δ, *hac* (*d, huius*) [r_1 *hiat*]; gr, ταύτης.

ib. 27. *testimonium perhibetis.* So dur, and dimQR, with AY and most (and so W-W); also *a c f l* δ μ (and to like effect *d e* r_1), with all gr (μαρτυρεῖτε) :—but E, CT, HΘJK (and cl), also *b* ff_2 (and to like effect *m q*), *testim. perhibebitis.*

† xvi. 9. *crediderunt.* So dimEQ, gat mrt, Z, CT and a few, also *a c e f q* δ μ (so cl);—with two or three gr mss (ἐπίστευσαν) :—but dur, with R, AY, F, and most, *b d* ff_2 *l* r_1, *credunt* (so W-W); with most gr MSS (incl. Δ) and most mss (πιστεύουσιν). [*l def.*, xvi. 13 to end of Gospel.]

[1] This infinitive follows the itacism (αἰτήσα[ε]σθαι) of gr AD, Δ.

† xvi. 21 (before *puerum*) *peperit*. So dur, dimEQR, ept mrt, S, Z, CT, and a few, *b c q* μ:—but bnv, AY, FM, B and most (so edd), also *d* ff_2 r_1, *peperit* (gr, γεννήσῃ); G, and *a* δ, *genuerit* (*e f*, *natus fuerit infans*).

ib. 22. *habebitis*. So Q, ept, mrt, AY, F, S, BGH, &c., also *a b d e* r_1; gr ℵ'ADL, &c., ἕξετε (to like effect dim (*contristabemini*)):—but dur, and ER, MZ, CT, *c f* ff_2 *q* δ μ, *habetis*, and so edd; gr ℵBCΔ, &c., ἔχετε.

† *ib.* 23 (before *quicquam*) *interrogabitis*. So dur, and QR, ept bnv mrt, Z, BKVX, &c., also *a b c* ff_2 *q* (r_1 ?) δ μ, with gr, ἐρωτήσετε (or —ητε):—but E, AY, FMS, CT, GHΘIJ, &c., and *d f*, *rogabitis*; and so edd; (dim *om* verse).

†† *ib.* 27, 28. *a deo patre exiui*. So D only (vg), and ff_2 only (vt), similarly dim (*a deo exiui patre*), T, *b* (*a deo exiui*), and (with other variations) ER, *a e* r_1 δ; so again, gr D, *d*, *a patre exiui*. All these write *exiui* but once.—But dur, and Q, AY and most vg, and *c f q*, also μ (with *et* before *exiui*(2)), write *exiui* twice,—thus; (27) *a deo exiui*, (28) *exiui a patre*; and so all gr, except D [ff_2 *hiat*, xvii. 16—xviii. 9].

† xviii. 3. *principibus*. D (txt) with M alone [Q *def.* xvii. 13 to end]; *a b c f q* r_1, *principibus sacerdotum*:—D (mg), with dur, dim, &c., AY and all vg else, and μ, *pontificibus*; gr, τῶν ἀρχιερέων [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 f* ff_2 *q* μ [*e hiat*, xviii. 12-25]:—ept, AY, ΔS, FM, GHΘIKO, bnv mrt, &c., *a* r_1, *dederat*, and so edd; gr, συμβουλεύσας.

† *ib.* 17 (after [*es*] *hominis*) *illius*. So D (txt), with mrt, *a*:—D (mg) with all vg else, *istius* (so edd); most vtt (*b c f* ff_2 *q* r_1 δ), *huius*, μ, *eius*; gr, τούτου.

ib. 18. *calefaciebant*. So also dur (but writes *qualefac.*), and R, ept, M, X, *c* μ; also (adding *se*), dim, CT, BΘJ mrt, *f* (and so cl); again, *q*, *calefaciebantur*; r_1, *calefacientes se*:—but AY, ΔS, FZ, HIKOV, *calefiebant* (so W-W). Of other vtt, *a b* ff_2 *om*, δ gives the two readings (as altern.). Note that all vg read *calefaciens se* in the following sentence.

xix. 6 (after *dicentes*) *cruci adfige* [*eum*] (*bis*). So D alone, for *crucifige crucifige* [*eum*], of all vg else (*a*, *cruci eum figerent*; *e* r_1, *crucifigatur*).

ib. 16 (at end) *duxerunt*. So also dim, mrt, AY, ΔS, HΘ, *f* δ (R, *dixerunt*), with gr ℵΔ, and many (ἤγαγον):—but dur, and E, ept bnv, CT, G, and most (so edd), also μ, *eduxerunt*, *q*, *adduxerunt*; gr A, &c., ἀπήγαγον. Most vtt (*a b c e* ff_2 *n* r_1) *om*, with gr BLX (others vary much).

ib. 27 (at end) *in suam*. So dur, and dimER, ept (txt) mrt, Z, HΘO (no vt):—nearly all else *in sua*, except *e* (*secum*), r_1 (*in suis*); gr, εἰς τὰ ἴδια.

† xx. 1. *ab hostio monumenti*. So also dimE, *d f* r_1; with gr ℵ [D *hiat*] and a few mss (ἀπὸ τῆς θύρας τοῦ μνημείου):—against all else, lat (incl. μ), and gr (ἐκ τ. μνημείου).

ib. 2 (at end) *eum*. So D (txt) with all vg else (and edd), and most vtt (incl. r_1 μ):—D (mg), *illum*, with *a b* (all gr, αὐτόν).

† *ib.* 5 (before *possita*) *uidit*. So dur, and dimER, ept', IJKOV, *b c f* ff_2 *q* δ μ (*om* to *uidit* in ver. 6); and so cl:—but ept (txt), bnv, mrt, AY, ΔS, FMZ, CT, BGHΘX, *a d e* r_1, *uidet* (so W-W); gr, βλέπει.

† *ib.* 6. *uidit*. So again dur, with dimER, ept, mrt, Y, F, T, HΘIJKV (and so cl), also *a b c f* ff_2 *q* δ:—but ept (txt), A, ΔS, MZ, C, BGOX, *d e* [r_1 *hiat*], *uidet* (so W-W); gr, θεωρεῖ.

ib. 9 (before *scripturam*) *sciebat*. So E, ept (txt), gat, AZ, ΔS, CT, HKV, *b c* ff_2 *q* δ [μ?], (*e* r_1, *nouerat*); with gr ℵ, ᾔδει:—but dur, dimR, and ept (mg), bnv mrt, YFMZ', BG, &c. (and edd), *a d f*, *sciebant*, with most gr (ᾔδεισαν).

ib. 14 (before *ihm*) *uidit*. So dur, and dimER, ept' bnv mrt, FM, T, GHΘIKV, *c q* δ (so cl):—but ept' (txt), AY, ΔS, Z, C, BOX, *a b d e f* ff_2 r_1 μ (but corr.), *uidet* (and so W-W); gr, θεωρεῖ.

ib. 23. *remittentur*. So dimR, mrt, gat, A, S, X, *e* ff_2 *q* r_1 μ (Δ, *remissa sunt*; *a*, *remissa erunt*; *d*, *dimittentur*), with gr ℵ, ἀφεθήσεται:—but dur, and bnv, Y, FMZ, CT,BGHΘ, &c., *remittuntur* (so edd); *b c f* δ; all gr else, ἀφέωνται or ἀφίενται.

† *ib.* 25 (before *clauorum*) *figuram*. So dur, and dimR, ept bnv mrt, Y, FM, S, Z, BIOX, *b c d e* r_1 δ [ff_2 μ *hiant*]:—but E, and A, Δ, M'Z' C, GΘKV, *fixuram* (so edd); gr, τὸν τύπον (*a*, *uestigium*; *f q*, *locum* [*qu.*, does this represent a reading τ. τόπον? (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 *c*, and *μ* (but expunct.):—but M, GH, *b ff₂* (and so W-W), *discentium* (gr, τῶν μαθητῶν,—see above, Sect. IV, p. clxii (under Lc. xix. 37); and to like effect dur, dimR, *a d f r₁ μ'*, *ex (de) discipulis*; *e*, *discipulorum* [*q hiat*]; (δ, *discumbentium discipulorum*).

† *ib.* 20. *tradet.* So dur, [dim *hiat*] ER, mrt, M, CT, GHΘ and most (so cl), *a b c ff₂ δ μ'*:—but ept, AY, S, B (so W-W), *r₁ μ*, *tradit* (gr, ὁ παραδιδούς), and so *q*, *prodit*; F, and *d f*, *tradidit* (*e* diverges).

ib. 22 (after *ihs*) *sic.* So dur, [dim *hiat*] ER, ept, mrt, AY, F', S, CT, BGH'ΘIK, &c. (and cl); *b c r₁ μ* [*a hiat*]:—but M, and one or two vg, *e f q δ*, *si* (gr, ἐάν[1]):—again, bnv, F, HV, and a few others (so W-W), with *ff₂*, read *si sic* (*d*, *si eum uolo sic manere*), gr D, ἐὰν αὐτὸν θέλω μένειν οὕτως.

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 *a*; *si*, by *d* and gr D, but not M; *si sic*, by M, G, but not *ff₂*, which *om*; edd as ver. 22.

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. 11 (before *uenit*) *in sua propria* (εἰς τὰ ἴδια). So also dimE, gat ([*r₁ r₂ hiant*] *μ*, *in sua propria*), also *b e ff₂*, and so in Iren. (lat), Cypr., Ambr., Lcf., and Augustine [*ap.* Sabat.].—But dur, Q, AY, and all vg else write *propria* only,[2] as also *c f*; vtt *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 vtt.

(*b*) v. 18 (after *patrem*) *suum proprium* (the latter supplied in mg). Here dur, dimQ, AY, and all MSS else, vg and vtt (incl. *m r₁ μ*), *suum* only (gr, ἴδιον); but *proprium* is read by some early Fathers (Ambrose, Hilary, &c.); the latter once writes *proprium suum* [*ap.* Sabat.].

(*c*) x. 3 (before *oues*) *suas proprias.* So D alone of vg, with *a δ μ* of vtt:—all vg else, *proprias* only; and so vt *f*; *b c d e ff₂ l q r₁*, *suas* only; all gr, τὰ ἴδια. [Note that in verse 4, D, with all vg, renders the same gr by *proprias* only, though all vtt (except *f μ*, *proprias*) have *suas* there.] Here (as i. 11), 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 vtt (incl. *r₁ m δ μ*), except *a e*, which *om* both words. Of gr, ℵADLΔ and nearly all, read οὖν:—but BCT *subst* νῦν, supported apparently by no lat.

ib. 63. *nihil prodest quicquam.* So D alone of vg, and *μ* of vtt. All vg else, and *l*, *non prodest quicquam*; *a b d e f q r₁*, *nihil prodest* only (but δ, *nihil uel non*); gr, οὐκ ὠφελεῖ οὐδέν. Thus our text, retaining *nihil* of vt, superfluously adds *quicquam* of vg.

xi. 2. *extersit pedes eius capillis eius suis.* So D alone; all vg else, and vtt, *om eius*[2] (*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, αὐτοῦ . . . . αὐτῆς).

xiv. 10. *pater autem qui in me manens.* No vg else *ins qui*; *b e m* also *om*:—but vtt *a c d f ff₂ q r₁* [*l μ hiant*] read (better) *qui in me manet* (ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων). D retains the *qui* of vt, but combines it wrongly with *manens* of vg; dim *om* (after *in me est* (ver. 10) *uerba 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* (= ἐάν). See Rendel Harris, *Study of Cod. Bezae*, p. 281.

[2] This rendering misses the opposition—τὰ ἴδια . . . οἱ ἴδιοι (*sui*).

xvi. 13. *docebit uos in omnem ueritatem.* In this reading (1) our MS is countenanced by dur, as well as by R, ept; and also by AY, FM, S, GX; and so δ μ, and (with ablat. after *in*) *c* (similarly *l*, *in ueritate omnia*). But (2), dimEQ, and Δ, Z, CT, HΘ and many others *om in* (and so edd); and to like effect *m* (with *disseret*);—after gr, διηγήσεται ὑμῖν τὴν ἀλήθειαν πᾶσαν, which, though not in any gr MS or ms, is cited by Euseb., and by Cyril Hierus.[1] The usual gr (AB, &c., also Δ, but δ, *docebit*), ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, *or* (ℵDL) . . . . ἐν τῇ ἀληθείᾳ πάσῃ, is represented (3) by vtt *a b ff*$_2$ (*deducet*), or *d f q r*$_1$ (*diriget*) *uos 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*, *inducet uobis 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 MS. of the Gospels ("*dur*"), (Cod. Durmach, the "*Book of Durrow*"—see above, pp. cxxxviii, 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), after dur, of the interpolation in Mt. xxvii. 35 (*ut inpleretur . . . . sortem*), which is admitted by AY, &c., and by r_1 r_2 μ, and most vtt.

[2] Dr. Abbott, in his *Evangeliorum Versio Antehieronym.*, has given some account of Cod. Durmach, in his *Praefatio* (pp. xviii, sqq.), where he justly describes its text as "*fere cum Amiatino convenientem, non paucis 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

[1] In 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 reintroduction.

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_1 r_2 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 MS.; and its interpolations,[2] so conspicuous especially in the Third Gospel, are absent from our text with hardly an exception (see pp. cliv, clvi, clviii (2); 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 Greek[4]; 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

[1] The examples in which our D is supported by r_1 r_2 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_1 (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. cxlii *supr.*) lamentably limits the extent within which it is available. As to r_2 (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_1 r_2 agree.—A like doubt attaches in some degree to the use of μ (Cod. Moling.). In his *Chapters on the Book of Mulling*, 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 ix. 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_2 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_2, he must be cautious about relying on it as Old Latin, except in the combination r_1 r_2, which is not infrequent. In case of the combination r_2 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, *ib.* 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 (*agros* for *uillam*, 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 *uillam*.

[4] For a good example of this, see note on Lc. xix. 44, p. clv *supr.*

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. cxxv), 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 Sectt. 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 qui autem fecerit . . . . caelorum* (so too gr ℵ), with vtt g_2 r_2 only; xiv. 2, *ins quem ego decollaui* (with gr 5), vtt *a b* ff_1 g_2 *h* μ.—In Mc.: iv. 24, *om et adicietur uobis* (with gr G, one or two mss), vtt *b e l* r_2 μ.—In Lc.: ii. 48, *ins et tristes*, vtt *a* $e ff_2$ *l q* r_1; v. 14, *ins ut sit*, vtt *a b c* $e ff_2$ *q* r_1; vii. 13, *ihs* for *dns*, vtt *f q*; vii. 35, *om ab omnibus* (gr L, few mss), no vt; vii. 37, *om quae erat* (no other gr or vt); xiii. 35, *ins deserta* (with gr Δ, and few mss), vtt *a b c f l q* r_1 r_2 μ; xiv. 29, *et* displaced, with vt *e* only; xvii. 18, *ins ex illis* (before *inuentus*), vtt *b* ff_2 *i* r_2 (*a*, *ex his*); xxi. 6, *ins hic in pariete*,

[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.

[2] Dr. Abbott's judgment on this famous MS is as just as it is brief. "*Scripturae pulchritudini textus sinceritas impar.*" *Op. cit.*, *Praef.*, p. xxiv.

vtt *c ff i q* r_1 r_2 μ (*a l s* partly).—In Joh.: iv. 3, *ins terram* (with some of ϕ group), vtt *a b e* ff_2 *l* r_1 μ; vi. 3, *abiit* for *subiit* (with ℵ, and two mss), vtt *a* ff_2 *l*; vi. 26, *ins et prodigia*, vtt *a b f* r_1 μ; vii. 5, *crediderunt* for *credebant* (gr L), vt *q*; vii. 48, *credit* for *credidit* (with ℵ), μ only vt; xiii. 34, *ins et ego* (vtt *ego* only, or *om*); xvi. 3, *ins uobis* (gr ℵL), most vg, vtt *a c f* ff_2; xviii. 8, *ins eis* (gr X, and a few), vtt *f* r_1 (*q*, *illis*); xxi. 18, *ins tu*, vtt *b c e f* ff_2 (μ ?).

A few points of coincidence between our D and peculiar readings of other gr texts may be set down here.

With ℵ (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 uel de castello illo* (gr ϕ (13 346)), vtt g_2 μ.—Lc. xii. 42, *constituit* for *constituet* (a few mss), vtt *b c e* ff_2 *l q* δ; xv. 12, *om pater* (no vt); xvii. 35, *om* whole verse (a few gr), vt *l*; xviii. 28, *ins quid erit nobis?* (gr X with ℵ′), vtt *l* r_1 r_2.—Joh. i. 20, *om et confessus est* (2), vtt *e l* μ; i. 34, *ins electus* (two gr mss), *a b* μ; xx. 1, *ab hostio monumenti*, vtt *f* r_1; xx. 9, *sciebat*, for pl., vtt *b e* ff_2 *q* δ; xx. 16, *ins et occurrit ut tanqueret eum* (of ϕ, 13 346 with ℵ), μ only of vt; xx. 23, *remittentur* for pres., vtt *e* ff_2 *q* r_1 μ; xxi. 6, *ins dixerunt . . . . mittemus* (from Lc. v. 5), vt μ only, with ℵ′; xxi. 23, *om quid ad te* (mss 1 22), vtt *a e*.—With A; Mc. x. 41, *indignati sunt* (gr ms 1), vtt g_2 *q*.—With B, Mt. viii. 10, *apud nullum*, for *non*, with μ (also *a* g_1 *k q*, *in nullo*[*um*]).—With G (as with D, above).—With L, Mc. xiii. 18, *ins* (*hieme*) *uel sabbato* (some gr mss), vtt g_2 *k n*′; Lc. vii. 35 (see under D); Joh. xii. 28, *filium* for *nomen* (gr X, mss 1 (13 346, ϕ)), no vt.—With Δ, Lc. xiii. 35 (see D).—With X (see under ℵ and L).

Though such coincidences between the text of our D and the singular readings of individual gr MSS are rare, it sometimes agrees remarkably with the best gr MSS collectively, against most lat.—A striking instance is (Mt. xxvii. 49) its insertion of *alius autem accepta lancea . . . . sanguis*, with gr ℵBCL, &c. (see p. cxlvi for this example).

SECTION VII.—TEXT OF THE ACTS OF THE APOSTLES.

The study of the text of the Acts in our MS.[1] 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 I. *Method pursued, and Materials used, in this Section.*

As in the Gospels (in Sectt. 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,[2] 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,—ABCDFGΘIKMORSTUVW.—Ten of these (ACDFGΘKTVW) 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.

[1] In our MS. (see below, pp. 337 and *sqq.*) the Book of the Acts stands last of the books of N.T. But it seems more convenient to discuss its text here, following the familiar order.

[2] *Pars* II, *fasc.* 1 (1905).

only, and unavailable here. The remaining seven (BIMORSU)[1] 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.[2] 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. *Iuueniani*; Rome (Vallicell. B. 25); contains, with Acts, Cath. Epp. and Apoc. Of Cent. VIII or IX.

M, (*Monacens.*); Munich (Royal Libr., Lat. 6230); contents as of I. Cent. IX.

O, (*Oxoniens.*); Oxford (Bodl. 3418); Acts only. Cent. VIII.

S, (*Sangallens.*); St. Gall (Libr. of Monast., Lat. 2). Acts and Apoc. only (of N.T.). Cent. VIII.

U, (*Ulmens.*); London (Brit. Mus., Add. 11852). Acts, Epp., Apoc. Cent. IX.

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 BΘKRV, 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(*Bambergens.*); 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 Sectt. 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, xxi, xxii, 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, xxiii. 3. Most of them are of one or two verses merely, but they include ix. 36–42, xiv. 15–17, xx. 33–35, xxi. 20–25.

Besides these, we have, for Acts, the vtt witnesses *dd e* g_2 *gg h p s t*.

dd (*Demidovianus*) 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.

e (*Laudianus*). 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 xxvi. 29; after which it only gives xxviii. 26 to end.

g_2 consists of two mere fragments (*Mediol.*); Milan, *Biblioth. Ambros.*, of chh. vi, vii, viii. Printed by Ceriani, *Monumm. S. et P.*, t. I., f. ii.

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.

h (*Floriac.*) Paris, *Biblioth. Nat.*, Lat 6400 G. Fragmentary, but exhibits a considerable part of the Catholic Epistles, Apocalypse, and Acts (eight portions of Acts; of which the first begins iii. 2, and the last ends xxvii. 13). Edited by Berger, 1889, and more recently by Buchanan, *Old Lat. Bibl. Texts*, No. V, 1907. Of Cent. V.

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[2] on *d*, p. cxlv, *supr*; which also applies to *e*, *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 (*Bobiensia*). 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.

t. 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. I of *Anecdota Maredsolana*, 1893. The first of these Lections is i. 1–11; the last, xiii. 26–39. The MS is of Cent. XI.

w (*Wernigerodens.*) Libr. of Count Stolberg, Z. a. 81.—N.T. (but Acts only Old Lat., mixed). Cent. XV. See Blass, *Acta App.*, p. xxv (Leipzig, 1896).

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 g_2 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.

§ ‖ † i. 2 (before *per spm scm*) + [*suis*] *praedicare aeuanguelium*. So D, and (after *per spm scm*) O, *d gg t*; with gr D (*sol*).

‖ † *ib.* 4 (after *quam*) + *inquit*. So too G′, CT, IMOUS′, R, and cl; *c dd p*; with gr D (φησίν):—against AFG and most vg, and other vtt (incl. *d*).

ib. 12 (before *hierusolimam*) + *in*. So D (here, *et passim*) and so I (vg), *e p*; all gr, εἰς.

§ † *ib.* 16 (after *scripturam*) + *hanc*. D *sol* (vg), *d e gg p t*, and Iren.; with gr C′DE and some mss (ταύτην).

§ ii. 29 (beginning) + *iterum dixit petrus*. D *sol*.

§ *ib. ib.* (after *liceat*) + *mihi*. D *sol* (vg), and *d e* (but not gr DE).

§ ‖ *ib.* 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, ὑποδείξατε ἡμῖν.

ib. 41 (after *reciperunt*) + *et crediderunt*. [See on this reading in Subsect. V *infr.*]

§ *ib.* 47 (before *qui salv.*) + *eos*. D *sol* (vg), with *d* (gr D, and all, + τοὺς before σωζομένους).

iii. 10 (after *extassi*) + *stupefacti*. [See on this reading in Subsect. V *infr.*]

§ *ib.* 16 (after *in fide nominis eius*) + *ambulamus*. D with Θ, no vg else; no vt; no gr.

§ ‖ *ib.* 17 (after *fecistis*) + *scelus hoc*. D *sol*; but to like effect Θ and a few vg and *gg p*, *hoc malum*; *h*, Iren. *nequam*; *d*, *iniquitatem* (with gr D, [τὸ] πονηρόν); CT, *hoc* only.

§ iv. 3 (before *in crastinum*) + *usque*. So also S *sol*.

† *ib.* 20 (after *possimus* [or —*umus*]) + *nos*. So also A′, CT, *d dd e gg p*, and Lcf. (variously placed); also all gr *ins* ἡμεῖς.

‖ *ib.* 31 (at end) *omni uolenti credere*. So also two vg, *d e*, and Iren. (with gr DE, παντὶ τῷ θέλοντι πιστεύειν); also (without *omni*) Θ (but corr.), and two other vg; another vg MS has *uolentibus credere*.—All gr else, and nearly all lat, *om*.

† *ib.* 32 (after *cor*) + *unum*. So also cl, &c., and *c dd gg p*, and Aug.; no gr.

v. 9 (before *ad eam*) + *ait*. So too MT, ΘR, *c*; also (*dixit* or *inquit*), *e gg p* (with gr AE, &c., εἶπεν).

ib. 15 (at end) + *et liberabatur ab infirmitate sua*. So too (but with *liberabantur*), A, MO, Θ, and *c d gg p*, Lcf.; also (with *liberarentur*) T′R′ (and cl), and *dd e*; of gr only D (ἀπηλλάσσοντο), and E (ρυσθῶσιν).—FG, CT, BKRV, and *t*, *om*; with all gr else.

§ *ib.* 17 (before *princeps*) + *annas*. So Θ (but placed after *princ. sacerd.*); also *p* (before *autem*), but *om exsurgens* (hence W–W ingeniously suggest a gr exemplar reading ἄνας for ἀναστάς).

§ *ib.* 21 (after *misserunt*) + *ministros*. D *sol*, reading † *ut adducerent eos* (for *ut adducerentur* of the rest), with CT, also *gg* and Lcf. (so too *e p*, *adducere eos*); gr, ἀχθῆναι αὐτούς.

§ † *ib.* 29 (at end) + *at illi dixerunt deo* [with note in mg to preceding *oportet*, "*sub interrogatione*"].[1] So D, with Θ (mg), and a few vg MSS; similarly *gg h* (no gr). See farther in Subsect. v on vv. 29, 30.

§ † *ib.* 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. dixerunt* from beginning of verse 29].

‖ † *ib.* 36 (after *aliquem* [or *quendam*]) + *magnum*. So too G′, CT, IΘ, *d e gg h*; with gr A′DE, &c. (μέγαν).

§ † *ib.* 39 (before *ne forte*) + *neque uos neque principes uestri*. So D *sol* (vg), with *dd gg*; also *e* (*magistratus* for *princ.*) after gr E (οὔτε ὑμεῖς οὔτε οἱ ἄρχοντες ὑμῶν); similarly *d* after gr D, *nec uos nec imperatores nec reges* (οὔτε ὑμεῖς οὔτε βασιλεῖς οὔτε τύραννοι), and *h*, *neque uos neque principes ac tyranni*.

§ † vi. 2 (before *xii*) + *apostoli*. D *sol* (vg); so (after *xii*) *p t*; *gg subst apostoli* for *xii*.

† *ib.* 3 (after *spiritu*) + *sancto*. So too ST′U, B, &c. (and cl); *c dd e h t*; after gr ACEHP, &c.:—but AFG, CT, IMO, Θ, *d gg p*, *om*; after gr ℵBC′D, 137, 180; and so W–W.

‖ † *ib.* 10 (at end) + *propter quod arguerentur ab eo cum omni fiducia*. So too A′Θ, and *e t* (*h*, similarly); to like effect *d*, *quoniam probatur illis ab illo c. o. fid.*; with gr E διότι ἠλέγχοντο ὑπ' αὐτοῦ μετὰ πάσης παρρησίας (and D, διὰ τὸ ἐλέγχεσθαι αὐτοὺς ἐπ' αὐτοῦ μ. π. παρρησίας). [But our D does not proceed (nor A and vg generally), *cum ergo non possent resistere ueritati*, as do (variously) Θ *d e h t*, after gr DE.]

§ † *ib.* 15 (after *intuentes*) + *in* (*eum*). So too O, and (*intuiti in*) *d*, also (*intendentes in*) *e* g_2 *gg p*; after gr, εἰς αὐτόν (but ℵ *om* εἰς; and D writes αὐτῷ):—all vg else, and edd, *om* prep.

‖ † vii. 1 (after *princ. sacerd.*) + *stefano*. So too CT, Θ; and *d e* g_2 *gg h p t w*; after gr DE.

§ *ib.* 2 (at end) + *et inde transmigrauit illum in terra chaldeorum*. So too only Θ (vg), *p′* (vt); no gr.

§ *ib.* 3 (after *cognat. tua*) + *et de domu patris tui*. D *sol* (vg); with *e* (after gr E, mss 65 67). *Cp.* Gen. xii. 1 (LXX).

§ † *ib.* 6 (after [*or* before] *deus*) + *sic*. D *sol* (vg); with *d e gg p*, and Iren.; similarly CT, *ita*; with gr ABCDEP, &c., οὕτως:—but A and all vg else, *om*, with gr ℵH, which *subst.* αὐτῷ; and so CT, SU, R, and *c dd gg*, *ei*;[2] *d*, *ad eum* (gr D, πρὸς αὐτόν).

† *ib.* 19 (after *patres*) + *nostros*. So too A′G, CT, MSU, BKRV (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 ℵBD.

§ † *ib. ib.* (at end) + *masculi*. D *sol* (vg); with *e gg*, after gr E (τὰ ἄρρενα).

ib. 21 (after *illo*) + *in flumine*. So D with a few vg; also *e* (*in flumen*) after E (εἰς τὸν πόταμον); *d*, *secus flumen* (D, παρὰ τὸν π.).

§ † *ib.* 27 (beginning) + *is*. D *sol* (vg), with *e gg p*.

† *ib. ib.* (after *proximo*) + *suo*. So too A, SU, KV, *gg*:—most vg (and edd) *om*; as also gr.

† *ib.* 32 (after *ego*) + *sum*. So too SU, Θ, and cl; *c d dd e gg p*; with gr E (not D):—all else *om*; and so W–W.

ib. 34 (before *mittam*) + *et*. So also most vg (AG, &c.), and edd:—but F, MOR′, and *d dd e gg om* (*p om ueni et*); and so all gr.

† *ib.* 39 (after *reppulerunt*) + *eum*. So also G′, CT; *dd gg p′*:—most vg *om* (and edd); and all gr.

§ *ib.* 44 (after *disposuit*) + *ds*. So also R′, and *dd p′*, and cl; no gr.

† *ib.* 58 (before or after *testes*) + *falsi*. So too CO, g_2 *gg p t*; no gr.

§ *ib.* 60 (after *hoc*) + *in* (*peccatum*). D *sol* (vg); C, *t*, *ad peccatum*; S, *in peccato*:—the rest, *peccatum* (*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 40, αὐτῷ οὕτως; *d* with gr D, οὕτως πρὸς αὐτόν.

viii. 4 (after *uerbum*) + *dei*. So also A, T, MOR′, *c e p′ 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*.

ib. 11 (after *magicis suis*) + *artibus*. So also O, R, and a few vg, no vt; *dd e* (so cl), *magiis suis*; *gg*, *magus eos*; gr, ταῖς μαγίαις (*d*, *magicis rebus*).

ib. 12 (before *nomine*) + *in*. So also F, MU′, ΘRV, *c dd p′* (and cl):—but G, *d e gg*, *de* (*nomine*).—Against these A, CT, IOSU, K, *p*, *om* prep. (so W–W, but with †); with all gr.

‖ *ib.* 24 (after *horum*) + *malorum* (*quae dicitis*). So D (mg); *e ins malorum* (but *dixistis*); and so gr DE, [τῶν] κακῶν ὧν εἰρήκατε [*d hiat*][1]:—D (txt) *om malorum*, and reads *dixistis*, with all else, lat and gr.

† *ib.* 27 (after *uir*) + *quidam*. So too G, CT, and *gg t*:—the rest *om*, with all gr.

§ *ib.* 31 (at end) + *ascendit autem et consedit et reuoluit librum*. D *sol*.

† *ib.* 37 + *dixit autem ph. . . . . filium dei esse ihm* [*xpm*] (whole verse). So too A′, OTU, BΘRV, and *c dd e gg m p t w* (also cl); with gr E, some mss:—but AFG, C, IMS, K, &c. (and W–W), *om*; with gr ℵABCHLP, and most mss.

§ † *ib.* 39 (after *spiritus*) + *sanctus in iunachum eum*[2] *et anguelus* (*domini*). So D with two MSS (vg), also *p w* (but *om eum*, and *ins cecidit*); also gr A′, seven mss (πν. ἅγιον ἐπέπεσεν ἐπὶ τ. εὐν., ἄγγ. δὲ κυ).

§ † ix. 5 (after *quem persequeris*) + *durum . . . . calcitrare, et tremens et . . . . facere, et dns ad eum dixit*. So too (with much variation) FG′, C, OU, BKRV, and a few vg, also *c dd h p t*; T (also cl), and *gg*, Lcf., *ins* only *durum . . . calcitrare*; which words gr E, ms 180, and *e* [D *d hiant*], and vg A′M, add to verse 4:—AG, IM, Θ, with all gr (except as above), *om* from both verses the whole interpolation (and so W–W).

† *ib. ib.* (before *orat*) + *ipse*. So too CT, and *gg h p*; no gr.

§ ‡ *ib.* 12 (after *uidit*) + *in uissu*. D *sol* (vg), and *e*, (with gr BCEHLP, &c., ἐν ὁράματι).

† *ib.* 28 (after *hierus.*) + *et*. So too AG, CT, IMOU, Θ (and cl), *dd e gg*; after gr EHLP, &c.:—but F, S, BKRV, *c p*, with gr ℵABC, &c., *om* (and so W–W).

ib. 29 (after *quoque*) + *cum gentibus*. So too O; and (without *cum*) F, SUV, BKR, *c* (and so cl):—all else, and all gr, *om*.

† *ib.* 30 (before *cessariam*) + *nocte*. So too C, O, and *gg*; also (after *cessariam*) *p*; and *per noctem*, *e*, (with gr E, and ms 180, διὰ νυκτός).

§ † *ib.* 40 (after *surge*) + *in nomine dni* [*nostri*] *ihu* [*xpi*]. So too O, and *gg m p*:—no lat else; no gr.

x. 6 (at end) + *hic dicet tibi quid te oportet facere*. So too IMO, B′ΘR′ (and cl), *c dd p′*; a few gr mss.

‖ † *ib.* 25 (after *adorauit*) + *eum*. So too OSU′, B′, *d dd p t w*; gr D, αὐτόν:—no lat or gr else.

‖ † *ib.* 26 (after *homo sum*) + *sicut et tu*. So too Par. 11533 and a few vg; and (with variation) *d e gg p t w*; and gr DE, ὡς καὶ σύ.

§ † *ib.* 30 (before *orans*) + *agens ieiunium et*. So D with B′ only (vg); some vtt (*d e gg t*), *ieiunans et* (but variously placed); with gr A′DEHLP, νηστεύων καί (but these also place variously).

§ † *ib.* 32 (at end) + *cum aduenerit loquetur tibi*. So D (and similarly R, *p*), and *d e gg t* (but all these prefix *qui* or *hic* or *is*); with gr CDEHLP, &c. (ὃς παραγενόμενος λαλήσει σοι).

§ † *ib.* 33 (after *ueniendo*) + *ad nos*. So too B′R, and *t* (no gr).

‖ † *ib.* 41 (at end) + [*per*] *dies xl*. So too Θ and a few vg, and *d e gg t w*; with gr DE.

§ *ib.* 42 (before *mortuorum*) + *non*. D *sol* (*cp.* Mt. xxii. 32, and parallels).

§ *ib.* 46 (after *linguis*) + *uariis*. D *sol* (only *d* similarly, *praeuaricatis* [gr D *hiat* (*qu.* ἑτέραις, as ii. 4?)].

‖ † *ib.* 48 (after *maneret*) + *apud eos*. So too IMT, BKRV (and cl), also *c* (*gg*, *apud illos*, and *p*, *apud se*); with gr D, πρὸς αὐτούς (*d*, *ad eos*):—all else *om* (so W–W).

‖ xi. 17 (at end) + *ne daret spm scm illis credentibus in noe ihu xpi*. So too O and Par. 11533, and (with variation) Θ, and likewise *d* after gr D (τοῦ μὴ δοῦναι αὐτοῖς πνεῦμα ἅγιον πιστεύσασιν ἐπ' αὐτῷ); also (without *credentib. in n. ihu xpi*) R, *p*, Aug.:—all gr and lat else *om*.

[1] Note that gr D *hiat*, viii. 29—x. 14; *d*, viii. 20—x. 4.

[2] Probably for *eum*, D ought to have written *uenit* (as Hieron. *Adv. Lcf.*, 9). Or it may have originated in an attempted correction (*eun* for *iun*achum).

§ † xi. 29 (before *prout*) + *qui erant antiochiae.* D *sol* (vg); *gg* (nearly):—no lat else; no gr.

§ xii. 16 (after *pulsans*) + *hostium.* D *sol*; but also (after *aperuiss.*) U, BKRV, *c*:—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, RΘ′, *c m p′*, *quo*; *d om*).

ib. 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, οἱ περὶ Παῦλον):—all lat else *om erant*, and so W–W.

ib. 14 (before *pissidiae*) + *quae est.* So too CT, *c*.

§ ‡ *ib.* 22 (before *regem*) + *in.* D *sol* (vg), *d e*; gr (DE and all), εἰς βασιλέα.

† *ib.* 25 (after *ego*) + *xps.* So too CT, O, and *e gg*; with gr E, ms 68, ὁ χριστός.

§ *ib.* 27 (after *hunc*) + *xpm.* D *sol*; SU (*hunc*) + *ihm.*

§ ‖ *ib.* 33 (at end) + *postula a me . . . terminos terrae.* D *sol* (vg); *d*, with gr D. From Ps. ii. 8 (LXX).

§ *ib.* 38 (after *hunc*) + *ihm.* So D, with Θ *sol* (vg), and *gg* (but *om hunc*). Again § (ver. 39) D *sol* + *ihm* (after *hunc*, which D reads there for *hoc*).

§‖ *ib. ib.* (before *remissio*) + *poenitentia* (*uobis*) *et.* D *sol* (vg); but gr D *d ins et poenit.* after *adnuntiatur.*

§ ‡ *ib.* 43 (after *colentium*) + *dm.* So D with U *sol* (vg), *dd e*; with gr E. Also § (after *dm*) D *sol ins et* before *aduenarum.*

§ † xiv. 2 (after *suscitauerunt*) + *persecutionem.* So D with R′ *sol* (vg), *e gg w*; with gr E (διωγμόν). [Similarly gr D, and *d*; but they add *aduersus iustos* (κατὰ τῶν δικαίων), which no vg admits.]

‖ † *ib. ib.* (at end) + *sed dns continuo pacem fecit* [*inter illos*]. So D, and similarly Θ and others (*dns autem dedit cito pacem*); *d dd gg p w*, nearly as Θ; with gr D (ὁ δὲ κύριος ἔδωκεν ταχὺ εἰρήνην); also (more shortly) gr E, ὁ δὲ κς εἰρήνην ἐποίησεν, *e*, *ds autem pacem fecit.* But § our D is alone in subjoining *inter illos.*

xv. 1 (before *quia*) + *dicentes.* So too CT, and *c*.

§‖† *ib.* 20 (at end) + *et quaecumque sibi fieri nolunt ne aliis faciant.* So D *sol* (vg), and so (nearly) Iren. (gr and lat); and similarly *d*, after gr D and some mss (καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι, ἑτέροις μὴ ποιεῖτε). *Cp.* verse 29 *infr.*

‖ † *ib.* 23 (after *per manus eorum*) + *aepistulam continentem haec.* So D with I′ (vg) and a few, also *c gg w*, and similarly *d*; with gr D and C, ἐπιστολὴν περιέχουσαν τάδε.

† *ib.* 29 (before *subfucato* [corr., *suffocato*]) + *et.* So too G, MS′U, R′, (also CT, + *et a*), and cl; *c dd e gg p′*; with all gr, except D which *om* καὶ πνικτ., as also *d′*.—AF and all vg else, and *p*, *om et* (so W–W).[1] No lat reads *suffocatis*, but gr ℵABC and mss 61 137, πνικτῶν (the rest, πνικτοῦ).

‖ † *ib. ib.* (after *fornicatione*) + (as in verse 20 *supr.*) *et ea que uobis fieri non uultis ne feceritis aliquibus.* So D, and so (nearly) Θ (vg) and a few more, *d p* (*w′*), Iren., Cypr.; with gr D and some mss (nearly as verse 20).

ib. 33 (before *tempore*) + *aliquanto.* So too IM, R (and cl), and *c dd*; O, *aliquando*; G, *multo*:—no other lat; no gr.

‖ † *ib.* 34 + *uissum est autem siliae remanere ibi.* So too G, CT, M, ΘR (and cl), *c gg w*; similarly *d*, *placuit autem sileae sustinere eos*, after gr D, ἔδοξε δὲ τῷ σίλᾳ ἐπιμεῖναι αὐτούς, as also C and many mss (some adding αὐτόθι, or αὐτοῦ).—With the rest, W–W *om.*

‖ † *ib. ib.* (after *ibi*) + *solus autem iudas abiit.* So too MRT, Θ, and cl (+ *ierusalem*); *d gg w*, with gr D (μόνος δὲ ἰούδας ἐπορεύθη):—no other lat or gr (W–W *om*).

‖ † *ib.* 41 (at end) + *et praecipiens custodire praecepta apostolorum et seniorum.* So too O, *dd*; also (*om et*[(1)]) F, SU, BKRV (so cl), and *c gg*; similarly *d* (*tradens autem mandatum presbyterorum*) after gr D (παραδιδοὺς τὰς ἐντολὰς τῶν πρεσβ.):—but not gr E, *e*, or other gr or lat.—Note that in making this addition D is inconsistent with its reading (see in Subsect. IV *infr*) *perambulant . . . . . confirmantes.* See farther on this verse in Subsect. V *infr.*

‖ † xvi. 1 (beginning) + *et cum circumiisset has nationes.* So D, with O and few vg, and *gg* (nearly), likewise (*circuissent*) Cassiodor. (*Complexiones* in *Actus*), *in loc.*; also *d* (*pertransiens gentes istas*); with gr D (διελθὼν δὲ τὰ ἔθνη ταῦτα). See farther on this verse in Subsect. V *infr.*

‖ † *ib.* 6 (after *uerbum*) + *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.*

xvi. 7 (after *spiritus*) + *ihu*. So too vgg generally (exc. Θ, *xpi*, U, *scs*), and so edd, also *d e* (but *dd gg, domini*); gr ℵABDE, and some mss, ἰησοῦ; C, κυρίου:—gr HLP and most, *om* (but no lat).

§ *ib.* 12 (at end) + *uerbum dni*. So D with O only.

§† *ib.* 17 (after *subsecuta*) + *est* (*paulum et nos*). D *sol* (vg), and *d gg*, Lcf.;—§ D *sol* also *ins ad* before *nos*, but *om et* after it, thus reading *et ad nos clamabat*.

§ *ib.* 37 (before *puplice*) + *in*. D *sol* [perhaps to be read with [*con*]*dempnatos*] following, as corr. for *con*; so (*interlin.*) *indem*(*pnatos*).]

§‖ *ib.* 40 (after *fratribus*) + *narrauerunt quanta fecisset dns cum illis et*. So D, with vg MS, Par. 11533; and *d*, after gr D (διηγήσαντο ὅσα ἐποίησεν κς αὐτοῖς).

§‖† xvii. 6 (after *clamantes*) + *et dicentes*. So too R *sol* (vg), and *d gg*; with gr D.

‖† *ib. ib.* (after *hi*) + *sunt*. So too CT, OSU, Θ (also G, *isti sunt*), also *c d dd gg p*, with gr D only:—but AF, IM, BKRV (and edd), *om sunt*; and so all gr, exc. D.

§ *ib.* 11 (at end) + *quomodo paulus adnuntiabat*. D *sol* (vg); and *gg* (*quemadmodum*); so gr ms 137.

§ *ib.* 18 (before *uult*) + *sibi*. D *sol*, with Ambr., *Ep.* 63 (cited by W–W).

ib. 19 (after *dicentes*) + *non*. So too CT, OSU, and *c dd*; with a few gr mss.

§ *ib. ib.* (after *scire*) + *doctrinam*. D *sol*. See on this verse in Subsect. v *infr*.

§† *ib.* 26 (after *uno*) + *sanguine*. D *sol* (vg), and *d e gg*, Iren.; with gr DEHLP, &c. (αἵματος).

§ *ib.* 28 (before *et genus*) + *creatura*. So D with vg 11533 Par. (W also writes *creatura*, but *om et*):—no vt; no gr.

§‖ *ib.* 31 (after *uiro*) + *ihu*. D *sol* (vg), and so *d*; after gr D (ιηυ), also Iren.

† xviii. 2 (at end) + *et salutauit illos*. So D with a few vg, and *gg*; similarly (but placed earlier), R′, *h*.

ib. 4 (whole ver.). D *ins*, with (more or less) A′I′, CT, ΘR (so cl), and *c d dd e gg h*; with all gr:—but AFG, IMOSU, BKV, and *p*, *om*; and so W–W.—Subdividing the verse, we find in our MS—

‖† (α) + *et intrabat in synagogam per sabbatum omne disputabat*. So D,[1] and (to like effect) *d h*, also T (without *disput.*); after gr D (εἰσπορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ πᾶν σάββατον διελέγετο):—but (with slight variation) the rest, and cl, [*et*] *disputabat* [*autem*] *in synagoga per omne sabbatum*; with all gr else, διελέγετο δὲ ἐν τῇ συναγωγῇ κ. πᾶν σάββατον.

§‖† (β) + *interponens nomen dni ihu*. So D with ΘW (vg), and cl, also *c d dd gg h*; with (of gr) D only (καὶ ἐντιθεὶς τὸ ὄνομα τοῦ κυ ιηυ).

‖† (γ) + *suadebat autem non solum iudeos sed etiam graecos*. So D *sol* (vg), and to like effect *d* (*non solos*), *h* (*non tantum*); gr D, καὶ ἔπειθεν δὲ οὐ μόνον ἰουδαίους ἀλλὰ καὶ ἕλληνας:—the rest, with slight variation, *suadebatque iudaeis et graecis*; with most gr (ἔπειθέν τε ἰουδαίους καὶ ἕλληνας).

‖† *ib.* 6 (after *uestimenta*) + *sua*. So too CT, MS, ΘR (and cl), and also *c d dd gg* (*h*, *uestem suam*); with gr D and many mss (αὐτοῦ):—the rest, gr and lat (and W–W), *om*.

§† *ib.* 17 (after *omnes*) + *greci*. So D *sol* (vg), *d e gg h*; with gr DEHLP, &c., οἱ ἕλληνες (a few mss, [οἱ] ἰουδαῖοι):—the rest (gr and lat) *om*.

§† *ib.* 18 (before *siriam*) + *in*. So D *sol* (vg), and cl; with *d e gg h* (all gr, εἰς):—all vg else, and W–W, *om*.

‖† *ib.* 21 (after *ualefaciens*) + *dixit oportet me diem solennem* (*qui superuenit*) [all other lat, *aduenientem*] *facere hierusalem*. So D, M, and so (nearly) Θ, also *d dd gg*; with gr DHLP, &c. (καὶ εἰπών, δεῖ [με] πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς ἱεροσόλυμα).—All else, gr and lat, *om* (but *ins* καί). See farther in Subsect. v *infr* on this insertion.

ib. 25 (after *quae sunt* and before *ihu*) + *de*. So too CT, SU, *dd*; also *d gg* (but these two *om ea quae sunt*); F has *in* (for *de*); *e*, *circa*; Aug., *iuxta*; all gr, τὰ περὶ [τοῦ] ἰησοῦ:—all vg else (and edd), *quae sunt iesu*.

† xix. 2 (after *illi*) + *dixerunt*. So too G′, IMOSU, BKRV (and cl), *c dd gg p*; with gr HLP, and many mss:—but AFG, CT, Θ, *d e*; with gr ℵABDE, mss 13 40 73 137, *om* (and so W–W).

† *ib.* 9 (after *uiam*) + *dni*. So too A′, CT, M, ΘKRV (and cl), and *c dd e gg*; with gr E, few mss:—AFG, IOSU, B (so W–W), and *d p om*; with most gr, ℵABDHLP, and mss.

[1] The reading *intrabat* . . . . *disputabat*, without copula, seems to indicate interpolation unskilfully 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*.

† xix. 9 (before *tyranni*) + *cuiusdam*. So too (*transp.*) AG′, M, ΘKRV (and cl), and *c d dd e gg*; with gr DEHLP, &c. (τινός):—but FG, CT, IOSU, B (so W-W), *p*, *om*; with gr ℵAB, and a few mss.

§ *ib. ib.* (at end) + *ab hora u usque ad horam uiiii et decimam*. So D *sol*. Of vg, G′Θ only, and (of vtt) *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 *ihm*) + *xpm*. So D, with M only (vg).

§ *ib.* 15 (after *qui estis*) + *non noui*. D *sol*; similarly Cassiod. (*ut supr*), *ignoro*.

† *ib.* 23 (after *uia*) + *dni*. So too FG′, CT, OSU, BKRV (and cl), and *c d* (not gr D) *dd gg p*:—but not AG, IM, Θ, nor *e*; nor any gr. W-W *om*.

§ xx. 16 (before *hierusolimis*) + *in*. So D *sol* (vg), with *d e*; and gr, εἰς (D, ἐν).

§ *ib.* 33 (after *argentum*) + *enim*. D *sol* (CT, *autem*):—all else *om*.

[Note that gr D *hiat*, xxi. 2–10; *d*, xx. 31—xxi. 2.]

§ xxi. 8 (after *septem*) + *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 *alligabunt*) + *eum*. D *sol*;—and again, (after *tradent*) + *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, εἰς, 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]) + *hunc*. D *sol*.[1] See farther in Subsect. IV *infr* on this ver.

§ † *ib.* 20 (after *sunt*) + *hominum*. D *sol* (vg), and *gg sol* (vt):—no gr.

§ † *ib.* 23 (*nobis*) + *cum*. D *sol* (vg), *p sol* (vt);—no gr.

§ *ib.* 26 (after *oblacio*) + *quam praecipit moisses*. D *sol* (from Mt. viii. 4).

xxii. 3 (before *tharso*) + *a*. So too I and V; but *dd e*, *in* (so cl); all gr, ἐν:—the rest (lat) *om*.

§ † *ib.* 7 (at end) + *durum est tibi contra stimulum calcitrare*. So D *sol* (vg), with *dd e gg*; so also gr E (not D), σκληρόν σοι πρὸς κέντρα λακτίζειν. See on ix. 5 *supr*.

§ *ib.* 28 (after *tribunus*) + *quam facile* [*est* (mg)] *te ciuem romanum dicis*. 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 *quam*).

[Note that gr D breaks off finally, xxii. 29; *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 *concilium*; *e*, *concilio*; all gr, τῷ συνεδρίῳ (without prep.).

ib. 6 (before *resurrectione*) + *de*[(2)]. So also A, CT, M, and *e* (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, εἰς:—but AFG, IM, Θ (so W-W), and *dd gg h p*, *om*. See under xxi. 12 *supr*.

† *ib. ib.* (before *romae*) + *et*. So also AG, IMU′, R (and edd), and *dd e h p*; with all gr (*gg*, Lcf., *etiam*):—but F, CT, OSU, BΘKV, &c., and *c*, *om*.

* *ib.* 18 (before *rogauit*) + *uocans*. So also FG, CT, IMOSU, ΘR (and W-W), also *c dd* (*e*, *aduocans*) *p* (*h*, *uocauit rogans*); with all gr (προσκαλεσάμενος):—but A, BKV (and cl), *gg*, *om*.

ib. 21 (after *amplius*) + *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*) *e h gg s*.

† *ib.* 25 (whole verse) + *timuit enim . . . . . peccuniam*. 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) + *uale*. So also G′, CT, Θ (and cl), *dd e* (I, *ualde*); with gr ℵEL, &c., ἔρρωσο, (similarly HP, ἔρρωσθε):—W-W *om*, with all else.

† xxiv. 6, 7, 8 (after *adprehendimus*) + (6) *uoluimus iudicare eum sec. legem nostram*, (7) *intercedens* (or *superueniens*) *autem . . . . de manibus nostris*, (8) *iubens accussatores ad te uenire*. So also (with variations) A′, IM, 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 ℵABHLP, and most mss (M, and *gg*, *om iubens . . . . uenire*).

[1] D writes *hciassonem*; possibly by misreading *hci* for *mn*(*asonem*) of its exemplar.

§ † xxiv. 13 (after *possunt*) + *quicquam*. D *sol* (vg); *gg sol* (vt).

ib. 18 (at end) *et adprechenderunt me clamantes et dicentes tolle amicum* [D (*interl.*) corr. *ini(micum)*] *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*. 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 ui*, by lapse]; except A, which *om*. All gr, περὶ τῆς ὁδοῦ.

ib. 27 (after *daretur*) + *ei*. So too AF, CT, MU, R (and cl), and *e p'* (*gg s* deviate); with most gr (αὐτῷ, but B *om*)—against G, IOS, BΘKV, and *c dd p*, which *om* (and so W-W).

xxv. 3 (before *hierus.*) + *in*. So too F, CT, M, ΘR (and cl), *c e*; all gr, εἰς:—all lat else (and W-W) *om*. See under xxi. 12 *supr*.

ib. 11 (after *accussant*) + *in* (*me*). So too CT, Θ', and *c* (*gg accusant + aut dicunt de me*):—all lat else (edd) *om*; with all gr (κατηγοροῦσίν μου).

§ *ib.* 16 (at end) *quae ei obieciuntur*. D *sol* (so too ed sixt.):—no gr.

§ *ib.* 24. (after *hierus.*) + *ut traderem eum morti, inaccussabilem non potui tradere eum propter mandata quae habemus cessaris, si quis autem accussat eum sequatur cessaream ubi custoditur qui cum conuenissent.* D *sol* (vg):—no vt; no gr; but similarly *Vers. Bohem.* (*ap.* Tisch.). See farther in Subsect. IV, and also in Subsect. V *infr* on this verse.

§ xxvi. 6 (before *iudicio*) + *et iudicor pro quam*. See on this insertion in Subsect. V *infr*.

ib. 22 (after *et moisses*) + *dixit* (joined to ver. 23). D *sol*; by error.

[Note that E *e hiant*, xxvi. 29—xxviii. 26.]

§ † xxvii. 5 (after *nauigantes*) + *xu diebus*. D *sol* (vg), and *h*; with gr mss 137, 216.

† *ib.* 9 (after *consolabatur*) + *eos*. So D with T, Θ (and cl), and *c dd gg p'* (*h* deviates); no gr.

§ *ib.* 18 (beginning) + *permanente autem*. So D *sol*. Wrongly inserted here,—[perhaps meant for ver. 20; on that verse see in Subsect. V *infr*].

§ † *ib.* 21 (after *oportebat*) + *uos*. So D *sol* (vg), and *gg s*; no gr.

ib. 28 (after *submitentes*) + *bolidem*. So D with CT, ΘKRV' (and cl), *c dd gg p* (*s*); gr, βολίσαντες.

§ † xxviii. 11 (at end) + *parasse modios* 'xx' *chorus*. See in Subsect. V *infr.* on this insertion.

† *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, BKRV (and W-W), *om*, also *dd e s*; with gr ℵABE, and mss 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 *e*, with all lat else (and edd), *ins*; with gr E.

§ † *ib.* 7 — *ecce*. D *sol* (vg), *t sol* (vt):—against all lat else (and edd), and all gr (ἰδού).

§ *ib.* 22 (before *scitis*) — *uos*. So D; but *d p t*, also Iren. (lat), *subst ipsi*; with nearly all gr (αὐτοί):—all lat else (and edd) *ins uos* (*e*, *uos omnes*, *gg*, *uos ipsi*). Of gr, E alone, ὑμεῖς πάντες (ms 117, ὑμεῖς only).

† *ib.* 29 (before *defunctus*) — *et*. So also F, SU, BΘKR (and cl), also *c d dd gg p*, and Iren.:—AG, CT, IMO, V, and *e t*, *ins* (so W-W); with all gr (incl. D.).

§ ‖ iii. 7 (after *adleuauit*) — *eum*. 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 (ἐκπορευομένου δὲ τ. πέτρου καὶ . . . .).

§ ‡ *ib.* 13 (after *suum*) — *ihm*. D *sol* (vg), with Iren.; and gr ms 29:—all else *ins*; gr D, *d* (*h*), *ihm xpm*.

† iii. 13 (after *tradidistis*) — *in iudicium.* 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 *adnuntiauerunt*) — *et.* So D with R only (vg), but so also cl; and vtt *c p′ gg h*:—all lat else (and W–W), and all gr, *ins.*

† iii. 25 (before *in semine*) — *et.* So also FG, CT, U′, Θ′R, and *c dd gg p*:—A and all else (and edd) *ins*; and all gr.

§* iv. 21 — *id*, and — *quod acciderat.* D *sol* (vg); *p sol* (vt). So W–W (with † before and after). See on this verse in Subsect. v *infr.*

§ *ib.* 22 (before *xl*) — *amplius.*[1] D *sol.*

§ *ib.* 24 (after *dne*) — *tu.* D *sol.* A few gr mss *om* σύ, but read κύριε ὁ θς.

† *ib.* 28 (after *consilium*) — *tuum.* So also AG, IT, Θ, also *c e 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*) — *enim.* D *sol* (vg); with *d sol* (vt):—but all gr *ins* γάρ, incl. D.

vii. 2 — *et patres.* So D, with IO:—but no vt, nor gr.

ib. ib. (at end). Neither D nor any vg *ins* here, *postquam* [*p′, antequam*] *mortuus est pater eius*, which *gg p*, with no gr authority, transfer to this place from ver. 4 *infr.*; [*d* here errs].

ib. 6 (before *ds*) — *ei.* See in Subsect. II *supr* on this verse.

§ *ib.* 26 (after *sequenti*) — *uero.* D *sol*:—all else, vg, vt, or gr, supply some copulative;—most *ins uero*; *gg, quoque*; gr EP, &c. [τῇ]δέ; gr ℵABC [τῇ]τε; gr D prefixes τότε (*d, tunc*).

§ † *ib.* 38 (after *loquebatur*) — *ei.* So D with Θ, *p*:—against all else, and gr.

† *ib.* 60 (before *dne*) — *dicens.* So also FG, Θ, *e h t*; with gr E and nearly all gr:—but A and all vg else *ins* (and so edd), also *d dd gg m p*; with gr D.

ib. ib. (after [*ob*]*dormiuit*). Neither D nor A, &c. (nor W–W) *ins in dno*:—as do BKV (and cl), *p w* (no gr).

viii. 24 (at end). D, with all lat else [*d hiat*], passes by ὃς πολλὰ κλαίων οὐ διελίμπανεν, of gr D.

§ *ib.* 34 (before *aliquo*) — *alio.* So D, with V only:—against gr (ἑτέρου τινός); *gg, alio* (*om aliquo*).

ix. 4 (— *durum* [*enim*] *est tibi*, &c. See on this insertion, in Subsect. II *supr* (under ix. 5).

§ *ib.* 21 (at end) — *ad principes sacerdotum.* D *sol.*; *h subst sacerdotibus.*

† *ib.* 22 (before *magis*) — *multo.* So also FG, CT, IO, BΘKR, *dd e gg h p t*; all gr, μᾶλλον, without πολλῷ):—but A, MSU, 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 *pedes*) — *eius.* So D, with F; and all gr (except a few mss, which *ins* αὐτοῦ):—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, οὖν.

ib. 30. No vg, for [*hora*] *nona, ins a sexta hora usque ad nonam*; as *e*, gr E:—no lat or gr else.

§ † *ib.* 37 (after *incipiens*) — *enim.* D *sol* (vg), and *c gg*, with ℵBCEHLP, and most gr:—but the rest (and edd) *ins*, with *d e*, after gr AD (not E), ἀρξάμενος γάρ.

xi. 2. D, with nearly all vg and most vtt, *om* the amplified form of this verse and the sentence prefixed to it, as given by *d* and gr D (ὁ μὲν οὖν πέτρος . . . . τ. χάριν τ. θυ):—but R and a few vg, and *p w, ins* (most in a shortened form); against all gr else (incl. E).

ib. 15 (before *initio*) — *in.* So D with MS, Θ only; R, *ab*:—all else *ins. in.*

† *ib.* 20 (before *ad grecos*) — *et.* So also FG′, SU, BK, *c d e gg*; after gr ℵ′DEHLP, most mss:—but AG, CT, M, ΘV (and edd), and *dd, ins*, with gr ℵAB and mss 27 29 61 69 163 (R and *p subst etiam*).

§ † *ib.* 29 (before *ministerium*) — *in.* So D with M, *gg*:—against all lat else, and all gr.

§ xii. 9 (beginning) — *et.* So D, with O only.

[1] W–W wrongly note on 22, "*om erat amplius* D" (D while it *om amplius* retains *erat*).

xii. 9 (after *sequebatur*) — *eum*. So also FG, CT, O, B, and *d p*; with gr ℵABD, some mss:—but A, MSU, ΘKRV (and edd), *ins*, with *c dd e gg*; after gr ℵ'EHLP and most (αὐτῷ).

ib. 10 (after *exeuntes*). D with all vg neglects *descenderunt et*, of *p*, to which *d* (after gr D, τοὺς ζ̄ βαθμούς) adds (before *et*) *septem gradus*. No other vt, or gr, supports insertion.

§ *ib.* 16 (after *uiderunt*) — *eum*. D *sol* (vg), *p sol* (vt); *gg subst illum*.

§ xiii. 2 — *et ieiunantibus*. D *sol*.

§ xiii. 16 (after *surgens*) — *autem*. D *sol* (vg), with *d*:—but gr D with all gr *ins* δέ.

§ *ib.* 21 (before *exinde*) — *et*. D *sol* (vg), *e sol* (vt):—but gr E κἀκεῖθεν, with all gr.

† *ib. ib.* (after *dedit eis* [or *illis*) — *ds*. 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 *d e gg p*; with all gr:—but A, G', MO, BKRV, also *c dd t*, *ins*; and so edd.

ib. 43. D with nearly all vg passes by the addition to the end of this verse (*factum est* . . . . . *uerbum* [*dni*]), as found in Θ and a few vg, and *d e w*, and in gr DE (but these two vary *inter se*).

xiv. 2 (before *et ad irac.*) — *aduersus iustos*. 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, BΘKRV (and W-W), *c p*:—but A, 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), *dicebat autem paulus* . . . . *crediderunt*:—but Θ and three or four *ins*, also *gg w*.—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, BKRV *ins* (and so W-W), and *c*.

§ *ib.* 18 (after *est*) — *dno*. So D with T:—no lat else *om*, but *e gg* and Iren., read *deo*; with gr EHLP and many mss (θῷ, for κῷ of AD).—But gr ℵBC and many mss *om* all after γνωστὰ ἀπ' αἰῶνος.

† *ib.* 23 (before *fratres*) — *et*. So D with all vg and most vtt, after gr ℵABCD, mss 13 61:—but *c e ins*, with gr ℵ'EHLP and most mss. See also in Subsection IV *infr* on this ver.

§ *ib.* 27 (before *refferent*) — *uerbis*. So D with R only:—no vt (*e* reads *per uerbum*); no gr.

† *ib.* 37 (before *adsumere*) — *secum*. D *sol* (vg), with *d gg*:—all lat else *ins*; all gr (incl. D), συμπαραλαβεῖν (or —μβάνειν).

ib. ib. (before *iohannem*) — *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 (διεγερθεὶς οὖν . . . . ; *d*, *exurgens ergo* . . . .).

ib. 22 (after *iusserunt*) — *eos*. So also AF, IM, Θ (and W-W), also *d e*; with all gr:—but A', OSU, BKRV (with cl), *ins* (so G, CT, *illos*), 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 haberent*) — *ita*. D *sol*. See on this ver. in Subsect. II *supr*.

ib. 12. Neither D, nor any lat (except *d*), supports gr D (and ms 137) in interpolating τινὲς δὲ ἠπίστησαν (*quidam uero credere noluerunt*), after *crediderunt ex eis*.—Also D (with *d*) is alone in altering the latter part of the verse.

† *ib.* 28 (after *sicut*) — *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 *xpm ihm*) — *esse*. So D with R *sol* (vg), and *e sol* (vt) [*h* diverges]; with gr EHLP and most mss:—but *d* and all lat else *ins*, with gr ℵABD, and many.

ib. 8 (at end). D with all vg passes over the addition, *credentes* . . . . *ihu xpi*; which *d ins*, after gr D:—of vtt, *h* alone supports it, and of gr, ms 137.

ib. 15 (before *legis* [or *lege*]) — *et*. So D (txt), with CTU', *c p*:—but D (interl.) *ins*, with nearly all else (but *h*, *uel de lege*); and gr.

xviii. 21 (before *dixit* [or *dicens*]) — *et*. See on this ver. in Subsect. II *supr.*; and Subsect. V *infr.*

§ *ib.* 23 (before *discipulos*) — *omnes*. So D, with T *sol*:—all gr *ins* πάντας.

ib. 27. D with all vg (except R′) *om* the introductory matter prefixed in gr D and *d* to this verse (ἐν δὲ τῇ ἐφέσῳ ἐπίδημ . . . . .); and all (incl. R′) pass by the amplifications which follow (see gr D *d*).

§ xix. 2 (before *ne(c)que*) — *sed*. D *sol* (vg); with *p sol* (vt):—all lat else *ins*, and all gr (ἀλλ').

§‖† *ib.* 13 (after *quidam*) — *et*. D *sol* (vg), and so vtt *d dd gg p*; with gr DL, &c.:—all else *ins*.

§ *ib.* 27 (before *magnae*) — *et*. So D, with T only:—all lat else *ins* (*d e gg, etiam*); and all gr, καί.

ib. 35 (after *quis*) — *enim*. So D, with S *sol* (vg), and *dd sol* (vt):—all gr, γάρ.

xx. 15 (after *sequenti*[2]) — *die*[3]. So also G, CT, IMOS′, Θ, *d dd* (all gr, τῇ ἐχομένῃ, without ἡμέρᾳ):—all lat else (and edd) *ins*.

§ *ib.* 22 (after *quae*) — *in ea*. D *sol* (vg), with *p sol* (vt).

ib. 24 (after *animam*) — *meam*. So D (txt), and FG, SU, Θ, *d e*; with gr ℵBCD′LP, &c.:—the rest (and edd) *ins*. (D (mg) has gloss, "*id* est *uitam meam*".)[1]

ib. ib. (after *cursum meum*). Neither D nor any vg exhibits the insertion *cum gaudio*, which *e* (but no other vt) gives, with gr CEHLP and most mss, against gr ℵABD and mss 13 40 81.[2]

† xxi. 5 (at beginning) — *et*. So D, with MR only (vg), and *gg* only (vt).

ib. 16. Neither D nor any vg or vt follows gr D (with *d*) in its expansion of this verse.

xxii. 26 (after *dicens*) — *uide*. So all vg, exc. Θ (mg), and vtt, exc. *gg p*; with gr ℵABE, and some mss:—but gr DHLP, and most, have ὅρα [*d hiat*]. (Cassiod. (*ut supr*) *ins uidete* before *si*, in ver. 25.)

§‖ *ib. ib.* (after *hic*) — *enim*. So D, against all lat (exc. W); gr D also *om* [*d hiat*].

§ *ib.* 27 (after *dixit illi*) — *dic mihi*). So D, with S alone (vg):—all lat else *ins*, and all gr.

ib. ib. (before *tu*) — *si*. So most vg (and W-W), vt, and gr:—but G, BΘKRV (and cl), and *c dd p′*, *ins si*; with gr LP and many mss.

§ *ib.* 29 (before *quia*) — *et*. D *sol* (vg), with *e sol* (vt):—E and all gr *ins* καί.

xxiii. 9 (at end). With all lat, and gr ℵABE, and some mss, D passes over the μὴ θεομαχῶμεν of gr HLP, &c. (borrowed from V. 39 *supr*).

† *ib.* 21 (after *enim*) — *ei*. So also A, OSU, K, and *gg*:—but FG, CT, IM, BΘRV (so edd), and *c dd e p s*, *ins*, with all gr.

† *ib.* 35 (before *accusatores*) — *et*. So also F, CT, SU, BKRV (and cl), also *c gg p*:—but AG, IMOS′, Θ (and W-W), *ins*, and *dd e*; with all gr MSS, and mss except 37 101 137.

§‡ xxiv. 15 (before *ipsi*) — *hi*. So D, with I only (vg); and so gr ℵ *om* οὗτοι:—all else, lat and gr, *ins* both pronouns.

§‡ xxv. 8 (after *paulo*) — *autem*. So D, with W only (vg), and so cl; with all gr exc. E:—but AF, &c. (so W-W), also *dd e gg*, and Lcf., *ins*; gr E, τοῦ δὲ Παύλου . . . .

§† *ib.* 9 (after *festus*) — *autem*. D *sol* (vg), with *dd p*:—all lat else *ins*; and most gr, δέ (but A and a few, οὖν).

ib. 24 (after *hierusol.*) — *petens* (or *petentes*) *et hic*. See in Subsect. II *supr* on this ver.; also in Subsect. IV and in Subsect. V, *infr.*

† *ib.* 25 (before *a(u)gustum*) — *ad*. So also G, CT, IM, and *e gg s*; with gr (which requires no prep.):—all lat else (and edd), *ins*.

§† xxvi. 26 (before *constanter*) — *et*. So D with S′, R only (vg), *h* (*om* also *constanter*) *p*; also gr B, ms 25, *om* καί:—the rest, gr and lat, *ins* (*e, etiam fiducialiter*).

§ *ib. ib.* (after *neque . . . . quicquam*) — *horum*. D *sol* (vg); *e, nihil . . . . hoc*; most gr, οὐ . . . τοῦτο (E, οὐδὲν . . . τοῦτο). [Note that *e* with gr E *hiat*, xxvi. 29–xxviii. 26.]

† *ib.* 29 (before *omnes*) — *et*. So D with F only (vg), *p* only (vt):—all lat else (and edd, but cl, *etiam*), and all gr, *ins*.

xxvii. 1. For the opening words, see on this ver. in Subsect. V *infr.*

[1] Incorrectly given in W-W;—*quia* for *quam* (in text and gloss).

[2] Note that *d hiat*, xx. 31—xxi. 2; xxi. 7–10; xxii. 2–10; xxii. 20 (to end); gr D *hiat*, xxi. 2–10; xxi. 16–18; xxii. 10–20; xxii. 29 (to end).

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'G, MO, ΘV (and edd), *gg h p, ins*; with all gr MSS and most mss.

§ † *ib.* 33 (before *ieiun.*) — *expectantes*. So D *sol* (vg), with *gg sol* (vt):—all lat else *ins*; also gr (προσδοκῶντες). [Note that *h hiat*, ver. 13 to end of Book.]

† xxviii. 4 (before *non sinit*) — *eum*. So too FG, B, *gg s*:—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 ℵAB, mss 13 40 61) *centurio tradidit uinctos prefecto*, 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 mss 137, 216. D *om* also a like addition which *gg p* and a few vg give.

§ ‡ *ib.* 31 (before *fiducia*) — *omni*. D *sol* (lat); with gr mss, 4 216.

† *ib. ib.* (at end) — *amen*. So also G, CT, IMOSU, BKV (and cl), *c dd gg p*; with gr MSS and most mss:—but AF, ΘR, *ins*, with a few gr mss (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* (*de ore meo*); after gr D (διὰ τοῦ στόματός μου):—but vtt *gg p t, a me*; *e, me* (*om a*); all other gr, ἠκούσατέ 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 A'FG, IOS, BΘKRV, and *e, 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, κληθῆναι.

ib. 20. *commemoratio*. So also F, Θ:—for *commoratio*, F'G, CT, SU, BKR (and so edd), with *c dd p'*; gr, ἔπαυλις; similarly *habitatio*, 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 MSS (incl. D) and most mss, αὐτοῦ; similarly *e gg, illius*:—but F, I, BKRV, *c d t, eorum* (so edd); with gr mss 31 34 43 61 (αὐτῶν).

§ *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 e gg t*, Iren., &c.; *inhabitet.*

† *ib. ib. alter*. So also A, ΘV (and cl), *e gg p t*, Iren.[1]:—but FG, CT, IMOSU, BKR, *c d dd*, and Iren.[2], *alius* (so W-W); all gr, ἕτερος.

‖ † *ib.* 23. *barnab*[*b*]*as*. So D, with T, ΘR', and *d* (after gr D) *gg p t*:—all else (and edd), also *dd e* (with variation of spelling) *barsab*[*b*]*as*[*an*].

§ ‖ *ib.* 26 (after *sortes*) *eorum*. D *sol* (vg), with *e gg p t* (M, *d, suas*); after gr DE, mss 1 31 40, &c., αὐτῶν:—all else (and edd) *eis*; with most gr, αὐτοῖς.

ii. 4 (before *linguis*) *uariis*. So also A, IMT, ΘV (and cl), *c p t*:—but FG, C, OSU, BKR, and *d dd e gg, aliis* (and so W-W); gr, ἑτέραις.

ib. 5 (before *iudei*). D writes *hnes*; = *habitantes* (*cp. hnem* = *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 *hoes*].

† *ib.* 8. *linguam nostram*. So also G, CT, MOU, BΘR (and cl), also *c dd gg p t*; with gr D (τὴν διάλεκτον ἡμῶν,—but not *d*):—but AF, IS, KV (and W-W), *d e, lingua nostra*; with all gr else (τῇ ἰδίᾳ διαλέκτῳ ἡμῶν). Of vtt (but no vg) *gg p t ins propriam*; *d e, propria.*

§ † *ib.* 13 (after *musto*) *repleti*. D *sol* (vg), with *d e gg p t*:—all else (and edd) *pleni*. The former rendering better represents the gr (μεμεστωμένοι).

† ii. 14. *leuauit.* So also AG, IMU, ΘV (and edd), *dd e gg*:—but F, CT, OS, BKR, *c d p t, eleuauit.*

§ *ib.* 15. *existimastis.* So D *sol*; but similarly vtt *gg p, existimatis* (CT, *t, extimatis*):—all lat else (and edd), *aestimatis*; all gr, ὑπολαμβάνετε (*d, suspicamini*).

§ *ib. ib. ebrei.* D *sol* [= *hebraei*]:—for *ebrii* [!].

§ ‖ *ib.* 22. *in nobis.* D *sol* (vg), with *d sol* (vt), after gr D and a few mss (εἰς ἡμᾶς):—but all lat and gr else, *in uobis* (εἰς ὑμᾶς); except I, *omnibus.*

§ *ib.* 23. *adfligentes.* D *sol* (vg), with *p' sol* (vt); similarly *dd, affligentes* (so cl)[1]:—nearly all vg else, and *c e gg p t, adfigentes* [or *affig.*] (and so W–W). All gr, προσπήξαντες.

† *ib.* 27. *in infernum.* So also C, I, Θ, *p t*:—the rest *in inferno* (*d, aput inferos*); gr, εἰς ᾅδην (or εἰς ᾅδου).

† *ib.* 33. *hoc donum quod.* So also CT, M, Θ, and *c dd e p t* (similarly Iren.), with gr E (τοῦτο τὸ δῶρον ὅ); G', *gg, hoc quod*; *d, quod* only (and gr D, ὅ only):—but AFG, IOSU, BKV (and edd), *hunc quem*, with gr mss 40 133 (τοῦτον ὃν). All other gr have τοῦτο ὅ (as *gg*). [Apparently τοῦτο ὅ, understood as τὸ πνεῦμα, = *spiritum*, is represented by *hunc quem.*]

ib. ib. uidetis et audistis. So also FG, and *t*:—IOSU, *d* (not gr D), *uidistis et audistis*:—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, BΘKR (and W–W), *c d dd gg t*:—but A, IMO, V (and cl), *e p, plurimis.* All gr, πλείοσιν.

§ † *ib. ib. testificabatur.* D *sol* (so Aug.); and similarly (imperf.) *contestabatur, d gg p* and Lcf.; with gr P and many mss (διεμαρτύρετο):—all vg else (and edd), *testificatus est*, and so *dd e t*; with gr ℵABCD (against *d*) E, &c. (διεμαρτύρατο).

§ *ib.* 44. *credidebant.* D *sol* [sic].

§ *ib.* 47 (before *fierent*) *saluati.* D *sol* (for *salui*; gr, τοὺς σωζομένους).

ib. ib. in id ipsum. D with all vg reads these words as part of ver. 47; and so most vtt; with gr ℵABC, and D:—but *e*, with gr EP and most mss, makes them the opening of iii. 1.

§ iii. 2. *bailabatur.* D *sol*, for *baiulabatur* [or *baiol—*] of vg, also *d dd*;—but *e gg p*, and Lcf., *portabatur.*

§ *ib.* 5 (before *in eos*) *intuebat.* D *sol* [*sic*] (for *intendebat*, of all vg else (and edd); gr, ἐπεῖχεν), perhaps misled by *intuens* (= ἀτενίσας) *in eum* (ver. 4); *e gg*, Lcf., *respexit*; *h, contemplatus est.* But gr D has ἀτενίσας (*d, adtendebat*) here, ἐμβλέψας in 4 (*d, intuitus*).

ib. 7 (after *adprehensa* 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, eum* (with *adprehensum* [or *—dens*]); after gr, πιάσας αὐτὸν τῆς δεξιᾶς χειρός.

§ *ib.* 8. *dnm.* So also AG, CT, I, Θ:—for *dm* of all else (and edd); all gr, θεόν.

ib. 9. *dnm.* So also I, W, only (vg); gr C, τὸν κύριον.

§ *ib.* 11. *uideret.* D *sol*; similarly *uiderent*, W (and vg sext.):—for *teneret*, 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 *porticum*) *qui.* So also AG, CT, IMS, *c d e*:—all vg else (and edd), and *dd gg h, quae.*

ib. 14. *negastis.* Neither D nor any vg admits the variant *grauastis* of *d* (Iren., *aggrauastis*),[2] for this word (gr D, ἐβαρύνατε); all gr else, ἠρνήσασθε.

§ *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 † before and after), *cum* only.[3] All gr, ὅπως ἄν.

† *ib.* 22 (after *dixit*) *quia.* So also AG, CT, IMOS, Θ, *c d dd e gg p* (*h om*):—but F, U, BKRV, and Iren., *quoniam* (and so edd); gr, ὅτι.

ib. 23 (after *anima*) *quae.* So also AG, IM, Θ (also cl), *c dd*:—but *quaecumque*, F, OSU, BKRV (and W–W), *d e gg h p*, and Iren. (CT, *quicumque*); gr, ἥτις ἂν (BDE, &c.), ἥτις ἐάν (ℵACP and most).

[1] So in ed. of 1592 and sixt. of 1590; most later and many earlier edd, *affigentes.* [2] See Harvey, *Irenaeus*, II. 55. [3] The reading of most vg, *ut cum*, seems to be due to conflation of the reading of *c dd* with that of *d h.*

† iii. 25 (after *patres*) *nostros*. So also A, CT, M, KRV (and cl), *d dd gg h*, &c.; with gr ℵCDP, &c. (ἡμῶν):—but FG, IOSU, BΘ, and *e*, *uestros*; with gr ℵ'ABE, most mss (so W-W).

† iv. 3 (*iniecierunt*) *in eos*. So also MU, Θ (and cl), *c dd gg* (*p*, *in illos*):—all else (and W-W), *in eis*; also G', T, B', *d e*, *eis* (without prep.); gr, ἐπέβαλον αὐτοῖς.

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. *clarificabant*. So most vg (and edd), *d dd*:—other vtt variously, *gloriabant* [corr., *glorificabant*] (*e*); *magnificabant* (*p*); *honorif.* (*gg* and Lcf.); all gr, ἐδόξαζον.

§ *ib. ib.* *dnm*. D *sol*:—CT, *d dd e gg p*, and Lcf., *deum*, with all gr (τὸν θεόν):—all vg else (AFG, &c., and cl), also *c*, *om*.

§* *ib. ib. in eo quod factum erat*. So D *sol* (vg); and so *p* (*est* for *erat*), and Bed. (*fuerat*); similarly *d*, *super quod factum est*; again, *dd*, *in eo quod acciderat*; and (more briefly) *e gg*, and Lcf., *in facto* [*isto*]; and so all gr, ἐπὶ τῷ γεγονότι. Note that the gr, and all these lat, retain *dm* (or *dnm*), as the object to ἐδόξαζον (see last note).—But nearly all vg else (so cl), and *c p'*, read *id* (for *in eo*) *quod factum erat* (or *fuerat*), as object in place of *dm*, and subjoin *in eo quod acciderat* (with *dd*). This reading is obviously conflate between 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 dnm*. So also F, IOU, KRV, *p*, and Lcf.:—all else (and edd) *deum*; and so all gr.

* *ib.* 30. *in eo cum . . . (extendas)*. So also FG, CT, OSU, ΘK (also W-W), *d*:—but A, IM, BRV, *c dd e p*, *in eo quod . . .* (so cl); *gg* and Lcf. *subst dum* (and *om in eo*); all gr, ἐν τῷ . . . ἐκτείνειν σε.

§ *ib. ib. ad sanitatis signa*. D *sol*; similarly CT, M, R' (so cl), also *c dd gg p'*, Lcf., *ad sanitates et signa*; *e p*, *ad sanitatem et signa*:—but A and the rest (and so W-W), reading *sanitates et signa*, *om ad*. The gr (εἰς ἴασιν, καὶ σημεῖα . . .) confirms that of *e p* (so too *d*, *ad curationem et signa*); to which the reading of CT, &c., comes nearest of vg.

* *ib.* 35. *diuidebantur*. So also FG, C, IMOS, BΘKR (and W-W), *c* (so *d*, *distribuebantur*); T has *diuidebant*:—but A, U, B', V (and cl), *dd e gg*, *diuidebatur* (*p*, *distribuebatur*); gr, διεδίδετο (or —ο).

v. 3. *tem*[*p*]*tauit*. So also all vg (and edd), and *dd*:—but all gr, ἐπλήρωσεν, which vtt in general follow; *repleuit* (*gg p*, Lcf.), *impl.* (*e*, Cypr.), *adinpl.* (*d*). [No gr, ἐπείρασεν.]

ib. 5. *qui audierunt*. So also cl:—but A and most vg (and W-W), *qui audierant*:—CT, M, *d gg*, Lcf., *qui audiebant*; agreeing with gr, τοὺς ἀκούοντας, (and so *e p*, *audientes*).

ib. 8. *tanto* (*bis*). So D (but *corr*, interl.), also U, Θ:—most lat (and edd), *tanti*.

ib. 13. *magnificabant 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.* 16. *occurrebat*. D *sol*:—all vg else and most vtt, *concurr.* (gr, συνήρχετο). *Cp.* viii. 30 *infr*.

† *ib.* 21. *in carcerem*. So also AG, Θ, *e gg*, Lcf.:—all else (and edd) *ad carcerem*; gr, εἰς τὸ δεσμωτήριον.

§ *ib.* 24 (*quidnam*) *factum esset*. D *sol*:—most vg (and edd), and *d*, *fieret*; CT, S, *gg h p*, Lcf., *esset* only; gr, τί ἂν γένοιτο (D, γένηται); but E, τί θέλοι ἂν τοῦτο, *e*, *uult esse hoc*.

§ *ib.* 34. *modicum*. So D with O and Par. 11533 (vg), and *e p*:—CT, *d gg*, *pusillum*:—most vg (and edd), also *dd*, *ad breue*; gr, βραχύ[τι]; (*h*, *interim*).

† *ib. ib. apostolos*. So also A', CT, O, and *d e gg h* (with gr DEHP and most):—but AF and the rest (and edd), *c dd p* (with gr ℵAB), *homines*.

† *ib. ib.* (*foras . . . .*) *secedere*. So also CT, O, *gg*:—most vg (and edd), *c dd e p*, *fieri*; *h*, *ministris duci* [see Buchanan]:—but *d*, *facere*; so all gr, ἔξω ποιῆσαι.

† *ib.* 35 (before *hominibus*) *ab*. So also CT, Θ', and *gg p* (gr E, ἀπό); similarly *e h* write *de*:—but all vg else (so edd), and *c d dd*, *super* (with most gr, ἐπί).

ib. 36. D has *dissipati* (as all vg)—[not *dispersati* as wrongly given in W-W]; gr, διελύθησαν.

§ † *ib.* 37. *dissipati*. D *sol* (vg), and *p*:—all vg else (and edd), also *d dd e*, *dispersi*; *gg*, *dissoluti* (*h* diverges); gr, διεσκορπίσθησαν.

§ *ib.* 39. *conserunt*. So D, with S only (but S', *corr.*):—all else, *consenserunt*.

§ † v. 40. *cessos* [*sic*]. D *sol* (vg), with (*caesos*) *h*, also (*add eos*) *e gg* and Lcf.:—all else (and edd), *caesis*.

§ v. 41 (after *nomine*) *dni*. So D, with Θ only:—nearly all else, vg (and edd) and vtt *dd gg h*, *ihu*, with gr mss 5 13 15 18 36 42 69, &c.; but *e*, *dni ihu*, with gr E and a few. All gr MSS else (and *d*) *om*, with some mss; a few mss write χριστοῦ (so F, CT, *p*, *xpi*); a few others, αὐτοῦ (no lat).

§ vi. 3. *testamenti*. So D (txt); but (mg) *testimonii* (as all else).

† *ib.* 10 (after *spiritui*) *quo*. So also G, CT, *e* g_2 *h* (*d*, *in quo*):—for *qui* of most vg (and edd), also *c dd gg p t*; Θ, *quae*.—Here, *qui* is ablat.; gr, ᾧ.

§ *ib.* 11. *sumserunt*. D *sol*, by lapse for *summiserunt* of all else; gr, ὑπέβαλον.

§ † *ib.* 12. *concitauerunt*. D *sol* (vg), and g_2 *gg h*:—for *commouerunt* of all else (and edd); gr, συνεκίνησαν.

vii. 7. *deseruient* (*mihi*). So also AG, CT, IMOU, ΘR′, and *c d dd e p*:—but F, SU′, BKRV (and edd), and *gg*, Iren., *seruient*. The gr is λατρεύσουσιν,—not δουλεύσουσιν (or —ωσιν), as in preceding sentence, where all have *seruierint*.[1]

ib. 19. *expugnarent*. § D (txt) *sol*; corr., *exponerent* (mg) with all else; gr, τοῦ ποιεῖν . . . . ἔκθετα

† *ib.* 21. *nutriuit*. So also (of vg) M and S (also cl), with (of vt) *gg p*:—but all vg else (and W–W), also *dd*, *enutriuit*; all gr, ἀνεθρέψατο; *d*, *educauit*.

ib. 25. *per manus*. So also G, M, *c d p′*:—all else (and edd), *per manum* (with gr).

§ † *ib.* 27 (between *principem* and *iudicem*) *aut*. D *sol* (vg), with *dd e gg p* (gr E, ἢ):—all else (and edd), *et*.

§ † *ib.* 30. *in monte*. D *sol* (vg), *d gg*:—all else (and *dd*), *montis*; all gr, incl. D, τοῦ ὄρους.

§ *ib.* 45. D *sol* here writes *iessu* (for *iesu* (so edd), or *ihu*, as most); gr, ἰησοῦ, (= *iosuae*); and so xiii. 6 *infr* (where see note on *bariessus*); so again, Hebr. iv. 8.[2]

§ *ib. ib.* (before *dauid*) *in dies*. So D *sol* (vg); *d gg*, *ad dies*:—all else (and edd), *in diebus*; gr, ἕως τῶν ἡμερῶν.

‡ *ib.* 46 (before *iacob*) *deo*. So all vg (and edd), and nearly all vtt; with gr ACEP, &c., Θεῷ:—of vtt, *d* alone has *domui*; with gr ℵBDH, οἴκῳ.

ib. 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, εἰς διαταγάς); *gg* and Lcf. have *in ordinationem*; g_2 *t*, *in ordinatione*; others variously.

§ † *ib.* 59. *accipe*. So D with R alone (vg), as also *d e* g_2 *gg m p*:—all else (and edd), *suscipe*. Of other vtt, *h t* (so Ambr.). *recipe*. All gr, δέξαι.

† viii. 3. *trahebat*. So D with A *sol* (vg), also *gg*:—A′ and all else (and edd), *tradebat* (παρεδίδου).

ib. 8 (after *factum est*) *autem*. So also C, S, R, with gr ℵABC, &c., δέ:—but gr EHP, &c., καί, and so *e gg p*, *et*; gr D, τε; *d om*:—the rest (and edd), *ergo* (no gr, οὖν).

§ *ib.* 9. *magnus*. So D with V only (vg):—the rest (and edd) *magus* (gr, μαγεύων). Of vtt, *d* has *magika faciens*; *e*, *magiam faciens*; *gg*, *magias exercens* (Iren., *magicam exercens*):—*p* alone, *magna faciens*. See xiii. 6 *infr*, on *magnum*.

ib. ib. seducens. So all vg (and edd), *c dd*, and Iren.:—but *d*, *mentem auferens*, *gg*, *et dementabat*; gr, ἐξιστάνων (—ιστῶν), which *seducens* ill renders.[3] Of other vtt, *e p* mistranslate by *suadens*.

§ *ib.* 10. *haec*. D *sol* (vg), with *p′*:—all else, *hic*.

§ *ib.* 11 (after *propter quod*) *diridebat*. D *sol*; for *dementasset*; gr, διὰ τὸ . . . . ἐξεστακέναι (see on ver. 9 *supr*).

§ ‡ *ib.* 29. *adiungere*. D *sol* (*t*, *iungere*); gr, κολλήθητι)[4]:—the rest, *adiunge te*.

§ *ib.* 30. *occurrens*. D *sol*:—all else, *ad* [or *ac*] *currens*; gr, προσδραμών (*cp.* v. 16 *supr*).

[1] For *deseruio* = λατρεύω, *cp.* xxvi. 7 (where the MSS are divided nearly as here), with xxvii. 23 (where all read *deserv.*); also xxiv. 14 (all exc. F, *s*). In the only other place where λατρ. occurs in Acts (vii. 42), D and all vg have *serv.*; but *d e p*, *deserv.* Thus the balance is in favour of *deseruient* here.

[2] In this last place cl has *iosue*, but *iesu* in the others.

[3] W–W point out that *d* renders ἐξέστησαν (Lc. xxiv. 22) by *seduxerunt*.

[4] This may be cited as a case of correction after the gr.

viii. 30 (after *audiuit*) *illum*. So also AG, CT, IMSU, Θ, and *dd t*:—but F, O, BKRV (and edd), with *e gg p*, *eum*; gr, αὐτοῦ ἀναγινώσκοντος.

ib. 33. *tolletur*. 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, αἴρεται.

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, ἀπὸ τῆς γῆς.

ib. 34 (after *profeta*) *dixit hoc*. So also SU, Θ:—the rest, *dicit hoc* (λέγει τοῦτο), with all vtt (exc. *t*, *haec*). S *om hoc*; gr B *om* τοῦτο.

ix. 1. *inspirans*. So D with F alone (vg), and *p* (gr, ἐμπνέων):—A, I, BKRV (so W-W) *aspirans*:—G, CT, MOSU, ΘR′ (so cl), and *c dd e gg p′ t*, and Cassiod., *spirans*.

§ † *ib. ib. minas*. D *sol* (vg), also *e gg*, and Cassiod.:—all else, *minarum*; gr, ἀπειλῆς.

§ *ib. ib. c(a)edes*. So also FG, (I)S, ΘR′, with *e gg* (*p*), and Cassiod.:—all else (and edd), *c(a)edis*; gr, φόνου.

ib. 2. *uitae*. D with M and V only:—for *uiae* of all lat else; with all gr, ὁδοῦ.

§ *ib.* 5. D misplaces *qui dixit*, after *quis es dne*, and then expuncts (but fails to replace, before *quis*).

§ *ib. ib.* (before *ego sum*) *ille ait*. So D with (of vg) S only (but S prefixes *et*); with (of gr) ℵ and a few mss (ὁ δὲ εἶπεν), and so *gg*, *at ille dixit*;—again, gr E, &c., ὁ δὲ κς πρὸς αὐτόν; Θ (and similarly *e p t*) *dns autem ad illum*; also gr HLP, ὁ δὲ κς εἶπεν, and so *h*, *et dixit dns*:—all vg else (without verb), *et ille* (or *at ille*, T, U), and so edd; gr ABC, &c., ὁ δέ.

§ † *ib.* 6. *intra*. D *sol* (vg); with *e gg*:—all else, *ingredere*.

ib. ib. oportet. So also A, B, and *e* (*h* ?):—all else (and edd), *oporteat* (cp. iv. 12 *supr*).

ib. 8. *induxerunt*. So §† D (txt) *sol* (vg), with *e p*:—but (mg) *introdux.*, with all vg else (except *h*, *dedux.*; again, *gg*, *intrauerunt*).

† *ib.* 11. *surgens*. So also AG, CT, IU, BKRV, *c dd e gg t*; with nearly all gr, ἀναστάς:—but F, I′U′R′V′ (so W-W), *surge* (only); with gr B (ἀνάστα), but no vt:—again, G′, MOS, Θ (and cl), *surge et* (*p*, *exurge et*); no gr.

† *ib.* 12. *ponentem*. D with F, O, and *t*:—all else, *in* [or *im*] *ponentem* (so edd) gr, ἐπιθέντα.

ib. 19. *dies aliquos*. So also A, IS, *e′ t* (ἡμέρας τινάς):—all else, *aliquot* (or *aliquod*).

§ *ib.* 22. *docens*. D with Θ only:—all vg else, *adfirmans* (gr, συμβιβάζων); vtt vary.

§ † *ib.* 31. *aeclessiae . . . . . habebant*. So (of vg) R only (but corr.), with *e 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 *nomine* (before *dni*); but corr. (pr. manu) *timore*, as all else; and gr.

§ *ib.* 32. *dum pertransiisset*. So D, with O *sol*:—but AFG, CT, IMUΘ (and edd), also *c dd t*, and Cassiod., *d. pertransiret*; S, BKRV, *d. transiret* (*transeuntem*, *e p*; *gg*, *cum circuiret*); gr, διερχόμενον.

† *ib.* 36. (before *quaedam*) *erat*. So also SU, *gg m p*; gr, ἦν:—all else, *fuit*.

ib. ib. dorca. D with A *sol*:—all else (and edd), *dorcas*, or —*chas*; gr, δορκάς.

§ *ib.* 37. *leuassent*. D *sol*:—for *lauissent* (*cp.* on Lc. v. 2, p. clix *supr*.

ib. 38. *ab ioppe*. So (variously spelt) all vg (and W-W), and *p′ t* (*cp.* ver. 43, and x. 23 *infr*); all gr, τῇ Ἰόππῃ:—but cl, and sixt, with *dd gg p*, *ad ioppe*(*n*).

§ † *ib.* 41. *conuocans*. D *sol* (vg); *m t*; so *e p*, *uocans* (to like effect, *gg*); gr, φωνήσας:—all else (and edd), *cum uocasset* (C, R, *cum conuocasset*).

ib. 43. *in ioppen*. So also CMS, Θ (U, *p*, *in iopen*; G, *in ioppem*):—the rest mostly *in ioppe* (so edd); gr, ἐν ἰόππῃ (see on ver. 23, and x. 23, xi. 5 *infr*).

§ *ib. ib. curiarium*. D with S only, for *coriarium*.

x. 7. *qui adherebant*. So also IO; and *e p* (sing.); gr, τῶν προσκαρτερούντων αὐτῷ:—all vg else (and edd), *qui parebant*; *d gg*, *qui praesto erant*.

ib. 15. *secunda*. So also CT:—for *secundo* of all else (and edd); gr, ἐκ δευτέρου (I, *gg*, *om*). *Cp.* xi. 9 *infr*.

† *ib.* 20. *cum illis*. D with F only (vg), *e′ gg p*:—all else, *cum eis*.

ib. 23. *ab ioppen*. So also AG, IOS, *d* (cp. ix. 38 *supr*):—but most vg and vt, *ab ioppe* (so edd); gr, ἀπὸ ἰόππης.

x. 28 (before *mihi*) *sed* (or *set*). So also G′, CT, IMO, B′Θ (and cl), *c dd p t* :—all else, *et* (so W-W); gr, κἀμοί.

† *ib.* 30. *quartana.* So also AG, C, MO′, Θ; *dd gg* (so W-W) :—FG′, IOSTU, BKRV (and cl), *c e p*, *quarta* (most gr, τετάρτης) :—again, gr D, τρίτης, *d*, *tertiana.*

§ † *ib.* 35 (*timet*) *deum.* So D with U (but corr.), *c gg* :—all else, *eum*; with all gr.

ib. 42. *testificare.* 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)pueruntt*; gr, ἐξέστησαν.

xi. 5 (*in ciuitate*) *ioppen.* So also A, C, OS, Θ (U, *iopen*) *d* (*e*, *ioppem*) :—FG, IMT, BKRV (and edd), also *c dd gg*, *ioppe* (*p*, *iope*); gr, ἐν πόλει ἰόππῃ.

§ *ib.* 9. *secunda.* So also Θ only :—for *secundo* (see on x. 15 *supr*).

§ ‡ *ib.* 11. *eramus.* So also I only (vg); with gr ℵABD, ἦμεν (but *d*, *erant*) :—all vg and vtt else (and edd) *eram*; with gr EHLP and mss, ἤμην.

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, πιστεύσασιν. See farther in Subsect. II *supr*, on this verse.

§ *ib.* 28. *ex his.* D with R *sol* (vg), *p* :—for *ex eis* of the rest (and edd); gr, ἐξ αὐτῶν.

§ *ib.* 29. *unusquisque.* D *sol* (R, *c gg p*, *quisque*) :—for *quis* of all else (and edd).

§ xii. 4. *custodiri eum.* So also Θ only (vg) :—AFG, CT, MO (so W-W), *d e*, *custodire eum*; gr, φυλάσσειν αὐτόν (but D *om* αὐτόν) :—again, (*ad*) *custodiendum* (*eum*), SU, BKRV (so cl), *c dd gg p*, Lcf.

† *ib.* 5. *ad dnm.* So also OT, *gg*, Lcf. :—the rest, *ad dm*; gr. πρὸς τὸν θν (but B *om*).

§ *ib.* 7. *stetit.* So also R only (vg), *p* :—R′ and the rest (and edd), mostly *adstitit* (variously written); gr, ἐπέστη.

§ *ib.* 8. *perge.* D *sol* :—for *praecingere* (all vg), or *praecinge te* (*d e*); gr, ζῶσαι.

ib. ib. gallicas. So also FG, S :—*galliculas*, A, C, O (and W-W) :—*caligas*, MTU, BΘKRV (and cl), *c gg*; (*e*, *calicas*; *dd*, *caligis*; *d p*, *calciamenta*).

§ *ib.* 13. *chode.* § D (txt) *sol* :—for *r*[*h*]*ode*, of the rest, and so D (mg).

ib. 20. *tyris.* So also OS, Θ, for *tyriis*;—also, § *sydonis*, with Θ only (vg), for *sidoniis* (or *sy*—).

§ *ib. ib. omnes.* D *sol* :—for *un*[*i*]*animes*, of the rest.

§ *ib. ib. plato.* D *sol* :—for *blasto* (or *plasto*).

§ *ib. ib. ualerentur.* D *sol*, for *alerentur*, of the rest generally (Θ, *haberentur*); gr, διὰ τὸ τρέφεσθαι.

§ *ib.* 21. *continabatur.* D *sol*, for *contionabatur* [or *conc*—] of the rest.

‖ † *ib.* 22. *uoces.* So nearly all vg (and edd), and *d gg* :—but M, *uoce*; U, *uocem* (also *dd*); *e* alone writes *uox*; so gr, φωνή (D alone φωναί).

§ *ib.* 23. *dei.* D *sol*, for *dni* of all else. (Note that D usually makes the converse substitution.)

§ *ib. ib. consummatus.* D *sol* for *consum*[*p*]*tus* of all else.

† *ib.* 25 (before *hierusolimis*) *ab.* So all vg (and edd), and *d dd e gg*; with gr A (ἐξ ἱερουσαλήμ), or DE (ἀπὸ ἱερ·) :—against ℵBHLP (εἰς ἱερ·).

xiii. 1. *simon.* D *sol* (vg), but so cl :—all else, and W-W, *symeon* (or *simeon*), 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′*, *magum* (*gg*, Lcf., *om*). *Cp.* viii. 9 *supr.*—See also ver. 8 *infr.*, where V has *magnus*, with gr H (μέγας); all gr else, μάγος, there as here.

§ *ib. ib. bariessus.* D *sol*, for *bariesu* 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.), *filius* :—the rest, *fili* (so edd).

ib. 12. A and most read *doctrinam* (so W-W) :—G, M′U′, ΘV (so cl), *doctrina*, with *c d dd e gg p*, and Lcf. D writes *doctri*, indecisively.

§ *ib.* 13. *pofo.* D *sol*, for *papho* (edd),—variously spelt in MSS.

xiii. 13. *nauigarent.* § D *sol* (txt) :—but D (corr.)—*assent*, as most (some, —*asset*, against all gr).

ib. ib. discendens. D with O (also M, B, *descendens*) :—for *discedens* of the rest (ἀποχωρήσας).

§ *ib.* 14. *sabbati.* D *sol* :—for *sabbatorum*, of nearly all lat, vg and vt ;—*gg*, *sabbato*, with gr D (not *d*).

ib. 16. *indicans.* So D (txt), with S, BK :—but D′, *indicens* with the rest (and edd).

ib. 20. *quasi post · cccctos · l · annos.* D and all vg, also *c dd p*, with gr ℵABC, &c., place these words before *et post haec* (καὶ μετα ταῦτα) ;—not (with gr D′EHLP, &c.) after them ; gr D, and *d gg*, *om post haec*, but connect the 450 years with what follows. But all gr read ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα ; and so *d* (*annis* for *post annos* of vg) ; similarly *gg*, *per annos.*

§ *ib.* 24. *plebi.* D *sol* (vg), *e sol* (vt) :—for *populo*, of all else.

§ † *ib.* 26. *dnm̄.* D with B alone (vg), and *p t* :—the rest, *dm̄.*

† *ib.* 27. *qui habitant.* So also C, O, R ; *c dd t* :—for *qui habitabant*, of the rest ; gr, οἱ κατοικοῦντες.

ib. ib. inpulluerunt. § D (txt) *sol* :—but (mg) *inpleuerunt*, as all else.

ib. 32. *eam.* So also A′G, MU, V (and cl), and *c d dd e p* (*gg om*) :—against AF, CT, OS, BΘKR, *t*, *ea* (so W–W).

§ *ib. ib. repromissionem.* So also M′O, and *e′* only (likewise *d*, *pollicitationem*) :—the rest, *repromissio* (*gg*, *promissum*). Thus D is supported by M′ *e′* only, in reading *eam . . . repromissionem.*

† *ib.* 33 (after *filiis*) *nostris.* So nearly all vg (and edd), and *c d dd t* ; with gr ℵABCD :—CT (also sixt), *p*, *uestris* (no gr) :—*e* alone, *eorum nobis*, with gr C′EHLP, most mss (*gg*, *eorum* only).

ib. ib. psalmo ii. So all vg :—*d gg*, *primo ps.* ; with gr D, and many early Fathers.

§ ‖ † *ib.* 34. *cum.* D *sol* (vg), and *gg* ; so *d*, *quando* (gr D, ὅτε) :—all lat else, *quod* ; all gr else, ὅτι.

ib. ib. suscitauerit. So also A and nearly all vg (or *resusc.*, SU, also *t*), and so W–W :—TW, *suscitauit* (so cl), and *d gg* (*e*, *resuscitauit*).

§ *ib.* 36. *suae generationi.* D *sol* :—all vg else (*in*) *sua generatione*, and most vtt ; all gr, ἰδίᾳ γενεᾷ,

ib. 41 (*non credidis* ; corr.) *non creditis.* So FG, C, MSU, BΘ, and *d e p* :—but AG′, T, KRV (and edd), and *c dd g*, *non credetis* ; gr, οὐ μὴ πιστεύσητε (O, *non credidistis*).

ib. 46. *repellistis.* So also BR ; A, M, R′, *d gg p w*, *rep*[*p*]*ulistis* :—FG, CT, SU, ΘKV (and edd), *c dd e*, *repellitis* ; gr, ἀπωθεῖσθε.

§ ‖ † *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, εἰς 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, τοῖς ἔθνεσιν :—C (and cl), *gentium* ; all gr else, ἐθνῶν.

ib. 48. *gauis*[*s*]*i.* So also SU, *p* :—the rest, *gauisae* (*gentes*).

§ *ib. ib. dnm̄.* D *sol* :—for *uerbum dn̄i*, of all lat else ; and all gr, exc. mss 68 216, τὸν θεόν.

ib. 50. *primos.* So D (txt), with all vg ; § † D (mg) *principes*, with *d gg* ; all gr, τοὺς πρώτους.

§ *ib.* 51. *iaconiam.* D *sol* (S, *iconiam*) :—for *iconium.*

§ † *ib.* 52. *uero.* D *sol* (vg), *d gg* (*e*, *autem*) ; gr ℵCDELP, most mss, οἱ δέ :—the rest (and edd), *quoque* (gr AB, mss 13 18 33 34 37 100 214, οἵ τε).

§ xiv. 3. *dantes.* D with T only :—nearly all else, (*dn̄o*) *dante* (but *d*, *dans* ; O, *gg*, *dando*).

§ *ib.* 5. *gentium.* D *sol* (vg) ; *e*, *sol* (vt) ; all gr, τῶν ἐθνῶν :—but rest of lat, *gentilium* (so edd). *Cp.* xix. 17 *infr*, where gr has ἕλλησιν.

§ † *ib.* 6. *fugerunt.* D *sol* (vg) ; *d gg* :—nearly all else, *confugerunt* ; all gr, κατέφυγον.

§ † *ib.* 13 (*sacerdos*) *autem.* D *sol* (vg), also *d e gg* ; gr EHLP, ὁ δὲ ἱερεύς ; D, οἱ δὲ ἱερεῖς) :—the rest, *sacerdos quoque* ; gr ℵABC′, mss 15 18 36 40 105 214 216, ὅ τε ἱερεύς.

§ *ib. ib. in ciuitate.* So also M′O (*ante in ciuitate*) ; *d*, *ante ciuitate* [*sic*] :—for *ante ciuitatem* of all else ; gr, πρὸ τῆς πόλεως (D *om* τῆς).

§ *ib.* 15. *dnm̄.* D with O only, for *dm̄.*

ib. 18. *suaderent.* § D (txt) ; *h*, [*per*]*suaserunt* :—D (mg) *sedauerunt*, with all else.

§ ‡ *ib.* 22. *et exhortantes.* D *sol* (vg), *p′ sol* (vt) ; with gr C and some mss, καὶ παρακαλοῦντες

(*h*, *et rogantes*):—A, IMU, Θ′KRV (and edd), also *c*, *exhortantesque*; with gr ℵ′D, παρακαλοῦντές τε:—FG, CT, OS, BΘ, *d e gg p*, *om* copulat.; with gr ℵABEHLP, &c.

xiv. 25. *italiam*.[1] So also CT, O′S′, R, *p′*:—for *attaliam*; *gg*, *achaiam*.

† xv. 1. *salui fieri*. So too AG, CT, IM, Θ, *c d dd e gg p*:—but F, SU, BKRV (and edd), *saluari*; gr, σωθῆναι.

ib. 2. *ex aliis*. So also AG, IMSU, BΘKRV (and cl), *c dd*:—but F, CT, S′ (so W-W), *gg p*, *ex illis* (*e*, *ex eis*); gr, ἐξ αὐτῶν.

ib. 3. *conuersationem*. So also AF, IMSU, BKRV, *e*:—but F′G, CT, S′, Θ (and edd), *c dd gg p*, *conuersionem*; all gr including E, τὴν ἐπιστροφήν—(none, ἀναστροφήν).

ib. 5. *qui crediderunt*. So also ISU, Θ (and cl), *d dd*:—the rest (vg and vtt), *qui crediderant* (W-W); gr, πεπιστευκότες.

ib. 7. *quaestio*. D with C only (vg), *p* only (vt); ℵAB, &c., ζητήσεως:—all vg else (and edd), *conquisitio* (gr CDEHLP, &c., συνζητήσεως); vtt variously.

§ ‡ *ib. ib. in uobis*. D *sol* (vg), Iren., with gr ℵABC, &c. (ἐν ὑμῖν):—nearly all lat else (and edd), *in nobis*, or (*gg*), *inter nos*; gr DEHLP, [ἐν] ἡμῖν (but a few mss *om*; and so (vg) SU).

ib. 10. *uestri potuerunt*. D *sol*:—for *nostri* (without *potuerunt*) of all else. This variation of pron. agrees with that of verse 7 (*uobis*); but in this ver. no gr has ὑμῶν for ἡμῶν.

ib. 14. *simon*. So also A, TU, ΘV (and cl), also *p*; so too *symon*, M, K, *c gg*:—FG, S, Θ′R, *simeon* (W-W); CI, B, *d e*, *symeon* (gr, συμεών).

§ *ib. ib. uoluit*. D *sol*:—nearly all vg (and edd), *uisitauit*; T, *suscitauit*, also *gg*; *d e* (against E), *prospexit*; gr, ἐπεσκέψατο (E, ἐπελέξατο).

† *ib.* 16. *cecidit*. So also F, CT, ISU, BΘ′, *c d dd e gg*, Iren.:—AG, M, ΘKRV (edd), and *p*, *decidit*.

§ *ib.* 20 (before *fornicatione*) *a*. D *sol* (vg):—all else, *et* (so edd); *gg*, Iren., *et a*.

ib. ib. (and 29), *subfucatis*. See for this word on verse 29 in Subsect. II *supr*.

§ *ib.* 22 (after *cognominatur*) *barnabban*. D *sol* (but similarly S, *p*, *barnaban*); F, *barnabas*; *d*, *barabbas* (after gr D):—but the rest (and edd), and *c dd e gg p′*, *barsab*[*b*]*as* (or —*am*, or —*an*); gr (exc. D), βαρσαβ[β]ᾶν.

§ *ib.* 23 (after *seniores*) *hiis fratres*[2] (*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 fratribus qui sunt*" (cited by Tisch.).

§ *ib.* 27. *missi sumus*. D *sol*; for *misimus*.

§ *ib.* 28. *nihil nobis* (*inponere*). D *sol*:—for *nobis*, *nihil* (*inponere*).

ib. ib. haec necessaria. So also A′, B (and cl), *dd* (to like effect *e gg p′*, also Iren., &c.):—A and all vg else, also *p*, *haec necessario* (so W-W) (*d*, *haec quae necesse est*); gr, τούτων [τῶν] ἐπάναγκες, or (ℵAC, &c.) ἐπ' ἀνάγκαις.

§ ‡ *ib.* 29. *agite*. D *sol*, with gr CDHL and a few (πράξατε):—for *agetis* of most lat (and edd); and so gr ℵABP and most (πράξετε, E, πράξητε):—but F, C, ISU, *d* (against gr D) *p*, *agitis* (no gr).

ib. 31. *cons*[*o*]*ulationem*. So also (accus.) F, CT, IS, R:—against A and all other vg, and edd (ablat.); vtt vary.

§ *ib.* 32. *confirmati sunt*. D *sol*:—for *confirmauerunt*, of all else (exc. *d*, *perconfirmati sunt*).

ib. 33. *misserunt*. So also (perf.) AG, M:—the rest, *miserant* (so edd).

§ *ib.* 38. *orabat*. D *sol*:—all vg else, *rogabat* (gr, ἠξίου); *e*, *uolebat*; *gg*, *postulabat*:—but *d*, *nolebat*; gr D, οὐκ ἐβούλετο.

† *ib. ib. a* (*pamp.*). So also AFG′, C, IMO, Θ, *c d dd e gg p*:—G, SU, BKRV (and edd), *de*; (T *om*); all gr, ἀπό.

§ *ib.* 39. *discessio*. D *sol*, for *dissensio* of all (vg) else (παροξυσμός); vtt vary.

§ *ib. ib. ut discenderent*. D *sol*, for *ut discederent* (ἀποχωρισθῆναι). *Cp.* xiii. 13 *supr*.

§ *ib.* 41. *perambulant . . . . confirmantes*. D *sol* (vg); *p sol* (vt) [as to pl. ptcp. only]:—for *perambulabat . . . . confirmans*, of the rest (and edd), with minor variations; and so all gr. See also in Subsect. II *supr*, on this ver., and farther in Subsect. V *infr*.

§ xvi. 1. *nomine erat illi*. D *sol* (unmeaningly):—for *erat ibi*, *nomine*.

ib. ib. iudeae (or —*aeae*). So D (txt), with AG, CT, M (edd), *d dd*; all gr, Ἰουδαίας:—but D (mg) *uiduae*, with F, IOSU, BΘKRV, *c gg* (*e* with gr E *om*). One gr ms (25), Ἰουδαίας χήρας.

[1] D in mg. notes, "*non ipsa occidentalis*."

[2] Misprinted *fratribus* in W-W.

xvi. 4. *qui essent.* So most vg (and W-W):—OSU (and cl), *d dd e p'*, *qui erant*; *gg om.*

ib. 8. *troade.* So also CT, IO, ΘR, *p*:—the rest, *troadem* (*d*, *troada*).

§ *ib.* 11. *a troia directo cursu.* D *sol*; for *a troade recto cursu*, of all else.

† *ib.* 12. *prima partis macidoniae.* 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 *c*, *primae partis maced.*; W, *dd p'* (*p*, *prima partis*), *prima pars maced.*; gr E, πρώτη μερίς. Most gr, πρώτη [τῆς] μερίδος [τῆς] μακεδονίας (none has πρώτης μερίδος). But gr D, κεφαλὴ τῆς μακ.; *d*, *capud macedoniae.*

§ *ib. ib. confirmantes.* D *sol*:—AG, CT, IMOU, Θ (and edd), and *c dd p*, *conferentes*:—F, S, BKRV (sixt.), *consistentes*:—of other vtt, *d e*, *demorantes* (*gg*, *demorati*). All gr, διατρίβοντες.

§ † *ib.* 13. *sabbati.* D *sol* (vg); *d gg* (vt):—all else, *sabbatorum.*

§ *ib. ib. loquebantur.* D *sol* (*d*, *loquebatur*):—but gr D, with all gr else, ἐλαλοῦμεν; and so all lat else (and edd), *loquebamur* (exc. Iren., *locuti sumus*).

ib. 15. *iudicatis.* So also O, Θ; and *e*:—the rest, *iudicastis*; all gr, κεκρίκατε.

† *ib.* 17. *uobis.* So too nearly all vg (and edd), also *d dd gg*; with gr ℵBDE, &c. (ὑμῖν):—but R, *nobis* (also *e*, against gr E), with gr AC'HLP, and most (ἡμῖν).

§ *ib.* 19. *sps* (= *spiritus*). D *sol*; for *spes*, of all else.

§ *ib.* 26. *uniuersa eorum.* D *sol*; for *uniuersorum* (or *omnium*, *d gg*) of all else; gr, πάντων.

§ *ib.* 27. *fugere.* D *sol*; for *fugisse* (or *effugisse*, *d e gg*) of all else.

ib. 35. *lectores.* So also F, I':—for *lictores*, of the rest. § Again, ver. 38, with I' only.

ib. 37. *in puplice condempnatos.* See on this ver. in Subsect. II *supr.*

§ *ib.* 40. *et consu[o]lantes.* 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), *d e gg*; gr, τὴν οἰκουμένην:—A, IMSU, BΘR (and cl), *c dd p*, *urbem.*

§ ‡ *ib. ib. qui . . . . concitauerunt.* D *sol* (with gr, οἱ . . . ἀναστατώσαντες):—all vg else, *qui . . . . concitant*; and most vtt (but *gg*, *qui . . . . inquietant*; *d*, *qui . . . . inquitauerunt* [sic]).

§ † *ib.* 13. *et ibi.* D *sol* (vg); *gg sol* (vt):—for *et illuc* of FG, M'SU, BΘKRV (and edd), *c dd e p'*:—or *et illic* of A, CT, IMO, *d p*; gr, κἀκεῖ.

ib. 18. *seminiuerbius.* So too AG, IMU, Θ (and edd), *c dd p*, and Cassiod. *in loc.*:—F, S, BKRV, *seminator uerborum* (O, *uerbi*; CT, *disseminator*), also *gg p'* (*d*, *spermologus*).

§ † *ib.* 23. *scriptum est.* D *sol* (vg), *gg sol* (vt):—the rest (and edd), *scriptum erat* (but *e om erat*); gr, ἐπεγέγραπτο, D, ἦν γεγραμμένον.

§ *ib.* 24 *cum sit ds.* D with W (vg):—all else, *cum sit dominus* (all gr, κύριος).

§ ‡ *ib.* 27. *uestrum.* D *sol* (lat); with gr AL, mss 31 108 195 (ὑμῶν):—all else, *nostrum* (ἡμῶν).

ib. 29. *enim.* So also IM, R:—all else (and edd), *ergo.*

ib. ib. sumus. So also F, O:—all else, *simus.*

ib. ib. artificis. § D (txt) *sol*:—(mg) *artis*, as all else.

§ *ib. ib. cogitationibus.* D *sol*:—all vg else, *cogitationis* (exc. I and S, *cogitationes*; vtt vary).

§ *ib.* 32. *audiamus.* D with O only:—all vg else, *audiemus* (as gr); also vtt (exc. *d p*, *audimus*).

ib. 33. *illorum.* So also AG, C, Θ, and *d*:—all else, *eorum.*

§ ‖ xviii. 1. *regressus.* D *sol* (vg), with *d* (similarly *gg*, *recessit et*; *h*, *cum recessisset*); gr D, ἀναχωρήσας:—the rest (vg) *egressus* (so edd), also *e*; all gr else, χωρισθείς.

ib. 3 (before *artis*) *erant*[1]. So also CT, O (and cl)[1], also *c*, 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 τὸ . . . εἶναι.

ib. ib. erant[2] (*autem*). So also A', C, U, KV (cl), and *dd p*; but *e m*, Orig. (lat), *erant enim*; all gr, ἦσαν γάρ:—AG, IMOT, ΘR, *erat autem* (so W-W); but *c*, *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* (ἐκεῖθεν):—*d h*, *ab aquila* (gr D, ἀπὸ τοῦ ἀκύλα, also ms 137).

§ ‡ *ib.* 8. *crediderunt et.* D *sol* (vg); *e* (*sol* vt); gr mss 37 137 216, ἐπίστευσαν καί:—the rest, *credebant et* (*h om*); all other gr. ἐπίστευον καί.

§ *ib.* 10. *quomodo.* D *sol* (unmeaningly); for *quoniam* of all vg, or *quia* or the like; all gr, διότι.

[1] So cl of 1592; but most later edd, *erat.*

xviii. 11. *in eis.* So also A, CT, O, Θ, and *e p*; gr, ἐν αὐτοῖς:—all vg else (and edd), and *c dd h apud eos* (*gg, inter*; *d, penes*).

ib. 16. *eminauit.* So also A, MU, R, *dd*:—but FG, OSU′, BΘKR′V (so edd), and *c p, minauit*; gr, ἀπήλασεν:—CT, and *e gg, abegit*; *d, abiecit*; *h, dimisit* (gr D and ms 133, ἀπέλυσεν).

§ *ib.* 18. *qui . . . tonderat.* D *sol*; F′G, OU, KRV (and cl), also *dd, qui . . . totonderat*; gr, κειράμενος:—F, CT, IMS, BΘ (and so W-W), *c p, qui . . . totonderant* (A, *qui . . . totonderunt*); with no gr.

† *ib. ib. habebat.* So also F′G, CT, OSU, BKV (and cl), *c d dd e gg p* (*h*); all gr, εἶχεν:—AF, IMΘR, *p′, habebant* (and so W-W).

† *ib.* 23. *galitiae.* D *sol*; to like effect, *gg p′*:—AFG, C, OS, BKRV (and edd), *galaticam*, also *dd e*; MS′TU, and *d p, galatiam* (Θ *p′, galaciam*); gr, γαλατικήν.

‡ *ib.* 24. *appello.* D *sol* (gr ℵ, mss 15 180, ἀπελλής):—all vg else, *apollo* (gr, ἀπολλώς).

† *ib.* 27. *crediderunt.* So also F, STU, BK, *gg p*:—but AG, CI, MO, ΘRV (and edd), and *c dd, crediderant.*

‖ xix. 6. *manum.* So also AG, C, IOU′, Θ, *d dd* (with gr D):—F, MSTU, BKRV (and edd), *c e gg p, manus*; with nearly all gr.

ib. 8. *ingressus.* So also CT, *dd*:—the rest, *introgressus.*

§ *ib.* 9. *discendens.* D *sol* (vg); *e sol* (vt), but *p, discendit et*:—all vg else, *discedens*; *gg, discessit et*; *d, recessit et*; all gr, ἀποστάς. See on xiii. 13 *supr.*

† *ib.* 11. *non modicas.* So also G′, CTM, R, *c dd gg p*:—but AFG, IM′OSU, BKV (and edd), *non quaslibet* (Θ has *non modicas quas*), similarly *d e*; gr, οὐ τὰς τυχούσας. So, xxviii. 2 *infr*, all vg render same gr by *modicus.*

ib. 12. *ut deferentur.* So also G, I′MOST:—nearly all else, *ut deferrentur* (so edd); most gr, ὥστε ἀποφέρεσθαι:—but *d gg, ut inferrentur* (gr DHLP, &c., ὥστε ἐπιφέρεσθαι).

§ ‡ *ib.* 13. *adiuramus.* D *sol*, with gr HLP, &c.:—all lat else, *adiuro*, with gr ℵABDE, &c.

§ *ib.* 17. *gentibus.* D *sol*:—all vg else, *gentilibus*; *d gg, grecis*; all gr, ἕλλησιν. See on xiv. 5 *supr.*

ib. 18. *uenierunt.* § D (txt) *sol*:—D (corr.) *ueniebant*, as all else.

§ *ib.* 19. *denarii eorum.* D *sol*; for *denariorum*, of all else.

ib. 20. *uerbum . . . . confortabatur.* So also G, OS, R; *c e′ p* (*e, fortabatur*):—all vg else (and edd), *confirmabatur* (ἴσχυεν):—but *gg, conualescebat*; *d* with gr D deviates and amplifies.

§ ‖ † *ib.* 21. *transire macidoniam et achaiam et.* D *sol* (vg); *d e gg*; with gr ADEP, διελθεῖν τὴν μ. καὶ ἀχ., καί:—all else (and edd), *transita macedonia et achaia*; gr ℵBHL, διελθὼν τὴν μ. καὶ ἀχ.

§ *ib.* 23. *tribulatio.* D *sol*:—all else, *turbatio*, or (*d gg*) *tumultus* (gr, τάραχος).

‖ † *ib.* 25. *hic conuocans eos . . .* So CT, and *d gg* (gr D and ms 137, οὗτος συναθροίσας τοὺς . . .):—all else (and edd), *quos conuocans et eos* (exc. O, *conuocasset* for *conuocans et*); gr, οὓς συναθροίσας καὶ τοὺς . . . .

ib. 27. *deputabitur.* So also A, CT, IMOS, *d e p*:—FG, S′U, BΘKRV (and edd), *c dd, reputabitur* (*gg, aestimabitur*); gr ADE, λογισθήσεται, ℵBHLP, &c., λογισθῆναι.

ib. 35. *sedasset.* So D with lat in general; but (D mg), § *suadesset* (*sol*).

§ *ib.* 38. *aduentus forinsecus.* So D (txt):—(mg) *conuentus forinses*, with all else.

ib. ib. proconsules. So also A′G′, M, BKRV (and cl), *c d dd e gg p′*; gr, ἀνθύπατοι:—but AFG, CT, IOSU, Θ, and *p, pro consulibus* (so W-W).[1]

§ *ib.* 40. *hodie tamquam inquieti et tumultiossi.* D *sol*; *gg, quasi seditiosi hodie* (*cp. d, hodie accusari seditionis*, with gr D, σήμερον ἐνκαλεῖσθαι στάσεως):—lat in general, *seditionis hodiernae*; gr, στάσεως περὶ τῆς σήμερον.

§ xx. 1. *populus.* D *sol* (unmeaningly); for *paulus*, as all else.

§ *ib.* 4. *sosi pater* (in two words). So D *sol*;[2] G′, MSU, R, *c dd gg p′, sosipater*; a few gr, σωσίπατρος:—AFG, C, IO, BΘKV (so edd), and *d e p, sopater*; most gr, σώπατρος (a few, σωσίπατρος).

§ *ib. ib. peri.* D *sol*; AF, *pyri* (gr ms 13 and a few, πύρου):—most vg, *pyrri* (so W-W):—Θ (and cl), *pyrrhi*; other lat variously; gr ℵABDE, &c., πύρρου (but HLP, &c., *om*).

[1] Note that A, S, BK, and *p*, read *pro consule* for ἀνθύπατον, xiii. 8 *supr.*

[2] D seems to take *sosi* as the name of a man, who was "*pater peri.*" So mg, "*proprium uiri.*"

§ xx. 9. *eductus a (somno)*. So also (but *om a*) AG, IMOU, Θ (and W-W):—CT, *deductus prae* (*e gg*, *deductus a*):—F, SU′, BKRV (and cl), and *c dd*, *ductus*; *d*, *praeceps datus est a*; gr, κατενεχθεὶς ἀπό (or ὑπό, D and some mss). Note that only *d e 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, ἀνήχθημεν.

§ ‡ *ib. ib. in nasson*. D *sol* (so gr mss 15 18 36, νάσον):—nearly all else (and edd) *in as*[*s*]*on*; gr, ἐπὶ τ. ἄσ[σ]ον; but LP, and some, θάσ[σ]ον.

ib. 14. *conuenissemus*. So also O, Θ, and *c*; also (+ *nos*) S′U (similarly M, *praeuenissemus*; *dd*, *uenissemus*):—AFG, IU′ (edd), *e p*, *conuenisset nos*; gr, συνέβαλ[λ]εν ἡμῖν (similarly *d gg*, *conuenit nos*). Again, S, BKV, *p′*, *inuenisset nos*, CT, *praeuenisset nos*, &c.

§ *ib. ib. militen*. D *sol* (*cp.* xxviii. 1 *infr.*):—AF, CT, IMSU, BΘKV (and edd), also *c d e gg p′*, *mi*(*y*)*ty*(*i*)*lenem* (or *n*); G, *mitelenen*; R, *p*, *militene*[*m*]; most gr, μιτυλήνην (or —ίνην).

ib. 21. *gentibus*. So also C, W:—the rest (vg), *gentilibus*; *d gg*, Lcf., *graecis*; all gr, ἕλλησιν. *Cp.* xix. 17 *supr.* (also xiv. 5; and xxvi. 17, 20 *infr*).

ib. 23 (after *tribulationes*) *meae*. So also AF, MSTU, BKRV, *p*:—but A′G, C, IM′O, Θ (and edd), and *c d dd e gg*, Lcf., *me*; with all gr.

§ ‡ *ib.* 30. *resurgent*. D *sol*:—for *exsurgent* of lat in general; but gr, ἀναστήσονται.

§ † *ib. ib. ut adducant*. D *sol* (vg); *e sol* (vt), and Lcf. (other vtt variously):—all vg else, *ut abducant*; gr, τοῦ ἀποσπᾶν (D, τοῦ ἀποστρέφειν, *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 vg[1] (see Berger, *Hist. de la Vulg.*, p. 175):—(mg) with all else, *sanctificatis omnibus*; gr, τοῖς ἡγιασμένοις πᾶσιν.

xxi. 1. *choo*. So D *sol*; G, *coo*; AG′I, *p*, *cho* (so W-W); *e*, *co* (others variously); gr ℵABCDE, &c., κῶ:—F, MSU, BKRV, *c gg p′*, *choum* (cl, *coum*); gr HLP, &c., κῶν.

† *ib. ib. pataram*. So also FG, M′STU, BΘKRV (and cl), *c gg p* (but no gr):—A, MI′ (so W-W), and *e*, *patara* (gr, πάταρα).

ib. 3. *cum apparuissemus*. So also BKRV (and cl), *c dd e p′* (*gg* diverges):—AFG, CT, IMOS, Θ, *paruissemus*; gr AB′CEHLP, &c., ἀναφανέντες,—but gr ℵB and many mss, ἀναφάναντες; *d* has *uidentes*, gr D *hiat*. U *p* alone, *cum peruenissemus*.

ib. ib. nauigabamus. So also G, CΘ, and *p* (ἔπλεομεν):—nearly all lat else (and edd), *nauigauimus*; of gr, E′ alone ἐπλεύσαμεν.

† *ib.* 5. *expletis*. So also FG′, IMOSU, BΘKRV (and cl), *c dd gg p*:—but AG, CT, *explicitis* (so W-W); gr, ὅτε δὲ ἐγένετο ἐξαρτίσαι (D *hiat*; *d* diverges). *Cp.* ver. 7 *infr*, for *explicitis* and *expletis*.[2]

§ *ib. ib. 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, ἕως ἔξω τῆς πόλεως (but ℵ, 68, *om* ἕως).

§ † *ib.* 6. *reuersi sunt*. D *sol* (vg), *d gg* (vt):—all else, *redierunt*.

ib. 7. *nauigatione explicita*.[3] So also AG, CT, IM, BΘKRV (and W-W), also *c p* (to like effect, *gg*) (F, *dd*, *explicata*); all gr, τὸν πλοῦν διανύσαντες:—but G′, I′O′SU (and cl), *expleta*; *d*, *expedita* (*e* diverges).

§ *ib.* 14. *quaessiuimus*. D *sol* (by lapse):—for *quieuimus*, of all vg else.

† *ib.* 16. *ias*(*s*)*onem*. So also G′, IOS′U, R; *dd gg p*; gr ℵ, ἰάσονι:—but A′F′G (and so edd); *mnasonem* (*e*, *mnasoni*); most gr (D *hiat*), μνάσωνι:—AF, CT, MS, BΘKV, *c d*, *nas*[*s*]*onem*. Note that D *sol* places *hunc iassonem* before *apud quem*. See also on this ver. in Subsect. II *supr*.

‖ † *ib.* 20. *dnm*. So D, with Θ only (vg); *d gg* only (vt); after gr DHP, &c.:—all else, lat and gr, *dm*.

ib. 24. *sciant*. So † D (txt), with KR, *gg* (*d*, *cognoscant*); gr HLP, &c. [not D] γνῶσιν:—but corr. (*prima manu*) *scient* with all else (so edd); gr (incl. D), γνώσονται.

[1] "Bible de Puy" (*Cod. Putean.*).

[2] In ver. 7, the gr verb is διανύω, which is there ἅπαξ λεγόμ. in N.T.; ἐξαρτίζω occurs else only 2 Tim. iii. 17 (ἐξηρτισμένος = *instructus* (vg)).

[3] D (mg) explains "*finita uel renuntiata*."

xxi. 24. *ambulans.* So also FG, IMOS'TU, BKV, *d p*:—AF'G', C, S, ΘR, *c dd gg p'* (*e* deviates), *ambulas* (so edd); gr D πορευου (?).

§ *ib.* 26. *explicationem.* D *sol* (gloss interl., *finem*; *cp.* gloss on ver. 7 *supr.*; see also on ver. 5):—all else, *expletionem*; gr, τὴν ἐκπλήρωσιν.

ib. ib. offeretur. So also F, IMOS, BΘ:—AG, CT, U, Θ'KRV (and edd), *offerretur*; *gg, oblata esset*; *d, oblata est.*

§ † *ib.* 28. *docet.* D *sol* (vg); with (vtt) *c d dd gg*:—all vg else, *docens* (gr, ὁ . . . . διδάσκων).

§ *ib.* 29. *uiderunt.* D with Θ only (vg); *p* only (vt):—all else, *uiderant* (gr, ἦσαν [προ]εωρακότες).

ib. ib. induxisset. So also AG, CT, O, Θ; *c dd e p* (*d, induxit*):—FG', IMSU, BKRV (and edd), *introduxisset*; to like effect *gg.* All gr, εἰσήγαγεν.

ib. 32. *decurrit.* So also M and S, *dd* (and cl):—all lat else (and W-W), *decucurrit* (exc. O, *cucurrit*; *d, procucurrit*); gr, κατέδραμεν.

ib. 33. *aut* (*quid*). So G', CT, and *c dd*:—the rest (and edd) *et*; and so gr.

§ xxii. 5. *testimonium reddidit.* So D with I only (gr B, ἐμαρτύρει):—the rest, *testim. reddit* (exc. CT, *reddent*); gr, μαρτυρεῖ (D, μαρτυρήσει [*d hiat*, xxii. 2-10]).

ib. 14. *ut cognosceris.* So also IOS, *d*:—the rest (and edd), *ut cognosceres*; exc. *e, cognoscere*; all gr, γνῶναι.

§ *ib. ib. uideris . . . . audieris.* So also S; (O, *uideris . . . . audires*):—*d e, uidere . . . . audire*; gr, ἰδεῖν . . . . ἀκοῦσαι:—the rest (and edd), *uideres . . . . audires.*

§ ‖ xxii. 15. *qui.* So also ΘW (vg); *d sol* (vt):—for *quia*; gr [D *hiat*, vv. 10-20], ὅτι.

§ ‖ *ib.* 18. *uidi.* D *sol* (vg); *d sol* (vt); gr ℵ, mss 18 36 180, εἶδον:—the rest *uidere* (ἰδεῖν).

ib. 22. *huiusmodi.* So also MO (and cl), with *p*:—all else (and W-W), *eiusmodi*; except *e gg, talem.*

Note that *d* finally *def.*, from ver. 20, and gr D from ver. 29.

§ ‖ † *ib.* 23. *caelum.* D *sol* (vg); *gg sol* (vt), also Cassiodor.; D *sol* (gr) οὐρανόν:—all else (lat and gr), *aerem* (ἀέρα).

ib. 26. *ciues.* So too A, CT, IM;—also (*ib.*, 29) *ciues*, with CT, MO, R:—all else (and edd), *ciuis*, in both places.

§ *ib.* 28. *summa peccunia.* D *sol*:—A, T, *c 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, πολλοῦ [exc. D, πόσου] κεφαλαίου. 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.

xxiii. 8. *utrumque.* So also FG, CT, MOSU, BΘ, *c dd p*:—but A, I, KRV (and edd), and *e gg, utraque*; with all gr, τὰ ἀμφότερα.

† *ib.* 13. *fecerunt.* So also IS, and *gg*:—for *fecerant*, of all vg else (and edd); *e, fecissent.* All gr, οἱ . . . . ποιησάμενοι (— ἦσαντες).

§ *ib.* 14. *nosmet ipsos.* D *sol* (S *om*; *e, nos ipsos*):—for *nos*, of all else (gr, ἑαυτούς).

ib. 15. *consilio.*[1] So also FG, OSU, BΘK:—the rest (and edd), and *dd e s, concilio* (gr, τῷ συνεδρίῳ);—similarly, *gg h*, Lcf.

§ † *ib.* 20. *iudei constituerunt.* D *sol* (vg), with *e gg*; all gr, οἱ Ἰουδαῖοι συνέθεντο:—all vg else (and edd), and *dd h s, iudaeis conuenit.*

§ *ib.* 26. *continentem hunc mundum.* D *sol*:—*e gg, habentem formam hanc*; gr ℵBE and some mss, ἔχουσαν τὸν τύπον τοῦτον; the rest, περιέχουσαν τ. τύπ. τοῦτ.:—all lat else, *continentem haec* (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 *uocato.* All gr, κληθέντος.

† *ib.* 7. *intercedens.* So D with M only (vg), *gg* only (vt):—all else (of those vg which *ins* ver.), *superueniens*; of vtt, *dd e, transiens* (*p s om*); most gr, παρελθών. See more in Subsect. II *supr* on this ver.

§ † *ib.* 10. *dicens.* D *sol* (vg); *gg sol* (vt), and Cassiod. (or, as CT, *ut diceret*):—for *dicere* of the rest.

[1] But *concilium*, in ver. 20, with all else.

xxiv. 12. *consensum.* § D (txt) *sol*:—(mg), *concursum*, as all vg else (and edd), also *dd e* (*p*, *concursus*, *gg* deviates); gr HLP, &c., ἐπισύστασιν; ℵABE, &c., ἐπίστασιν.

† *ib.* 14. *patri.* So also AF, T, R, and most vg (cl, *patri et*), *c dd gg p s*:—but G, O, Θ (and W-W), *patrio* (so *e*); all gr, πατρῴῳ.

§ *ib.* 17. *et uotum.* D *sol*:—nearly all lat else (and edd), *et uota*:—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, τηρεῖσθαι.

† *ib.* 25. *xpm ihm.* So D, with O (also cl), and *dd e*, with gr ℵBEL and some mss:—A and most vg (and W-W) invert the words (FS, *ihu xpo*; *gg s*, *xpo ihu*). The other gr (ℵ'ACHP, &c.) read χριστόν only.

ib. 26. *tremefactus.* So also IMOT, ΘR (and cl), *c dd*:—AFG, C, O'SU, BKV (and W-W), and *p*, *timefactus*; *gg s*, *conterritus*; gr, ἔμφοβος γενόμενος (*e*, *exterritus factus*).

§ *ib.* 27. *adsperans.* D *sol*, for *et sperans*, of the rest.

xxv. 12. *consilio.* So also nearly all vg (and W-W), and *c e gg*; nearly all gr, συμβουλίου (but C, συνεδρίου):—RW (also cl), and *dd p*, *concilio*. *Cp.* xxiii. 15, 20 *supr.*

‡ *ib.* 14. *ibi demoraretur.* So D with G only [but G' corr.]; and so gr HP and some mss, διέτριβεν ἐκεῖ):—all lat else (and edd), plur. (some, *ibi*[*dem*] *morarentur*, as CT, I, BΘKRV, and *c dd p*; but O alone, *ibidem demorarentur*; *e gg*, *demorarentur ibi*); most gr, διέτριβον ἐκεῖ.

† *ib.* 16. *dampnare.* So also *gg*, and (*damn.*) IR' (and cl), *c dd*:—the rest, *donare* (*p*, *donari*); all gr, χαρίζεσθαι.

ib. 17. *hunc.* So (as read by W-W) D, with G'B (but *hc* of D rather = *huc*, which all other vg write).

ib. 18. *cum adstitissent.* So also U, Θ, *gg*:—the rest (and edd), *cum stetissent*; gr, σταθέντες (*e*, *stantes*).

ib. ib. malum. So also FG, CT, IMOSU, BΘR (and cl), *dd p* (but no gr):—A, V, W (and W-W), *c gg p'*, *malam*; gr AC and some mss, πονηράν (sc., αἰτίαν, *causam*):—K, *mala*; gr ℵC', πονηρά):—*e*, *malis*; gr ℵ'BE, &c., πονηρῶν (sc., ὧν, *de quibus*):—gr HLP and most *om.*

ib. 23 *bironice.* D *sol*:—CT, Θ, and *dd gg*, *beronic*[*a*]*e* (so *e*, *ueronice*); gr C, βερονίκης:—the rest (and edd), *bernice* (Βερνίκης). *Cp.* xxvi. 30 *infr.*

ib. ib. atrium. § So D (txt) *sol*; (mg) *auditorium*, as all else (exc. O, *adiutorium*, but O' corr.).

§ *ib.* 24. *clamauerunt tollite eum de uita non oportet uiuere eum* [*amplius*]. D *sol*:—nearly all vg else (and edd), *petens* (or —*ntes*) *et hic clamantes non oportere eum uiuere amplius*. Here *clamantes* (gr ℵAB and some mss, βοῶντες) is read by AFG, &c. (so W-W), also by *p' s*; but CMR (and cl) and *dd* subst. *acclamantes* (gr CEHLP, &c., ἐπιβοῶντες); *e*, *exclamantes*; *c gg p*, *inclamantes*. See on this ver. in Subsect. II *supr* for the words that precede; and farther in Subsect. V *infr.*

§ *ib.* 25. *ipse.* So D with M only, for *ipso*, of all else.

§ † xxvi. 1. *autem.* D *sol* (vg), with (vt) *e gg*:—for *uero*, of all else.

ib. ib. permittetur. So also FG:—all else (as gr), *permittitur.*

§ *ib.* 2. *accussaretur.* D *sol* (connecting with ver. 1):—all else, *accusor.*

ib. 3. *consuitudinis 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, *c p*, *asto*; gr, ἕστηκα. See on this ver. in Subsect. V *infr.*

ib. 7. *in qua.* So vg (nearly all MSS, and W-W):—but G (and cl), *in quam*, with *e gg*; gr, εἰς ἣν.

§ *ib. ib. inueniri.* D *sol*:—for *deuenire*, of most vg (and edd); CT, *peruenire*, as also *gg*; gr, καταντῆσαι.

§ *ib.* 11. *ad extremas.* D *sol*:—for *in exteras*, of vg in general (and edd); gr, εἰς τὰς ἔξω.

§ *ib.* 14. *uocem dicentem mecum.* D *sol*:—for *u. loquentem mihi*, as nearly all lat else (and edd); *gg*, *u. loquentem ac dicentem*; gr ℵABC, and some mss, φωνὴν λέγουσαν (E, φωνῆς λεγούσης); H and some, φ. λαλοῦσαν; LP, and many, φ. λέγουσαν καὶ λαλοῦσαν.

§ *ib.* 17. *gentilibus.* D with C *sol* (vg):—all else (and edd), *gentibus* (τῶν ἐθνῶν); see on ver. 20 *infr.*

§ ‡ *ib. ib. quos.* D *sol* (vg), *e sol* (vt); with all gr (οὓς):—all else (and edd), *quas.*

† xxvi. 19. *uissioni caelesti.* So D, with (transp.) RW (also cl), *c dd gg p*, and Cassiod.; but BKR'V and *e*, *caelesti uisione* [M, *caelesti uisionis*]:—AFG, CT, and all else (and W–W), *caelestis uisionis.*

ib. 20. *gentilibus.*[1] So also CT, I, Θ:—the rest, *gentibus* (ἔθνεσιν,—*cp.* ver. 17).

§ *ib. ib. conuertantur.* D with O only; *gg*, *conuertentur*:—all vg else (and edd), *conuerterentur.*

§ *ib.* 21. *me* (at end of ver.) in all lat else stands (as in gr ℵBHP, &c.) before *iudei* (so edd); or after it (as in *e* with gr EL and a few mss; or after *comprehen.*, as in *gg*, with gr A. *Cp.* ver. 24, where D *sol* similarly reserves *te* to the end.

ib. 25. *et paulus.* So also MSU, BKRV (and cl), *c dd p*:—but FG, CT, IO, Θ (and W–W), *at paulus* (*gg*, *at ille*; *h*, *qui*); A, *ait paulus*; *e*, *paulus autem*; gr, ὁ δὲ [παῦλος].

ib. ib. loquor. So also A, IMT, ΘRV (and cl), also *c dd*:—but FG, OSU, BK, *p*, *eloquor*; *e*, *mitto*; *gg h*, *emitto*, gr, ἀποφθέγγομαι.

ib. 28. *in breui.* § D (txt) *sol*:—(mg) *in modico*, with the rest (ἐν ὀλίγῳ).[2]

ib. ib. fieri. So all vg, with gr EHLP, γενέσθαι:—[*h* possibly] *facere*; [else] only Cassiod., *in loc.*, "*quod eum sub celeritate uellet facere Christianum.*" So gr ℵAB, &c., ποιῆσαι.

† *ib.* 30. *beronice.* So also CT, Θ, *dd gg*:—the rest (and edd), *bernice.* *Cp.* xxv. 23 *supr.*

† *ib.* 31. *uinculorum.* So also A, CT, IMO, Θ, and *h p* (δεσμῶν):—the rest (and edd), also *dd gg s* (*e hiat*), *uinculis.*

§ xxvii. 1. *dicreuit autem.* D *sol*:—all vg else, *ut autem iudicatum est*; gr, ὡς δὲ ἐκρίθη. The *dicreuit* of D may represent the ἔκρινεν (ὁ ἡγέμων) which mss 64, 97, insert here (so *p'*, *preses iudicauit*; *cp.* also *gg h*, *uocauit*).

§ *ib. ib. agusti* [sic]. D with S only (vg):—for *augustae* of all else.

ib. 2. *incipientem.* So also (*sc.*, *nauem*) AG, C, OU, BΘKR (and W–W), *p*, and to like effect, *s*; and so gr ℵAB and some mss, μέλλοντι (*sc.*, πλοίῳ):—but F, IMST, V (and cl), *c dd gg* (and to like effect *h*), *incipientes*; gr HLP and most, μέλλοντες.

ib. ib. egressi sumus. So also A, M, Θ':—but FG, CT, IOSU, BΘKRV (and edd), *c dd p*, *sustulimus*; gr, ἀνήχθημεν. *Cp.* ver. 4, and see on ver. 21 *infr.*

ib. 5. *lystram.* So nearly all vg (and edd); also *gg*, and Cassiod. *in loc*; with gr ℵA:—but I, *myrram*; *h*, *myra*; gr B, μύρρα; LP, μύρα. Bede conveys that E (which here *deest*) had σμύρναν.

ib. ib. (after *quae est*) *cyliciae* (or *cil—*). So also (*cil—*) A, O, and *dd p*:—but all else (and edd), and *c gg h*, *lyciae* (or *liciae*).

ib. 7 (before *salmonem*) *secundum.* So D (txt) with AG, CT, IMO, BΘ (so edd), and *p*:—but D (mg) with F, SU, KRV, *c dd p'*, *iuxta*; *gg*, *per*; gr, κατά.

§ *ib.* 10. *quoniam . . . incipiet.* So D with Θ only:—for *q. incipit* of the rest (μέλλειν).

ib. 11. *nauiculario.* § D (txt) *sol* (but so Bed. *ap.* W–W); § D (mg) *nauiclero*:—all vg else, *nauclerio* (AF, C, OS, BΘKV, and W–W), or *nauclero* (IMS'TU, R, and cl; *c p*); gr, ναυκλήρῳ:—*gg* (*h*) *s*, *magistro nauis.*

§ *ib.* 13. *nauigabant* (*cretam*). D *sol*, for *legebant* (παρελέγοντο) of vg in general; CT, *subleuabant*; *gg*, *colligebant*; *h*, *sublegebamus*; *s*, *sublegebant.*

§ *ib.* 15. *fluctibus.* So D and one other (Par. 11505), for *flatibus*, of all else.

ib. 16. *cladia.* So § D (txt) *sol*:—(mg) *clauda* (so C, Θ, *claudam*); with gr ℵA and a few mss, κλαῦδα (likewise HLP, &c., κλαύδην); *p*, *claudia*:—but A and most (so edd), and *dd s*, *cauda*; TR, *c gg*, *caude* (or *—ae*); Hieron., *De Nomm. Pr.*, *cauden*; F, IS, *caudam*; G, *caudiam*; gr ℵ'B, καῦδα.

§ † *ib.* 17. *adiutorio.* So D (txt) *sol* (vg); *gg sol* (vt); gr ℵ, βοηθίαν:—D (mg) with all else, plur.

§ † *ib. ib. utebamur.* So D *sol* (vg), with *gg p s* (no gr):—for *utebantur* of the rest.

ib. 21. *egredi.* So also A, M, ΘR; *dd*:—but FG, CT, OSU, BΘ'KV (and edd), *c p*, *tollere* (gr, ἀνάγεσθαι). *Cp.* ver. 2 *supr.* (and note that Θ is corrected in opposite sense in these two verses).

§ *ib.* 32. *abscidere.* So D *sol* (vg, but U, *abscedere*); *c sol* (vt):—all else, *excidere* (ἐκπεσεῖν).

§ † *ib.* 33. *dies.* 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 ἔθνη, where the rest, *gentiles.*
[2] Note that E *e def.*, xxvi. 29—xxviii. 26.

xxvii. 33. *ieiunii.* So also T, V :—all vg else, *ieiuni*; *gg, sine cibo*; gr, ἄσιτοι.

ib. 38. *adleuabant.* So also FG, O (*gg, releuabant*) :—A with vg in general (and edd), *ad* (or *al*—) *leuiabant.*

§ *ib.* 39. *cognoscebat.* D *sol* (U, *gg, cognoscebant*; gr B, ἐγίνωσκον) :—the rest (and edd), *agnoscebant*; gr, ἐπεγίνωσκον.

ib. 40 (*cum anchoras*) *abstulissent.* D (txt) with AFG, CT, IMO, Θ (and W-W), *c dd p* (§ D mg, wrongly, *obtulissent*) :—but SU, BKRV (and cl), also *p'*, *sustulissent*; gr, περιελόντες (*gg, colligentes*).

ib. 44. *ut . . . accederent.* § D (txt) *sol*, for *ut . . . euaderent* of D (mg) and all else; gr, διασωθῆναι.

§ xxviii. 1. *militinae.* D *sol* (vg); likewise *militine*, Hieron. *ut supr* :—AF and most, *militene* (so W-W), (or —*ae*, or —*es*), and so *gg p*; one MS (vg) *melitene* (with gr B, μελιτήνη) :—T, *mitilenae*, and *c p'* similarly :—I, *meletae*; W, *milite*; *dd* (and cl), *melita* (gr ℵAB'CHL, μελίτη; P, μελήτη). *Cp.* xx. 14 *supr*, for converse error of D.

ib. ib. uocabatur. So also IMT, Θ'KRV (and cl), with *c dd p* :—vg in general (and W-W), *uocatur*; *gg, uocitatur*; gr, καλεῖται.

§‡ *ib.* 2. *recipiebant.* D *sol* (so Bed., *Retractt.*—presumably from *e*); with most gr, προσελάβοντο :—but all vg else (and edd), *reficiebant* (*gg, refecerunt*), with gr ℵ, mss 137 216, προσανελάμβανον. This reading is plausibly alleged by W-W (*Praef.*, p. vi) as a correction made after the gr.

§† *ib.* 4. *quem.* D *sol* (vg), omitting *eum*, with *gg s* (on this ver. see in Subsect. III *supr*); after the gr, ὃν διασωθέντα :—the rest (and edd), *qui . . . eum*; exc. FG, B, which read *qui* but *om eum.*

§ *ib.* 7. *puplici.* D *sol* (omitting *qui*) :—all vg else, *publii* (or *puplii*) *qui*; *gg, puplio* (with the gr). W-W conjecture that D intends *pupli ci* = *puplii qui.*

§ *ib.* 10. *honeribus.* D *sol* :—for *honoribus*, of all else (and edd).

ib. 11. *cemauerat.* D *sol*, for *hiemauerat.* *Cp.* Mt. xxiv. 20, where R (*rushworth*) has *cheme*, and dim (also r_2) *chieme*, for *hieme.*

ib. ib. insigne castrorum. So also AFG, IOSTU, BΘKR, and *c p* :—A'G'S'T'U'V (so edd), *castorum*; C (txt), *casthorum* :—but C (mg), *parasimus dioschori*; so *gg, parasemum dioscore*; after gr, παρασήμῳ διοσκούροις. See on this ver. in Subsect. II *supr*, and farther in Subsect. V *infr.*

§ *ib.* 12. *siricussam.* So (*sy*(or *i*)*racusam*) FG, IOSU, BΘKRV (cl), and *c dd p* :—A, CT (and W-W), *gg, sy*(or *i*)*racusas*; as gr.

§ *ib.* 13. *circumnauigantes.* D *sol* :—for *circumlegentes* of most vg (and edd); CT, *circumdegentes*; gr, περιελθόντες, or (ℵB) περιελόντες.

† *ib. ib. secundo.* So also AG, *gg p* :—the rest (and edd), *secunda.*

§ *ib.* 15. *concurrerunt.* D *sol* :—for *occurrerunt*, of all else; gr, [ἐξ]ῆλθον εἰς ἀπάντησιν (or ὑπάντ—). *Cp.* v. 16 *supr.*

ib. 21. *aliquid.* So also SU, Θ, *s* :—AFG, CT, I, BKRV (and edd), with *c dd*, *quid* :—O *om*, with *gg p.*

§ *ib.* 25. *disceptabant.* D *sol* :—for *discedebant* of all vg else (and edd); *gg p s*, *dimittebantur*; gr, ἀπελύοντο.

§ *ib.* 26. *prospicietis.* D *sol* :—most vg (and edd), *perspicietis* (ἴδητε); others variously.

ib. 30. *conductu.* So also A, MU :—the rest, *conducto* (and so edd).

§ *ib. ib. qui introiebant.* D *sol*, (M, *e*, *qui introibant*; so *gg, s*, *introeuntes*) :—the rest of vg (and edd), *qui ingrediebantur* (gr, τοὺς εἰσπορευομένους).

Subsection V.—DOUBLETS.

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 receperunt serm. eius* (gr ℵABCEP, &c., οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ); and to like effect *e gg* (*p*). But *d*, *hi ergo credentes sermoni eius*; with gr D, οἱ μὲν οὖν πιστεύσαντες τ. λόγον αὐτοῦ. Our reading includes both verbs.

iii. 10. *inpleti sunt stupore et extas[s]i stupefacti* (*in eo quod contigerat*). Here, the first member of the passage adequately represents the gr (ἐπλήσθησαν θάμβους καὶ ἐκστάσεως). And so all vg render (exc. that CT write *mentis consternatione* for *extasi*), none of them supporting D in adding *stupefacti*. Of vtt, *e gg* likewise ignore that addition (but substitute *ammiratione* for *extasi*); while *d* has *terroris et stupefactionis*. But *h p* render (as if the gr were ἐπλήσθησαν θάμβους καὶ ἐξέστησαν) *impleti sunt ammiratione et stupebant*. The *stupefacti* which D appends to the ordinary vg reading seems to be derived from a vt source akin to *d* or to *h*.—The marginal [*exces*]*su mentis* of D is given also by Bed. *in loc.*; but see for it also x. 10, where *mentis excessus* = ἔκστασις.

v. 29. *oboedire oportet deo 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 interrogatione*"; 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, cui*] *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 an*; 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 petrum* [corr. (interlin.), *petrus*] . . . . *deuenire*. The edd, with AG′, O, KRV, *c* (*gg t* similarly) have *ut petrus . . . . deueniret* (F, S, B, *petrus* (without *ut*) *deueniret*); G, MU′, B′Θ, *petrum . . . deuenire*; 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), *illic* (all gr, ἐνθάδε). D adopts both, unmeaningly.

xii. 10. *ultro aperta est eis ab se*. All vg, *ultro aperta est eis* (— *ab se*): *gg* and Lcf., *ab se aperta est eis* (— *ultro*). By subjoining *ab se* of vt to *ultro* of vg, D makes its tautologous reading. All gr, αὐτομάτη.

xiii. 5. *habentes autem et iohannem*. All vg, *habebant autem et ioh.* (and so gr in general, εἶχον δὲ καὶ ἰωάννην). But gr E reads ἔχοντες καὶ ἰωάν.; and *e*, *habentes et iohannem*. Thus D here follows *e* in using the ptcp. *habentes*, but retains from vg the *autem* which belongs to *habebant*.

xv. 41. *perambulant autem . . . . confirmantes aeclessias 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 MSS (vg and gr) *om*, is found in the sing. only (see also on this verse in Subsect. II *supr*, p. clxxxiii). D therefore has here joined two readings, derived from different sources, and inconsistent *inter se*.

xvi. 1. *et cum circumiisset has nationes peruenit autem*. The introductory words *et cum . . . nationes*, are inserted else 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. 26. *confestim et aperta sunt statim ostia*. No other vg has two adverbs here; the gr, παράχρημα 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 pos[s]imus scire doctrinam quae est haec noua quae dicitur a te doctrina enim noua* (*quaedam infers*). 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

[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 circumiisset has nationes*).

verse) with ver. 20, "*doctrina enim noua*" (all lat else, "*doctrina ? Noua 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 (τίς ἡ καινὴ αὕτη . . . . διδαχή;) 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. *possimus*, D has the countenance of vg CT, OSU, *c dd*, and a few gr mss, for the former; of *p* only, for the latter.

xviii. 4. *et intrabat in synagogam per sabbatum omne disputabat.* Of vg which retain this verse (rejected by many of them, though by no gr) nearly all read (as cl, with all gr exc. D), *et disputabat in synagoga per omne sabbatum*: T alone (with no gr), *et ingrediebatur in sinagogam per omne sabb.* The reading of our MS is formed by combining these two.—The like combination is to be found in *d* and gr D,—*ingressus autem in synag. per omne sabb. disputabat* (εἰσπορευόμενος δὲ εἰς τὴν συναγωγὴν κατὰ πᾶν σάββατον διελέγετο); also (to like effect) in *h* (*et cum introiret in syn. per omnem sabb. disputabat*): but it is to be observed that these avoid the asyndeton (*intrabat* . . . . *disputabat*) by which our MS incurs suspicion of being conflate.

It is possible, however, that our D borrows from a text founded on gr D; and that the absence of *et* from before *disputabat* is casual.

ib. 21. *ualefaciens dixit Oportet me diem solennem* . . . . *facere hierusalem dicens iterum reuertar ad uos deo uolente.* Nearly all vg MSS else (exc. MΘ), have merely *ualefaciens et dicens iterum* . . . . *uolente*, without the preceding words, *dixit Oportet* . . . . *facere hierus.*; which are found in vtt *dd gg*, and in *d* (with gr D and HLP). Here our D again, by the repetition, *dixit* (from vt) . . . *dicens* (of vg), betrays that it has interpolated its vg text from vt.

xix. 9. *ab hora · u · usque ad horam · uiiii · et decimam.* For this addition, D has the support of (vg) G and Θ only; of (vtt) *d gg*; with (of gr) D only (ἀπὸ ὥρας · ε̄ · ἕως δεκάτης). Of these, G alone gives the number as · uiiii; the rest, *decimam*: D offers the feeble compromise, *nonam et decimam.*

xxii. 28. *summa peccunia.* Here FG, and most vg, with vtt *dd p'*, read (see on this ver. in Subsect. IV also) *multa summa* (gr, πολλοῦ κεφαλαίου); A and Y, with *c* and *gg*, *multa pecunia.* Our D drops *multa*, by which all the rest properly render πολλοῦ), and combines *summa* of FG (treating it as adject.) with *pecunia* of A.

xxiii. 5. *princeps est summus sacerdotum.* No lat else interpolates *summus* here. Two renderings are used for ἀρχιερεύς,—*princeps sacerdotum* as here and in ver. 2 (*supr.*); and *summus sacerdos* (as in ver. 4). Our text is an ill-devised combination of both.

xxvi. 6. *isto* [corr. *sto*] *et iudicor pro quam iudicio subiectus.* The words *pro quam*[1] evidently have got in here wrongly; removing them, we have the tautologous phrase *sto et iudicor iudicio subiectus.* All vg else have *sto iudicio subiectus* for the gr, ἕστηκα κρινόμενος, which vt (*gg*) renders *sto et iudicor.* Thus our text is an obvious example of a dittograph rendering.

xxvii. 1. *cum reliquis uinctis custodibus* [corr. *custodiis* (with all vg else exc. G)]. Here the vg rendering of καὶ . . . . δεσμώτας is *cum* . . . . *custodiis* (*cp.* ver. 42 *infr.*); for which *e* and *s* (vt) give *et uinctos.* Our text gives thus again an instance of dittography,—vt followed by vg.

ib. 4. *propterea eo quod essent.* All vg else, *propterea quod*; vt *h* and *s*, *eo quod.* These two equivalent renderings of διὰ τὸ εἶναι are combined (unmeaningly) in our text.

ib. 18 and 20. *permanente autem ualde autem* . . . . *tempestate* (ver. 8). The first two words appear here in no other text, lat or gr; they plainly belong to ver. 20, which in *gg* begins with *perseuerante autem tempestate.* Instead of these latter words, our D (with vg) has *tempestate* . . . . *inminente*, in middle of 20. Thus *permanente* . . . . *inminente* . . . ., in our text, are alternative representations of (χειμῶνος) . . . ἐπικειμένου,—again presenting a doublet rendering.

[1] These words are probably meant as a marginal note on ver. 7, offering *quam* as a correction (*in quam uenire*, for *in qua inueniri*) 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*) *quartadecima dies est hodie a qua . . . . manetis* (of *gg*),—or something similar. Our text retains *dies* and *om expectantes*, with *gg*; but with vg excludes the *est a qua* by which *gg* varies the grammar of its rendering.

ib. 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 *et*, which there follows fitly after *accepit*, but is out of place after the ptcp. *sumens* which it retains from vg.

ib. 11. *in naue . . . . cui erat insigne castrorum* [corr., *castorum*] *parasse modios* xx· *chorus* (mg, *chororum*). All vg read (with slight and immaterial variation) *cui erat insigne castorum* merely. In their stead, *gg sol* writes, *cui erat parasemum et dioscore* (gr, παρασήμῳ διοσκόροις). C (vg) in its text agrees with the rest, but in its margin supplies the reading of *gg* as alternative—"alibi, *parasimus dioschori.*" 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 *parasemum* [or —*imus*] or *dioscoris* [—*cori*, or —*coroe*, or —*core*], has made a desperate attempt to break up the two Greek into three Latin words, *paras*[*s*]*e modios chorus* [*coris*],—writing *ch* for *c* (as C does), and substituting the Latin termination —*us*.—Of the insertion of xx between the sundered parts of *dios-core*, 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 *dioscori*), arranged thus—$\frac{\text{parase}}{\text{mo dios}}$ $\frac{\text{xx}}{\text{cori}}$.—Then the double x came to be read as the numeral xx, and to attach itself naturally to *modios* (preceding) and *chorus* (following),—the latter representing the Hebrew *cor* (כר), gr, κόρος, conveying the equation, 20 modii = 1 cor.[1] But what bearing this computation could be supposed to have on the narrative of the voyage does not appear.

Here then we have the three stages of a dittograph clearly exemplified.—First (*a*) is the transliteration of the Old Latin, [*cui erat*] *parasemum* [*et*] *dioscore* (as in vt *gg*), supplanted in the vg by *cui erat insigne castorum*: next (*b*), the vt transliteration set as an alternative on the mg of vg C: and finally (*c*), the marginal alternative transferred to the text of our D,—but in a form so disguised by the attempt to manipulate it into the semblance of Latin as to be at first sight unrecognizable.

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 dnm*) *in eo quod factum erat.* This (except in its habitual misreading *dnm* for *dm*) adequately represents the gr (ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι). Of vtt, *p* agrees (only with *est* for *erat*); *dd*, with equal propriety, renders *in eo quod acciderat*; other vtt to like effect (*d*, *super quod factum est*; *e*, *in facto isto*; *gg*, Lcf., *in facto* simply). But nearly all vg else, some A and F (and so cl), give *clarificabant id quod factum fuerat in eo quod acciderat*; thus combining the renderings of *dd* and D, but altering the latter by omitting *deum* (or *dnm*) contrary to all gr, and supplying *id* instead to serve as object to *clarificabant.* CT alone of vg avoid the error of omitting *deum*, and they write *in id* for *in eo.* W-W adopt (but with †) 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 τὸ πλῆθος τῶν ἰουδαίων ἐνέτυχόν μοι ἔν τε ἱεροσολ. καὶ ἐνθάδε, βοῶντες. . . . These words the chief extant vtt (*gg s*) accurately render by *multitudo Iudeorum adiit me hierosol. et hic clamantes . . . .* From this rendering all vg diverge; (1) by *ins petens* before *et hic clamantes* (so AFG, IOSU, BΘKV) followed by W-W), or (2) by writing *petentes et* [*ac*]*clamantes* [*om hic*], (so CT, M, R, and cl);—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 (ἐνθάδε). 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 v° *b*). 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 tradere eum . . .*" (addressed to Agrippa), followed by "*si quis autem accussat eum sequatur cessaream*" (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 Boh. (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, ἐὰν δέ τις αὐτοῦ κατηγορεῖν θέλῃ, ἔλεγον ἀκολουθεῖν μοι εἰς καισάρειαν.

Subsection VI.—*General Survey of the D-Text of the Acts.*

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 Euangeliis . . . fundamentum bonum habet et interdum textum Hieronymianum uel solus uel cum paucis comitibus conseruat . . .; sed Celticae familiae uitiis 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 (GCAFD), 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 Fuldensian (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 (*l. c.*), 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 *d*)—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.

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, xxviii. 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. 28). 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)[1].

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.[2]

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 *s* usually agrees (so far as it goes) with *Gigas*.

The Graeco-Lat. Cod. Laudianus (E *e* laud), though "Western" but partially, is often, but 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*,[3] 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. 28,—the Tribune's rejoinder) it is with our D in the insertion "*quam 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 loc*, p. clxxxvi). One of its insertions, however, in which it stands absolutely alone, appears to be of "Western" character,—the "*ascendit autem et consedit et reuoluit librum*" of viii. 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 general 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.

Section VIII.—The Pauline Epistles.

Subsection I.—*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 D *d* 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. Toletanus (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

[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 Sectt. 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 (*Frising.*), ed. Ziegler, *Italafragmente* (Marburg, 1876)[1], assigned to Cent. VI, contains (with many small breaks)—

Rom.	xiv. 10—xv. 13.	2 Cor.	vii. 10—viii. 12.	Phil.	i. 1–20.
1 Cor.	i. 1—iii. 5.	„	ix. 10—xi. 21.	1 Tim.	i. 12—ii. 15.
„	vi. 1—vii. 7.	„	xii. 14—xiii. 10.	„	v. 18—vi. 13.
„	xv. 14–43.	Gal.	ii. 5—iv. 3.	Hebr.	vi. 6—viii.
„	xvi. 12 to end.	„	vi. 5–17.	„	ix. 27—xi. 9.
2 Cor.	i. 1—ii. 10.	Eph.	i. 1—ii. 16.	(Also, 1 Joh. iii. 8 to end.)	
„	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 *θ*.

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 *θ*); or (VII) where unsupported by any known Latin authority.[2]

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*) *teneamus amplius*. So (*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, *προεχόμεθα* (ℵBKP),—*ώμεθα* (AL); (all without *πέρισσον*).

[1] Supplemented by Wölfflin, Munich, 1893, in *Sitzungsberichte der konigl. bayer. Akademie*, II.

[2] The rest of this Section (Subsectt. II–VIII) is contributed by the Rev. Robert M. Gwynn, B.D., Fellow and Tutor of Trinity College, Dublin, but has been revised by the Editor, who is responsible for its contents.

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, *stimulus.* All gr, κέντρον. (Note that in ver. 55, *d* has *stimulus*; *dd* in same ver., *aculeus*; both inconsistently.)

Gal. iii. 1. (after *fascinauit*) — *ueritati non oboedire.* So (*om*) *d g*, also *r* and F; and *θ*, Tert., Vict., Hier., Aug.; with gr DG, and ℵAB:—A (and T, *credere*), cl, *ins*; with gr CKLP, &c.

ib. ib. ib. (after *proscriptus*) + *et in uobis.* So (*om et*) *d g*, F hrl, and cl; also (with *et*) *dd*, Hier., Vict., Ambrst., Sedul.; with gr DGKLP, &c.:—AF'T *om*; with gr ℵABC, and some mss.

ib. ib. 15. *inritum facit.* So *d* (*inr. faciat*) and *g* (*irritat*), *r*, and Aug., Ambrst., Sedul.:—AF, cl, and *θ*, Tert., Hier., *spernit.* All gr, ἀθετεῖ.

Eph. iv. 29. (*aedificationem*) *fidei.* So *d g*, *m*, and Vict.; also cl; with gr DG and ms 46, τῆς πίστεως:—AF'T, *dd*, and Hier., *opportunitatis* (*θ*, *necessitatis*); with gr ℵABD'KLP, &c., τῆς χρείας. (F, *opportunitatis fidei*, but *fidei* expct.)

Phil. iii. 21. *transfigurauit.* So Vict.:—*d g*, and *θ*, Iren., Tert., Hier., Aug., Ambrst., &c., *transfigurabit* (Cypr. and others, *transformabit*):—AFT, *m*, cl, *reformauit*; some vg, Sedul., *conformabit.* All gr, μετασχηματίσει.

Col. iii. 8. *turpiloquium.* So *d g*, *θ*, Ambr., Ambrst. (*m*, *multiloquium*):—AF, cl; Hier., *turpem sermonem.* All gr, αἰσχρολογίαν.

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 ἐπλάσθη.

Tit. iii. 4. *inluxit.* So *d*, and *g* (adding "uel *apparauit*"), also Lcf., Hier., Aug., Ambrst.:—AF, cl, and *θ*, also Ambr., *apparuit.* All gr, ἐπεφάνη.

It is to be added that, in general, *d g* together agree with D in rendering ἀγάπη, λόγος, μυστήριον δοξάζω, εὐδοκῶ, κατοικῶ, ὑπέχω, by *caritas, uerbum, mysterium, magnifico, beneplaceo, habito, suffero*; where A has *dilectio, sermo, sacramentum, clarifico* (or *glorifico*), *placeo, inhabito, supporto.*

Subsection III.—*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 D *d* is opposed to the combination A *g* are to be noted:—

D reads—

Rom. ix. 15. *miserebor cui misertus ero.* So *d*, with Ambr., Aug.:—A, cl, *miserebor cuius misereor*, and so (with *cui*) F, *g* (but subjoins, "uel *misertus sum*"); T, *misereor cui miserebor.* All gr, ἐλεήσω ὃν ἂν ἐλεῶ.

ib. xiv. 9. *uixit . . . . et* (*mortuus est et resurrexit*). So *d*; and Iren., Aug.; with gr D (ἔζησεν καὶ ἀπέθανεν καὶ ἀνέστη):—AF, cl, *g*, *om uixit et*; with gr G. Of other gr, ℵABC read ἀπέθανεν καὶ ἔζησεν; LP and most mss, ἀπέθανεν καὶ ἀνέστη καὶ [ἀν]έζησεν.

Gal. iii. 1. *proscriptus* (*est*). So *d*, and *r*; also F and *θ*, Vict., Aug., Ambrst., Sedul.:—AT, cl, *g*, and Hier., *praescriptus.* All gr, προεγράφη.

ib. iv. 7. (at end) *dei per xpm.* So *d*, also *θ*; with gr ℵ'C'DKLP and many mss (θεοῦ διὰ χριστοῦ):—AF, cl, and Ambr., Vict., Aug., Ambrst., *per deum*; with gr ℵABC (διὰ θεοῦ,—but G, δια θν).

ib. vi. 9. (at end) *non fatigati.* So *d*, and *θ* (similarly Tert.), also Aug., Ambrstr., *infatigabiles*:—AF, cl, *g* and *m*, and Vict., *non deficientes.* All gr, μὴ ἐκλυόμενοι.

2 Tim. iii. 11. *liberauit me* (*dns*). So *d*, and *θ*, Ambrst., Sedul.:—AF, cl, *g*, *me eripuit.* All gr, με ἐρρύσατο.

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 πρόθεσιν, which is not in gr D, nor found elsewhere):—AF, cl, *propter remissionem*; gr, διὰ τὴν πάρεσιν:—*g*, with gr G and a few mss, *om.*

Rom. xv. 31. *remuneratio mea . . . accepta(bi)lis.* So *d*:—A, cl, and Sedul., *obsequii mei oblatio accepta*: *g*, *administratio mea . . . . acceptabilis* (F *d'*, *ministerium meum . . . . acceptabile*; Ambrst., *munerum meorum ministratio accepta*). Thus *d' g*, and F, follow the gr of ℵACD'LP (ἡ διακονία μου εὐπρόσδεκτος), while A *d* with our D variously represent ἡ δωροφορία μ. εὐπρόσδ., of gr BDG (against *g*).

Gal. v. 15. (*mordetis et*) *incus(s)atis.* So *d* (*inaccusatis*), Cypr. (to like effect Vict., *accusatis*; and Ambrst., *criminatis*):—AF, cl, and Hil., Aug., *comeditis*; *g*, *deuoratis*; *θ*, *consumitis.* All gr, κατεσθίετε.

1 Tim. v. 16. *si quis fidelis aut si qua fidelis.* So *d* (*uel*), also FT, and Ambrst.; with gr DKL (εἴ τις πιστὸς ἢ πιστή):—A hrl, *si qua fidelis*, with gr ℵACGP (εἴ τις πιστή):—cl, and *θ*, Ambr., Aug., &c., *si quis fidelis* (*g*, *fideles*—so too *dd*). No extant gr cod. seems to have πιστός (without ἢ πιστή), though Chrysost. so cites the sentence.

Tit. iii. 7. *heredes efficiamur.* So *d*, *θ*, and Lcf., Aug., Hil., Ambrst.:—AF, cl, *simus*; *g*, *essemus.* Gr ℵACDGP, few mss, γενηθῶμεν; ℵ'D'KL, most mss, γενώμεθα.

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. *aculeus.* So *g*, and *dd*; also Iren., Tert., Cypr., Aug., Hil.:—*d* and AF, cl, *stimulus.* Hier. varies, also Ambrst. (See in Subsect. II *supr*, 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 noster homo*, and so *d* (*om is*), and Ambr. All gr, ὁ ἔξω ἡμῶν ἄνθρωπος.

ib. v. 1. *habitaculum* (*ex deo*). So *g*:—AF, cl, and *d* and *r*, also Hier., Aug., Ambrst., *aedificationem.* All gr, οἰκοδομήν. Note that all vg, and *d g* and *m* (not *r*), follow gr DG in prefixing the superfluous *quod* (ὅτι) to οἰκοδομήν (against all gr else); and so Ambrst. (*quia*), but not Hier., Aug.

ib. viii. 3. *pro uiribus . . . . et ultra uires.* So *g*, also *r*, and Ambrst. (*supra*):—AF, cl, and *d*, *secundum uirtutem . . . et supra uirtutem*; *r*, with Aug., and similarly Ambrst., *sec. uires . . . et supra uires.* All gr, κατὰ δύναμιν . . . καὶ παρὰ δύναμιν. *Cp.* i. 8, in Subsect. v *infr.*

ib. ix. 2. *uoluntatem uestram.* So *g*, and F (Ambrst., *promptam uol. uestr.*):—A, cl, and *d*, also Aug., *promptum animum uestrum.* All gr, τὴν προθυμίαν ὑμῶν.

ib. xi. 32. *princeps gentis.* So *g*, Ambrst.:—AF, cl, and *d*, *praepositus gentis.* All gr, ὁ ἐθνάρχης.

Other examples (taken from Epp. in which the evidence of *θ* is available) are—

Gal. ii. 2. *exposui eis aeuanguelium.* So *g* and *θ* (*illis*), *r*, Vict., Aug. (once), Ambrst. (gr G, ἀνεβαλόμην):—AF, cl, and *d*, with Iren., Tert., Aug. (again), Hier., *contuli cum illis* (or *eis*) *euang.* All gr exc. G, ἀνεθέμην.

1 Thess. v. 3. *dolor partus.* So T, *θ*, Ambrst., Sedul., and *g* (*dolores p.*):—AF, cl, *om partus*, also *d* (*dolores*). Gr ℵ(A)BD'KLP, &c., ἡ ὠδίν (D, ἡ ὠδίνη; G, ἡ ωδινες [*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, ἵνα ἐντραπῇ.

1 Tim. i. 17. *inmortali inuissibili incorrupto.* Similarly *g*, *incorruptibili inuisibili immortali*, and so (*inmort. inuissib. incorruptibili*), *r*, and (once) Aug.:—AF, cl, and *d*, also Tert., Novat., Aug. (elsewhere), Ambrst., *immortali inuisibili* (*om incorrupt.*).—Again, *θ*, *incorrupto inuisibili* (*om immortali*). Of gr, G has ἀφθάρτῳ ἀοράτῳ ἀθανάτῳ; D, ἀθανάτῳ ἀοράτῳ; most of the rest, ἀφθάρτῳ ἀοράτῳ.

1 Tim. vi. 6. *pietas dei.* So *g*;—AF, cl, *d r*, *pietas* only, and so *θ*. All gr, ἡ εὐσέβεια, exc. G (ἡ εὐσέβεια θεοῦ). Note that in ver. 5, D (not *g*) has *pietatem dei.*

2 Tim. i. 3. (*seruio*) *in proauis meis.* Similarly *g* (but adds, "uel *progenitoribus*, i.e. *patriarchis*"), and Ambrst., *a proauis* (also *θ*; and Sedul., *a proauis meis*):—AF, cl, *a progenitoribus*; also *d* (but *om* prep.), and *dd* (+ *meis*). Gr, ἀπὸ προγόνων.

In one or two places where D *g* combine against A, *d* stands apart; as—

2 Cor. v. 8. *consentimus* (*magis*). So *g*, and also Ambr., Ambrst.:—AF, cl, *bonam uoluntatem habemus* (and similarly Lcf., *bonam uol. habentes*): *d*, *uoluntatem habentes* only. All gr, εὐδοκοῦμεν.

Phil. ii. 3. *existimantes maiores.* So *g* ("*existim. superiores* uel *maiores*"), *m r*, Aug., Ambrst. (*exist. superiores*; *θ*, *exist. supereminere*):—AF, cl, *superiores arbitrantes*; *d*, *arbitrantes praecellentes*; Vict., *inuicem uos ab alteris praecedi arbitrantes.* All gr, ἡγούμενοι ὑπερέχοντας (D, ὑπερέχοντες).

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., Ambr., Aug. (mostly):—AF, cl, *d g*, and Vict., have *hospites.* All gr, ξένοι.

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 τῆς οἰκοδομῆς.

ib. 21. *offenditur.* So *r* and *m* (also cl), and Aug.:—AFT, *dd*, *d g*, Ambrst., *offendit.* All gr, προσκόπτει.

ib. 22. *tu fidem quam habes . . . . habe.* So *r*, also (vg) T, and Aug., Sedul., with gr ℵABC (πίστιν ἣν ἔχεις . . . ἔχε):—AF, cl, Ambrst., *tu fidem habes . . . habe*, with (*om* ἣν) gr DGLP, &c.; but *d g*, *habes* for *habe* (*g'* corrects).

1 Cor. i. 10. *in ea[n]dem sententia[m]*. So *r*, also *dd*, cl, and Cypr., Aug., Hil.:—AF, *d g*, *in eadem scientia.* All gr, ἐν τῇ αὐτῇ γνώμῃ.

2 Cor. i. 8. *supra uires.* So *r*, with Tert., Ambrst., Sedul.:—AF, cl, *d g*, Hier., *supra* (or *super*) *uirtute[m]*. All gr, ὑπὲρ δύναμιν.

ib. iv. 17. (*supra 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, ℵCK *om* εἰς ὑπερβολήν (which ABDG, &c., subjoin to καθ' ὑπερβολήν).

ib. ix. 15. *gratias ago.* So *r*, and Bed.:—AF, cl, *d g*, *om ago*; with all gr.

Gal. ii. 21. *inritam faciam* (*gratiam*). So (*facio*) *r*, and Aug., Sedul.:—AF, cl, *d g*, *abiicio*; *θ*, *sperno.* All gr, ἀθετῶ τὴν χάριν.

Phil. i. 1. *diaconis.* So *r*:—AF, cl, *d g*, and *θ*, *diaconibus.*[1] Gr, διακόνοις.

1 Tim. ii. 5. *unus enim est* $\overline{ds}$ *et unus* (*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, εἷς γὰρ θς εἷς καὶ μεσίτης.

[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, *diaconi* in 12; *d*, *diaconos*, *diaconi* (and so cl); also *θ* (yet in *Commentary θ* has *diaconibus*,—see Swete, vol. II, pp. 118, 6; 126, 2).

1 Tim. ii. 9. (*in habitu*) *ordinato*. So *r*, and *m*, also Ambrst. :—AF, cl, *d* (*ornatu*) *g*, and *θ*, Hier., *ornato*. Gr, ἐν καταστολῇ κοσμίῳ (ℵ'DG, κοσμείως).

ib. ib. 10. *per bonam conuersationem*. 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 incedunt*, and similarly Tert., Hier., *non recto pede inced.* :—AF, cl, *non recte ambularent*, and so *g* (*ambulant*); *d*, Vict. and Aug., *non recte ingrediuntur*. Gr, οὐκ ὀρθοποδοῦσιν.

ib. iii. 14. *promissionem*. So *θ* :—AF, cl, and Hier. (once), *pollicitationem*; *r*, Aug., *adnuntiationem*; gr (most), τὴν ἐπαγγελίαν :—but *d g*, Tert., Hier. (again), Ambrst., *benedictionem*; after gr DG, τὴν εὐλογίαν.

Eph. iii. 20. (*secundum uirtutem*) *quam operatur*. So *θ*, *sec. uirtut. quam inoperatus est* :—AF, cl; Vict., Hier., Ambrst.; *d*, *quae operatur* (others, *qua*; *g*, "*operantem* uel *quae operatur*"). Gr, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην.

Phil. ii. 30. *in incertum tradens* (*animam*). So *θ*, and to like effect Vict. (*exponens in incertum*); Ambrst. (*in interitum tradens*) :—AF, cl, *tradens* only; *d g*, *parabolatus* (*de anima*). Gr ℵABDG, some mss, παραβολευσάμενος τῇ ψυχῇ; CKLP and most, παραβουλευσάμενος.[1]

ib. iv. 8. (*quaecumque*) *casta*. So *θ*, and Aug. (once) :—AF, cl, *d g*, and Vict., Aug. (again), Ambrst., *sancta*; gr, ὅσα ἁγνά.

ib. ib. ib. quaecumque bonae opiniones [read —*nis*]. So *θ* :—AF, cl, *d g*, *bonae famae* (Vict., Ambrst., *laudabilia*). Gr, ὅσα εὔφημα.

Col. i. 2. *qui sunt Colosenses*. So *θ* :—AF, cl, *d g*, &c., *qui sunt Colossis*. Gr, τοῖς ἐν Κολόσσαις.

ib. iii. 13. *sicut et xps* (*donauit*). So *θ* and Ambrst., Leo M.; with gr ℵ'CD'KLP, καθὼς καὶ ὁ χριστός ἐχαρίσατο :—A (*om et*, as also *dd*) F, cl, *d g*, *m*, and Aug. (once; again, *sicut et dns in xpo*), *sicut et dns donauit*; with gr ABDG, καθὼς καὶ ὁ κύριος ἐχαρίσατο (ℵ, ὁ θς).

2 Thess. i. 9. (*poenas*) *luent*. So *θ*, Iren. (once), and (similarly) Tert. :—AF, cl, *d*, *dabunt*; Iren. (again), *pendent*; *g*, *soluent* (as also Ambrst.), but adding, "uel *dabunt*." Gr, δίκην τίσουσιν.

1 Tim. v. 18. *boui . . . . trituranti os non alligabis*. So *θ*, and cl (*g* has *bouem triturantem non alligabis*) :—AF*dd*, and *d*, *non infrenabis os boui trituranti* (Ambrst., *bouem triturantem non infrenabis*). All gr, βοῦν ἀλοῶντα οὐ φιμώσεις.

ib. vi. 5. (at end) + *discende* [read *discede*] *ab huiusmodi*. So T, *m*, and *θ* (*discede ab eiusmodi*), also Ambrst.; and Cypr. (but in ver. 4) :—AF, cl, *d g*, and *r*, *om*. Gr D'KLP, and many mss, ἀφίστασο ἀπὸ τῶν τοιούτων: DG and the other gr MSS, &c., *om*.

2 Tim. ii. 25. (*cum modestia*) *docentem*. So *θ*, and Ambr. (once); Hier. to like effect, *erudientem* :—AF, cl, *corripientem* (*d*, *corripiente*), as also Aug., Ambrst.; Ambr. (again), *corrigentem*; *g*, *disciplinantem*. All gr, ἐν πραύτητι παιδεύοντα.

(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. *obcaecatum*, with Sedul. (similarly Aug., *excaecatum*) :—for *obscuratum* of AF, cl, *d g*, and Ambrst. (also Aug. mostly; but once *excaecat.*). Gr, ἐσκοτίσθη.

[1] The readings of D*θ*, and of Victorin., as well as that of *d g*, evidently render the gr παραβολευσάμενος. Probably that of Ambrst. is a scribe's error, *interitum* for *incertum*. That of AF and cl is weak, and suits neither gr text.

Rom. ii. 27. (*legem*) *perficiens*, with Aug., Ambrst., Sedul.;—for *consummans*, AF, cl, *d g*; gr, τελοῦσα.

ib. iii. 21. *per legem et profetas*, with Aug., Sedul. (also F):—for *a lege et prophetis*, A, cl, *d g*, and Iren., Ambrst. Gr, ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν.

ib. iv. 20. *in promissione*, with Aug.:—for *in repromissione*, AF, cl, *d g*, Ambrst., Sedul. Gr, εἰς τὴν ἐπαγγελίαν.

ib. ib. 23. (*illi*) + *ad iustitiam*, with T, and cl; and Ambrst., Sedul., also *d'*:—AF, *d g*, with nearly all gr, *om* εἰς δικαιοσύνην (incl. D as well as G), but D' and ms 63 *ins*.

ib. v. 15. *ob unius dilictum*, with Aug., Sedul.:—for *unius delicto*, AF, cl, *d g*, and Ambrst. All gr, τῷ τοῦ ἑνὸς παραπτώματι.

ib. ib. 17. *ob unius dilictum*, with Aug.; gr ℵBCKLP, &c., as in 15:—for *unius delicto*, FT, cl, also (*pref in*) A hrl *dd*; gr, ἐν ἑνὸς παραπτώματι; also *d* (against gr D):—*g*, *in uno delicto*; gr DG, ἐν [τῷ] ἑνὶ παραπτώματι.

ib. vi. 4. *resurrexit*, with *dd*, and Iren., Tert. (once), Ambrst.:—for *surrexit*, AFT, *d g*, and Tert. (again), Ambr., Aug. Gr, ἠγέρθη.

ib. ib. 23. *stipendium* . . . . (*est*), with Ambr., Aug., Sedul., &c.:—for *stipendia*, AF, cl, *d g*, and Tert. Gr, τὰ ὀψώνια.

ib. vii. 18. *uoluntas benefaciendi*, with Sedul. (once):—for *uelle*, A (F *hiat*), cl, *d g*, Aug., Hier., Sedul. (again).—Gr, τὸ θέλειν.

ib. viii. 13. *per spiritum*, with Ambr., Sedul.:—for *spiritu*, AF, cl, *d* (*sps*, but corr.) *g*, and Iren., Tert., Cypr., Aug., Ambrst.—Gr, πνεύματι.

ib. ib. 18. *superuenturam* (*gloriam*), with Cypr., Ambr., Lcf. (once), Hier. (once; and again, *uenturam*):—for *ad futuram*, AF, cl, *d g*, and Tert., Lcf. (again), Aug., Ambrst., Sedul.—Gr, τὴν μέλλουσαν δόξαν.

ib. ib. 28. (*omnia*) *concurrunt*, with Ambr.:—for *cooperantur*, AF, cl; *d*, *procedunt* (*g*, "*cooper.* uel *proced.*," and so Aug. varies), also Lcf., Ambrst.—Gr, πάντα συνεργεῖ.

ib. ix. 18. *obdurat*, with Ambr., Aug., Sedul.:—for *indurat*, AF, cl, *d g*, and Ambrst. Gr, σκληρύνει.

ib. ib. 22. *manifestare*, with Ambrst.:—for *notam facere*, AF, cl, and *d* (*g*, *noscere*). Gr, γνωρίσαι.

ib. x. 21. *extendi* . . . (*manus*), with Aug. (once):—for *expandi*, AF, cl, *d g*; also Tichon., Hil., Aug. (again), Ambrst., Sedul.—Gr, ἐξεπέτασα.

ib. xi. 31. *uestrae miserationi*, and similarly Ambrst., *in uestra miseratione*:—for *in uestram misericordiam*, AF, cl; Ambrst., and *d*, *in uestra misericordia* (but *d'*, accus.; and so Aug. varies between accus. and ablat.); *g*, *uestrae misericordiae*. All gr (incl. D), τῷ ὑμετέρῳ ἐλέει.

ib. xii. 6. (*donationes*) *diuersas*, with Ambrst., Sedul. (Aug., *dona diuersa*):—for *differentes*, AF, *d''*, cl; *d' g*, *differentiae*.—Gr, χαρίσματα διάφορα (D διαφοραν, but corr.); *d*, *diffidentiae*.

ib. ib. 10. (*caritatem*) *fraternam*, with Sedul. (ablat.):—for *caritatem fraternitatis*, AF; also (*caritate*) cl, *d g*, *m*, and Aug.; similarly (with *amore*) Tert., Ambrst.—Gr, τῇ φιλαδελφίᾳ.

ib. ib. ib. honore motuo . . . . , with Aug., Ambrst., Sedul.:—for *honore inuicem*, AF, cl, *d g*, *m*; and Tert., Aug.—Gr, τῇ τιμῇ ἀλλήλους . . . .

ib. ib. 11. *inpigri*, with Sedul.:—for *non pigri*, AF, cl, *d g*, and Aug.—Gr, μὴ ὀκνηροί.

ib. ib. 13. *necessitatibus* (*sanctorum*), with Aug. (once), Sedul. (altern.), also FT hrl, and cl:—for *memoriis*, A, *d g*, and Hil., Ambrst., &c. Gr, DG, ταῖς μνείαις; the rest, ταῖς χρείαις.

ib. ib. 15. *gaudete* . . . *flete*, with Sedul.:—for *gaudere* . . . *flere*, AF, cl, and *d g*, also Ambr., Ambrst. All gr, χαίρειν . . . κλαίειν.

ib. ib. 20. (*carbones*) *congregabis*, with Hier.:—for *congeres*, A, F (—*ris*), cl, and *d g*, also Aug., Ambrst., Sedul.; *m*, *coaceruas*. Gr, σωρεύσεις.

ib. xvi. 10. *probatum*, with Ambrstr.:—for *probum*, AF, cl, *d g*, and Sedul.—Gr, δόκιμον.

ib. ib. 11. *ex domu narcissi*, with (*domo*) Sedul., and cl:—for *ex narcissi* (*om domo*), A (FT, *ex narcessis*), *d*, *g* (*ex narciss* [sic]).—Gr, ἐκ τῶν ναρκίσσου. Moreover, D adds *prespiteri*, and so Ambrst. (*in loc.*) notes, "*Narcissus hic* . . . . *presbyter dicitur fuisse, sicut legitur in aliis codd.*"

(3) The following are examples of D readings attested by patristic citations against A *d g* (*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 τρία ἔτη.

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, γεννώμενον:—for *factum ex m.*, A hrl, cl, *d g*, and *θ*, Iren., Tert., Ambr., Hil., Aug., Hier., Ambrst., &c.; Vict., *editum ex m.*; gr, γενόμενον.

Eph. iv. 14. *machinationem* (*erroris*), with Aug.:—for *circumuentionem*, AF, cl, Hier.; or *remedium*, *d g*, *θ*, Lcf., Vict., Ambrst.—Gr, τὴν μεθοδείαν (or plur.) τῆς πλάνης.

Phil. ii. 4. (*non quae sua sunt*) . . . . *cogitantes*, with Ambr.:—for *considerantes*, AF, cl, *d*; T, *quaerentes* (*g* has *laborantes*, after gr G, κοποῦντες, but adds, "uel *quaerentes*"); *m*, *non sua singuli respicientes*; *θ*, *ut non solum sua unusquisque consideret*; Vict., *non sua propria tantum unusquisque uestrum perspiciat*; others variously. Gr, σκοποῦντες.

ib. iii. 16. *in eo ambulemus*, with Aug., Ambrst. (Vict., *in eodem*; Sedul., *in eadem*):—again, *d*, *ad hoc ipsum conuenire*; *g*, *huic ipsi conu.* All these follow gr ℵABD, τῷ αὐτῷ στοιχεῖν, also G (συστοιχιν).—But AF, cl, *in eadem permaneamus regula*; and *dd* (*permaneatis*); and similarly *θ*, *eadem constare regula*; with gr KLP (and D′), τῷ αὐτῷ στοιχεῖν κανόνι.

Col. iii. 5. *idulatria*, with (*idololatr.*) Iren., Ambr.:—for *simulachrorum seruitus*, AF, cl; *idolorum seruitus*, *d g*, and Cypr., Aug., Tichon., Ambrst., Sedul.; *θ*, *idolorum custodiam*.—Gr, εἰδωλολατρεία.

ib. ib. 8. *animositatem*, with Ambr.:—for *indignationem*, AF, cl, *d* (*g*, "*furorem* uel *indignationem*"), *m*, and *θ*, Hier., also Ambrst. (*indign. animi*). Gr, θυμόν.

ib. ib. 10. *induite*, with *m*, also Ambr., Aug., Ambrst., Sedul.:—for *induentes*, AF, cl, *d g*, *θ*, and Iren., Hil., Hier. Gr, ἐνδυσάμενοι.

ib. ib. 14. (*caritatem*) *habete*, with Ambrst., also cl (F, *habentes*); *dd subst sectamini*:—A, *d g*, *θ*, Aug., *om* verb (but in *Comm.*, *θ* supplies *habete*); and so gr.

ib. iv. 12. *certans*, with Aug.:—for *sollicitus*, AF, cl, *d g*, and *θ*, Ambrst. Gr, ἀγωνιζόμενος.

1 Tim. i. 3. *ne peruersa doctrina uterentur*, with Zeno Veron.; for *ne aliter docerent*, AF, cl, and Hil., Aug., Ambrst.; so *d g* and *m* (*ne aliter doceant*), and *θ* (*non aliter docere*). Gr, μὴ ἑτεροδιδασκαλεῖν.

2 Tim. ii. 4. *obligat* (*se*). So Cypr., Ambrst.:—for *implicat*, AF, cl, *d g*; and *θ*, Aug., Hier. Gr, ἐμπλέκεται.

Tit. ii. 2. *graues.* So too Ambrst.:—for *pudici* (—*cos*), AF, cl, *d*, and *θ* (*g*, *uenerabiles*; *m*, *castos*). Gr, σεμνοί.

ib. ib. 14. *emundaret.* So Ambrst.:—for *mundaret*, AF, cl, *d*, Aug., Hier.; but *mundet*, *d*, and *θ*, Lcf. Gr, καθαρίσῃ.

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. (*turpitudinem*) *exercentes*:—for *operantes*, of AF, cl, and *d g*, also Hier., Aug., Ambrst., Sedul. Gr, κατεργαζόμενοι.

ib. iv. 8. (at end) D *sol* + *tanquam stellae caeli et* . . . . (as in Gen. xxii. 17, and Hebr. xi. 12). So too *g* (for the first four words only).

ib. xii. 9. *execrantes* (*malum*):—for *odientes*, AF, cl, and *d g*; or *odio habentes*, Tert., Aug. Gr, μισοῦντες.

1 Cor. vii. 35. *ut sit frequens oratio uestra ad dnm sine ulla occupatione*:—for *et* (*quod*) *facultatem praebeat sine impedimento dnm obseruandi*, A (A′ cl, *obsecrandi*) T (*om et*); *d*, *et praesente dmo non recedentes*; *g*, *et bene stabile dno inadducibiliter*; Hier., *et intente facit seruire dno absque ulla distractione*:—Ambr. and Ambrst., with F, *om*; and Hier. notes "in Latinis codd. ob translationis difficultatem, penitus non inuenitur." Gr, καὶ εὐπάρεδρον [K, &c., εὐπρόσεδρον] τῷ κυρίῳ ἀπερισπάστως.

1 Cor. xi. 4. *supra caput habens uelamen* :—for *uelato capite*, AF, cl, and *d*, also Aug., Ambrst., Sedul.; *g*, *uelatum caput habens*. Gr, κατὰ κεφαλῆς ἔχων.

2 Cor. vii. 11. (*exhibuistis uos*) *sinceres* :—for *incontaminatos*, AF, cl; *d r*, *castos* (as also Ambrst.), *g* gives "*incontam.* uel *cas.*" Gr, ἁγνούς.

Eph. ii. 5. (at end) + *per fidem* :—no lat else; nor gr.

ib. vi. 18. (*uigilantes in omni*) *tollerantia et* :—for *instantia et*, A (F, *stantia et*), cl, and Hier. (*d g om*, also Vict.); *θ*, *assiduitate et*; Ambrst., *perseuerantia et*. Gr, προσκαρτερήσει καί (but DG *om*).

Phil. i. 27. *certamen ineuntes cum fide*[1] :—for *collaborantes fidei*, A (F, *fide*), cl, Aug.; *d g*, *concertantes fide*, *θ*, *concertantes in fide*, Vict., *concert. cum fide*; and Ambrst., *pariter cum fide . . . . certantes*. Gr, συναθλοῦντες τῇ πίστει.

Note that the following words,—*pressura*, *repromissio*, *resurgo*, are habitually preferred by D to *tribulatio*, *promissio*, *surgo*, as renderings of the gr, θλίψις, ἐπαγγελία, ἀνέστην.

(ii) *Dittograph readings* are not rare; the following are examples,—

2 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, ἡ διακονία τῆς λειτουργίας ταύτης. Thus where *g* offers two equivalents for λειτ. 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). "*con* uel *simul aedific.*" Gr, συνοικοδομεῖσθε.

Col. iii. 14. (*uinculum*) *unitatis et perfectionis*.—AF, cl, *θ*, Aug., *perfectionis*; most gr, τῆς τελειότητος: *d g*, Ambrst., *unitatis*; gr DG, ἑνότητος. 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*,[2] Lcf., Ambrst., *sine fide*; Cypr., *sine foedere*: Hier. (again), *pactum non cust.* (similarly Optat., *pacem n. cust.*); *g*, "*perfidi* uel *pactum non custodientes*." Gr, (ἄστοργοι) ἄσπονδοι.[3] Thus D renders ἀσπ. doubly.

(iii) *Mere blunders* now and then occur; such as—

Rom. xi. 25. *ministerium*, for *misterium* (μυστήριον) :—1 Cor. x. 23 (*omnia*) *liquent* (*bis*), for *licent* (πάντα ἔξεστιν) :—1 Tim. iii. 13, *gaudium bonum*, for *gradum* (βαθμόν) :—*ib.* v. 25, *qualiter* (*se habent*), for *quae aliter* (τὰ ἄλλως ἔχοντα) :—2 Tim. iii. 12 (*pie . . . . .*) *bibere*, for *uiuere* (ζῆν εὐσεβῶς) :—*ib.* iv. 11, *adsume adhuc* (*tecum*), for *adsume et adduc* (ἀναλαβὼν ἄγε μετὰ σεαυτοῦ).

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 ασπονδοι αστοργοι, inverting the gr words; but the lat (*d*), *sine adfectione sine fide*.

(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, πυρὸς φλόγα.

ib. 9. (*oleo*) *laetitiae.* So *d*, and F, and so Sedul., also Ps. xliv. 8 (vg); for *exultationis*, A, cl. Gr, ἔλαιον ἀγαλλιάσεως.

ib. 14. *spiritus ministri.* So Ambr., Hier., Aug., and *d* (transp.):—for *administratorii sp*, AF, cl Gr, λειτουργικὰ πνεύματα.

ii. 14. *particeps factus est eorumdem.* So *d*, and Ambr., Hier., Sedul.:—for *participauit eisdem*, AF, cl, and Aug. Gr, μετέσχεν τῶν αὐτῶν.

ib. 17. *ut expiaret* (*dilicta*). So Ambr., also *d* (*peccata*):—for *ut repropitiaret*, AF, cl (so Aug., *ad propitiandum*). Gr, εἰς τὸ ἱλάσκεσθαι.

(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 prae illis* (*nomen*):—AF, cl, *differentius prae illis*; *d*, *procellentius his*; (others *excellentius*). Gr, διαφορώτερον παρ' αὐτούς.

iii. 17. (*quos autem*) *odiuit*:—AF, cl, *quibus autem infensus est*; *d* (similarly Lcf.), *quibus autem perosus fuit.* Gr, τίσιν δὲ προσώχθισεν.

vii. 19. *proximamus ad dm̄.* So F*dd*, cl:—A, *maximamus*; *d*, *accepimus* [read *accedimus*]. Gr, ἐγγίζομεν.

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 κατάπαυσιν 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 ἄχρι (or μέχρι) τέλους, except mss 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 *maledicto*, AF, cl, and Hier.; *d*, *deuotationi.* Gr, κατάρας ἐγγύς.

vii. 27. *pro populo.* So *r*:—for *pro populi*, AF, cl, Ambr., Aug.; *d*, *populi* only; gr, ὑπὲρ . . . . τῶν τοῦ λαοῦ.

x. 30. *ego retribuam.* So *r*, cl, and Ambr.:—for *ego reddam*, AF, *d*. Gr, ἐγὼ ἀνταποδώσω.

(iii) A dittograph appears in another place—

vii. 9. (at beginning) *quemadmodum habet se uerbum quia uiuit et ut ita dictum sit* . . . Here, setting aside the words *quia uiuit* (repeated casually from ver. 8), it is plain that (1) *quemadmodum habet se uerbum*, and (2) *ut ita dictum sit*, are alternative renderings of the gr, ὡς ἔπος εἰπεῖν; the latter (2) being the rendering of AF*dd*, and cl, while the former (1) is akin to that of *d*, *quemadmodum dicam* (so Aug., *sicut oportet dicere*).

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 Subsectt. 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. VII) 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.

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 σπένδομαι 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 *immolor*: *d* has *liberi* (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[1],—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. I. 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:—

Of the MSS cited on Acts (Sect. VII, p. clxxix), *d* and *h* preserve small portions of the Cath. Epp.

d, only 3 John, 11–15.

h, 1 Pet. iv. 17 to end of Ep.; 2 Pet. i. 1—ii. 7; 1 Joh. i. 8—iii. 20.

Of those cited on Epp. Paul. (Sect. VIII, p. ccxiv) as well as on Acts.

s, James (greater part of;—but ii. 10–16; iii. 6–13; v. 10–18, and some shorter portions, *desunt*); 1 Pet. i. 12; ii. 4–10.

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. königl. bayer. Akademie*, I., Munich, 1877): those from 1 Joh. are to be found with his Pauline fragments *r* (*Italafragmente*, pp. 55, 56,—see above, p. ccxiv).

In *m* (see p. cxlv, 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_2) of the Gospels (see above, p. cxlv).

[4] To be distinguished from the *q* of the Gospels (see above, p. cxlv).

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 (*s*) 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 *sufferentia*) *s*, also FCT*dd*, cl; all gr, ἡ δὲ ὑπομονή :—A *om*.

ib. 11. *marcescit*. So *ff s*, FCT :—A*dd*, cl, *marcescet*; and so all gr, μαρανθήσεται.

ib. 18. (before *genuit*) — *enim*. So *ff s*, and FCT*dd*, with all gr MSS and nearly all else :—AT, cl, *ins enim*.

ib. 19, 20. *iracondia*, *iracondiam*. So (*iracun—*) *ff m s*; gr, ὀργή :—AF, &c., cl, *ira*, *iram*.

ii. 8. *dileges*. So (*dili—*) *ff s*; *dd*, cl; gr, ἀγαπήσεις :—AFCT, *diligis*.

iii. 2. *potens*. So *s*, with *dd* hrl, also (+ *est*) *ff*, CT; nearly all gr, δυνατός (ℵ and a few mss, δυνάμενός τε) :—AF, cl, *m*, *potest*.

ib. 3. *equorum*. So *ff s*, FCT*dd*; gr, τῶν ἵππων :—A, cl, *m*, *equis*.

iv. 1. *in uobis*. So *ff m s*, and FCT*dd*, cl; gr, ἐν ὑμῖν :—A, *inter uos*.

ib. ib. (*nonne*) + *hinc*. So *ff s*, Aug.; F, cl; all gr, ἐντεῦθεν :—ACT*dd*, *m*, *om*.

ib. 3. *accipitis*. So *ff s*; F*dd*, cl; gr, λαμβάνετε :—ACT, *accipietis*.

ib. 5. *aut* (*putatis*). So *ff s*, FCT; gr, ἤ :—A*dd*, cl, *an*.

v. 6. — *et* (before *non resistit*). So *ff*, and (*restitit*) *s*, with F; CT (*non resistentem*) :—A *ins et*; also (*restitit*) *dd*, cl. All gr, οὐκ ἀντιτάσσεται (*om* καί).

ib. 8. *adpropinquauit*. So C, *s*, and *ff* (*adpropiauit*), also cl; gr, ἤγγικεν :—AFT*dd*, *adpropinquabit*.

ib. 9. *ante ianuam*. So *ff s*, and A′FCT*dd*, cl; gr, πρὸ τῶν θυρῶν :—A, *ad ianuam*.

(*b*) Other examples where D is in agreement with *ff*, apart from ((α) against, *or* (β) in the absence of) *s*, are—

(α) D *ff*, *against* A *s*.

i. 2. *in temptationes uarias*. So T, *ff*, also *dd*, cl :—AFC, *s*, *in temptationibus uariis*; all gr, πειρασμοῖς ποικίλοις.

iii. 14. *contentionem*. So *ff*; gr, ἐριθείαν :—ACT, *s*, *contentiones*; and so cl (+ *sint*), F *dd* (+ *sunt*; also Aug.).

iv. 7. (*subditi*) — *igitur*. So *ff*, and *m* :—AFCT, *s*, *ins* (*dd*, cl, *ergo*); all gr, οὖν.

ib. 8. *sanctificate*. So *ff* :—AF, &c., cl, *s*, *purificate*; gr, ἁγνίσατε.

ib. 13. (*faciemus*) — *quidem*. So *ff* and Hier., Cassiod.; also all gr :—AFCT, cl (and *s*), *ins*.

(β) D *ff against* A, *where s is wanting*.

ii. 8. (*secundum*) *scripturam*. So D (txt), *ff*; with all gr MSS, and mss (κατὰ τὴν γραφήν), exc. 27 29 :—AF, &c., D (corr), cl, *scripturas*.

ib. 16. *dederit*. So *ff* (similarly *m* has *det*) :—AF, &c., cl, *dederitis*, with all gr (δῶτε). (Here, in *s* only the syllable *ded* is legible).

iii. 9. (*benedicimus*) *dominum*. So *ff* (CT, *dn̄o*); gr ℵABCP, ms 13 :—AF, cl, *deum* only, as also Aug.; and so gr KL and most (D *sol* adds *nostrum*).

ib. 12. *oliuas* (*facere*). So CT, *ff*, and Bed.; all gr, ἐλαίας :—AF, cl, *uuas*.

iv. 10. *exaltabit*. So *ff*, *m*, FCT*dd*, and cl; with gr, ὑψώσει :—A, *exaltauit*.

(*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 *deperiit* of AF, &c., cl; gr, ἀπώλετο.

ii. 2, where D *s* have *in conuentum uestrum* (as also CT, cl), *ff* has, *in synagogam uestram* (accus.); with gr, εἰς [τὴν] συναγωγὴν ὑμῶν:—against *in conuentu uestro* of AF*dd* (ablat.).

Again,—

i. 12, where D *sol* has *promis*[*s*]*it*, *ff* has *promittet* (agreeing as to verb employed):—against AF, &c., cl, and *s*, *repromisit*; gr, ἐπηγγείλατο.

i. 25, where D, *s* have *qui perspexit*, *ff* has *qui respexit* (agreeing as to mood):—against AF, &c., cl, *qui perspexerit*. Gr, ὁ παρακύψας.

ii. 6, where D *sol* has *exhonoratis*, *ff* has *frustratis* (agreeing as to tense):—against AF, &c., cl (also Aug.), *exhonorastis* (as gr, ἠτιμάσατε). [Here *s hiat*.]

ib. 20, where D, *s*, with FCT*dd*, have *otios*(*s*)*a*, and to like effect *ff*, *uacua*; with gr BC, ἀργή:—against A, cl, *mortua* [though A′ corr., *otiosa*]; gr ℵAC′KLP, &c., νεκρά.

iv. 8, where D with F has (after *adpropinquate*) *dn̄o*, and so *s* (*adpropiate dn̄o*); and likewise *ff* (*accedite ad dn̄m*):—against AT, cl, *adpropinquate deo*), and so C*dd* (*appropiate*); *m* (*proximate*); with all gr, ἐγγίσατε τῷ θεῷ.

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 (ὀλίγον πῦρ); *ff*, *pusillum*; *m*, *paruus*:—AF, cl, &c., *s*, *quantus*; gr ℵA′BCP, 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 conuentum uestrum*; *ib.* 20, *otiossa*.—See above, under (*c*).

ii. 6. *trahunt*. So *s*, and Aug., also F*dd*, cl (C, *trahant*; T, *traunt* [sic]):—A, *adtrahunt*. Gr, ἕλκουσιν [*ff* (by lapse), *tradunt*].

ib. 18. *dicet quis*. So F, cl, and (*dicit*) C, and T (but corr., *aliquis*) *dd*, *s*:—A, *ff*, *dicet aliquis*. Gr, ἐρεῖ τις.

iii. 13. *in mansuitudine*. So (*in mansuet.*) *s* and *m*; also FCT*dd*, cl; gr, ἐν πραΰτητι:—A, *in mansuetudinem*; *ff*, *in clementia*[*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* (1)) + *ita*. So *m*:—AF, &c., cl, *ff*, *om*, with gr.

ib. ib. + *et* (before *uniuersitas*). So *m* (before *mundus*):—AF, &c., cl, *om* (before *uniu.*); as also *ff* (before *saeculi*). All gr, ὁ κόσμος (without καί 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 (*iracundia*[*m*] for *ira*[*m*]; iv. 1 (*in uobis* for *inter uos*).

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—

(α) D *with lat text other than ff m s, against* A.

ii. 16. *corpori*, with FT*dd*, cl (AC, *corporis*, with *ff m s*, and gr): *ib.* 26, *emortuum*, with FCT*dd* (A, cl, *ff m s*, Hier., *mortuum* [but D alone *emortua* following]): iv. 15. *apparens*, with Hier. (AF, &c., cl, *parens*; also *s*; *ff*, *uisibilis* [*m deest*]): *ib.* 15. (*et*) + *si* (*uixerimus*), with F*dd*, cl, Aug. (A, *ff s*, and gr, *om si*; CT write *aut si*): v. 11, + *eos* (*qui*) with *dd*, cl (AFCT, *ff*, *om eos* [*s hiat*]).

(β) D *with some gr, against ff m s and most vg.*

ii. 3. *super* (*scabellum*), with gr B'P and many mss (ἐπὶ τὸ ὑποπόδιον):—AF, &c., cl, and all vg else, *sub scabello*, with most gr (ὑπὸ τὸ ὑποπ.); and so *ff s* [*m deest*].

iv. 4. *inimicitia*. So D (txt), with gr LP, &c. (which write ἔχθρα):—AF, &c., cl, and all vg else (incl. D (mg)), *inimica* (with gr read as ἐχθρά); and so also *ff s*.

ib. ib. deo. So gr ℵ (*sol*), τῷ θεῷ; and of vg else, FCT:—A*dd*, cl, and *ff s*, *dei*; with gr ABKLP and nearly all mss (τοῦ θεοῦ).

v. 8. (*patientes*) + *igitur*. So gr ℵL, and mss 9 18 (οὖν); also cl:—AFCT hrl *dd*, *om igitur*, also *ff* [*s hiat*]; with gr ABKP and most.

v. 10. (*fratres*) + *mei*. So gr ℵKL, &c. (ἀδελφοί μου):—all vg else *om* pronoun, with gr ABP, and some, and so *ff* [*s* 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 *inimica*; v. 10, *mei* subjoined to *fratres*.

(γ) 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 foenum*, gr, ἐξήρανεν τὸν χόρτον,—instead of *arefecit*, i. 11). One only is an improvement (*humiliatione* for *humilitate* (gr, ταπεινώσει, not ταπεινοφροσύνῃ, i. 10)).[1]

(*g*) In this Epistle, two instances of doublet renderings occur—

iii. 17. *modesta suadibilis bonis consentiens*. So also FCT hrl *dd*, cl.—Here the gr has only ἐπιεικὴς εὐπειθής. These words are rendered adequately by A, and by *s*, *modesta suadibilis*; *ff* gives *uerecundie consentiens* (no doubt to be corrected, *uerecunda consentiens*). D and the others as above, to represent εὐπειθής, 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 longuanimitatis et patientiae*. The gr is, τῆς κακοπαθείας καὶ τῆς μακροθυμίας. It is obvious that *longanim. et patient.* is a double rendering of τῆς μακροθυμ.,—AF hrl, cl, and *ff* having *laboris et patientiae* only; while CT and *dd* introduce *longanimitatis*,—all three retaining *patientiae* also, as D does (*cp.* Rev. ii. 19 *infr*, where ὑπομονή is doubly rendered in D by the same

[1] *Humiliatio* never occurs in vg N.T.; in vg O.T. but twice,—Mic. vi. 15 (with no gr corresponding), and Sirac. ii. 5, = ταπείνωσις.—In gr O.T., ταπείνωσις is frequent, but elsewhere rendered in vg, *humilitas*, or *afflictio*: 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 = *humilitas* (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 Isai. (liii. 8). In Phil., *humiliationis* would be a better rendering than *humilitatis*.

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 τῆς κακοπαθείας by *patientiae exitus mali*, and τ. μακροθυμίας by *longanimitatis*;[1] 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*, *natantium*; *m*, *beluarum maritimarum* [*s hiat*]; with gr, ἐναλίων. No doubt *c[a]etorum* is to be read in vg, and there seems to be evidence that some MSS so read. On the other hand, καὶ ἄλλων (or the rare ἐνάλλων) has been conjectured as the gr followed by vg; but no authority has been adduced for any such variant.

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 uos*; gr, εἰς ὑμᾶς (*al.*, ἡμᾶς).

ib. 6. *exultabitis*. So CT*dd*, cl, *s*:—AF, *exultatis* (gr, ἀγαλλιᾶσθε).

ib. 8. (*non uidentes*) *credentes autem* (*exult.*). So FCT hrl, *s*; with nearly all gr (πιστεύοντες δέ):—A, Aug., *creditis*, *quem cum uideritis*:—*dd*, *credatis*, *credentes autem*:—cl, with lat. of Polycarp (*c.* 1) and of Iren. (*l.* V, vii. 2), *creditis credentes autem*; so gr ms 68 (only), πιστεύετε πιστεύοντες δέ.

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*:—AF*dd*, cl, *om qui* and *erat*; gr, τὸ ἐν αὐτοῖς πνεῦμα.

ib. 12. *nuntiata*. So FCT*dd*, cl, *q* [?], *s*:—A, *adnuntiata*.

ib. 15. (at end) *estote*. So CT, *m q*, Ambr.:—AF*dd*, cl, *sitis*; gr, γενήθητε. But in ver. 16, A with D, and CT hrl, *m q*, *estote* (as LXX, Levit. xi. 44, &c.), where F*dd*, cl, read *eritis*; gr ℵABC, ἔσεσθε; KLP, γίνεσθε or γένεσθε.

ib. 16. — *et* (before *ego*). So F, cl; all gr (as Levit. *ut supr*):—ACT*dd*, *m q*, *et ego*.

ib. 21. + *ita* (before *ut esset*). So CT:—AF, cl, and all else *om*; gr, ὥστε . . . εἶναι, [*q hiat*].

ii. 3. *gustastis*. So F, cl; gr, ἐγεύσασθε:—ACT*dd*, *gustatis*.

ib. 5. *domum spiritalem*. So C (*pref. in*) T:—A, *domus spiritales*;—F*dd*, cl, Ambr., Aug., Hil. (Hier. varies), *domus spirit(u)alis*; gr, οἶκος πνευματικός:—*s* alone, *spirituale* (sc., *sacerdotium*).

[1] *Patientia* is the more frequent vg rendering of μακροθυμία; but we have *longanimitas* instead, in many places. *Cp.* Col. i. 11, where for εἰς ὑπομονὴν καὶ μακροθυμίαν, vg has, *in patientia et longanimitate*.

1 Pet. ii. 6. *non confundetur.* So FCT*dd* (cl), *s*, Hier. :—A, *non confunditur* (but A', —*detur*; and so A, Rom. ix. 33). Gr, οὐ μὴ καταισχυνθῇ.

ib. 8. (*offendunt*) *uerbum.* So *s* :—AF, &c. (cl), *uerbo* (gr, προσκόπτουσιν τῷ λόγῳ); *dd*, *in uerbo.*

ib. 11. *abstinete.* So Cypr., &c.; gr ACLP, &c., ἀπέχεσθε :—AF, &c. (cl), *abstinere*; with gr ℵBK, &c., ἀπέχεσθαι.

ib. 13. (*propter*) *dnm.* So CT, *m*; gr, διὰ τ. κύριον :—AF (cl), *deum.* Note that D *sol* writes *dnm* also in vv. 12, 17, where all gr have τ. θεόν.

ib 14. *malefactorum.* So FCT*dd* (cl); gr, κακοποιῶν :—A, *m*, *malorum.*

ib. 17. (*regem*) + *autem.* So *m* :—AF, &c. (cl), *om autem.*

ib. 18. (*subditi*) + *estote.* So CT*dd*, cl; four gr mss, ἦτε :—AF *om*; with all gr else (ὑποτασσόμενοι only); *m* reads *obaudite.*

ib. ib. (*dominis*) + *uestris.* So CT, *m* :—AF (cl), *om*; gr, τοῖς δεσπόταις.

ib. 19. (*gratia*) + *apud deum.* So *m*; gr C, mss 13 29, &c., χάρις παρὰ τ. θεῷ :—AF, &c. (cl), *om*, with gr ℵABKLP and most mss.

ib. 23. *tradebat autem iudicanti se.* So F*dd* (cl) :—A, *q*, Cypr., *trad.* (*q*, *commendabat*) *autem se iudicanti*; CT, *trad. aut. se iudici iudicanti*; gr, παρεδίδου δὲ τῷ κρίνοντι.

ib. 24. (before *pertulit*) — *ipse.* So CT, *q*, and (lat) Polyc. (8) :—AF (cl), *ins*; and all gr (αὐτός).

ib. ib. *super* (*lignum*). So FCT*dd* (cl), *q*; gr, ἐπὶ τὸ ξύλον :—A, *per.*

ib. 25. *uis*[*s*]*itatorem.* So *q*, and Ambr. :—AFCT (cl), and apparently all vg else, *episcopum*; gr, ἐπίσκοπον.

iii. 3. *capillaturae.* So F :—A*dd* (cl), —*tura*; CT, *q*, *capillorum implicatio*; and so *m*, *inplicatus*; Aug., *incrispationibus*; gr, ἐμπλοκῆς τριχῶν.

ib. 5. *sperantes in deo.* So F, cl; T, *q*, *quae in deum sperabant* (C, *sperauerunt*) :—A*dd*, *sperantes in dno* (*m*, *in dnm*). All gr, εἰς (or ἐπὶ)(τὸν) θεόν [*q hiat*, iii. 7—iv. 10].

ib. 8. *in finem* (*autem*). So F; cl, *in fine* :—A*dd*, *in fide*; CT, *in summa autem rei*; *m*, *quapropter.*

ib. ib. (*unianimes*) + *estote.* So *m* (but writes *consentanei estote unianimes*) :—AF, &c. (cl), *om* verb; also gr (ὁμόφρονες).

ib. 10. + *cupit* (*uidere*). So CT hrl (Cassiod., *diligit*); and so gr mss 22 60 + ἀγαπῶν (as LXX, Ps. xxxiii. 13) :—AF (cl), *om*, with all gr MSS and most mss.

ib. 13. (after *quis*) — *est qui* (*uobis noc.*). So CT; gr, τίς ὁ κακοποιῶν ;—AF*dd* (cl), *ins est qui.*

ib. 14. (*beati*) + *eritis.* So T; gr ℵ, ms 25, + ἔστε :—AC*dd* (cl), *om* verb (F *om beati* 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. 33, reads πίστεως for ἐλπίδος).

ib. 16. (*de uobis*) + *tamquam de malefactoribus.* So CT, hrl; gr ℵACKLP and nearly all, ὡς κακοποιῶν :—AF (cl), *m*, *om*; with gr B and ms 69.

ib. 18. (*pro peccatis*) + *nostris.* So *dd* hrl (cl), and Cypr.; gr C', few mss, περὶ ἁμαρτιῶν ἡμῶν :—AFCT *om nostris*, with gr BKP and most (ℵCL, ὑπὲρ ἡμ.; A, ὑπὲρ ὑμ.).

ib. 19. (after *carcere*) + *conclusi.* So CT, hrl, and Aug.; gr C, mss 8 25, τοῖς ἐν φυλακῇ + κατακεκλεισμένοις :—AF*dd* (cl), *om*; with all gr else.

ib. ib. *spiritu* (connect. with *ueniens praedicauit*). So Bed.[1] (citing MSS, ap. Tisch.), one gr (137) πνεύματι :—AFC (cl), and Aug., *spiritibus*; all other gr, πνεύμασιν. T*dd*, *spiritalibus*; some MSS, *spiritaliter.*

ib. 20. *expectabat dei patientia.* So F*dd*, and Aug.; similarly T, *exspectaret*; A, *expectabat dei clementia*; gr, ἀπεξεδέχετο ἡ τ. θεοῦ μακροθυμία :—C, *expectaret dei patientiam*; some other vg (and cl), *expectabant dei patientiam*, and so hrl (*sustinerent*); lat of Orig. (*De Principp.*, II. v. 3), *expectarent dei patientiam*; gr ℵ, τὴν . . . . μακροθυμίαν.

iv. 2. *uoluntate.* So T, and Aug. :—AFC*dd* (cl), *uoluntati*; gr, θελήματι.

ib. 7. *adpropinquauit.* So CF*dd*, cl; gr, ἤγγικεν :—AT, —*quabit.*

ib. 11. (*saecula*) + *saeculorum.* So CT*dd* (cl); gr MSS and most mss (τ. αἰώνων) :—AF *om*, with some gr mss.

[1] See Sabat. *in loc.*; who cites from "cod. corb. 2," *spiritu*; as does also Lucas Brug. (*Notationes, in loc.*), from a MS examined by him.

1 Pet. iv. 12. — *amen.* So FCT*dd om* :—A, cl, *ins* ; and all gr.

ib. 13. *in reuelatione.* So FCT*dd* (cl), and Tert. (*q*, plur.); gr, ἐν τ. ἀποκαλύψει :—A, *in reuelationem.*

ib. 15. (*nemo*) *autem.* So CT*dd*, cl, *q* :—AF, *enim* ; gr, μή τις γάρ.

ib. 17. *quis* (*finis*). So *dd* (cl), Aug., Hier. :—AFCT and *h*, *qui* [*q hiat*] ; gr, τί τὸ τέλος. (D alone + *erit.*)

ib. 18. *saluus erit.* So *h* (CT, Ambr., *saluus fit* :—A*dd* (cl), *q*, and Hier., *saluabitur* ; F, *saluatur* (Aug. varies) ; gr, σώζεται.

ib. ib. apparebit. Similarly CT, and Ambr., *parebit* ; gr, φανεῖται :—AF*dd* (cl), *h*, and Aug., *parebunt* [*q hiat*].

v. 1. (*obsecro*) + *et ego.* Similarly *m* (+ *ego*, but *om et*) :—AF, &c. (cl), *q*, *om* [*h hiat*] ; with all gr.

ib. 3. *forma estote.* So *h* :—AFC, *form(a)e facti* ; T*dd* (cl), *forma facti* ; *m*, *ut forma sitis* ; *q*, *forma* . . . . . [*hiat*] ; gr, τύποι γινόμενοι.

ib. 9. (*fortes*) + *in* (*fide*). So CT*dd*, cl, and *h* [*q hiat*] ; Lcf., *firmi in* :—AF, *om in* ; as also gr.

ib. ib. ei . . . . *fraternitati.* So F*dd* (cl) ; gr, τῇ . . . . ἀδελφότητι ; and so A (*fraternitatis*) [?] :—CT, *h*, *in omni* . . . . . *fraternitate*, and so *q* (*fraternitatem*).

ib. 10. *confirmabit.* So F*dd* (cl) :—A, *confirmauit*, [*h*, *q*, *hiant*]. (But A (with *dd*, cl) follows with *solidabitque*, also *q* ; D, *solidabit* (*om que*) ; while F writes *solidauit* ; C, *consummabit fundabitque* (T, —*uit*, —*uitque*). All gr write both verbs in fut.

ib. 12. (*in qua*) *statis.* So T*dd*, cl, *h* [*q hiat*] ; gr KLP and most, ἐστήκατε :—A, *et state*, also FC (*om et*) ; gr. ℵAB, mss. 5 7 9 13 &c., στῆτε.

ib. 13. (*ecclesia*) . . . *electa.* So *h* (and apparently *q*) :—A, *conelecta* (*dd*, cl, *coelecta*) ; FT (similarly C), *cumelecta* ; gr, ἡ . . . . συνεκλεκτή.

ib. 14. *pax* (*uobis*). So CT, *q* (*h*) ; all gr, εἰρήνη :—AF (cl) ; *gratia.*

ib. ib. (*in xpo*) — *ihu.* So F*dd* hrl, *q* ; with gr AB and mss 13 36 :—ACT (cl), *h*, *ins ihu* ; with gr ℵKLP and most mss.

(2) 2 PETER.

i. 2. *in cognitione.* So F*dd* (cl) ; gr, ἐν ἐπιγνώσει :—A, *in agnitione* ; *h*, *m*, *in recognitionem* ; *q*, *in recognitione*, as also Aug. ; but CT, *regeneratione.*

ib. ib. (*dni nri*) *ihu xpi.* So *m* ; with gr ms 69 and a few :—AF*dd* hrl, with gr P and a few mss, *om ihu xpi* :—CT (*q*), cl, *dei et xpi ihu dni nri* ; with gr ms 13 and a few ; (ℵAL, &c., similarly prefix τοῦ θεοῦ καὶ, but write ἰησοῦ χριστοῦ ; also (but *om* χριστοῦ) BCK.

ib. 3. (after *omnia*) *donauit*, D *sol* ; (after *pietatem*) *donata est.* (See *infr.*, p. ccxxxiv.)

ib. 4. *per quem.* So F*dd* hrl (cl), *q* ; gr mss 8 219, δι' ὅν :—A, *h m*, *per quam* ; CT, *per quae* ; gr generally δι' ὧν. [Here *q def.* finally.]

ib. ib. (after *promissa*) *donata sunt.* So *h* ; *m*, *donantur* ; gr, δεδώρηται :—AF, &c. (cl), and Aug., Hier., *donauit.*

ib. 8. (*haec*) *enim.* So FCT*dd* (cl), *h* (*m om*) ; all gr, γάρ :—A, *autem.*

ib. 10. + *satis agite.* So *h* (but prefixes *magis*) ; similarly (by dittogr.) FT*dd* (cl), and Aug., *magis satagite* ; Ambr., *satagite* only ; gr, μᾶλλον σπουδάσατε :—AC, *magis agite* (*om satis*).

ib. 14. *certus* + *sum.* So *dd* (and add *enim*) :—AFCT (cl), *h*, *om* ; and so gr (εἰδώς only).

ib. ib. uelocissima. So CT :—AF*dd* (cl), *uelox* (*h*, *uelos*) ; gr, ταχινή.

ib. ib. + *erit.* So CT (*dd*, *sit*) :—AF (cl), *est* ; gr, ἐστίν.

ib. ib. (before *dns noster*) — *et.* So *m* :—AF, &c. (cl), *ins* ; all gr, + καί.

ib. ib. (at end) + *per reuelationem.* So *dd* :—AFCT, cl, and *h*, *om*, with all gr.

ib. 16. *et praescientiam.* So some vg MSS, incl. corb 2 (*ap.* Sabat.) :—FCT*dd* and most (and cl, sxt, Complut.), *et praesentiam* (but A *om*) ; gr, καὶ παρουσίαν. See *Romanae Correct.*, ap. Luc. Br., and *cp.* marg. of Antwerp Polyglot.

ii. 2. *sequentur.* So FCT*dd* (cl) ; gr, ἐξακολουθήσουσιν [or—ῶσιν] :—A, *sequuntur.*

ib. 4. *cruciatos.* So F ; gr ℵA, few mss, κολαζομένους :—ACT*dd* hrl (cl), *cruciandos* ; *h*, *puniendos.*

ib. 13. (at end) (*luxoriantes*) — *uobiscum.* So *dd* :—AFCT (cl), *ins* ; so Aug., *coepulantes uobiscum* ; gr, συνευωχούμενοι ; (*m* deviates).

2 Pet. ii. 14. (*oculos plenos*) *adulteriis*. So T :—AF, *adulterio* (C*dd*, cl, and Aug., *adulterii*) ; gr ℵA, mss 63 68 73, μοιχαλίας ; BCKLP, and most, μοιχαλίδος.—For *plenos adult.*, *m* subst. *adulteros*.

ib. ib. incessabiles dilecti. So F (*delicti*) ; gr ℵCKLP and most, ἀκαταπαύστους (AB, ἀκαταπάστους) ἁμαρτίας ; *m* writes *incessabiles delictis* :—A, *incessabili delicto* (*dd*, cl, *incessabilis delicti*,—and similarly CT, *indesinentis delicti*, and Aug., *indesinentis peccati* ; with some gr mss, ἀκαταπαύστου ἁμαρτίας).

ib. 20. *coinquinationes*. So FC*dd* (cl), and Aug., Hier. ; gr, τὰ μιάσματα :—AT, *coinquinationis*.

ib. 22 (*contigit*) + *enim*. So FCT*dd* (cl), and Aug. ; [*qu*, gr ?] :—A, *m*, *om* ; with gr ℵAB ; most gr (ℵ'CKLP, and mss), συμβέβηκεν δέ.

ib. ib. caeni. So CT, and Aug. :—AF*dd* (cl), and Hier., *luti*.

iii. 1. *in commonitione*. So CT*dd*, cl ; gr, ἐν ὑπομνήσει :—A, —*onem* (F, *in commotionem*).

ib. 2. *a sanctis profetis*. So F, cl ; gr, ὑπὸ τ. ἁγίων προφητῶν :—ACT*dd*, *sanctorum prophetarum*.

ib. 3. *conscientias*. So CT :—AF*dd* (cl), *concupiscentias* ; with gr, ἐπιθυμίας.

ib. 4. (*patres*) + *nostri*. So *dd* ; gr (ms 69 and two more) + ἡμῶν :—AFCT (cl), *om* ; with all gr else.

ib. 7. *seruati*. So FCT :—A*dd* (cl), *reseruati*. Gr, τηρούμενοι.

ib. ib. in die. So *dd* :—AFCT (cl), *in diem* ; gr, εἰς ἡμέραν.

ib. 10. *transient*. So F*dd* (cl) ; CT, *m*, Aug., *transcurrent*) ; gr, παρελεύσονται :—A, *transeunt*.

ib. ib. (at end) + (*et*) *terra* (*autem*) *et quae in ipsa sunt opera exurientur* [sic]. So (*exurentur*) CT*dd* (cl), and Aug. ; gr AL and some, (καὶ) γῆ (δὲ) καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται (ℵBKP, εὑρεθήσεται ; C, ἀφανισθήσονται) ; so *m*, *et terra et ea quae in ipsa opera omnia* [*om* verb] :—AF, and Cassiod., *om*.—See Tisch. *in loc*.

ib. 12. (*properantes*) *in aduentum*. So F*dd* hrl (cl) ; gr, σπεύδοντας τ. παρουσίαν ; CT, and Aug., *ad praesentiam* :—A, *aduentu*.

ib. 13. *secundum promissa*. So CT, cl :—AF*dd*, hrl, *et promissa*. But of gr, A alone reads καί ; all else, κατὰ (τὰ ἐπαγγέλματα, or τὸ ἐπάγγελμα).

(3) 1 JOHN.

i. 1. *tractauerunt*. Similarly *contr(a)ectauerunt*, FCT*dd* (cl), also Tert. ; gr, ἐψηλάφησαν :—A, *tematuerunt*.

ib. 2. *manifesta(ta) est* + *nobis*. So CT :—AF*dd* (cl) *om* ; with all gr.

ib. 7. *si . . . ambulemus*. So F*dd* ; all gr, ἐὰν . . . περιπατῶμεν :—ACT, cl, *si . . . ambulamus*.

ib. 10. *facimus*. So A'FT*dd* (cl) ; gr, ποιοῦμεν :—AC, *h*, *faciemus*.

ii. 4. (after *mendax est*) — *et*. So *h* ; also gr AP, mss 13 27 29, *om* καί :—FCT*dd* (cl), *et* (*in hoc*) ; with most gr (καὶ ἐν τούτῳ) :—A, *et in eo* (qu., gr ἐν αὐτῷ ?). [After *et*, *h hiat*.]

ib. 5. (*uere*) *in hoc*. So FCT*dd* (cl), and *h* ; all gr, ἀληθῶς ἐν τούτῳ :—A, *uere in eo* (no gr).

ib. 12. *remit*[*t*]*untur*. So FCT*dd* (cl), *h* ; gr, ἀφέωνται :—A, *remittentur* (no gr).

ib. 14. (after *cognouistis patrem*) + *scripsi uobis patres quoniam cognouistis eum qui ab initio est*. So F*dd* (F, *quia*), *h* (writes *quia cognou. . . . . est*, but by oversight *om scr. uob. patres*) ; all gr, ἔγραψα ὑμῖν παιδία ὅτι ἐγνώκατε τὸν πατέρα :—ACT, cl, *om*.

Note that in vv. 13, 14, D writes *scribo* in the first four places, *scripsi* in the remaining two ; F*dd* write *scribo* in all six places ; A, *scribo* in the first four places, *scripsi* in the last (*om* the fifth) ; CT and cl (these also *om* fifth), *scribo* 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.

ib. ib. adolescentes (as in ver. 13). So FCT, *h* :—*iuuenes*, A *dd* (cl) ; gr, νεανίσκοι, as in 13. Thus the gr warrants no such change of noun as in A*dd* ; nor the inverse change of T and *h* (*iuuenes* in 13 *adolesc.* here).

ib. 19. *ut manifesti fiant*. So F (*h*, *ut praesto fiat*) :—ACT(*dd*) cl. *ut manifesti sint* ; gr, ἵνα φανερωθῶσιν.

ib. 23. (*qui*) + *autem* (*confitetur*). So CT, *m* :—AF*dd* (cl), *h*, *om* ; and all gr. (D writes *confitebitur*, but corrects.)

ib. ib. (*et patrem*) + *et filium*. So *m*, also Cypr., Lcf., Hil. :—AFCT*dd* (cl), *h*, *om* ; all gr *om* (gr KL *om* the clause). *Cp.* 2 Joh. ii. 9.

ib. 25. *repromissio*. So FCT*dd* (cl) :—A, *h*, *promissio* (all gr, ἡ ἐπαγγελία).

1 Joh. ii. 25. *nobis.* So CT*dd* hrl (cl); nearly all gr, ἡμῖν:—AF, *uobis*; with gr B, ὑμῖν.

ib. 29. + *et* (*omnis*). So F*dd* (cl); with gr ℵACP, &c.:—ACT hrl, *h om*; with gr BKL.

iii. 1. *ignorat . . . . ignorauit.* See below, p. ccxxxiv.

ib. 3. (before *ille*) — *et.* So T; with all gr:—AFC*dd* (cl), *ins.*

ib. 6. *uidet.* So F:—ACT*dd* (cl), *h, uidit*; gr, ἑώρακεν.

ib. 10. (*qui non*) *facit iustitiam*, CT hrl, *h q*; gr, ὁ μὴ ποιῶν δικαιοσύνην:—AF*dd* (cl), *m, est iustus* [*qu*, gr ?].

ib. 11. (*dilegamus*) *ab inuicem.* So (*om ab*) *h q*:—AFCT*dd* (cl), *alterutrum*; gr, ἀγαπῶμεν ἀλλήλους.

ib. 12. (*cain*) + *qui.* So CT*dd*, cl, and *q*:—AF, *h, om qui*, and so all gr.

ib. ib. (*propter*) *quod.* So T:—AFC*dd* (cl); *quid*; *h q, cuius rei gratia* (gr, χάριν τίνος). D *sol* also *ins ideo* before *propter.*

ib. 13. (*odit*) *uos.* So C, and cl; all gr, ὑμᾶς:—AFT*dd, h q, nos.*

ib. ib. (before or after *mundus*) + *hic.* So *h q*:—AF, &c. (cl), *om*; gr, ὁ κόσμος.

ib. 14. (*dilegit*) + *fratrem suum.* So Cassiod.; gr KLP and many, τὸν ἀδελφόν,—P and some add αὐτοῦ:—AF, &c. (cl), *h* (*q*) *om*; with gr ℵAB.

ib. 16. *cognoscimus.* So CT, *m q*:—AF*dd* (cl), *h* and Aug., *cognouimus*; gr, ἐγνώκαμεν.

ib. ib. (after *caritatem*) — *dei.* So F, *h q*, and Aug.; with nearly all gr:—A*dd* hrl (cl), + *dei*; gr ms 52, + θεοῦ:—CT, *m, ipsius* (Ambrstr., *eius*).

ib. 17. (*qui*) + *autem.* So *h q*:—AF, &c. (cl) *om autem.* All gr *ins* δέ.

ib. ib. (*fratrem . . .*) *necessitatem habere.* So F, cl; gr, χρείαν ἔχοντα:—A*dd necesse habere*; CT, *m q, egere*; *h, cui opus est.*

ib. 18. (*uerbo*) *tantum et* (*lingua*). So CT, *h q*:—AF*dd* (cl), *nec* or *neque* (*q, tantum uerbo neque*); gr, μηδέ.

Note that *h def.* in iii. 20, to end of Epistle.

iv. 3. *antichristus de quo* (*audistis*). So *dd*, cl:—AF, *quod*; CT, *q, quem*; all gr, ὅ [scil., τὸ τοῦ ἀντιχρίστου; so F, *hic est antichristi*; *q, hoc est illius antichristi*].[1]

ib. 4. (*uicistis*) *eos.* So FCT, *q* and Aug.; all gr, αὐτούς (D also + *sunt* at end of verse):—A*dd* (cl), *eum.*

ib. 7. *dilegit caritatem.* See below, p. ccxxxvi.

ib. 10. *non quod.* So *q*; gr, οὐχ ὅτι:—AF, &c. (cl), *non quasi nos.*

ib. ib. propitiatorem. So *q* (Aug., *litatorem*; Lcf., *expiatorem*):—AF, &c. (cl), *propitiationem*; gr, ἱλασμόν.

ib. 14. *filium* + *suum.* So CT*dd* (cl), *q*:—AF *om suum* (gr, τὸν υἱόν).

ib. 15. *quisquis.* So F, *dd* (cl); CT, *quisque*:—A, *q, quicunque* (gr, ὃς ἄν).

ib. 20. *quomodo*[2] *deum dilegit.* So also Cypr. (*quoniam*), Lcf. (*quia*), *diligit deum*:—AF, &c. (cl), (*q*), *quoniam diligo deum*; gr, ὅτι ἀγαπῶ τὸν θεόν.

v. 1. *dilegit genitorem.* So CT, *m q*:—A*dd*, cl, *dil. eum qui genuit* (F *om*). All gr, τὸν γεννήσαντα.

ib. 2. *filios.* So CT, *q*:—AF*dd* (cl), *natos* (gr, τὰ τέκνα).

ib. 6. (*in aqua*) *tantum.* So *q*:—AF, &c. (cl), *solum* (gr, μόνον).

ib. ib. (*sanguine*) + *et spiritu* (*qui testificatur*). So CT,[3] but (after *spiritu*) they proceed, *spiritus est*, which words D *om*; gr A, mss 21 41, also read πνεύματι here (*subst.* for αἵματι):—AF*dd* (cl), also *q*, write *sanguine, et spiritus est*; and so most gr, ἐν τῷ αἵματι. καὶ τὸ πνεῦμα ἐστιν τὸ μαρτυροῦν.

ib. 10. (*qui non credit*) *filio.* So A′CT, cl; gr A and some mss, τῷ υἱῷ:—A *om* (with no gr):—F, *filium*; *dd, in filium*; *m, ihu xpo*; *q* alone (with most gr, τῷ θεῷ) *in deo.*

ib. 11. + *est* (at end). So FCT*dd* (cl), *q*; all gr exc. one ms:—A *om.*

ib. 12. (*non habet filium*) + *dei.* So A′FCT, *q*; all gr:—A*dd* (cl), *om.*

ib. 16. *si quis.* So CT; all gr, ἐάν τις:—AF*dd* (cl), *qui*; [*q hiat*].

ib. ib. petat. So CT*dd* (cl):—F, *petet* (so *q, postulabit*); gr, αἰτήσει:—A hrl, *petit.*

[1] Note that *quod* of AF wrongly follows the gr, where τὸ [πνεῦμα] is antecedent to ὅ (neut.); *antichristus* (A), or *spiritus antichristi* (F), would require *quem*, as T and *q* have it.

[2] *Quomodo* for *quoniam* (or *quia*) in D occurs repeatedly in ch. v; see vv. 2, 10, 15, 20.

[3] CT in preceding sentence add, *et spiritum* after *sanguinem.*

1 Joh. v. 16. + *pro eo.* So CT :—A and the rest, and *q*, *om* ; and all gr.

ib. ib. dabitur ei uita. So *dd*, cl :—AFCT, *q*, *dabit ei uitam* ; all gr, δώσει αὐτῷ ζωήν.

ib. ib. peccanti. So F*dd* (cl) :—A, *peccantibus* ; CT, (*q*) *his qui peccant* ; all gr, ἁμαρτάνουσιν.

ib. ib. (at end), *om quis.* So FCT, most gr :—A*dd* hrl (cl), *ins* [*q hiat*] ; so a few gr mss, τις.

ib. 20. (*filio eius*) + *ihu xpo.* So CT*dd*, *mq* ; also gr ℵBKLP, &c. :—AF hrl (cl), *om* ; with gr A and ms 162.

ib. ib. (before *uerus*) + *deus.* So (after *uerus*) FCT*dd*, cl ; all gr, ὁ ἀληθινὸς θεός :—A, *m*, *om deus.*

(4) 2 John.

1. *eius filiis.* So CT :—A and all lat else, *natis eius* ; all gr, τοῖς τέκνοις αὐτῆς.

3. (*sit*) *uobiscum.* So FCT*dd* hrl (cl) ; gr K and most mss (μεθ' ὑμῶν) :—A, *nobiscum* ; with gr ℵBLP (gr A *om*), and some mss (μεθ' ἡμῶν).

6. (*hoc est*) + *enim* (*mandatum*). So (or *enim est*) CT hrl *dd* (cl) :—AF, *hoc mandatum est* (*om enim*). No gr + γάρ.

(5) 3 John.

2. *per omnia opto.* (See *infr*, p. ccxxxiv.)

4. *maiorem . . . . . gratiam.* (See *infr*, p. ccxxxviii.)

7. (*pro nomine enim*) + *eius.* So *dd*, cl, some others :—AFCT *om eius* ; with all gr MSS and many mss.

21. *uidit.* So FCT*dd* (cl) ; gr, ἑώρακεν :—A, *uidet.*

12. (before) *demetrio*) + *de.* So T :—AFC*dd*, cl, and *d*, *om de* ; and so all gr, δημητρίῳ.

14. *amici*) + *tui.* So *d* :—AF, &c. (cl), *om* ; gr, οἱ φίλοι.

ib. (*saluta*) + *tu.* So CT :—AF*dd* (cl), and *d*, *om.* No gr *ins* σύ after ἀσπάζου.

(6) Jude.

1. *uocatisque.* Similarly *dd*, cl, *et uocatis* :—AFCT (with all gr) *om copulat.*

3. (*traditae*) *sanctae* (*fidei*). So *dd* :—AFCT (cl), *sanctis* ; gr, τοῖς ἁγίοις.

5. (after *scientes*) — *semel.* So Lcf., and ms 163 :—AF*dd* (cl), *ins*, with gr ABCL and many :—CT *ins* before *populum . . . saluans*, with gr ℵ and ms 68.

11. *in uiam cain.* So CT, also Lcf. :—AF*dd*, *uia* ; cl, *in uia* ; gr, τῇ ὁδῷ.

12. *qui . . . . maculati.* So CT :—AF*dd*, cl, *maculae* (*om qui*) ; gr, οἱ . . . . σπιλάδες.

15. (*de omnibus*) *duris* + *uerbis eorum.* So (but *om eorum*) CT, and Lcf. ; also gr ℵC, and mss 6 8 13, &c. (περὶ πάντων τῶν σκληρῶν λόγων) :—AF*dd*, cl, *om uerbis eorum*, with gr ABKLP, &c.

18. (*ambulantes*) *in impietatibus.* So C, cl :—AF, *impietatum* (T, *impietatem* ; *dd*, *impie* ; gr, τ. ἀσεβειῶν.

21. (end) *expectantes misericordiam dni di nri ihu xpi in uitam aeternam.* So (nearly) T, cl ; all gr :—AF*dd om.* Note that no lat exc. D *ins dei* ; and no gr, θεοῦ.

22. *diiudicatos.* So T (mg), Cassiod. ; gr ℵABC, and many, διακρινομένους :—AFCT (txt) *dd*, cl, *iudicatos* (similarly Hier.). Note that no lat supports διακρινόμενοι (of KLP, &c.).

25. *saecula saeculorum.* So *dd*, cl, and Cassiod. ; gr L, mss 13 93 95 99, τοὺς αἰῶνας τῶν αἰώνων :—AFCT, after gr in general, *om saeculorum.*

(*b*) 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 ὑπακοῇ).

Here F*dd*, and cl, give the obvious and exact rendering, *in oboedientia* (A, *in oboedientiam*) *caritatis* ; T, and *m* [*q hiat*], substitute *ad oboediendum caritati.* The tautology of our text (with its consequent breach of grammar) results from combination of the two.

1 Pet. iv. 12. *nolite mirari . . . . . nolite pauere* (gr, μὴ ξενίζεσθε).

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 pauere* 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 expauescatis*). Both verbs (*expauescere, pauere*) are apparently glosses on the unfamiliar *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 donauit diuinae uirtutis suae quae . . . . . donata est* (gr, δεδωρημένης).

Here *uirtutis . . . . quae donata est*, in D as in AF, represents δυνάμεως . . . . δεδωρημένης (so nearly all gr); while *m* gives *donauit* (as also F′). Thus the reading of D retains that of O. L. *m*, and adds to it that of AF and vg generally. CT*dd*, and cl, read *donata sunt*, with gr K and ms 25, δεδωρημένα: *q* gives *donatae* (= δεδωρημένης), equivalent to the rendering of AF.

ib. ii. 16. *subiugale animal mutum* (gr, ὑποζύγιον ἄφωνον).

So (nearly) some MSS, and cl (*subiug. mut. an.*). But AFCT*dd*, and corb 2 *ap.* Sabat., *om animal*; while Orig. (lat, *In Num.*, xiii. 8), has *mutum animal* (*om subiug.*). Thus *subiugale* and *animal* are two renderings of ὑποζύγ., combined in D, &c.

1 Joh. iii. 1. (*Propter hoc*) (*a*) *saeculum ignorat nos quoniam et ipsum ignorauit* (*b*) *hic mundus non nouit nos quia non nouit.*—The second member of this passage, marked (*b*), evidently repeats the former (*a*), each being a rendering of the gr διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν,—except that (*b*) neglects to render the concluding αὐτόν.—AF*dd*, and cl read the clause (*b*), supplying *eum* at end (but *om hic*). CT alone of vg retain a vestige of (*a*), reading *ignorauit* (—*bit*) for the second *non nouit* of (*b*). But of Old-Lat., *h* (though mutilated) attests the first verb of (*a*), reading *propter* [*ea*] . . . . *egnorat* [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. *peccanti si non ad mortem est peccatum Ad mortem autem peccatum est.*—All else (exc. CT, which expand), *peccanti*[*bus*; see on this word in p. ccxxxiii] *non ad mortem Est peccatum ad mortem.* The gr is τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον. D evidently renders ἔστιν ἁμαρτία twice over (misled 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 saluum esse* (*b*) *de omnibus orationem facio prospere ingredi et ualere.*—A*dd* and cl give (*b*) as the rendering of the gr (περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν), and also F (only with *ideo 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, *obsecro*) *te bene agere et ualere.*[1] 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 conoperati simus.* All lat else, *suscipere . . . ut cooperatores simus.* The gr is, ὑπολαμβάνειν . . . . ἵνα συνεργοὶ γενώμεθα. It is plain that συνεργοί is here represented twice over (*participes, conoperati* (*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. MSS, not many are of interest. The following are sufficient examples:—

1 Pet. i. 12. *aeuanguelizauerunt uos.* So gr, ὑμᾶς:—all other vg, *uobis*; *q* diverges [*s hiat*].

ib. 23. *renuati.* Possibly for *renouati*:—all else, *renati* (ἀναγεγεννημένοι).

ii. 17. *honorate . . . . honorate*, gr (τιμήσατε . . . . τιμᾶτε (but ms 73, τιμήσατε):—all other vg, *honorate . . . . honorificate.*

iii. 8. *fraternitatis amore.* Nearly all vg else, and *m*, *fraternitatis amatores*; CT, *fraternitatem amantes* (φιλάδελφοι). Cp. i. 22, where all have *in fraternitatis amore* (εἰς φιλαδελφίαν).

[1] Probably *per omnia* of DCT is wrongly written for *praeter omnia*, = *prae omnibus*,—as A. V., with many expositors, understands περὶ πάντων.

1 Pet. iii. 9. *ut benedictionem haereditatis uestrae possedeatis.* All else, *ut benedictionem haereditate possid.* (ἵνα εὐλογίαν κληρονομήσητε).

iv. 4. (after *blasfemantes*) + *uestram conuersationem.* No other lat; no gr.

ib. 11. *cui gloria.* All vg else, and *q*, Aug., *cui est gl.*: most gr (ᾧ ἐστίν); but gr A, and ms 13 and a few more, *om* ἐστίν.

ib. 17. (*si* . . . . *anobis*) + *quaeritur.* No other lat; no gr.

v. 3. *dominantes in clericis.* No other lat; AF*dd*, cl, *in cleris*; CT, *h*, *in clerum*; *m*, *in dominatione fratrum* [*q hiat*]; gr, κατακυριεύοντες τῶν κλήρων.

ib. 8. (after *uigelate*) + *ex animo excitamini.* No other lat; no gr.

ib. 9. *in fide intigra.* No lat else *ins integra*; no gr:—CT*dd*, cl, *in fide*, also *h* [*q hiat*]:—AF, *fide* only; gr, τῇ πίστει.

2 Pet. i. 3. *donauit.* See above, p. ccxxxiv.

ii. 4. (*rugientibus*) *infernis.* All vg else, *inferni*; gr, σειραῖς (or σιροῖς) ζόφου (but ℵA, ζόφοις [?]); *h* seems to give a double rendering (*carceribus*) *caliginosis inferi*; also Aug., *carceribus caliginis inferi.* (For *rugientibus*, see below, p. ccxxxvii.)

ib. 7. (*nefandorum*) *iniusta conuersatione.* AF (*nef.*) *iniuria convers.*; *dd*, cl (*nef.*) *iniuria ac luxoriosa conuers.*; CT, *nef. impudica convers.* Gr, τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς.—All these readings are clearly wrong: it is safe to conjecture that *iniuria* ought to be corrected, *in luxuria*—the obvious rendering of ἐν ἀσελγείᾳ, as everywhere in 1 and 2 Pet. and Jud.[1]

ib. 10. (*carnem*) + *alteram.* No other lat; no gr (interpol. from Jud. 7).

ib. 20. (before *superantur*) + *in diliciis.* No other lat; no gr.

iii. 1. (*hanc ecce uobis* + *iam.* No other lat *ins iam*; but all gr, ταύτην ἤδη . . . . ὑμῖν; and no gr attests *ecce*, which all vg *ins.* In this instance D alone preserves a true rendering, but with it the erroneous *ecce*, which apparently represents a gr reading ἴδε, not now supported by any gr authority.

ib. 8. *non latet.* All else *non lateat*; all gr, μὴ λανθανέτω.

ib. 9. (at end) + *expectat.* No lat else; no gr.

ib. 10. (*ut fur*) + *in nocte.* No lat else; but gr CKL and some mss, + ἐν νυκτί (as 1 Thess. v. 2).

ib. ib. soluuntur. All vg else, *soluentur*; Aug., *resoluentur.* Gr ℵBCP, λυθήσεται; AKL, —ήσονται (AL, κατακαήσεται).

ib. 11. (*haec* . . . *cum desoluta sint*). All vg else, *dissoluenda sint*; exc. T, and Aug., *his* . . . *pereuntibus*; *m* has *eorum* . . . *pereuntium.* All gr, τούτων . . . . λυομένων.

ib. 17. *priori* (*firmitate*). All lat else, *propria*; gr, ἰδίου.

1 Joh. i. 2. *manifesta* (*est*). All else, *manifestata*; gr, ἐφανερώθη.

ib. 7. *ad lucem.* All else, *ad inuicem*; most gr, μετ' ἀλλήλων:—but T, *cum eo* (hrl, *cum deo*); gr A, μετ' αὐτοῦ.

ib. 9. (*fidelis est*) + *dns.* All else *om*, lat and gr.

ii. 1. *sed si* (*quis*). All vg else, *sed et si*; and so *h* (but *om sed*); gr, καὶ ἐάν τις.

ib. 2. (before *tantum*) — *autem.* All lat else *ins*; and all gr, (δέ, before μόνον).

ib. 6. (before *et ipse*) + *sic.* All lat else *om.* Of gr, ℵCKP, and most mss, καὶ αὐτὸς οὕτως; but AB, some mss, *om* οὕτως.

ib. 7. (at end) *auditis.* All lat else, *audistis*: gr, ἠκούσατε.

ib. 13. (after *scribo uobis*)[1] — *patres.* All lat else *ins*, and all gr. Note that D by a similar lapse *om filioli* in ver. 12 (but *interl. filii*).

ib. 16. (after *carnis*) — *est.* So all gr; but AC*dd* (cl) *ins*; also (after *oculorum*) FT.

ib. 28. (beginning) — *et nunc filioli manete in eo.* All else *ins.*

iii. 2. (after *scimus*) + *hoc.* All lat else *om*; also all gr (but KL and many mss add δέ).

[1] The doublet reading of *dd* (cl) retains a trace of this; also a MS which Lucas Br. (*in loc.*) cites as reading *luxuriosa* (alone). That of T is probably an emendation; unless we may suppose that CT here represent the true vg text (*impudicitia* is the vg rendering of ἀσέλγεια 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.

1 Joh. iii. 10. (at end) + *non est de deo* (repeated from previous sentence). No lat else; no gr.

ib. 11. (after *quoniam*) — *haec est adnuntiatio 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 ἀδελφοί; but ℵABCP, &c., *om.*

ib. 16. (before *et nos*) + *sic.* No other lat; no gr [*h hiat*, and in ver. 20 *def.* finally].

ib. 22. *si . . . . custodiamus.* All vg else, *quoniam . . . . custodimus* (*q*, *seruamus*); and so most gr, ὅτι . . . τηροῦμεν :—but ℵAK, &c., τηρῶμεν.

iv. 7, 8. (*qui dilegit*) + *caritatem . . . . .* (*qui non dilegit*) + *eam.* So D (txt). No lat else reads (7) *caritatem* (see for D (mg), &c., p. ccxxxviii *infr*); all else (8) *om eam*; and so all gr.

ib. 10. (beginning) — *in hoc est caritas.* All else *ins*, lat and gr.

ib. 20. (*quem uidet*) + *quotidie.* All else *om* (lat and gr). Note that all lat have *uidet*; all gr, ἑώρακεν.

v. 1. (before *qui dilegit*) — *et omnis.* All else *ins*, lat and gr.

ib. 6. (before *per aquam*) — *uenit.* All else *ins*, lat and gr.

ib. 12. (*uitam*) + *aeternam.* None else *ins*, lat or gr.

ib. 13. *habebitis.* All lat else, *habetis*; gr, ἔχετε (but L, ms 113, ἔχητε).

ib. 14. *habeamus.* All lat else, *habemus*; all gr, ἔχομεν, exc. A and a few mss, ἔχωμεν.

2 Joh. 3. (at end) + *uera ihu filio.* No lat else; no gr.

ib. 9. (after *in doctrina* (2)) + *xpi.* No lat else; but so gr KLP and most mss, + χριστοῦ; ℵAB, ms 13 and a few, *om*; *dd subst eius*, and so Lcf.

3 Joh. 3. (*gauisus*) + *enim* (— *sum*). All lat else, *gauisus* + *sum* (— *enim*); of gr, ABCKLP and most write (ἐχάρην) + γάρ; ℵ and some mss, *om* γάρ.

ib. 6. *benefacitis.* AF and many vg, *benefacies*; cl, *benefaciens*; CT, *dd*, *benefacis*; gr, καλῶς ποιήσεις or κ. ποιήσας.—For *deducens* (D with FCT*dd*[1] and many vg), A writes *ducens*; gr, προπέμψας :—cl, *deduces*; gr C, προπέμψεις.

ib. 9. *si is qui amat principatum* (*gerere*). All lat else, *primatum* (*om si*); gr, ὁ φιλοπρωτεύων.

ib. 10. *ex commoniam* [sic]. All else *om ex*; AFCT*dd*, *commoneam*; cl, *commonebo*; gr, ὑπομνήσω.

ib. ib. fecit . . . prohibuit . . . iecit. All lat else, *facit*, *prohibet*, *eicit*; gr, ποιεῖ, κωλύει, ἐκβάλλει.

ib. 11. *carissimi nolite.* All else, singular.

ib. ib. malignum. All lat else, *malum*; all gr, τὸ κακόν.

ib. 12. *nostis.* All vg else *nosti*; *d*, *scis.* Of gr, ℵABC, &c., οἶδας; but KLP and most, οἴδατε.

Jud. 1. — *frater.* All else *ins*; and so gr.

ib. 4. (after *iudicium*) — *inpii.* All else *ins* (but CT place after *homines*); with all gr (ἀσεβεῖς).

ib. 7. + *quae* (*simili modo*) + *harum.* All else *om quae* and *harum*; and so gr.

ib. 12. *conuiuentes.* All else, *conuiuantes*; gr, συνευωχούμενοι.

ib. 14. *ueniet.* All else, *uenit*; gr, ἦλθεν.

ib. 22. *uos.* All lat else, *hos*; gr, οὓς μέν.

(*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,—(α) in errors, (β) in notable cases of preservation or correct representation of the text.

(α) *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 F*dd* hrl (cl) :—for *ueritati*, CT; *m*, *fidei*; all gr, τῆς ἀληθείας. See above, p. ccxxxiii, on this verse.

[1] So Matthaei, *Corrigenda* (to Cath. Epp.); in his text of *dd* he wrongly prints *deduces*.

1 Pet. ii. 23. *iniuste.* AD, with FCT*dd* hrl′ (cl), and Cypr., &c.:—but hrl, and *q*, also Aug. (*In Joh.* 21), *iuste*; gr, δικαίως.

iii. 18. *mortificatos . . . . uiuificatos.* AD, with CT*dd*:—for *mortificatus . . . . uiuificatus*, FT hrl (cl) [*q hiat*]; all gr, θανατωθείς . . . . ζωοποιηθείς.[1]

ib. 22. (after *in dextera dei*) + *deglut(i)ens mortem ut uitae aeternae heredes efficeremur.* AD, with CT*dd* hrl and most vg (cl):—F *om*, and all gr [*q hiat*].

iv. 1. *desit.* AD:—FCT and all vg else, *desiit*; gr. πέπαυται.

v. 2. *non coactos.* AD (D, not A, supplies *eos* before, and writes *spontaneos* (for *spontanee*) after):—F, *non coacto*; CT*dd*, cl, *non coacte*; *h*, *non ex compulsione*; *q*, *non ex c*[*oacto* (?)]; gr, ἀναγκαστῶς.

2 Pet. ii. 4. *rugientibus.* AD only:—F and all vg else (cl), *rudentibus* (C, *catenis*; T, *ruentibus catenis*); gr KLP, &c., σειραῖς:—but gr ℵABC, σιροῖς; *h*, *carceribus*, also Aug. (and Fulgent., but again *catenis*). For *infernis* (—*ni*), see above, p. ccxxxv.

ib. 10. *sectas facere.* AD only; F, *sectas* (*om* verb); *dd*, cl, *sectas introducere*; CT, *maiestatem* (*om* verb); all gr, δόξας only.

ib. 13. *uoluntatem* (*existimantes*). AD only:—FC*dd* (cl), *uoluptatem* (T —*tes*); gr, ἡδονήν.

ib. ib. *coninquinationis* (*et maculae*). AD only:—F*dd* (cl), *coinquinationes*; CT, *coinquinati et commaculati* (*m* similarly); gr, σπῖλοι καὶ μῶμοι.

iii. 12. *dni diei.* So D and (*diei dni*) AT (cl), also Aug.; gr CP, &c., τῆς τοῦ κυρίου ἡμέρας: F, *diei dei*, with all gr else (θεοῦ). Of other lat, C writes *dei nostri*, hrl, *dei* only (both *om diei*); *dd*, *diei* only.

1 Joh. i. 3. + *et* (*adnuntiamus uobis*). AD only, with gr ℵ:—FCT*dd* (cl) *om et* here; and so all gr else *om* καί before ἀπαγγέλλομεν.

ib. iii. 1. (after *nominemur*) *et simus.* AD, with *dd*, cl (no gr):—FCT hrl, and *h*, *et sumus*; with gr ℵABCP, &c., καὶ ἐσμέν (but gr KL and many *om*).

ib. iv. 16. (*caritati*) + *dei.* AD only; no gr:—A′FCT*dd* (cl), *om dei.*

ib. ib. 19. (*dilegamus*) *inuicem.* AD only;—F *om*; with gr AB, &c.;—CT*dd* hrl (cl), *deum*; gr ℵ and mss 13 68 69 137, &c., τὸν θεόν (KL and most, αὐτόν).

Jud. 13. *procella.* AD, with F*dd* and most vg (cl):—but CT, *caligo*; gr, ζόφος.

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, *ins* in ver. 2 (*ex animo libenter*); gr, ἑκουσίως . . . προθύμως; vg, *spontanee . . . uoluntarie*), where it seems to be a doublet for προθύμως. Probably it has strayed thence into ver. 3.

2 Pet. iii. 4. *promissio aut aduentus.* So all vg, but no gr supports *aut* (ἡ ἐπαγγελία τῆς παρουσίας)

1 Joh. iv. 3. *qui soluit.* So all vg, and Iren. (lat)[2], Orig. (lat)[3], Tert., Aug. (who seems to use both readings), to like effect Lcf., *qui destruit*; no extant gr:—*q*, *qui non confitetur*; all gr, ὃ μὴ ὁμολογεῖ. Socrates (*Hist.*, VII. 32) states that some ancient codices read ὃ λύει, and that this passage was so cited against Nestorius.

Jud. 9. *imperet.* So all vg:—all gr, ἐπιτιμήσαι. Probably an early scribe's error for *increpet* (as in the similar passage, Zach. iii. 2, where the LXX ἐπιτιμήσαι 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:—CT*dd* hrl (cl), *quod est honoris* (*gloriae*, CT hrl *om*) *et uirtutis dei et qui* (C, *quis*) *est eius spiritus.* Of O.L., *uirtutis* only is legible in *q* (*h hiat*). Of gr, BKL, &c., read τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα (which is nearly equivalent to the ADF reading); but ℵAP, &c., subjoin after δόξης, καὶ (τῆς) δυνάμεως (αὐτοῦ). (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." [2] III. xvi. 8. [3] *In Matth.* vi. 5.

1 Pet. iv. 14. (at end) + *ab aliis blasfematur* [sic] *ab uobis autem honorificatus.* So D, with A (*blasfematus*); similarly (prefixing *quod*) CT hrl, *blasfematur . . . . honorificatur* (and so apparently *q*); with gr KLP and most mss:—F*dd* (cl) *om*; with gr ℵAB, and some.

v. 5. *insinuate.* AD, with F*dd* (cl); gr, ἐγκομβώσασθε: CT, *h m* (less exactly) *induite* [*q hiat*].

2 Pet. i. 3. (*uirtutis . . . quae*) *donata est.* AD, with F, most gr, τῆς δυνάμεως . . . δεδωρημένης:—CT*dd* (cl), *omnia . . . quae donata sunt*; also *h m*, *omnia . . . quae donantur*; but *q*, *donatae* (see above, pp. ccxxx and ccxxxiv); gr KL, ms 25, πάντα . . . τὰ . . . δεδωρημένα.

ib. 12. *incipiam.* AD, with F*dd* (cl); gr ℵBCP, &c., μελλήσω:—CT, *h* and Cassiod., *non differam*; gr KL, οὐκ ἀμελήσω.

ib. 17. (at end) — *ipsum audite.* AD *om*, with FCT *hrl*, *h*:—*dd* (cl) *ins.*

1 Joh. i. 4. (before *gaudium*) — *gaudeatis et.* AD, with CT hrl; all gr *om*:—F*dd* (cl) *ins.*

ib. ib. nostrum. AD, with FCT hrl; gr ℵBL and many mss, ἡμῶν:—*dd* (cl), *uestrum*, with gr ACKP and most, ὑμῶν.

ii. 22. *non est* (*xps*). AD, CT*dd*; gr, οὐκ ἔστιν:—F, cl, *h*, *om non.*

iv. 3. (after *soluit ihm*) + *xpm.* AD, with *dd*; gr KL and most mss, [τὸν] ἰησοῦν χριστόν:—FCT hrl (cl), also *q*, and Iren., Orig., Tert., Lcf., Aug., *om xpm*; with gr AB (τὸν ἰησοῦν,—ℵ writes ἰησοῦν κύριον).

v. 7. *om* whole verse (*tres sunt . . . in caelo*). AD, with F, also V (Vallicell.); all gr MSS and nearly all mss:—CT*dd*, most vg (cl), also *m q*, *ins.* (See Tisch. *in loc.*) Note that CT*dd* 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).

ib. 13. *scripsi.* AD, with CT; all gr, ἔγραψα:—F*dd* (cl) *scribo* (*q hiat*).

ib. 21. (end) — *amen.* AD, with T*dd*, and *m* (*q hiat*); gr ℵAB, &c.:—F hrl (cl) *ins*; with gr KLP and most.

2 Joh. 9. *qui praecidit.* So (*praecedit*) AF hrl, and Aug.; gr AB, ὁ προάγων:—CT, *qui credit*; *dd*, cl, and Lcf., *qui recedit* (apparently a corruption of *praecedit*), with no gr support; gr KLP and mss read ὁ παραβαίνων (no lat).

3 Joh. 4. *maiorem . . . . gratiam.* So D (txt), with A, and F*dd* (cl);—gr B and mss 7 35 (μειζοτέραν . . . χάριν:—D (mg) CT, *maius . . . gaudium*; gr ℵACKLP and most, μειζ . . . . χαράν.

Jud. 5. (*quoniam*) *ihs.* AD, with F*dd* (cl); gr AB and mss 6 7 13 29:—for *deus*, CT, Lcf.; gr C′, mss 5 8 68, ὁ θεός. Gr ℵCKL and most, [ὁ] κύριος (no lat).

ib. 25. + *cui* (*gloria*). AD only; with gr ℵ only:—CT*dd* (cl), &c., 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 (*interl.*), *scripturas.* (See above, p. ccxxv.)

ib. iv. 4. D (txt), *inimicitia.* D (mg), *inimica.* (See above, p. ccxxvii.)

1 Pet. iv. 1. D (txt) *cogitatione*, with vg AFC*dd* (cl); gr, ἔννοιαν: D (mg), with C′T, and Aug., *scientia.*

ib. ib. 3. D (txt) *hominum*, with CT, and Aug.: D (mg) with C′ and all vg else, *gentium*; all gr, ἐθνῶν.

2 Pet. i. 3. D (txt) *gloria*, with all vg, and *h q*; and all gr (δόξῃ): D (mg), *gratia* (*sol*).

ib. ib. 13. D (txt), *commonitione*, with vg [F, *in commotione*], all gr, ἐν [τῇ] ὑπομνήσει: D (mg), *in comme*[*moratione*], with *h*.

ib. ii. 12. D (txt) *periunt*; most vg, cl, Aug., *peribunt*; some, *perient* (so *m*): D (mg), [*c*]*orumpantur* [sic]; with Hier.; all gr, [κατα]φθαρήσονται.

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 CT*dd* and *q* (T and *q*, + *suum*):—AF, cl, *om* both; gr A + τὸν θεόν (but no 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 *ds*, D writes *dns*.)

3 Joh. 4. D (txt), *maiorem . . . . gratiam*: D (mg), *maius gaudium*. (See above, in p. ccxxxviii).

ib. 8. D (txt), *uero* (*sol*): D (mg), with all vg, *ergo*; all gr, οὖν.

ib. 10. D (txt) *om propter hoc* (*sol*):—D (mg) *ins*, 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—

(α) 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).

(β) A vulg. text, with alternative after gr (supported by vg CT), 3 Joh. 4.

(γ) An Old-Lat. text, with alternative or correction from vg, in two instances, Jac. ii. 8, 1 Pet. iv. 3.

(δ) 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 1.—*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,—AFCT*dd*, 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, *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 *Commentary* of Primasius (an African Bishop of the sixth century) on the Apocalypse. We cite it as *pr*.—A third witness is that of *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 *h*-text is of the same origin and family as that which Primasius used. The *Speculum* also (*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 Commentary on it, being borrowed by the latter from the *De Civitate Dei* (x. 7–17).

For *pr*, we follow the text of Haussleiter (Leipzig, 1891); in which *h* also is printed.

For *gg*, see in Sect. VII., p. clxxix, *supr*;—also for *h* (of which only i. 1—ii. 1, viii. 7—ix. 12, xi. 16—xii. 14, xiv. 15—xvi. 5, are extant).

In citing gr evidence, we use Q to denote Cod. Basilianus, more commonly known as B,—a misleading notation. The true B (Cod. Vaticanus) unfortunately lacks the Apocalypse, and the only MSS. available are ℵAC (part) 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 D by noting its agreements with the Old-Lat. authorities,—(*a*) with that of *gg*, (*b*) with that of *pr* (usually including that of *h*, where forthcoming), (*c*) with the examples in which *gg* and *pr* concur. Under none of these heads do we here confine ourselves (as in the previous Sections) to examples in which D is opposed to A, but in every instance we give the evidence of A with that of the other Vulg. MSS. as above named. Also (*d*) we subjoin a collection of passages where D, agreeing with other Vulg. texts, opposes our Old-Lat. witnesses; and finally (*e*) of readings for which D has no support from any of our Latin authorities.

SUBSECTION II.—*D with gg against or without pr (and h).*

Apoc. i. 3. *et audit.* So some vg and cl, also *gg* (*et qui audit*):—*pr h* and vg AFCT hrl *dd*, &c., *et qui audiunt*; also all gr.

ib. 5. *lauit.* So *gg*, with AFCT*dd*, &c., and cl; gr, λούσαντι, with PQ, most mss:—*pr h*, *soluit*; with gr ℵAC, mss 1 6 28 36 38 69 79 99, λύσαντι.

ib. 7. (*nubibus*) + *caeli.* D with *gg sol*; no lat else; no gr. *Cp.* Mt. xxiv, 30, xxvi. 64; Mc. xiv. 62 —; also Dan. vii. 13 (LXX [Theodot.]).

ib. ib. planguent se super eos. So (*eum*) *gg*, with ACT*dd*, cl (also F, *eo*):—*pr*, *uidebit* (*h*, *uidebunt*) *eum . . . . talem.* All gr, κόψονται [ἐπ'] αὐτόν, for which *pr h* must have read ὄψονται . . . . (probably) τοιοῦτον (= *talem*).

ib. 13. (before *candelabrorum*) + *uii.* So *gg*, and A'FCT hrl *dd*; gr ℵQ, most mss:—but A *om* with *pr h*, also Cypr.; gr ACP, some mss.

Apoc. i. 14. *tamquam lana alba.* So *gg*, AF*dd*, and cl; all gr, ὡς ἔριον λευκόν:—*pr h om alba*, and (with CT) write *uelut lana*; as also Cypr.

ib. ib. et tamquam nix. So *gg*, and A'T*dd*, cl; also (*om et*) AC, and F (*aut* for *et*):—*pr h, ut nix*; Cypr., *aut nix*. Nearly all gr *om* copulat. before ὡς χιών [*h hiat*, ii. 1—viii. 7].

ii. 4. (*aduersum te*) + *pauca.* So *gg*, and a few vg:—AFCT*dd*, cl. *om pauca*, with *pr*; also all gr.

ib. 5. (*opera*) + *tua.* So *gg*:—*pr om*, with AF, &c., and cl; and all gr.

ib. 7. (after *dabo*) — *ei.* So *gg*, and cl with hrl and some vg; gr ℵ and some mss:—*pr*, and AFCT*dd*, *ins*, with most gr.

ib. 10. (*nihil*) *horum.* So *gg*, also FCT*dd*, and cl:—*pr*, Cypr., and A, *eorum*. All gr *om* pron.

ib. 13. *sedis.* So too (*sedes*) *gg*, also AF, &c., and cl: *pr*, *thronus*. All gr, θρόνος.

ib. 17. (*dabo*[1]) + *edere* (*de*). So T (but *om de*), and to like effect *gg* (*manducare*, and so Ambr.); gr P and some mss, φάγειν:—all lat else *om edere de*, exc. *pr*, which retains *de* without verb.—Also, D and *gg om ei* here, with T*dd*, &c., and cl:—*pr ins*, with AFC; and all gr (αὐτῷ). AC write τὸ μάννα; Q, τοῦ μ; ℵ, ἐκ τοῦ μ.

ib. ib. in calculo. So *gg*, and A'FCT*dd*, cl:—*pr*, *super calculum*, A, *in calculum*; gr, ἐπὶ τὴν ψῆφον.

ib. 18. *ut flammam.* So also (*tamquam flammam*) *gg*, A*dd*, cl; most gr, ὡς φλόγα:—*pr*, and FCT, *ut flamma*; gr ℵ ὡς φλόξ.

ib. 20. *et seducit.* So D, and CT, with *gg*; also all gr (καὶ πλανᾷ):—*pr*, all vg, *seducere* (no gr).

ib. 21. (*non uult*) *poenitentiam agere.* So *gg*:—nearly all vg else, *poeniteri*; *pr* and CT*dd*, cl, —*tere*; gr, μετανοῆσαι.

ib. 24. *altitudines.* So with *gg* A'F, &c., cl; all gr, τὰ βαθέα (or—θῆ):—*pr*, with CT*dd*, *altitudinem* (A, *altitudinis*).

ib. 26. (*dabo*) *illi.* So with *gg*, FCT*dd*, cl:—A, *pr*, *ei*; gr, αὐτῷ.

ib. 27. *reget.* So with *gg*, AF, &c., cl:—but *pr*, *pascet*; all gr, ποιμανεῖ. *Cp.* Ps. ii. 9 (vg, *reges*; Hier., *pasces*; LXX, ποιμανεῖς).

iii. 7. + *et* (*cl(a)udit*[2]). So with *gg*, FCT:—*pr*, *et qui claudit*:—A*dd*, cl, *om et*. Most gr, καὶ κλείει (C), or καὶ κλείων (ℵP, also (*om* καὶ) A), (Q diverges, with some mss).

ib. 17. (*quia*) *dicis.* So with *gg*, *m*, and Cypr., also A'CT*dd*, cl; as gr:—AF, *dices* [*pr hiat*].

ib. ib. miserabilis. So with *gg*, all vg, and *m* (gr, ἐλεεινός):—except A (by lapse) *mirabilis* [*pr hiat*]. Cypr., *miser*.

iv. 2. *sedis . . . sedem.* So with *gg*, ACT*dd*, cl, and F (but *om sedem*):—*pr*, *tronum* (bis).

ib. 10. *adorabant.* So with *gg*, AF, &c., cl:—*pr*, *adorabunt*; gr MSS and nearly all mss, προσκυνήσουσιν, with hardly any variation—(one writes προσκυνοῦσιν, none προσεκύνουν). Note that *gg*, with AFCT, inconsistently writes *et mittent* just after (= βαλοῦσιν), not (as D*dd*, cl) *mittebant*; *pr* has *mittentes*. Gr ℵAP and many mss, βαλοῦσιν; ℵQ and others, βάλλουσιν (no lat, *mittunt*).—For the preceding *procedebant*, see in Subsect. v *infr.*

v. 9. *cantant.* So with *gg*, AFCT, *m*; gr (ᾄδουσιν):—*dd*, cl, *cantabant*; *pr*, *cantantes*.

ib. 14. (before *seniores*) — *xxiiii.* So with *gg*, AFCT, as gr MSS and most mss:—hrl *dd*, &c., cl, and *pr*, *ins*.

vi. 1. *dicentem.* So AFCT with *gg*:—*dd*, cl, and *pr*, *dicens*. Gr, λέγοντος (ℵ, pl).

ib. 5. *staterem.* So *gg* (*sol*):—ACT*dd*, cl, *pr*, *stateram* (F, *statera*); gr, ζυγόν.

ib. 6. *dicentium.* So with *gg*, F*dd*, cl (sc.; *animalium*):—ACT, *pr*, *dicentem* (sc., *uocem*); so all gr, λέγουσαν (φωνήν).

ib. 8. (after *et uidi*) + *et ecce* (*equus*). So with *gg*, AF, &c., cl (all gr, καὶ ἰδού):—*pr om.*

ib. 12. — *et* (before *cum aperui*[*sse*]*t*. So with *gg*, FCT*dd*, cl; with gr MSS exc. P, many mss:—A, *pr*, many gr mss with P, *ins et*.

vii. 10. *qui sedet.* So with *gg*, A'FCT*dd*, cl:—A, *qui sedit*:—*pr*, *sedenti*; gr, τῷ καθημένῳ.

ib. 17. *reget.* So with *gg*, all vg; and gr (all MSS and some mss), ποιμανεῖ:—*pr*, *regit*; with most gr mss, ποιμαίνει. *Cp.* for *pr*, ii. 27, *supr.*

ib. ib. deducet. So with *gg*, A'F*dd*, cl; gr MSS and some mss (ὁδηγήσει):—ACT, *pr*, *deducit*; most gr mss (ὁδηγεῖ).

ib. ib. illos (bis). So with *gg*, *dd*; gr, αὐτούς (bis):—AFCT, cl, *illos . . . eos.*

viii. 7. — *conbusta est*[2]. So *gg* (*om* also *et tertia pars arborum*; as likewise gr Q):—AFCT*dd*, *ins*; similarly cl, *concremata est*; *pr*, *dearsit* (*ter*); (*h*, *usserunt . . . . cremauerunt* [*hiat*]).

Apoc. viii. 11. *absinthius* . . *absinthium*. So with *gg*, AC (*habsintius*):—T*dd*, cl, *absinthium* (bis):—F, *absentius* . . . . *absentium*; hrl and *h*, *absentium* (bis); *pr*, *absintus* . . . . *absintium*. Of gr (ℵ') APQ, most mss, ἄψινθον . . . . ἄψινθον, but ℵ (txt), ἀψίνθιον (bis).

ix. 13. — *quatuor* (before *cornibus*). So with *gg*, AFCT hrl, as gr ℵ'A:—*dd*, cl, *ins*, with *pr*, Cypr., after gr PQ, and most [*h hiat*, ix. 12—xi. 16].

x. 1. *sicut sol* (— *erat*). So *gg*; all gr, ὡς ὁ ἥλιος (*om* ἦν):—AF, &c., cl, and *pr*, *erat ut sol*.

ib. 5. *anguelus* (*quem*). So with *gg*, T*dd*, cl; gr, ὁ ἄγγελος ὃν:—AFC, *pr*, *angelum* (*quem*).

ib. 8. (*loquentem mecum*) + *dicentem*. So with *gg*, A, also (*et dicentem*) A'FCT*dd*, cl; gr, λάλουσα[ν]μετ' ἐμοῦ λέγουσα[ν]:—*pr*, *om*.

ib. 11. *dicit*. So with *gg*, A'FT; gr P and many mss (λέγει):—AC, &c., *dicunt*; gr ℵAQ λέγουσιν:—*dd*, cl, *dixit* (no gr); *pr*, *ait*.

xi. 8. (*corpora eorum*) + *iacebunt*. So with *gg*, *dd*, cl; also (after *magnae*) A'CT':—others *ins* variously:—*pr*, *ponet*:—AF *om*; with nearly all gr (but ℵ', ἔσται; some mss, ἐάσει, or ῥίψει).

xii. 1. *apparuit*. So with *gg*, FCT*dd*, cl:—A, *paruit*:—*h pr*, *uisum est*; gr, ὤφθη.

ib. 9. *qui seducit*. So with *gg*, FCT*dd*, cl; gr, ὁ πλανῶν:—A, *h*, *qui seducet*; *pr*, *qui seducebat*.

ib. 17. *testimonium ihu*. So with *gg*, AF*dd*; gr ℵ'ACPQ, &c. (but ℵ, τ. θεοῦ:—CT, cl, *pr*, *test. ihu* + *xpi*.

ib. 18. *et stetit* . . . . *maris*. So with *gg*, all vg; and so gr ℵAC, mss 87 92, (ἐστάθη):—*pr om* ver. Of gr, PQ and nearly all mss, ἐστάθην (but no lat, *steti*).

xiii. 1. *nomina*. So with *gg*, AC, cl; gr AQ, most mss, ὀνόματα:—FT*dd*, *pr*, *nomen*; with gr ℵCP some mss, ὄνομα.

ib. 12. (*plaga mortis*) + *eius*. So D with *gg* (*sol* lat); and gr ℵCQ, most mss:—AF, &c., cl, and *pr*, *om eius*; so gr P, and a few mss, *om* αὐτοῦ; A *om* θανάτου but retains αὐτοῦ.

ib. 14. *seducit*. So with *gg*, FCT*dd*; all gr, πλανᾷ:—A, *seducet*; *pr* (so cl), *seduxit*.

ib. 15. *faciat*. So with *gg*, ACT, cl; gr APQ, &c., ποιήσῃ:—F*dd*, *faciet*; gr ℵ and some, ποιήσει (gr C *om* sentence):—*pr*, *faceret*.—Nearly all lat (*gg pr*, FCT*dd*, cl) *ins ut* after the verb; and so gr AP and some mss, ἵνα:—but A (vg) *om ut*; and so gr ℵQ and most mss.

ib. ib. occidatur. So with *gg*, FCT*dd*; *pr*, *occideretur*:—but A, cl, *occidantur*; with gr (MSS and nearly all mss) ἀποκτανθῶσιν (but mss, 14 92, ἀποκτανθῆναι; and so Iren. (lat), *occidi*).

ib. 17. *nisi qui habet*. So with *gg*, A'FCT*dd*, cl; and so *pr*, *nisi habens*; gr, εἰ μὴ ὁ ἔχων:—A, *nisi quis habet*.

xiv. 4. *ex hominibus*. So *gg*, and A' cl; gr, ἀπὸ τῶν ἀνθρώπων (but C *om*):—AFCT*dd*, *pr*, *ex omnibus* (no gr).

ib. 11. *ascendet*. So with *gg*, CT*dd*, cl:—AF, *m pr*, *ascendit*; all gr, ἀναβαίνει.

ib. 13. *sequuntur* (or *secu*—). So with *gg*, *m*, AF, &c., cl:—*pr*, *comitantur*. All gr, ἀκολουθεῖ.

ib. ib. illos. So *gg*, with AFCT, cl:—*dd*, *m pr*, *eos*. All gr, μετ' αὐτῶν.

ib. 15. *alter* (*ang.*). So with *gg*, AFCT*dd*:—*alius*, cl, *pr*. All gr, ἄλλος.

ib. 16. *messa est terra*. So with *gg*, A (cl, *pr*, *demessa est terra*); all gr, ἐθερίσθη ἡ γῆ:—F*dd*, *messuit terram*; CT, *messa est terram*; *h*, *demessus est terram*.

ib. 18. — *exiuit*. So *gg*, with AFCT; and gr A:—*h ins*, with cl, and *dd* (*exiit*) [*pr hiat*]; and so gr ℵCPQ, mss, ἐξῆλθεν.

xv. 4. *magnificabit nomen*. So *gg*, with CT, cl, &c.; AF, *magnificauit nomen*; *dd*, *det* (*pr h*, *dabit*) *claritatem* (*h*, *gloriam*) *nomini*. All gr, δοξάσει (or —ῇ) τὸ ὄνομα.

ib. ib. solus pius + *es*. So with A'F*dd*, cl; also *gg* (*solus sanctus* + *es*); few gr mss, εἶ:—ACT, *pr*, *om es*, with all gr MSS and most mss. See farther on these words, p. ccxlvi *infr.* [*h def.*, xvi. 5 to end].

xvi. 8. *in sole*. So *gg* (*sol*):—all vg, cl, *in solem*; *pr*, *super solem*; gr, ἐπὶ τ. ἥλιον.

xvii. 8. *bestia quam*. So with *gg*, F*dd*, cl:—*bestiam quam*, ACT, *pr*; gr, τὸ θηρίον ὃ.

ib. 12. *accipient*. So with *gg*, C*dd*, cl:—AFT, *pr*, *accipiunt* (all gr, λαμβάνουσιν).

ib. 15. *aquae quae*. So D (txt), (but D (mg) *aquae quas*); and so *gg*, *dd*, and cl:—AFCT, *pr*, *aquas quas*. Gr, τὰ ὕδατα ἃ.

xviii. 1. *a gloria*. So with *gg*, FCT*dd*, cl; gr, ἐκ τῆς δόξης:—A *om* prep., as also *pr* (*claritate*).

ib. 4. *ut non*. So *gg* (*sol*):—AF, cl, and *m*, *ut ne* (gr, ἵνα μή); CT*dd*, *et ne*; *pr*, *ne* only.

Apoc. xviii. 8. *qui iudicat.* So with *gg, m* (gr ℵ', few mss, ὁ κρίνων):—AF, *pr, qui iudicauit* (CT*dd*, cl, *iudicabit*), gr ℵACPQ, most, ὁ κρίνας.—D adds *eam*, and so *m, pr*; AF*dd*, cl, *illam*; *g, de illa.* Gr, αὐτήν.

ib. 10. (after *ciuitas*[1]) *magna.* So *gg*:—AF, &c., cl, *illa magna* (*pr, illa* only); gr, ἡ πόλις ἡ μεγάλη.

ib. ib. iudicium suum. So *gg* (*eius*):—AF, &c., cl, and *pr, tuum*; all gr, ἡ κρίσις σου.

ib. 17. *omnis qui in locum nauigat.* So F*dd*, and C (*nauigauit*) T (—*bit*); also *gg* (but *ins illum* before *loc.*, and writes *nauigabat*); gr ℵACQ, πᾶς ὁ ἐπὶ τόπον πλέων; to like effect, A, *omnes qui . . . nauigant*:—cl (some MSS), *subst. lacum* for *loc.* (else as DF); no gr:—*pr, omnis super mare nauigans*; to like effect gr P, and some mss, ὁ ἐπὶ τῶν πλοίων πλέων.[1] No lat follows the reading of ms 1, ὁ ἐπὶ τ. πλ. ὁ ὅμιλος.

ib. 20. *sancti apostoli.* So with *gg*, CT*dd*, cl; and gr C, few mss (οἱ ἅγιοι ἀπόστολοι):—AF, *pr, sancti* + *et*; gr ℵAPQ, most, οἱ ἅγ. καὶ οἱ ἀποστ.

ib. 21. (before *non inuenietur*) *ultra.* So *gg*; also AF, &c., cl, *ultra iam*:—*pr, amplius.* All gr, ἔτι.

ib. 23. *ueneficiis.* So with *gg*, FC*dd*, cl; gr, φαρμακ[ε]ίᾳ:—AT, *beneficiis*; *pr, maleficiis.*

xix. 8. *bissum splendidum et mundum.* So (*om et*) *gg* (*byssinum splendidum mundum*):—*pr, byssinum candidum mundum*:—AF, *byssinum splendens candidum*; gr ℵAP, βύσσινον λαμπρὸν καθαρόν (but Q, λ. καὶ κ.):—*dd*, cl, *byssino splendenti* (*et*) *candido* (*dd om et*); CT, *byssino splendens candido.*

ib. 11. *fidelis et uerax uocatur.* So *gg* (but *uerus*); gr, καλούμενος πιστὸς καὶ ἀληθινός:—*pr*, Cypr., *uocabatur fidelis et uerus*; *dd*, cl, *uocabatur fid. et uerax.*—ACT, *uocabatur fid. et uerax uocatur*[2] (and so F, but *uocatur bis*).

ib. 15. *acutus.* So with *gg*, AFCT*dd*, and Iren. (lat); gr ℵAP, some mss, ὀξεῖα:—*pr*, with some vg, cl (so Tert., Cypr.), *utrumque* (or (cl) *ex utraque parte*) *acutus*; with gr Q and many mss, δίστομος ὀξεῖα.

ib. 20. *cum illa* [sc., *bestia*]. So with *gg, dd* (cl, *c. ea*):—*cum illo*, AFCT, *pr.* All gr, μετ' αὐτοῦ [sc., θηρίου].

xx. 8. *et congregauit.* So with *gg*, AF:—*dd*, cl, —*bit*; (gr, συναγαγεῖν,—Hier., *ut congreget*); Aug., *ut trahet.* [Aug. replaces *pr*, xx. 1—xxi. 5; see above in Subsect. 1, p. ccxl.]

ib. 9. *circuerunt.* So (*circuierunt*) *gg*, FCT*dd*, cl; A, *circumierunt*:—Aug., *cinxerunt.* All gr, ἐκύκλευσαν (or ἐκύκλωσαν).

ib. ib. de caelo a deo. So C, *gg*; with gr Q, and many:—AFT, cl, *a deo de caelo*; with gr ℵ'P and many:—Aug., *de caelo* only; with gr A, mss 12 18 79:—*dd* (no gr) *a deo* only [ℵ *om* largely here]. *Cp.* xxi. 2, 10 *infr.*

ib. 11. *a cuius aspectu.* So with *gg*, F:—ACT*dd*, cl, *conspectu*:—Aug., *facie.* All gr, οὗ ἀπὸ τ. προσώπου.

ib. ib. in eis. So D (txt) (*gg, in illis*); but *ab illis* D (interl.); and so AFC*dd, ab eis*; gr, αὐτοῖς only, and so T, cl, *eis* (without prep.):—Aug., *eorum* (no gr).

xxi. 8. *id(u)latris (o).* So *gg* (*ydol.*, as also C), with AFCT:—*dd*, cl, *idololatris*; *pr, his qui idolis seruiunt*; *m, idolis seruientibus.* Gr, εἰδωλολάτραις.

ib. 11. — *et* (before *lumen*). So with *gg*, AFCT; also gr ℵAPQ, many mss, *om* καὶ before ὁ φωστήρ:—but *dd*, cl, *et lumen*; *pr, et quod inluminat*; gr (many mss), καὶ ὁ φωστήρ.

ib. 12. *habens*[2] *xii portas.* So with *gg*, AFCT; gr ℵ'APQ, and most, ἔχουσα [vv. 10, 11, *ciuitatem . . . . habentem* = τὴν πόλιν . . . . ἔχουσαν (note anacoluthon)]:—*dd*, cl, *habentem*; a few gr mss, ἔχουσαν [ℵ ἔχοντας by lapse]:—*pr* alone, *qui habet* [sc., *murus*], but no gr has (τεῖχος) ἔχον.[3]

ib. ib. [*ang* =] *angelos.* So with *gg*, T*dd*, cl:—AC, *pr, angulos*, against all gr (F *om et in portis xii ang.*).

ib. ib. quae sunt nomina. So with *gg*, AF, &c., cl; gr AQ, some mss, ἅ ἐστιν [τὰ] ὀνόματα:—*pr om*; of gr, ℵP, many mss, *om* τὰ ὀνόματα (but no gr *om* ἅ ἐστιν).

ib. 16. (after *longuitudo eius*) — *est.* So C, and *gg*; with all gr:—but AFT*dd*, cl, *pr*, + *est.*

[1] Prof. Nestle has ingeniously conjectured, ὁ ἐπὶ τὸν πόντον πλέων.

[2] Orig., *In Ioann.* (II. 4), cites this verse on Joh. i. 4, and says ὁ πιστὸς καλούμενος καὶ ἀληθινὸς καλεῖται. Hence apparently the interpolation in ACT.

[3] The gr is ἔχουσα τεῖχος . . . . ἔχουσα πυλῶνας. D and AF disguise the irregularity of the gr by translating ἔχουσα[1] as *et habebat*; ἔχουσα[2], *habens.*

Apoc. xxii. 2 (*per menses*) *singulos reddens*. So with *gg*, *dd*, cl; gr, κατὰ μῆνα ἕκαστον ἀποδιδοὺς, or —ουν (A):—AF, *singula reddentia*; CT, *singulos reddentia*:—A′ *pr*, *singulos reddentes*.

ib. 6. *spu* (*profetarum*). So *gg* (sc., *spiritu*):—but *dd*, cl, *spirituum*; as all gr, τῶν πνευμάτων τῶν προφητῶν (F, *pr*, *spiritum*, probably = *spirituum*); A *om*, and *subst. omnipotens*; CT, *omnipotens spiritus*.

ib. 11. *iustitiam faciat adhuc*. So with *gg*, AFCT*dd*; gr ℵAQ, and most, δικαιοσύνην ποιησάτω ἔτι:—some vg, cl, *iustificetur*; gr (mss 38 79), δικαιωθήτω ἔτι: *pr* alone, *iustiora faciat* (without *adhuc*).

ib. 13. (*ego*) + *sum* (Α *et* ω). So with *gg*, T*dd*; no gr (?):—AFC, &c., *om*; with gr ℵAQ, and most.

ib. 15. *uenifici*. So (*uenef.*) with *gg*, AF, &c., cl; all gr, φαρμακοί:—*m pr*, *malefici*; but *pr* (not *m*) *ins uenef.* at end of list of the excluded.

ib. ib. inpudici. So *gg*, and (*impud.*) ACT*dd*, cl; gr, οἱ πορνοί (F, *impudicitiae*):—*pr*, *fornicarii*; *m*, *adulteri*.

ib. 17. + *et* (before *qui sitit*). So with *gg*, FC*dd*; all gr, καὶ ὁ διψῶν:—*om et*, AT, *pr*.

ib. 18. *contestor*. So with *gg*, AFC*dd* (T *om* vv. 18–21), cl:—*m pr*, *testor*. Of gr, ℵAQ, most mss μαρτυρῶ; some, μαρτύρομαι.

Subsection III.—*D with pr* (with or without *h*), *against gg*.

i. 4. (*pax*) *a deo . . . qui est*. So D with *pr* (*sol* lat); gr Q and many mss, ἀπὸ τ. θεοῦ ὁ ὤν:—*gg h*, AF and all vg (cl), *ab eo qui est*; gr ℵACP, many mss, ἀπὸ ὁ ὤν (one or two mss, ἀπὸ τοῦ ὁ ὤν). D adds, *patre* (but not so *pr*).

ib. 5. — *nos*(2). So *pr*:—*gg h*, and all lat else *ins*; of gr, all exc. ℵ (but ℵ′ supplies).

ib. 7. *confixerunt*. So *h pr*:—*gg*, all vg exc. D, *pupugerunt*; gr, ἐξεκέντησαν.

ib. 9. (*patientia*) *in xpo ihu*. So *h* (*pr*, *in ihu xpo*: and so ℵ), with hrl and some vg, and cl; and so gr Q and most mss:—but *gg* with AFCT*dd*, *in ihu*; and so gr ℵCP, ms 38 (gr A, ἐν χριστῷ).

ib. ib. testimonium) *ihu xpi*. So *pr*, some vg; with gr ℵ′Q, &c.:—but *gg h*, and AF, &c., cl, *om xpi*, with gr ℵACP, and a few mss.

ib. 20. (*candelabra*) *uii* (*aeclessiae*). So *h*, *pr*; and gr mss 7 97:—all lat else, and gr, *uii*, *uii*. [*h hiat*, ii. 1—viii. 7].

ii. 5. (*uenio*) + *cito*. So *pr*; with gr Q and most (+ ταχύ), (but *pr* writes *ueniam*, against all lat else; as gr, ἔρχομαι):—*gg* with nearly all vg else (AFCT*dd*, &c.), *om cito*; as gr ℵACB. Moreover, *gg ins tibi* (with *pr* and all lat exc. D); and so all gr, + σοι (exc. mss 12 96).

ib. 8. *reuixit*. So *pr* (*sol*):—*gg* and all vg, *uiuit*; gr, ἔζησεν.

ib. 10. + *quosdam* (*ex uobis*). So *pr* (cl, + *aliquos*):—*gg*, AFCT*dd*, &c., *om quosdam*; and so gr, ἐξ ὑμῶν only.

ib. 16. *similiter* (joined with *poenitentiam age*). So with *pr*, F*dd*, cl; and one or two gr mss:—but ACT, *gg*, connect with *habes* (ἔχεις) of ver. 16; and so gr ℵACPQ and most mss (ὁμοίως). P writes, ὁμοίως, ὃ μισῶ, but no lat follows it.

ib. 17. (*dabo*(2)) + *ei* (*calculum*). So with *pr*, F:—ACT*dd*, cl, *gg*, *illi* (gr, αὐτῷ, but ℵ, 38 *om*).

ib. 18. *auricalco*. So *pr*:—A, *oricalcho* (C, *horicalco*); F, *aericalco* (T, *ericalco*); *dd*, cl, *aurichalco*; *gg*, *eramento thurino* (gr, χαλκολιβάνῳ). *Cp.* i. 15, in Subsect. IV.

ib. 20. *zezabel*. So *pr*, with CT:—A, *hiezabel*; F*dd*, cl, *gg*, *iezabel* (and so gr).

iii. 4. *ambulauerunt*. So *pr* only;—AF, *ambulant*:—CT*dd*, cl, *gg*, *ambulabunt*; as all gr (περιπατήσουσιν).

ib. 16. (*sed quia*) + *iam*. So (perhaps) *m pr* (*sed quoniam*):—AF, &c., *dd*, cl, *gg*, *sed quia*; as nearly all gr (οὕτως ὅτι; but ℵ, ὅτι οὕτως).

ib. 18. *unge*. So *pr* (*ungue*) and Cypr.:—all vg else, and *gg m*, *inunge* (all gr, ἔγχρισαι).

ib. 21. *in throno . . . in trono*. So with *pr*, *throno* (bis)), AF, &c., cl:—*gg*, *sede* (bis).

iv. 1. (after *mecum*) — *dicens*. So *pr*:—AF*dd*, cl, *ins*; as gr ℵAQ and many, λέγων,; ℵ′P and few, λέγουσα); *gg*, *et dicentem* (a few gr mss, καὶ λέγουσα, or καὶ λεγούσης).

ib. 4. *circum amicti*. So (as one word) *pr*, *dd*, cl:—AFCT, *circumamictos* (*gg*, *amictos*), as all gr, περιβεβλημένους.

ib. 5. *throno . . . ante thronum*. So with AF, &c., cl, *pr* (*trono . . . in conspectu troni*):—but *gg*, *sede . . . ante sedem*. In every place, gr has θρόνος, —ον, —ου.

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 *ins.*

ib. 9. *super thronum.* So *pr* (*in trono*), with AF, &c., cl :—*gg, supra sedem.* Gr, ἐπὶ τῷ θρόνῳ (or τοῦ θρόνου).

ib. 10. *in trono . . . . ante thronum.* So *pr* (*in conspectu troni . . . . ante tronum*), with AF, &c., cl ; *gg, ante sedem* (bis). Gr, ἐπὶ τοῦ θρ. . . . ἐνώπιον τοῦ θρ. See Note, p. cclviii, at end of this Section.

v. 6. + *in medio*[2] (*iu 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 mss :—but all gr MSS and some mss, + πάντα (ℵPQ and a few mss connect with τὰ ἐν αὐτοῖς preceding ; A and mss 1 12, with ἤκουσα following, and read λέγοντα. Q alone reads πάντα. καὶ πάντας.). See notes on this verse in next Subsection.

ib. 14. + *uiuentem in saecula saeculorum.* So *pr*, few vg, cl (no gr) :—but AFCT*dd* hrl *om.*

vi. 1, 2. *ueni et uide* (*et ecce*). So with *pr*, FCT*dd*, &c. ; as gr Q and many :—but A and some vg, *ueni, et uidi* (*et ecce*) ; as gr ACP, and some mss :—*gg*, and cl, *ueni et uide et uidi* (*et ecce*) ; with gr ℵ (εἶδον, ℵP ; ἴδον, AC, 7 26).

ib. 7 (and 8). *ueni et uide* (8) *et uidi.* So *pr* ; as gr ℵ and some mss, ἔρχου καὶ ἴδε καὶ —ἴδον : *gg om et uidi*, with CT*dd*, cl ; as gr Q and many :—AF *om et uide*, with gr ACP and mss 7 28 36 92. (Note that D wrongly *ins et* before *ueni* ; also that *pr* (*sol*) *om et ecce.*)

ib. 8. (*nomen*) + *erat illi.* So *pr* (*n. ei 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. (*tertia pars*) *piscium.* So *pr* only (D adds *in mari quae habebat animas*).—For *piscium*, AFCT*dd*, cl, write *creaturae* (+ *eorum*, cl) *quae hab. an.*, to which CT*dd*, cl (not AF) add *in mari* ; *gg subst eorum quae in mari creata sunt quae habent an.* ; *h, animalium quae erat in mari.* Of gr, nearly all write τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχάς ; but mss 1 and 12 *om* τ. ἐν τ. θαλάσσῃ (as vg AF).

ib. ib. periit. So *pr* :—AF and all vg, *interiit*, with *gg h.* All gr, διεφθάρη[σαν].

ix. 3. *scorpiones.* So *pr*, with AF, &c., cl ;—*gg h, scorpii.*—But (ver. 5) D has *scorpionis* (genit.) and *pr, scorpionum* :—but *gg*, AF*dd*, *scorpii* ; (*h, excorpio* (nominat.). All gr, σκόρπιοι, σκορπίου.

ib. 5. *cruciarentur.* So with *h pr*, AFCT*dd* ; as gr, βασανισθήσονται (ℵAP 1 12 36 38), or —θῶσιν (Q and most) ; *gg, crucientur* :—some vg, cl, *cruciarent* (as gr ms 7, βασανίσωσιν).

ib. 6. + *et* (*in diebus*). So *pr* [*h hiat*], with FCT*dd*, &c., cl ; as all gr :—A *om et*, as also *gg.*

ib. 11. *ebreice.* So *h* (*pr, —aice*), and A (*—eicae*) :—F, *hebraeice* ; CT, (*h*)*ebrayc*(*a*)*e* ; *gg, hebraicae* ; *dd*, &c., cl, *hebraice.*

ib. 17. (*capita*) — *equorum.* So *pr om* :—all vg, and *gg, ins equorum* ; gr likewise.

ib. 20. (*non*) *adorarent.* So *pr*, with FC*dd*, cl :—AT, *gg, adorent.* Of gr, ℵAC, and 7 36 42, προσκυνήσουσιν ; PQ, ms 1, and most, —νήσωσιν.

x. 8. + *et* (*accipe*). So *pr*, with *dd*, cl, &c. ; as gr (few mss) :—AFCT, *gg, om* with all gr MSS and most mss.

xi. 10. *qui inhabitant.* So *pr*, with FCT :—*gg* with A′, cl, *qui habitabant super* ; A, *qui habitant super* ; *dd, qui inhabitabant super.* All gr, τοὺς κατοικοῦντας.

ib. 13. *in timore missi.* So *pr*, with F :—but ACT, *dd*, &c., cl, *in timorem* ; *gg* has *conterriti.* All gr, ἔμφοβοι.

ib. 15. *regnabit.* So *pr*, with CT*dd*, &c., cl ; as gr MSS and most mss, βασιλεύσει :—but AF, with *gg, regnauit* (no gr). Many gr mss, βασιλεύει (but no lat, *regnat*).

[xii. 6.[1] *habebat.* So *h*, few vg, cl, gr ms 38, εἶχεν :—*pr* with *gg*, AFCT*dd*, *habet* ; with gr MSS and nearly all, ἔχει.

ib. 10.[1] *qui accus*[*s*]*at.* So *h* :—*pr* with *gg*, all vg, *qui accusabat.* All gr, ὁ κατηγορῶν.]

xiii. 16. *notam.* D (mg). So *pr* :—D (txt), *carecterem*, and *gg* (*caracterem*) ; AF, *caracter* ; *dd*, &c., cl, *characterem* ; all gr, χάραγμα.—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.

Apoc. xiii. 17. (after *char.*) *nominis.* So *pr* (and Iren.), FCT, with gr C (τοῦ ὀνόματος); A, *nomine*:—*dd*, cl, and *gg*, *aut nomen*; so gr ℵ, ms 38 (ἢ τὸ ὄνομα):—other vg, *nomen* only; most gr (APQ and mss) τὸ χαρ. τὸ ὄνομα.

xiv. 4. (*hii*) + *sunt*[2] (*qui secuntur*). So *pr*, with F, &c.; gr Q, &c., εἰσιν:—A hrl *om sunt*; CT*dd*, cl, *om sunt qui*, likewise *gg*; and so gr ACP, οὗτοι οἱ ἀκολουθοῦντες (also ℵ, but *om* οἱ).

ib. 7. — *et* (before *mare*). So *pr*, F *hrl*, cl; gr ms 36:—ACT*dd*, *gg*; gr MSS, most mss, *ins.*

ib. 12. *haec* (*patientia*). So *pr* (*haec* + *est*):—all vg, and *g*, *hic*; as all gr, ὧδε.

ib. 20. (*stadia*) · *ī d c* · So *pr*, *mille d c*, *h*, *m·d·c*; with AF and all vg (*mille sexcenta*; A, *sescenta*); also nearly all gr, χιλίων ἑξακοσίων (but ℵ, ms 26, χ. διακοσίων):—*gg*, *mille quingentis.*

xv. 4. (*solus*) *pius.* So *pr*, and AF, &c., cl; and so gr (ὅσιος, as ℵACP, mss 1 28 36 38 79:—*gg*, *sanctus*; and so gr (ἅγιος, as Q and most); *dd*, *sanctus et pius* [*h*, *solus sts dne* . . . .].

ib. 5. + *et* (*ecce*). So *h pr*, with A′FCT*dd*, &c., cl:—A *om et*: *gg ins et* but *om ecce*, and so all gr read καί without ἰδού; [*h hiat* after *qui eras*, to end of Book].

xvii. 4. *ab*[*h*]*ominationum.* So *pr*, with ACT*dd*; all gr, βδελυγμάτων:—F, cl, *abominatione*; *gg*, *abhominationibus*; Cypr., *exsecrationum.*

ib. 13. *tradent bestiae.* So (but transp.) *pr* (D *pr* also *habebunt*), with FCT*dd*, &c., cl:—A, *tradunt* (*gg*, Iren., *dant*); gr ℵAPQ, many mss, διδόασιν (18 79, δώσουσιν; 33, διαδώσουσιν).

ib. 17. *quod placitum est illi.* So cl, and so (*illi plac. est*) *pr*, with AFCT*dd*; gr, τὴν γνωμὴν αὐτοῦ:—*gg*, *consilium eius.*

xix. 14. *bissum album mundum.* So (all exc. D, *byssinum*) *pr*, Cypr., and AF*dd*; and so CT, cl (*ins et*) in ablat.;—all gr, βύσσινον λευκὸν [καὶ] καθαρόν:—*gg* (*sol*), *album et purpureum.* *Cp.* note on xviii. 12, in Subsect. v.

ib. 15. *calcabit.* So *pr*:—all vg, and *gg*. *calcat*; as all gr, πατεῖ.

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 *nouum*, which D further adds.)

xx. 4. *sedentes.* So Aug.:—all vg, and *gg*, *sederunt*; gr, ἐκάθισαν.

ib. 13, 14. *infernus* (bis). So Aug., with *dd*, cl:—AT, *inferus* (bis), F, *inferus*, *infernus* (14); C *om* ver. 13; writes *inferus* in ver. 14; *gg* and *m*, *infernus* (13), *inferus* (14). All gr, ὁ ᾅδης.

ib. 13. (*mortuos*[2]) — *suos.* So Aug., with AFT (C *om* ver.):—*dd*, cl, and *gg*, + *suos.*

ib. 14. (after *stagnum ignis*[1]) — *haec mors secunda est* (*in*) *stagnum 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 *haec est mors sec.* Of gr, all MSS *ins* οὗτος ὁ θάνατος ὁ δεύτερος, ἡ λίμνη τοῦ πυρός; of mss, 1 and a few *om* the whole; many others *om* only ἡ λίμνη τ. πυρός.

xxi. 3. *habitabit.* So Aug., with CT*dd*, cl; as nearly all gr, σκηνώσει:—A, *habitauit*, and so *gg*; with gr ℵ (ἐσκήνωσεν); F, *habitat* (no gr). (D alone *om et* before verb.)

ib. 6. (*aquae*) *uitae.* So *pr*, with T*dd*, cl; as all gr, τῆς ζωῆς:—AFC, and *gg*, *uiuae.*—So also xxii. 1.

ib. 8. *fornicariis.* So *pr*:—all vg, *fornicatoribus*; *gg om.* All gr, πόρνοις.

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 (χρυσίον καθαρόν).

ib. ib. similis (sc., *ciuitas*). So *pr*:—AFCT, and cl, also *gg*, *simile*; *dd*, *simili* (sc., *auro*) (sc., *aurum*). Of gr, all MSS, ὅμοιον (sc., χρυσίον), and so most mss; but a few mss ὁμοία (sc., ἡ πόλις).

ib. 27. *et faciens.* So *pr*, with FCT*dd*; as gr, καὶ ὁ ποιῶν:—A, *faciens* (*om et*):—cl, *faciens et*; *gg*, *et quod facit*; with gr PQ, &c., ποιοῦν.

xxii. 2. *adferens.* So *pr* with F, and *afferens* ACT*dd*, cl:—*gg*, *faciens*; gr, ποιοῦν (or —ῶν).

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:—AFC*dd*, cl, and *gg*, *qui* . . . . *ostendebat* (T, *adnuntiabat*); gr, τοῦ δεικνύντος.

ib. 11. *et iustus.* So FCT*dd* [A *hiat*], *pr* (*iustus autem*):—some vg, cl, *gg*, *et qui iustus est.*

SUBSECTION IV.—*D with gg pr (and h); with or without Vulg.*

Apoc. i. 6. (*fecit*) *nos regnum et sacerdotes.* So *gg pr* (and Tert.), with *dd*, &c., cl; as gr ℵ', 80 99, ἡμᾶς βασιλείαν καὶ ἱερεῖς,—also (but *om* καί) ℵA; similarly Q (βασίλειον):—but AFCT, *h*, *nostrum regnum sacerdotes*; as gr C, ἡμῶν βασιλείαν ἱερ.—P writes βασιλεῖς καί, with 1 28 36 and others; a few, ἱεράτευμα; but no lat follows either of these variants.

ib. 13. *filio.* So *gg h pr*, with A'FT*dd*, &c., cl (C, *fili*); as gr ACP and most (υἱῷ):—A (*sol*), *filium*; as gr ℵQ (υἱόν).

ib. 15. *auricalco.* So *gg* (*h*, *aurocalco*), *pr* (+ *libani*), also *aurichalco*, *dd*, &c., cl:—AC, *orichalco*; FT, (*a*)*ericalco*. All gr, χαλκολιβάνῳ, and so Iren. (lat), *chalcolibano*. See last Subsect., under ii. 18.

ib. 19. *et* (*quae sunt*). So *gg h pr*, with FCT*dd*, &c., and cl; so too all gr, καί:—A (*sol*) *om et.*

ib. 20. *stellae.* So *gg pr*, and all vg:—exc. A, *sigilla* (by lapse).

ii. 19. (after *patientiam*) — *tuam.* So *gg pr*, with CT*dd*, &c.; as gr ℵ 49 *om* σου:—AF, &c., cl, with gr ACPQ and most, *ins.*

ib. 20. + *multa.* So *pr* (*gg*, *multum*); as mss 28 73 79, πολλά (ℵ, 12 17 36 43, πολύ:—but AFCT*dd*, &c., *om*; as gr ACPQ and nearly all:—also cl and a few vg, + *pauca*, with ὀλίγα of ms 1.

iv. 2. (before *fui statim*) — *et.* So (but transp.) *gg pr*, with AFCT; as gr ℵAQ, &c.:—*dd*, &c., cl, + *et* (*statim fui*); as P, and some mss. (D begins the verse, *post haec fui statim*; see in Subsect. VI.)

ib. 9. + *uiuenti in saecula saeculorum.* So *gg* (*qui uiuit*) *pr*, FCT*dd*, &c., cl; and all gr:—A *sol om.*

ib. 11. *dne ds noster.* So *gg pr*, FCT*dd*, &c., cl, with gr P and some mss (κύριε ὁ θεὸς ἡμῶν):—but A *ins et* before *ds*; with gr ℵAQ, and most (ὁ κύριος καὶ ὁ θς ἡμῶν).

v. 1. *in dextera.* So *gg pr*, FCT, cl:—A*dd*, *in dexteram*; gr, ἐπὶ τὴν δεξιάν.

ib. 7. (before *de dextera*) + *librum.* So *gg pr*, and A'CT; with gr mss 1 (mg) 7 36 (τὸ βιβλίον); also (after *in throno*) F*dd*, cl:—A *om*, with all gr else.

ib. 10. *fecisti nos.* So *gg pr*, FT*dd*, &c., and Cypr., cl; with (?) no gr:—AC (and some other vg), *eos*:—all gr (P *hiat*), αὐτούς.

ib. 13. *et in mari.* So *gg pr*, with gr ℵ, ἐν τῇ θαλάσσῃ; other gr, ἐπὶ τῆς θαλάσσης, or —ην):—AFCT*dd*, cl, *et quae sunt in mari*; so gr ℵAPQ and many *add* [ἃ] ἐστιν.

ib. ib. quae in eis sunt. So *gg*, *et quae in illis sunt omnia*; *pr*, *et quaecumque sunt in eis*; as gr, καὶ τὰ ἐν αὐτοῖς [πάντα]:—AF, *et quae in ea*; CT, cl, *et quae in eo*; *dd*, *et quae sunt in aere.*

ib. ib. sedenti (connected with *dicentes* preceding). So *pr* (and so *gg*, *ei qui sedet*), with F:—ACT*dd*, &c., cl, connect with *benedictio* following. See on this verse in preceding Subsection.

vi. 1. *ueni et uide.* See in preceding Subsection.

ib. 3. *ueni et uide.* So *gg pr*, with T'*dd*, cl; as gr ℵ and 34 35 39, &c.:—but AFCT *om et uide*; as gr ACPQ, most (ἔρχου 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. ib. ne (*lesseris*). So (*laeseris*) *gg pr*, with FCT*dd*, cl; as gr (μὴ ἀδικήσῃς):—A (*sol*) *nec.*

ib. 8. *infernus.* So *gg pr*, with FT, cl:—AC*dd*, *inferus*; gr, ὁ ᾅδης.

ib. 9. — *propter* (before *testimonium*). So *gg* (*pr*, *martyrium*), with CT; as gr A *om* διά:—AF*dd*, &c., cl, *ins propter*; with all gr else (διὰ τ. μαρτυρίαν).

ib. 10. *in terra.* So *gg* (*pr*, *in terris*), as T, cl (F, *terra* without prep.):—A*dd*, *super terram*, with all gr, ἐπὶ τῆς γῆς.

ib. 13. (after *stellae*) — *caeli.* So *gg pr*, with F, &c., cl (but *gg*, cl, *add de caelo*):—ACT*dd*, &c. *ins*; and so gr (τοῦ οὐρανοῦ, but A, τ. θεοῦ).

vii. 14. (before *tu scis*) D (interl.) *dne.* So (before or after) *gg pr*, with some vg; as gr A and ms 1 (κύριε):—AFCT*dd*, cl, *dne mi*; as gr ℵCPQ and most (κύριέ μου).

ib. ib. candidas fecerunt. So *gg pr* (Tert., *candidauerunt*):—AFCT*dd* (and all vg), cl, *dealbauerunt.* All gr, ἐλεύκαναν.

viii. 5. (after *motus*) — *magnus.* So *gg pr*, and AFCT; as all gr:—*dd*, &c., cl, *add magnus.*[1]

[1] Tisch. wrongly makes A *ins magnus.*

Apoc. ix. 19. *nam caudae.* So *gg pr*, with FCT*dd*, cl; as all gr (αἱ γὰρ οὐραί):—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 uocem audiui . . . . iterum loquentem.* So *gg* (*audiui iterum uocem . . . . loquentem*), *pr*, with cl (*et audiui uocem . . . iterum loquentem*; with gr ms 7 (καὶ ἤκουσα φωνὴν . . . πάλιν λαλοῦσαν):—AFCT*dd*, &c., *et uox quam audiui . . . iterum loquentem*; as gr in general (καὶ ἡ φωνὴ ἣν ἤκουσα . . . .).

xi. 19. (before *fulgora*) + *tonitrua et.* So (*et tonitrua*) *gg h* (after *fulg.*), *pr* (after *uoces*); most gr, καὶ βρονταί before or after κ. φωναί:—but AF, all vg, *om tonitrua.*

xii. 10. (*uocem*) *de caelo.* So *gg pr*; as gr ms 95 (ἐκ τ. οὐρανοῦ):—AFC*dd* and all vg (exc. T, which *om*), cl, and *h*, *in caelo*; as all gr else (ἐν τ. οὐρανῷ).

ib. ib. *dī nostri* (bis). So *gg h pr*, with FCT*dd*, &c., cl; all gr, τ. θεοῦ [ἡμῶν]:—A (*sol*), *dni nostri.*

ib. 13. (after *in terram*) — *et.* So *gg pr*, with A′FCT*dd*, cl; as all gr:—A (*sol*) *ins et.*

xiii. 1. (*ascendentem*) *habentem.* So (*om et*) *gg pr*, as FCT*dd*, &c., cl; with all gr (ἔχων, or —ον):—A prefixes *et.*

ib. 2. (after *uirtutem suam*) + *et sedem suam.* So *gg* (similarly *pr*, *et tronum suum*); with all gr, καὶ τ. θρόνον αὐτοῦ:—AFCT*dd*, &c., and cl., *om.*

ib. 10. *qui in captiuitatem duxerit.* So T*dd*, and a few vg, cl; and so (nearly) *gg*, *si quis in captiuitatem duxerit*, and similarly *pr*, *qui captiuum duxerit*; with gr mss 33 35 87, εἴ τις [εἰς] αἰχμαλωσίαν ἀπάγει:—AFC *om duxerit*; with all gr MSS and a few mss.

ib. ib. in captiuitatem cadet [corr., *uadet*]. So CT*dd*, cl, and *gg* (*pr*, *et ipse capietur*):—A, *uadit in captiuitatem*, also (*transp.*) F; gr A, mss 33 35 87, εἰς αἰχμαλωσίαν ὑπάγει (*cp.* xvii. 11); ℵCPQ and some mss *om* the second εἰς αἰχμ.

ib. 15. (*faciat*) *ut quicumque.* So (*ins ut*) CT, cl, and *gg* (*pr*, *faceret ut qui*); F and *dd* (*faciet ut*); as gr AP (ἵνα):—but A *om ut*, with ℵQ, &c. For the verb, APQ and most, write ποιήσῃ, ℵ and a few, ποιήσει. (No lat repeats *ut* before *occida(n)tur*; as some gr, ἵνα.)

xiv. 5. (at end) — *ante thronum dei.* So *gg pr*, with AFCT, &c.; as all gr:—*dd*, &c., cl, *ins.*

ib. 8. (*a uino*) *irae* (*fornicationis*). So *gg pr*, with ACT*dd*, &c., cl; as all gr MSS and most mss (τ. θυμοῦ):—F, &c., *m*, *om irae*; as gr mss 1 96.

ib. 13. *dicentem* + *mihi.* So *gg pr* and *m*, as *dd*, and cl, with gr mss 1 28 36 38 49 79 91 96:—AFCT *om*, as all gr MSS and most mss.

ib. ib. + *ad eum* (*uoce magna*). So *gg* and (*ad illum*) *h* [*pr hiat*]), with (*uoce magna ad eum*) A′*dd*, cl:—AFCT *om ad eum*:—all gr, ἐφώνησεν . . . τῷ ἔχοντι. [*pr om* the latter part of ver., after *ignem.*]

xv. 6. (before *plagas*) + *uii.* So *gg* (*h*), and *pr* (*cum uii plagis*), with FCT*dd*, &c., cl, as all gr:—A *om* (*sol*).

xv. 6. (*uestiti*) *lintiamine.* Similarly *gg* (*lintheamen*), *h* (*linteamina*), also *pr* (*linea*), cl, *lino*; as gr P, &c., λίνον (ℵ, λινους, Q, λινουν):—but AFCT*dd*, &c., *lapide*, as gr AC, mss 38′ 48 90.

ib. 7. *unum* (sc., *animal*). So *gg pr*, with *dd*, cl, as gr ἕν (ζῶον):—AFCT, *unus* (as also *h*).

xvi. 2. *qui adorant.* So *gg pr*, as gr, τοὺς προσκυνοῦντας (*h*, *adorantibus*):—AFCT, *dd*, &c., cl., *qui adorauerunt.*

ib. 3. *factum est sanguis.* So *gg h pr*, C*dd*:—AFT, cl, *factus est sang.* All gr, ἐγένετο.

xvii. 7. (*bestiae*) *quae portat . . . quae habet.* So *gg pr*, with A′T*dd*, cl:—AFC, *quae . . . qui.* All gr, τοῦ θηρίου . . . τ. βαστάζοντος, τ. ἔχοντος.

ib. 8. *mirabuntur.* So *gg* (*pr*, *admirabuntur*), with CT*dd*, &c., cl; so (fut.) all gr, θαυμάσονται, ℵQ, &c.; —ασθήσονται, AP:—but AF, —*abantur* (no gr).

ib. ib. (*bestiam*) *quae erat.* So *gg pr*, with FT*dd*, cl; gr ℵAP, ms 1 and some, τὸ θηρίον ὅτι [ὅ, τι ?] ἦν:—AC, *quia erat*; gr Q and most, ὅτι ἦν τὸ θηρίον. (No vg recognizes καὶ παρέσται, which nearly all gr add at end (ℵ′ and a few, καὶ πάρεστιν); *gg*, *et aduenit*; *pr*, *et uentura est*).

ib. 16. *cornua . . . . et bestiam.* So *gg pr*, AFCT*dd*, &c.; nearly all gr (καὶ τὸ θηρίον):—cl (with some vg), *in bestia.*

xviii. 3. (before *quia*) — *et.* So *gg pr*, FC*dd*, cl:—AT *ins*; no gr.

ib. 8. *quod* (*fortis est*). So D (txt); (interl.) *quia*, with *gg pr* (*m*, *quoniam*), A and all vg, and cl; as gr, ὅτι.

Apoc. xix. 21. (*de ore*) *eius*. So *gg pr*:—AFCT*dd*, &c., cl, *ipsius*; all gr, αὐτοῦ.

xx. 7. *et cum*. So *gg pr*, FCT*dd*, cl; gr, καὶ ὅταν:—A (*sol*), *sed cum*.

ib. 8. *exibit*. So Aug., and cl (also CT*dd*, *gg*, *exiet*); all gr, ἐξελεύσεται:—but AF, *exiuit*.

xxi. 2. (after *et*) — *ego ioannes*. So *gg* Aug. *om*, with AFCT*dd*, nearly all vg, as all gr:—a few, and cl, *ins*.

ib. 4. (before *omnem lacrimam*) — *ds*. So *gg* Aug., with gr ℵPQ and most:—AFCT*dd*, &c., cl *ins deus*, with gr A, ms 1, and a few (ὁ θς).

ib. ib. quia prima. So T*dd*, &c., cl, also (*quia priora*) Aug., and to like effect (*pristina enim*) *gg*; with gr ℵQ and most (ὅτι τὰ πρῶτα):[1]—AFCT, *quae prima*, and so gr AP *om* ὅτι.

ib. 6. *factum est*. So *gg pr*, with A, cl and all vg, as two gr mss (41 94), γέγονε:—Iren. (lat), *facta sunt*, as gr Aℵ′, γέγοναν (also ms 38, γεγόνασιν):—all gr else, γέγονα (no lat).

ib. 12. *nomina scripta*. So *gg pr*, with F, as gr ℵ (ὀνόματα γεγραμμένα):—A*dd*, &c., cl, *inscripta*, as nearly all gr else (ἐπιγεγραμμένα, —or ἐγγεγρ).

ib. 13. Of the four cardinal points, all lat (as nearly all gr),[2] place (1) *ab orient.*, (2) *ab aquil.* But D places (3) *ab austr.*, (4) *ab occassu*; and so *gg pr*, with FCT*dd*, &c., and cl; as gr ℵPQ 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 (*sol* vg) *om*.

ib. 19. *iaspis*. So *gg pr*, and ACT*dd*, cl:—but F, *iaspidis* (no gr).

ib. 20. *crisolitus*. So *gg pr*, with A:—F, *chrysolitus*, *dd*, cl. —*lithus*; gr, χρυσόλιθος.

ib. ib. iacintus. So *pr* (*gg*, *iacinctus*); also A, *iacinthus*; F, *yacintus*; T, *yacinctus*:—C, *hyacintus*; *dd*, cl, *hyacinthus*; gr, ὑάκινθος.

ib. ib. ametitus (corr., *ametistus*). So *gg pr*, with F:—*amethystus*, A*dd*, &c. (—*tisthus*, C; —*thistus*, cl); gr, ἀμέθυστος (a few, ἀμέθυσος).

xxii. 14. *per portas*. So *gg pr*, with T*dd*, cl:—AFC, *portis*; as gr, τοῖς πυλῶσιν.

ib. 19. *dempserit*. So *gg pr*:—AFC*dd*, cl, *deminuerit* (*m*, *abstulerit*); as gr ℵA, &c., ἀφέλῃ (Q, ἀφελεῖται). [T *om* vv. 18–21.]

ib. 21. (end) — *amen*. So *gg pr*, F; with gr A:—AC*dd*, cl, *ins*; with ℵQ.

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 ℵPQ, and mss.

ib. ib. (after *in diebus*) *om* pron., with AFCT and gr AC:—*dd ins quibus*, other vg, and cl, *illis*; *gg*, *in quibus fuit*; *pr*, *illis* before *diebus*; of gr, Q and most mss, αἷς; ℵ′P, &c., ἐν αἷς; ℵ, ἐν ταῖς.

ib. ib. antifastis (corr., *antifas testis*) *mei*. So F only:—A and all vg, *gg pr*, *antipas testis meus*; with all gr, ἀντ(ε)ίπας ὁ μάρτυς μου.

ib. 20. *permittis*. So A′FCT*dd*, cl; gr, ἀφεῖς (a few, ἀφῆκας):—A, *permittes*; *gg*, *dimittis*, *pr.*, Cypr., *sinis*.

ib. 23. *in morte*. So FCT*dd*, cl; gr, ἐν θανάτῳ:—A, *in mortem*; *gg*, *pr*, *morte*.

ib. ib. (*opera*) *sua*. So T, &c., cl; with gr Q, 38, αὐτοῦ [ℵ *om*]:—AF*dd* hrl; *gg pr*, *uestra*; gr ℵ′ACP, &c., ὑμῶν.

ib. 24. + *et* (*caeteris*). So hrl, cl; gr (one ms), καὶ λοιποῖς:—AFCT and all lat else *om et* (*pr*, *reliquis*); and all gr, τοῖς λ.

iii. 3. (*ueniam*[(1)]) — *ad te*. So FCT*dd* hrl; with gr ACP, mss 1 12 28:—A, cl, *gg* and *pr*, *ins ad te*; with gr ℵQ, &c. (ἐπὶ σέ).

ib. 11. + *ecce* (*uenio*). So F*dd* hrl, cl; with gr 28 36 79 (ἰδού):—ACT and *gg pr om*; with gr MSS and most mss.

ib. 20. *hostium* . . . . . *ianuam*. So AFCT*dd*, cl; gr, τὴν θύραν (bis):—*gg*, *ianuam* (bis); *pr*, *ostium* (bis).

[1] Here *gg* rather represents τὰ γὰρ πρῶτα, as read by ms 79.—ℵ (by lapse) writes πρόβατα for πρῶτα.
[2] A very few gr mss place differently.

Apoc. iv. 5. *procedeba(n)t.* So *dd*, cl; very few gr, ἐξεπορεύοντο:—AFCT hrl, *gg, procedunt* (*pr, exeunt*); with most gr, ἐκπορεύονται.

ib. 10. *procedebant.* So A; *dd*, cl, *procidebant*:—FCT, *procident*; with all gr (πεσοῦνται); *gg, procedent*:—*pr* (alone), *cadebant.*[1]

v. 13. — *et sub terra(m).* So F, with gr ℵ and a few:—A*dd*, cl, also *pr, ins*; and (*quae sub t.*) CT; *gg, subter terram*; gr APQ, ὑποκάτω 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 (ὅτι):—but *dd, gg, et uidi cum*; with gr ℵACP and a few ὅτε); *pr, et cum* (*om uidi*).

ib. ib. sigillis. So F, cl:—ACT*dd, gg, signaculis*; *pr, signis.* (Note that all through the rest of this ch., and in viii. 1, σφραγίς is rendered *sigillum* by A, &c., cl, and *gg*; *pr* adheres to *signum.*)

ib. 5. *ueni et uide et ecce.* So CT*dd* hrl, cl; with gr Q, and many (ἔρχου κ. ἴδε κ. ἰδού):—AF, *ueni et uidi et ecce*, with gr ACP and many (ἔρχου καὶ εἶδον καὶ ἰδού), (but ℵ, ἔρχ. κ. ἴδε κ. εἶδον κ. ἰδού). 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 F*dd*:—A, cl, *gg pr, et in petris*; all gr, καὶ εἰς τὰς πετρας.

vii. 1. (after *uentos*) — *terrae.* So a few vg *om*; with gr ms 38:—but *gg pr*, and AFCT*dd*, with nearly all vg, and cl, *ins*; as gr (τ. γῆς).

ib. 17. *ab oculis.* So cl; with some vg gr ℵ and some mss, ἀπό:—AFCT*dd, ex*; with gr ACPQ most mss, ἐκ; and so *pr*; *gg, de.*

viii. 3. *ut daret de orationibus.* So *dd*, cl:—ACT, and *pr, om de*; with all gr (ἵνα δώσει (—ῃ) ταῖς προσευχαῖς); *g, ut det orationes.* (F *om*, and *subst, quae sunt orationes.*)

ib. 13. *in terra.* So FCT*dd*, cl:—A, *super terram*, also *gg h* (all gr, ἐπὶ τῆς γῆς); *pr, terram* (no prep.).

ix. 4. *praeceptum est.* So AFCT*dd*, cl:—*gg pr* (? *h*), *dictum est* (gr, ἐρρέθη).

ib. 9. (before *equorum*) + *et.* So CT:—all vg else, and *gg h pr, om et*; with all gr.

ib. 13, 14. *audiui uocem unam . . . . dicentem.* So CT*dd*, cl; most gr, φωνὴν μίαν:—AF, *aud. uocem unum . . . . dicentem*; *gg pr, aud. unum . . . . dic.* (*om uocem*). For *dicentem* (all lat), ℵA have λέγοντα, P and many, λέγουσαν, Q and many, λέγοντος. (ℵ *om* μίαν ἐκ τῶν τεσσάρων κεράτων.)

ib. 16. + *et* (*audiui*). So C hrl, cl:—AFT*dd*, &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 ἐκπορευομένων:—AFCT hrl, *qui procedebat* (*gg, qui procedit*); nearly all gr, τοῦ ἐκπορευομένου; [*pr hiat*].

x. 1. *colum(p)na.* So AF*dd*; gr mss 38 (στῦλος):—CT, cl, with *gg pr, column(a)e*; gr MSS and nearly all mss, στῦλοι.

ib. 6. + *et mare et* (*ea*) *quae in eo sunt.* So A, and (*om ea*) FCT*dd*, &c., cl; with gr ℵ′CPQ and most:—but *gg pr om*; with ℵA and mss 30 31 32 38 40 49 98.

xi. 1. *datus est calamus mihi similis.* So D (txt)[2]; and so all vg write *calamus* (gr, κάλαμος):—but *gg, data . . . harundo*; *pr, dedit . . . harundinem.*

ib. 9. — *et corpora eorum*(2). So T (*om* also *per iii dies et dimid.*, by *homoeot.*):—AFC*dd* and all vg else, and cl, *ins*, also *gg* (*pr* diverges); and so all gr, καὶ τὰ πτώματα αὐτῶν.

xii. 2. *clamabat.* So (*pref. et*) F, cl:—A, *et clamans*; CT*dd, et clamat*; *gg, et clamauit*; *h, et clama . . . [hiat]*; *pr, et exclamabat.*—Of gr, C, καὶ ἔκραζεν; AP, κράζει; Q, &c., ἔκραξεν; ℵ′, καὶ κράζει.

ib. ib. ut pariat. So FCT*dd*, cl (A, *pareat*): *gg h pr, pareret.* All gr, τεκεῖν.

ib. 11. *animas suas.* So FCT*dd*, cl; gr 35 87, τὰς ψυχάς:—A, *gg h pr, animam suam*; most gr, τ. ψυχήν.

xiii. 2. *bestia.* So *dd*, cl:—AFCT, and *gg pr, bestiam.*

ib. 3. + *uidi* (*unum*). So F*dd*, &c., cl; gr ms 95, εἶδον:—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 θάνατον.

[1] Haussleiter prints (conj.) *cadebunt* (!).

[2] D (corr) *calamum . . . datum . . . simile.*

Apoc. xiii. 5. *magna et blasfemias.* So T*dd*, &c., cl :—A, *magna blasphemiae*; FCT, *magna et blasphemiae*; also *gg*, *magna et blasphemare* [*pr hiat*]. Of gr, ℵC, and 38 51 94 95, have μεγάλα καὶ βλασφημίας, A, &c., μ. καὶ βλάσφημα, PQ, μ. καὶ βλασφημίαν.

ib. 6. *in blasfemias.* So FT*dd*, cl, with gr ℵAC and many (εἰς βλασφημίας) :—AC, *pr*, *in blasphemia*; *gg*, *in blasphemiam* (gr PQ and many, εἰς βλασφημίαν).

ib. 12. *inhabitantes in ea.* So *dd* (cl, *habitantes in ea*) :—A, *habitantes in eam*; F, *inhabitantes in eam*; *gg*, *qui habitant in illa*; *pr*, *habitantes terram.* All gr, τοὺς ἐν αὐτῇ κατοικοῦντας (or τ. κατοικ. ἐν αὐτῇ).

ib. 13. *in conspectu* (*hominum*). So FCT*dd*, cl :—A, *in conspectum.* All gr, ἐνώπιον; *gg*, *coram hominibus*; *pr*, *sub oculis.*

ib. 14. *habitantes in terra.* So cl :—AFCT, *habitantes terram*; *dd*, *habit. a terra*; *gg*, *habit. in terram*; *pr*, *eos qui inhabitant terram.* All gr, τ. κατοικοῦντας ἐπὶ τ. γῆς.

ib. 17. *ut ne quis.* So C (*uti*) T, with gr ℵC and a few mss (ἵνα μή τις) :—AF*dd*, cl, *et ne quis* (gr ℵ'APQ, and most, καὶ ἵνα μή τις); *gg*, *et ut nemo*; *pr*, *ne quis* (*om et* and *ut*).

xiv. 5. (*sine macula*) + *enim* (*sunt*). So A'CT*dd* hrl, cl; with gr ℵQ and most (γάρ) :—AF and *gg*, *om enim*; with gr ACP (*pr* diverges).

ib. ib. — *ante thronum dei.* So AFCT, hrl, &c., and *gg pr*, *om*; as all gr :—*dd*, cl. *ins.*

ib. 8. *potionauit.* So D (txt) with AF; gr (MSS and nearly all mss), πεπότικεν :—C*dd*, cl, *potauit*, T, *potabit*; D (mg) *gg m*, *biberunt* (gr (?) πέπωκαν); *pr*, *ceciderunt* (gr ℵ', ms 12, πέπτωκαν, or —κεν).

ib. 9 and 11. *carecterem.*—So (*caract.*) AF, *dd* and cl (*char.*); CT, *caracter* :—*gg*, *notam*, *pr*, *nomen* (in 9), *notam* (in 11). All gr, χάραγμα. So too in xix. 20 (but *pr*, *caragma*); also in xx. 4 (but Aug. [for *pr*], *inscriptionem*). See also on xiii. 16 in Subsect. III *supr.*

ib. 10. (*uino irae dei*) *quod mixtum est.* So T'*dd*, cl :—AFCT, *qui mixtus est*; *gg pr*, *mixto*; all gr, τοῦ κεκερασμένου.

xv. 3. *rex saeculorum.* So FCT'*dd*, &c., cl; with gr ℵC, mss 18 95 (τῶν αἰώνων) :—A (*sol*), *caelorum*; *gg*, *gentium* (*h pr*, *omnium gentium*); with gr ℵ'APQ, most, (τ. ἐθνῶν).

ib. 4. *timebit* + *te.* So a few vg, and cl; with gr ℵ, 6 7 8 29 38 95 :—AFCT, &c., *om te* (also, with *timeat*, *dd*); with gr ACPQ and most.

xvi. 2. *et eos qui* (*adorant*). So F*dd* :—ACT, cl, *et in eos qui* :—*gg pr*, *om* [*in*] *eos*; (*h*, *adorantibus*).

ib. 3. *factum est sanguis tamquam mortui.* So C*dd*, and (*factus est*) AFT, cl; gr (nearly all), αἷμα ὡς νεκροῦ, (*gg*, *sicut* for *tamquam*) :—*h*, *uelut mortui*(*s*) *sanguis* (*pr om tanq. mortui*); gr mss 7 12 39, ὡς αἷμα νεκροῦ.

ib. 5. (*iustus es*) + *dne.* So a few vg, cl :—AFCT*dd*, &c., and *gg h pr*, *om*; with all (?) gr.

ib. 7. *audiui de altari dicentem.* So CT; with gr Q, ms 1, ἤκουσα ἐκ τ. θυσιατηρίου λέγοντος; F, *aud. altare dicens*; with gr ℵACP, and many mss (*om* ἐκ) :—A, *aud. alterum dicens*; *dd*, *aud. alterum angelum ab altari dicentem* (also cl (*om angelum*)). Other gr vary (36, φωνὴν ἐκ τ. θυσ. λέγουσαν), &c.

ib. 8. — *et* (before *igni*). So F; with all gr (ἐν πυρί; similarly *gg*, *in igne*) :—A*dd*, cl, *et igni*; (*pr* deviates, *ignem inicere*).

ib. 16. *congregabit.* So *dd*, cl: but — *uit*, AF, &c.; *gg*, *pr*; as gr, συνήγαγεν (ℵ —γον).

xvii. 11. — *et* (*ipsa*). So *dd*; with gr ℵ only :—AFCT, &c., cl; also *gg pr*, *et ipsa*; all gr else, καὶ αὐτός.

ib. ib. uadet. So AFC :—T*dd*, &c., cl, *uadit*, also *gg*; with all gr (ὑπάγει); but *pr*, *ibit.*

xviii. 2. — *et odibilis.* So AF; with gr ℵPQ and most mss :—CT*dd*, and cl, also *gg pr*, *ins*; with gr AP, ms 16, &c. (καὶ μεμισημένου).

ib. 3. *de ira.* So AFCT, &c., with gr A(C) :—*dd*, &c., cl, *de uino irae*; with gr ℵQ (ἐκ τ. οἴνου τ. θυμοῦ; but P, and most, ἐκ τ. θ. τ. οἰ.); *gg*, *de ira uini*; *pr*, *de uino.*

ib. 12. *byssi.* So AF*dd* (cl); C, *bysso*; gr (ms 1 and a few), βύσσου :—T, *byssinum*; *gg*, *byssini*; *pr om*; gr ACPQ, and many, βυσσίνου (ℵ, —νων).—But *cp.* ver. 16 *infr*, where D writes *bisso*, with (*bysso*) *dd*, &c., cl (as gr Q and many others, βύσσον) :—but AFCT, *byssino*, also *pr*; *gg*, *byssinum* (gr ℵACP, βύσσινον). *Cp.* note in Subsect. III *supr*, on xix. 14.

ib. ib. coci. So (*cocci*) all vg :—*gg*, *coccini*; *pr*, *coccineae uestis.* All gr, κοκκίνου. Also, ver. 16. D, *coco*, (*cocco*) all vg :—*gg*, *coccinum*, *pr*, —*ino*; all gr, κόκκινον.

Apoc. xviii. *ib.* (*uasa*) *de lapide pretios(s)o.* So all vg, with gr A (ἐκ λίθου); but *gg, uas ligneum*; *pr, uas . . . de pretioso ligno*; with gr ℵCPQ and mss (ἐκ ξύλου).

ib. 14. *et poma dis(s)iderii animae tuae.* So *dd*, &c., cl; with gr Q and many (ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου):—AFCT, *et poma tua* (C, *tu*) *desid. animae* (*om tuae*); with gr ℵACP, ms 95 (ἡ ὀπ. σου τῆς ἐπιθ. τ. ψυχῆς,—mss 35 87 write σου in both places):—*gg, et hora desid. animae tuae*; *pr, pomorum quoque tuorum concupiscentia animae* (*gg* placing pron. as Q, *pr* as ℵACP).

ib. ib. praeclara. So F, cl:—all vg, and *pr, clara*; *gg, splendida.* All gr, λαμπρά.

ib. 16. *amicta.* So all vg:—*gg, uastata* (corr. *uestita*); *pr, uelata.* All gr, [ἡ] περιβεβλημένη.

ib. ib. deaurata. So all vg:—*gg, inaurata*; *pr, culta.* All gr, κεχρυσωμένη.

ib. 17. *et qui mari operatur.* So D (txt) *sol*:—D (corr. *interl.*), *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, ὅσοι τὴν θάλασσαν ἐργάζονται.

xix. 3. *ascendet.* So CT (no gr):—AF*dd* (cl), also *gg pr, ascendit*; nearly all gr, ἀναβαίνει (a few, ἀνέβαινεν, or ἀνέβη).

ib. 20. (*seduxit eos . . . .*) *et qui adorauerunt.* So CT*dd*, cl; all gr, ἐπλάνησεν . . . καὶ τοὺς προσκυνοῦντας:—AF, *qui et adorant*; *gg, hi qui adorant*; *pr* (diverging), *seducti erant . . . adorare.*

xx. 5. + *et* (*caeteri*). So *dd*, &c.; with gr Q and many (καὶ οἱ λοιποί):—AFCT, &c., cl, *om et*; with gr A (P *def.*, ℵ *om* sentence); *gg* likewise, and Aug. (*reliqui*).

ib. 7. *et seducet.* So AF*dd*, cl:—*gg, ut seducat*; Aug., *ad seducendas*; all gr, πλανῆσαι.

ib. 10. — *et* (*bestia*). So CT*dd* (F, *est bestia*), with gr ℵ, ms 1, &c.:—A, &c., and cl, *ins et*; also *gg*, Aug.; with gr APQ and many.

ib. ib. — *et* (before *cruciabuntur*). So *dd*, cl:—AFCT *ins et*, also *gg*, Aug.; with all gr.

ib. 11. (*inuentus*) *in eis.* D (txt) *sol*:—D (mg), *ab eis*; and so AFC*dd*; but T, cl, *eis* (gr, αὐτοῖς):—*gg, in illis*; Aug., *eorum.*

xxi. 4. *ultra . . . . ultra.* So AFCT, &c., cl (*dd om ultra*(2)); gr, ἔτι . . . . ἔτι (but ℵ, ms 1, *om* ἔτι(2)):—*gg, ultra . . . . amplius*; Aug., *iam . . . . ullus.*

ib. 8. *execratis.* F (*exsecr*—) CT*dd*, cl, &c.:—A, *excaecatis*; *gg, abhominabilibus*; *pr, abominatis*; gr, ἐβδελυγμένοις.

ib. 17. *mensus est muros.* So CT*dd* (cl, *murum*):—AF, *mensus est murus.* Of gr, ℵAP and many write ἐμέτρησεν τὸ τεῖχος, but Q and many *om* verb. Of vtt, *gg* has *metitus est murum*; *pr, muros dimensus est.*

ib. 23. *ut luceant in ea.* So FCT*dd*, &c., cl:—A, *ut luceant ea*; *g, ut luceant illi*; *pr, ut luceat ei.* Of gr, ℵ′ and a few write ἵνα φαίνωσιν ἐν αὐτῇ; ℵAPQ and most, *om* ἐν.

ib. 27. *coinquin(n)atum.* So AF*dd*, &c., cl:—*gg, commune*; *pr, inmundum*; gr, κοινόν.

xxii. 5. *inluminabit* (*eos*). So (*illos*) *dd*, &c., cl; F, *inluminauit illos*; with gr AP, φωτίσει (ἐπ') αὐτούς; ℵQ and many mss, φωτιεῖ:—ACT, &c., *inluminat illos*; with some gr mss (φωτίζει); *gg, inluminat supra illos*; *pr, lucebit super eos.*

ib. 8. (before *ego iohannis*) — *et.* So AF:—CT*dd*, &c., cl, + *et*; also *gg pr.* All gr + καὶ ἐγώ.

ib. ib. qui audiui et uidi haec. So AF, &c., cl; with gr AQ and most, ὁ ἀκούων καὶ βλέπων ταῦτα:—*gg, qui audio et uideo haec*; *pr, qui haec uidi et audiui* (with gr ℵ and some, ὁ βλ. καὶ ἀκούων ταῦτα).

ib. 9. *et dixit* (*mihi*). So T*dd*, cl:—AFC, *gg, et dicit*; *pr, et ait.* All gr, καὶ λέγει μοι.

ib. 10. (— *et*) *dicit*:—AC, cl, *et dicit*; T*dd, et dixit*; *pr, et ait* (F *om* first part of verse; also *gg*). All gr, καὶ λέγει.

ib. 14. *qui lauant stolas suas.* So A (*labant*) FCT*dd*; with gr ℵA, mss 7 38 (οἱ πλύνοντες τ. στολὰς αὐτῶν):—*gg, qui faciunt mandata eius*; *pr* and Cypr., *qui faciunt praecepta eius*; with gr Q and most (οἱ ποιοῦντες τ. ἐντολὰς αὐτοῦ).

ib. ib. + *in sanguine agni.* So some vg, cl (no gr):—AFCT*dd*, &c., *om.*

ib. 18. (after *contestor*) — *ego.* So cl (but *subst enim*):—AFC*dd*, + *ego*; also *gg m* (and *pr, testor ego*). Of gr, ℵAP and most, + ἐγώ [T *om* verses 18 to end].

ib. ib. adpos(s)uerit. So CF, and (*appos.*) A*dd*, cl, &c.; *gg m, adiecerit*; *pr, addiderit*; gr, ἐπιθῇ.

ib. ib. adponet. So CF, and (*apponet*) *dd*, cl; A, *apponit*; *gg, adiciat*; *pr, adiciet*; gr, ἐπιθήσει.

Apoc. xxii. 19. *auferet.* So AFC*dd*, cl, and *m* :—*gg, demet*; *pr, adimet*; gr, ἀφελεῖ.

ib. 20. *amen ueni dne ihu.* So AFC*dd*, cl, with ℵAQ, &c. :—*gg om amen* and *ihu*; *pr subst. etiam* (= ναί) for *amen*, and *ins xpe* after *ihu*. Some gr mss (no MS) 35 38, &c., + ναί, (before ἀμήν); ℵ′ 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 uerbum.* All vg else, *testimonium perhibuit uerbo*; also *gg*:—(*h*) *pr, praedicauit uerbum.* All gr, ἐμαρτύρησεν τ. λόγον.

ib. 13. *pudore.* All vg else (exc. A, *poderem*) *podere*, and so *gg h pr*; all gr, ποδήρη (or —ην, A).

ii. 6. (after *nicolaitarum*) *quem.* All lat else, *quae*; and gr, ἃ (exc. gr A which *om*).

ib. 9. *blasfemiam habes.* All vg else, and *gg pr, blasphemaris*; gr, (οἶδα . . . .) τὴν βλασφημίαν (no verb supplied).

† *ib. ib.* — *sunt* (before *synagoga*). All lat *ins sunt*; but all gr *om* εἰσίν (exc. ℵ′).

ib. 10. *temptationem.* All vg else, *tribulationem*, and *pr* (*gg om*); gr, θλίψιν.

ib. 12. (after *rumphaeam*) + *flammeam*; against all lat and gr.

ib. 16. *ueniam* (or —*io*) — *tibi.* So D, with gr mss 12 14 38 42 (*om* σοι). All lat else *ins tibi*; all gr else, ἔρχομαί σοι.

ib. ib. delebo eos. All vg else, and *gg, pugnabo cum illis* (gr, πολεμήσω μετ' αὐτῶν), *pr, pugn. tecum.* (*Qu.*, ἀπολέσω misread for πολεμήσω ?)

† *ib.* 20. (*propheten*) + *esse.* No other lat; of gr, only ℵ *ins* εἶναι.

ib. ib. — *docere et.* All vg, and *pr, ins docere et* (*gg, et docet et*); gr, καὶ διδάσκει καί (? διδάσκειν καί).

† *ib.* 26. — *et* before *qui uicerit*, against all lat; gr, καὶ ὁ νικῶν, but mss 7 16 38 69 98, *om* καί.

iii. 1. + *et* (*quod uiuas*). No other lat; no gr has καὶ ὅτι ζῇς (but Q, &c., καὶ ζῇς).

ib. 3. *accipisti et audisti* (— *et serua*). All vg else, *acceperis et audieris et serua*, and so *gg*; *pr, acceperas et audita custodi.* All gr, εἴληφας καὶ ἤκουσας, καὶ τήρει.

ib. 8. (after (*h*)*ostium*) — *apertum.* All vg else *ins*; gr, ἠνεῳγμένην (*gg, patens*).

iii. 9. *scio quia.* All vg else, *scient* (gr mss 15 16, γνώσονται); *gg, sciant* (gr ACPQ, and mss, γνῶσιν); *pr, scies* (gr ℵ 14, γνώσῃ).

ib. 10. *sustinuisti.* All vg else, *seruasti*, and so *gg* (gr, ἐτήρησας); *pr, reseruasti.*

ib. ib. sustinentiae. All vg else, and *gg, patientiae* (gr, ὑπομονῆς); *pr, tolerantiae.*

ib. 14. (*dicit Amen*) + *qui est* (*testis*); against all lat else (but *pr* (*sol*) has *qui est amen testis*); no gr.

ib. 21. (*sedere*) — *mecum.* All lat else *ins*, and all gr (μετ' ἐμοῦ).

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. 19, 20 (*scribe ergo . . . in dextera mea*).

ib. 4. (after *xxiiii*) — *et super thronos xxiiii* (by *homoeot.*). D *sol.*

ib. 6. (after *in medio throni*) — *et in circuitu throni.* D *sol* (*gg om in medio sedis*).

ib. 7. (after *ii*, and also after *iii*) *om animal*; also (after *ii*) *om uitulo*,—by lapse.

v. 2. (after *anguelum*) — *fortem* (*sol*); all gr, ἰσχυρόν.

ib. 9. *aperire.* All else, *accipere* (λαβεῖν).

ib. 10. *regnantes.* No lat; AFCT hrl, &c., and *gg, regnabunt*; *dd*, &c., cl and *pr, regnabimus.* Of gr, ℵP, &c., βασιλεύσουσιν, AQ βασιλεύουσιν (? any gr, —εύσομεν).

† *ib.* 11. (before *milia*) + *dena.* All lat *om* (writing merely *millia millium*); all gr, μυριάδες μυριάδων.

† *ib.* 13. — *et agno.* All lat else *ins*; and all gr (but ℵ′A *om* καί).

vi. 10. (before *uindicas*) — *iudicas et.* All else *ins*; gr, κρίνεις (or κρινεῖς) καί.

ib. 13. *amittit.* ACT*dd, mittit* (F, *mittet*), also *pr*; cl, *emittit*; *gg, deicit*; gr ACPQ. &c., βάλλει, ℵ and many, βάλλουσα (many others, βαλοῦσα).

vii. 11. (after *throni*[(2)]) + *et agni.* All lat else, and all gr, *om.*

[1] Some of these (marked †) have more or less of gr attestation.

Apoc. vii. *ib.* (*adorauerunt*) *eum.* All vg, *deum* (exc. T, which *om*), and *gg pr*; and all gr, τῷ θεῷ.

ib. 13. (after *dicens* (or *et dixit*) *mihi*) — *hi.*[1] All lat else *ins hi*; and all gr (οὗτοι).

viii. 9. *auium.* All lat else, *nauium* [*h hiat*]; all gr, τῶν πλοίων.

ib. 12. *et diei tertia pars apparet.* A (F, *ut*) *dd*, &c., cl, *et diei non luceret pars tertia*; *gg*, *et dies non luceat tertiam partem*; *h pr*, *et dies eandem partem amitteret*; gr ACP, &c., καὶ ἡ ἡμέρα μὴ φάνῃ (or φανῇ, or (P) φαίνῃ) τὸ τρίτον αὐτῆς,—gr Q, and most, place τ. τρίτον αὐτῇ before ἡ ἡμέρα.

ix. 3. (after *habent*) — *potestatem*; and after *scorpiones*, — *terrae.* All lat else, *ins*; and all gr (ἐξουσίαν, τῆς γῆς).

x. 4. (before *scripturus eram*) — *uii tonitrua.* All lat else, and all gr, *ins.*

ib. 7. *iiii* (*angueli*). By error, for *uii.*

ib. ib. + *tunc* (before *consummabitur*). No lat else (no gr, τότε); FCT*dd*, cl, *om tunc*; also *gg* (*consumetur*), *pr* (*finietur*); A, *et consummabitur*; gr ℵACP, &c., καὶ ἐτελέσθη; Q, &c., καὶ τελεσθῇ [Q, —ει].

† xi. 1. (before *dicens*) + *et stabat anguelus.* No lat *ins*; but gr ℵ'Q, and some mss, καὶ εἱστήκει ὁ ἄγγελος.

ib. 11. *intrabit . . . stabunt . . . cadet.* All lat else, *intra* [*introi*]*uit . . . steterunt . . . cecidit* (F, *accidit*); all gr (*aorist*).

† *ib. ib.* (*super eos*) *uidentes.* No lat else:—ACT*dd*, cl, *qui uiderunt* (also *pr*); F, *gg*, *qui uidebant*; of gr, ℵAQ, ἐπὶ τ. θεωροῦντας; CP, ἐπὶ τ. θεωρούντων.

ib. 13. *animae.* All vg else, *nomina hominum*, also *gg* (but *pr om nomina*); gr, ὀνόματα ἀνθρώπων.

† *ib.* 18. (*et sanctis*) + *tuis.* All vg else, and *h*, *om tuis* (*gg pr om sanctis* also); of gr, ms 38 alone *ins* σου.

xii. 1. (after [*ap*]*paruit*) + *mihi.* All else, lat and gr, *om.*

† *ib.* 8. *ualebant.* All vg else, and *gg h pr*, *ualuerunt*; all gr, ἴσχυσαν (A, &c., —σεν), exc. Q, ms 14, ἴσχυον.

ib. ib. — *inuentus.* 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*, *breue.* All gr, ὀλίγον (καιρόν).

ib. 16. *audiuit . . . . deuorauit.* All lat else, *adiuuit . . . . absorbuit*; gr, ἐβοήθησεν . . . . κατέπιεν.

xiii. 9. (*audiat*) + *quid* $\overline{sps}$ *dicat.* All lat else, and all gr, *om.*

ib. 10. *cadet.* All else, *uadet* (or —*it*). See above on this verse, in Subsect. IV.

ib. 15. *ut* + *moueatur* (*et loquatur*). All else *om*; AFCT have *ut et*; *dd*, cl, *et ut* (and so *pr*); *gg*, *ut* only (as D); gr, ἵνα καὶ (λαλήσῃ), but C and a few mss *om* ἵνα . . . . θηρίου.

† *ib.* 16. *faciat.* All vg else, *faciet* (gr ℵ, ποιήσει); *gg*, *facit* (most gr, ποιεῖ); *pr*, *fecit.*

ib. 18. *dcxlui.* All lat else, *dclxui* (or the same number in words).

† xiv. 1. *habentia* (sc., *millia*). All vg else, *habentes*, as also *gg*; *pr*, *habebant*; all gr, ἔχουσαι (sc., χιλιάδες).

† *ib.* 2. *et audiui tamquam uocem chithariorum*). All vg, *et uocem quam audiui sicut cithar*(*o*)*edorum*; and so *gg* (*pr*, *et uox quam audiui quasi cithared.*). Of gr, P, with ms 1 28 79 91, has καὶ φωνὴν ἤκουσα ὡς; but all else (ℵACQ, &c.), καὶ ἡ φωνὴ ἣν ἤκουσα ὡς (as *pr*).

ib. 2. (before *in chitharis*) + *uoce magna.* No lat else; no gr.

ib. 3. (*cantabant*) *tamquam.* All vg else, *quasi*; gr AC, ms 1 and others:—*gg pr om*, with gr ℵPQ and most.

ib. 6. *habitantibus in terra.* All lat else, *sedentibus super* (or *supra*) *terram*; gr, [ἐπὶ] τοὺς καθημένους (or τοῖς καθημένοις) ἐπὶ τ. γῆς.

ib. 7. (*mare*) + *et omnia quae in eis sunt.* All else, lat and gr, *om.*

ib. 8. *locutus est.* So D (txt) *sol*:—but D (mg) and all else, *secutus est*; and so gr.

† *ib. ib. quia* (*a uino*). So D (txt):—D (mg) with all else, *quae*; *gg m pr*, *om.* Of gr, AC, some mss, ἢ ἐκ τ. οἴνου; mss 1 36, ὅτι ἐκ τ. οἴνου; PQ and most, ἐκ τ. οἴνου only (ℵ *om* after λέγων (ver. 8) to λέγων (ver. 9).

ib. 10. (after *calice*) — *irae.* All lat else *ins irae*; and gr, τῆς ὀργῆς (A, τ. ὀργήν).

[1] Dropped after preceding syllable (*mi*hi).

Apoc. xiv. 11. (*si quis*) *accipit.* ACT, *accepit*, F*dd*, &c., cl, *acceperit*; as also *gg*; *pr*, *sumit.* All gr, λαμβάνει.

ib. 18. (after *ignem*), — *et* (*clamauit*). All vg else *ins et*; and *gg h* (*pr hiat*); all gr, καὶ ἐφώνησεν.

xv. 8. *consummantur.* All vg else, *consummarentur*; also *gg*; *pr*, *finirentur* (*h*, *fieretur*). All gr, τελεσθῶσιν.

xvi. 12. *siccauit aqua.* All vg else, and *g*, *siccauit aquam*:—but *pr*, *siccata est aqua* (all gr, ἐξηράνθη τὸ ὕδωρ). (D apparently uses *siccauit* as intransitive.)

† *ib.* 14. *quae procedunt* (sc., *daemonia*). No other lat *ins* relative pron.; but gr AQ, and many mss, ἃ ἐκπορεύεται (or —εύονται) (sc., πνεύματα or δαιμόνια). But ACT, &c. (with ℵ′), simply *om* pron.:—F*dd*, &c., and cl, *subst et* for *quae*, as also *gg* (and *pr*, *et exeunt*). Other gr (ℵ, mss 1 43 79 95) read ἐκπορεύεσθαι. For *procedunt* (of DCT*dd*, cl, also *gg*), AF have *procedent.* (P *hiat* xvi. 12—xvii. 1.)

ib. 15. (before *ecce uenio*) + *et audiui uocem dicentem mihi.* No lat else, nor gr.

ib. 19. (*irae*) *dī.* All vg else, *eius*; *pr*, *suae* (*gg om irae dei*); gr, αὐτοῦ.

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 ἐστίν).

xvii. 2. *fornicationis.* So D (txt); but D (mg) *prostitutionis*, with all lat else; gr, πορνείας.

ib. 3. — *bestiam* (*cociniam*). All else *ins*; and gr, θηρίον κόκκινον.

ib. 4. (*plenum . . . .*) *inmunditiarum et.* Nearly all vg else, *inmunditia* (*om et*); but T, —*tiam*; *gg*, —*tiis*; *pr*, —*tiae* (also A′). All gr, τὰ ἀκάθαρτα.

ib. 6. + *ihu* after *sanctorum*, but — *ihu* after *martirum*; against all else, lat and gr.

† *ib.* 14. (*uocati*) + *et electi et fideles.* So gr (MSS and most mss). All vg else *om et*[1]; *gg om uocati et*; *pr* writes *electi et fid. et uocati.*

ib. ib. (after *fideles*) + *et rex regum* (misplaced from previous sentence).

ib. 16. (after *cornua quae uidisti*) + *x reges hii.* No lat else; no gr (evidently a gloss).

xviii. 3. (before *diuites*) + *ab inmunditia.* No lat else; no gr.

ib. 7. *seoda regina* (txt), but (interl.) *seodo.* All lat else, *sedeo regina*; gr, κάθημαι βασίλισσα. [*seodo* is apparently meant for *pseudo*, as elsewhere in D (*passim*); *cp.*, e.g., xvi. 13 *supr*, *seodoprofeta.*]

ib. 13. *ammonium.* AFCT, *amomum*, also *gg*, with gr ℵACP, &c.; but *dd*, cl, *om*, with *pr*; as ℵ′Q, ms 1, &c. (easily dropped out, after *cinnamomum*).

† *ib. ib. odoramentum.* All vg else, *odoramentorum*; but *gg pr*, *incensum.* Most gr, θυμιάματα, but mss 1 95, θυμίαμα; Q, 14 92, θυμιάματος; 94, θυμιαμάτων.

ib. 14. *ad illam iam non uenient.* AFCT, cl, *illa iam non inuenient* (also *dd*, but *om illa*):—*gg*, *inuenies* (for —*ient*); also *pr*, *nec iam ea ultra inuenies.* Of gr, (οὐκέτι) οὐ μὴ αὐτὰ εὑρήσουσιν (ℵA; but CPQ, αὐτὰ οὐ μή); Q, &c., read εὑρῇς; ms 1 and some, εὑρήσεις, as *gg pr.*

ib. 20. (*iudicium*) *uerum.* All else, *uestrum* (gr, ὑμῶν), exc. *gg*, *nostrum* (no gr). D probably followed a text which wrote *urm* for *uestrum.*

xix. 1. (*uocem*) . . . . *aquarum multarum.* D *sol.* Most vg (FT*dd*, &c., cl), *turbarum mult.*, and similarly *gg pr*, *turbae multae* (gr, ὄχλου πολλοῦ):—AC, *tubarum mult.*

ib. ib. (after *salus*) — *et gloria.* All vg else *ins* (A (*sol*) *subst laus* for *salus*); also *gg*; *pr subst et claritas* (but *om et uirtus*). All gr, ἡ σωτηρία καὶ ἡ δόξα.

ib. 2. (*sanguinem*) *sanctorum.* All lat else, *seruorum*; all gr, τ. δούλων.

ib. 10. *adorantium.* All lat else, *adora*; gr, προσκύνησον.

ib. 20. *stagnum . . . ignis ardentis sulphoris.* AF*dd*, cl, *ignis ardentis sulphu(o)re*, and so (*om ignis*) CT; *gg*, *ignis ardentem et in sulphur*; *pr*, *ignis ardentis igne et sulphore*; gr ℵAP, τὴν λίμνην τοῦ πυρὸς τῆς καιομένης (Q, &c., τὴν καιομένην) ἐν θείῳ.

xx. 4. *hii omnes uixerunt.* All else, *et uixerunt* (exc. Aug., which *om*); gr, καὶ ἔζησαν.

ib. 12. (*scripta*) — *in libris.* All vg else *ins* (*dd*, *in libro*), also *gg* (*pr* diverges); and all gr (ἐν τ. βιβλίοις). Moreover, D (*sol*) — *qui est* (before *uitae*); also (13) — *dederunt* (after *infernus*), and — *est* after *iudicatum.*

ib. ib. + *et iudicatum 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 ἐκρίθησαν ἕκαστος).

Apoc. xx. 15. (after *scriptus*) — *missus est*. All lat else *ins* (but *dd*, *missi sunt*, and so Aug.); with all gr (ἐβλήθη).

xxi. 2. (*hi(e)rusalem*) — *nouam*. All lat else *ins*; and gr (καινήν).

† *ib.* 3. *populi*. All lat else, *populus* (exc. Iren. (lat) V. xxxv. 2); but of gr, ℵA, mss 1 79 and a few, read λαοί; PQ, &c., λαός.

ib. 10. (*de caelo*) — *a deo*. All lat else *ins a deo*; of gr, mss 92 94 *om*; of the rest, ℵAP, ms 1 and many, ἀπὸ τ. θεοῦ; Q and some, ἐκ τ. θεοῦ.

ib. 15. *meteret*. All lat else, *metiretur*; or, as T, *metietur*; gr, μετρήσῃ.

ib. 16. *cxii milia*. All else, *duodecim mil(l)ia*; gr, δώδεκα χιλιάδων.

ib. 17. (·*cxl*·) + *milia* (·*iiii*· *cubitorum*). All else *om milia* (*gg subst nonaginta octo* [*xcuiii* for *cxliiii*]).

ib. 19. (·*iii*·) *sardonicus*. All vg else, *calcidonius* (or *chalce*—; F, *carce*—); *gg pr*, *calcedon*; gr, χαλκηδών (35 68, καρχηδών). Note that D with the rest has *sardonix* (—*yx*) in ver. 20 (σαρδόνυξ).

ib. 20. (·*x*·) *chiroparus*. A, *chrysoprassus*; (*dd*, cl, *chrysoprasus*); F, *chysoliprasus*; CT, and *gg pr*, *cri(y)sopras(s)us*; gr ℵPQ and most, χρυσόπρασος (A, —σον).

xxii. 4. (at end) + *scriptum erit*. All vg else *om*; also *gg*, and all gr; *pr*, *scriptum* (*om erit*).

ib. 5. *non aegent* [sic]. All vg else, *non egebunt*, and *gg* (*pr*, *neque opus erit*); gr A, οὐχ ἕξουσιν χρείαν, but ℵP and many, οὐκ ἔχουσιν; Q, and mss 7 8 38, &c., merely οὐ χρεία.

† *ib. ib.* (before *lucernae*) — *lumen*. A *ins lumen*, and so *gg pr*; CT*dd*, cl, *ins lumine* (F also, but *om lucernae*). Of gr, PQ and many *om* φωτός; ℵA, mss 18 38 47 79, write φωτὸς (or φῶς) λύχνου.

ib. 8. (*postquam audiui*) — *et uidi*. All vg else, *postq. audissem et uidissem*, and so *pr*; *gg*, *postq. audiui et uidi*. All gr have both verbs.

ib. ib. (after *haec*[2]) + *qui audiui*. No lat else; no gr.

ib. 11. (after *faciat*) *et sanctificetur*. All vg else, and *gg*, write *adhuc*, *et sanctus sanctificetur* (*pr* diverges). So also all gr.

ib. 14. (after *ligno*) — *uitae*. All lat else *ins*; and gr, τ. ζωῆς.

ib. 15. (before *foris*) + *et sint*. All vg else *om*, and *gg m* (*foras*); but T *ins et*; a few, *foris autem*; *pr*, *foris autem remanebunt*. All (?) gr, ἔξω only (or, ἔξω δέ).

ib. 16. (after *stella*) + *oriens et* (*splendida et matutina*). No lat; gr, ὁ λαμπρὸς [καὶ] ὁ πρωϊνός (some *transp*). Perhaps *oriens . . . matutina* is a double rendering of ὁ πρωϊνος.

ib. 17. *sponsus*. All lat else, *spiritus*; all gr, τὸ πνεῦμα. [T *om* vv. 18–21.]

ib. 18. (after *scriptas*) *in lege*. All vg else, *in libro isto* (*g*, *pr*, *hoc* for *isto*); gr, ἐν τῷ βιβλίῳ τούτῳ.

ib. 19. *dempserit de his*. FC*dd*, &c., cl, (*deminuerit*) *de uerbis libri prophetiae huius* (so A, but *om libri*; and *gg* (*dempserit*), but *om proph. huius*), with all (?) gr; *pr om* all after *dempserit*.

ib. 21. (after *cum omnibus*) + *hominibus*. ACT *om* with most gr; F*dd*, &c., cl, *uobis* (? gr); *gg*, *supra sanctos* (with gr ℵ, μετὰ τ. ἁγίων); *pr om* verse. Of other gr, A has μετὰ πάντων; Q, μ. πάντων τῶν ἁγίων.

Of *doublets*, besides the possible example, xxii. 16, above noticed, there are—

ii. 19. *patientiam et longuanimitatem*, where all gr have τὴν ὑπομονήν only. All vg, and *g pr*, render by *patientiam*; but *longuanimitatem* is probably an alternative borrowed from an O. L. source. See above, p. ccxxvii, on Jac. v. 10.

xxii. 19. *de libro uitae et de ligno uitae*. AC*dd*, &c., and *gg m* have *de ligno*, with gr ℵAQ and most (τοῦ ξυλου), F, &c., cl, and *pr*, *de libro*, with (? gr) τοῦ βιβλίου. D combines both, placing the less attested first.

Subsection vii.—*Concluding Remarks on the D-text of the Apocalypse.*

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

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 *poeniteri*) of ii. 21; *qui iudicat* (for *qui iudicabit*) 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*; (*ib.* 5) *confixerunt* for *pupugerunt*; (ii. 5) *ins cito* (again with Q, &c.); (*ib.* 8) *subst. reuixit* for *uixit*; (iii. 4) *ambulauerunt* for *ambulant* (or —*abunt*); (*ib.* 18) *unge* for *inunge*; (viii. 9) *ins piscium*; (xix. 16) *ins nomen* (with all gr); (xx. 14) [Aug.] *om haec mors secunda est*; (xxi. 8) *subst. fornicariis* for *fornicatoribus*; (xxii. 18) *similis* (sc., *ciuitas*) for *simile* (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. (xi. 19) *ins et tonitrua*; (xvi. 2) *adorant* for *adorauerunt*; (xxi. 4) *om deus* (*gg* Aug., with good gr support).—Also, (xiii. 2) D *sol* (vg), with *gg pr*, follows gr, which all *add* καὶ τὸν θρόνον αὐτοῦ, 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 (xv. 6) between the readings λίθον and λίνον, D with *gg h pr* adopts the latter, writing *lintiamine* (nearly as *gg h*; *pr*, *linea*), while all vg codices else prefer the former, writing *lapide* [sxt and cl, however, *subst lino*].

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* (xiii. 16, 17); another (*biberunt* for *potionauit*) with *m* (xii. 8); a third offers the vg *ab* for *in* of *gg*.

B. All the above lists of examples, in Subsections II–V, 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 electi* (with most gr); xix. 11, where, with all gr, and with *gg*, it *om uocabatur* (see in Subsect. II) against all lat else; xxi. 3, where it is almost alone among lat in representing (by *populi*) the best attested gr, λαοί.—On the other hand, its text is disfigured not only by the too frequent omissions above noted, but by such blunders as *pudore* for *podere* (i. 13); *eum* for *deum* (vii. 11); *auium* for *nauium* (viii. 9); *seoda regina* for *sedeo regina* (xviii. 7). Yet none of these is worse than the *alterum* for *altare* (xvi. 7); *beneficiis* for *ueneficiis* (ix. 21, and xviii. 28); *excaecatis* for *execratis* (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 *thronus*; 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, *thronus*, with the strange exception of xxii. 1, 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 θρόνος of the Judges (xx. 4), *thronus* in the only other places where the word occurs (xx. 11, xxi. 5),—in both, of the θρόνος of God.

With *pr*, *h* agrees when it is forthcoming; *sedes* in xi. 16 (of the Elders); *thronus*, 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 *thronus* i. 4. iii. 21 (bis), but *sedes* in iv. 2, 3, 4, 6 (ter), though *thronus* 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 *thronus* once, for *sedes* of the rest.—For the θρόνοι of the Elders (ii. 13), Vulg. borrows *sedilia* from *pr*, but follows it by *thronos* (which D *om*); again, *sedibus* (xi. 16), (D, *sedilibus*), *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. ccxlviii), D alone of vg has *sedes* (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 "*thrones*" 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] Ferdomnach (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 *siúr* in the *Tripartite Life* is indefinite) of Martin.

If, as many have held, Patrick was born circ. 372,[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

[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 *Postumianus*; (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* (*lucescit 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.

[3] So Ussher, *Antiquitates*, p. 380, and *Index Chron.*, p. 560, *Works*, vol. VI; Archbishop Moran (*Life and Writings of St. Patrick*, p. 26) says 373.

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 shown[1] 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,[2] 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."

pp. 382–3). 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,[1] 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[2]), 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[3] had assumed the purple after the violent death of Gratian,[4] 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[5]).—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 Valentinian II, 375–383.

[5] Emperor with Gratian, 375; forced to fly, 387; died 392.

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 Trèves, 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 Trèves 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, with power over the property and lives of such, Martin once more hurried to Trèves (*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 Trèves. 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,[1] placed in a diocese remote from the seats of Empire and in no way conspicuous until he lifted it into fame,[2] 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.[3] 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.[4]

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, 5); 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.

[1] 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 uirtutibus quantula est ista laudatio! nisi quod mirum est in homine inliterato ne hanc quidem gratiam defuisse.*

[2] 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).

[3] 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).

[4] *Cp. Vita*, c. 7; p. 383. *Ab hoc primum tempore beati uiri nomen enituit, ut qui sanctus iam ab omnibus habebatur, potens etiam et uere apostolicus haberetur.*

(3) *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.

(*e*) *He receives the ministrations of the Empress* (*Dial.* I (II, 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.

(*f*) *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 388, 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. I., p. 513; also t. II., Appendix, p. 447.

SECTION II.—*The Author of the Vita, etc.*

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.[1] 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 MSS., 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 afterwards, 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[2] 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

[1] St. Jerome, writing in 410-415, speaks of the *Gallus* as recently (*nuper*) published. (See in next Section, p. cclxviii *infr.*)

[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 *Catal.* 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 *Vita*, published in Martin's lifetime. Its great and world-wide success the author records with natural exultation (*Dial.* I, c. 23; p. 410); and after Martin's death he followed it up by giving to the Christian public the *Epistles* and the *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 *Vita* with the *Dialogi* were issued from the press of Zwolle in Holland in or before the year 1500. Subsequent editions included the three *Epistles*. The *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 *Vita* with its appendages have been multiplied. The latest and best of these is that of Halm (Vienna, 1866),[1] which also includes the *Chronicon*, and as a supplement the seven spurious *Epistles*.

Sulpicius is almost the only hagiologist whose writings are cited as of authority in general history. Not only is his *Chronicon* the main record of the rise, progress, and repression of the Priscillianist sect, but the *Life* and the Second *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 *Dialogues*. They were professedly written as a supplement to the *Life*, to meet a general demand for further details of the miracles wrought by St. Martin, especially those of his later years (*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 *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

[1] Tom. I of Vienna *Corpus Scriptorum Eccles. Lat.*—See also Migne's *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 Ardmachanus* 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

[1] *Cp.* Reifferscheid, *Bibliotheca Patrum Italica*, t. I., Vienna, 1870: p. 110. This MS is Halm's V.
[2] See note to p. cclxvi *supr.* [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,[1] 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 *v°*; 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 nuper Seuerus noster in Dialogo cui Gallo nomen imposuit*.'[2] And in the pseudo-decree of Gelasius (compiled in Gaul about 470), we find the two *Dialogues* designated '*Opuscula Posthumiani et Galli*.'[3] It appears to be beyond doubt that in the original edition, even if the two books combined bore the general title of *Conlatio Postumiani et Galli*, the former book was entitled *Postumianus* (or *Postumianus, siue 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 Seueri—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 *Seueri 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 *v°*; p. 396 *infr*), *Explicit liber primus Sulpicii Seueri de Vita Sancti Martini Episcopi, incipit ii Postimiani de uirtutibus 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.[4]

[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 6326 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 *Scriptoria* 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, II (β), pp. cclxix, cclxx.]

[3] Thiel, *Epistolae Romanor. Pontif.*, t. I., p. 467; [also Migne, t. LIX, *Opp. Gelasii Papae*, col. 163, 177–8].

[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 Seueri 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 MS,—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:—

"(α) In the first place, there is the scene of the Invectives of Bricius[1] (*Dialogue* II (III, 15, 16), f. 219 *v°*; 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 Quedlinburg, in those of Valenciennes (n° 518; tenth century), of Angers (n° 819; tenth or eleventh century), of Arras (n° 846), 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.

"(β) The second of the intentional *lacunae* in the *Dialogues* is that of the

[1] [Most texts of Sulpicius write *Brictio*; our MS, *Bricio*.]

[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) Brictius (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 [2]].

[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° a*; 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.*[1] 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).[2] 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.[3]

"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.

"III. 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.[4] 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.

"IV. In order to verify this hypothesis, the obvious method will be to collate

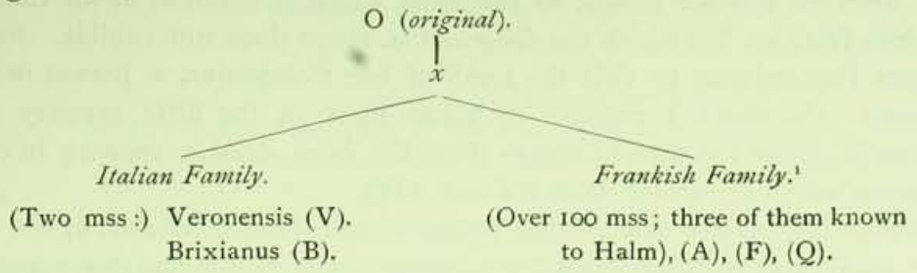
[1] This Decree, in fact, has a somewhat further bearing (Thiel, as above, p. 460). . . *Illa sentimus quae praedictum beatum Hieronymum sentire cognoscimus, et non solum de Rufino, sed etiam de uniuersis, quos uir saepius memoratus zelo Dei et fidei religione reprehendit.* It is to be remarked also 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 Ezech.* xxxvi (as above).

[2] [The passage begins with *Caeterum cum ab eo* (p. 422, line 24 from foot).]

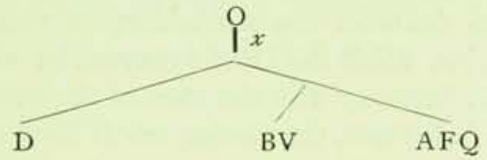
[3] The indications are the same as for the Bricius-*lacuna*: disturbance of the numbering of the chapters; omission of the Antichrist-chapter from the Table of Contents.

[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:—



"If our hypothesis is sound, the genealogical Table which we shall obtain will take the following form (designating the *Liber Ardm.* as D):—



"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:—

"(1) 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 cumque est illis* (corr., *si illis*) *temporibus natus esset, ut in Dominum hac uoce potuisset dicere, qui simili modo sanctum Domini blasfemat exemplo.*

The group AFQ:—

Vere plane iste quicumque est si illis temporibus natus esset et in Dominum hac uoce, etc.

D alone offers a clear and complete sense (f. 220 *v°*; p. 434 *a*).

Vere plane iste quicumque est si illis temporibus natus esset utique in Dominum hanc uocem emittere potuisset. Profecto nequaquam ei uoluntas defuisset, qui simili sanctum Domini blasfemat 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*.

from a common erroneous antecedent, from which the sentence *profecto . . . defuisset* was lacking, and in which there occurred the two errors, *ut* for *utique*, and *simili 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 allusion[1]]. 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 uisceribus; ac licet in omni (corr., *inani*) *munere, solum ipsum flore purpureo et suave redolentibus sparge graminibus,* SIMUL IGNOSCE DECEPTO, ET MISERERE FUGITIUO; PLACITUM ILLI ESSE DOMINUM ET INDULGENS TANTIS OBNOXIO ERRORIBUS PRECARE IUDICIUM. *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 passage[2]; 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 (III, 13) (p. 430 *b*) *Quo uasta solitudine siluarum secreta poenetrabantur* (the other Codd., *qua . . . . patiuntur*).

Dial. II (III, 14) (p. 431 *b*) *Quo tempore uir beatus mente permensus est difficile impetrari quod petebatur. . . . remeare permissus difficili inpetratione*, V; *rem esse permensus difficilis impetrari*, B; *rem esse promisit difficilem impetrat*, F; *rem esse permensus difficilem impetrari*, A (ut puto correctione).—We ought to read without doubt: *rem mente permensus est difficilem* (*esse?*) *impetratu.*

"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*); (*ferebatur*, AF, V).
ib. *ib.* *praedicare*, D; (*praedicere*, AF, V).
ib. 10 (p. 420 *a*) *subulcum cum algentem uidisset ac pene nudum in ueste pellicia sues pascentem, inquid; en* (lege: *en, inquit*) *Adam* [*e*]*iectum de paradisso in ueste pellicia*, D; (*cum subulcum algentem ac paene nudum in pellicia ueste uidisset, en, inquid, Adam eiectus de paradiso in ueste pellicia sues* [*oues*, V]) *pascit*, AF, V [but V *om eiectum de par.*].

[1] [See next Section.] [2] Compare *Dial.* I. 12 (p. 403). See next Section, p. cclxxvi, note [2].

GALLUS.

Dial. II (III, 3) (p. 424 *b*) *oris extensi*, D ; (*extantis*, AFQ, V).
5 (p. 426 *a*) *conperta sunt*, D ; (*conperta sint*, AFQ, V).
5 (*ib.* *b*) *repulerit*, D ; (*reppulit*, FV, *repulit*, A).
6 (p. 427 *a*) *uexatos crimina sua*, D ; (*uexatos et sua crimina*, AFQ, V).
7 (*ib.* *b*) *defuturis prouentibus*, D ; (*futuris prouentibus*, AFQ, V).
8 (*ib.* *b*) *exsufflauit*, D ; (*exsufflans*, 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 ; (*necessitas*, AFQ, VB).
12 (*ib.* *a*) *inplorant ut tueretur*, D ; (*inplorant ut utatur*, AFQ ; *inplorant ut*, V (*om utatur*) ; [lege ; *inplorant ut tueatur*]).
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, 11. (p. 384 *b*) *monasterii locus proximus*, AFD[1] ; (for *prox. monasterio locus*, BV).
14. (p. 387 *a*) *humana manu*, AFD ; (for *manus*, BV).
18. (p. 389 *a*) *de metu*, AFQD ; (for *motu*, V).
18. (*ib.* *a*) *se decem demones fuisse*, D ; *sedecim daemones fuisse*, AF ; (for *decem daemones secum fuisse*, V).
18. (*ib.* *a*) *inruptionem*, AFD ; (for *de inruptione*, V).
18. (*ib.* *b*) *nam cum aut digitis . . . inditae sunt* (D, *sint*) AFD ; (for *nam digitis . . . inditae*, V, omitting *cum aut* and *sint*).
23. (p. 392 *b*) *coartabatur*, D ; *cohortabatur*, AFQ ; (for *coartabat*, BV).

POSTUMIANUS.

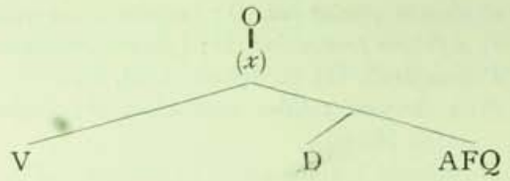
Dial. I. 1. (p. 396 *a*) *flentes gaudio*, AFD ; (for *prae gaudio*, V).
1. (*ib.* *a*) *libuit ut usque ad mare procederem*, AFD[2] ; (for *libuit ad mare usque procedere*, V).
1. (*ib.* *b*) *quia etsi*, AFD ; (for *qui*, V).
3. (p. 398 *a*) *per naturam solis uel aeris*, D, and AF similarly ; (for *soli siue aeris*, 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 AFD ; 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 ut usque . . . . 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, *fateor* (or *fatebor*) (read *fatear*).—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 :—



"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 conuersatus*, D ; *conuersus*, AF, V.
3. (p. 379 *b*) *truncatusque habitus*, D ; *habitu*, AF, V.
18. (p. 389 *b*) *uestimento*, DB[1] ; *uestimenti*, AF, V.
19. (p. 389 *b*) *candidior nubs*, D ; *crassior*, AF, V.
20. (p. 390 *b*) *imperatores ii*, D ; *imperatores*, AF, V.
20. (*ib.* *b*) *post se prior biberet*, DB (also A, probably by correction) ; *possit prior bibere*, FQ, V.
23. (p. 392 *b*) *ille ei*, D ; *ille enim*, FV (? A).
23. (*ib.* *b*) *in me dei*, D ; *me in Dei*, FQ ; *me Dei*, A, V.
23. (*ib.* *b*) *omnem monasterii locum*, D ; *omne monasterium loco*, AF, V.

POSTUMIANUS.

Dial. I. 6. (p. 399 *b*) *falsata 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[2]—that some Irish manuscripts of the *Sulpicius* passed to the Continent (as so many of the Scotic books passed);[3] 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

[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*). *Dial.* I. 16 (p. 406 *a*) *dorca*, D ; *dorcas*, B (for *ibicis* AF, V). The preceding word *fera* confirms BD. See also *V.M.* 20, 6, *infr.*

[2] Of the early ninth century are the Quedlinburg ms., the Paris ms 10848 (dated), and undoubtedly the Paris ms 5582. 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 (796–804).

[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.

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 passage[1] 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 (*Aduersus 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 suaue redolentibus sparge graminibus. *Simul ignosce decepto et miserere fugitiui; placitum illi esse Dominum, et indulgens tantis obnoxio erroribus precare iudicium.* Dices tamen illi . . . . quod si uel te quondam uel me semper audire uoluisset, et Martinum magis quam illum quem nominare nolo fuisset imitatus, numquam a me tam crudeliter disparatus esset ut ignoti pulueris syrte tegeretur, naufragi sorte praedonis passus in medio mari mortem et uix in extremo nactus litore sepulturam."

[2] "Quendam, si agnoscis, censeo iure laudandum, eo quod cum eum libertus deseruit ingratus, miseratus est potius quam insectatus est abeuntem. 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[1] 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,[2] 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 *Aduersus 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,[3] but certainly not in what it denies; for the passages he cites from Vigilantius are well expressed in good Latin,[4] 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 (circ. 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."[1]

One can but deplore the failure of Sulpicius to exercise the same self-restraint in writing of Bricius. 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 3*a*, line 7. **ibi**: *sc.*, in Gaul; see earlier part of narrative, p. 444*a infr.* Note that P. himself places this vision in Britain (p. 46*b*, ll. 20, 21). | l. 32. **reuertere**: *corr.*, reuertente (with *B*). | l. 35. **factus**: *corr.*, functus est (*B*).

p. 3*b*, l. 4. **ebmoria**: *qu.*, Ebroica (Evreux)? | ll. 7, 10. **amathorege**: see Bury, *St. Patrick*, p. 347. | l. 11. **auxilius iserninusque**: see 30*b*, 3, 4; 35*a*, 1, *et sqq.* | l. 12. **inferioris**: *corr.*, inferiores (*B*). | l. 33. *before* **insolae**. *ins.* totius (*cp.* 21*b*, 31).[1]

p. 4*a*, l. 10. **trans maria**: Note that ll. 10–18 are quasi-metrical. | l. 15: *B* for this line has two; reges resistentes occisurum, turmas seducturum. | l. 21. *after* **in modum**, *ins.* with *B*, uersiculi. ll. 24, 25. **pro idiomo**: *corr.*, pro idiomate; *or* (with *B*), propter idioma. | l. 26. **asciciput**: *i.e.*, *asciae caput*, = adze-head (*tailchenn*; *vid. V.T.*, p. 274). | ll. 26, 27. **curui capite**: *corr.*, curuicipite. | l. 29. **anteriore**: *sc.*, orientali (*cp. b*, l. 18). | l. 34. **potest ea**: *corr.*, postea (*B*).

p. 4*b*, l. 4.[2] **honorata**: *B* (h)onerata. | l. 7. **regiones coolennorum**: Cuallan, part of co. Wicklow. | l. 9. **dee** (R. Vartry, Wicklow). | l. 12. **sinistrales**, *sc.*, northern (*cp.* 5*a*, 30). | l. 20. **prurim** *for* proram. | l. 21, **brega** (*or* Mag Breg), cos. Dublin (N.), Meath, and part of Louth. | *ib.* **conalneos fines**, part of Louth. | l. 22. **fines ulathorum**, *sc.*, Ulaid (Ulidia), co. Down. | ll. 24, 25. **fretum brene**, Strangford L. | l. 26. **slain** (R. Slaney). | l. 33. **(h)orreum patri**, Saul (= *Sabhul*). | l. 37. **dudichoin** (*dat.* of Dichu, with prep. prefixed); Dichoin (5*a*, 11; 5*b*, 16) is *accus.*

p. 5*a*, l. 13. **(regiones) cruidnenorum**: = Pictorum; co. Antrim (S.). | l. 14. **ad montem miss**: Sliabh Miss (Slemish, in Co. Antrim). | l. 16. *dele* **erat**. | l. 18. **angelum uictoricum**: *cp.* p. 46*b*, 14, where he is 'uirum' merely. | l. 30. **dextero**: *sc.*, southern (rather S.W.), *cp.* 4*b*, 12. | l. 33. **crux**: the 'locus' still bears the name *Cross*.

p. 5*b*, l. 15. **campum inis** (Mag Inis, *Island-plain*; afterwards Lecale). | l. 21. **genesseon**: *corr.*, Gessen, Gen. xlv. 10, Exod. viii. 22 (Goshen). | l. 31. *dele* **ne possit ulterius**: which words belong to ll. 33, 34, where they recur. | l. 32. **liberari**: *corr.*, celebrari (*B*).

p. 6*a*, l. 8. **leua**: opposed to dextera (l. 6), an obscure play on the word; *cp.* p. 7*a*, 13, 14. | **(h)ostium colpdi**; mouth of R. Boyne. | l. 10. See at this point the narrative of pp. 31*b*, 32. | l. 13. **ad ferti uirorum feec**: = '*to the grave of the men* (**fer**) *of Fiacc*,' near Slane; *cp.* p. 19*a*, 13. | l. 14. **fodorunt**: *corr.*, foderunt. | l. 15. **feccol ferchertni** (?) | ll. 25–32. **congregatis . . . . . babylone**: (a parenthesis).

p. 6*b*, l. 13. **plani**: *read* planitiem (*B*). | l. 18. *before* **nesciisse**: *ins.* from *B*, dixit ei(s) . . . . respondentibus omnibus (p. 446*b*, ll. 4–7, and p. 452, *infr.*). | l. 31. **cadent**: *al.*, cedent (*B*).

p. 7*a*, l. 7. **uiiii**: *B*, with most of the *Vitae*, ternis nonies. | l. 22. **dominatus**: *i.e.*, owned as lord.

p. 7*b*, l. 14. **dego**: *gen.* of Daig. | ll. 17 to end: *cp.* (Tirech.) p. 19*a*, l. 33 *et sqq.*

p. 8*a*, l. 18. **ad montem monduirn** (?). | l. 20. **ex suis sermonibus**: *corr.* with *B*, ac [*qu.*, *ex?*] suis senioribus. | l. 22. *before* **tantum**: *B ins.* iiii (but *om. hominibus*); the sentence seems incomplete. | l. 23. **scotis**: *corr.*, sociis (with *B*). | l. 30. **se parauerunt**: to be read as one word.

p. 8*b*, l. 5. *after* **regis**, *ins.* dempti (with *B*). | l. 23. *after* **nationibus**: *ins.* with *B*, Hibernensium tunc illic collectorum. | ll. 27, 28. **dubthoch** (*gen.*; 9*a*, l. 1, **dubthach**) **macculugil**: *cp.* 39*b*, 23, **dubthaich** (*acc.*) **maccu lugir** (see also 35*b*, 9, &c.). | ll. 31, 33. **feec . . . hisleibti**: Fíacc in Slebte (Sletty, in Queen's Co.). For Dubthach and Feec, *cp.* 35*b*; also (for F.) 36*a*.

p. 9*a*, l. 27. *after* **naturam**, *ins.* suam (*B*). | l. 29. **paululum**: *corr.* (with *B*) poculum. | l. 31. **in hoc campo maximo**: *om.* (*or*, as *B*, *om.* **super hunc c. m.**).

p. 9*b*, l. 3. **pater**: *corr.*, Patricius (*B*). | l. 7. **ferenn**, = zonas (which *B subst.*). | l. 23. *after* **omnibus**: *ins.* with *B*, gestis. | l. 33. **praemitte per**: *B* reads, mittite in.

p. 10*a*, l. 5. **ibi**: *corr.*, ibit (*B*). | l. 14. **bineus**: *corr.*, **benineus** (as l. 21; *cp.* 18*a* (Benignus). | l. 15. *after* **domus**: *ins.* aridam (*B*, aridae). | l. 32. *after* **discendit ira dei**: *ins.* (from *B*), the sentence (pp. 448*a*, 8–11; and p. 452 *infr.*), in populum impium . . . . descendet ira Dei (which *A om.* by homoeot.); also (l. 33), *for* **suum**, *corr.* tuum. | l. 34. **commotum**: *corr.*, commotatum (*B*, commutatum).

[1] So Bury, *E.H.R.* for 1902, p. 235, note [1].

[2] For places named in p. 4*b*, see also pp. xxiii, xxiv *supr.*

Page 10*b*, l. 13. *before* **gentes**: *ins.* (from *B*) iens et docens omnes. | l. 17. **domino**: *om.* | l. 33. **inanis**: *corr.* (?) with *B*, immanis. | l. 33. **hindruim moccuechach**: Druimm = *Dorsum*; Echach, *gen.* of Echaid.

p. 11*a*, l. 1. **diberca**: see p. 471 *infr.* | l. 5. **quondam**: *corr.*, quodam (*B*). | l. 18. **mundo**: *corr.*, modo. | l. 24. **uirtutis**: *corr.*, uirtutes (*sc.*, *miracula*); *B*, uirtutem.

p. 11*b*, l. 3. **gentes**: *corr.*, gementes (*B*). | l. 15. *before* **addidit**; **ñ (= non)**: *corr.*, h̃ (= haec), as *B*. | l. 36. **tibi**: *corr.*, ibi (*B*).

p. 12*a*, l. 6. **dexterum**: *cp.* 5*a*, 30, *supr.* | l. 11. **euoniam**: I. of Man (*Tr. Th.*, p. 161*a*, Mannia *s.* Eubonia). | l. 17. **unius**: *al.*, huius (*B*). | l. 25. **dimane**: *i.e.*, *of Man*; *B* reads, de mari. | l. 26. **episc. arddae huimnonn**: Huimnon = *Euonia*. (*Tr. Th.*, Episc. Ard-Ebnanensis). | l. 29. **a collo bouis**: *V.T.*, p. 222, Druim Bo (?) | l. 30. **uice**: *corr.*, uiae (*B*). | l. 36. **mudebroth**: = 'My God of judgment' (R.); 'My God's doom' (S.). *Cp.* 13*b*, 26, **mudebrod.**

p. 12*b*, l. 2. **orientalium**: *V.T.*, p. 230, nanAirther (= *of Airther*, now Orior (Upper and Lower), two baronies in co. Armagh). | l. 7. **dorsum salicis**: *Druimm Sailech* (Drumsallagh). | l. 11. **fertae martyrum**: *cp.* 42*b*, 26, 27, *marg.* | ll. 13, 14. **doiri | dairi**: [*Doiri* inserted as marg. note on **suum** (l. 14)]. | l. 14. **miraculum**: *corr.*, mirabilem (*B* reads. mirabile). | l. 34. *after* **haec**: *ins.* mors (*B*). | **prohibentur**: *corr.*, prohibeantur.

p. 13*a*, ll. 7, 8. *dele* **apersione aq. scae.** | l. 14, &c. **gra(t)zacham**: *i.e.*, *gratias agam.* | l. 131. **illis**: *sc.*, 'cum grazacham illis' = 'with those *grazachams*' (Todd); but S. (better) *corr. for* illis, illius. | l. 32. **in semet**: S. *corr.*, ipsemet (?).

p. 13*b*, l. 6. **sinistralis**: see 4*b*, 12; also 4*a*, 33 (aquilonalis). | l. 12. *after* **uelut**: *suppl.* (*from* Probus, *Tr. Th.*, p. 52*b*) mansuetissima (?). | l. 20. **carrarum**: *corr.*, carram.

p. 14*a*, l. 5. **innichi**: *corr.*, iMachi (H.), = *in Armagh* (*cp.* 15*a*, 26; 17*a*, 23). | l. 9. **xxx.**: *corr.*, cxx. (*cp.* 15*b*, 10; 30*b*, 28). | ll. 24, 25, **languente in horalogiae**: *corr.* (*after* Probus, p. 60*b*), languenti, in horologio.

p. 14*b*, l. 10. **ueneratur**: *corr.*, uenerat. | l. 14. **abierat**: *corr.*, obierat (so again, 15*b*, 19). | l. 20. **omissum**: *corr.*, amissum. | l. 23. *after* crucem, *dele* **non**.

p. 15*a*, l. 15. **commisserat**: *corr.*, amiserat (H.). | *ib.* **solito**: *corr.*, soluto (H.), *or* sedato. | l. 28. **conburetur**: *corr.* (*after* Probus, p. 60*a*), conburebatur. | l. 39. **sabul**: see on 4*b*, 33. | l. 40. **iiii petitiones**: *cp.* 30*b*, 11. | l. 43. **ymnum**: *cp.* 31*a*, 25.

p. 15*b*, ll. 6, 7. **ut eos quibus apostolis fuerunt iudices fuistis**: *corr.* (*after* Probus, as above), ut eos quibus apostolus fuisti iudices. | ll. 9-12. **quod in die . . . celebratur**: to be read as parenthesis, not part of the Angel's words. | l. 10. **peractus**: *corr.*, peractis. | l. 11. *Before* **annis**: *ins.* finibus omnibus; *or*, *for* annis, *subst. finibus* (with Probus, as above). | l. 17. **bosferus**: *corr.*, Hesperus. | l. 18. **ulod**: *gen.* of Ulaid (E. Down); *cp.* **ultu** (*acc.* of same), 16*a*, 28. | l. 21. *before* **dubium**, *suppl.* non. | l. 22. **ui** (also l. 36, ·uiii·): for these numerals, see above, p. xxxix. | l. 25. **psalmi**: S. *corr.*, sancti (?). | l. 29. *before* **homines**: *ins.* (with Probus, p. 60*b*), in caeteris autem noctibus.

p. 16*a*, ll. 1, 2. **clocher**; **findubrec** (*gen.* of Findubair); **conail** (*gen.* of Conall): none of these identified. | l. 3. **dunlethglaisse**: *Dun Lethglass* (Dunleath, now Downpatrick). | l. 9. **antropi**: ἄνθρωποι.[1] | l. 14. **orientales**: see on 12*b*, 2, *supr.* | l. 15. *after* **una parte**, *ins.* (from Probus, p. 61*a*) et inter Ultanos ex altera parte (*i.e.*, between Armagh and Down). | ll. 17, 18. **collum bouis**: see 12*a*, 29. | l. 18. *after* **sanguis**: *ins.* ne (Probus, as above). | l. 19. *after* **dei**: *ins.* maria. | l. 28. **sepulto** (Z in *mg.*): S. *corr.*, sedato. | l. 2. **contra ultu**: *transp.* to follow **neill.** | l. 31. **prorumperat**: *corr.* (*after* Probus, as above), proruperunt, *or* (with H., S.), prorumpunt). | l. 35. **cabcenne** (not known).

p. 16*b*, ll. 1, 2. **ad helesseum**: *corr.*, *ab Helesseo.* | l. 4. *before* **iterum**: *suppl.* (*from B*, 445*b* [ ] *infr.*), Ad omissa (see pp. xxxvii, xli (note [2]) *supr.*) | ll. 9, 10. **in xui anno . . . ui annis**: *cp. Confessio*, p. 43*a*, 18; 45*b*, 14. | ll. 13, 14. **centies . . . orabat**: *cp. Conf.*, 45*a*, 32. | l. 19. **in scirit**: Scire, Scirit, Scirte (now Skerry), *cp.* 17*b*, 14; 30*a*, 13. | l. 23, *after* **locus**: *suppl.* (*from B*, 445*b* [.]), orandi locus est. | l. 26. **sininn**: = R. Shannon. | l. 27. **patinos**: so Tir. (22*b*, 25*a*) uses patinus for patina.

p. 17*a*, ll. 17-31. **patricius uenit . . . aeclessiae uestrae**: See for this fragment, pp. xliii, xliv. | ll. 5-9. **cum tabulis . . . uidentur lignei**: Wooden tablets, shaped like staves, are indicated: see Graves in *Hermath.*, vol. iii, pp. 236 *ff.* | l. 18. **in urbe roma**: Note that a visit to Rome is here implied. | ll. 19, 23. **sachellum**; **caetiacus**; **sachellus**: *for* Cethiacus, see 20*b*, 9; 24*a*, 30; *for* Sachellus, 24*b*, 33; *for* both, 18*a* (1), 3, 4. | ll. 21, 22. **de reliqui(i)s petri et pauli . . .**: *cp.* 29*b*, 38; 41*b*, 13. | l. 23. **in machi**: see on 14*a*, 5 *supr.* | l. 25. **in campo aii**: Mag Ai (in Roscommon), *cp.* 22*a*, *b*. | ll. 34, 35. **per gallias atque italiam, etiam**

[1] *Cp. agon*, 19*b*, 6; *agius*, 42*a*, 29.

in insolis . . . : These words (almost identical with those of Tirech. (17*b*, 25, 26)) indicate the extent of P.'s travels. | ll. 34, 35, **in insolis quae sunt in mari terreno :** *i.e., Tyrrheno*); apparently the group of which Lérins is one. | ll. 35, 36. **de saeculo requissistis** [recessistis] **ad paradissum**: *from Epist.*, p. 470 (17), *infr.* | l. 36. **deo gratias :** For P.'s habitual use of this ejaculation, see *Index*, 'Deo Gratias.'

p. 17*b*, l. 5. **ultanus ep. conchuburnensium** : Ultan, of the Dal Conchubair (Meath), was Bishop of Ardbraccan. | l. 7. *after* **succetus qui est** : *suppl.*, 'fortis belli' (*from* Scholion on *Fiacc's Hymn* (see *V.T*, p. 412 ; *Lib. Hymnor.*, I. p. 97 ; II. p. 177)). | *ib. after* **patricius** : *suppl.*, qui est 'pater ciuium,' as in *V.T.*, p. 16. | *ib.* **cothirthiacus** : = 'Cothraige' (*gen.*, Coithrigi, 21*a*, 30*b*), British equivalent for *Patric* (*c* for *p* ; as *casc* = *pasc*(*ha*), &c. | l. 8. *for* **uii** : *corr.*, iiii (MS here doubtful). | ll. 9, 10. **maccu boin** : *cp.* 21*a*, 31 ; 30*a*, 4. | l. 10. **uii annis** : so too 21*a*, 32 ; 30*a*, 6 ; 30*b*, 24, and 443*a*, 20. But P. (*Conf.*, 45*b*, 17) says **'ui annis'**; and so Muirchu, **'sexennem'** (443*a*, 32). | ll. 11, 12. **porcarium** : *cp.* 16*b*, 15 (*sues* custodiens). | l. 16. **ecce nauis . . .** : see 45*b*, 8. | l. 19. **lxuii** : *dele* **l.** | l. 21. **laboris magis** ; *corr.*, *labores Magi* (*cp.*, for *Magi*, 30*a*, 8, 9). | ll. 26, 27. **in commemoratione laborum** : *Qu.*, 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* (17*a*, ll. 34, 35). | l. 28. **aralanenis** : *i.e., Lerinensis* (= *of Lérins*) ; (*or*) *Arelatensis* (= *of Arles.*)[1] | *ib.*, **annis xxx** : So 30*b*. | l. 34. **annis ccccxxxui** : *For* **ui**, Bury *corr.*, iii.[2] | l. 39. **insolas maccuchor**, *and* (l. 40), **insola patricii** : the group of islets off Skerries (co. Dublin), of which the outermost is now known as Inis Patricc.

p. 18*a*, l. 7. **antifana** : *i.e., antiphona.* | l. 10. **hoc autem . . . . ochen** : This line (with **benigni** (probably marginal) of l. 9) is apparently misplaced ; if *benignus* = ochen (as S.),[3] the words probably relate to the name *Benignus* in l. 18, and are to be read after that line. | l. 13. **sesceneus** : see Sescneus, in 18*b* (1), 35. | l. 15. **hostium ailbine** : mouth of R. Delvin (co. Meath). | l. 32. **benignus successor patri** : *cp.* 24*b*, 39. | l. 37. **abgatorias** : *cp.* abgitorium, 26*a*, 27 ; 29*b*, 7 ; also 'scripsit elementa,' 20*a*, &c

p. 18*b* (1), l. 9. **firtranus** : probably = **fintan** (37*a*, 17 ; 461 (35)). | ll. 43 44. **clono auiss** : Clones. | *ib.* (2), ll. 3, 4. **mac hu daimene** : *corr.* húi (*for* **hú**). | l. 5. **oloanus** (*note interl.*, **uel c**) : probably = **olcanus** of (1), 13. | ll. 27, 28, and 34, 36. **bernicius (h)ernicius** ; also 37–40. **franci . . . una** : *cp.* 24*b*, ll. 12–14. | *ib.* (3), l. 1. **cassanus** : *cp.* 21*a*, 15 ; 24*b*, 36 ; 37*a*, 5. and 460 (23). | ll. 4, 5. **brocanus rodanus** : *cp.* 24*b*, 34, 35, and (for Rod.), 22*b*, 34. | ll. 10, 11. **aecless. senem** : *i.e., Senchell* (see on 22*b*, 31). | ll. 20–26. **diaconus iuostus . . . . patricii** : see on 24*a*, 41 ; 24*b*, 1–10. | ll. 27–32. **diac. coimmanus . . . . airdlicce** : *cp.* 24*a*, 24–26. | ll. 34–36. **cellola magna muaide** : Kilmore, on R. Moy.

p. 19*a*, ll. 1, 2. **exorcista in campo liphi** : *i.e.*, Auxilius (see 30*b*, 2–4). | ll. 5, 6. **mortalitatem magnam** : Probably the pestilence of A.D. 550 ; *or* perhaps that of 664. | **primo pasca hiferti uiror. feicc** : *cp.* 5*b*, 19 *ff.* ; 6*a*, 13. | l. 20. **contrauerunt** : *for* contrai(u)erunt. | l. 21. **iii magi** : Note that but two names are given, of whom **lochlethlanu (lochletheus**, l. 35) is evidently = **lochru** of Muirchu, 4*a*, 5 ; 7*a*, 16 ; and especially 7*b*, 19 *ff.* (which *cp.* with 19*a*, ll. 35 *ff.*). Either a third name has dropped out, or ii is to be read for **iii**. Note also that Tir. has not given the name of the Magus who was burnt to death.

p. 19*b*, l. 4. **conspexi oculis meis** : *cp.* 17*a*, 20, 24*b*, 30. | l. 5. **taltenam** : *Tailte, Tailtenn* (*gen.*), (Teltown, co. Meath). | l. 8. **fl. sele** : *cp.* 29*a*, 34 (**saele**). | l. 27. **uadum molae**, (*mg.*) **broon** ; see p. 471. | l. 22. **credulis** : = *credentibus, fidelibus*[4] : *cp. Epist.*, p. 470 (17), *infr.* | ll. 38–41. **quia . . . domini** : parenthetical (see p. xlviii *supr.*). | l. 40. **erdathe** [?].

p. 20*a*, l. 1. **immaiftin** : (*corr.*, **immaistin**), in Mullaghmast (co. Kildare), burial-place of Kings of Leinster. | l. 2. **odiui** : for *odi* (rarely in classical writers ; often in Lat. Vg., &c.) some wrongly *subst. odii.* The meaning of the irregularly expressed sentence is, 'I, son of Neill, am to be buried at Tara, facing my foe ; as the son of Dunlaing (is to be buried) at Mullaghmast ; according to the stubbornness (wherewith) I hate (him)'[5];—*or* (if *odii* be read) 'the stubbornness of the hatred (between us).'[6] | l. 4. **scripsit elimenta** : *cp.* 25*b*, 4 ; 28*b*, 13 ; 29*a*, 8 (also 26*a*, 26 ; 29*b*, 7),—(always in connexion with ordination or placing of clerics). | l. 6. **hercus sacrilegus** : *cp.* 7*b*, 14 (**ercc f. dego**) ; *sacrilegus* here (contrary to usage) means 'busy about sacred things.'[7] | l. 23. **huc** (*interl.*, **uel hic**) : *hic* is thus given as alternative for *huc* (not to be added in text, as by S.). | ll. 28–30. **de silua fochl. . . . gauisus est** : Note that Tir. here, though he has not yet recorded the vision in which the voice from Silua Fochl. came to P., assumes that the reader knows of it. It is told by P. (*Conf.*), 46*b*, 19 ; also by Muirchu (see on 3*a*, 7, *supr.*) ; but by Tir. for the first time at p. 21*b*. See above, p. l.

[1] If *Arelatensis* is understood, 'una ex *insolis*' must mean 'one of the *monasteries*' (see under 20*b*, 14, *infr.*).

[2] See for this correction, and its chronological bearing, *E.H.R.* for 1902, pp. 239–243.

[3] Dr. Kuno Meyer (*Zeitschr. f. Celtische Philologie*, IX, 181) prefers to explain ochen = *antiphona.*

[4] Never so used in classical Latin, nor in Vulg. : but in patristic Lat., as early as Cyprian (*e.g.*, *Epist.* lxxviii).

[5] This seems preferable to the rendering offered, p. xlviii *supr.*, which requires the textual alteration, *filios* for *filius.*

[6] See Todd, *St. Patrick*, p. 438, for this passage, and for the feud referred to.

[7] *Cp. florilegus, sortilegus*, &c.

Page 20*b*, ll. 9–11. **cethiachus** : See *for* C., 18*b* (1), 5 ; also 17*a*, 24*a*, &c. | ll. 11–13. **mucneus** : *cp.* 28*a*, 33 ; 28*b*, 2. | l. 14. **insolam** : here (and 21*a*, 39 ; 21*b*, 8) = *monasterium.* | l. 16. **laicus fuit post . . .** : *i.e.*, withdrew from ecclesiastical office. | l. 28. **serui sumus** P[ii] : Tir. here implies that he belongs to a community endowed by Enda (in Tirawley, N. Connaught), subject to Armagh. | ll. 34–36. **extendit patr. praetium . . . . ut in scriptione sua adfirmat** : See *Conf.*, p. 468 *infr.* (*s.* 53, '*distribui . . . . inpendo*' ; *cp.* 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. 21*a*, ll. 1–6. **siluam fochl. . . . . uoces audiuit** : *cp.* P.'s account of this vision, *Conf.*, p. 46*b* (23), 19–24. | ll. 8, 9. **uadum . . . . imboind** : a ford of R. *Boand* (Boyne). | l. 11. **eps filius cairtin** : Mac Cairthenn, probably P.'s 'champion' (*V.T.*, p. 174).[1] | l. 15. **cassanus presb.** : see on 18*b* (3), 1. | ll. 11–20. **sca brigita . . . . inhuisniuch midi** : See for Brigit receiving the veil at the hands of Mac Caille, at Uisnech (Usney, in Meath), Colgan, *Tr. Th.*, p. 522*a* (also p. 525*b*, where he cites this passage from Tir.). | ll. 20, 21. **petra coithrigi** : *Cp.* 30*b*, 10 ; and for Coithrigi, see under 17*b*, 7 (*Cothirth.*). | l. 22. **a filio fecach** : For Fiacha (*gen.*, Fecach), son of Niall, see *V.T.*, p. 80. | l. 28. **fl. ethne** : R. Inny (Westmeath and Longford). | *ib.* **ii tethbias** : *sc.*, N. Tethbia (Westmeath), S. Tethbia (Longford). | l. 29. **melum epis.** : see 18*b* (1), 28 ; probably same as *Mel* of Ard Achad, sister's son of P. (see *V.T.*, p. 82). | l. 30. **gosactum** : *cp.* 30*a*, 5 (**gosacht**), and see 18*b* (1), 19 (**gosachus**). | l. 33. **camulacum commiensium** : see 18*b* (1), 20 ; = Camelacus Cumiensis,[2]—see for Hymn in his praise, *Antiph. Bennchor.*, f. 18*r*[a]). | l. 35. **graneret** : Granard (co. Longford). | **bruscum presp.** : see 18*b* (2), 17 (**broscus**). | l. 36 (*mg.*), **d·/.** (= *deest*): indicating a deficiency in text (perhaps the omission of the legend of the great idol *Cenn Crúaich* smitten by P. at Mag Slecht).

p. 21*b*. (For note on upper *mg.*, see p. 471.) | l. 4. *after* **noctibus** : *tribus* is evidently to be supplied. | l. 5. **anulum** : (?) | *ib.*, **trullam** : 'a trowel' (here rather 'a shovel'). | l. 9. **methbrain** (an error in printed text (also in S. and in H). ; MS. has **niethbrain**[3] ; *acc.* of Nia Brain ; *cp.* Nia Fer, Nia Fruich (**nioth fer, nioth fruich**), 27*b*, 14 ; 30*b*, 9. | ll. 13, 15. **auriga boidmalus . . . . cail boidmail** : (= *Boidmal's grave*) ; *cp.* 26*b*, 1, **aur. totmael.** | l. 17. **in regionibus nepotum n. . . . . in reg. conn. peractus** : apparently *lib.* I. was written in Meath ('*ap.* Ultanum,' 17*b*, 5) ; *lib.* II. in Connaught. | l. 21. **in uestris reg** : Readers in Meath are addressed, presumably of Ardbraccan (see on 17*b*, 5). | l. 23. **ab ultano** : Note that Tir. writes as after Ultan's death (657). | l. 27. **archiclocos** : best explained as meant for *Archilochos*,[4] *i.e.*, defamers. | l. 28. **paruchiam** : in extended sense for the sphere of P.'s primacy (more than *diocese* or even *province.* | l. 38. **non licet iurare contra eum . . . .** : *Cp.* 22*a*, 1. | l. 41. **lignum mittere** : *Cp.* 41*b*, 26, **mittere** [con]**sortem.** | *ib.*, **primitiuae aeclessiae** : primitiuae is here perhaps meant in the sense of *primitiae*).

p. 22*a*, l. 1. **iuratur a se** : *sc.*, a P[a] ; *cp.* 41*b*, 28. | l. 4. **alueum sinnae** : = **alu. sinone** of 21*b*, 12 (R. Shannon). | l. 5. **uadum duorum auium** : *i.e.*, *snam da en.* For this and following notes, *cp.* pp. lv *ff.* | l. 7. **caluus et capitolauium** ; see **caplit. . . . mael**, 24*a*, 2, 4. | l. 12. **inaurinas** : *corr.*, *maurinas*, = *nigritias* (*Gr.*, μαῦρος), S. | ll. 16, 17. **oraculis** : (here = *orationibus*) ; **et flectenis** : (= *genuflexionibus*). | l. 21. **ad tumulum gradi**, *i.e.*, *Duma* Graid ; *cp. V.T.*, p. 94 ; and see 36*b*, 18, and p. 458 (1). | l. 22. **ailbeum** : *cp.* 36*b*, 18, and p. 458 (1) ; also pp. lxi, lxii. | l. 24. **in monte nepotum ailello** : now Bralieve Hills (Bury[5]) ; *cp.* **per montem filiorum ailello**, 22*b*, 40 ; 29*a*, 18. | l. 26. **epis bronus** : see 18*b* (1), 2. | l. 28. **ad campum** [*Mag*] **glais** : now Moyglass (co. Roscommon). | l. 30. **conleng ercleng** : *cp.* 18*b* (3), 2, 3. | ll. 32, 40. **assicum et bitteum** (**betheum**) : *cp.* **asacus bitheus** (18*b* (1), 33, 34) ; also (for Assicus), 29*b*, 9. | l. 33. **corcuchonlúain** : *cp. V.T.*, p. 94, *Corcu Ochland.* | l. 36. **imbliuch hornon** : *corr.*, honon (*gen.* of **hono** ; and see for him l. 34 *supr.*), with Bury.[6]

p. 22*b*, l. 2. **faber aereus** : *cp.* 25*a*, 19. | l. 4 **bibliothecas** : used inexactly, as = *loculos*, 'caskets' ; *cp.* 26*b*, 28. | *ib.* **quas** : *corr.*, *quadratas* (after *V.T.*, p. 96). | ll. 4–6. **patinus, patinum** : see on 16*b*, 27. | l. 6. **uidi** : *cp.* 17*a*, 20 ; and 24*b*, 29. | l. 8. **alofind** : *gen.* of *Ail Find* (= '*White Rock*' ; Elphin). | l. 9. **eccl. magna saeoli** : *cp. V.T.*, p. 96, Domnach Mor Maige Seolai (Donaghpatrick, in Galway). | *ib.* **felarti epis** : *cp.* 18*b* (1), 34 (**falertus**) ; see also 24*b*, 36. | l. 10. **fecit profugam** : ungrammatically, for *factus est profugus.* | l. 11. **montem lapidis** : *i.e.*, *Sliab Liacc* (Slieve League, co. Donegal). | l. 13. **rochuil** : now Rathlin O'Beirne. | ll. 19, 25. **hirraith chung(a)i** : *i.e.*, '*in Rath Chungai*' (Racoon, co. Donegal) ; *cp.* 29*b*, 10 ; 36*b*, 23 ; p. 458 (6). | l. 19. **hisertib** : *i.e.* '*in Serte*' (*cp.* l. 25. **in campo sered** ; also 29*b*, 11, **in c. sereth**). | l. 21. **foenum . c. uaccarum** : . . . . **bouum xx** : *cp.* 475, Note 2. | l. 27. **familia columbae cille** : *sc.*, ColumCille's community (probably Derry, *Daire Calgach*). | *ib.* **fam. airdd sratha** : community of Ardstraw

[1] For this and some of the following notes, see pp. xlviii, xlix, *supr.* [2] *Commiensis*, *Cumiensis*, 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. 176), 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.

(co. Tyrone). | l. 31. **senella cella**: S. suggests *sencella*, *Senchell* (Shankill, co. Roscommon); *cp.* 18*b* (3), 10, 11 (**eccl. senes**); also *V.T.*, p. 98. | l. 33. **macet et cetgen et rodanum presp**: *cp.* 36*b*, 18; and p. 458 (1); and (for Rod.) 18*b* (3), 7–11; see also p. lxi.[1] | l. 36. **mathona**: *cp.* 26*a*, 30; 36*b*, 19. | l. 39. **exiit . . . . plantauit . . . hitamnuch**: *sc.*, P. (*cp.* 29*a*, 17–19); the words are parenthetical; possibly interpolated from 29*a*; **hitamnuch** = '*in Tamnach*' (Tawnagh, co. Sligo).

p. 23*a*, l. 3. **illius**: *corr.*, illorum. | ll. 4, 5. **posuerunt episcopos . . . hitamnuch**: *cp.* 22*b*, 39–41; also 29*a*, 17. See Bury, *St. Patrick*, pp. 358–9. | l. 6. **bronus et bietheus**: *cp.* 22*a*, ll. 26, 32. | l. 8, **famflia clono**: probably of Clonmacnois. | l. 9. **post mortalitates nouissimas**: Bury[2] refers these words to the pestilence of 664; S.[3] to that of 683. | l. 10 *ff.* The language and structure of the narrative which begins here and occupies the rest of the page show it to be a rendering of an Irish poem, and the scribe has accordingly arranged his text in a quasi-metrical form. See Bury, *E.H.R.* for 1904, p. 501. | l. 16. **senodum**: *i.e.*, *synodum*. | l. 22. **uiros side**: *Side* were believed to be male elves, terrestrial deities.

p. 23*b* (1), l. 28. **suffultat**: *i.e.*, *suffulcit*. | l. 32. **ualat**: S. explains, *uallat* = *fortifies*, *defends*; H. suggests *uelat*. | (2) l. 4. **credere**: S. *corr.*, *credite*. | l. 6. **si**: S. *corr.*, *quasi*. | ll. 43, 44: **lectulo uno uestimentis coopertis**: S. alters to *lectulo*, *uestimento uno coopertas* (after *V.T.*, p. 102); needlessly, except as to *coopertas* (for ——*tis*).

p. 24*a*. For this, and 24*b*, and 25*a*, *b*, see pp. 454, 455 *infr.* (Appx. B). | l. 10. **airbacc giunnae**: (apparently) tonsure of hair in front. | l. 12. **similis est caluus contra caplit**: See Bury, *St. P.*, pp. 142, 239–43. | l. 24. **in ardlicce . . . coimanum diac.**: *cp.* 18*b* (3), 27–32. | l. 38. **iuxta cenondas**: now Kells; *V.T.* (p. 104) has iCennan; for which *cp.* ll. 33, 34 *supr.*, **iuxta domum cennani, i.e. lapidum** (= *Daim Liac*, Duleek). | l. 41. **iostus diaconus**: *cp.* 18*b* (3), 20–26, for this and for 24*b*, ll. 1–11.

p. 24*b*, 12–14. **franci patricii . . . bernicius et hernicius**: *Cp.* 18*b* (2), 22–28, 34–40. | ll. 29, 30, **scripsit manus sua** [P[ii]] **literas quas conspeximus**:[4] *Cp.* 17*a*, 19 (**scripsit** [P.] **librum quem uidi**; also 22*b*, 6). | ll. 32–39. **bronus** (*cp.* 22*a*, 26), **sachellus** (*cp.* 17*a*, 19), **bronachus** (= Broc(c)anus; *cp.* 32*a*, 17), **rodanus** (see above, 22*b*, 33, 34), **cassanus** (*cp.* 21*a*, 15), **brocidius** (= Broccaid; *cp.* 32*a*, 16), **lommanus** (*cp.* 31*b*, 9, *ff.*),[5] **benignus heres patr.** (*cp.* 18*a*, 18, &c.): See for all eight, 18*b* (1) 1, 2, 3; (2) 11, 13; (3) 1, 4, 5); *cp.* *V.T.*, p. 108. | l. 40. **benignus fr. cethiaci**: See *V.T.* as above. | l. 36. **felartus**: *cp.* 22*b*, 9; = **falertus**, 18*b* (1), 34; **failartus**, 25*b*, 34 (see *V.T.* as above). | l. 41. **in mari conmaicne**: *i.e.*, *Conmacne mara* (= '*C. of the sea*,' Connemara).

p. 25*a*, l. 4. **gregirgi . . . . indrummae**: see *V.T.*, p. 108 (Grecraide . . . . in Druime). | l. 7. **cella adrochtae f. talain**: *cp.* *V.T.*, as above, for Adrochta. | l. 10. **fiunt**: *qu.*, a word or two wanting; perhaps *ad lauandum* (as 23*a*, 15). For fiunt, *cp.* 26*a*, 17; 27*b*, 10. | l. 14. **reuertebatur**: See on this word, note[4] to p. lvi *supr.*). | l. 16. **itaulich lapidum**: *cp.* *V.T.*, p. 108, itailaig na cloch (= *Telach* (*hill*) *of stones*). | l. 22. **lignum contensionis . . . . caam**: See S. *in loc.*; he suggests, for **lignum**, licium (= 'lists,' 'enclosure'). Perhaps lignum (= 'wooden paling') is meant to express the same. | l. 25. **defunctum**: For this likewise S. suggests *definitum*,—a probable emendation. Apparently the words **quod defunctum . . . campi** ought to be placed after **gentiles** in l. 23. | ll. 24, 25. **extensis . . . erectis**: These words probably ought to exchange places. | l. 39. **epis bassilicae**: *sc.*, Sachellus (*cp.* 17*a*, 19; see *V.T.*, p. 108).

p. 25*b*, l. 3. **iarnascum**: *cp.* 33*a*, 26, **ernascum**. | ll. 4, 5. **scripsit . . . . elementa**: see on 20*a*, 4 *supr.* | l. 8. **quidam**: See note on this line, p. 455. | l. 9. **medbu**: *qu.*, = **medb**, 33*a*, 5 (?). | ll. 10–16. The reference in this passage to Armagh is explained by p. 33*a*, 22–26. | l. 23. **tommanus**: So MS, but perhaps *Lommanus* is meant (as H. and S. read). | l. 29. **manuales et pediales**: *i.e.*, *gloves* and *sandals*; *or* perhaps, *bracelets* and *anklets* (but *bracelets* seem to be meant by **brachiola**). | ll. 29–34. **conmaicne . . . sorores failarti**: *cp.* 24*b* (454*b*), 36–41.

p. 26*a*, ll. 5–7. **ii fratres . . . conlaid et derclaid**: For Conlaid, *cp.* 33*a*, 14. See for this passage, p. 475 *infr.*, Note 2. | l. 13. **conanum**: See 18*b* (1), 7 (Connanus). | l. 17. **duachud fobuir**: = *to Ached F.* (Aghagower). | *ib.*, **in quo fiunt epis**: This place was therefore an ecclesiastical centre. | l. 20. **senachus**: See 18*b* (1), 17. | l. 20. **deesset**: Before this word it seems necessary to supply *quod*, or *siquid*. The request, though imperfectly expressed, seems to be that the deficiency (for Ordination) of the son's age should be made good out of the years by which the father was over the canonical age. | l. 30. **mathonam**: not M. sister of Benignus (22*b*, 36); probably the '**filia**' of l. 18, and therefore sister of Senachus. | l. 35. **montem egli**: = *Cruachan Aigli* (Croagh Patrick). | l. 39. **himuiriscc aigli**: = *in Muiresc* (= 'sea-marsh') *of Aigli*, now Murresk (S.W. Mayo).

p. 26*b*, l. 1. **aurigam totum caluum** (*mg.*), **i. totmael**: *cp.* 21*b*, 13–15 [toidmael]; The *total tonsure*

[1] Perhaps for the unlikely *Senella*, we ought to read *Senchua* (now Shancough, co. Sligo). [2] *E.H.R.*, for 1902, p. 236.
[3] *V.T.*, p. 314. [4] See *V.T.*, p. 106. [5] Brocaid, Lomman, brothers, were P.'s sister's sons, *V.T.*, p. 550.

here signified is distinguished from the native Irish semi-tonsure (Bury, *St. P.*, pp. 241, 242). | l. 19. **toga**: though thus apparently expuncted, this word appears in *V.T.*, p. 122; 'the three *Tuaga*'; note also **cellola tog in regionibus corcuteimne**, 27*a*, 20; and *V.T.*, p. 122. | l. 23. **in donum dii**: probably to be read *in modum* (as l. 31 *infr.*). | ll. 25, 26. **et ueniebat . . . glutinationes**: these words are parenthetical; **glutinationes** probably mean 'ducts closed in with cement.' | l. 26. **quasi uestigium 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 foot-print*; *cp.* 30*b*, 25); or else, '*like a king's badge*' (*or* '*crest*,' *cp.* ll. 34–36, **rex aquarum**; perhaps *fastigium* is to be read for *uestigium*. | l. 28. **bibliothicam**: *i.e.*, a *casket*; *cp.* 22*b*, 4. | l. 30. **exustem**: S. *corr.*, *exustionem*; rightly, no doubt.

p. 27*a*, ll. 4–6. **per glutinationes . . . . immolationibus**: before (or after) these words something is wanting, probably *uenit aqua* (*cp.* 26*b*, 25). | l. 22. **cainnechus**: *V.T.*, p. 126 (*q.v.*), says that C. ('P.'s monk') assisted in raising the stone (l. 12).

p. 27*b*, 10. **fiebas**: *cp.* fiunt, 25*a*, 10. | l. 12. **lugir rig hirotae**: = of Lugar, King of Hirota; Colg. (*Tr. Th.*, p. 139) says 'regis *Norwegiae*'; but Hirota is to be here understood (see Bury, *E.H.R.* for 1902, pp. 264, 265) as = *Herot* (Hiruait), in Galway. | l. 13. **fían**: = *militia*. | l. 14. **coirpri niothfer** (*gen.* of Coirpre Nia Fer): see 21*b*, 9. | ll. 29 *ff.* For this story, *cp.* Muirchu's version of the same, 14*b*, 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 *agis*, inquit.' | ll. 36, 37. **redeamus . . . nostram**: misplaced, to be transferred to 28*a*, after l. 5.

p. 28*a*, l. 6. **per muadam**: R. Moy. Crossing it from E. to W., P. enters *Tir Amalgaid* (Tirawley, in Mayo) | ll. 14, 15. **endeus . . . conallus**: *cp.* 20*a*, 26; 20*b*, 27 *supr.* | ll. 28, 29. **et dispersus . . . domnon**: Transfer to l. 31, to follow **signum**, so that **et exustus est** (l. 30) shall be read with **mortuus** (l. 27). | ll. 33, *ff.*, **mucneum**: *cp.* 20*b*, 11 *supr.* | l. 36. **macc cerce f. maic dregin**: see 28*b*, 9, 13; 29*a*, 11.

p. 28*b*, ll. 17, 18. **brono et olcano**: See 18*b* (1), 2, 12; also for Bronus, 22*a*, 26; 23*a*, 6; 24*b*, 32; 29*a*, 6, 11; for Olcan, 29*b*, 36. | l. 25. **foirrgea ff. amolngid**: *cp. V.T.*, p. 134, hiForraig (Forrach) macc nAmalg.; now Mullaghfarry, near Killala. | l. 26. **ad diuidendum inter ff. amolngid**: *cp.* 20*b*, 18 *ff.* | l. 32. **aqua commonis**: S. *corr.*, *commonionis* (which is hardly probable; but *commonis* has not been explained).

p. 29*a*, l. 1. **de uertrigo in bertrigam**: P. recrosses the Moy (*cp.* 28*a*, 6), from W. to E.; from *Beartrach* (Bartragh Island) on Mayo side, to *Beartrach* (townland) on Sligo side.[1] Apparently the former is here distinguished as *Uertrige*. | l. 6. **in muiriscam**: A sea-marsh in Sligo, to be distinguished from the Muirisc in Mayo (26*a*, 39). | **apud bronum**: *sc.*, at Killaspugbrone (*Cella Epi Broni*). For P.'s route, see pp. lvi, lvii, *supr.*; also Bury, *St. P.*, pp. 358, 359. | l. 7. **macc rime**: *cp.* 34*a*, 8; *V.T.*, p. 138. | l. 8. **muirethacho epis**: *cp.* 18*b* (1, 36). | l. 10. **in fines irai**: *Tir Irai* (Tireragh); see *V.T. ut supr.* (*Caisel Irre*). | l. 11. **f. ercae f. dregin**: See on 28*a*, 36, *supr.* | l. 14. **patricii dens . . . in reliquias**: *cp. V.T.*, *ut supr.*; also, for a like occurrence, *ib.*, p. 196. | l. 17. **fl. slicichae**. Sligo R. | *ib.*, **exiit trans montem ff. ailello . . . ecclesiam ibi 'i' tamnach**: *cp.* 22*b*, 39–41. | l. 19. **echenach**: now Aghanagh; *cp.* 36*b*, 20, **in echainiuch**), and see p. 458 (3) *infr.*; also *V.T.*, p. 144. | l. 20. **cell senchuae**: Shancoe (*or* Shancough) in Sligo; *cp.* 36*b*, 18, and p. 458 (1); also see pp. lxi–lxiii *supr.* | *ib.*, **callrigi**: now Calry (in co. Sligo); also, l. 21, **druimleas**: now Drumlease (in co. Leitrim); *cp.* for these, p. 33*b*, 11, 34; 31 *ff.* | ll. 22–26. **campum ailmaige . . . domnach ailmaige . . . campum aine**: *cp.* 36*b*, and p. 458 (4). | l. 27. **fl. niger**: R. Duff (*Dub*), in co. Sligo. | ll. 28–30. **fl. drobaicum** [*sic*], ... **drobaisco**: R. Drowess, in co. Leitrim. | ll. 32, 33. **quia postulauit . . . . . sancto**: these words (misplaced here) are to be read after **niger** (l. 28);[2] *cp. V.T.*, p. 146. | l. 34. **fl. saele**: perhaps = **sele**, of 19*b*, 8–13. | l. 38. **es ruaid**: = *Assaroe* (falls of R. Erne, in co. Donegal).

p. 29*b*, l. 1. **in campo sereth**: see l. 11, *infr.* | l. 2. **de genere lathron**: *cp.* **in campo latrain** (l. 12). | l. 5. **in fana** (*qu.?*) | ll. 9–11. **assicus . . . raith congi . . . sereth**: *cp.* 22*b*, 10–19 (**assicus . . . raith chungai . . . sertib**). | l. 12. **fothuid**: *gen.* of Fothad; *cp.* 36*b*, 23, and 458 (6), **ardd fothaid**; also *V.T.*, p. 148. | l. 14. **familia daminse** = '*the community of Daminis*' (Devenish island, in L. Erne. | l. 15. **forbernas ff. conill** = '*over Bernas*' (the *Gap*, or *Pass*, now Barnesmore) '*of the Húi Conill*' (*i.e.*, of Tirconnel). | l. 18. **episcopus . . . de cellola toch**: *sc.*, Cainnechus; *cp.* 27*a*, 20–22, *supr.*; also 26*b*, 19. | l. 23. **familia clono**: probably Clonmacnois (as 23*a*, 8). | l. 27. **ardd sratho** (*cp.* 22*b*, 28): Ardstraw (co. Tyrone). | 29. **ardd solorgg**: *cp. V.T.*, p. 160, Ardd Dailauig. | l. 30. **fl. bandae**: R. Bann. | l. 31. **cellola cuile rathin**: now Coleraine (co. Derry). | ll. 32, 33. **in eilniu**: *cp.* 30*a*, 1. **campum elni**; see also 36*b*, 32, and p. 459 (15). | l. 33. **buas fl.**: R. Bush (co. Antrim). | l. 34. **induin sebuirgi**: = '*in Dun Sobairci* (Dunseverick, co. Antrim). | l. 36. **olcanum**: see on 28*b*, 18. | l. 38. **de reliquiis petri et pauli**: see 17*a*, 21.

[1] So R., MS. note.

[2] Or else the words 'drobaicum autem . . . . dabant sancto' are read parenthetically.

Page 30*a*, l. 2. **coindiri** : *sc.*, '*they of Connor*,' co. Antrim (see of Bishop). | l. 3. **montem miss** : *cp.* 5*a*, 16*b*; here designated (by the name of the region *Buanraighe* occupied by the race to which Miline belonged) as **miss boonrigi** (*cp.* **milcon maccubuain**, l. 4,—to distinguish this northern Slemish from another in co. Kerry. | l. 5. **gosacht** : *cp.* 21*a*, 30. | ll. 10, 15, 21. **succeti** : Note that here (never elsewhere) Tir. calls P. by his original name[1] (see 17*b*, 7). | *ib.* **fatui** : *i.e.*, as Miliuc regarded him. | l. 23. **m. scirte** : *cp.* 16*b*, 18–22, and note on l. 19. | l. 29. **doim** : now Toom(bridge), at crossing of R. Bann. | ll. 29–31. **regiones . . . filios tuirtri** : *cp.* 19*a*, 1.[2] | l. 31. **machia** : see pp. liv (n. [2]), lviii. If not = *Mache* (Ardd Macha), Machia is probably Domnach *Maigen* (Donaghmoyne, co. Monaghan). R. makes it equivalent to *Húi Meith Tire* of Colg. (*Tr. Th.*, p. 160 ; also *V.T.*, p. 182). This fits in with the explanation of **machinensem epis** (l. 33) as Bishop of Domn. Maigen (so Bury, *E.H.R.*, *ut supr.*, p. 262). | l. 32. **maugdornu** : *cp.* Crich Mugdorna (*V.T.*, p. 182), now Cremorne, co. Monaghan.[3] | l. 37. **fam. airddbreccain**, *i.e.*, of Ardbraccan, co. Meath (see on 17*b*, 5). | l. 37. **bile torten** : *cp. V.T.*, p. 184. | l. 40. **fines laginensium** : *i.e.*, Leinster. (For this and following ll., and for 30*b*, 1–10, see p. lviii.) | l. 41. **druimn urchaille** : *cp. V.T.*, p. 184 ; now Drummurraghill, co. Kildare. | l. 42. **domum martirum** : = *Martorthech* (*cp.* 30*b*, 8).

p. 30*b*, l. 2. **petra P^ii^** : *cp.* 29*b*, 35. | *ib.* **campum lifi** : the plain (of S. Dublin and Kildare cos.) which gives its name to the R. Li ffey. | l. 3. **auxilium . . . exorcistam** : *cp.* 3*b*, 11 ; 19*a*, 1 ; also 37*a*, 20, and p. 461 (38) ; apparently the same Aux. who was afterwards Bishop, 18*b* (1), 21 ; 42*b*, 21 ; called also *Usaili*, *V.T.*, p. 186. | l. 4. **eserninum** : *cp.* **is(s)erninus**, 3*b*, 12 ; 35*a*, 1, 12, 34, and p. 475 ; called also **fith**, 35*a*, *mg.*, and l. 27 ; see *V.T.*, p. 186. | l. 5. **mactaleum** : *cp.* 18*b* (1), 30 ; called also **macc tail**, 37*a*, 20, and p. 461 (38) ; *cp. V.T.*, p. 186. | *ib.* **cellola cuilinn** : now Kilcullen, co. Kildare. | l. 6. **feccum album isleibti** : = *Fiacc the Fair, in Sletty*; see 8*b*, 31–33 (**feec**), and 18*b* (1), 4 (**feccus**) ; again, 35*b*, 18, **fiacc find** ; and *cp. V.T.*, pp. 188, 190 : for **isleibti**, 8*b*, 33 ; 36*a*, 15. | l. 7. **ff. dunlinge** : *cp.* 20*a*, 1 ; 35*a*, 30 ; and *V.T.*, p. 184. | *ib.* **belut gabrain** : *i.e.*, *Belach Gabrain*, now Pass of Gowran, co. Kilkenny. | l. 8. **hirroigniu martorthige** : = '*in Roigne of Martorthech*'; for Martorthech, *cp.* 30*a*, 42 ; also *V.T.* p. 194. | l. 9. **filios nioth fruich** : sons of Nia Fruich, called *Natfraich*, *V.T.*, p. 196 (*cp.* **niethbrain**, 21*b*, 9). | *ib.* **itir mumae** : = *in the land of Mumu* (Munster). | l. 10. **petram hicoithrigi** : *corr.* with S., *petram Coithrigi* (so *Vita* III, in *Tr. Th.*, p. 26*a*, *lapis Patricii* qui hodie dicitur *Lec Coithurgi*; and so *V.T.*, p. 196, *lec Patraic*; (the scribe of our MS seems to have mistaken *Coithrigi* for a place-name). | *ib.* **hicaissiul** : = in Cashel (co. Tipperary).

Here Tirechan's work ends abruptly ; see Bury in *E.H.R.* (1902), p. 237.

The paragraphs that follow, to end of p. 31*a*, form an Appendix, whether subjoined by Tir. himself, or by our scribe. See for these, pp. lxiv–lxvi ; also Bury, *ut supr.*

l. 21. **dairenne** : this word, apparently inserted as an afterthought by the scribe (in the small hand employed in p. 36*b*, 18 *ff.*), has not been satisfactorily explained. S. (*in loc.*) suggests that it is the name (*al.*, Daraine) of a dau. of Oengus son of Nia Fruich (l. 9). | l. 38. **duo hostes xii diebus** : *cp.* Muirchu, 15*b*, 12 *ff.*, and 16*a*, 12.

p. 31*a*, 1. **hi sabul patr^i^** : *cp.* 4*b*, 32, **orreum patr^i^** ; now Saul (co. Down). | **pro undecima** : *corr.*, pro*xim* a. | **conductio** : *cp.* for this word, 16*b*, 10 : there it means a conference ; here, a gathering together. | l. 6. **xiii anno teothosii imp.** : Theodosius II reigned 407–450 ; thus his thirteenth year would be circ. 420 ; whereas P.'s consecration is assigned to 432[5]. | l. 9. **xlu ep. a petro** : after **u**, ii seems to have been written, but afterwards effaced. *V.T.* (p. 30) has xlii ; *Tr. Th.* (p. 123), xlu, which is the usual reckoning ; and so Muirchu (3*a*, 21). | l. 25. **ymnum eius** : *sc.*, Sechnall's Hymn, '*In Laudem S. P^ii^*' (*V.T.*, p. 386) ; *Lib. Hymn.*, I. p. 7). | l. 26. **canticum eius scotticum** : *sc.*, the '*Lorica S. P^ii^*' (*Faeth Fiada* ; *V.T.*, pp. 48 *ff.* ; *Lib. H.*, I., p. 133 ; II., p. 49). | l. 28 (*mg.*). **ymnus colman alo** : this note relates to **ymnum** (l. 25). For the reference to Colman, see *V.T.*, pp. 242–6.

p. 31*b*, ll. 1–7. See for this paragraph, p. lxvii *supr.* | l. 8 *ff.*, and p. 32. For this narrative, see pp. lxvii, lxviii (*subsect.* I). | l. 9. **lommanum** : see 18*b* (2), 13 ; 24*b*, 38 ; one of the fifteen sons of Darerca, P.'s sister (*V.T.*, p. 550). | l. 10 (also 32*a*, 7). **boindeo** : *gen.* of *Boand* (see 21*a*, 9 (**imboind**)). | l. 15. **uadum truimm** : (also 12*a*, 9, 40) = *Ath Truimm*, now Trim. | l. 16. **areis** : *gen.* of *aross* (= *habitatio*). | *ib.* **feidilmedo** : *cp.* l. 18 ; 32*a*, 39 ; 32*b*, 3, 15, for various forms of this *gen.* of **fedelmid** (32*a*, 6) ; also latinized, **fedelmidius**, 31*b*, 40.

p. 32*a*, l. 11. **aecl. alti machae** : This latinized form, first found here, recurs 33*a*, 29 ; also (in *Lib. Ang.*), 40*a*, 12, and after (see on this, pp. lxxvii, lxxviii) ; never in Muirchu, or in Tir. | ll. 14–18. See for this passage, *Suppl. Note* (1), p. 475 *infr.* | l. 14. **epis manis** : *corr.*, *Munis*. *Cp.* 37*a*, 3 (*mg.*), and p. 460 (21) ; also p. 465 (*Suppl. Note*). | l. 17. The mutilated note (Irish) on *mg.* here has not been explained (3).

[1] Bury notes that this fact indicates that here Tir. transcribes from a written document (*E.H.R.* for 1902, p. 248).
[2] For the Húi Tuirtre, see R., *Eccl. Antt.*, p. 292.
[3] *Ib.*, p. 205.
[4] See above, p. lxvi, note [1], for this convincing emendation.
[5] See Bury, *ut supr.*, p. 242, n. 24, for explanation of this error

Page 32*b*, ll. 14–23. **plebilis 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 *supr.*). [For the entry (in a later hand) which follows l. 23, see p. cii *supr.*; for its phraseology (compared with that of *Lib. Ang.*), p. lxxviii.]

pp. 33, 34, 35, 36*a*. For these, see pp. lxviii–lxxi; also (for the Irish passages) the translation and notes in pp. 456, 457.

p. 33*a*, l. 1. **cluain cain in achud**: (*Achad Chaoin*, otherwise *Achad Conaire*); *i.e.*, Clonkeen in Achonry (co. Sligo). | ll. 14–18. **filii conlaid**: See on 26*a*, 5–7; also, for **campi pondera, cach indlea**, and this whole passage, see Supplemental Note (2) on p. 475 *infr.* | l. 25. **sachellum brocidium ernascum**: see 17*a*, 19*ff.*; 24*b*, 33, 37; 25*b*, 3 (**iarnasc.**).

p. 33*b*, l. 2. **anchorita**: *cp.* 41*b*, 1. | l. 4. **genus**: *corr., generis.* | l. 22. **larout**: *or* la Ront (as S.; but no explanation is forthcoming). | l. 38. **decrad**: *corr., deórad* (= *stranger*); see for this reading (which the MS. confirms) p. 456, note [10].

p. 34*a*, ll. 17, 32. **ochter achid**: now Oughteragh, Co. Mayo.

p. 35*a*, ll. 1. 11, 12, 34; and 35*b*, 3. **is(s)erninus**, (also, l. 1, *mg.*, and l. 27, **fith**): *cp.* 3*b*, 12; 30*b*, 4 (**esern.**). | l. 2. **olsiodra**: = Auxerre; *cp.* p. 444*a*, 21 (*Alsiodori*). | l. 9. **fiat** (*interl.*, **cet**): (expresses permission). | ll. 23, 36, and 35*b*, 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, *cp.* that of the sons of Macc Ercc by his son Crimthann, 37*a*, 10 (p. 460 (28)); *V.T.*, p. 192. | l. 30. **uii ff. dunlinge**: *cp.* 30*b*, 6, 7.

p. 35*b*, ll. 9, 18. **dubthach . . . . . fiacc find**: *cp.* 8*b*, 27, 31. | ll. 29–39. For Fiacc's settlement at Domnach Féicc, *cp.* 37*a*, 12, 13, 14, and p. 461 (30, 31, 32).

p. 36*a*. (See note, p. lxxii, for the contents of this column; also *cp. V.T.*, pp. 240, 242). | l. 17. **sechnall**: = *Secundinus* (see 18*b* (1)), 18, and 42*b*, 22; and *cp.* 31*a*, 25, 28 (for his *Hymn*). | l. 28. **eps. aed . . . isléibti**: *cp.* 39*a*, 1; 40*a*, 4; and see p. xix.

pp. 36*b*, 37. For the brief notes on p. 36*b*, 18 . . ., p. 37 to end, see pp. lxxii–lxxv, and Appx. D.

p. 38 is blank: pp. 39, 40*a* (1–8) contain the misplaced *Preface* and *Capita* of Muirchu I; see p. xvii (*b*).

p. 39*a*, l. 1. **aido**: *voc.* of **aed** (36*a*, 28); *cp.* **aiduo**, 40*a*, 4. | l. 18. **cognito si**: *corr., coguitosi.* See p. xix for this singularly happy emendation; also (for *Life* of St. Brigit, by Cogitosus), see *Tr. Th.*, p. 518.

p. 39*b*, l. 8. **o miliuc** (= *from Miliuc*): *cp.* **milcon** (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 moneisen**: *dele* these words (see l. 36 for them in their proper place). | ll. 36, 37. Note that the two *capita* here indicated are absent from the text of our MS: see for them, pp. 448*b*, 449; and also for the next *caput* (40*a*, l. 1), **de conflictu sci patricii adu. coirthech**, which likewise is absent. For the omission of these *capita*, see pp. xvii, xviii, *supr.*: they are to be found (as given in MS *B*), p. 448*b* [27], 449*a* [29], 449*a*, *b* [28], *infr.* (Appx. A).

p. 40*a*, l. 1. **coirthech**: = *Coroticus*; (p. 449*a* [29], coirctic); see pp. 468–70 (*Epist.*, cc. 2, 19, 21). | l. 2. **aloo**: *gen.* of *Ail* (= Rock); *sc., Ail Cluaid* (*Ail Clyde*, now Dumbarton). | l. 3. **muirchu maccumachtheni**: see p. xix, *supr.*

For *Liber Angeli* and appended paragraph, see pp. lxxv–lxxviii, *supr.* For the opening (40*a*, 12—4*b*, 23), *cp. V.T.*, pp. 232–234.

p. 40*b*, 11. **pinna montis berbicis**: *i.e., Benna Bairché* (= *Peaks of Boirche*, now Mourne Mountains, in co. Down (S.E.); *cp.* Fiacc's *Hymn*, l. 29, in *Lib. Hymnor.*, I. p. 100; II. p. 33 (also in *V.T.*, p. 422), and Scholion on it, I. p. 100, II. p. 183. Some have taken **berbicis** as = *ueruecis* (ueruex= *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 *Dromma Breg* of *V.T.*, p. 234 (now Slieve Breg), near Slane, co. Meath; and Bri Erigi is, *Bri Airigi, V.T. ut supr.* (*Brigraidhe, Tr. Th.*, p. 163; also, p. 126, *Brig-graidhe in regione Carbriae* (?)).

p. 41*a*, l. 11. **hiberionacum**: see on 46*b*, 18 *infr.* | l. 22. **inprobis**: *cp.* **reprobis** (42*a*, 21); probably the excommunicate. | l. 33. **in eccl. aquilonalis plagae**: *cp.* 13*b*, 6, for the equivalent, *sinistralis* 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 bassilica**,' which necessarily imply a church *situate on the south side*, require the words 'in eccl. *aquilonalis* 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 '**australis bassilica**' (as the word *bassilica* seems to imply).

p. 41*b*, l. 13. **martyrum petri et pauli . . .**: *cp.* 17*a*, 22. | l. 18. **inerrabilis**: *corr., inenarrabilis*; *cp.* 43*b*, 21; 47*b*, 8. | ll. 25–29, **non licet . . . mittere consortem contra . . . iuratur supra omnes**; *cp.* 21*b*, 38–22*a*. For **consortem**, probably *sortem* is to be read [unless *mittere consortem* be meant to

express a claim for *coordinate* (or perhaps *counter*) right]; *cp.* Tir., 21*b*, 38–41 (non licet *iurare contra* eum . . . *lignum contra* eum *mitti*). See p. lxxvii, *supr.*

p. 42*a*, ll. 9, 10. **ipse iudicabit omnes hibernenses**: *cp. Petitio* iiii, 15*b*, 4, 5. | ll. 25, 31. **ancellas**: To be understood as a *pecuniary* fine (*cumal* has the twofold meaning). | l. 29, **agii**: *i.e.*, ἁγίον.[1]

p. 42*b*, l. 21. **auxilius**: see 3*b*, 11; 18*b* (1) 21; 30*b*, 3. | **secundinus**:[2] So named here and 18*b* (1), 18; = **Sechnall** of 36*a*, 17, &c. (*q.v.*; see also on 31*a*, 25). | **benignus**: see 18*a*, 7; 18*b* (1), 1. | l. 26. **ad sargifagum martyrum**: *sc.*, *sarcophagum mart.* | l. 27 (*mg.* note on preceding) **duferti martar**: *cp.* 12*b*, 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 Pss. cxl, lxxiii, cxviii, cxix–cxxxiii. | ll. 32–4, and ll. 1–7 of p. 43*a*. For the admission here made of the rights of St. Brigit's Chair, see p. lxxviii (last paragraph).

p. 43*a*. 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*. | l. 8. **libri s. patricii**: *Qu.*, Did the scribe intend to subjoin the *Epistola* as *Lib.* ii? | l. 15 [1], **bannauem taberniae**: See p. xc [but note that Coroticus is there wrongly identified with *Caredig*, and see p. 468, note[1]]; *cp.* p. 443*a*, l. 27, 'ban nauem thabur inde' (see p. 451, note), which is to be read *Bannauemtha Burinde* (*Burniae*); see Bury, *St. P.*, Appx. C, pp. 322 *ff.* | l. 19 [1]. **Hiberione**: P. always, in *Conf.* and *Epist.*, uses Hiberio for *Hibernia* (except *Epist.*, p. 470 (16), *Hiberia*). See on 46*b*, 18.

p. 43*b*, l. 1 [2]. **serorem orarem**: *corr.* (with MSS), sero rememorarem. | l. 2 [2]. **confirmarem**: Other MSS read *conuerterer*; probably P. wrote *conuerterem* (as W. prints). | l. 21 [4]. **inerrabiliter**: *corr.* (with MSS), inenarrabiliter; see 41*b*, 18.

p. 44*a*, l. 20 [9]. **iure**: so MSS, but *corr.*, *iura*. | *ib.* **utroque**: *corr.* (with MSS), utraque. | l. 25 [9]. **exaliue**: *corr.* (with MSS), ex saliua. | l. 32 [10]. *after* **obstiterunt**: *suppl.* (with MSS), peccata mea. | l. 33 [10]. **si quis**: *dele* **si** (with MSS).

p. 44*b*, l. 1 [10]. **in verbis**: rather (with some MSS) inberbis. | l. 6 [10]. **deeritis**: *corr.*, desertus (*i.e.*, *disertus*, *cp.* l. 17 (so S.; MSS, de(i)sertis). | *ib.* **sermone**: probably *sermonem* (*or —nis*) is to be read. | l. 22 [12]. **profuga**: This word recurs, *Epist.* (1), p. 470; not recorded from any other writer. | *ib.* **inductus**: rather read *indoctus* (with one MS). | l. 29 [12]. **in sua parte**: *corr.* (with MSS), in *summo pariete*.

p. 45*a*, l. 1 [13]. **dominicati**: to be read separately, *domini cati* (catus = *sagax*), (Bury); otherwise explained as owners of *dominicum* (= a *demesne*), *i.e.*, *lordly*. | l. 5 [13]. **leges**: *corr.* (with MSS), legis. | l. 6 [13]. **detestabilis**: read rather *detestabilem*. | l. 9 [13]. *before* **genti**: *ins.* (with MSS), prodessem. | l. 18 [14]. **exagallias**: = *exagellas*, *exagia*; *weights*, *shares* (apportioned by weight), *legacies*. Others explain, *patterns*.

p. 45*b*, l. 14 [17]. *after* **cum**: *ins.* (with MSS), quo. | l. 18 [18]. **ut abirem**: *corr.* (with MSS), ut haberem (*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 Esai. lx. 16; but see Bury, *St. P.*, p. 293.

p. 46*a*, l. 15 [19]. **canes**: probably *wolf-hounds*, carried for sale, as Dr. Olden suggests (*The Church of Ireland*, pp. 16 *ff.*). | l. 21. **immolaticum**: *cp.* 1 Cor. x. 28 (*vg.*), *immolatum*; but W.–W. there read *immolaticium*, with best MSS, and so the *O.L.* mss, *d*, *g*.). [Note on p. lxxxii, *supr.*, needs correction accordingly. | l. 22 [20]. *after* **eadem vero**: *ins.* (with MSS), nocte. | l. 31 [20]. *before* **clamabat**: *ins.* (with MSS), subuentus sum et spiritus eius iam tunc. | l. 34 [20]. *after* **uos estis**: *suppl.* (with MSS), qui loquimini sed sps Patris uestri qui loquitur in uobis (Mt. x. 19); also *suppl.*, et iterum post annos. | l. 34 [21]. **(iterum) capturam dedi**: This 'second captivity' has been variously understood; by Muirchu (p. 443*b* [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 46*b*, l. 3, '*liberauit* me dns de manibus eorum.' Bury interprets it differently, *St. P.*, p. 294.

p. 46*b* [22], l. 6. **x decimo**: the other MSS, *quarto* decimo. | *ib.* **omnes**: the other MSS, (ad) *homines*; no doubt rightly; (so also l. 8). *Cp.* 46*a*, 7 ('difficile . . . ut aliquem *hominem* uideamus'; also Muirchu, 443*b*, 444*a*, [3], 'peruenimus *homines*. | l. 15 [25]. **uictoricum**: here **uirum** merely (l. 7),[3] but in Muirchu (5*a*, 18; 443*b*, 3), **angelus** (visitant at Slemish). | l. 18 [23]. **hyberionacum**: *gen. pl.* only here, and *Lib. Ang.*, 41*a*, 11; for Hiberio, see on 43*a*, 19. | l. 23 [23]. **adhuc ambulas**: Bury (*St. P.*, 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. 46*a*, l. 34 ('*adhuc* capturam dedi'). But *adhuc* seems rather to be used (= *huc*), 'hither.'[4] So Muirchu, *Capitul.*, 39*b*, 2, writes, 'ut ueniret *adhuc*.'[5] Muirchu therefore (who here follows *Confessio*) apparently had a text which read, ut *uenias adhuc* et ambules (or —*as*). | l. 26 [23], 33 [24]

[1] See note on 16*a*, 9 *supr.* [2] See p. lxxvii *supr.*, and note that *Iserninus* is there named by error for Secundinus.
[3] A *Bishop* Victoricus is named, 18*b* (1), 22; 30*a*, 33 (*Machinensis*).
[4] This rendering, which is Dr. White's, is preferable to *moreover* (as suggested, above, *Introd.*, p. lxxxiii *supr.*).
[5] See pp. lxxxiii, xci, *supr.*; also *Additional Note*, next page.

(and p. 47*a*, l. 5 [25]. **expertus**: for *experrectus* (probably a solecism, not a mere scribal error). | l. 31 [24] (and p. 47*a*, l. 4 [25]. **efficiatus**: for *effatus*. This is a word not else found; possibly = *affirmed*, (formed as the opposite of *inficiatus*). | l. 35 [25]. **audiui**: *suppl.* after this word, super me (with MSS).

p. 47*a*, l. 4 [25]. **episcopus**: *corr.*, *Spiritus* (so one MS; *sp̃s* for *ep̃s*). | l. 8 [25]. **inerrabilibus**: *corr.*, inenarrabilibus; see on 41*b*, 18. | l. 10 [25]. **pro nobis**: After this, a large omission occurs; supplied *infr.*, p. 466, *q.v.* | l. 14 [29]. **sibi se**: the other MSS, ibi se; *sibi me* seems to be required (or *mihi se*). | l. 19 [30]. **dedideram**: *corr.*, dediceram (with MSS.). | l. 24 [31]. **retuli uobis**: After this, another large omission; supplied p. 466, *q.v.* | *ib.* l 31 [35]. **antequam fiant**: After this, again a large omission; supplied pp. 466, 467, *q.v.* | ll. 33, 34 [38]. **renascerentur**: *suppl.* (with MSS), et postmodum consummarentur.

p. 47*b*, i. 3 [38]. **per profetas suos**: After this, *om.* the words **sicut falso . . . . utilitas** (l. 5), and transfer them to follow **et dicent** in l. 6; also *corr. falsa* for **falso**, *uenient* for **ueniunt**. | l. 29 [40]. **rl usque dicit saeculi**: (MSS give instead, Mt. xxviii. 20 in full). | l. 34. **reliqua sunt exempla**: MSS cite in full—(1) Mt. xxiv. 14, (2) Act. ii. 17, 18 [Joel ii. 28, 29], (3) Rom. ix. 25, 26 [Osee ii. 24]. | l. 36 [41]. **notitiam**: *suppl.* (with MSS), Dei.

p. 48*a*, l. 3 [41]. **sanctorum**: *corr.*, Scottorum (with MSS). | ll. 4, 5 [41]. *after* **uidentur**: Here the largest of the omissions occurs [cc. 42–53]; Et etiam una . . . . pro animabus uestris; see for this, 467, 468 *infr.* | l. 6 [54]. *after* **occasio**: *suppl.* (with MSS) adulationis uel auaritiae scripserim. | l. 8 [54]. **qui non**: (with MSS) *read* nondum *for* **non**, and *suppl.*, uidetur sed corde creditur, fidelis autem qui promisit; nunquam. | l. 11 [55]. *after* **scio**: *suppl.* (with MSS) certissime quod mihi. | ll. 17, 18. *after* **cuiuslibet**: Here occurs the last omission [end of c. 55, and cc. 56–61]; Sed nihil horum . . . . uix euaseram; see p. 468. | l. 24 [62]: *after* **secundum**: *ins.* (with MSS) dei placitum.

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. 46*b*, l. 21 [s. 23], **iuxta 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 Focl.* 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 46 *b*, 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.* II) 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,[1]—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[2] 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. 48*a*) makes Mt. *Egli* the scene of the Angel's visits to P.; but (p. 49*b*) 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 uerbatim literatim*.

[Deest folium 1.]

sibi inhibernica seruitute possito
an*te* quam essent dixerat eum creb
ris' uissionib*us* uissitauit d*ic*en*s* ei ade*sse*
temp*us* Ut Ueniret et Aeuanguelico re
te nationes feras *et* barbaras adq*u*as
docendas misserat illu*m* de*us* utpisca
ret ibiq*ue* ei d*ictum est* Inuissione uocant
te filii *et* filiæ siluæ foclitæ *et* cæte*ra*
Oportuno *er*go tempore Imp*er*ante
Comitante diuino auxilio Coeptu*m*
Ingredit*ur* Iter adopus Inq*uod* ollim p*ræ*
paratus fuerat utiq*ue* æuanguelii
et missit germanus seniorem cu*m*
ñ illo h*oc est* Segitium p*re*spite*r*um ut tes
tem comitem hab*er*et q*uia* nec' adhuc' a
s*ancto* domino germano inpontificali
gradu ordinatus*est* Certe *enim*
erat q*uod* paladius archidiaconus pa
pe caelestini urbis romæ episco
pi qui tunc tenebat sedem apos
tolicam quadragensimus quintus
as*ancto* petro apos*tolo* ille palladius
ordinatus *et* missus fuerat ad hanc
Insola*m* sub brumali rigore possi
tam Conuertendam *sed* p*ro*hibuit illu*m*
q*uia* nemo pot*est* accip*e*re quicquam de
t*er*ra n*is*si datum ei fuerit decælo
Nam neq*ue* hii f eri *et* Inmites homi
nes facile recip*er*unt doctrina*m* *eius*
Neq*ue* *et* Ipse uoluit t*ran*segere tem
p*us* Int*er*ra n*on*sua s*ed* reuersus adeu*m*
qui missit illu*m* reuert*e*re u*e*ro eo hinc
et Primo mari t*ran*sito Coeptoq*ue* t*er*
rarum Itenere Inbritonu*m* finib*us*
z uita factus

Audita Itaq*ue* morte S*ancti* paladii in
britannis' q*uia* discipuli paladii i*d est* au
gustinus *et* benedictus *et* cæt*er*i redeuntes
z· retulerant inebmoria demorte *eius*
Patricius *et* qui cum eo erant declina
u*er*unt Iter adquendam mirabilem homi*nem*
Summum æpiscopum Amatho rege
nomine Inp*ro*pinquo loco habitantem
ibiq*ue* s*anctus* patricius sciens q*uæ* euent*ura*
e*ss*ent ibi episcopalem gradum abma
tho rege s*ancto* episc*opo* accepit etiam au
xilius Iserninusq*ue* *et* cæt*er*i inferioris
gradus eodem die quo s*anctus* patricius
ordinatus*est* tum acceptis bene
dictionib*us* p*er*fectis' omnib*us* s*ecundum* morem
cantato eti*am* patricio q*ua*si specialiter
et conuenient*er* h*oc* psalmistæ uorsu
Tu es sacerdos Inaeternum *secundum* ordi*nem*
melchis*edech* Uenerabilis uiator
paratam nauim Innomine s*anct*æ tri
nitatis ascendit *et* p*er*uenit brittan
nias et Omissis' omnib*us* ambulan
di anfractib*us* p*ræter* commone uiæ
officium Nemo enim dissidia q*uæ*
rit d*omin*um Cum omni uelocitate fla
tuq*ue* p*ro*sp*er*o mare n*ostr*um contendit
In illis' *autem* dieb*us* quib*us* h*æc* gestasunt
Inp*ræ*dictis' regionib*us* fuit rex
quidam magnus ferox gentilisque
Imp*er*ator barbarorum regnans
Intemoria q*uæ* erat caput scotor*um*
n loiguire nomine filius neill
Origo Stirpis regiæ h*uius* pene insolæ
hic *autem* sciuos *et*magos *et* aurispi
ces *et* Incantatores *et*om*n*es malæ ar
tis Inuentores habuerat qui pot*er*ant

omnia scire *et* p*ro*uidere exmore gen
tilitatis *et* idolatriæ an*te*quam essent
equib*us* hii ·ii· p*ræ*cæt*er*is p*ræ*ferebant*ur* q*uorum*
nomina hæc Sunt lóthróch q*ui* *et*
lóchrú *et* lúcétmaél q*ui* *et* ronal
et hii ·ii· exsua arte magica creb
rius p*ro*fetabant morem quendam
ext*er*um fut*ur*um Inmodum regni cum
ignota quadam doctrina molesta
lonquinquo t*ran*smaria aduectum
apaucis' dictatum amultis' sus
ceptum

abomnibusque honoratu*m*
regna subuersur*um*
resistentes t*ur*bas seduct*ur*um
om*ne*s eor*um* deos distruct*ur*um

et iectis' om*ni*b*us* illor*um* artis op*er*ib*us* in sæ
cula regnat*ur*um Portantem
q*uo*q*ue* Suadentemq*ue* h*un*c morem signau*er*
unt *et* p*ro*fetau*er*unt hiis' u*er*bis' q*ua*si In
modum crebro abhiis'dem dictis'
maxime Inantecedentib*us* aduentum
patriciiq*ue* ·ii· a*ut* ·iii· annis'
hæc *autem* Sunt uersiculi u*er*ba p*ro* linguæ
idiomo n*on*tam manifesta :· adueniet
l ascicipu*t* Cum suo ligno curui
capite exsua domu capite p*er*
forato Incantabit nefas asua
mensa exanteriore parte domus'
suæ respondebit ei sua familiatota
fiat fiat q*uod* n*ostr*is u*er*bis' pot*est* mani
g festius exp*re*mi Quando hæc omnia fiant
regnum n*ostr*um q*uodest* gentile n*on* stabit q*uod*
Sic' pot*est* ea euenerat euersis'
enim Inaduentu patricii idulor*um*
cult*ur*is' fides xp*ist*i catholica n*ostr*a repleuit
omnia

dehis' ista sufficiant
redeamus adp*ro*possitu*m*
Consummato Igit*ur* nauigio s*anct*o perfec
toq*ue* honorata nauis s*anct*i cum
t*ran*s marinis' mirabilib*us* sp*ir*italib*us* q*ue*
tessauris' q*ua*si Inoportunum port*um*
inregiones coolennorum Inport*um*
ap*ud* nos' clar*um* qui uocat*ur* hostium
dee dilata*est* ubi uissum*est* ei nihil p*er*
fectius e*sse* quam utsemet ipsum p*ri*mi
tus redemeret et Inde appetens
sinistrales fines adillum hominem
gentilem milcoin ap*ud* quem quonda*m*
incaptiuitate fuerat portans
q*ue* geminum seruitutis p*ræ*tium t*er*re
num utiq*ue* *et* cæleste ut decaptiuita
te lib*er*aret illum cui an*te* captiuus
seruierat adant*er*iorem insolam q*uæ*
eius nomine usq*ue* hodie nominat*ur*
prurim nauis conuertit
tum deinde brégá conálneos que
fines nec n*on* *et* fines ulathorum
in leuo dimittens adextremum fre
tum q*uodest* bréné se immissit *et*dis
cenderunt int*er*ram adhostium slain
ille *et* q*ui* cu*m* eo erant Innaui *et* abs*con*de
runt nauiculam *et* uenierunt ali
quantulum inregionem utrequies
cerentibi et Inuenit eos porci
nari*us* c*uius*dam uiri nat*ur*a boni li
cet gentilis cui no*men* erat dichu ha
bitans ibi ubi n*uncest* orreu*m* pat
ricii nomine cognominatum
porcinari*us* *autem* putans eos fures
ac latrones exiuit *et* indicauit
domino suo dudichoin

d

et induxit illum super eos ignoran
tibus illis' qui corde propossuerat oc
cidere eoS Sed uidens faciem Sancti pat
ricii Conuertit dominus adbonum cogita
tiones *eius et* prædicauit PatriciuS fidem
illi et ibi credidit patricio et re
quiescit ibi sanctus apud illum nonmultis' die
bus sed uolens cito ire ut uissitaret prædic
tum hominem milcoin *et* portaret ei præti
um suum *et* uel sic' conuerteret adxpisti fi
dem relicta ibi nauis apud dichoin coe
pit per terras diregere uiam Inregio
nes Cruidnenorum donec peruenit
admontem miss dequomonte mul
to ante tempore Quo ibi captius
erat seruierat preso uestigio In
petra alterius montis expedito gradu
uidit anguelum uictoricum incons
pectu *eius* ascendisse Incaelum
audiens *autem* miliucc seruum suum iterum
ad uissitandum eum ut morem quem
nolebat Infine uitæ faceret quasi
per uim · ne seruo subiectus fieret
et ille sibi dominaret instinctudi
abuli sponte se' igni tradidit
et Indomu inqua prius habitauerat rex
Congregato adse omni instrumen
to substantiæ suæ incensus*est*
Stans *autem* sanctus patricius inprædicto lo
co alatere dextero montis miss ubi
primum illam regionem inqua ser
uiuit Cum tali gratia adueni
ens uidit ubi nunc usque crux' ha
betur Insignum aduissum primum
illius regionis ilico sub oculis' rogum
regis Incensum Intuitus
Stupefactus igitur adhoc opus duabus aut tribus
fere horis' nullum uerbum proferens sus
pirans *et* gemens lacrimansque atque
hæc uerba promens ait nescio deus scit hic
homo rex qui se ipsum Igni tradidit
ne crederet Infine uitæ suæ *et* ne
seruiret deo aeterno nescio deus scit nemo
defiliis' *eius* sedebit rex Super sedem regni *eius*
ageneratione Ingenerationem insuper
et semen *eius* seruiet Insempiternum
et his' dictis' Orans *et* armans se' signo
crucis Conuertit Cito Iter suum ad regio
nse ulothorum pereadem uestigia quibus uene
rat et rursum peruenit Incampum inis
ad dichoin ibique mansit diebus multis'
et Circumiit totum campum *et* elegit
et amauit *et* coepit fides crescere ibi
ad propinquauit *autem* pasca indiebus illis'
quod pasca primum deo in nostra ægip
to huius insolæ uelut quondam Ingenesseon
celebratum*est* et Inuenierunt consi
lium ubi hoc primum pasca ingentibus adquas
missit illum deus celebrarent multis'que
super hac' re consiliis' iectis' postremo In
Spirato diuinitus sancto patricio uissum*est*
hanc magnam domini resollempnitatem quasi
caput omnium sollempnitatum In campo
maximo ubi erat regnum maximum
nationum harum quod erat omnis gentili
tatis *et* idolatriæ ne possit ulterius
liberari uti hic inuictus cuneus inca
put totius idolatriæ ne possit
ulterius aduersus xpisti fidem insurgere
sub malleo fortis operis cum fide

iuncti s*anct*i patricii *et* suorum manib*us* sp*iri*
talibus primus inlideret*ur* *et* sic' fac*tum*est
eleuata igitur nauis admare *et* di
misso infide plena *et* pace bono illo ui
ro dichu migrantes decampo iniss
dext*er*aq*ue* manu demittentes omnia ad
plenitudinem minist*er*ii q*uæ* erant an*te* non in
congrue leua inportum hostii colpdi
bene *et* pr*o*sp*er*e delatisunt
relictaq*ue* ibi naui pedistri itenere
uenierunt inp*ræ*dictum maximu*m*
Campum donec postremo aduesp*er*um
p*er*uenierunt ad ferti uirorum feec
quam ut fabulæ ferunt fodor*unt*
uiri · i*dest* serui feccolferchertni
qui fuerat unus enouim magis' pr*o*fe
tis bregg fixoq*ue* ibi tentorio
debeta pascæ uota sacrificiumq*ue*
laudis Cum omni deuotione sp*iritus* patri
cius cum suis' d*e*o altissimo Secun
dum pr*o*fetæ uocem reddidit
contigit u*er*o inillo anno idolatriæ
Sollempnitatem quam gentiles incan
tationib*us* multis' *et* magicis' inuentioni
idolatriæ b*us* n*on*nullis' aliis' sup*er*stitionib*us* *con*gre
gatis' eti*am* regib*us* satrapis' ducib*us* prin
cipib*us* *et*optimatib*us* populi insuper
*et*magis incantatorib*us* auruspicibus
et omnis artis omnisq*ue* doni inuentorib*us*
doctorib*us* ue uocatis' ad loigaireum
uel ut quondam adnabcodonossor' regem
intemoria istorum babylone exercere
*con*suerant eadem nocte qua' s*anct*us patri
cius pasca illi illam adorarent
exercerentq*ue* festiuitatem gentilem
erat q*uoq*ue quidam mos' ap*ud* illos per e
dictum omnib*us* intimatus utqui
cumq*ue* incunctis' regionib*us* siue
pr*o*cul s*iue* iuxta inilla nocte incen
disset ignem an*te*q*uam* indomu regia
i*dest* inpalatio temoriæ succende
ret*ur* p*er*iret anima *eius* depopulo suo
Sanct*us* *er*go patricius s*anct*um pasca celebrans
inCendit diuinum ignem ualde luci
dum *et* b*ene*dictum qui innocte refful
gens acunctis peneper*plani* ca*m*pi
habitantib*us* uissus*est*
accidit *er*go utatemoria uideret*ur* uis
soq*ue* eo conspexerunt om*nes* *et* mira
senioribus
tisunt conuocatisq*ue* *et* maiorib*us*
natu regi nesciisse illum qui h*oc* fe
cerit magi responderunt rex in
æternum uiue hic ignis quem
uidemus quiq*ue* inhac' nocte accen
sus*est* an*te*quam succenderet*ur* indo
mu tua i*dest* inpalatio temoriæ
nissi extinctus fuerit innocte
hac' qua accensus*est* numquam ex
tinguet*ur* inæternum insup*er* *et*om*nes* ig
nes n*ost*ræ consuitudinis sup*er* gradiet*ur*
*et*ille qui incendit *et*regnum sup*er*
ueniens aquo incensus nocte i*n* hac'
sup*er*abit nos' om*nes* *et*te' *et*om*nes* hom*ines*
regni tui seducet et cadent ei *omni*a
regna *et* ipsum inplebit omnia
et regnabit insæcu*la*
saeculor*um*

his *er*go auditis' turbatus*est* rex loíguíre
ualde ut ollim erodis et omnis ci
uitas témoría Cum eo *et*respondens
d*ixit* n*on* sic' erit s*ed* n*unc* nos' ibimus ut
uideamus exitum rei *et* retinebimus
et occidemus facientes t*antu*m nefas
Inn*ostru*m regnum Iunctis' ·uiiii· Curri
b*us* secundum deorum traditionem
et assumptis' · his' ·ii· magis' ad*con*
flictionem p*ræ* omnib*us* optimis' i*dest*
lucétmael *et* lochru infine noc
tis illi*us* p*er*rexit loiguire detemo
ria ad ferti uirorum feec
hominu*m* *et* equorum facies S*ecundum* con
gruum illis' sensum adleuam
uertentes euntib*us* *autem* illis' dixe
runt magi regi rex nec tu ibis
adlocum inquo Ignis *est* ne forte
tu postea adorau*er*is illum qui
Incendit s*ed* eris foris iuxta
et uocabitur adte ille ut te
adorau*er*it *et*tu ipse dominatus
fueris *et* sermocinabimur adIn
uicem nos *et* ille Inconspectu tuo rex
et p*ro*babis nos' sic' et respondens
rex ait bonum Consilium In
uenistis sic' faciam ut locuti fuis
tis et p*er*uenierunt adp*ræ*finitum
locum discendentib*us*q*ue* illis de
currib*us* suis' *et*equis' n*on* intraue
runt Incircuitum loci incensi
s*ed* sederunt Iuxta // gem iuxta
et uocatus*est* s*anctus* patricius adre

extra locum Incensi dixeruntq*ue* magi
adsuos nec surgemus nos' inaduen
tu istius nam quicumq*ue* Surrexe
rit aaduentum istius credet ei postea
*et*adorabit eum Surgens denique s*anctus*
patricius *et* uidens multos currus' *et*
equos eorum huncq*ue* psalmistæ uer
siculum n*onincon*grue inlabiis *et* incorde
decantans hii incurrib*us* *et* hii inequis'
nos *autem* Innomine d*e*i n*ostr*i ambulabimus
u[eni]t adillos illi n*on*surrexerunt in
a[due]ntu *eius* s*ed* unus t*antu*m ad*omi*no adiutus q*ui*
noluit oboedire dictis' magor*um* h*ocest*
ercc filius dégo cuius nunc reliq*ui*æ
adorantur inilla ciuitate quæ uocatur
slane Surrexit *et*b*ene*d*ixit* eum patri
cius *et*credidit d*e*o aeterno incipi
entib*usq*ue illis' sermocinari ad Inuicem
alter magus nomine lochru p*ro*cax
erat Inconspectu s*anct*i audens detrache
re fidei catholicæ tumulentis' uer
bis' hunc *autem* Intuens turuo oculo ta
lia p*ro*mentem s*anctus* patricius ut quon
dam petrus desimone cumquada*m*
potentia *et*magno clamore confidente*r*
add*omin*u*m* d*ixit* d*omi*ne Qui omnia potes *et* In
tua potestate consistunt Quiq*ue* me
missisti huc' hic Impius Qui blasfe
mat nomen tuum eleuetur n*unc* for
as *et*cito moriat*ur* et his' dictis' eli
uatus*est* Inæthera magus *et* Iter*um* di
missus foras desup*er* uerso adlapi
dem cerebro comminutus *et*mortuus
fuerat coram eis' *et* timuerunt genti

les .,

Iratusque cum suis' rex patricio
super hoc uoluit eum occidere
et dixit Iniecite manus in istum perden
tem nos' tunc uidens gentiles Impi
os Inruituros Ineum sanctus patricius
surrexit claraque uoce dixit
exsurgat deus *et* dissipentur inimici *eius et*
fugiant qui oderunt eum afacie *eius*
et Statim inruerunt tenebræ *et*
commotio quædam horribilis et expug
nauerunt Impii semet ipsos alter ad
uersus alterum insurgens et terræmo
tus magnus factus*est et* collocauit
axes curruum eorum *et* agebat
eos cum ui *et* præcipitauerunt se'
currus *et* equi perplanitiem campi
donec adextremum pauci exeis' se
miuiui euasserunt admontem monduirn
et prostratisunt abhac' plaga coram
rege exsuis sermonibus ad maledictum pat
ricii septem septies uiri donec 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 adorabit dominumtuum *et*uenit rex ti
more coactus *et*flexit genua coram
sancto *et* finxitse adorare quem nole
bat *et* post quam se parauerunt ad
Inuicem paululum gradiens uocauit
rex sanctum patricium simulato uerbo uo
lens Interficere eum quomodo sciens *autem*
patricius cogitationes regis pessimi
benedictis' Innomine ihesu xpisti Sociis'
suis' octo uiris' Cum puero uenit
adregem enumerat eos rex uenientes
Statimque nusquam conparuerunt
aboculis' regis sed uiderunt genti
les ·uiiii· tantum ceruos cum hynulo
euntes quasi addissertum et rex
loiguire mestus timidus et ig
nominiossus cum paucis' eua
dentibus adtemoriam uersus*est*
deluculo Sequenti uero die hocest
indie pas cæ recumbentibus
regibus *et* principibus et magis' apud loi
guire festus enim dies maxi
mus apud eos erat manducan
tibus illis' *et* bibentibus uinum in
palatio temoriæ sermocinan
tibusque *et* aliis' *et* aliis' cogitantibus
dehis' quæ 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 dexpisto legitur uenit aduenien
te ergo eo Incaenacolum temoriæ
nemo deomnibus ad aduentum *eius*
surrexit præter unum tantum idest dubthoch
macculugil poetam optimum
apud quem tunc temporis ibi erat
quidam adoliscens poeta nomine
feec qui postea mirabilis epis
copus fuit Cuius reliquiæ ado
rantur hisleibti hic ut dixi

dubthach Solus exgentibus inhono
rem *sancti* patricii surrexit et be
nedixit ei *sanctus* Crediditque
*p*rimus inilla die d*e*o *et* repputa
tum*est* ei ad iustitiam .,

UISSo Itaq*ue* patricio uocatus*est*
agentib*us* aduescendum ut p*ro*ba
rent eum Inuent*ur*is' reb*us* ille *autem*
sciens quæ uentura essent non
reffellit uesci

Cænantib*us* *autem* omnib*us* ille magus
lucetmail qui fuerat Innoct*ur*na
conflictione eti*am* inilla die solici
tus est extincto consocio suo *con*fli
gere aduersus *sanctum* patricium
et ut Initium causæ hab*er*et In
tuentib*us* aliis' Inmissit aliq*u*id
exuasse suo Inpoculum patri
cii utp*ro*baret quid faceret

Uidensq*ue* *sanctus* patricius h*oc* p*ro*ba
tionis genus uidentib*us* cunctis'
b*ene*d*ix*it poculum suum *et* uersus*est*
liquor Inmodum gelu et *con*
u*er*so uasse cicidit gutta illa
t*antum* quam Inmisserat mag*us*
et Iterum b*ene*d*ix*it Poculum Con
uersus*est* liquor Innat*ur*am *et*
miratisunt om*nes*

et Pos*t* paululum ait magus fa
ciamus signa sup*er* hunc cam
pum maximu*m* Inh*oc* Campo maxi
mo

rESpondensq*ue* patricius ait quæ *et*d*ix*it
magus Inducamus niuem sup*er* t*er*ram *et* ait
Pater nolo Contraria uoluntati d*e*i i*n*
ducere *et*d*ix*it magus ego Inducam uiden
tib*us* cunctis' t*unc* Incantationes magicas
eXorsus Induxit niuem sup*er* totum ca*m*
pum p*er*tinguentem ferenn *et* uider*unt* om*nes* *et*
miratis*unt* *et*ait *sanctus* Ecce uidem*us* h*oc* depone
n*unc* et d*ix*it an*te* istam horam cras' n*on*pos
sum deponere et ait *sanctus* Potes malum
et n*on*bonu*m* facere n*on*sic' ego tunc benedicens
p*er*totum circuitum Campu*m* dicto citi*us*
absq*ue* ulla pluia aut nebulis' a*ut* uen
to euanuit nix et clamau*er*unt t*ur*bæ
*et*miratisunt corde et paulo po*st* Inuo
catis' demonib*us* Induxit magus densis
simas tenebras sup*er* t*er*ram insignu*m*
et mormurau*er*unt om*nes* et ait *sanctus* ex
pelle tenebras at ille similit*er* n*on*
pot*er*at Sanctus *autem* orans b*ene*d*ix*it *et* reppen
te expulsaesunt tenebrae *et* re
fulsit sol et exclamau*er*unt om*nes*
et gratias egerunt his' *autem* omnib*us*
inConspectu regis Int*er*magum pat
riciumq*ue* ait rex adillos libros
u*estr*os Inaquam mittite et illum c*uius* li
bri inlessi euasserunt adorabi
mus res*pondit* patricius faciam
ego et d*ix*it magus nolo ego adiu
dicium aquæ uenire cum isto aq*uam*
enim deum h*ab*et Certe audiuit babtis
ma p*er*aquam apatricio datum
et res pon*dens* rex ait præmitte p*er*ignem

et ait patricius Prumptus sum at ma
gus nolens dixit hic homo uersa uice inal
ternos annos nunc aquam nunc ignem deum
ueneratur et ait sanctus nonsic' sed tu ipse ibis et
unus exmeis' pueris' ibi tecum inseperatam
et conclaussam domum et meum erga te et tu
um erga me erit uestimentum et sic'
simul incendemini et hoc consilium inse
dit et aedificatae est eis' domus cuius di
medium exmateria uiridi et alterum dime
dium exarida facta est et missus est
magus inillam domum in partem eius ui
ridem et unus expueris' sancti patricii
bíneus nomine cum ueste magica
inpartem domus conclussa itaque extrin
secus domus coram omni turba incensa est
et factum est inilla hora orante patricio
ut Consumeret flamma ignis magum
Cum demedia domu uiridi permanente
Cassula sancti patricii tantum intacta quam ig
nis nontetigit felix autem benineus econ
trario cum demedia domu arida
Secundum quod detribus pueris' dictum est nontetigit
eum ignis neque contristatus est nec
quicquam molesti intulit cassula
tantum magi quæ erga eum fuerat nonsine
dei nutu exusta et iratus est ualde
rex aduersus patricium demorte
magi sui et inruit poene in
eum uolens 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 et omnis
ciuitas' Cumeo // natu suo dixit eis'
Congregatis' igitur senioribus et omni se
rex loíguíre melius est credere me'
quam mori initoque Consilio exsuorum
præcepto credidit inilla die et con
uertit addominum deum hisrahel aeternum et
ibi Crediderunt multi alii et ait
sanctus patricius adregem quia resististi
doctrinæ meæ et fuisti scanda
lum mihi licet prolonguentur dies
regni tui nullus tamen erit exsemine
tuo rex inaeternum // domini ihesu gen
Sanctus autem patricius secundum præceptum
tes babtizansque eas innomine
patris et filii et spiritus sancti profectus
atemoria prædicauit domino cooper
ante domino et sermonem confir
mante Sequentibus signis'
erat Quidam homo inregionibus
ulothorum patricii tempore
macuil maccugreccae et erat
hic homo ualde impius sæ
uus tyrannus ut cyclops no
minaretur cogitantibus prauus

prauus	uerbis'	intantum
uerbis'	intemperatus	uergens im
factis'	malignus	pietatis in
spiritu	amarus	profundum
anima	iracondus	ita ut die
corpore	scelestus	quadam
mente	crudelis	inmontosso
uita	gentilis	aspero alto
conscientia	inanis	que sedens

loco hindruim moccuechach
ubi ille tyrannidem cotidie

diberca
eXercebat signa sumens nequissima
crudelitatis et trans euntes hospites
crudeli scelere Interficiens // mine
Sanctumquoque patricium claro fidei lu
radiantem et miro quondam cæ
lestis patriæ gloriæ deadema
te fulgentem uidens eum incon
cussa doctrinæ fiducia per congru
um uiæ Iter ambulantem Interfi
cere cogitaret dicens Satilitibus su
is' Ecce seductor ille et peruersor
hominum uenit cui mos' facere
præstrigias utdecipiat homines mul
tosque seducat eamus ergo et tempte
mus eum et sciemus si habet potentiam
aliquam ille deus Inquo se glorietur
temptaueruntque uirum sanctum
in hoc mundo temptauerunt et pos
uerunt unum exsemet ipsis' sa
num Inmedio eorum subsago ia
centem Infirmitatemque mortis
simulantem ut probarent sanctum in huius
que modi fallaci re' sanctum seducto
rem uirtutis præstrigias etorationes
ueneficia uel incantationes nominan
tes adueniente sancto patricio cum
discipulis suis' gentiles dixerunt ei Ecce
unus exnobis' nunc infirmatusest ac
cede Itaque et canta supereum aliquas
Incantationes sectæ tuæ si for
te sanari possit / et fallacias eorum
Sanctus patricius sciens omnes dolos
constanter etintripide ait nec mirum
Si Infirmus fuisset et reuelan
tes socii eius faciem Insimulantis In
firmitatem uiderunt eum Iam
mortuum at illi obstupescentes ammi
rantesque tale miraculum dixerunt
Intrase gentes uere hic homo deiest ma
lefecimus temptantes eum // ait quare
Sanctus uero patricius Conuersus admaccuil
temptare me uoluisti respondensque ille
tyrannus Crudelis ait Poeniteat
me facti huius et quod Cumque præciperis mihi
faciam et trado me nunc inpotentiam dei tui
excelsi quem prædicas' et ait sanctus crede ergo in
deo meo domino ihesu et confitere peccata tua
et babtitzare Innomine patris et
filii etspirituc sancti et Conuersus inilla hora
credidit deo æterno babtitzatusqueest
Insuper et nonaddidit maccuill dicens
Confiteor tibi sancte domine mi patri
ci quia proposui te Interficere Iudica
ergo quantum debuerit protanto ac ta
li cremine et ait patricius nonpos
sum iudicare sed deus iudicabit
tu tamen Egredire nunc Inermis admare
etransi uelociter deregione hac hiber
nensi nihil tollens tecum detua sub
stantia præter uile etparuum indumentum
quo possit corpus tantum contegi nihil
gustans nihilque bibens defructu in
solæ huius habens insigne peccati tui
in capite tuo et postquam peruenias
admare conliga pedes tuos conpe
de ferreo etproiece clauim eius Inmari
etmitte te Innauim unius pellis ab
sque gubernaculo et absque remo et quo
cumque te duxerit uentus et mare
esto paratus etterram inquam cumque def
ferat te diuina prouidentia inhabita
et exerce tibi diuina mandata .,

dixitque maccuill Sic' faciam ut dixisti deuiro
autem mortuo quid faciemus etait patricius
uiu et etexsurget Sine dolore et suscita
uit eum patricius inilla hora et reuix
it Sanus et migrauit inde maccuil tam
cito admare dexterum Campi inis habeta fi
ducia inconcussa fidei Collegauitque se' in
litore ieciens clauim inmare secundum quod præcept
umest ei et ascendit mare innauicula etin
Spirauit illi uentus aquilo et sustulit eum
admeridiem iecitque eum inInsolam euoniam
nomine inuenitque ibi ·ii· uiros ualde mira
biles infide etdoctrina fulgentes qui primi
doCuerunt uerbumdei et babtismum ineuonia
et Conuersisunt homines insolæ indoctrina
eorum adfidem catholicam quorum nomina sunt conindri
et rumili hii uero uidentes uirum unius habi
tus miratisunt et misertisunt illius eliuauer
untque demari suscipientes Cum gaudio
ille igitur ubi inuenti sunt spiritales patres paru
inregione adeo sibi credita adregulam eorum
Corpus et animam exercuit et totum uitæ tem
pus ibi exegit apudistos ·ii· sanctos episcopos usquedum
succes sor eorum inepiscopatu effectusest
hicest maccuill dimane episcopus etantes
tes arddæ huimnonn // dominica supra
alia uero uice sanctus requiescens patricius indie
mare iuxta salsuginem quæest adaqui
lonalem plagam acollo bouis distans non
magno uice spatio audiuit sonum intemper
atum gentilium indie dominicalaboran
tium facientium rathi uocatisque illis' pro
hibuit eos patricius ne laborarent in
dominico die at illi non consentiebant uerbis'
sancti quin immo inridentes deludebant
eum et ait sanctus patricius mudebroth
Quamuis' laboraueritis nec tamen proficiat
quod tamen conpletumest insequenti enim nocte uentus
magnus adueniens turbauit mare etomne
opus gentilium distruxit tempestas' iuxta
uerbum sancti

fuit quidam homo diues et honorabilis
inregionibus orientalium Cui nomen erat
daire hunc autem rogauit patricius utaliquem
locum adexercendam regionem daret ei
dixitque diues adsanctum quem locum petis peto
inquit sanctus ut illam altitudinem terræ quæ
nominatur dorsum salicis dones mihi
et construam ibi locum at ille noluit
sancto terram illam dare altam sed dedit illi
locum alium ininferiori terra ubi nuncest
fertæ martyrum iuxta ardd machæ
et habitauit ibi sanctus patricius cum suis'
post uero aliquod tempus uenit eques doiri
dairi ducens equum suum miracul
um ut pasceretur inherbosso loco xpisti
anorum et offendit patricium ta
lis d ilatio equi inlocum suum
et ait Stulte fecit daire bru
ta mittens animalia turbare lo
Cum sanctum quemdedit deo at uero eques
tamquam sordus non audiebat et Sicut
mutus nonaperiens os' suum nihil loquebatur
sed dimisso ibi equo nocte illa ex iuit
Crastino autem die mane ueniens eques
uissitare equum Suum inuenit
eum iam mortuum domique reuersus
tristis ait addominum suum ecce
xpistianus ille occidit equum tuum of
fendit enim illum turbatio locisui et dixit
daire Occidatur et ille Nunc ite et in
terficite eum euntibus autem illis foras
dictu Citius inruit mors super dai
re et ait uxor eius Caussa xpistiani est
hæc eat quis cito etportentur nobis'
bene ficia eius et Saluus eris et prohibentur et
reuocentur qui exierunt occidere eum
exieruntque ·ii· uiri occidere eum ad
xpistianum qui dixerunt ei celantes quod fac
tumest et ecce infirmatusest daire
portetur illi aliquid ate si forte
Sanari possit

Sanctus *autem* patricius sciens q*uæ* factas*unt*
d*ixit* nimir*um* b*ene*d*ixit*q*ue* aquam *et* dedit eis'
d*icens* Ite asp*er*gite equum uestru*m* exa
qua ista *et*portate illam uobiscu*m*
et fecerunt sic' *et* reuixit equus *et* por
tau*er*unt secum Sanatusq*ue* *est* dáiré
asparsione aquæ s*anct*æ ap*er*sione
aquae s*anct*ae et uenit dáiré po*st*
h*æc* uthonoraret s*anctu*m patricium
Portans secum éneum mirabilem
t*ran*smarinum metritas ternas capi
entem d*ixit*q*ue* dáiré ads*anctu*m Ecce
hic æneus sit tecum *et* ait s*anctus* pat*ricius*
grázachám · reu*er*susq*ue* dáire ad
domum suam d*ixit* Stultus homo est
qui nihil boni d*ixit* p*ræter* grázachá*m*
t*antu*m p*ro*æneo mirabili metritarum tri
um additq*ue* dáiré d*icens* seruis' su
is' Ite reportate nobis' æneum
nostrum exierunt *et*dixerunt pa
tricio Portabimus æneum nihil
ominus *et*illa uice s*anctus* pat*ricius* d*ixit* ·
grátzachám · portate et porta
uerunt Int*er*rogauitq*ue* dáiré so
cios suos d*icens* quid d*ixit* xp*ist*ianus q*uando*
reportasti æneum at illi respon
derunt grázachám d*ixit* *et* ille
dáiré respondens d*ixit* grátzachám
Indato grázachám Inablato eius
dictum tam bonum*est* cum grázacha*m*
illis portabit*ur* illi rursum æneus
suus *et* uenit dáiré Insemet illa
uice *et* portauit æneum adpatrici*um* ·
d*icens* ei fiat tecum æneustuus . Con
stans *enim* *et* incommotabilis homo
es Insuper *et*partem illam agri
qua*m* ollim petisti do' tibi n*unc* quantu*m*
habeo *et*Inhabita ibi *et* illa*est* ciuitas' q*uæ*n*unc*
árdd máchae ·

nominat*ur* *et* exierunt ambo s*anctus* patrici*us*
et dáiré ut considerarent mirabile ob
lationis *et* b*ene*placitum munus *et* ascender*unt*
illa*m* altitudinem t*er*ræ Inuenieruntq*ue*
ceruam Cum uitulo suo paruo iacien
te Inloco Inquo n*unc* altare*est* sinistralis
aecl*essiæ* Inárdd máchæ et uoluerunt
Comites patricii t*en*ere uitulu*m* *et* occide
re *sed* noluit s*anctus* neq*ue* p*er*missit Quin
potius ipsemet s*anctus* tenuit uitulum
portans eum inhumeris' suis' *et* Secu
ta illum cerua *ue*lut amantissimaq*ue*
ouis usq*ue* dum dimisserat uitulum *in*alt*ero*
Saltu situm ad aq*ui*lonalem plagam áirdd
máché Ubi usq*ue* hodie signa quæda*m*
uirtutis e*sse* manentia p*er*iti dicunt
Uirum aliquem ualde duru*m* *et* tam aua
rum Incam*po* Inis habitantem i*ntantu*m
Stultitiæ auaritiæq*ue* InCurrisse
cremen p*er*iti ferunt ut ·ii· boues carra
ru*m* patricii uechentes alio die po*st* s*anctu*m
laborem inpastu agilisui requiescen
tib*us* pascentib*usq*ue se bob*us* uiolent*er* i*ncon*
stanter p*ræ*sente s*ancto* patricio uan*us*
ille homo p*er*uim coegit Cui irascens
s*anctus* pat*ricius* Cum maladictione d*ixit* mú
débród malefecisti Nusquam p*ro*fi
ciat t*ibi* ager hic tuus neq*ue* semini tuo i*n*
aeternum Iam Inutilis erit *et* f*actu*m*est*
Sic' Innundatio *et* enim maris tam ha
bunda eodem ueniens die circum luit
et op*er*uit totum agrum *et* possitus*est* iuxta
p*ro*fetæ u*er*bum t*er*ra fructifera inSalsu
ginem amalitia Inhabitantis Inea
arenossa *er*go *et* infructuossa h*æc* adie
qua maled*ixit* eam s*anctus* patricius us
q*ue* In hodiernum diem

finit Primus incipit Secundus
liber

de Patricii deligentia orationis
de mortuo adse loquente
de Inluminata dominica nocte ut
equi inuentis*un*t // moriret*ur* . .
de eo q*uod* angelus eum p*ro*hibuit ne' innichi
de Rubo ardente Inq*u*a erat angelus
de ·iiii· patricii petitionibus
de die mortis *eius et* de tempore uitae
xxx· annorum
de termino contra noctem possita (*uel* o)
de caligine xii noctium abstersa
de uigilis' primæ noctis iuxta cor
pus patricii quas angeli fecerunt
de consilio Sepulturae eius abangelo ·
de sæpulcro (∴ ∴ ∴) . igne desepulcro *eius* erum
pente /// decorpore fieret ·
de freto sussum (s) rurgente ut n*on* bellu*m*
de felici seductione populorum · Si
quis autem terminum contranoctem
et noctem n*on*uissam esse Intota p*ro*uincia
breui tempore Inquo luctus patricii
per actus*est* abnegare Infidiliter
uoluit audiat *et*diligenter attendat
qualiter ezechiae languente Inho
ralogiae acáz · demonstrato sani
tatis indicio · rl̃ · // mos *et* ymnos *et*
de dilegentia orationis ·· Omnes pSal
apocalipsin ioh*annis et* Omnia Kantica sp*iri*
talia Script*ur*arum cotidie decantans
siue manens aut Initenere p*er*gens tro
peo eti*am* crucis Inomni hora diei noctisq*ue*
centies se signans etad om*nes* cruces
q*u*ascumq*ue* uidisset orationis gratia
decurru discendens declinabat Inde
eti*am* Indie quadam Ingrediens Cruc
em q*uæ* erat Iuxta uiam sita*m* n*on*uidens
p*ræter*gressus*est* hanc t*amen* auriga ui
dit et ille d*ixit* Cum adhospitium q*uod*
dam quo tenderat p*er*ueniissent et
orare an*te* prandium coepissent
d*ixit* Inquam auriga Uidi crucem iux
ta uiam p*er*qua*m* uenimus posita*m*
at ille patrici*us* dimisso hospitio
p*er* uiam quam ueneratu*r* ad cru
cem p*er* gens orauit *et*sepulcrum ibi
uiderat *et* mortuum inillo busto
sepultum Int*er*rogauit q*u*a morte
abierat *et* sub fide uixerat Res*pondit*
mortuus gentilis uixi *et* hic' sepult*us*
fui quædam eti*am* mulier inalia
p*ro* uincia degens mortuum filiu*m* q*u*i se
longue sep*er*atus erat habuit et il
la absente sepultus*est* at pos*t* aliq*uo*t
dies lugens mater omissum filium
planxit et indecreto errore se
pulchrum gentilis hominis sui fi
lii bustum e*sse* putans crucem n*on*
Iuxta gentilem possuit et obhanc
caussam ut patricius d*ixit* crucem
n*on*uiderat q*uia* sepult*ur*æ gentilis loc*us*
fuit *et*uirtus maior inde surrex
erat utmortuus loq*ue*ret*ur* *et*q*u*i sub fide
defunctus erat xp*ist*i scieret*ur* *et* iux
ta illu*m* almæ crucis fieret meritum
signo Inuero t*er*mino possito / minicæ
l Consuitudo *autem* illi erat ut auespe*r*a do
noctis usq*ue* admane secundæ fe
riæ patricius n*on*am*b*ularet inde
inquadam dominica die honore
sacri temporis InCampo p*er*noctans
grauis pluia cum tempestate
accederat S*ed* cum grauis pluia
Intota patria populataest

inloco ubi sanctus episcopus pernoctabat
siccitas' erat sicut inconca et inuelle
re gedeon accederat auriga memorat
equos amissos quasi amicos caros planguit
quia illos quærere tenebris' arcentibus uis
sum non poterat inde pietas patricii pat
ris pii motaest et flebili aurigæ dixit
deus inangustis' inoportunitatibus adiu
tor prumptus adiutorium præstabit
et equos quos' ploras inuenies exhinc
manum spolians manica extensam iu
gulauit eleuauit et ·u· digiti sicut lumi
naria ita proxima quæque inluxerat et
per lucem extensæ manus equos quos'
commisserat auriga solito gemitu
in uenit sed hoc miraculum auriga
comes usque ad patricii obitum absconderat
post uero miracula tanta quæ alibi scrip
ta sunt etquæ ore fideli mundus celebrat
ad propinquante die mortiseius uenit ad
eum anguelus etdixit illi demorte sua ideo
ad arddmachae missit quam præomnibus
terris' dilexit ideo mandauit utuenirent
adeum uiri multi ad eundem deducendum
quo uoluit inde cum comittibus suis' iter
carpere Coepit admachi uoluntariæ
tellurem cupitam satis sed iuxta uiam
rubus quædam arserat etnonconburetur sicut an
tea moysi prouenerat inrubo uictor erat
anguelus qui patricium sepe uissita
re solebat et uictor alterum angue
lum adpatricium prohibendum ne' per
gat quo pergere cupit missit etdixit illi
quare proficisceris sine uictoris consilio
quam obrem uictor te uocat et adeum
declina etut ei iussumest declina
uit et quid facere deberet interrogauit
et respondens anguelus dixerat reuertere
ad locum unde uenis' hocest sábul et datæ
sunt iiii petitiones tibi quas' petisti
Orima petitio utinarddmachæ
fiat ordinatio tua Secunda pe
titio utquicumque ymnum qui dete' conpossi
tusest indie exitus decorpo re cantauerit

tu iudicabis poenitentiam eius desuis' peccatis'
·iii· petitio ut nepotes dichon qui te benigne
susciperunt missericordiam mereantur etnon
pereant ·iiii· petitio uthibernenses omnes indie
iudicii ate iudicentur sicut dicitur adapostolos et uos' se
dentes iudicabitis xii tribubus israhel uteos
quibus apostolis' fuerunt iudices fuistis
reuertere igitur sicut tibi dico et moriens ingredi
eris uiam patrum tuorum quod indie xui Kalendas
apriles peractus totius eius uitæ annis ·cxx· et proue
nerat sicut omnibus totius hyberniæ an
nis' celebratur et contra noctem terminum pones quia inilla
die mortis eius nox nonerat et perduodecimas dies
inilla prouincia inqua mortis eius exequiæ perac
tæsunt nox non inruit et fuscis' tellurem non am
plexerat alis' et pallor nontantus erat noctis
et astriferas noninduxerat bosferus umbras
et plebs úlód dixit quod usque infinem anni totius
inquo abierat numquam noctium tales te
nebræ erant quales antea fuerunt quod ad
z· tanti uiri meritum declarandum esse dubium est
z· ·ui· adpropinquante autem hora obitus' sui
sacrificium abepiscopo tassach sicut illi uic
tor anguelus dixit aduiaticum beatæ uitæ
accipérat // psalmi corporis fecerunt in
inprima nocte exequiarumeius angueli uigilias
uigiliarum et psalmorum moribus omnibus
QuiCumque aduigilias inilla prima nocte
ueniebant dormientibus homines orantes et
psalmos cantantes corpus custodierunt
Postquam autem incaelum profectisunt angueli odo
rem Suauissimum quasi mellis et flagrantiam
dulcidinis quasi uini dimisserunt utimpleretur
quod inbenedictionebus patriarchæ iacob dictumest
eCce odor filii mei tamquam odor agri pleni quem
benedixit dominus ·uiii· Quando autem anguelus adeum
uenit consilium sepulturæ deditilli elegantur
·ii· boues indomiti et pergant quocumque uo
luerint et ubi Cumque requiescunt æclessia inho
norem corpusculi tui ædificetur et sicut anguelus dixit
inStabiles electi sunt iuuenci et stabili plaustrum
gestamine humeris inpossitum cum sancto corpo
re uechunt

et aloco qui clócher uocat*ur* aboriente fín
dúbréc depecorib*us* cónáil electio clarifica
uit boues *et* exierunt d*e*i nutu regente addún
léthglaisse ubi sepultus*est* patricius et d*ixit*
ei ne reliquiæ at*er*ra reducunt*ur* corporis
tui *et* Cubitus det*er*ra sup*er* corp*us* fiat Q*uod* Ius
su d*e*i fact*um* Innouissimis' demonstrat*umest*
temporib*us* q*uia* q*uando* aeclessia sup*er*corp*us* fac
ta*est* fodientes humum antropi Ignem ase
pulchro Inrump*ere* uiderunt *et* receden
tes fla*m*migeram timuerunt flammæ ignem
de reliquiis' *sanct*i patricii intempore obitus'
sui dira Contensio adbellum usq*ue*
p*er*ueniens Int*er*nepotes neill *et*orientales ex
una parte Int*er* aliq*uando* p*ro*pinquales *et* p*ro*pin
quos n*unc* int*er* dirissimos hostes irar*um*
Intrat certamen S*ecundum* fretum q*uod*dam q*uod* collu*m*
bouis uocat*ur* merito patricii sanguis effun
deret*ur* *et* misericordia d*e*i altis' crispantib*us*
q*ue* intumescebant fluctib*us* *et* undarum u*er*ti
ces concaua rumpebant æra *et* dorsa
influctib*us* tremula aliq*uando* crispanti rissu
et aliq*uando* flauis' uallib*us* incertamine ru
ebat q*ua*si adcohibendam animossitatem
gentium dirar*um* tales *enim* populi sunt Sur
rexit freti feritas *et* plebem pugnare
p*ro*hibuit Pos*t*ea*autem* sepulto patricio *et* freti
z· tumore sepulto orientales *et* *contra* últu ne
potes neill acriter adcertamen ruunt
et Certatim p*ræ*parati *et* armati ad bellum ad
locum beati corporis p*ro*rump*er*at *sed* felici se
ductisunt fallacia putantes se duos boues
et plaustrum Inuenire *et* Corp*us* *sanctum* rap*ere*
æstimabant *et* Cum Corpore *et* tali p*ræ*para
tu *et* armat*ura* usq*ue* ad fluium cabcenne p*er*
uenierunt *et* Corp*us* t*unc* illis' n*on* conparuit
Inpossibile enim ut detanto ac debeato cor
pore pax fieret n*iss*i d*e*i nutu talit*er* uideret*ur*
uissio adtemp*us* OStensa neq*uod* animar*um* salus
Innumerabilium Inexitum *et*mortem u*ert*eretur
felici fallacia ostensum*est* si*cut* siri antea ex
cæcati

ne s*anctum* p*ro*fetam helesseu*m* occiderent ad
helesseum diuina p*ro*uissione adsama
riam usq*ue* ductisunt hæc etiam seductio ad
*con*cordiam populorum facta*est* Iterum re
currat oratio anguelus Inomni septi
ma die septimanæ semp*er* uenire *con*sue
rat *et* si*cut* homo Cum homine loquit*ur* Ita
*con*loq*u*io angueli fruebat*ur* Patricius
eti*am* In xui anno ætatis captus *et* ui
annis' seruiuit *et* p*er* xxx uices *con*ductio
num anguelus adeum uenerat *et* *con*si
liis' atq*ue* *con*loquiis' fruebat*ur* anguelicis'
an*te* q*uam* descotia adlatinos p*er*ge ret cen
ties Indie *et* centies Innocte ora
bat aliq*uando* sues custodiens p*er*didit eas
et anguelus ueniens adeum sues indi
cauit illi aliq*uando* eti*am* anguelus illi loquens
multa illi d*ixit* *et* pos*t*q*uam* illi locutus*est* pedem
sup*ra* petram ponens Inscirit Inmon
tem mis Coram se ascendit uestigia
pedis angueli inpetra huc' usq*ue* ma
nentia cernunt*ur* et inillo loco xxx ui
cib*us* adeu*m* locutus*est* et ille locus *et* ibi
fidelium p*re*ces fructum felicissimu*m* obtinent
finit amen

Portauit patrici*us* p*er* sininn secu*m*
·l· clocos ·l· patinos ·l· calices
altaria libros legis æuanguelii libros
et reliquit illos In locis' nouis'

Patricius ·ui· anno babtitzatus*est*
xx Captus*est* xu seruiuit xl legit
lxi docuit tota u*er*o ætas *eius* ·cxi·
hæc constans Ingallis' inuenit

Patricius uenit decampo
arthicc addrummut cerigi et
ad nairniu toisciurt ad ailich es
rachtæ et uiderunt illum cum Uiris'
·uiii· aut ·uiiii· cum tabulis' Inmanibus
SCriptis' more moysaico exclamauer
unt gentiles super illos ut sanctos occiderent
et dixerunt gladios Inmanibus habent adocci
dendos homines uidentur lignei indie apud
illos sed ferreos gladios æstimamus ad
effundendum sanguinem uoluit multitu
do nimia malefacere insanctos sed fuit uir
missericors apud illos hercaith nomine de
genere nothi pater feradachi credidit deo
patricii et babtitzauit illum patricius et feradachum
filium eius etIm molauit filium patricio et
exiuit Cum patricio adlegendum xxx an
nis' et ordinauit illum Inurbe roma et
dedit illi nomen nouum sachellum et sc
ripsit illi librum psalmorum quem uidi et
portauit abillo patrtem dereliquis'
petri et pauli laurentii et stefani quæsunt
Inmachi Caetiacus itaque et sachellus
ordinabant episcopos prespiteros diaconos cleri
cos sine consilio patricii Incampo aii' et
accussauit illos patricius et mittens æ
pistolas illis' exierunt adpoenitentiam
ducti ad ardd mache adpatricium et
fecerunt poenitentiam monachorum ·ii· pu
eri patricii prumpti et dixit eis' nonmag
næ erunt æclessiæ uestræ

dicta patricii
timorem dei habui ducem iteneris mei
pergallias atque Italiam etiam ininsolis'
z· quæ Sunt Inmari terreno desæculo requis
sistis adparadissum deo gratias
aeclessia scotorum Immo romanorum
ut xpistiani Itautromani sitis utde
cantetur uobiscum Oportet omni hora
orationis uox illa laudabilis curie
lession xpiste lession omnis æclessia
quæ sequitur me cantet cyrie lession xpiste
lession deo gratias .,

tirechan episcopus hæc scripsit exore uel libro
ultani episcopi cuius ipse alumpnus uel disci
pulus fuit

inueni ·iiii· nomina inlibro scrip
ta patricio apud ultanum episcopum conchu
burnensium sanctus magonus quiest clarus
succetus quiest patricius cothirthiacus
quia seruiuit ·uii· domibus magorum etempsit
illum unus exeis' cui nomen erat miliuc mac
cuboin magus et seruiuit illi ·uii· annis'
omni seruitute ac duplici labore etpor
carium possuit eum inmontanis' conual
libus deinde autem uissitauit illum anguelus
domini Insomniis' Incacuminibus montis scirte
iuxta montem miss finita autem angueli sen
tentia Ecce nauis tua parata Surge
etambula et secessit abillo InCaelum sur
rexit etambulauit et ut dixit illi anguelus domini
uictor nomine Ixuii ætatis suæ anno
captus ductus uenditusest inhiberniam In
xxii anno ætatis laboris magis relinque
re potuit uii aliis' annis' ambulauit
et nauigauit influctibus et incampistribus
locis' et InConuallibus montanis' per gallias
atque Italiam totam atque ininsolis' quæsunt
inmari terreno ut ipse dixit incommemora
tione laborum Erat autem inuna exinsolis'
quæ dicitur aralanensis annis' xxx mihi tes
tante ultano episcopo Omnia autem quæ eue
nierunt inuenietis in plana illius his
toria scripta hæc sunt nouissima il
lius mirabilia In ·u· regni anno loiguiri
maic neill finita atque feliciter facta
apassione autem xpisti colleguntur anni cccc xxx ui
usque ad mortem patricii duobus autem uel
·u· annis' regnauit loiguire post mortem
patricii Omnis autem regni illius tempus
xxxui ut putamus // cuchor et insola
Uenit uero patricius cumgallis' adinsolas mac
orientali quæ dicitur Insola patricii et secum fuit
multitudo episcoporum sanctorum et prespiterorum et diaco
norum ac exorcistarum hostiariorum lec
torumque

nec non' filiorum quos' ordinauit
aScendit *autem* demari ad campum brég
Sole orto Cum b*ene*dictione d*ei* Cum ue
ro sole miræ doctrinæ densas teneb
ras Ignorantiæ Inluminans adhib*er*
z· niam ingens lucifer s*anctus* epis*copus* Orit*ur*
et antifana assiduo erat ei define
adfinem Innomine d*omi*ni d*ei* patris
et filii atq*ue* sp*iritu*c s*anct*i ih*es*u xp*isti* benigni
h*oc* *autem* d*icitu*r inscotica lingua óchén
primo u*ero* uenit aduallem seścnáni
et aedificauit ibi aec*lessia*m p*rima*m *et* por
tauit filium sesceneum nomine epis*copum*
secum *et* reliquit ibi ·ii· pueros p*er*igri
l nos uespe*re* u*ero* uenit ad hostium áil
biné adquendam uirum bonu*m* *et* bab
titzauit illum *et* Inuenit cum illo filiu*m*
placitum sibi *et* dedit illi no*men* b*e*nignum q*uia*
collegebat pedes patricii int*er* manus'
suas *et* pectus *et* noluit dormire ap*ud* pat
rem *et*mat*rem* s*ed* fleuit n*issi* cum patricio
dormiret mane *autem* facto cum sur
gerent *con*pleta benedictione sup*er* patrem
b*e*nigni patricius currum *con*scendit
et pedes illi*us* diu*er*so alter Incurru *et* alt*er*
sup*er* t*er*ram erat *et* b*e*nignus puer ped
em patricii tenuit duob*us* manib*us* stric
tis' *et* clamauit Sinite te' me ap*ud* pat
ricium patrem p*ro*p*r*ium mihi *et*d*ixit* pat
riciubabtitzate eum *et*eleuate eu*m*
Incurrum q*uia* heres regnimei *est* ipse
est benignus epis*copus* successor patricii i*n*
aec*lessia* machæ /// inhibernia ·ccccl·
de episcoporum nu*mero* quos ordinauit
de p*re*spit*eris*' n*on* possimus ordinare q*uia*
babtitzabat cotidie homines *et*illis'
litt*er*as legebat ac abgatorias et deali
is' episcopos ac p*re*spit*er*os faciebat q*uia* *in* æ
tate p*rop*ria babtismum acci*per*unt sobria

deepis*copis*

benignus	daigreus	cassanus
bronus	iustianus	conlang
sachellus	mac hú	erclang
cethiacus	daiméne	brocanus
carthacus	*uel* c oloanus	roddanus
cartenus	domnallus	brigsoń
connanus	*et*alii q*uam*plu	*et* alter rod
z· firtranus	rimi	danus
siggeus	depr*e*spit*eris*'	qui funda
æternus	anicius	uit æc*lessia*m
sencaticus	brocidius	senem
olcanus	amirgen*us*	nepotu*m* ai
iborus	lo*m*manus	lello q*uam* te
ordius	catideus	nuerunt
nazari*us*	catus	monachi
miserneus	catanus	patricii
senachus	broscus	gengen
secundinus	ailbeus	*et* sannuch
gosachus	trianus	dediaconis'
camulacus	epis*copus*	diaconus
auxilius	denominib*us*	iuostus
uictoricus	franco*rum*	qui bab*titzauit* ce
bressialus	patricii	ranum fili
feccus	episcopi	um artifi
menathus	tres'	cis ex lib*ro*
Cennannus	Inaepius	patri*cii*
nazarus	bernicius	diaconus
melus	hernicius	coimmanus
maceleus	subdiaco	carus pat*ricio*
mactaleus	nus	q*ui* fuit Inæc*lessia*
culeneus	seman	magna aird
asacus	semen	lícce / nach*us*
bitheus	cancen	Olcanus mo
falertus	bernici*us*	q*ui* fuit incel
sescneus	diacon*us*	lola magna
muirethchus	et ernici*us*	múaide p*re*
temoreris	franci	spiter ·ii· ex
q*ui* fundauit	uiri xu	orcistas
æc*lessia*m s*anct*am	cum soro	scimus ap*ud* il
cáirce q*uam*	re una	lum exor
tenuit fami	aut ·ui	cista losca
lia clóno	*uel* ·iii·	in dorso dairi
auiss	z	

Inregionib*us* tuirtri eXorcista ali*us*
InCampo liphi de æclessiis' quas' fun
dauit Incampo breg p*r*imum i*n* cul
mine ·ii· aecl*essia* cerne inqua sepul
tus*est* hercus qui portauit morta
litatem magnam ·iii· In cacuminib*us*
z· aisse ·iiii· imblaitiniu ·u· incollumb*us*
Inqua ordinauit eugenium s*anct*um epis*copum*
ui aecl*essia* filio laith phi ·uii· imbri'
dam Inqua fuit s*anct*us dulcis frat*er* car
thaci uiii sup*er* agetbor Inquá Kan
nanus epis*copus* quem ordinauit patri
cius Inp*r*imo pasca hiferti uiror*um* feicc
qui portauit secum ignem p*r*imum b*ene*
dictum ac ceriales lucernas p*r*imas
patricii demanib*us* portauit domi ut
accenderet fumum benedictum i*n*ocu
los ac nares hominum gentilium *et*
regis loiguiri *et* magor*um* illi*us* q*uia* Con
z· trau*er*unt illi ·iii· magi fr*atre*s exuno
uiro nominib*us* *et* genere cruth loch
lethlanu degenere runtir q*ui* fece
runt conflictionem magna*m* *contra*
patricium *et*b*e*nignum cassula *autem*
magi Inflammata*est* circa b*e*nignu*m*
et Incinerem finitaerat S*anct*us q*uo*q*ue* fi
li*us* sanus effectus*est* firma fide d*e*i in
*con*spectu regis *et* hominum *et* magor*um*
Cassula *autem* benigni filii patricii in
fixa*est* circa magum *et* inflammat*usest*
magus Inmedio acConsumptus*est* *et*d*ixit*
patricius inhac' hora *con*sumpta*est*
gentilitas' hiberniæ tota *et*eleuauit
patricius manus suas d*e*o circa ma
gum loch letheum *et* d*ixit* domine mi
iece ame canem qui oblatrat faci
em tuam *et*me eat Inmortem *et*inten
derunt om*n*es magum eleuatu*m* p*er*teneb
ras noct*ur*nales poeneusq*ue* adcaelu*m*
s*ed* reuersus cadauerillius *con*glutti

natum grandinib*us* *et* niuib*us* commixtum scin
tillis' igneis' int*er*ram an*te* faciemomniu*m* cecidit
et *est* lapis illius inoris' australib*us* orien
talib*usque* usq*ue* inp*r*æsentem diem *et* *con*spexi illu*m*
oculis' meis' Prima feria uenit adtal
tenam ubi fit agon regale ad coirpritic*um*
filium neill qui uoluit eum occidere *et* fla
gillauit seruos *eius* influmine sele utindi
carent patricium coirpritico q*ua* p*ropter* ap
pellabat illum patri*cius* inimicum d*e*i *et* d*ixit* ei
sementuum seruiet seminib*us* fratr*um* *et* n*on* erit
desemine tuo rex Inæt*er*nu*m* *et* n*on* er*unt* pisces mag
ni influmine sele semp*er* // addomum illi*us*
deinde *autem* uenit adconallum filium neill
qui fundauit in loco inquo *est* hodie aeclessia
patricii magna *et* suscepit eum cum gaudio
magno *et* babtitzauit illu*m* *et* firmauit soliu*m*
eius in aet*er*num *et*d*ixit* illi Semen fratrum tuor*um*
tuo semini seruiet Inaet*er*num et tu
missericordiam debes' facere heredib*us*
meis' pos*t* me insaeculum *et* filii tui *et* filior*um*
tuor*um* filiis' meis' credulis legitimum sempit*er*
num pensabatq*ue* æcl*essia*m d*e*o patricii pedib*us*
eius lx pedum *et*d*ixit* patri*cius* Si diminuat*ur* æcl*essia*
ista n*on* erit longum regnum tibi et firmu*m*
Pasca q*uo*q*ue* claussa finita p*r*ima feria
exiit aduadum molæ ⁄ *et*ibi aecl*essia*m broon ⁄
fundauit Inq*ua* reliquit ·iii· fr*atre*s c*um* una
sorore *et* h*æc* sunt nomina illor*um* cathaceus
cathurus catneus *et* soror illorum catnea
q*uæ* emulgebat lac' abdammulis' feris' ut se
nes mihi indicau*er*unt Perrexitq*ue* ad ciuita*tem*
temro ad loigairium filium neill it*er*um
q*uia* ap*ud* illum foedus pepigit utn*on* occideret*ur*
inregno illi*us* s*ed* n*on* potuit credere d*icen*s
Nam neel pater m*eu*s n*on*siniuit mihi credere
S*ed* ut sepeliar Incacuminib*us* temro q*ua*si ui
ris' consistentib*us* inbello q*uia* utunt*ur* gentiles
insepulcris' armati prumptis' armis'
facie adfaciem usq*ue* addiem erdathe ap*ud*
magos i*d* *est* iudicii diem d*omi*ni ego filiu*s* neill

z *et* filius duńlinge immaiftin in campo liphi
*pro*duritate odiui ut *est* h*oc* // *ter*am æcl*essia*m
porro fundauit aecl*essia*m icarric dagri *et* al
immruig thuaithe *et* scripsit elimenta
cerpano *et* Intrauit indomum regi*am* et
n*on* surrexerunt an*te* se n*iss*i unus t*antu*m h*ocest* her
cus sacrilegus *et* d*ixit* illi Cur tu solus
surrexisti inhonorem d*ei* mei Inme' *et*d*ixit*
ei hercus nescio quid uideo scintellas ig
neas delabiis' tuis' ascendere Inlabia
mea SCS q*uoque* d*ixit* Si bab*tismum* dni accipies q*uod* me
Cum*est* resp*ondit* accipiam *et*uenierunt ad
fontem loíglés inscotica nobiscum uitu
lus ciuitatum Cumq*ue* ap*er*uisset libr*um* at
q*ue* babtitzasset uiru*m* hercum audiuit
uiros po*st* t*er*gum suum se inridentes adi*n*
uicem derei illius consideratione q*uia* nes
cierunt quid fecerat *et* babtitzauit t*ot* mi
lia hominum in die illa *et* Int*er*caet*er*as babtis
matis sententias audiuit ecce ·ii· na*m*q*ue*
uiri nobiles *con*fabulabant*ur* pos*tter*gum sibi
et d*ixit* alt*er* alt*er*i uerum*est* q*uod* dixisti acirculo
anni q*uæ* p*ræter*iit ut ueniisses huc inillis' diebus
dic' mihi no*men* tuum q*uæsso* *et* patris tui *et* ag
ri tui *et* campi tui *et* ubi *est* domus tua · res*pondit*
endeus filius amolngid sum ego filii fech
rách filii echach ab occidentalib*us* pla
gis' decampo domnon *et* desilua fochloth
Cumq*ue* audiisset pat*ricius* no*men* siluæ fochlothi
gauissus*est* ualde *et*d*ixit* endeo amolngid filio
et ego tecum exibo si uiuus fuero q*uia* d*ixit* m*ihi*
d*omin*us exire *et* d*ixit* endeus n*on* exibis mecum
ne occidamur adinuicem *sanctus* q*uoque* d*ixit* ue
rum t*amen* numq*uam* uiuus ad tuam regionem
p*er*uenies *et*tu' n*iss*i Uenero tecum *et* uitam
æt*er*nam n*on*habebis q*uia* p*ropter* me' uenisti huc'
q*ua*si ioseph an*te* filios is*rahel* endeus
autem d*ixit* patricio tu filio meo bab
tismum da' q*uia* tener*est* ego *autem et*
fratres mei n*on*possimus tibi cre
dere usq*ue* dum adn*ost*ram plebem p*er*
uenerimus ne Inrideant nos'
Conallus *autem* babtitzatus*est* *et*dedit
patricius b*ene* dictionem sup*er* illu*m* *et*
tenuit manum illi*us* *et*dedit cethiacho
epis*copo* *et* nutriuit illu*m* *et* docuit eum ce
thiachus *et* mucneus fr*ater* cethiachi epis*copi*
cuius sunt reliquiæ In aecl*essia* magna
patricii insilua fochlithi p*ropter* h*oc*
mandauit conallo insolam suam
cethiachus *et* generis illi*usest* usq*ue* i*n*
p*ræ*sentem diem q*uia* laicus fuit po*st* mor
tem cethichi s*anct*i // dicandum an*te* faci
uenierunt *autem* filii amolngid ·ui· adiu
em loiguiri *et* endeus *contra* eos unus *et*
fili*us* *eius* tener *et* patricius an*te* illos *et* in
t*er*rogau*er*unt uestigau*er*unt causam
hereditatis illorum *et*iudicauit il
lis' loiguire *et* patricius utdiuide
rent int*er*se hereditatem i*n* ·uii· par
tes *et*d*ixit* endeus filium m*eum* *et* par
tem hereditatis meæ ego immo
lo d*eo* patricii *et* patricio p*er* h*oc* di
cunt alii q*uia* serui sumus patricii
usq*ue* Inp*ræ*sentem diem foedus pepige
runt p*er*manus loiguiri filii néill
patricius *et* filii amolngid Cum ex
ercitu laicorum epis*coporum* *sanct*or*um* *et* Inie
runt Iter facere admontem egli
et extendit patrici*us* etia*m* p*ræ*tium xu ani
marum hominum ut Inscriptio
ne sua adfirmat deargento *et*
auro ut nullu*m* malor*um* hominu*m* in
pederet eos Inuia recta t*ran*seuntes
to tam hi ber ni am

Quia necessitas poscit illos ut peruenirent sil
uam fochlithi ante Caput anni pasca
Secunda Causa filiorum clamantium
clamore magno uoces audiuit Inutero
matrum suarum dicentium ueni sancte pat
rici saluos nos' facere // et alteram
Plantauit æclessiam super uadum segi
æclessiam cinnena sancta super uadum carnoi'
Imboind et altera super coirp raithe et
altera super fossam dallbronig quam tenuit
episcopus filius cairtin auunculus brigtæ
sanctæ fundauitque alteram incampo echredd
alteram Incampo taidcni quæ dicitur cellbile
apud familiam scireest alteram incampo ech
nach Inqua fuit cassanus prespiter alteram
Insingitibus alteram in campo bili iuxta ua
dum capitis canis alteram incapite car
melli incampo teloch inqua sancta brigita
pallium cepit submanibus filii caille
Inhuisniuch midi mansit iuxta petram
coithrigi sed occissisunt circa se alii peri
grini afilio fechach filii nell cui ma
ledixit dicens non erit destirpe tuarex sed
seruies semini fratrum tuorum et alter
am æclessiam Incapite áirt Inregionibus
róide Inqua possuit altare lapideum
et alteram hicuil corræ et uenit
per flumen ethne in ·ii· tethbias
et ordinauit melum episcopum et aeclessiam bi
li fundauit etordinauit gosactum
filium milcon maccubooin quem nutri
uit inseruitute ·uii· annorum et mit
tens camulacum commiensium in cam
pum cuini et digito illi indicauit locum
decacumine graneret id est æclessiam rai
deest thin et uenit Incampum rein'
et ordinauit bruscum prespiterum et
aeclessiam illi fundauit qui dixit mirabile
post mortem eius altero sancto qui fuit InInsola ge
neris cotirbi bene est tibi dum filium tu
um habes Ego autem tedebit me mors mea
quia solus sum inæclessia indiserto inæclessia relicta
ac uacua etnon offerent iuxtame sacer
dotes Innoctibus somnium factusest tertio die
surrexit sanctus et arripuit anulum et trul
lam ferrumque et sepulcri fossam fodi
uit et portauit ossa brusci sancti secum
ad insolam inqua sunt etresticuit
Mittens autem patricius methbrain adfo z
ssam slecht' barbarum patricii pro
pinquum qui dicebat mirabilia indeo
uera Uenitque patricius adalueum si
none adlocum inquo mortuus fuit au
riga illius boidmalus et sepultus ibi in
quo dicitur cail boidmail usque inhunc diem et Im
molatum erat patricio finit liber
primus Inregionibus nepotum neill peractus
Incipit ·ii· inregionibus connacht
peractus
Omnia quæ scripsi aprincipio libri huius
scitis quia Inuestris' regionibus gestasunt
Nissi deeis' pauca quæ Inueni Inutilitatem la
boris mei asenioribus multis' ac abillo ul
tano episcopo conchuburnensi qui nutriuit
me retulit sermo Cor' autem meum cogitat
Inme' depatricii dilectione quia uideo
dissertores et archiclocos et milites hiber
niæ quod odio habent paruchiam patricii quia
substraxerunt ab eo quod ipsius erat timent
que quoniam si quæreret heres patricii pa
ruchiam illius potest pene totam insolam
Sibi reddere Inparuchiam quia deus dedit illi
i totam Insolam cum hominibus per anguelum domini
ii et legem domini docuit illis'
iii et babtismo dei babtitzauit illos
iiii et crucem xpisti indicauit
u et resurrectionem eius nuntiauit sed fami
i liam eius nondilegunt quia nonlicet iurare contra eum
ii et super eum
iii et deeo // omnia primitiuæ æclessiæ hiberniæ sed
iiii et non lignum licet contra eum mitti quia ipsius sunt

iuratur ase omne quod iuratur
Omnia autem quæ scripsi abinitio libri huius semplicia
Sunt Omne autem quod restat strictius erit
uenit ergo patricius sanctus peralueum fluminis
sinnæ per uadum duorum auium incam
pum ái audientes autem magi loiguiri filii
neill omnia quæ facta fuerant caluus et capi
tolauium ·ii· fratres qui nutrierant ·ii· fili
as loiguiri ethne alba fedelm rufa
timentes ne mores sancti uiri acciperent indig
natisunt ualde tenebrasque nocturnales ac
densas inaurinas super totum campum ái
fecerunt nescimus cuius potestatis hoc fuit z·
sed scimus quod nox longua ·iii· dierum tot et noc
tium erat arripuitque sanctus ieiunium ·iii· di
ebus et ·iii· noctibus cum centenis' oraculis'
flectenisque assiduis' deum regem regum roga
bat etdiscessit omnis grauitudo magica
tenebrarum acampo ái etdixit deo gratias
et uenierunt peralueum fluminis sinnæ quæ
dicitur bandea adtumulum grádi inquo' lo
co ordinauit ailbeum sanctum prespiterum
cui indicauit altare mirabile lapideum
inmonte nepotum áilélo quia internepotes
áilello' erat et babtitzauit maneum
sanctum quem ordinauit episcopus bronus filius ícni
seruus dei socius patricii uenierunt
adcampum glais etinillo posuit celolam
magnam quæ sic uocatur cellula magna
et inilla reliquit ·ii· barbaros conleng
et ercleng barbaros monachos sibi
de inde uenit adassicum et bitteum et ad
magos qui fuerunt degenere corcuchonluain'
hono et ith fratres alter suscepit pat
ricium etsanctos eius cum gaudio et immolauit sibi
domum suam et exiit ad imbliúch hórnon
et dixit illi patricius semen tuum erit bene
dictum et detuo semine erunt sacerdotes
domini et principes digni inmea elimoysina et
tua hereditate et posuit ibi assicum et betheum

filium fratris assici et cipiam matrem
bethei episcopi // ricio et faciebat altaria
asicus sanctus episcopus faber aereus erat pat
bibliothicas quas faciebat inpatinos
sancti nostri prohonore patricii episcopi et deil
lis' ·iii· patinos quadrotos uel a uidi id est pa
tinum inaeclessia patricii in ardd machæ
et alterum inaeclessia álofind et tertium in
aeclessia magna sáeoli super altare fe'
larti sancti episcopi asicus iste fecit profu
gam inaquilonem regionis admontem
lapidis et fuit ·uii· annis' ininsola quæ
uocatur rochuil retro montem lapidum
et quærebant illum monachi sui et in ueni
erunt eum inconuallibus suis' monta
nis' iuxta laborem artificiorum et abs
traxerunt eum monachi eius et mortuus
erat apud illos indisertis' montibus etsepili
erunt eum hirraith chungai hisertib
et dedit rex illi et monachis' suis' post mortem
foenum ·c· uaccarum cum uitulis' suis'
et bouum xx immolatio æterna quia dixit quod
nonreuertetur inCampum ái quia mendacium
abillo dixerunt et Sunt ossa eius in
campo séred hirraith chungi mo
nachus patricii sed contenderunt eum
familia columbæ cille et familia
airdd sratha // find addu
patricius uero uenit defonte ál ó
mecham nepotum ailello et funda
uit inillo loco aeclessiam quæ sic' uocatur se
nella cella dumiche usque hunc diem
inquo reliquit uiros sanctos macet
et cetgen et rodanum prespiterum
et uenit apudse filia felix in perigri
nationem nomine mathona so
ror benigni successoris patricii
quæ tenuit pallium apud patricium et ro
danum monacha fuit illis' et exiit
per montem filiorum ailello et plan
tauit aeclessiam liberam hitamnuch

et honorata fuerat adeo *et* hominib*us* *et* ip
sa fecit amicitiam adreliquias *sanct*i roda
ni *et* successores illius epulabant*ur* ad inui
id cairellum
cem posthæc *autem* posuerunt episcopos iux
ta *sanctam* æcl*essia*m hitámnuch q*u*os ordinau*er*unt epis
copi patri*cii* i*dest* bronus *et*bietheus n*on*quærebant
aliquid afamilia dúmíchae n*iss*i amicitia*m* t*antum*
mo*do* sed quærit familia clónó q*uia* p*er* uim tenent lo
cos patricii multos po*st* mortalitates nouis
simas deinde *autem* uenit s*anct*us patricius adfon
tem q*uæ* d*icit*ur clebach inlat*eri*b*us* crochan contra
ortum solis an*te* ortum solis *et*sederunt iux
ta fontem *et* ecce ·ii· filiæ regis loiguiri
ethne alba *et* fedelm rufa adfontem mo
re mulierum adlauandum mane uenie
runt et senodum scm epis*coporum* cum patri*cio* iux
ta fontem inuenierunt
et quo cumq*ue* essent
aut qua cumq*ue* forma
aut qua cumq*ue* plebe
aut qua cumq*ue* regione n*on*cognou*er*unt
Sed illos uiros side
aut deorum t*er*renorum
aut fantassia*m* estimau*er*unt *et*dixerunt
filiæ illis' ubi uos' sitis *et* un*de* uenistis
et d*ix*it patricius ad illas melior erat
uos d*eo* uero n*ostro* confiteri quam degenere
n*ostro* interrogare d*ix*it filia p*r*ima quis*est* d*eus*
et ubi est d*eus*
et cuiusest d*eus*
et ubi habitaculum*eius*
si h*ab*et filios *et* filias aurum *et*argentum d*eus*ue*ster*
si uiuus semp*er*
si pulcher
si filium *eius* nutrierunt multi
si filiæ *eius* caræ *et*pulchræ s*un*t ho*min*ib*us* mundi
[si] in cælo an int*er*ra *est*
in æquore
in fluminibus
in montanis'
in Conuallib*us*

dic nobis' notitiam *eius*
q*uo*mo*do* uidebit*ur*
q*uo*mo*do* delegit*ur*
q*uo*mo*do* inuenitur
Si iniuuentute
Si insenectute
inuenitur

r*espondens autem* scs patri*cius*
sp*iri*tu s*anct*o ple
nus dixit

ds n*oster* ds omniu*m* homi*num*
d*eus* cæli ac t*er*ræ
maris *et* fluminum
d*eus* solis ac lunæ
omnium siderum
d*eus* montium subli
mium
ualliumq*ue* humilium
d*eus* sup*er* caelo *et* in
cælo *et* sub caelo
h*ab*et habitaculu*m*
erga caelum *et*t*er*ra*m*
*et*mare *et*omnia q*uæ* s*un*t
ineis'
inspirat omnia
uiuificat omnia
sup*er*at omnia
sufultat omnia
Solis lumen inlumi
nat
lumen noctis *et*no
titias ualat
et fontes fecit
inarida t*er*ra
et insolas inma
ri siccas
et stellas inminis
t*er*ium maior*um* lumi
num posuit
filium h*ab*et coæt*er*
nu*m* sibi *con*similem
sibi n*on* iunior

ego u*er*o uolo uos regi
caelesti coniun
guere dum filiæ
regis t*er*reni sitis cre
dere et dixerunt
filiæ Si exuno ore
unoq*ue* corde q*uo*mo*do*
credere possimus
cælesti regi doce
nos dilegentissime
ut uideamus illu*m* fa
cie adfaciem indica
nobis' et q*uo*mo*do* dixe
ris nobis' faciam*us*
et d*ix*it patricius
Si creditis p*er* babtis
mum patris *et*mat
ris iecere peccatum
r*esponderunt* Credimus
Si poenitentiam creditis
po*st* peccatum credim*us*
Si creditis uitam po*st*
mortem si creditis
resurrectionem indie
iudicii Credim*us*
Si Creditis unitatem
aec*lessiæ* Credimus

et babtitzatæsunt
et Candida ueste in
capitib*us* eorum

et postulau*er*unt
uidere faciem xp*ist*i
et d*ix*it eis' s*anct*us n*iss*i mor
tem gustaueritis n*on*
potestis uidere fa
ciem xp*ist*i *et* n*iss*i sacrifi
cium accipietis
et res*ponderunt* da' nobis' Sacri
ficium ut possimus fi
lium n*ostr*um sponsum ui
dere *et* accip*er*unt eucha
ritziam d*ei* *et* dormier*un*t
inmorte *et* posuerunt
illas in lectulo uno uestimentis'
coop*er*tis' *et* fecerunt ululatu*m*

filius patri nec pater filio senior
et sps scs inflat ineis' n*on*sep*er*at*ur* pater
et filius *et* sps scs

et pla[n]c[t]um magnum amici earum [..] U[eni]t
[ma]gus caplit' qui nutriuit alt*er*am *et* fle[uit et] il
li patricius p*ræ*dicauit *et* Credidit et [ca]pilli [ca]
pitis *eius* ablatisunt et fr*ater* illius uenit m[...] +
et ipse d*ix*it fr*ater* m*eus* Credidit patricio [...e...i]ta
s*ed* reuertam eum ingentilitatem *et* admathoum [..]
ad patricium u*er*ba dura d*ix*it *et* patricius illi d*ix*it *et*
p*ræ*dicauit et Conuertit illum inpoenitentiam
d*ei* et ablatisunt capilli capitis illi*us* i*d* nor
ma magica Incapite uidebatur airbacc
ut d*icitur* giunnæ de h*oc est* u*er*bum q*uod* clariu*sest* om
nib[us] u*er*bis Scoticis' Similis *est* caluus *contra* cap
lit [et] crediderunt indeo et Consumptisunt
dies ululationis fili[arum] regis *et* sepilier*unt*
eas Iuxta fontem clebach *et*fecerunt fos
sam rotundam in Similitudinem fertæ [....] z·
sic faciebant [scot]ici homines *et* gentiles
Nobiscum *autem* reli[....] uocatur [...] residuæ
[pu]ellar[*um*] et immolata *est* ferta [....] pat
ricio cum s*anct*arum os[sibus] *et* heredib*us* *eius* po*st*
se in saecula *et* aecl*essia*m t*er*[rena]m fecit In eo loco
d[ein]de *autem* uenit patricius [..]campum caire
[...]i*d est* in muig caireth [..] *et* castrametatis*unt*
[.....] et fundau*er*unt æcl*essia*m inarddlicce
q*uæ* sic uocat*ur* sendomnach *et* posuit inilla Coi
manum diaconum s*anctu*m sibi monachum car*um*
xp*isto* *et* patricio puer tenuit patricius ardd
senlis *et* posuit fili[am...s...] lalocam *et* te
nuit locum in campo n[.....]
[ce]thiaco s*ancto* epis*copo* [..] suam p*propr*iam regionem
q*uia* degenere ailello [.] p[...] fuit [m]ater [..]
erat degenere sai de regionib*us* cenachtæ
adomnach sairigi iuxta domum [.]air
cennani i*d est* lapidum Moris erat ce
thiaco epis*copo* s[.]f[....]set inloco [.] curcusai
i*d* domnach inpasca magno inpasca secundo fiebat
inloco comg[el]læ s*anct*æ sup*er* uadum duar*um*
furcarum i*dest* de loarcc Iuxta cenondas
[.....]breg q*uia* cethiachi [.....] d*icunt*
[.....]e*sse* comgella cethiacho
[.....]abillis iostus [dia]conus qu[...]m

s*anctu*s penepuer pusillus In [.....]lic[...]
et tenuit fidarti *et* dedit illi patricius [lib]
ros babtismatis *et* babtitzauit nepo[*tes*] [....]
et Insenectute sua bona babtitzauit [ce]
ranum filium artificis q*uando* se[nex] ac ple
nus dierum fuit // tiuitatem [ut] p*er*iti
Interest *autem inter* mortem patricii *et* cerani na
simi numerorum æstimant cxl an
nor*um* et babtitzatus*est* ceranus ex[lib]
ro patricii adiacono iusto populi [in]
conspectu // uiri fr*atr*es xu cum soro
franci u*ero* patricii exierunt apatricio
re una nomina q*uoque* uirorum nolo
d*icere* n*issi* ·ii· p*r*incipes bernicius *et* hernici*us*
et sororis no*men* nitria epis*copi* et multi loci
illis' datisunt *et* ignoro n*issi* unum Inquo
est bassilica s*anct*oru*m* q*uia* indicauit illis'
patricius s*anctu*s similitudinem loci *et* digi
to indicauit decacumine garad [..] ue
nierunt adillum ut elegeret illis' de lo
cis' quos inuenierunt et fundauit [cethi]
acus aecl*essia*m brergarad q*uæ*dam filia [....]
q*uæ* ueniret p*er* flumen succæ *et* aridi pe
des *eius* ac ficones // ant s aulae filior*um*
Uenit u*ero* patricius adselcam inquo er
briuin Cum multitudine episcoporum s*ancto*
rum Castrametatisunt incacuminib*us*
selcæ *et* posuerunt sibi stratum *et* se
dem *inter* lapides Inq*uib*us scripsit manus
sua lit*er*as quas hodie *con*speximus ocu
lis' n*ostr*is *et* Cumillo fuer*unt*

bronus epis*copus* qui tenuit [cel]
sachelus lolam b*en*igni I[n]
bronachus p*re*spit*er* z· anorto apat
rodanus ricio et cethiaco
cassanus felartus epis*copus* de
brocidius genere ailello
Iommanus fr*ater* *eius* et soror[....]
benignus heres patri*cii* [.....] sor[or..]
et benignus fr*ater* cethiaci fuit [.....]
degenere ailello Inmari [.....]

[...] sic' uocat[*ur* c]roch cuile et plantauit
aec*lessia*m sup*er*stagnum selcæ Insc̃æ *et* bab
titzauit filios broin et p*er*rexit adtra
mitem gregirgi *et* fundauit aec*lessia*m indru*m*
[...] *et* fontem fodiuit Iuxta eam n*onhab*et flu
men inse *et* dese [..] plenus semp*er* Patini
[...] *et*calix sunt incella adróchtæ[..]
[....]talain *et*ipsa accepit pallium dema
nu patricii et p*er*rexit adfilios heric
et fuit inillo loco inquo fiunt mulieres Iux
ta uadum filiorum heric *et* furatis*unt*
equos illi*us* *et* maled*ix*i*t* illis' d*icens* Semen u*estru*m
seruiet semini fratrum uestrorum
q*uod* sic conp*ro*bat*ur* et reu*er*tebatur Incam
pum airthic *et* aec*lessiam* senes posuit ineo
campo *et* b*ene*d*ix*i*t* locum Itaulich lapidum
et exiit addrummut cérrigi *et* Inuenit
·ii· uiros *con*flinguentes filios unius uiri
ad Inuicem po*st* mortem patris eor*um* qui fa
ber æreus erat degenere cérrigi [.]lumen
uoluerunt diuidere hereditatem *et* possi
tum erat lignum *con*tensionis q*uod* uocat*ur*
caam ap*ud* gentiles *et* arripuerunt gla
dios ancipites extensis' manib*us* p*er*cut*ere*
fr*ater* fr*atre*m pedib*us* erectis' q*uod* defunctu*mest*
Int*er*ra more campi Cum u*ero* ueniisset
illis patricius uidens delongue q*ua*si mo
dum iugeris ap*er*uitq*ue* os' suum *et*d*ix*i*t* tene
d*omi*ne pater posco manus' fratrum ne
faciant malum *inter* se *et* n*on*potuerunt por
regere manum aut collegere s*ed* fuer*unt*
erecti q*ua*si Imagines ligneas *et* b*ene*d*ix*i*t*
eos ac p*ræ*cipit illis' *et* ait facite amiCiti
am dum fr*atre*s sitis *et* q*uod* uobis dixero
facite sedete Sederunt si*cut* patrici*us*
d*ix*i*t* *et* Imm[ola]u*er*unt agrum et bona
patris eorum patricio d*e*o[q*ue*] caeli fun
dauit æc*lessia*mibi *et* inillo loco *est* coonu ar
tifex frat*er* epis*copi* bassilicæ

Perr[exit] p*er*diserta cerrigi [.....]
in campum australem i*dest* nairniu
et Inuenit Iarnascum s*anct*um subulmo
cum filio lócharnach *et*scripsit
illi elimenta *et* fuit ap*ud* illum ebdoma
s*i*u*e* eo ampli*us* uiris uiiii a*ut* xii *et*plan
[tauit ibi] æc*lessia*m *et* tenuit illum abba
tem et fuit quidam sp*iri*tu s*ancto* plen*us*
abaustrali médbu nomine
Post hæ*c* uenit cum patricio abirlochir
*et*legit Inarddmachæ *et*ordinatus*est*
Ineodem loco [.....]us fuit pat
ricio degenere m[..]hi epis̃ p*respiter* bon*us*
et fundauit æc*lessia*m inimgoe mair
cérrigi lib*er*am mon[....]us inardd
máchæ et p*er*rexit patricius ad fon
tem q*uod* d*icitu*r mucn[ó] et fecit cell[am se]nes
q*uæ* sic uo[..]t[*ur*] *et* fuit secundinus so
lus subulmo frondosso sep*er*atim
et *est* signum crucis ineo loco usq*ue* in
hunc diem et uenit p*er*diserta filior*um*
éndi In[....]aian Inquo [....]tomma
nus turrescus Post multa tem
pora uenit [.....] Senmeda filia
endí filii br[.....] et accipit pallium
de[man]u patricii *et*dedit illi munilia
sua *et*manuales *et*pediales *et* bra
chiola sua [.....]cat*ur* áros inscotica
et p*er*rexit adregionem conmaicn[é]
hicuil[to]lit etposuit inea aeclessias
quadratas q*uar*um scio unam m[agnam] aec*lessia*m
árduiscon i[.....] cel
lolam mediam inqua[.....] so
rores failár[ti] epis*copi* degenere aile*llo*
aliam cellam séscis [. . . . qu[. .]
[. . . . . .]
[. . . . . .]
[....]·ii· barbar[. . . . . .]
nominib*us* suis

et Uenit InCampum Caeri et Castra
metatisunt Icuil core et plantauit
æclessiam inillo loco et babtitzauit illos multos
et exinde exiit adcampum foimsen et in
uenit inillo loco ·ii· fratres filios uiri no
minati coiliud filius luchti filii con
laid etderclaid qui mittebat seru
um suum ut occideret patricium
Lucteus autem liberauit eum cui dixit patricius
erunt episcopi etprespiteri degenere tuo Genus
autem fratris tui erit maledictum et diffi
cient Inbreui et reliquit inillo loco
conanum prespiterum et exiit adfon
tem Stringille in disertis' etfuit
super ipso duobus dominicis' et exiit ad
campum raithin et exiit adfinem hu
mail duachud fobuir Inquo fiunt
episcopi etuenit adillum sancta filia quæ pal
lium tenuit apud patricium et ordinauit z·
filium patris illius senachus et dedit nomen
nouum illi idest agnusdei etepiscopum fecit illum
et ipse postulauit ·iii· postulationes
apatricio utnon peccaret subgradu et non
uocaretur nomen eius super locum et deesset
deillius ætate super ætatem filii sui ue
niret oingus nomine cui scripsit
patricius abgitorium indie qua ordin
atus erat senachus quia patricius
ordinauit æclessiam inillo loco apud filiam
mathonam nomine et dixit illis' erunt
episcopi boni hic' et desemine illorum
erunt benedicti insæcula Incathed
ra hac' ipsa est ached fobuir etmis
sam patricii acceperunt
et perrexit patricius admontem
egli ut Ieiunaret inillo xl diebus
et xl noctibus moysaicam tenens dis
ciplinam et heliacam et xpistianam
et defunctusest auriga illius hi muiriscc
aigli · hocest Campum Intermare etaigleum

id totmael'
etsepiliuit illum aurigam totum caluum et con
gre gauit lapides erga sepulcrum et dixit sit
sic' inæternum etuissitabitur Ame Innouissi uel interim
mis' diebus et exiit patricius adcacumina
montis super crochan aigli et mansit ibi
xl diebus etxl noctibus etgraues aues fuerunt
erga illum et non poterat uidere faciem cæli
et terræ etmaris quia hiberniæ sanctis omnibus præteri
tis' præsentatis futuris' deus dixit Ascendite
o sancti super montem qui inminet et altior omnibus
montibus qui Sunt adoccidentem solis adbenedi
cendos hiberniæ populos utuideret pat
ricius fructum sui laboris quia corus sancto
rum omnium hibernensium adeum uenit
ad patrem eorum uissitandum et plan
tauit æclessiam incampo humail et ue
nit Inregiones corcutemne adfontem
sini Inquo babtitzauit milia homin
um multa fundauit aeclessias ·iii· toga
et Uenit adfontem findmaige qui dicitur
slan quia indicatum illi quod honorabant
magi fontem et Immolauerunt dona ad
illum indonum dii fons uero quadra
tus fuit etpetra quadrata erat
In ore fontis et ueniebat aqua erga super pet
ram idest per glutinationes quasi uestigium
regale et dixerunt Increduli quod quidam
profeta mortuus fecit bibliothicam sibi
inaqua subpetra ut dealbaret os
sa sua semper quia timuit Ignis exustem z·
quia adorabant fontem Inmodum dii
et Indicatumest patricio causa adoratio
nis etipse Zelumdei habuit dedeo uiuo
dixit Nonuerum quod dicitis quod rex aquarum
fons erat quia dederunt illi nomen aquarum
rex et Congregatisunt magi et genti
les regionis illius etmultitudo multa
nimis adfontem et patricius ait illis'

Eleuate petram uideamus quid
subest si ossa an' non quia dico uobis'
subea ossa hominis nonsunt sed pu
to aliquid deauro et argento per glu
tinationem petrarum minime de
uestris reprobis' Immolationibus etnonpo
tuerunt immolare petram eleuare
et Benedixit patricius et serui eius petram
etdixit patricius multitudini procul re
cedite paulisper ut uideatis uirtu
tem dei mei qui incaelis' habitat et e
rectis' manibus eleuauit petram ex
ore fontis et ponebat illam eregio
ne super ora fontis etest semper etnihil
Inuenierunt Infonte nissi aquam tantum et cre
diderunt deo summo et sedit iuxta lapi
dem procul quem infixit uir quidam Cui benedixit
patricius caeta siue cata nomine
et babtitzauit illum etdixit illi Erit semen tuum
benedictum insaecula Cellola tog In
regionibus corcuteimne patricii fuit
cainnechus episcopus monachus patri
cii fundauit eam // Inregionibus
1 et Uenit sanctus patricius per campos
maicc hercæ Indichuil et aurchuil
et Uenit patricius indichuil adse
pulcrum magnum magnitudinis mi
ræ ingentemque longuitudine quod inue
nit familia illius et magno stupo
re mirabantur pedes traxisse cxx
et dixerunt non Credimus hoc negotium quod esset
homo longuitudinis huius et respondit pat
ricius et dixit Si uolueritis uidebitis
eum etdixerunt uolumus et percussit
baculo suo lapidem iuxta caput
eius et signauit sepulchrum signaculo crucis

et dixit Aperi domine sepulcrum et aperuit et uir
sanctus surrexit magnus sanus et dixit bene sit
tibi o uir sancte quod suscitasti me' etiam una hora
adoloribus multis ecce fleuit amaris
sime et dixit ambulabo uobiscum dixerunt
nonpossimus ut nobiscum tu ambulaueris
quia non possunt homines uidere faciem tu
am prætimore tuo sed crede deo cæli et babtis
mum domini accipe et non reuerteris in locum inquo
fiebas' et Indica' nobis' Cuius es // qui fui
ego Sum macc maicc cais maic glais
subulcus rig lugir rig hirotæ
iugulauit me fian maicc maicc con
in regno coirpri nioth fer anno ·c· us
que hodie et babtitzatusest et confessionem
dei fecit etresticuit et positusest Iterum in
sepulcro suo et Uenit In album
campum inregionibus nepotum maini
et Inuenit inillo Signaculum crucis Xpisti
· et ·ii· sepulcra noua etdecurru suo sanctus
dixit quisest qui sepultus hic' et respondit uox'
desepulcro ecce sum homo gentilis respondit
sanctus Cur Iuxta te Crux sancta infixaest
et iterum respondit quia uir qui sepultusest Iux
ta latus meum rogauit mater eius ut
Signum crucis poneretur iuxta se
pulcrum filii sui uir fatuus et
insensatus posuit iuxtame' et exilit
patricius decurru suo et tenuit cru
cem et euellabat degentili tumulo
et posuit super faciem babtitzati et
ascendit super currum etorauit
deum taciter Cum dixisset libera nos'
amalo dixit illi auriga illius quid au
riga illius Inquit cur appellasti
gentilem nonbabtitzatum uirum re
deamus adhistoriam nostram quia

quia In gemesco uirum sine babtismo melior
erat apud deum illum benedicere uice babtismatis
et effundere aquam babtismi super sepul
crummortui et non respondit illi puto enim ideo
eum reliquit quia deus eum saluare noluit
Per muadam uero uenit et ecce audierunt
magi filiorum amolngid quod sanctus uir ue
nisset supereos insuas regiones propriascongre
gataest multitudo nimis magorum ad pri
mum magum recradum nomine qui uoluit
sanctum occidere patricium et Uenit adillos
cum ·uiiii· magis' induti uestibus albis'
cum hoste magico etuiderunt illum pro
cul patricius et endeus filius amolngid
et conallus endi filius quando babtitzauit
patricius multitudinem nimiam Cumque
uidisset endeus surrexit arripuit
arma utmagos reppelleret quia abil
lis' erant magi trans rolum aquæ nimium
z quasi milia passuum Mis
sit autem patricius conallum filium en
di Inobuiam magis' utcognouissent
illum ne alium occiderent etstetit
z· iuxta magum filius insignum et ecce
uir sanctus surrexit patricius et ele
uauit manum sinistram deo cæli
et maledixit magum etcecidit mortuus
Inmedio magorum eius et dispersusest
uulgus Intotum Campum domnon'
et exustusest ante faciem omnium inuin
dictæ signum Cum uiderunt omnes
homines hoc miraculum et babtitzauit mul
tos inilla die etordinauit muc
neum sanctum fratrem cethachi etdedit illi
libros legis uii quos' reliquit postse
macc cerce filio maic dregin

et fundauit aeclessiam super siluam foch
luth inqua sunt ossa sancta mucnoi
episcopi quia deus dixit illi utlegem relinquerent
et episcopos ordinaret ibi et prespiteros et diaconos
inilla regione et benedixit amolngid fi
lium fergussum fratrem endi quia in
agro ipsius uirtutem fecit
et ecceequidam uir uenit adillos
nomine macc dregin cum filiis'
uii gentilibus et postulauit babtismum
dei apatricio et bene dixit illum cum filiis'
et elegit unum filium exipsis' cui nomen er
at macc ercæ etscripsit elementa et
benedixit eum benedictione prespiteri et dixit pater fi
lii tediuit me si tecum exierit filius
meus et Ait patricius nonerit Ita sed il
lum brono filio icni commendabo et
olcano eXtendit manum etindicauit
ei locum inquo sunt ossa eius procul et di
gito suo signauit locum et crucem posu
it ibi et ecce ·ii· filiæ uenierunt ad
patricium et acciperunt pallium demanu
eius et benedixit illis' locum super siluam foch
lithi et ecce patricius per rexit ad
agrum quod dicitur foirrgea filiorum am
olngid addiuidendum Interfilios amol
ngid et fecit ibi aeclessiam terrenam dehu
mo quadratam quia nonpropeerat silua
et portauerunt ad illum mulierem
Infirmam habentem inutero infantem et bab
titzauit filium inutero matris aqua
babtismi filii ipsaest aqua commo
nis mulieris et sepilierunt eam In ca
cuminibus aeclessiæ desuper et est sedes ipsius
sancti iuxta aeclessiam usque inpræsentem diem
Et aedificauit aeclessiam quandam apud fa
miliam insinu maris idest ros filiorum
caitni

et reuersusest adflumen muaide de uertrigo
in bertrigam et eleuauit ibi lapidem insig
naculum Crucis xpisti etdixit Ecce hic inuenietur
aqua Innouissimis diebus et habitabitur ame
et fundauit aeclessiam iuxta fossam rigbairt
et uenit Inmuiriscsam apud bronum filium
icni et benedixit filium qui est macc rime episcopus
et scripserunt elimenta illi et muirethacho
episcopo qui fuit super flumen bratho et ue
nierunt trans litus authuili infines irai pat
ricius et broonus et cum illis' filius ercæ fi
lii dregin adcampum idest ros dregnige In
quo loco est cassulus brooni et sedens ibi ce
cidit patricii dens et dedit dentem brono suo
Inreliquias etdixit ecce mare ieciet nos'
dehoc loco Innouissimis' temporibus et exibitis
ad flumen slicichæ adsiluam et exiit
trans montem filiorum ailello et fundauit æclessiam
ibi id tamnach etechenach etcell angle et
cell senchuæ et exiit adregiones call
rigi tremaige et fecit aeclessiam iuxta druim z·
leas et babtitzauit multos et erexit adcam
pum ailmaige et fundauit aeclessiam ibi id dom
nach ailmaige quia patricius illic' mansit
·iii· diebus et ·iii· noctibus et perrexit adcam
pum aine et posuit aeclessiam ibi et uersusest
euoi et incampum cet[h]ni etmaledixit flumen
quod dicitur niger drobaicum autem benedixit inquo
tenentur magni pisces siue piscium genus
effectumest :, flumen drobaisco nonhabuit
ante pisces sed postea piscatoribus fructum
dat quia postulauit etnihil illi piscium da
bant sancto et maledixit aliis' fluminibus idest
flumini oingæ et saele quia dimersi sunt
·ii· pueri depueris' patricii insæli qua
propter hoc factum incommemorationem uirtutis
etiam Intrauit incampum sereth trans
amnem Inter es ruaid et mare etfunda
uit aeclessiam hirraith argi et castra metatusest

In Campo sereth et Inuenit quendam
uirum bonum degenere lathron etbab
titzauit eum et filium tenerum cum eo qui
dicebatur hinu uel Ineus quia posuit illum pater
Infana super collum eius quia natusest inuia
cum patre demonte ueniens etbabtitzauit
patricius filium et scripsit illi abgitorium
et benedixit eum benedictione episcopi qui postea
retenuit assicum sanctum cum monachis'
suis' inard roissen idest hirraith congi
incampo sereth Intempore regum fergus
so etfothuid et fundauit aeclessiam incam
po latrain et aeclessiam magnam sir drommo
quam tenuit familia daminse indob
urbur et perrexit forbernas filiorum
Conill Incampo itho et fundauit ibi aeclessiam
magnam et exiit ad campum tochuir
et fecit aeclessiam ibi etinquo loco quidam episcopus
uenit degenere corcutheimne adeum de
cellola toch inregiones temenrigi iceru
contra solis occassum ·episcopus cumsoro
re una monachi patricii et est locus eo
rum cumfamilia clono et ingemescunt
uiri loci illius // Conpleuit Inoccidentali pla
peruenit patricius per sinonam ·iii· uicibus et ·uii· annos
ga etdecampo tochuir uenit indulo ocheni
et fecit uii æclessias ibi et uenit inardd
sratho et macc ercæ episcopum ordinauit
et exiit Inardd eolorgg et ailgi et lee
benndrigi et perrexit trans flumen bandæ
et benedixit locum inquoest cellola cuile rai
thin Ineilniu Inquo fuit episcopus etfecit ali
as cellas multas ineilniu et per buas'
fluium foramen pertulit et induin sebuir
gi' sedit super petram quæ petra patricii us
que nunc et ordinauit ibi olcanum sanctum episcopum
quem nutriuit patricius etdedit illi partem
dereliquiis' petri et pauli et aliorum et uelum
quod custodiuit reliquias et reuersus est

In Campum elni *et* fecit reliquias mul
tas æclessias quas coindiri habent
aScendit *autem* admontem miss boonrigi
q*uia* nutriuit ibi filium milcon maccubu
ain gosacht nomine *et* filias ·ii· *eius*dem
uiri q*uando* erat Inseruitute ·uii· annor*um*
et docuit illos intaciturnitate cum Iu
ramento p*ro*timore magi S*ed* alia nocte
uidit magus miliucc scintellas deore
succeti fatui Ignitas ascendentes i*n* labia
filii sui *et* Inflammatum*est* totum cor
p*us* filii sui *et*deore filii sui Inora so
rorum *eius* Cur Inquit o' serue malu*m*
fecisti filio meo innocte q*uæpræteriit*
r*espondit* Succetus domine mi quid uidisti
Oś filii mei replisti Igne *et*filius m*eus* la
bia filiorum repleuit *et* *con*sumptis*unt*
om*nes* *in*cinerem *et*cinis eor*um* uiuificauit
multos *et* q*ua*si aues uolauerunt tecum
et euomerunt uitaliasua frustra
res*pondit* succetus frustra u*ere* euome
runt i*d* domum magicam q*uia* dedi inora
eor*um* u*er*ba d*ei* mei excelsi et exiit admon
tem scirte adlocum petræ sup*er* qua*m* ui
dit anguelum d*omi*ni stantem *et*uestigium pedis
+ illius usq*ue* n*unc* peneade*st* Cum ascendisset
InCaelum pedib*us* extensis' demonte admon
tem d*ixit*q*ue* ecce nauis tua parata*est* sur
ge *et*ambula' Uenit u*ero* s*anctus* p*er*doim inre
giones tuirtri ad collunt patricii *et* bab
titzauit filios tuirtri relicta ma
chia Uenit Inmaugdornu et Ordina
uit uictoricum machinensem episc*opum* *et* æclessi*am*
ibi magnam fundauit et p*er*rexit adloi
guireum *et* conallum filios neill // no p*respitero*
finito *autem* circulo exiit *et*fecit æclessi*am* iusta
iuxta bile torten q*uæest* ap*ud* familiam airdd
breccain *et* fecit alt*er*am hitortena orienta
li Inqua gens othig cirpani *sed* libera
semp*er* et p*er*rexit adfines laginensiu*m*
ad druimm hurchaille *et*posuit
ibi domummartiru*m* q*uæ*sic' uocatur

q*uæ* sita*est* sup*er* uiam magna*m* Inualle *etest* hic'
petra patricii Inuia exiit adcampu*m* lifi
*et*posuit ibi aecl*essia*m et Ordinauit auxi
uel tam
lium puer*um* patricii exorcismum *et* eser
ninum *et*mactaleu*m* incellola cuilinn
Ordinauit feccum album isleibti *et*bab*titzauit*
filios dunlinge *et* erexit se p*er*belut gabrain
et fundauit aecl*essia*m hirroigniu martorthi
ge *et* bab*titzauit* filios nioth fruich It mumæ
sup*er* petram hicoithrigi hicaissiul

hae Sunt ·iii· petitiones patricii ut
nobis' traditae sunt hib*er*nensib*us* rogans
utsuscipiatur unusquisq*ue* n*ostru*m poeniten
tiam agens licet inextremo uitæ suæ Iudicii
i die Utn*on* claudetur ininferno h*æcest* prima
ii secunda Ne barbaræ gentes dominent*ur*
nobis' insempit*er*num ·iii· Utne sup*er* uix
iii erit aliquis n*ostru*m i*dest* hib*er*nensium an*te* ·uii·
annos an*te* diem iudicii q*uia* uii annis' an*te* iu
dicium delebunt*ur* equore h*æcest* ·iii·
dairenne
aetas patricii Ut nobis' traditum*est* sub
putat*ur* Uii anno babtitzatus*est*

X	ann*o*	captus	runt *et* noctem
uii	ann*os*	seruiuit	int*er*se xii dieb*us*
xxx	ann*os*	legit	n*on*uiderunt *sed*
lxxii	ann*os*	docuit	diem semp*er* *et* in
aetas *eius*		tota cxx	xii die adp*ræli*
		ann*i* utmoy*si*	um uenierunt

in ·iiii· reb*us* similis *et* corp*us* ingra
fuit moysi patricius bato ·ii· hostes
p*ri*mo anguelu*m* derubo uiderunt ap*ud*
i audiuit / unauit se *et* n*on*pugnau*er*
ii xl dieb*us* *et*xl noctib*us* iei unt Colomb
iii Q*uia* annos cxx p*er*egit + cille sp*iritu* s*ancto* +
inuita p*ræ*senti // nouit instigante os
iiii Ubi sunt ossa *eius* nemo tendit sepult*ur*
d uo hostes xii dieb*us* cor am patricii ubi*est*
p*us* s*ancti* patricii *con*tende *con*firmat .,

idest hisabul patricii *idest* inaeclessia iux
z ∴ ta mare p*r*oundecima ubi *est con*ductio
martirum *idest* ossuum coluimbcillæ
debrittannia *et* conductio omnium *sanctorum*
hib*er*niæ Indie Iudicii

Xiii anno teothosii Imp*er*atoris acelestino
epis*copo* papa romæ patricius epis*copus* addoc
trinam scottorum mittit*ur* qui celestin*us*
xl u[ii] epis*copus* apetro apos*tolo* inurbe roma
Paladius epis*copus* p*r*imo mittit*ur* qui patri
cius alio nomine appellabatur q*ui*
martyrium passus*est* ap*ud* scottos uttra
dunt s*anct*i antiqui deinde patricius secun
dus abanguelo d*e*i uictornomine *et*a
celestino papa mittit*ur* cui hib*er*nia tota
credidit qui eam pene totam bab*tilzauit*
Patricius s*anct*us epis*copus* honorem quat*er*nam
omnib*us* monast*er*iis' *et* aeclessiis' p*er*to
tam hib*er*niam debet h*abe*re i*d est*
i Sollempnitate dormitationis *eius* hono
rari inmedio ueris per ·iii· dies *et* ·iii· noc
tes omni bono cibo p*ræter* carnem q*ua*si pat*ricius*
z· ueniisset In uita in hostiu*m* / molari
ii Offertorium *eius* p*rop*rium in eodem die im
iii Ymnum *eius* p*er* totum tempus cantare
iiii Canticum *eius* scotticum semp*er* canere
Sic omnis ·iiii· ista h*abe*re debet *et*red
ymnus di amonachis' suis' sibi q*ui* aecl*essia*m
colmanalo fundauit *ue*l monast*er*ium *et* qui h*abe*t
paruchiam *et* regiones multas ·iiii·
p*ræ*dicta h*abe*re debet in honore

finit hoc breuiarium gentis

nominis	documenti
genelogiæ	industriæ
pueritiæ	maledicti inpeccatores
captiuitatu*m*	benedictionis inpios
uirtutu*m*	aetatis ·q*uæ* omnia
xp*ist*ianæ ser	in d*e*o gesta ab an
uitutis	tiquis' p*er*itissimis ad
	unata atq*ue* collectasunt

incipiunt alia pauca serotinis' tem
porib*us* inuenta suisq*ue* locis' nar
randa Curiossitate heredu*m*
dilegentiaq*ue* s*anct*itatis Q*uæ* inhonorem
et laudem d*omi*ni atq*ue* inamabilem patricii
memoriam usq*ue* inhodiernum diem
congregant*ur* .,

Q*uando autem* patricius cum sua *sancta* nauigatio
ne adhib*er*niam p*er*uenit s*anct*um lommanu*m*
inhostio boindeo nauim custodire re
liquit xl dieb*us* *et*xl noctib*us* ac de
inde alium quadragensimum po*st* oboeden
tiam patricio mansit deinde secundu*m*
imp*er*ium sui magistri Insua naui contra
rio flumine usq*ue* aduadum trui*m*m In
z'' hostio areis feidilmedo filii loiguiri
d*omi*no gub*er*nante p*er*uenit // deilmtheo In
mane *autem* facto foirtchernn filius fe
uenit euanguelium recitantem *et* ammi
ratus aeuanguelium *et* doctrinam *eius*
*con*festim credidit et ap*er*to fonte inillo
loco alommano inxp*isto* babtitzatus*est*
et mansit in cumillo donec mater *eius* quæ
rere eum peruenit *et* laeta facta*est* in*con*
spectu *eius* q*uia* brittonissa erat at illa Si
militer credidit *et* Iterum reuersa*est* indo
mum suam *et*nuntiauit marito suo o*mni*a
q*uæ* accederant illi *et* filio suo At u*er*o fedel
midius laetificabatur Inaduentu
clerici q*uia* debrittonib*us* matrem habuit
i*d* filiam regis brittonum i*d* scoth noe
Sa lutauit *autem* fedelmidius lommanu*m*
lingua brittannica Int*er*rogans eum
secundum ordinem defide *et*genere res*pondit* ei
ego Sum lommanus britto xp*ist*ianus alu*m*p
nus patricii epis*copi* qui missus*est* ad*omi*no
babtitzare populos hibernensium
et *conuertere* adfidem xp*isti* qui memissit huc'
secundum uoluntatem d*e*i Statimq*ue* credidit
fedelmidius cum omni familia sua

et immolauit illi *et sancto* patricio regio
nem suam cum possesione sua *et* cum
omnib*us* substantiis suis *et* cum omni p*ro*ge
nie sua h*æc* omnia immolauit patricio
et lommano *et* foirtcherno filio suo usq*ue*
indiem iudicii migrauit *autem* fedelmid
t*ran*s amnem boindeo *et* mansit hicloin lagen
et mansit lomman' cum foirtcherno in
uado truimm usq*ue* dum p*er* uenit patricius
adillos *et* aedificauit aecl*essia*m cumillis' xxu an
no an*te* q*uam* fundata e*sse*t aecl*essia* alti machae
p*ro*genies *autem* lommani debrittonib*us* i*d* fili*us*
gollit germana *autem* patricii mater*eius*
germani *autem* lommani hii sunt epis*copus* manis
hiforgnidiu lacuircniu / rige connact
broccaid inimbliuch equorum ap*ud* ciar
broccanus imbrechmig ap*ud*nepotes dorthim
mugenoc hicill dumi gluinn indeisciurt breg
h*ÆC* *autem* p*ro*genies patricii p*ro*pria*est* consanguinita
te *et*gratia fide *et*babtismate *et*doctrina
et Omnia q*uæ* adeptisunt det*er*ra deregionib*us*
aeclessiis' *et*omnib*us* oblationib*us* p*ro*p*r*iis' s*ancto* pat
ricio insempiternum obtullerunt
post aliquantum *autem* temp*us* adp*ro*pinquan
te lommani exitu perrexit cum alu*m*pno
suo foirtchenno adfr*atre*m suum brocci
dium fr*atre*m salutandum p*er*rexerunt *autem*
ipse *et*alumpnus *eius* foirtchernn
Commendauitq*ue* s*anct*am aecl*essia*m suam s*ancto*
patricio *et* foirtcherno s*ed* recussauit
foirtchernn tenere hereditatem patris
suæ q*uam* obtulit d*e*o *et*patricio n*issi* lommanus
dix*erit* n*on* accipies b*ene*dictionem m*ea*m n*issi* accip*er*is
p*r*incipatum aecl*essiæ* meæ tenuit *autem* pos*t* obitu*m*
magistri sui p*r*incipatum ·iii· dieb*us* usq*ue*
dum p*er*uenit ad uadum truimm ac
deinde statim cathlaido p*er*igrino dis
tribuit suam aecl*essiam* hae sunt *autem* ob
lationes fedelmedo filii loiguiri s*ancto* pat
ricio *et* lommano *et*foirtcherno i*d* *est* uadu*m*

Jammaith
Jun and la
Jrtrich

truim infinib*us* loiguiri breg
imgæ infinib*us* loiguiri midi
h*æcest* aeclessiastica p*ro*genies fedelmtheo
foirtchernus
aed magnus
aed paruus
conall
baitan'
ossan
cummene
saran
hii omnes episcopi fuerunt *et* principes uene
rantes s*anctu*m patricium *et* successores*eius*
plebilis *autem* p*ro*genies *eius* h*æcest*

fergus	filius	fedelmtheo
feradach	filius	fergosso
cronan	fili*us*	feradig
saran	filius	cronain
failan	filius	sarain
failgnad	filius	failain
forfailid	filius	failgnaith
segene	filius	forfailto
sechnassach	fili*us*	segeni .,.,.,.,.

Sanctus patrius iens ad cælv*m*
mandauit totum fructv*m*
laboris sui ta*m* babtismi
ta*m* causar*um* q*uam* elemoisina
rum deferendum e*sse* apos
tolicæ urbi q*uæ* scotice
nominat*ur* ardd macha.
Sic reperi i*n* bebliotics
scotor*um* ego scripsi
id *est* caluus p*er*ennis i*n*con
spectu briain imp*er*ato
ris scotor*um* et q*uod* scripsi
finituit p*ro* omnib*us* regib*us*
maceriæ

Colmanus episco*pus* aecl*essia*m suam i*dest* cluain
cain Inachud patricio episcopo
deuotiua Immolatione Insempiternum
obtulit et ipse eam commendauit s*anct*is
uiris' i*dest* p*re*spit*er*o médb *et*p*re*spit*er*o sádb
Item Campum aquilonis Inter gléoir
et ferni cum seruis' ineo sibi famulan
tib*us* filii fiechrach patricio in sem
piternum Ymmolau*er*unt
Item uii filii doath cluain findglais
et imsruth cul cais *et* deruth mar cule
cais et cenn locho d*e*o *et*s*anct*o patricio
fideliter obtulerunt
filii Item conlaid ·uiii· campi pondera
i*dest* uaccas campi ·uiii· inhereditate
sua i*dest* cach indlea odibcarnib usq*ue*
admontem cairnn d*e*o *et*patricio insem
pit*er*na Saecula obtulerunt
has om*nes* oblationes ciarrichi sup*er*
ni eorum reges patricio p*er*aeterna sæ z
cula obtulerunt

S*anct*us patricius familiam suam in
regione ciarrichi p*er*spi*rit*um s*anct*um p*r*æuidens
eam e*sse* undiq*ue* Cassatam i*dest* episcopu*m*
sachellum *et* brocidiu*m* *et* loarnum *et* p*re*spit*er*
um medb *et* ernascum Inunitatem pacis
aet*er*næ cum uno fidei ritu sub potes
tate unius heredis suae apostoli
cæ cathedræ alti machæ sub be
nedictione sua unianimiter *con*i
unxit

binean' filius lugni scriba
atq*ue* sacerdos necnon anchorita fili*us*
filiæ lugaith m*aicc*nétach fuit cui dedit
d*eu*s genus matris suae hereditatem
Inq*ua* fundauit aeclessiam d*e*o consecratam
patricioq*ue* Immolatam et s*anct*us patri
cius signauit locum sibi suo baculo
et ipse p*r*imus corp*us* *et* sanguinem xp*ist*i obtulit
post q*uam* gradum accepit bineanus abeo
et b*ene*d*ix*it illum *et*reliq*u*it pos*t*se i*n*suo loco ..,..,

Ueniens patricius Infinem calrigi babtit
zauit filium Cairthin *et* caichanum *et*
pos*t*quam babtitzauit obtulerunt filius
cairthin *et*caichan quintam partem cai
chain d*e*o *et*patricio *et*lib*er*auit rex d*e*o *et* pat
ricio hae sunt fines quintæ partis
·i· coicid caichain otha glais telchæ
berich abraidne conrici forcuisin
tuilgos disleib Otha glais conacolto
curreiriu *ocus*otha crich drommo ·nit·
cuglais tamlachtæ dublocho lagglais
cugrenlaich fote ·larout· timmchell
nasanto cosescen indacor asescunn
dacor ladescert léni lafur conrici
hucht noinomne condairiu mor' con
dairiu medoin condairiu fidas con
dairiu méil condruim toidached lag
glais conrici conaclid atropert
flaith *ocus*aithech inso huile itosuch iar
tabuirt baithis duaib

Conggab patricc iarnaidpuirt indruimm daro ·i· druim lias facab pat
ricc adaltae ·n· and benignus aainm *et* fuitinse xuii · annis' gabais caille
lapatricc lassarIngen anfolmithe dicheniul caichain baiade and taresi ·m·
benigni trifichtea bliadne // *ocus* dumaithib callrigi Iter crochaingel *ocus* altoir
issi Inso coibse fétho fio *ocus* aedocht dibliadin rembas dau dumanchuib drommo lias
drommo lias nad confil finechas fordruimm leas act cenél fétho fio ma
beith nech besmaith diib bes craibdech bes chuibsech dinchlaind manipé duécastar
dus Inétar dimuintir drommo lias *no* diamanchib maniétar dubber déc
rad dimuintir patricc inte ..,

Nao *et* nai filii fratris patricii et
daall filius hencair quos reliq*u*it
ibi patricius adopart . teoraleth
indli treathir patricio insempit*er*nu*m*
et Obtulit patricio filium suum con
derc filius filius daill // thir *et* obtu
marii obtulit teoralethindli tria
lit patricio filium mac rimæ *et* bab
titzauit eos patricius *et* aedificauit
aecl*essia*m inheriditate eorum *et*regnu*m* of
ferebat cumeis coirpre patricio

Immrani ernene docummin *ocus* doalich
ocus doernin tir gimmæ *ocus* muinæ bua
chaele *ocus*tamnich Immransat In
na ·iii· caillechaso innatireso du
patricc cullae m . bratho // nachid
dirroggel Cummen *ocus* brethan ochter
conaseilb it*er*fid *ocus* mag *ocus* lenu conallius
ocus allubgort Ogdiles dī duchu*m*min
leth indorpiso indoim induiniu conric
catar aseuit' frie · i ·iii· ungai ar
z· gait *ocus* crann argit *ocus* muince ·iii·
nungae condroch oir senmesib
senairotib log leith ungæ dimuccib
ocus log leith ungae dichairib *ocus* dillat
leith ungæ senmessib inso huile
z· difech tinoil digeni cummen cetaig
rithæ frieladach m*acc* maile odræ
tigerne cremthinnæ arech ·n· donn
rithæ intechsin fricolman · nam
bretan archumil ·n· arggit luid in
chumalsin duforlog ochtir achid

id eps*cop* fith

Patricius *et*isserninus cum ger
mano fuerunt in olsiodra
ciuitate Germanus u*ero* iser
nino d*ixit* ut praedicare i*n* hi
b*er*niam ueniret atq*ue* prumptus
fuit oboedire eti*am* Inqua*m* cumq*ue* par /tem
mitt*er*et*ur* n*iss*i inhiberniam Germanus d*ixit*
patricio et tu an oboediens eris
Patricius d*ixit* fiat (cet) si*cut* uis' Germanus
d*ixit* h*oc* interuos' erit *et*non potuerit
iserninus In hiberni*am* n*on* t*ran*sire
Patricius uenit Inhib*er*niam isernin*us*
u*ero* missus*est* inaliam regionem S*ed* uen
tus contrarius detulit illum indext*er*
am partem hib*er*niæ dutét Iarsin
diachennadich aicme becc icliú cot (a)
rige aainmm dulluid disuidiu
z concongab toicuile (z) facab nóib dia
muintir and luid iarsuidiu con
congab raith foalascich facib noib
·n· aile isuidiu dulluid disuidiu du
lathruch daarad indib maigib
dullotar cuci isuidiu sechtmaicc cathboth
p*r*idchis duaib *et* crediderunt *et* babtit
zati sunt *ocus* luid leo fades diammennut
fusocart éndæ cennsalach fubíthin
creitme riacach luid epscop fith leo
forlongis cach aleth ódib ránic pat
ricc iersuidiu *et* Crediderunt sibi ·
·uii· filii dunlinge luid Iarsuidiu
cucrimthan m*acc*nendi ceinnselich *et* ip
se credidit uccraith bilich aílsi
patricc Iarnabaitzed aratailced
maccu cathbad *et*isserninum leo
ocus ad cotedae Innitge
dullotar maicc cathbad diammen
nut Iersin isde attaa fena forfid
Contultatar dochum patricc et
cremthinn m*aicc* endi ucsci patric

adopuir crimthann m*acc* endi nii dul
bagriein fothart ogabuir liphi con
rici Suide laigen Slechtid isserninus
dupatricc foramanchi *ocus* aandooit
ocus dubbeir patricc duepscop fith et
dab*er*side dumaccaib cathbath *ocus* con
gaib lethu ath fithot

dulluid patricc othemuir hicrich
laigen conrancatar *ocus*dubthach
macculugir uccdomnuch mar cria
thar la auu censelich áliss pat
ricc dubthach Imdamnæ ·n· epscuip
diadesciplib dilaignib idon fer soer
socheniuil cenon cenainim nadip ru
becc nadipromar bedasommæ
toisclimm fer oinsetche dunarructhæ
actoentuistiu frisgart dubthach
nifetorsa dimmuintir act fiacc find
dilaignib duchooid huaimse hitire
connacht a m*al* Immindraitset cona
catar fiacc find cuccu asb*er*t dub
thach fripatricc tair dum ber
radsa airfumrese Infer dummim
didnaad duaberrad tarmuchenn
air ismar agoire Isdisin dī fur
raith fiacc find dubthach *ocus* berrsi
patricc *ocus* baitzisi dubbert grad
·n· epscoip foir Conide epscop i*n*sin
citaruoirtned lalaigniu *ocus* dubb*er*t
patricc cumtach dufiacc · idon
clocc *ocus* menstir *ocus* bachall *ocus* poolire
et facab morfeser lais diamuintir
·i· muchatocc inse fail
augustin' inseo bicæ
tecan Congab iarsui
diarmuit diu indomnuch feicc
naindid et bai and contor
pool chartar trifichit
fedelmid fer diamuintir lais
and

disin dulluid intaingel cuci *ocus* asb*er*t
fris is friabinn aniár ata teserge
hicúil maige airm ifuirsitis intorcc
arimbadand furruimtis aprain
tech port hifuirsitis innelit ar
imbadand furruimtis aneclis
asb*er*t fiacc frisinaingel nandrigad
contised patricc dothoorund aluic
lais *ocus* diachoisecrad *ocus* combed húad
nuggabad alocc dulluid iarsuidiu
patricc cufiacc *ocus* durind alocc les
ocus cutsecar *ocus* forruim aforrig .n. and
ocus adopart crimthann inportsin du
patricc ar ba patric dubert bai
this duchrimthunn *ocus* islebti adran
act crimthann
luid sechnall iartain duchuúrsagad
pátricc imcharpat boie lais di
sin dufoid patricc incarpat cusech
nall cenarith .n. and . act aingil dut
fidedar foidsi sechnall óruan ·iii· aith
gi and lais cu manchán *ocus* anis ·iii·
aithgi lasuide foitsiside cufiacc
domis fiacc doib iarsin ité immelo
tar immuaneclis futhri conep*er*t int
aingel isduitsiu tucad ópatricc ó
rufitir dulobri
epscop aed boi isleibti luid duarddma
chæ birt edoct cusegéne duardd
machae dubbert segene oitherroch
aidacht duáid *ocus* adopart aéd aidacht
ocus achenél *ocus* a eclis dupátricc cub
brath fáccab aéd aidacht la conchad
luid conchad duart machæ contubart
fland feblæ acheill dóo *ocus* gabsi ca
dessin abbaith·

finiunt haec pauca perscotticam
inperfecté scripta n*on* q*uod* ego
n*on* potuissem romana condere lingua
s*ed* q*uod* uix insua scotia hæ fabulæ
agnosci possunt sin *autem* alias p*er*la
tinam degestae fuissent n*on* tam in
certus fuisset aliquis ineis' qua*m*
imp*er*itus quid legisset autqua*m* linguam
sonasset p*ro*habundantia scotaicor*um*
nominum n*on*habentium qualitatem·

scripsi hunc ut potui libr*um* :· pulsare //conetur
omnisquicumque legerit ut euadere
poena
ad caelum ualeam et ad summi p*ræ*mia
regni
patricio d*omi*n*u*m pulsante habitare
p*er*æuum

d ·g· ailbe isenchui . altare ... machet cetchen
rodan mathona ..

·a· buail .. genus m*aicc* eirc .. ep*scuip* maine . *ocus* geintene inechai (·b· / niuch)
domnach mor ailmaige . domnach mormaige ene .
dub. drobes . esruáid . muirgus m*acc* maileduin m*aicc* scan*lain*
rath cungi . cli . ardd fothid .. latharnn
domnach mor maige itha mudubai m*acc* orcain
achad drumman .. coilboth m*acc* oingusso (fer) m*aicc* eogin
breican m*acc* aido m*aicc*fera*dig* m*aicc* eo*gin* eogan ifid mor
doro carn setni ·xii· eirc . fergus mor m*acc* nise
xii olcan filii .. ep*scop* nem itelich ceniuiloingos*so*
muadan martrach *ocus* p*res*bit*er* erclach iraith mua*dain*
·ii· cheinndan in dom*nuch* cainri icothrugu
enan indruim findich ..

xii filii coilboth . cell g*lass* in eil*niu* fri d . m . anair
lathrach pat*rice* dan*iel* slanan saran m*acc* coilboth
*con*lae m*acc* *coilboth* dom*nach* combar lacenél fiachrach
reges . m*acc* cuill

maicc decuill

c i ii iii
b l ... imbliuch . sescinn . mulu . a .. t . s . la . f . a .
u
ath . m . f . b . macc aida maicc maicc caír maicc fergosso
macc . n . + :, presbyter leo et d . s .., presbyter lugach
icuil airthir .. presbyter colom . c . ernain . meldan c. crema .,
lugid macc eirc ifordruim .. cruimther casan c . m . p
senchiaran saigri ., lonan macc senich . de genere comgil
rigell . mater ., duluae chroibige .
., trian macc feic maicc amalgaid frater tricheim . setne leet
., echu . Cairel . domungart .
., fiac oingus ailil mor conall etarscela
macc ercæ . pater .., echuid guin . macc oingosso .
crimthann . macc . censelich .., vii · muchon oc ocusmuchatoc
, erdit . i . f . agustin . i . b tecan diarmit
naindid pol fedilmid . domnach feic · lx · culmaige .
,, Currus . cnoc drommo gablæ .
,, brig filia fergni maicc cobthig . d . u . erchon .. bilemacc cruaich
soergus . dimmoc . g . huis ., brandub . fintan .
c . e .. aed . maedoc . i . c . m . m .
finan itich airthiur . brig lasar duilenn · iii ·
cell auxili .. macc tail . cumbir . g . t . patricc
d . s . fri , n . an . d ., d . m . m . l . erc .
siluister . d . i . mu lommæest exorcista ., d . m . c . f .
maine macc cais . cruimther . domnach mor . maige file .
sendomnach la au . ercæ ., d . f . pp . d . brigitæ
ifidarti . britonisa . d . pirnn . d . eochail
· c · co · vii · domnach mor maige . reto ., mogin fedelm , , /. astom in
duban dubaed . + findmag ., nonerit pax .
erc .. ingena rig longbard . reliquiæ . ymnus .
berach brig . doas .,

fons . iorda · xl · ii · vii · tu . auis . scripsi .,
congreg . faciet .. septies . oratio hu ., inclina . oriens .
un . cælum ., tarde . cito ., tuaim . quis enim
cæli . arcto ., prosternunt . ψal spu · vii · lumina .
uii . nuntii . cleir · vii · unciæ vii · airich .
scala .. funiculus ..

Crum munis .

Oingus .. fer nadgair ... Cambas aforgair .
muru ath eirnn .., lonan macc maicc eircc .., cae .
., cuillenn . ailil macc cathbad maicc lugthig . trian .
., conall cormacc erc . f. f. b . fetambir
icrich coirbri maicc briuin . dau macc briuin ..,
tuadclare coirpri . broccan . + . coiman cell rath
ardd ef ... muin lombchu . grian ...
n . m . m .. banchuire . dens . cuir . l . c . b .
orbri · i ;, fuirg muindech mechar . f . forat
maicc conli ... muscan . cellachan imchad dubthach gartne lamnid
trian . carthach nial naindid macc nise conan sepis
: dungalach
debita alumpnus : xiiii · trian . foto macc forait · xviii
gas macc airt in campo sailech ., doirine .

oibair

tiberius augustus cesar anepacpiari . piscis
epistola .. modius .. aethyopi . crat . angli .
oblin · i · laudes · uiiii · anas · xu · ostium ..
pau · vi · statio . busca .. tumba · lxui ·
hanc igitur oblationem seruitutis nostræ sed et cunctæ
familiæ tuæ . quæsumus domine ut placatus accipias
+ diesque nostros intua pace disponas atque abæterna
dampnatione nos eripi et inelectorum tuorum iubeas
grege . numerari . per xpm dnm . nostrum . anno xiii
mense · vi · die x ·

m quidem mi domine aido multi
conatisunt ordinare
narrationem utiq*ue* is d
tam secundum q*uod* pat d
res eorum *et* q*ui* ministri
ab i*n*itio fuerunt sermo d
nis tradiderunt illis s*ed* p*ropter* difficillimum d
narrationis op*us* diu*er*sasq*ue* opiniones et
plurimorum plurimas suspiciones
numqua*m* adunum Certumq*ue* historiæ tra d
mitem p*er* uenierunt ideo ni fallor iuxta d
h*oc* nostrorum p*rouer*bium ut deducunt*ur* pue d
ri in ambiteathrum inh*oc* p*er*iculossum *et* d
p*ro*fundum narrationis *sanctæ* pylagus t*ur*gen d
tib*us* p*ro*t*er*ue gurgitum aggerib*us* int*er* acutis
simos Carubdes p*er*ignota aequora insi d
tos anullis adhuc′ lintrib*us* excepto t*antu*m
uno patris mei cognito si exp*er*tum atq*ue* d
occupatum ingenioli mei puerilem remi
cymbam deduxi S*ed* ne magnum deparuo d
uidear finguere pauca h*æc* demultis′ *sancti*
patricii gestis′ parua p*er*itia incertis′ d
auctorib*us* memoria labili attrito sen
su uili sermone s*ed* affectu pissimo ca d
ritatis *et* *sanct*itatis tuæ *et*auctoritatis
imp*er*io oboedens Carptim grauatimq*ue* ex d
plicare aggrediar
de Ortu patricii et eius p*r*ima Captiuitate d
de nauigio *eius* Cum gentib*us* et uexatione diser
ti Cibo sibi gentilib*us* diuinitus delato d
de secunda Capt*ur*a quam senis′ decies dieb*us* d
ab inimicis′ p*er*tulerat // unt eum
de susceptione sua aparentib*us* ubi agnou*er* d
de ætate *eius* q*uando* iens uidere sedem aposto
licam uoluit discere sapientiam d
de inuentione *sancti* ger[mani] in galliis et d
ideo non exiuit ultra ., .√., .√., .√., .√ d

de aetate *eius* q*uando* uissitauit eum anguel*us*
ut ueniret adhuc′ // ladii *et*mox morte *eius*
ereu*er*sione *eius* degallis′ et Ordinatione pal
eordinatione *eius* abamatho rege episcopo
defuncto palladio // *sanctu*s patri*cius* bab*tismum* portans
erege gentili habeto intemeria q*uando*uenerat
eprimo *eius* itenere inhac insola ut se ipsum re
demeret ó míliúcc priusquam alios ade
monio traheret
emorte mílcón et uerbo patricii desemine *eius*
e *con*silio *sancti* patricii ubi hessitum*est* z·
e celebratione p*r*imi pascæ // facta
e oblatione primo pasca inhac insola
efestiuitate gentili intemoria eadem nocte
qua *sanctu*s patricius pasca adorauit
egressu regis loiguri detemoria adpatri
cium innocte pascæ // filii dégó morte
e uocatione patricii ad regem et fide eírć
magi inilla nocte // d*e*i sup*er*eos et t*ran*sfinc z′
eira regis *et* Suorum adpatricium *et* plaga
tione patri*cii* Coram gentilib*us*
eaduentu patricii indie pascæ adtemo
riam et fide dubtháich mácculúgir
econflictu patricii adu*er*sus magum in
illa *et*mirabilib*us* uirtutib*us* // et deuerbo
econuersione loiguiri regis *et*conuersio
patricii deregno *eius* p*os*tse // patricii
edoctrina *et* babtismate Signisq*ue* *sancti*
secundum exemplum Xp*isti* // patricii
emacc cuill *et* conu*er*sione *eius* adu*er*bum
z emorte moneisen defabula dairi et
equo et oblatione airddmachæ ad patricium
egentib*us* laborantib*us* die dominica t*rans* p*ræ*cep
tum patricii // adu*er*bum patricii
efructifera terra inSalsuginem uerSa
emorte moneisen Saxonissæ
eeo q*uod* *sanctu*s patricius uidit caelu*m* ap*er*tu*m* et fi
lium d*e*i *et* anguelos *eius*

de conflictu *sancti* patricii aduersum coir
thech regem aloo // b*us* muirchu maccu
hæc pauca des*ancti* patricii peritia *et* uirtuti
machtheni dictante aiduo slebtiensis
ciuitatis episcopo ConScripsit

Patricio *sancto* episcopo Summus dni
Sacerdos anguelus . debitam reuer
entiam Cathedræ suæ apostolicæ ho
noremq*ue* proprium Sui heredis ab Omnib*us* Sco
tis' traditum Sapienter ad*eo* Sibi dictauit

liber angueli inCipit

Quodam itaq*ue* *sanctus* patrici*us* de alti
mache urbe admultitudines utriusq*ue*
sexus' humani generis babtiZandas
docendas atq*ue* Sanandas iuxta fontem
in Orientali prædictæ urbis parte pro
pe herentem pie perrexit // tiam fidei
et ibi ante lucem multas undiq*ue* ad noti
Confluentes expectauit Subito *ergo* eum
Sopor proStrauit eo q*uod* prius proxpisto
uigiliis nocturnis' fessus fuisset
et ecce tam Cito uenit anguelus adeum
decælo *et* exCitauit eum leniter
deSompno *et*dixit Sanctus patricius ego adsum
num quid inique gessi nuper inconspec
tu altissimi Si accidit ueniam peto ad*eo*
respondit anguelus . non., Sed missit me Summus om
nipotens adte id ad animi tui consulationem
post Conuersionem hibernensium perte adse'
infidem quos ei adquæssisti per duris z'
simum laborem et pertuam ualde prædi
cationem gratia Spiritus *sancti* lucidissimam u
niuersis gentib*us* fructuossam Cum
esses semper laboriossus multis tem
porib*us* inmultis' periculis agentilib*us* per fri
gus et aestatem essuriens *et* SitienS

de ambulanS impiger quotidie de
gente ingentem ad utilitatem multar*um* gentium
Scit *ergo* dominus deus tuum præsentem lo
cum q*uem* præsto uidemus in alto posi
tum Cum parua celula angustam
abaliquib*us* q*uoque* regionis habitatorib*us*
coartatam et Suburbana *eius* non suffi
ciunt CunctiS adrefugium idcirco *con*
stituit*ur* terminus ad*omi*no uastissimus urbi
altimache quam dilexisti p*ræ* omnib*us*
hib*er*nenSium telluribus *idest* apinna montis
berbicis usq*ue* admontem mis amonte
miss usq*ue* adbri erigi abri erigi usq*ue*
ad dorsos breg Certe Si uolueris erit
huius magnitudinis ac deinde donauit
tibi dominus deus uniuersas scotorum gentes
inmodum paruchiæ *et*huic urbi tuæ
quæ cognominat*ur* scotorum lingua·
ardd machæ dixit *sanctus* patricius
proStrata facie deorsum inConspectu
angueli gratias ago deo meo domino sem
piterno qui dignatus*est* tantam gloriam
donare clementer famulo suo
item scs dixit quosdam tamen electos *sancte*
domine mi per spm scm præuideo inhac
insola per ineffabilem tuæ clementiæ
pietatem *et* per prædicationis tuæ laborem
orituros mihi caros q*ua*si p*rop*rios corporis mei
editos tibi q*uoque* amicos deuote seruit*uros*
qui *autem* uident*ur* indegere aliquid sibi p*rop*rie
diócessis' adutilitatem necessariæ famu
lationis aeclessiis' seu monosteriis'
suis' post me idcirco perfecte *et*iuste
debeo ad*eo* habundantiæ donationem m*ihi*
certe deditam dimitt*ere* commoniter

perfectis hiberniæ relegiossis' ut
et ego *et*ipsi diuitiis bonitatis *dei* pacifi
ce perfruemur hæc uniu*er*sa mihi concessa
Caussa diuinæ caritatis ... item ait
non ne *er*go mihi sufficit quicquid deuote uo
u*er*int ac uoluerint xp*ist*iani homines
offerre deregionib*us* atq*ue* oblationib*us*
suis' per arbitrium suæ libertatis ..
item . non*ne* utiq*ue* Contentus sum e*sse* apos
tolicus doctor *et* dux principalis *omnibus*
hib*er*ionacum gentib*us* præsertim cum pe
culiare Censum retineo recte redden
dum et aSummo mihi etiam illud *est* do
natum u*er*e decenter debitum Sup*er* lib*er*as
æclessias p*ro*uinciarum huius insolæ p*ro*uincias
et uniu*er*sis cynubitarum Similit*er* monas
z· t*er*iis sine ulla dubitatione ius decre
tum erit rectori airddmachæ *in* p*er*petuu*mest*
receptio archiepiscopi heredis cathed
ræ meæ urbis cum comitib*us* suis'
nu*mer*o ·l· exCeptis' p*er*igrinis' *et* infirmis'
dolorib*us* uariis atq*ue* inp*ro*bis' *et* cæt*er*is' .,
sit digna refectio aptaq*ue* unicuiq*ue*
eodemnu*mer*o tam digne indie quam cer
te similit*er* innocte // ani utriusq*ue* sexus
in ista u*er*o urbe altimachæ homines xp*ist*i
relegiossi abinitio fidei hucusq*ue* pe
neinsep*er*abiliter commorari uident*ur*
Cui u*er*o prædictæ ·iii· Ordines adherent
uirgines *et* poenitentes inmatrimonio
ligitimo aeclessiæ Seruientes
et his tribus OrdinibuS audire u*er*bum præ
dicationis inaeclessia aquilonalis pla
gæ *con*cedit*ur* semp*er* dieb*us* dominicis'
in australi u*er*o bassilica aepis*copi* *et*pr*es*bit*er*i

et anchoritæ aecl*essiæ* et Cæt*er*i relegiossi
laudes sapidas offerunt

deSpeciali reuerantia airdd machæ
et honore præsulis *eius*dem urbis dicamus
ista quippe Ciuitas Summa et lib*er*a ad*eo*
est Constituta et abanguelo d*ei* et aba
postolico uiro *sancto* patricio episcopo
Specialit*er* dedicata // siis' acmonast*er*iis'
preest *er*go quodam p*ræ*uilegio omnib*us* aecles
Cunctorum hibernensium *ue*l sup*er*na auc
toritate Summi pontificis illius fundatoris
nihil hominus uenerari debet honore
Summorum martyrum petri*et*pauli
Stefani laurendi et Caet*er*orum
quantomagisquoq*ue* ualde ueneranda atq*ue*
dilegenter abomnib*us* ueneranda honoranda
pro *sancta* ammiratione nobis beneficii p*ræ* o*mnibus*
inerrabilis q*uod* inea secreta constitutio
ne exStat Sacratissimus Sanguis ih*es*u xp*ist*i
redemptoris humani generis insacro
lintiamine Simul cum *sanct*orum reliquiis'
in aecl*essia* australi ubi requiescunt corpo
ra *sanct*orum p*er*igrinorum delongue c*um*
patricio t*ran*smarinorum Cæt*er*orumq*ue* iustor*um*
id circo n*on*licet Causa prædictæ auctoritatis
contra illam mitt*er*e consortem abulla aecl*essia*
scotorum neq*ue* abullo p*ræ*sule *ue*l abbate
contra heredemillius *sed* ase recte sup*ra* iurat*ur*
Sup*ra* Om*nes* aeclessias *et*illarum antestites
Si u*er*a necessitas poposcerit
item Omnis aecl*essia* lib*er*a *et*ciuitas abæ
piscopali gradu uidetur e*sse* fundata in
tota Scotorum insola et Omnis ubiq*ue*
locuS qui dominicus appellatur iuxta
clementiam almipotentis d*omi*ni *sancto* doctori
et iuxta u*er*bum angueli inspeciali societa
te patricii pontificis atq*ue* heredis

Cathedræ *eius* aird machæ esse debuerat
quia donauit illi deus totam insolam ut supra diximus
item scire debemus Omnis monachus u
niuscuiusque aeclessiæ Si adpatricium reuerterit
non denegat proprium monachi uotum maXime
si exconsensu abbatis sui prioris deuouerit
taque nonuituperandus neque eXCommoni
candus qui Cumque ad aeclessiam *eius* perrexe
rit Caussa amoris illius quia ipse
iudicabit omnes hibernenses indie mag
no terribilis iudicii inpræsentia xpisti

Item dehonore præsulis airdd machæ
episcopi præsedentis cathedram pasto
ris perfecti

Si ipse prædictus pontifex aduesperum
peruenerit loco quo receptus fuerit præ
beatur ei uniali uice reffectionis dignæ
Consulatio prædictorum hospitum numero ·c·
cum pabulis' suis' illorum iumentis præter
hospites *et*infirmos *et*eos quiiectant in
fantes super aeclessiam *et* cæteros seu reprobos
et alios .. Item qui' nonreciperit prædictum
præsulem inhospitium eundem *et* reclus
serit suam habitationem *contra* illum
·uii· ancellas siue ·uii· annos poeniten
tiæ Similiter reddere cogatur

item qui Cumque contempserit aut
uiolauerit insignia consecrata *eius*dem
agii id *est* patricii duplicia soluet
si uero decontemptu aliorum inSignium
reddita fuerit ·ii· ancellas decon
Secratis' Summi prædicti doctoris
patricii reddentur .,.,.,

item quiCumque Similiter per industriam
atque iniuriam uel nequitiam malum quod que
opus contra familiam seu paruchiam *eius* per
ficerit aut prædicta *eius* inSignia dispexe
rit adlibertatem examinis *eius*dem airdd
machæ præsulis recte iudicantis peruenet
Caussa totius negotionis Cæteris alio
rum Iudicibus prætermissis'
item quæCumque causa ualde difficilis
eXorta fuerit atque ignota cunctis'
scotorum gentium iudicibus adcathedram
archiepiscopi hibernenSium id *est* pat
ricii atque huius antestitis examinatio
nem recte refferenda
Si uero inilla Cum suis Sapientibus facile
Sanari non poterit talis Caussa prædictæ
negotionis adSedem apostolicam de
Creuimus esse mittendam id *est* adpetri apos
toli cathedram auctoritatem romæ
urbis habentem
hii Sunt qui dehoc decreuerunt idest auxi
lius patricius secundinus benignus
post uero exitum patricii sancti alumpni sui
ualde *eius*dem libros conscripserunt

fundamentum orationis inunaquaque die
dominica inalto machæ adsargifa
duferti mar tar gum martyrem adeundum abeoque re
uertendum id *est* domine clamaui adte usque in finem
ut quid deus repulisti infinem
et beati inmaculati uSque infinem benedictionis
et xu ✠almi graduum finit

INTer Sanctum patricium hibernensium brigi
tamque Columpnas amicitia caritatis
inerat tanta utunum cor consiliumque

haberent unum Xpistuc per illum illamque
uirtutes multas peregit
uir ergo sanctus xpistianæ uirgini ait
O mea brigita paruchia tua in
prouincia tua apud reputabitur mo
narchiam tuam in parte autem orien
tali et occidentali dominatu inmea erit

incipiunt libri sancti patricii episcopi

ego patricius peccator . rusti
cissimus et minimus om
nium fidelium et contemptibilis
Sum apud plurimos

patrem habui Calpornum dia
conum filium quendam potiti
filii odissi presbyteri qui fuit uico bannauem
taberniæ uillulam enim prope habuit
ubi ego capturam dedi annorum
eram tunc fere xui deum uerum ig
norabam et hiberione incaptiuita
te adductus sum Cum tot milia
hominum secundum merita nostra
quia adeo recessimus et præcepta eius noncus
todiuimus et sacerdotibus nostris
non oboedientes fuimus qui nostram sa
lutem admonebant et dominus indux
it Super nos iram animationis suæ
et dispersit nos ingentibus multis' etiam
usque adultimum terrae ubi nunc
paruitas mea esse uidetur inter ale
nigenas et ibi dominus aperuit sensum

incredulitatis meæ ut serorem ora z
rem dilicta mea utconfirmarem toto cor
de addominum deum meum qui respexit humilitatem
meam et missertusest adoliscentiæ ignoran
tiæ meæ et custodiuit me ante quam sci
rem eum et ante quam saperem uel distinguerem
inter bonum et malum et muniuitme et con
sulatusest mei utpater filium unde autem ta
cere non possum neque expedit quidem tanta
beneficia et tantam gratiam quam mihi dig
natus interracaptiuitatis meæ quia hæcest re
tributio mea nostra ut post correptionem uel ag
nitionem dei exaltare etconfiteri mirabilia eius
coram omni natione quæest subomni caelo
quia nonest alius deus nec umquam fuit nec ante
nec erit post hæc præter deum patrem ingenitum
sine principio aquo est omne principium omnia
tenentem ut dicimus et eius filium ihesum xpistum qui
cum patre scilicet semper fuisse testamur
ante originem saeculi spiritaliter apud patrem
inerrabiliter genitum ante omne principium
et peripsum factasunt uissibilia hominem
factum morte deuicta incælis' et deditilli omnem
potestatem super omne nomen caelestium et ter
restrium et infernorum et omnis lingua con
fiteatur ei quia dns etdeus est ihs xpc quem credimus
et excepectamus aduentum mox futurum
iudex uiuorum atque mortuorum qui red
det unicuique secundum facta sua eteffudit inuobis
habunde Spiritumsanctum donum et pignus inmor
talitatis qui facit credentes etoboedientes
ut sint filii dei etcoheredes xpisti quem confi
temur et adoramus unum deum intrinita .
te Sacri nominis ipse enim dixit per profetam Inuoca'
me indie tribulationis tuæ etliberabo te
et magnificabis me'

et iterum inquit Opera autem dei reuelare et
Confiteri honorificumest tamen et Si inmultis'
inperfectus sum opto fratribus etcognotatis' meis'
scire qualitatem meam ut possint perficere
uotum animæ meæ nonignoro testimonium
domini mei qui in ψalmo testatur .. Perdes eos
qui loquntur mendaCium .. et Iterum inquit
OSquod mentitur occidit animam .. et idem dominus
uerbum otiossum quod locuti fuerint homines
reddent rationem deeo indie iudicii
unde autem uehimenter Cum timore et tre
more metuere hanc sententiam indie illa
ubi nemo se poterit subtrahere uel abscon
dere sed omnes omnino redditurí sumus
rationem etiam minimorum peccatorum
ante tribunal domini xpisti Qua propter ollim
cogitaui scribere sed etusque nunc hessitaui
timui enim ne incederem in linguam homi
num quia nondedici sicut etcaeteri qui optime itaque
z iure et sacras literas utroque pari modo
incertus liber hic combiberunt .. et Sermones illorum exinfa
ntia numquam motarunt sed magis adper
fectum semper addiderunt Nam sermo
et loquela nostra trans lataest inlinguam alienam sicut fa
z· cile potest probari exaliue scripturæ meæ
qualiter sum ego insermonibus instructus
atque eruditus quia inquit Sapiens per lin
guam dinoscetur et sensus et scientia et doctrina
ueritatis sed quid prodest excussatio iuxta uerit
atem præsertim cum præsumptione quatinus modo
ipse adpeto insenectute mea quod iniuuentu
te nonconparaui quod obstiterunt ut confir
marem quod ante perlegeram sed siquis me cre
didit et si dixero quod ante præfatus sum adoliscens

z

z

z

Immo pene puerinuerbis' capturam dedi
antequam scirem quid peterem uel quid
adpeterem uel quid uitare debueram
unde ergo hodie erubesco et uehimenter protimeo
denudare imperitiam meam quia non possum de
deeritis breuitate sermone expli
care nequeo Sicutenim spiritus gestit etani
mas et sensus monstrat adfectus sed si
itaque datum mihi fuisset sicut et cæteris uerum
tamen nonsilerem propter retributionem et si forte
uidetur apud aliquantos me inhoc præponere
Cummea inscientia et tardiori lingua
sed scriptumest linguæ balbutientes ue
lociter discent loqui pacem quanto ma
gis nos adpetere debemus qui sumus nos'
aepistola xpisti inSalutem usque adultimum
terræ et Si non deserta sed ratum for
tissimum scriptum incordibus uestris
nonatramento sed Spiritu dei uiui et iterum
spiritus testatur et rusticationem ab
altissimo Creataest unde ego primus rus
ticus profuga inductus scilicet qui nescio
in posterum prouidere sed illud scio certissi
me quia utique priuSquam humiliarer
ego eram uelut lapis qui iacet inluto
profundo et uenienesqui potens est et in
Sua missericordia sustulit me'
et quidem scilicet sursum adle
uauit etcollocauit me inSua parte
et inde fortiter debueram excla
mare adretribuendam quoque aliquid domino
protantis' beneficiis" eius hic' et in ae
ternum quæ mens hominum æstimare
non potest unde autem ammiramini

magni *et* pusilli *et*uos' domini Cati qui
timetis d*e*um .. rethorici audite *et*scru
tamini quis me Stultum ex Citauit de
medio eorum q*ui* uident*ur* e*sse* Sapientes *et*
leges p*e*riti *et* potentes insermone *et* inomni
re et me quidem detestabilis h*uius* mun
pr*æ* di decæte*r*is' inspirauit Si talis essem
dummo*do* *autem* ut Cummetu *et* reue*r*antia
et Sine querella fideli*ter* genti adquam Ca
ritas xp*ist*i t*ran*stulit et donauit me inui
dign*us* ta mea si uiuus fuero deniq*ue* ut
Cum humilitate *et* ue*r*aci*ter* deseruirem
illis' inmensura itaq*ue* fidei trinita
tis oportet distinguere sine rep*re*
hensione p*e*riculi notum facere donu*m*
d*e*i *et* Consulationem æternam S*i*ne ti
more fiducialit*er* d*e*i nomen ubiq*ue* ex
incerc pandere utetiam p*o*st obitumm*eu*m ex
ertus z· ag̃allias relinq*ue*re fr*atr*ib*us* *et* filiis' meis'
liber quos in d*omi*no ego babtizaui t*o*t milia ho
minum *et*no*n*eram dignus neq*ue* talis uth*oc*
d*omi*n*us* seruulo suo *con*cederet p*o*st erumpnas
et tantas moles p*o*st captiuitatem post
annos multos ingentem illam tanta*m*
gratiam mihi donaret q*uod* ego aliq*uando*
in iuuentute mea numquam sp*e*raui
neq*ue* cogitaui s*ed* p*o*stquam hib*er*ione de
ueneram cotidie itaq*ue* pecora
pascebam *et* frequens indie orab
am magis acmagis accedebat amor
d*e*i *et* timor ipsius *et* fides augebat*ur* *et*
sp*iritus* agebat*ur* ut indie una usq*ue* adcent
um orationes *et*innocte p*ro*pe Similit*er*
utetiam inSiluis' *et*monte manebam
an*te* lucem excitabar adorationem

p*er*niuem p*er* gelu p*er* pluiam *et* nihil mali
sentiebam neq*ue* ulla pigritia erat
inme si*cut* mo*do* uideo q*uia* tunc sp*iritus* inme fer
uebat *et*ibi scilicet quadam nocte in
Somno audiui uocem dicentem sibi mihi
b ene ieiunas Cito ieiunans it*ur*us adpatriam
tuam et it*er*um p*o*st paululum tempus
audiui responsum dicentem mihi ecce
nauis tua parata*est* *et*no*n*erat p*ro*pe s*ed*
forte habebat ·cc· milia passus *et*
ibi numquam fuera*m* nec ibi notum q*uemquam*
dehominib*us* habebam et deinde p*o*st mo
dum Conu*er*sus sum infugam et int*er*missi
hominem Cum fueram ·ui· annis' *et*ueni
inuirtuted*e*i qui uiam m*ea*m adbonum dirige
bat *et*nihil metuebam donec p*er*ueni adnauem
illam *et*illa die qua p*er*ueni p*ro*fecta*est* nauis de
loco suo *et* locutus sum ut abirem un*de* naui
garem cumillis' *et* gub*er*natori displicuit illi
et acriter cum interrogatione respondit indign
nequaquam tunobiscum adpetes ire
et Cum h*æc* audiissem sep*er*aui me abillis' ut ue
nirem adtegoriolum ubi hospitabam *et* in
itenere cæpi orare *et*an*te*quam orationem
consummarem audiui unum exillis' *et* fortit*er*
ex clamabat post me ueni cito q*uia* uocant te
homines isti *et* Statim adillos reuersus
sum et Coep*er*unt mihi dicere ueni q*uia* ex fide
recipimus te facnobiscum amicitiam q*uo*mo*do*
uolueris *et*inilla die itaq*ue* reppuli suge
re mammellas eoru*m* p*ropter* timorem d*e*i s*ed*
uerum t*amen* abillis sp*e*raui uenire infidem
ih*es*u xp*ist*i q*uia* gentes erant *et*obh*oc* obtinui
Cum illis' *et* p*o*st triduu*m* t*er*ram cæpimus

et xxuiii dies Per disertum iter fecimus *et*
Cibus defuit illis' *et*fames inualuit super
Eos *et* alio die coepit Gubernator mihi dicere
quid xpistiane tu dicis Deus tuus magnus *et*
Omnipotens*est* quare ergo pronobis' orare nonpotes
quia nos' afame Periclitamur difficile *enim*
umquam utaliquem hominem uideamus
Ego enim euidenter dixi illis' conuertemini ex
fide addominum deum meum cui nihil*est* inpossibile
ut Cibum mittat uobis' inuiam u*estr*am usque
dum Satiamini quia ubique habundat illi *et*ad
iuante deo ita fac*tum*est ECce Grex porcorum
inuia ante oculos nostros apparuit *et*mul
tos ex illis interficerunt *et* ibi ·ii· noctes
manserunt *et* benerefecti *et* canes eorum
repletisunt quia multi ex illis' secus uiam se
miuiui relictisunt *et*Posthæc Summas gra
tias egerunt deo *et* ego honorificatus sum
sub oculis' eorum etiam mel siluistre
inuenierunt *et*mihi partem obtulerunt
et unus exillis dixit immolaticum*est* deo gratias ex
inde nihil gustaui eadem uero eram dormiens
*et*fortiter temptauit me Satanas quod memor
ero quandiu fuero inhoc corpore *et*cicidit
super me ueluti saxum ingens *et*nihil membro
rum Prœualens sed unde mihi uenit inspiritum ut he
liam uocarem *et* inhoc uidi incaelum solem
oriri et dum clamarem heliam uiribus
meis' ecce Splendor solis illius decidit
superme *et* statim discussit ame Grauitu
dinem et Credo quod axpisto domino meo cla
mabat prome *et* spero quod sic' erit indie
presuræ meæ sicut inæuanguelio inquit
z dominus non uos estis . multos adhuc' cap
turam dedi ea nocte Prima itaque mansi

Cum illis' responsum *autem* diuinum audiui
Duobus *autem* mensibus eris cumillis' quod ita factum*est*
nocte illa sexagensima liberauit me dominus
demanibus eorum etiam initenere prœuidit nobis'
cibum *et*ignem *et* siccitatem cotidie donec
x decimo die peruenimus omnes sicut superius
inSinuaui xx *et* ·uiii· disertum iter facimus
Et ea nocte qua Peruenimus omnes Decibo
uero nihil habuimus et Iterum post paucos
annos inbritannis eram cum parentibus meis'
qui me ut filium susciperunt *et* exfide roga
uerunt me ut uel modo ego post tantas tribulatio
nes quas ego pertuli nusquam abillis' disce
derem et ibi scilicet inSinu noctis uirum
uenientem quasi dehiberione cui nomen uictoricus
cum æpistolis' innumerabilibus uidi et dedit
mihi unam exhis' *et* legi Principium æpistolæ
continentem Uox hyberionacum et dum re
citabam Principium aepistolæ Puta
bam enim ipse inmente audire uocem ipsorum
quierant iuxta Siluam focluti quæest prope
mare occidentale *et*sic' exclamauerunt
rogamuste sancte puer utuenias *et*adhuc'
ambulas internos' *et*ualde Conpunctus sum
corde *et* uald amplius nonpotui legere
et Sic expertus sum deo gratias quia post pluri
mos annos præstitit illis' dominus Secundum cla
morem illorum et alia nocte nescio deus
scit utrum inme an iuxta me uerbis
z Peritissime quos ego audiui *et*nonpotui intel
legere nissi adposterum orationis Sic efficiatus*est*
qui dedit animam Suam prote ipse*est* qui
loquitur inte et sic ex Pertus sum gaudibun
dus et Iterum uidi inme ipsum orantem
et eram quasi intra corpus meum *et* audiui hoc*est*

Super interiorem hominem etbi fortiter orabat
gemitibus et interhæc Stupebam et ammirabam etco
gitabam quis esset qui inme orabat sed adpos
tremumorationis sic efficiatusest ut sit episco
pus etSic' expertus Sum et recordatus sum apostolo
dicente Spiritus adiuuat infirmitates orationis
nostræ nam quod oremus sicut oportet nescimus sed ipse
Spiritus postulat pronobis gemitibus inerrabilibus quæ uer
bis' exprimi nonpossunt et iterum dns aduocatus noster
postulat pronobis' uidi inuissu noctis scriptum
erat contra faciem meam Sine honore et interhæc audiui
responSum dicentem mihi maleaudiuimus fa
ciem designati nudato nomine nec sic prædixit
maleuidisti sed maleuidimus quasi sibi se iunxis
set sicut dixit qui uos tanguit quasi qui tanguit
pupillam oculi mei idcirco gratias ago ei
qui me inomnibus confortauit ut nonme inpediret ....
aprofectione qua statueram et demea quoque opera ....
quod axpisto domino meo dedideram sed magis exeo sensi
uirtutem non paruam et fides mea probataest
Coram deo et hominibus unde autem audenter dico nonme
reprehendit Conscientia mea hic' et infuturum
teste deo abeo quia nonSum mentitus insermonibus
quos ego retuli uobis' longumest autem totum per
singula enarrare laborem meum uel per par
tes breuiter dicam qualiter pissimus deus de
seruitute sepe liberauit et depericulis' xii qua
periclitataest anima mea præter insidias multas
et quæ uerbis expremere nonualeo nec iniuriam
legentibus faciam sed deum auctorem qui nouit
omnia etiam antequam fiant quia ualde debitor
sum deo qui mihi tantam gratiam donauit
ut populi multi perme indeum renascerentur
et ut clerici ubique illis' ordinarentur

adplebem nuper uenientem adcredulita
tem quam Sumsit dominus abextremis' terræ sicut
Olim promisserat perprofetas suos sicut fal
so Conparauerunt patres nostri idola et
nonest in eis utilitas adte gentes ueniunt
et dicent . et iterum .. posui te lumen
in gentibus ut sis insalutem usque adextre
mum terræ et ibi uolo expectare promis
sum ipsiusqui utique numquam fallit
sicut inæuanguelio pollicetur
uenient aboriente et occidente et ab
austro et abaquilone et recumbent
cum abraam et issac' etiacob sicut cre
dimus ab omni mundo uenturi sunt cre
dentes idCirco itaque oportet bene
et dilegenter piscare sicut dominus præmonet
et docet dicens uenite postme etfaciam
uos fieri piscatores hominum .. et iterum
eCce mitto piscatores et uenatores
multos dicit deus et cætera unde autem ualde opor
tebat retia nostra tendere ita ut
multitudo copiossa et turba deo caperetur
et ubique essent Clerici qui babtizarent
et exhortarent populum indegentem
et dissiderantem sicut dominus in æuanguelio
ammonet etdocet dicens euntes ergo nunc do
cete omnes gentes babtizantes eas
innomine patris et filii et spiritus sancti
reliqua usque dicit Saeculi .., et iterum euntes
ergo inmundum uniuersum prædicate
æuanguelium omni Creaturæ qui
crediderit et babtizatus fuerit
saluuserit qui uero noncrediderit
condempnabitur .. reliqua sunt exempla
unde autem hiberione qui numquam
notitiam habuerunt

nissi idula *et* inmunda usq*ue* Semp*er* colu
erunt q*uo*mo*do* nup*er* facta*est* plebs d*omi*ni *et* filii
d*e*i nuncupantur filii s*anct*orum *et* filia re
gulorum monachi *et*uirgines xp*ist*i e*sse* uident*ur*
ecce testem d*eu*m inuoco inanimam m*ea*m q*uia* n*on*men
tior neq*ue* ut sit occassio uobis' neq*ue* ut ho
norem sp*er*o abaliquo u*est*ro Sufficit enim ho
nor qui n*on*mentitur *sed* uideo iam inpr*æ*senti sæ
Culo me Sup*ra* modum exaltatus sum a d*omi*no
et n*on*eram dignus neq*ue* talis uth*oc* mihi pr*æ*
staret dum scio melius *con*uenit paup*er*tas
et Calamitas quam diuitiæ *et*diliciæ *sed et*
xp*ist*uc d*omin*us paup*er* fuit p*ro*nobis' ego u*er*o miser
et infelix et Si opes uoluero iam n*on*habeo
neq*ue* me ipsum iudico q*uia* quotidie Sp*er*o a*ut*
internicionem aut Circumueniri aut
redigi inseruitutem Siue occassio c*uiu*s li
bet S*ed* pr*e*cor Credentib*us* *et* timentib*us* d*eu*m
quiCumq*ue* dignatus fuerit inspicere
*ue*l recip*er*e hanc script*ur*am quam patri
cius peccator indoctus scilicet hiberione
conscripsit utnemo umquam dicat q*uod*
mea ignorantia Si aliquid pussillum egi
z *ue*l demons trau*er*im Secundum S*ed* arbitrami
ni *et*u*er*issime Credatur q*uod* donum d*e*i fuis
set et hæc *est* Confessio mea antequa*m*
moriar

huc usque uolumen quod patricius
manu Conscripsit sua :· septima deci
ma martii die trans latus est pat
riciuS adcælos

Beatissimo papæ damasso
hieronimus salutem
uum opus exueteri facere me co
gis ut post exemplaria toto or
be dispersa quasi quidam arbiter se
deam et quia interse uariant quæ sint
illa quæ cum greca dissentiant ue
ritate decernam ·· Pius labor sed
periculossa præsumptio iudicare de
caeteris ipsum iudicandum abomnibus Se
nes motare linguas et canescentem
mundum adinitia retrahere Par
uulorum quis enim doctus pariter uel in
doctus cum inmanus' uolumen assum
pserit et asaliua quam semel inbibit
uiderit discr[i]pare quod lectitat nonsta
tim erumpat inuocem me falsarium
me clamans esse sacrilegum qui audeam
aliquid in ucteribus libris addere mota
re corregere aduersusquam inuid
iam duplex me caussa consulatur quod
et tu qui summus sacerdos es fieri iubes
et uerum non esse quod uariat etiam testimonio
maladicorum conprobatur si enim latinis'
exemplaribus fides est adhibenda respon
deant quibus tot sunt exemplaria pene
quot codices sin' autem ueritas quærenda deplu
ribus cur non adgrecam originem reuerten
tes ea quæ uel auitiossis interpretibus aedi
ta sunt uel apræsumptoribus imperitis' e
mendatasunt peruersius uel alibrari
is dormientibus aut addita sunt aut
motata corregimus neque uero ego deueteri
disputo testamento quod lxx senioribus
in grecam linguam uersum tertio adnos
usque peruenit nonquaero quid aquila
quid Simmachus sapiat quare te
othotion' internouos et ucteres medius ince
dit Sit illa uera interpretatio quam apos
toli probauerunt denouo nunc loquor
testamento quod grecum esse nondubiumest excep
to apostolo matteo qui primus iniu
dea aeuanguelium Xpisti ebreicis' lit
teris' edidit hoc certe quod innostro sermone dis
cordat et indiuersos riuulorum trami
tes ducit uno defonte quærendumest
Præ termitto eos quos alucano et hysichio
noncupatos paucorum hominum as
serit peruersa contensio quibus utique nec
inueteri testamento post lxx interpretes
emendare quid licuit nec innouo pro
fuit emendasse cummultarum gen
tium linguis scriptura ante translata do
ceat falsa esse quæ addita sunt igitur
hæc præsens præfatiuncula pollicetur ·iiii·
æuanguelia quorum ordo est matheus
marcus lucas iohannis codicum gre
corum emendata conlatione sed ueterum
quæ ne multum alectionis latinæ cons
uitudine discriparent ita cala
mo temperauimus ut his' tantum quæ 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 ordinauit sicut ingreco habentur expres
simus quo si quis decuriossis' uo
luerit nosse quæ inæuangueliis'
uel eadem uel uicina uel sola sint eorum
dis tinc tio ne

cognoscat magnus si quidem hic in
nostris' codicib*us* error inoleuit du*m*
aliq*uo*d ineadem re alius æuanguelis
ta plus d*ixit* inalio q*uia* minus putau*er*
int addiderunt *ue*l dum eundem sen
sum ali*us* alit*er* exp*r*essit ille qui unu*m*
equatuor p*r*imum legerat ad *eius* ex
emplum caet*er*os q*uo*q*ue* æstimau*er*it emen
dandos e*sse* un*de* accidit ut ap*ud*nos mixta
sint omnia et inmarco plura lucæ
atq*ue* mattei rursum inmatheo
iohannis *et* marci et incæt*er*is' reliq*uo*
r*um* q*uæ* inaliis' p*rop*ria sunt inueniunt*ur*
Cum utiq*ue* canones legeris qui subiec
ti sunt confussionis errore sub
lato *et* similia omnium scies *et* sing
ulis sua q*uæq*u*e* restitues

in canone primo concordant ·iiii·
matheus marcus lucas iohannis

in ·ii· tres math*eus* marcus lucas

in ·iii· tres' math*eus* lucas iohannis

in ·iiii· tres math*eus* marcus iohannis

in ·u· ii· math*eus* lucas

in ui· duo math*eus* marcus

in uii duo math*eus* iohannis

in ·uiii· duo lucas marcus

in uiiii· duo lucas iohannis

in ·x· p*rop*ria unius cuiusq*ue* q*uæ* n*on* h*abe*n*tur*
inaliis' ediderunt

in singulis' aeuangueliis' abuno i*n*cipi
ens usq*ue* adfinem libror*um* dispar'
numerus increscit hic nigro colo
re p*ræ*scriptus subse h*ab*et alium ex
minio numerum discolorem qui
ad ·x· usq*ue* p*ro*cedens indicat p*r*ior
numerus inquo sit canone requirend*us*
Cum igitur ap*er*to codice u*er*bi gratia
illud s*iu*e illud capitulum scire uolue
ris cuius canonis sit statim ex subi,
ecto nu*mer*o doceb*er*is et recurrens adp*r*in
cipia singulor*um* inquib*us* canonum*est* dis
tincta congeries eodemq*ue* statim cano
ne extitulo frontis inuento illu*m* q*uem*q*uæ*
rebas numerum *eius*dem e*sse* æuangue
listæ qui *et* ipse ex inscriptione
signat*ur* inuenies atq*ue* euicina cæt*er*or*um*
tramitib*us* inspectis' quos' nu*mer*os' ere
gione habeant annotabis et cum
scieris recurres aduolumina sin
gulor*um* *et* s*ine* mora rep*er*tis' nu*mer*is quos
an*te* signau*er*as rep*er*ies et loca inquib*us*
*ue*l eadem *ue*l uicina dixerunt Opto
in xp*ist*o ualeas et memineris mei pap
pa beatissime .,.,.,.,.,.,.,.,.,.,.,.,.,

InCipit primus canon' inquo concordant ·iiii·,

fol. 26, r°.

Matheus	Marcus	Lucas	Iohannis
uiii	ii	uii	x
xi	iiii	x	ui
xi	iiii	x	xii
xi	iiii	x	xiiii
xi	iiii	x	xxuiii
xiiii	u	xiii	xu
xxiii	xxuii	xuii	xlui
xxiii	xxuii	xxxiiii	xlui
xxiii	xxuii	xlu	xlui
lxx	xx	xxxuii	xxuii
xcuiii	xcui	cxui	cxx
xcuiii	xcui	cxui	cxi
xcuiii	xcui	cxui	xl
xcuiii	xcui	cxui	cxliiii
xcuiii	xcui	cxui	cxxuiiii
xcuiii	xcui	cxui *uel* x	cxxxi
cxxxiii	xxxuii	lxxuii	cuiiii
cxli	l	xuiiii	luiiii
cxlii	li	xxi	·xu
cxluii	lxiii	xciii	xluiiii
clxui	lxxxii	xciiii	lxxiiii
clxui	lxxxii	xciiii	xuii
ccuiiii	cxuiiii	ccxxxiii	c
ccxi	cxxi	ccxxxuiii	xxi
ccxx	cxxii	ccxxxuiiii	lxxxu
ccxx	cxxuiiii	ccxlii	lxxxuiii
ccxx	cxxii	ccxlii	lxxuii
c xliiii	cxxxuiiii	ccl	cxlui
ccxliiii	cxxxuiiii	ccl	cxli
cclxxiiii	cluii	cclx	xx
cclxxiiii	clui	cclx	xluiii
cclxxiiii	clui	cclx	xcui
cclxxui	cluiii	lxxiiii	xcuiiii

Matheus	Marcus	Lucas	Iohannis
cclxx	clxii	cclxuiiii	cxxu
cclxxxiiii	cxlu	cclxui	lu
cclxxxiiii	clxu	cclxui	lxiii
cclxxxiiii	clxu	cclui	lxu
cclxxxiiii	clxu	cclui	lxuii
cclxxxiiii	clxx	cclxxu	cxxui
ccxci	clxxii	cclxxuiiii	clui
ccxciiii	clxxu	cclxxxi	clxi
ccxcu	clxxui	cclxxxii	luii
ccc	clxxui	cclxxxii	xlii
ccc	clxxxi	cclxxxu	cluiii
cccii	clxxxi	cclxxxu	lxxxuiii
ccciiii	clxxxiii	cclxxxi	clxi
cccui	clxxxiiii	cclxxxii	luii
cccui	clxxxui	cccclxxxiii	xlii
cccx	clxxxuiii	cclxxxu	xluiii
cccxiii	cxci	cclxxxu	lxxxuiii
cccxiiii	cxciiii	ccxciiii	clxxii
cccxiiii	cxcu	ccxci	clxuiii
cccxu	cxcu	ccxci	clxui
cccxuiii	cxcu	ccxcii	clxxu
cccxx	cxcuiiii	ccc	clxxui
cccxxu	cc	cccii	clxxuiiii
cccxxui	cciiii	cccxx	clxxxiiii
cccxxui	ccu	cccxi	clxxxuiiii
cccxxuiiii	ccu	cccu	cxciiii·
cccxxi	ccui	cccxiiii	cxcui
cccxxu	ccuiiii	cccxii	cxcuii·
cccxxiiii	ccx	cccxuiiii	cxcuii
cccxxxu	ccxii	cccxxi	cci
cccxxxui	ccxiiii	cccxxiiii	cxcuiiii
cccxxxui	ccxu	cccuiii	cxcuiii
cccxl ·iii·	ccxu	cccxuiiii	cxcui

Matheus	Marcus	Lucas	Iohannis
cccxliii	ccxxii	cccxxuiiii	cciiii
cccxluiii	ccxxuii	cccxxxiii	ccui
cccxluiiii	ccxxuii	cccxxxiii	ccuii
ccclii	ccxxi	cccxxxui	ccuiiii
ccclii	ccxxxi	cccxxxui	cxi

Explicit canon primus inquo ·iiii·

Incipit canon · secundus inquo ·iii·

matheus marcus lucas

Matheus	Marcus	Lucas
xu	ui	xu
xxi	x	xxxii
xxxi	cii	lxxxu
xxxu	xxxuiiii	lxxuiiii
xxxu	xxxuiiii	lxxuiiii
l	xli	lui
lxii	xiii	iiii
lxii	xiii	xxiii
lxiii	xuiii	xxiii
lxuii	xu	xxiii
lxuiii	xluii	lxxxiii
lxxi	xxi	lxxxuiii
lxii	xxii	xxxuiiii
lxxii	xxii	clxxxui
lxxiii	xxiii	xl
lxxiiii	xluiii	lxxxu
lxxuii	lii	clxuiiii
lxxuiiii	xxuiiii	lxxxu
lxxx	xx	xluii
lxxxu	liii	lxxxuii
lxxxii	liii	cx
lxxxiii	liiii	lxxxui

Matheus	Marcus	Lucas
lxxxiii	liiii	cxii
lxxxu	lu	cxiii
lxxxu	lu	lxxxuiiii
lxxxuiii·	cxli	cxluiii
lxxxuiii	cxli	ccli
xcu	xl	lxxx
xciiii	lxxxui	xcuii
xciiii	lxxxui	cxlui
ciii	i	lxx
cxiiii	xxiiii	xli
cxui	xxu	xlii
cxxi	xxii	cxxuii
cxxii	xxiii	cxxuiii·
cxxiii	xxxiii	cxluii
cxxx	xxxu	lxxxii
cxxxi	xxxui	lxxiii
cxxxu	xxxui	lxxuiii
cxxxuiii	xliiii	cxlui
cxliii	liiii	xc
cxliiii	luiiii	xii
cxluiiii	lxuii	xxxu
cliiii	lxuiiii	xxxuii
clxiiii	lxxuiiii	cxliiii
clxuiii	lxxxiii	xcu
clxuiii	lxxxiii	ccui
clxx	lxxxu	xcui
clxxii	lxxxuii	xcuiii
clxxiiii	xci	xcluiiii
clxxxui	xciii	c
clxxxuiii	xcu	cii
clxxxuiii	xcu	ccxuii
clxxxuiiii	xcuiiii	cxcuii
clxxxuiiii·	xcuiiii·	cxcuii

Matheus	Marcus	Lucas
cxc	cu	cxcu
cxcii	cui	ccxui
cxciii	cuii	cxxi
cxciii	cuii	cxuiii
cxciiii	cuiii	clii
cxciiii	cuiii	ccxuiiii
cxcu	cuiii	ccxx
cxcuiii	cx	ccxxi
cxcuiiii	cxi	cxxxiii
ccii	cxii	cxxii
cciii·	cxiii	cclxx
ccu	cxuii	cclxxiiii
ccui	cxuii	ccxxxii
ccuiii	cxuiii	ccxxxiii
ccxcui	cxxuii	ccxl
ccxuiiii	cxxuiii	ccxli
ccxxiii	cxxx	ccxliii
ccxxu	cxxxiiii	ccxlu
ccxui	cxxxiii	ccxliiii
ccxxuiiii	cxxxu	cxxxuii
ccxxuiiii	cxxxu	cxluii
ccxlii	cxxuii	ccxxxuii
ccxliii	cxxxuii	ccxluiii
ccxliii	cxxxuiii	ccxluiiii
ccxluiii	cxliii	ccuiiii
ccxluiii	cxliii	ccliii
ccxluiiii	cxliiii	ccliiii
ccxlii	cxlui	cclu
ccxlui	cxluiii	ccliiii
ccluiii	cl	ccluii
ccluiiii	cli	ccluiii
cclxiiii	clu	clui
cclxuiiii	cluii	ccxxuiii

Matheus	Marcus	Lucas
cclxxi	xlii	ccxxx
cclxxuiii	clx	cclxiii
cclxxxii	clxiii	cclxuiii
cclxxxu	clxui	cclxu
cclxxxu	clxui	cclxuii
ccxcui	clxxuii	cclxxx
ccxcui	clxxuii	cclxxxiiii
ccci	clxxxii	cclxxxui
cccuiii	clxxxuiiii	cccu
cccxii	cxciii	ccxcuiiii
cccxui	cxuii	ccxciii
cccxuii	cxcuiii	ccxcu
cccxxii	ccii	cccuiiii
cccxxxuiii	ccxuiiii	cccxxii
cccxxxuiiii	ccxuiiii	cccxxu
cccxl	ccxx	cccxxuii
cccxlu	ccxii	cccxxiii
cccxliii	ccxxiiii	cccxxxuiii
cccxlui	ccxxu	cccxxx
ccccliii	ccxxxii	cccxxxuii
ccccliiii	ccxxxiii	cccxxxuiii .,

explicit canon ·ii· inquo ·iii·
incipit canon · tertius inquo ·iii·
matheus lucas iohannis

Matheus	Lucas	Iohannis
i	xiiii	i
i	xiiii	iii
i	xiiii	u
uii	ui	ii
uii	ui	xxu
luiiii	lxiii	cxui

matheus	lucas	iohannis
lxiii	lxu	xxxuii
xc	luiii	cxuiii
xx	luiii	cxxxuiii
xcuii	ccxi	cu
cxi	cxuiiii·	cxluiii
cxi	cxuiiii	xxx
cxi	cxuiiii	cxxiii
cxii	cxuiiii	lxxxuiii
cxii	cxuiiii	xliiii
cxii	cxuiiii	lx
cxii	cxuiiii	uiii
cxii	cxuiiii	lxxiii
cxu	cxuiiii	xc
cxii	cxuiiii	cliiii
cxii	cxuiiii	cxlii
cxlui	cxii	cxlui

incipit canon ·iiii· inquo ·iii· concordant matheus marcus iohannis

matheus	marcus	iohannis
xuiiii	uiii	xxui
cxuii	xxui	xxiii
cxuii	xxui	xcu
cl	lxui	li
clxi	lxxui	xxui
clxi	lxxuiiii	liii
cciiii	cxu	xci
cciiii	cxu	cxxxu
ccxui	cxu	cl
ccxui	cxu	cxxuiii
ccxui	cxxu	cxxxuii
cclxxuii	cluiiii	xcuiii
cclxxuiiii	clxxi	lxxii
cclxxxuiiii·	clxuiiii	cxxi
cclxxxi	clxxiiii	clii
ccxciii	clxxuiii	cuii
ccxcuii	clxxx	lxx ciii
ccxcuiiii	clxxxuiiii	clxuii
ccxuii	clxxxuiiii	clxuiii .,

matheus	lucas	iohannis
cccxxi	cci	clxxx
ccxxi	cci	cxcii
cccxxuiiii	ccuii	clxxxu
cccxxuiiii	ccuiii	clxxxui
ccxxxiii	ccxi	cciii

incipit canon quintus inquo ·ii· concordant matheus lucas

matheus	lucas	matheus	lucas
iii	ii	lxxxiiii	cxi
x	uiii	lxxxui	cuiiii
xii	xi	xxiii	cxlu
xui	xu	xcu	clx
xxu	xlui	xcu	clxxxii
xxuii	xluiiii	xcui	clxxxiii
xxuiiii	xluii	cii	lxuiiii
xxx	xluiiii	ciiii	lxxi
xxxiiii	cxxiii	cu	cxciii
xxxui	clxii	cuii	lxxiii
xxxuiiii	liii	cuiii	cxu
xl	lii	cx	cxuiii
xli	lu	cxui	clxii
xliii	cxxiii	cxui	clxxxui
xlui	cliii	cxuiiii	cxxui
xluii	cxxxiii	cxxu	lxii
xluiii	cxci	cxxuii	cxxuii
xluiiii	cl	cxxuiii	cxxxii
li	luiiii	cxxxuiiii	cxxx
liii	cxxxu	cxxxii	lxxxi
liiii	liiii	cxxiii	cxx
lu	clxx	cxxxuiiii	cluiiii
luii	lxi	clui	luii
luiiii	lx	cluiii	ccxxui
lx	clxxi	clxii	cxli
lxi	lxiii	clxxu	cx
lxu	clxxxii	clxxxii	cxxxuii
lxui	lxui	clxxxii	clxxxuiiii
		clxxxiii	cxcuiii
lxuiii	cu	clxxxuii	cxcuiiii
lxxui	cuiii	cxcuii	cclxxii

matheus	lucas
ccxiii	ccxxxu
cxxxi	clxxxi
ccxxuii	clxxxuiii
ccxxxi	cluiiii
ccxxxi	ccxu
ccxxxii	clxii
ccxxxiiii	cxxxui
ccxxui	cxxxu
ccxxxuii	cxxxuiii
ccxxxuiii	cxl
ccxl	cxli
ccxli	clxxu
cclu	ccii
cclui	ccu
ccluii	ccxuiii
cclxii	ccuii
cclxii	ccxii
cclxii	cluii
cclxxui	clu
cclxxuii	cluiii
cclxx	ccxxuiiii
cclxxii	ccxxxi

incipit canon' ·ui
inquo ·ii· concor
dant matheus marcus

matheus	marcus
uiiii	iii
xuii	uii
xx	uiiii
xxii	xi
xliiii	cxxui
lxxxuii	clxiii

matheus	marcus
lxxuii	cxxxuiiii
c	xxuiii
cxxxuiiii	xlu
cxxxu	lx
cxxxuiii	lxu
clii	lxuiii
cluii	lxxi
cluii	lxxi
cluiiii	lxxiii
clx	lxui
clxiii	lxxuiii
clxu	lxxx
clxuiiii	lxxxiiii
clxxiii	lxxxuiiii
clxxx	c
clxxxuiiii	ciii
ccii	cxuii
ccxiiii	cxx
ccxu	cxxiiii
ccxxiiii	cxxxi
ccxlui	cxl
ccxluii	cxlii
ccl	cxlu
cclii	cxluii
ccliiii	cxluiii
cclx	clii
cclxxiiii	cliii
cclxxu	cluii
cclxxxii	clxiii
cclxxxui	clxuii
ccxxxuiii	clxuiiii
ccxc	clxxi
ccxcii	clxxiiii
ccxcuiii	clxxuiiii

matheus	marcus
cccu	clxxxuiiii
cccuiiii	cxc
cccxi	cxcii
cccxxxuiii	ccuiii
cccxxxuii	ccxuii
cccxli	ccxxi
cccxlui	ccxxui
cccl	ccxxuiii

incipit canon ·uii·
inquo ·ii· concordant

matheus	iohannis
u	lxxxiii
xuiii	xuiiii
xuiii	xxxii
xuiii	xxxiiii
cxx	lxxxii
clxxxu	ccxu
ccuii	ci

incipit canon' uiii
inquo ·ii· lucas marcus

lucas	marcus
xxiii	xxi
xxu	xiiii
xxui	xui
xxuii	xuiii
xxuiii	xuii
lxxxiiii	xluiiii
lxxxuiiii	lui
xxi	lxi
c	lxxu
ciii	xcuii
cxluii	cxxxui

lucas	marcus
cclxxui	ccxui
cccxxxu	ccxxx

incip*it* canon' ·uiiii
in quo ·ii· concor
dant lu*cas* iohannis

lu*cas*	iohan*nis*
xxx	ccxuiiii
xxx	ccxxii
cclxii	cxiii
cclxii	cxxiiii
cclxxiiii	ccxxuiii
cclxxiiii	ccxxuii
cclxxiiii	ccxxxi
ccciii	cxc
cccuiii	cxc
cccxi	cxc
ccciii	clxxxui
cccui	cxc
cccxii	cxc
ccciii	clxxxui
cccuii	clxxui
cccxii	clxxxui
ccciii	clxxxii
cccuii	clxxxii
cccxii	clxxxii
cccxl	ccxui
cccl	ccxuii
cccxli	ccxxi
cccxli	ccxxiii
cccxli	ccxxu·

incip*it* canon ·x·
inquo p*rop*ria unius
cuiusque sunt
Primo p*rop*ria math*ei*
incipiunt

ii	clu
iiii	cluii
ui	clxxi
xiiii	clxxuii
xxiiii	clxxxi
xxui	clxxxiiii
xxuiiii	clxxxui
xxiii	clxxxuiiii
xxu	cxci
xxxuii	cxcui
xxxuiiii	cc
xlu	ccx
xlu	ccxii
lii	ccxui
luii	ccxxu
lxxu	ccxxui
lxxxi	ccxxx
lxxxuiiii	ccxxxiii
xci	ccxxxuiiii
xcuiiii	ccxlu
ci	ccxluiii
cui	cclxxiii
cuiiii	cclxx
cxiii	ccciii
cxu	cccxuiiii
cxuii	cccxxiiii
cxxiiii	cccxxuii
cxxxui	cccxlu
cxl	cccli
cli	ccclu

incip*it* canon'
·x· *secundum* marc*um*

	lxuii	ccxxu
xuiiii	lxxuiii	ccxxuii
xxxi	lxxii	ccxxxui
xxxiii	lxxu	ccli
xxxui	ciii	cclui
luiii	cui	ccluiii
lxii	cuii	cclxuii
lxx	cxiii	cclxxxi
lxxiiii	cxuii	cclxxiii
lxxxi	xxii	cclxxui
lxxxuii	xxiiii	cclxxuiii
xc	cxxxi	cclxxxiii
xcii	cxliii	cclxxxuii
xciii	cxluiiii	ccxcui
ci	cli	ccxcuiii
ciiii	cliiii	ccci
cxxiii	cluiiii	ccciiii
cxxii	clxiii	cccui
clxxxui	clxiiii	cccuiii
ccxiii	clxui	cccxui
	clxxiiii	cccxx
incip*it* ca	clxxuii	cccxxui
non' ·x· *secundum*	clxxuiii·	cccxxxi
lucam	clxxx	cccxxxiiii
i	clxxxiii	cccxxxuiiii
iii	clxxxu	ccxlii
u	cxc	
uiiii	cxcii	
xuiii	cxcui	incipiunt p*rop*riaioh*annis*
xx	cci	iiii
xxii	cciii	uii
xxuiiii	ccuiiii	uiii
xxxi	ccx	xi
l	ccxui	xiii
li	ccxxiii	xui

iohannis

xuiii	xcuii	clxxuii
xxu	xcuiiii	clxxuiiii
xxiiii	cii	clxxxi
xxuii	ciiii	clxxxuiiii
xcuiiii	cui	cxci
xxx	cuiiii	cxciii
xxxi	cx	cxcu
xxxiii	cxii	cc
xxxui	cxu	ccii
xxxuiiii	cxuii	ccuii
xli	cxuiiii	ccx
xlu	cxxiii	ccxii
lii	cxxu	ccxiiii
liiii	cxxuii	ccxui
lui	cxxx	ccxx
luiii	cxxxi	ccxxiiii
lx	cxxxiiii	ccxxu
lxii	cxxxui	ccxxui
lxiiii	cxxxuii	ccxxuiii
lxui	cxl	ccxxx
lxuiii	cxliii	ccxxxii
lxxi	cxlu	
lxxiii	cxluii	
lxxu	cxluiiii	
lxxuiii	cli	
lxxx	cliii	
lxxxi	clu	
lxxxu	cluii	
lxxxuii	cluiiii	
lxxxuii ii	clxiii	
xcii	clxu	
xciii	cluii	
	clxuiiii	
	clxxi	
	clxxiii	

incipiunt breues causae secundum matheum

i Natiuitas xpisti secundum carnem in bethlem iuda

ii Magi munera offerunt et interficiuntur infantes

iii regressio ihesu exegipto innatzareth

iiii Babtismus iohannis et babtismus xpisti iniordane

u Ubi zabulus temptat et ieiunauit xpistuc xl diebus

ui Ubi iohannis traditusest et secessit ihesus in cafarnaum

uii Petrum et andream piscatores uocat // loquitur

uiii Debeatitudine et caetera mandata addiscipulos

uiiii Nonueni soluere legem reliqua

x Non mechandum

xi Dedilectione inimicorum // dextera

xii deælimoysinis nesciat sinistra quid faciat

xiii In ieiuniis' non contristandum et in oratione non multum loquendum et detessauro incælo

xiiii Nemo potest ii dominis' seruire Et deuola tilibus et liliis' et solicitudine diei // retis' nonmittendis' ante porcos

xu Defistuca inoculo et de trabe demarga

xui Intrate perangustam portam Et cauete afalsis profetis

xuii Non omnisqui dicit mihi domine domine reliqua Et dedomu super petram

xuiii Discendens ihesus demonte leprosum mundauit

xuiiii Ubi puerum centorionis ihesus saluum fecit

xx Ubi socrum afebribus liberauit ubi quidam dixit magister sequar te' Et alio dixit ihesus Sequere me et innauicula dormiens excitatur adiscipulis'

xxi In terra gerassinorum legionem demonum iecit

xxii Ubi Paraliticum iussit ire cum lecto et ma theum uocat de tylonio

xxiii Non egent sani medico sed male habentes

xxiiii Non ieiunant filii sponsi quandiu cumillis' sponsusest

xxu Ubi mulier afluio sanguinis liberatur et filia Principis amorte liberatur // mutum demonium iecit

xxui ubi cæcis' oculos liberauit aperuit et sordum et

xxuii Messis quidem multa operarii autem pauci et dat apostolis' potestatem curandi // trina

xxuiii Nomina apostolorum dicit quos missit Cum omni doc

xxuiiii Si uos persequentur inuna ciuitate fugite inaliam

xxx Qui dilegit patrem et matrem plusquam me nonest me dignus

xxxi Iohannis decarcere addominum mittit etihesus deiohanne
loquitur adturbas lex et profetæ usque adiohannem
xxxii ubi inproperat corozain' et betzaida ciuitatibus
xxxiii Confiteor tibi pater caelieterræ quia abscondisti hæc
asapientibus etreuelasti hæc asapientibus paruulis'
xxxiiii Ubi discipuli uellunt spicas sabbatis' // ademo
xxxu Ubi manum aridam sanauit et hominem
nio caecumetmutum curauit
xxxui Ubi scribæ et farissei signum petunt abihesu
xxxuii Mater tua et fratres tui foris stant dicunt adihesum
xxxuiii sedens innauicula ihesus turbis' parabulas
exponit et desemine super petram et spinas
et bona terra seminatum // pis et frumento
xxxuiiii desetzanio in tritico degrano syna
xl de tessauro inagro absconso et debona
margareta et derete misso in mari
xli de iohannis capite indisco allato // minum
xlii de ·u· panibus et ·ii· piscibus in ·u· milia ho
xliii Ubi permare ambulabat et petrum merg
entem eleuat // unt quia coinquinant hominem
xiiii demanibus lauandis' et dehis' quæ deore exe
non quæ intrant // tanguentes fimbriam uesti
xlu in terra gerassinorum multi sanatisunt
menti eius ihesu // uirorum et saducei signum pe
xlui filia mulieris ademonio curataest // milia
xluii de ·uii· panibus et paucis' piscibus in ·uii·
∴ tunt abihesu et defermento pharisseorum
deepiscopatu petri super cathedram
xluiii Ubi dicit ihesus Si quis uult post me uenire abne
get se ipsum reliqua
xluiiii Inmonte cummoyse et helia loquitur
l Puerum lunaticum curauit
li et defide dicit granum synapis
lii et dragmam dicit petro reddere
liii dehumilitate sicut puer et demanu et pe
de etoculo eruendo et deoue erratica // alteri
liiii decorreptione fratrum et indulgere alter
lu qui conseruum suum propter denarios ·c· suf
lui focat Ubi uxorem non debere dimitti et despadonibus
luii dediuite quod difficile intrabit inregnum
cælorum

luiii et erunt primi nouissimi et nouissimi primi
luiiii defiliis' zebedei et deprimis' accubitis' cænæ
lx de ·ii· cæcis' secus uiam sedentibus
lxi ihesus sedens super pullum assinæ // mittit
nummularios iecit detemplo // lios inuiniam
lxii dearbore fici quæ arida factaest et homo qui fi
lxiii parabulam depuplicanis' et meritricibus dicit
lxiiii deuinia locata colonis' ubi interficiunt mis
sos adse et inuitati contempnunt uenire ad
nuptias // cessaris
lxu reddite deo quæ sunt dei et cessari quæ sunt
lxui demuliere quæ ·uii· fratres habuit et farisseos
interrogatos dexpisto cuius filius esset
lxuii quæ farissei dicunt ut fiant sed quæ faciunt non fiant
lxuiii deprosilito deiuramento et decamello et cu
lice etcalice etcatino et demonumentis' deal
batis' et demonumentis' profetarum
lxuiiii ierusalem ierusalem quæ occidas profetas
lxx depseodoxpisto proximante die nouissima
et debreuitate temporum et Ψeodoprofe
tis' et de x uirginibus et detallentis'·
lxxi desegregatione ouium et hedorum
lxxii deunguento mulieris quæ perfudit caput ihesu
lxxiii et dicit ihesus addiscipulos suos quod unus eum traderet
et desacramento corporis sui et sanguinis dicit
lxxiiii petro dicit quod ter abnegaturusesset et oratio ihesu adpat
rem Ubi ihesus eum tradidit iudas et petrus
tertio abnegauit et lacrimatusest et ubi iudas
laqueo suspendit et deagro figuli et depas
sione domini ihesu // babtismo
lxxu deresurrectione domini et demandatis' eius et de

incipiunt breues causæ secundum marcum

i et erat iohannis babtizans ihesum et uenit
super eum spiritus domini et fuit ihesus indiserto temptans
ii eum zabulus et postquam traditusest iohannis
prædicauit ihesus et uocauit discipulos et hominem
iii aspiritu inmundo curauit Socrum petri a
febribus liberauit et quærebant eum turbæ ut sal
uarentur et rogauit ihesum leprosus et curauit eum

∴ saducei petunt signum

u et Sanans paraliticum dixit ei tolle grabatum
tuum et uade et iacobus secutusest ihesum // unt filii
ui nonest opus sanis' medicis' sed malehabentibus et nonposs
sponsi ieiunare sponso præsente .,
uii discipuli uellere spicas sabbatis coeperunt
uiii insynagoga hominem manu arida sanauit
uiiii Omne regnum aduersumme' nonstabit et qui dixe
rit inspiritu sancto non remittetur ei
x et hii sunt fratres mei qui faciunt uoluntatem patris mei
xi ecce exiit qui seminat seminare et dumseminat reliqua
xii homo missit semen et cum dormit et exiit semi
nans et fecit spicam etmissit falcem
xiii et dormiens innauicula ihesus factatempestate
excitatus conpiscuit uentos etmare
xiiii inregione gerasinorum hominem alegione mundauit
xu et cum filium principis amorte saluaret etmu
lierem aprofluio sanguinis sanat
xui nonest profeta acceptus inpatria sua // firmos
xuii et missit xii discipulossuos ut prædicarent et curarent in
xuiii et iohannis decollauit iohannem et uenierunt discipuli
adihesum etcurauit eos ., et refficit eos .,
xuiiii de ·u· panibus in ·ū· milia hominum
xx ubi super fluctus' ambulauit et infirmos curauit
xxi inlotis' manibus manducare noncoinquinant hominem
xxii non licet tollere panem filiorum etdare canibus
etmundataest puella ademonio // ret et loquueretur
xxiii hominem sordum etmutum curauit ut audi
xxiiii de ·uii· panibus in ·iiii· milia hominum Cauete
afermento farisseorum et saduceorum et caecus
dixit uideo homines ut arbores // me sequi tol
xxu et dixit ihs quem me dicunt homines esse et dixit qui uult
lat crucem suam
xxui et inmonte uissi sunt cumihesu moyses ethelias
xxuii puerum ademonio curauit quem discipuli
iecere non potuerunt // nia qui nonsequitur no
xxuiii dixit ei iohannis uidimus quendam iecentem demo
biscum et demanu etpede et oculo eruendo non debere
dimitti uxorem

et suscipere regnum ut puer // inregnum
xxuiiii qui pecuniam habent difficile intrabunt
xxx qui uoluerit inuobis esse primus erit omnium
seruus // sedentem inluminauit ihesus
xxxi quendam caecum barthimeum secus uiam
xxxii sedente ihesu super pullum assinæ turbæ
clamabant ossanna // entes ieciebat detemplo
xxxiii Cummaledixisset arborem ficus etuend
xxxiiii babtismum iohannis decælo an' exhominibus
xxxu deuinia etcolonis' qui occiderunt heredem
xxxui reddite deo quæ deisunt et quæ cessaris cessari
xxxuii de ·uii· fratribus qui unam uxorem habuerunt
etdilegere deum et proximum // esset dixit cauete
xxxuii et Cum interrogaretur dexpisto cuius filius
xxxuiiii· ascribis' ., et laudauit ihesus uiduam quæ quad
rantem in gatzofilacium mittit
xl et Cum diceret delapidibus templi desig
nauit nouissimum tempus // guento abiit
xli et mulier quædam cum perfunderet ihesum un
iudas ut dutraderet eum // effundetur
xlii et Cum discipulis manducauit ihesus pasca // tis' effundetur
xliii et dixit ihesus hocest corpus meum et sanguis qui pro mul
xliiii et Cum dixisset petro ter me negabis aut orate
ne intretis in temptationem // amictus syndone
xlu Cum duceretur ihesus ad caifan' quidam sequebatur
xlui et ductusest ihesus adpassionem // et dixit qui cre
xluii post resurrectionem apparuit apostolis'
diderit et babtizatus fuerit saluabitur
etqui non crediderit contempnabitur et recep
tusest incaelis dominus

i incipit breuis interpretatio secundum lucanum
zachariæ sacerdoti apparuit dominus
anguelus et annuntiauit ei filium iohannem
et idem mariæ annuntiauit anguelus ihesum
filium // anguelus ..., ..., ..., ..., ..., ..,
ii natiuitatem ihesu annuntiauit pastoribus

iii Accepit semion puerum ihesum et benedixit dominum
et dedit annæ profetiæ // sermones
iiii Anno igitur xii· ihesus in templo docebat
u Ubi iohannis babtizat populum babtis
mo Poenitentiæ // norum xxx qui
ui Babtitzatus ihesus abiohanne fuit fere an
putabatur esse filius ioseph et generatio
usque adam qui filius dei fuit et indis
erto agebatur adiabulo temptatus et
ieiunauit xl diebus // iæ et dixit non est ac
uii et innatzareth legit ihesus librum issa
ceptus profeta nissi inpatria sua // um
uiii insynagoga hominem habentem demoni
mundauit // ciam uos fieri piscatores
uiiii Ubi apostolis' dicit ihesus Uenite post me fa
hominum ., // dauit eum
x Ubi apostoli leprosus rogauit ihesum et mun
xi Paraliticum curauit dominus qui tollens
grauattum suum abiit in domum suam
xii et secutus dominus puplicanus nomine
leui et dixit ihesus Nemo mittit uinum nouum
in utres ueteres // spicas et manduca
xiii die sabbati discipuli uellebant
bant et insynagoga ihesus hominem cu
rauit manum aridam habentem
xiiii Ubi discipulos elegit et nomina eorum
signat et nomina eorum signat et do
cet beatitudinem
xu defistuca et trabe et oculo eruendo
xui dedomu ædificata super petram et
harenam Ubi centorionis seruum
curauit ihesus // suscitauit ihesus et matri
xuii Mortuum unicum filium uiduæ re
restituit // ad dominum mittit dicens tu es
xuiii Mortuum unicum Iohannis decarcere
qui uenturus es
xuiiii Et ihesus adturbas deiohanne loquitur

xx Recumbens ihesus indomu farissei quædam
mulier ingressa lacrimis' lauit pedes eius et capil
lis tergens osculabatur et unguebat unguento
xxi Proponit parabulam seminantis et adaperit eam
discipulis' et Annuntiabatur et mater et fratres eius qui
foris stant // et rogatus adiscipulis conpiscuit mare et siluit
xxii et dormiente ihesu innauicula factaest tempestas'
xxiii inregione gerassinorum legio rogauit ihesum
ut transeuntes dehomine eant inporcos
xxiiii filiam Principis resuscitauit ihesus et mulierem
aprofluio sanguinis saluat // pellere et languo
xxu Potestatem dat ihesus discipulis' demonia ex
res sanare // Qui uult post me uenire reliqua
xxui de ·u· panibus et ·ii· piscibus in ·u· uirorum
xxuii
xxuiii interrogat ihesus discipulos quem esse dicerent et dicit
xxuiiii inmonte loquebatur cumihesu moyses et helias
xxx discendens demonte puerum ademonio
curauit et docebat humilitatem sicut pueros
fieri dequodam prohibeto quisequebatur ihesum
xxxi dixerunt iacobus etiohannis Siuis petemus ignem
ut petit helias decælo etait quidam ad ihesum
Sequar te et alio dicit sequere me Sine mortuos
sepilire mortuos suos et designauit ihesus lxxii
discipulos etmandata eis' dedit Inproperat ciuitatibus
xxxii et reuersi lxxii cum gaudio etdixit eis' ihesus gau
dete quia nomina uestra scriptasunt incælis'
Et Confessio ihesu adpatrem // discendentis in
xxxiii hominis parabula discendentis abierusalem
iericho et incidit inlatrones dominus dixit marthæ
Maria optimam partem elegit ., // proponit
xxxiiii et Petitus dominus docuit discipulos orare et
parabulam petentis ·iii· panes et dicit petite
et accipietis // monia dixit Omne regnum
xxxu et cum diceretur quod inbelzebeb iecit de
diuissum aduersum se nonstabit // tui oculus
xxxui designo ionæ profetæ et lucerna corporis
xxxuii tuus est decalice et catino mundatis' faris
seis' deforis

xxxuiii deprima cathedra *et* monumentis' profeta
rum inproperat dominus farisseis inproperat dominus farisseis
xxxuiiii inproperat dicit discipulis intendite afermento fa
risseorum *et* qui dixerit inspiritu suancto nonremit
tetur ei *et* nolite cogitare quid loquamini ⁝ hominis
diuitis uberes fructus attulit possessio
xl nolite soliciti esse animæ quid opus sit *et* lilia agri
xli nolite timere pusillus grex et seruo quem con
stituit dominus super familiam suam ut det eis' cibaria
xlii non ueni pacem mittere interram sed gladium *et* ignem
da operam liberari aduersario dum es cumil
lo cumillo inuia et uenit adarborem ficus'
plantatam inuinia quæ non fecit fructus per an
xliii nos ·iii· desanguine galileorum quem mis
cuit pylatus cum sacrificiis' mulierem
abinfirmitate annorum xuiii sanauit ihesus
iterum degrano synapis *et* fermento absconso infarina
xliiii filii regni expelluntur et erunt nouissimi primi
xlu ierusalem ierusalem quæ occidas profetas // accubitos
xlui ubi hydropicum curauit ihesus et dilegere primos
xluii adcænam non diuites sed pauperes uocari // est sal'
xluiii deeo quod qui uolunt turrim ædificare *et* bonum
xuiiii deoue errante uel quæ erraueat de ·c· et mu
lier quæ perdiderat ·x· dragmas // substantiam
homo quidam habuit ·ii· filios *et* diuissit eis'
deuilico iniquitatis quod prudenter fecit
li nemo potest duobus dominis seruire qui
dimittit uxorem *et* aliam ducit mechatur
lii dequodam diuite *et* latzaro per quem uenit
scandalum bonum erat nonnasci // erunt discipuli
liii si peccauerit inte frater tuus corripe eum et dix
auge nobis fidem et dicit deseruo orante
liiii x· uiri leprosi mundatisunt quibus unus gratias egit
lu sic' ueniet regnum dei sicut fuit in diebus noe
lui ubi fuerit corpus uenient aquilæ // tans
luii deiudice iniquitatis *et* ueniet filius hominis pu
inueniet fidem

luiii duo homines ascenderunt orare
intemplo adaccipiendum regnum dei sicut puer
luiiii facilius camellum per foramen acus intrare
lx aduentum passionis et cæcum secus
uiam sedentem illuminat
lxi desacheo puplicano statu minimo
lxii homo diues abiit accipere regnum *et* dedit
seruis x mnas // rint lapides clama
lxiii deassino *et* pullo dicit ihesus si hii tacue
bunt et fleuit super ierusalem detemplo iecit
lxiiii uendentes et interrogauit ihesus babtismum
iohannis unde esset // uiniam aliis' · reddite ces
lxu ubi coloni occiderunt dominum uiniæ *et* dat
sari quæ sunt cessaris et quæ sunt dei deo
lxui septem fratres qui unam uxorem habuerunt
et xpistuc si filius dauid interrogat
lxuii et respiciens uidit eos qui mittebant
munera sua ingatzafilacium diuites
uidit et quandam pauperculam mit
tentem ærea minuta ·ii· · // signis'
lxuiii detemplo salamonis distruendo · de
iudicii diectione manuum indominum
depetro *et* gallo *et* pylato designis'
insole et luna ., // quæ prope est
lxuiiii dearbore fici discite similitudinem
lxx intrauit satanas incor iudæ ut
traderet ihesum // pasca dixit sac
lxxi et missit dominus discipulos et parauerunt
ramentum corporis *et* sanguinis sui
lxxii qui uult inuobis esse maior erit omnium seruus
lxxiii qui habet sacculum tollat *et* peram *et* qui nonhabet
emat gladium // ne intretis intemptationem
lxxiiii inmonte solus orans dixit discipulis orate
lxxu et dixit ihesus iudæ osculo filium hominis tradis
lxxui dixerunt adihesum principes sacerdotum si' tu es xpistuc
dic' nobis' et obtulerunt eum pontio py
lato et erodi .,

uide librum
certum forsan
non est hæccausa
ut decet·

lxxuii inpassione dixit ihesus pater dimitte illis' quia
nesciunt et uni latronibus dicit hodie me
cum eris inparadiso // euntibus inuillam et apostolis
lxxuiii post resurrectionem apparuit ihesus ·ii·
et benedicens eos ascendit incaelum
finit de lucano

incipit breuis interpretatio secundum
iohannem

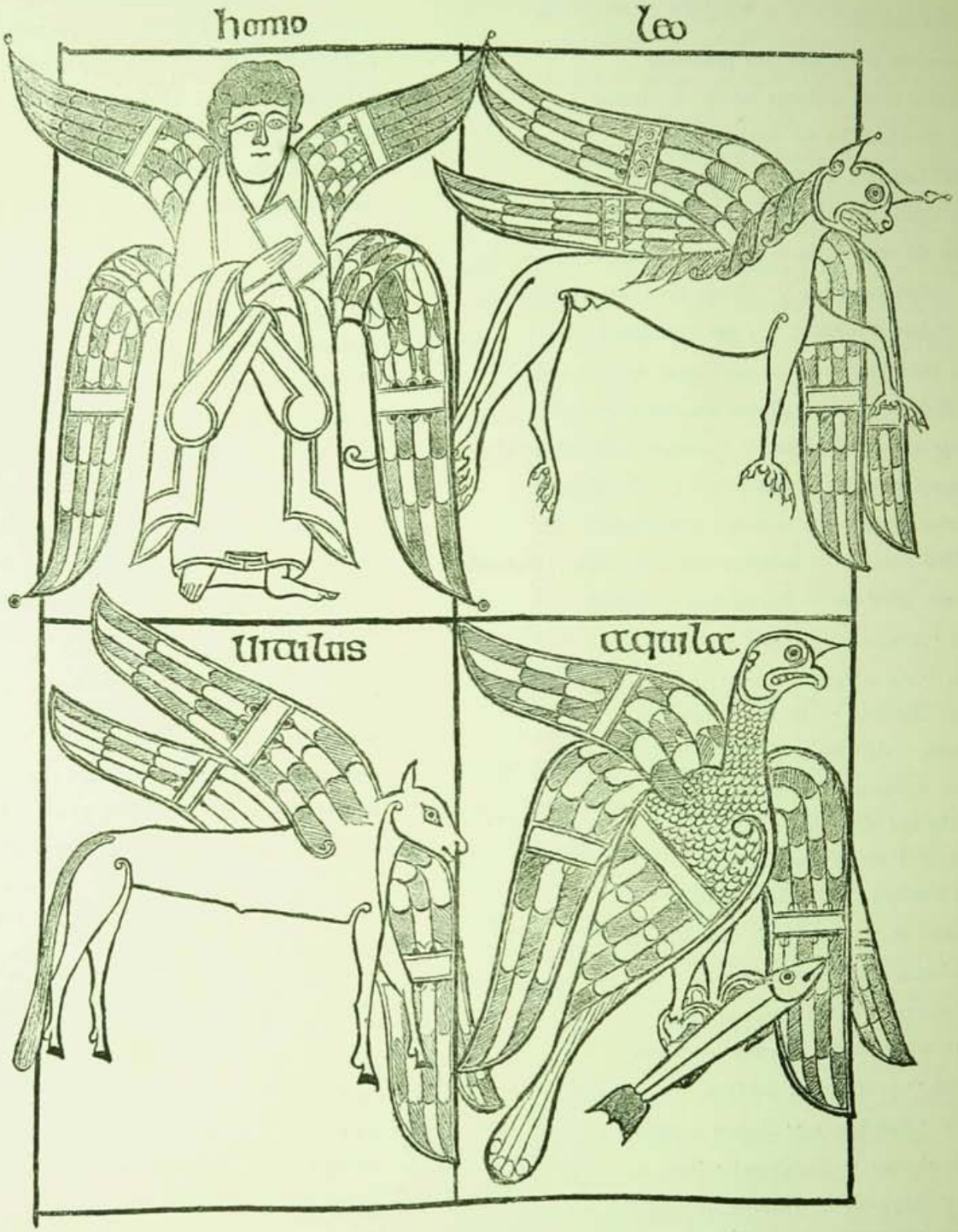
i iohannis testimonium perhibet dexpisto dicens non
sum dignus soluere corregiam calciamenti eius
ii iohannis dicit ecce agnus dei ecce qui tulit peccata mundi
iii et ostendit ihesus discipulis suis' ubi maneret et
secutisunt eum // orationis uocabitur
iiii ., uinum in kanna galileæ // mus mea domus
u ., iecit detemplo omnes uendentes reliqua et dixit do
ui ., qui non renatus fuerit denouo non potest intrare inregnum dei
uii ., ubi babtitzat ihs etdixit iohannis discipulis ego nonsum xpc
uiii ., ubi secessit ihesus aiudea et uenit insamariam
uiiii ., demuliere Samaritana iuxta puteum reliqua
et discipulis suis dixit alii laborauerunt et uos' in
labores eorum introistis
x omnis profeta sine honore in patria sua
xi ubi filium reguli sanauit inporticu sa
lamonis ·· ad natatoriam piscinam
hominem abinfirmitate annorum xxxuiii·
xii de ·u· panibus ordeaceis' · et ·ii· piscibus
ubi uolunt eum tenere inregem et fu
git ad discipulos suos ambulans super mare
et dixit ego sum panis uitæ // tro dixit
xiii Cum aliqui dediscipulis abirent re
numquid et uos' uultis ire
xiiii et dixerunt adihesum fratres eius uade hinc iniudeam
xu et dixit ihesus nolite iudicare secundum faciem
quæritis me' et ubi ego sum non potestis uenire
xui qui sitit ueniat adme et bibat // deprehensam
xuii et ducunt adeum mulierem inadulterio
xuiii et dixit ihesus iudeis' Cum exaltaueritis filium hominis
tunc cognoscetis quia ego sum et ante abraam
ego sum

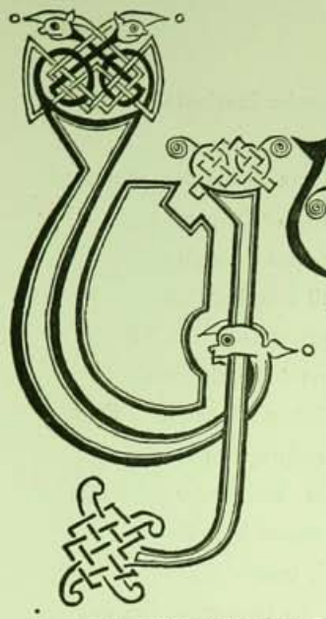
xxuiiii decæco anatiuitate cui linuit oculos et dixit uade
xx adsyloiam ·· ego sum pastor bonus qui pono ani
mam meam pro ouibus meis' // lebant occidere latzarum
xxi dicunt ei farissei si tu es xpistuc dic' nobis' palam .,
xxii ubi latzarum suscitat ·iiii· die // farissei uo
xxxiii et accepit maria unguentum et unxit pedes ihesu et
xxiiii et turbæ accipernnt flores palmarum et dicebant
ossanna et dicebat ihesus qui amat animam suam
xxu perdat eam ·· Cum multa signa fecisset ihesus dixit
xxui ego lux inhuncmundum ueni :· ubi ihs pedes discipulorum lauit
xxuii et Cum iret iudas ut traderet ihesum dixit ei ihesus quod facis
fac' citius // petro dicit ter me negabis
xxuiii et Cum dicit ihesus discipulis suis' dilegite uos' inuicem et
xxuiiii ego sum uia et ueritas' et uita ·· Si dilegeretis me man
data mea custodite et ego rogabo patrem
meum et mittet uobis' spmueritatis // geretis quiauado adpatrem
xxx ego sum uitis uera et pater meus agricola Si me dile
xxxi ueniet hora ut qui uos' occiderit putet obse
quium præstaredeo et tristitiam habebitis sed iterum
uidebo uos et gaudebit cor' uestrum // um pater sancte
xxxii et eliuatis' oculis' ihesus pater clarifica filium tu
conserua eos innomine tuo // latum
xxxiii et duxerunt ihesum ad annam et caifan' et adpy
xxxiiii de Cruce dixit ihesus discipulo quem dilegebat ecce matertua
xxxu post resurrectionem apparuit ihesus discipulis et non crede
bat thomas et iterum apparens increpabat ei
xxxui et Cum ·iii· manifestaret se ihesus discipulis suis'
et ait petro ter dicens pasce oues meos ·· tertio ag
et sequere me' .., finit breues causæ secundum iohannem
incipit interpretatio ebreorum
nominum secundum matheum

bartholomeus · sirum filius suspendentis aquas
betzaida · domus frugum siue uenatorum
bar' iona · sirum filius columbæ
bethfage sirum domus uallium uel domus boccæ
bethania domus adflictionis uel domus oboe
dentiæ barachia benedictus dominus uel benedic[tio domini]

barabban' sirum filius magistri nostri
., C æfas inuestigator siue uomens
C orban oblatio
C annaneus possedens siue possessio
., d iabulus grece defluens latine creminator
dauid dissiderabilis uel fortis manu
danihel iudicium dei uel iudicans me deus
., esrom sagittam uidit ·· essaias incensum
eliacim dei resurrectio uel deus resuscitans
eliu deus meus iste ··· elezer deus meus adiutor
elia deus dominus ··· // me diriliquisti
eli eli lamasabathani deus deus meus quare
., fares diuissio farissei diuissi uel diuidentes
., genezar hortus principum :· gehenna uallis gratuita
gezamani ··· uallis pinguitudinis // siue uirtutum
golgotha caluaria ··· Sabaoth exercituum
+ ., ihesus Saluator ··· iosaphat domini iudicium // aledomini
iudas ··· confitens ·· isecharioth · memori
ioseph · adponens ·· ierusalem uissio pacis
ioanna ·· cui est gratia domini ··· iericho o
dor eius siue luna ·· maria stillamaris
., matheus ·· donatus ·· magdalena · turris
., nasson augorians ·· nazareth flos
munditiæ aut uirgultum : nazareus
mundus ·· neptalim seunctus
., obeth seruiens ·· ossanna saluifica
., rama excelsa ·· rahel ouis uidens deum
rab delatata ruth festinans
racha uanus ·· rabbi sirum magister
., salmon sensibilis ·· salemon pacificus
salathiel ·· petitio mea dominus
sadoch ·· iustificatus ·· sydon uenatio
., thomas abyssus ·· sorobabel · iste
magister babylonis ·· sabulon habitaculum
sacheus iustificatus siue iustificandus
finit amen finit

matheus exiudeis' sicut inordine
primus ponitur ita æuanguelium iniudea pri
mus scripsit cuius uocatio addominum expuplica
nis' actibus fuit duorum ingeneratione xpisti
principia sumens unius cuius circumcissio
incarne alterius cuius secundum cor' electio fuit
et ex utrisque inpatribus xpistuc est sic'que quaterno
denario triformiter possito principium
acredendi fide in electionis tempus porregens
et exelectione intransmigrationis diem
diregens atque atransmigratione usque adxpistum
diffiniens decursam aduentus domini osten
dit generationem ut et numero satisfaciens
et tempori se quod esset ostenderet et dei
inse opus monstrans etiam in his quorum genus
posuit xpisti operantis aprincipio testimonium
nonnegaret quarum omnium tempus rerum or
do numerus dispossitio uel ratio quod fidei
necessariumest deus xpistuc est qui natus exmu
liere factus sublege natus exuirgine
passus incruce fixit triumphans ea
insemet ipso resurgens incorpore ut
patris nomen inpatribus filio et filii nomen patri
restitueret infiliis · sine principio sine
fine ostendens unum se cum patre esse quia unus est
inquo aeuanguelio utile dissiderantibus
deum sic prima uel media uel perfecta cognos
cere ut et uocationem apostoli et opus
æuanguelii et dilectionem dei in carne
nascentis per uniuersa legentes intellegant
at que id ineo inquo adprehensisunt et adprehendere ex
petant recognoscant nobis enim hoc in
studio argumenti fuit et fidem factæ
rei tradere et operantis dei intellegendam di
legenter esse dispossitionem quærentibus non tacere
finit argumentum


homo
leo
vitulus
aquila



Ber generationis
ihesu xpisti filii
dauid filii ab
raam abra
am autem gen
uit issaac.,
issaac autem
genuit iacob
i acob *autem* iudam *et* fratres *eius*
i udas *autem* genuit fares *et* zaram dethamar
f ares *autem* genuit esrom
e srom *autem* genuit aram
a ram *autem* genuit aminadab
a minadab *autem* genuit nason
n ason *autem* genuit salmon'
s almon' *autem* genuit botz exrachab
b otz *autem* genuit obeth exruth'
o beth *autem* genuit iesse
i esse *autem* genuit dauid regem
+ d auid *autem* rex genuit salamonem
s alamon *autem* genuit roboam
r oboam *autem* genuit abiud
a biud *autem* genuit asaph
a saph *autem* genuit iosaphat
i osaphat *autem* genuit ioram
i oram *autem* genuit oziam
o zias *autem* genuit iotham
i otham *autem* genuit achaz
a chaz *autem* genuit etzechiam
e tzechias *autem* genuit mannasse
m annasses *autem* genuit amos
a mos *autem* genuit iossiam
i ossiams *autem* genuit iechoniam
et fratres *eius* intransmigrationem baby
+ loniæ et post transmigrationem ba
byloniæ i echonias genuit salathiel
s alathiel *autem* genuit zorobabel
s orobabel *autem* genuit abiud
a biud *autem* genuit eliachim
e liachim *autem* genuit azor
a zor *autem* genuit sadoc'
s adoc' *autem* genuit achim
a chim *autem* genuit eliud
e liud *autem* genuit eliazar
e liazar *autem* genuit matham
m atham *autem* genuit iacob
i acob *autem* genuit ioseph uirum
mariæ dequa natus*est* ihesus qui uoca
tur xpistuc.,
O mnes ergo generationes ab abraam
usque ad dauid generationes sunt
quartdecim
et a dauid usque ad transmigrationem
babylonis generationes sunt
quartdecim
et a transmigratione babylonis usque ad xpistum
generationes sunt xiiii
o mnes ergo generationes ab abra
am usque ad xpistum generatio
nes sunt xl. ii. .,.,.,.,.,.,.,.,.,.,.,.,

autem
genera
tio sic'
erat
cum es
set dis
ponsata mater *eius* ma
ria ioseph an*te*quam *con*
uenirent inuenta*est* in
ute*ro* h*abe*ns desp*iri*tu s*ancto*

IOseph *autem* uir *eius* cum esset homo iustus
et nolet eam traducere uoluit occ
ulte dimitt*ere* illam hæc *autem* eo cogitan
te ecce anguelus d*omi*ni insomniis' appa
ruit ei d*icen*s ioseph fili dauid noli ti
mere accip*ere* mariam coiugem tu
am q*uod* enim inea natum*est* desp*iri*tu s*ancto* *est*
pariet *enim* filium *et* uocabis nomen *eius* ih*esu*m
ipse*enim* saluum faciet populum suu*m*
apeccatis' eorum // q*uod* d*ictum*est p*er* issa
hoc autem totum f*actum*est ut inpleret*ur*
iam p*rofetam* dicentem ecceuirgo inut*ero* ha
bebit *et* pariet filium *et* uocabunt no*men*
eius emmanuel q*uod* *est* int*erpre*tatum nobiscu*m* d*eus*
exsurgens *autem* ioseph asompno fecit sic
ut p*ræ*cipit ei anguelus d*omi*ni et accepit co
iugem suam *et* n*on* cognoscebat eam donec
pep*er*it filium suum p*rimo*genitum et uo
cauit nomen eius ih*esu*m

Cum *er*go natus esset ih*esu*s inbethlem iudæ
indieb*us* erodis regis ecce magi abori
ente uenierunt hyerusolimam dicen
tes ubi*est* qui natus*est* rex iudeorum
uidimus enim stellam*eius* inoriente
et uenimus adorare eum
udiens *autem* erodis rex t*ur*batus*est* *et* om
nis hyerusolima cumillo Et con
gregans omnes principes sacerdo
tum *et* scribas populi sciscitabat*ur*
abeis' ubi xp*istu*c nasceretur At illi
dixerunt ei inbethlem iudæ sic *enim*
scriptum*est* p*er* p*rofetam* dicentem Et tu
bethlem t*er*ra iuda nequaquam minima
es inp*r*incipib*us* iuda exte *enim* exiet dux
qui reget populum m*eu*m hysr*ae*l

tunc erodis clam uocauit magos dile
gent*er* *et* didicit ab eis tempus stellæ q*uæ* ap
paruit eis et mittens eos inbethlem d*ixit*
ite int*er*rogate diligent*er* depuero et
cum inueneritis eum renuntiate mihi
ut et ego ueniens adorem eum q*ui* c*um* au
diissent regem abierunt Et Hcce
stella quam uiderant inoriente
an*te*cedebat eos usq*ue* dum ueniens sta
ret supra ubi erat puer

uIdentes *autem* stellam gauissisunt ga
udio magno ualde et intrantes i*n*
domum inuenierunt puerum cum
maria matre *eius* *et* p*ro*cedentes ado
rau*er*unt eum *et* ap*er*tis' tessauris' suis'
obtulerunt ei munera aurum tus
et myrram Et responso accepto
insomnis ne redirent ad erodem
s*ed* p*er*aliam uiam reu*er*sisunt inregi
onem suam qui cum regressisent
ecce anguelus d*omi*ni apparuit inso*m*
nis' ioseph d*icen*s surge *et* accipe
puerum *et* matrem *eius* *et* fuge i*n* ægiptum

et esto ibi usq*ue* dum dicam tibi futurum
est enim ut erodis quærat puerum ist
um adperdendum eum Qui consurgens
accepit puerum *et* matrem *eius* nocte
et secessit inægyptum *et* erat ibi usq*ue*
adobitum erodis utadinpleretur q*uod*
dictum*est* ad*omi*no p*er* p*rofetam* dicentem Exæ
gipto uocaui filium m*eum* // et amagis'
tunc erodis uidens q*uoniam* iam dilussus ess
iratus*est* ualde *et* mittens occidit om*nes*
pueros qui erant inbethlem *et* ino*mni*b*us*
finib*us* *eius* abimatu *et* infra secundu*m*
temp*us* q*uod* exquessierat amagis // p*rofetam*
tunc adinpletum*est* q*uod* dictum*est* p*er* here*miam*
dicen*tem* Uox inrama audita*est* plo
ratus *et* ululatus multus rachel
plorans filios suos *et* noluit con
sulari q*uia* n*on*sunt // ruit anguelus
de functo autem erode ecce appa
d*omi*ni insomnis' ioseph inægypto d*icens*
Surge *et* accipe puerum *et* matrem
eius *et* uade int*er*ram hysr*ael* audiens
au*tem*q*uod* archilaus regnaret iniudea
defunctisuntenim qui q*uæ*rebant ani
mam pueri Qui consurgens acce
pit puerum *et* matrem *eius* *et* uenit in
t*er*ram hysr*ael* // iniudea p*ro* erode
au diens au*tem* q*uod* archylaus regnaret
patre suo timuit illuc' ire et am
monitus insomniis' secessit in par
tes gali*leæ* *et* ueniens habitauit in ciui*tate*
q*uæ* uocatur nazareth ut adinple
ret*ur* q*uod* dic*tumest* p*er* p*rofetam* q*uoniam* nazareus uo
cabitur Indieb*us* illis' uenit ioh*annis*
babtitzan p*ræ*dicans indiserto iudeæ

et d*icens* Poenitentiam agite adp*ro*pin
q*u*auit *enim* regnum caelorum hic*est* *enim*
dequo dic*tumest* p*er* issaiam p*rofetam* dicentem
u ox clamantis indiserto Parate
uiam d*omi*ni rectas facite semitas *eius*
ipse au*tem* iohannis habebat uestim
entum depilis' camellorum et zona*m*
pelliciam circa lumbo*seius* aesca
autem *eius* erat locusta *et* mel siluistre
tunc exibat adeum hyerusolima *et* o*m*nis
iudea *et* omnis regio t*ran*s iordanen'
et babtitzabantur abeo iniordane
confitentes peccata sua // *et* sadu*ceorum*
ui dens *autem* ioh*annis* multos pharisseor*um*
uenientes adbabtismum suum d*ixit* eis'
P*ro*genies uip*er*arum quis demonstra
uit uobis' fugere afut*ur*a ira faci
te *er*go fructum dignum poenitentiæ
facite *autem* fructum dignum poenitent*iæ*
et ne uelitis d*ice*re intrauos Pat
rem h*abem*u*s* abraam dico *enim* uob*is* q*uia*
pot*est* d*eus* exlapidib*us* istis' suscitare
filios abræ Iam enim securis ad
radices arborum possita *est* // nu*m*
Om nis *er*go arbor q*uæ* n*on* facit fructum bo
excidetur *et* inignem mittetur // nit
Hgo q*ui*dem babtizo uos inaqua in poe
entiam q*ui* *autem* pos*t*me uent*ur*us*est* fortior
me*est* cuius nonsum dignus cal
ciamenta portare ipse uos bab
titzabit in sp*iri*t*u* s*ancto* *et* igni cuius uenti
labrum inmanu sua *et* p*er*mundab
it aream suam *et* congregabit
triticum suum inhorreum Pale
as *autem* comburet igni in extinguibili

tunc uenit ihesus a galilea iniordanen' ad iohannem
ut babtitzaretur abeo iohannis enim pro
hibebat eum dicens Hgo ate debeo bab
titzari et tu uenis adme respondens autem ihesus
dixit ei Sinemodo sic enim decet nos' in
plere omnem iustitiam tunc dimissit eum
ba btitzatus autem ihesus confestim ascendit
deaqua et ecce apertisunt ei cæli et
uidit spiritum dei discendentem decælo si
cut columbam uenientem superse et
Hcce uox' factaest decælis' dicens hicest fi
lius meus dilectus inquo mihi bene conplacui
i tunc ihesus ductusest indisertum aspiritu ut
temptaretur adiabulo et cum iei
unasset xl diebus et xl noctibus postea es
suriit et accedens adeum temp
tator dixit ei Si filius dei es dic' 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 assumpsit Hum
diabulus insanctam ciuitatem et statuit
eum supra pinnaculum templi et dixit
ei Si filius dei es mitte te deorsum
scriptumest enim quia anguelis suis' manda
uit dete utinmanibus tollant te ne
forte offendas' ad lapidem pedem tu
um ait illi ihesus rursum non Scriptumest
enim non temptabis dominum deum tuum . . .
iii iter um assumpsit eum diabulus inmontem ex
celsum ualde et ostendit ei omnia
regna mundi et gloriam eorum et dixit
illi hæc tibi omnia dabo si cadens ado
raueris me tunc dicit ei ihesus uade re
tro satanas scriptumest enim dominum deum
adorabis et illi soli seruies tunc re
liquit eum diabulus insanctam ciuitatem

et Hcce angueli accesserunt et
ministrabant ei // ditus esset secessit
Cum autem audiisset ihesus quod iohannis tra
in galileam et relicta ciuitate nazareth ue
nit et habitauit incafarnaum ma
ritimam infinibus zabulon' et neptalim
utadinpleretur quod dictumest perissaiam pro
profeti a fetam terra zabulon et terra neptalim
uia maris transiordanen' galileæ
gentium populus qui sedebat intene
bris' uidit lucem magnam et seden
tibus inregione et inumbra mortis lux
ortaest eis' exinde coepit ihesus prædica
re et dicere poenitentiam agite adpro
pinquauit enim regnum cælorum . . .
Am BYΛΔNC autem ihesus iuxta mare galileæ
uidit ·ii· fratres symonem qui uocatur
petrus et andream fratrem eius mittentes retia
inmare Hrant enim piscatores et
ait illis' ihesus Uenite post me et faciam
uos fieri piscatores hominum
at illi continuo retibus relictis secuti
sunt eum et procedens inde uidit
alios ·ii· fratres iacobum zebedei et iohannem fratrem
eius innaui cumzebedeo patre eorum
reficientes retia sua et uocauit eos
illi autem statim relictis' retibus suis' et pat
re secutisunt eum et procedens inde
uidit alios ·ii· fratres iacobum zebedei
et iohannem fratrem eius innaui cum zebedeo
et circumibat ihesus totam galileam docens
insynagogis eorum et prædicans eorum
aeuanguelium regni et sanans omnem
languorem et omnem infirmitatem
inpopulo et abiit opinioeius intotam
syriam et obtulerunt ei omnes ma
le habentes uariis langoribus et tormentis'

conprehensos et qui demonia habebant et lu
naticos et paraliticos et curauit eos et
secutæsunt eum turbæ multæ de
galilea et decapoli et dehyerusolimis' et de
iudea trans iordanen' // cum sedisset
Ui dens autem ihesus turbas ascendit inmontem et
accesserunt ad Hum discipulieius et aperiens os'
suum docebat eos dicens // num cælorum
BH ati pauperes spiritu quoniam ipsorum est reg
BH ati mites quoniam ipsi possidebunt terram
BH ati qui lugent nunc quoniam ipsi
consulabuntur
BH ati qui essuriunt et sitiunt iustitiam
quoniam ipsi saturabuntur
BH ati missericordes quoniam ipsi
missericordiam consequentur
BH ati mundo corde quoniam ipsi deum
uidebunt
BH ati pacifici quoniam filii dei
uocabuntur
BH ati qui persequtionem patiuntur
propter iustitiam quoniam ipsi saturabuntur
ipsorumest regnum caelorum
BH ati estis cummaledixerint uobis'
homines et persecuti uos' fuerint et
dixerint omne malum aduersum
uos mentientes propterme Gaudete et ex
ultate quoniam merces uestra copiossaest
incaelis' sic enim persecutisunt et ΠΡΟΦΗ
ΤΑC· qui ante uos fuerunt
Uos' estis sal terræ quod si sal euanuerit
inquo sallietur adnihilum ualebit nissi ut
mittatur foras et conculcetur ab
hominibus Uos' estis lux huius mundi nonp
otest ciuitas abscondi supra montem po
sita neque accendunt lucernam

et ponunt eam submodio sed supra can
dellabrum ut luceat omnibus qui indomu
sunt Sic' luceat lux uestra coram hominibus
ut uideant bona opera uestra et glorificent
patrem uestrum qui incaelis'est // profetas
n olite putare quoniam ueni soluere legem et
non ueni soluere legem sed adinplere
A MHN· quippe dico uobis donec transeat
cælum et terra iota unum aut unus apex
nonpræteribit alege donec omnia fiant
Qui enim soluerit unum demandatis' istis' minimis'
et docuerit sic' homines minimus uoca
bitur inregno cælorum dico enim uobis'
quia nissi habundauerit iustitia uestra plusquam
scribarum et farisseorum nonintrabitis inreg
num cælorum // occiderit reus erit
a udistis quia dictumest antiquis' non occides qui autem
iudicio Hgo autem dico uobis' quia omnis qui ir
ascitur fratri suo reus erit iudicio
Qui autem dixerit fratri suo racha reus erit conci
lio Qui autem dixerit fatue reus erit ge
hennæ 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 fratri tuo
et tunc ueniens offeres munus tuum
Hs TO consentiens aduersario tuo cito
dum es inuia cum eo ne forte
tradat te aduersarius iudicio et
iudex tradat te ministro et incar
cerem mittaris Amen dico tibi non exi
es inde donec reddas' nouissimum
quadrantem // Hgo autem dico uobis'
au distis quia dictumest antiquis' non mechaberis
quia omnis qui uiderit mulierem
a d con cu pis cendam

eam iam mechatus*est* incorde suo
Q*uo*d si oculus tuus dexter scandalitzat
te erue eum *et* p*r*oiece abste Expe
dit*enim* tibi utp*er*eat una pars mem
brorum tuorum quam totum
corp*us* tuum mittatur ingehenna*m*
et si dext*er*a manus tua scandalitzat te
abscide eam *et* p*r*oiece abste' Expedit
enim utp*er*eat unum membror*um* tuo
r*um* q*uam* totum corpus tuum eat i*n* geh*ennam*
d ictum*est* *autem* qui cumq*ue* dimisserit ux
orem suam det illi libellum repudii
Hgo *autem* dico uo*bis* q*uia* omnis qui dimisse
rit uxo*rem* suam excepta fornicatio
nis caussa facit eam mechari et
qui dimissam duxerit adult*er*at
i t*er* um audis*tis* q*uia* dic*tumest* antiquis' n*on* peri
rabis reddes *autem* d*omi*no iuramenta
tua Hgo *autem* dico uo*bis* n*on* iurare
omnino neq*ue* p*er* caelum q*uia* thro
nus d*eiest* neq*ue* p*er* t*er*ram q*uia* scabellu*m*
pedum *eius* neq*ue* p*er* hyerusalem q*uia*
ciuitas*est* magni regis neq*ue* p*er* ca
put tuum iraua*er*is q*uia* n*on*poteris ca
pillum unum album facere aut
nigrum sit*autem* sermo u*est*er est est n*on* n*on*
q*uod* *autem* his' habundantius amalo *est*.,.,
a u distis quia d*ictu*m*est* oculu*m* p*ro* oculo
dentem p*ro* dente Hgo *autem* dico uobis'
n*on* resist*er*e malo s*ed* si quis te p*er*cus
serit in dext*er*am maxillam tua*m*
p*ræ*be ei *et* alt*er*am et ei qui uult
tecum iudicio contendere *et* toni
cam tuam tollere remitte ei *et*
pallium et qui cumq*ue* te an
garitzau*er*it mille passus ua

de cumillo *et* alia ·ii· Qui petit ate
da ei *et* uolenti motuari ate ne' au*er*taris
a u distis quia dic*tumest* dileges p*r*oximum tu*um*
et odies inimicum tuum Hgo *autem* dico
uob*is* dilegite inimicos u*est*ros *et* benefacite
his qui oderunt uos *et* orate p*ro* p*er*seq
uentib*us* et calumpnientib*us* uobis' ut sitis
filii patris u*est*ri q*ui* incaelis*est* qui solem
suum oriri facit sup*er* bonos *et* malos
et pluit sup*er* iustos *et* iniustos.,.,.,.,
S i enim dilegatis eos qui uos dilegunt q*uam*
mercedem habebitis nonne *et* æthnici
et puplicani h*oc* faciunt et si saluta
u*er*itis fr*atres* u*est*ros t*antum* quid amplius faci
tis n*on*ne *et* ethnici h*oc* faciunt.,.,.,.,
HC ΤΩΤΕ· *er*go uos perfecti si*cut* *et* pater u*ester*
caelestis p*er*fectus*est* /// coram ho*mini*bus
a d ΤΕΝΔΙΤΕ ne iustitiam u*est*ram faciatis
utuideamini ab eis alioquin mercedem
n*on* habebitis ap*ud* patrem u*est*ru*m* qui incae
lis'*est* Cum *er*go facies aelymoysinam
noli tuba canere an*te* te sicut hy
pochritæ faciunt insynagogis' *et* in
uicis uthonorificentur ab hominib*us*
AM HN dico uob*is* p*er*cip*er*unt merce*dem* su*am*
TH· autem faciente aelymoysina*m*
nesciat sinistra tua quid faciat dex
t*er*a tua ut sit aelymoysina Tua in
absconso *et* pater tuus qui uidet inab
sconso reddet t*ibi* // chritæ qui amant
et cum oratis non eritis sicut hyppo
in synago*gis* *et* angulis' platearum stan
tes orare ut uideantur ab ho*mini*b*us*
ΔMHN dico uo*bis* recip*er*unt merce*dem* su*am*
TY' *autem* cum orabis intra' in cubicu*lum*
Tuum et clausso hostio tuo ora'
ΠΔΤΡΕΜ tuu*m* inabs*con*so *et* pat*er* tuus
KYI· uidet inabs*con*so reddet tibi

Or antes *autem* nolite multum loqui si*cut* eth
nici Putant enim q*uod* inmultiloq*u*io
suo exaudiantur nolite *er*go adsim
ulare eis scitenim pater u*este*r q*u*id
YWBIC' opus sit an*te*quam petatis
abeo sic' *er*go uos orabitis .,.⸓.,.⸓.,.⸓

ΠA THP NOCTEP KYI· EC· INKAELIC'
CA*N*K*T*IΦIKHTYP · NWMEN · TYYM ·
ADYENIAT · PEΓNYM · TYYM
ΦIAT · YOΛYNTAC' · TYA · CIKYT
INKAELW · ET INTEPPA . ΠANE*M*
NOCTPYM · KOTIΔIANYM · ΔA
NWBIC' · Ⅰ OΔIE · ET · ΔIMITTE
NWBIC' · ΔEBITA · NOCTPA · CIKYT
ET · NWC' · ΔIMICCIMYC · ΔEBITW
PIBYC · NOCTPIC' · ET · NH' · ΠATIA
PIC · NWC' · INΔYKI · INTEMΠTA
TIWNEM · CEΔ · ΛIBEPA · NOC' · AMALW

Si *enim* dimisseritis hominib*us* peccata eo
rum dimittet uob*is* pater u*este*r cæl
estis delicta u*est*ra Si *enim* *autem* n*on* dimisseri
tis hominib*us* nec pater u*este*r cælest
is dimittet uobis' peccata u*est*ra
Cu*m* *autem* ieiunatis nolite fieri hyppoch
ritæ tristes exterminant enim fa
cies suas ut appareant hominibus
ieiunantes AMHN' dico uobis' q*uia* re
cip*er*unt mercedem suam 7 tu *autem* cum
ieiunas' ungue caput tuum *et* faci
em tuam laua ne uidearis homini
b*us* ieiunans s*ed* patri tuo qui*est* inab
sconso *et* pater tuus qui*est* inabs*con*
so reddet tibi // in t*er*ra ubi erugo
No lite tessauritzare uob*is* tessau*ros*
et tenea demolitur ubi fures effo
diunt *et* furantur tessaurizate
autem uob*is* tes*sauros* incaelo ubi neq*ue* erugo
neq*ue* tenea demolitur *et* ubi fur
es n*on* effodiunt neq*ue* furantur ubi
enim*est* tessaurus tuus ibi erit et cor'
tuum lucerna corporis tui oculus
tuus*est* si fuerit oculus tuus sim
plex totum corp*us* tuum lucidu*m* erit
Si *autem* oculus tuus nequam fuerit to
tum corp*us* tuum tenebrossum erit
Si *er*go lumen q*uod* inte *est* tenebræ sunt
ipsæ tenebræ quantæ erunt .,.⸓

NH MO pot*est* duob*us* dominis' servire
aut enim unum odio habebit *et* alt*er*u*m*
*con*tempnet dileget aut unum susti
nebit *et* alt*er*um *con*tempnet n*on*potestis
d*e*o servire *et* mammonæ // u*est*ræ
id eo dico uob*is* ne soliciti sitis animæ
quid manducetis aut corpori u*est*ro q*u*id
induamini n*on*ne anima plus*est* quam æs
ca *et* corpus quam aesca uestimen*tum*
respicite uolatilia cæli q*uoni*am n*on*ser*un*t
neq*ue* congregant inhorrea *et* pat*er*
u*este*r cælestis pascit illa n*on*ne uos'
magis plures estis illis' // re ads
Qu is *autem* u*est*r*u*m cogitans pot*est* adiece
tat*ur*am suam cubitum unum et de
uestimento quid soliciti estis Consi
derate lilia agri q*uo*m*od*o crescunt
n*on* laborant neq*ue* neunt dico *autem* uo*bis*
q*uia* nec salamon' inomni gloria sua
coop*er*tus*est* si*cut* unum ex istis si *autem* foe
num agri q*uod* hodie*est* *et* cras' in clib
anum mittetur d*eu*s sic uestit q*u*an
to magis uos' modicæ fidei .⸓.,.⸓
No lite *er*go soliciti e*sse* dicentes quid man
ducabimus aut q*u*id bibemus aut
quo op*er*iemur h*æc* *enim* omnia gentes
inq*u*irunt Scit *enim* pat*er* u*este*r q*u*id his'
o m ni bus in di getis

Quærite *er*go p*r*imum regnum d*e*i *et* iustiti*am*
eius et h*æc* omnia p*r*æstabuntur uobis' Noli
te *er*go e*sse* soliciti in crastinu*m* crastinus
enim dies solicitus erit sibi ipse suf
ficitenim diei malitia sua Nolite
iudicare ut n*on* iudicemini inq*u*o enim iudi
cio iudicau*er*itis iudicamini *et* inq*u*a men
sura mensi fueritis remitetur uo*bis*
Quid *autem* uides fistucam inoculo fr*atr*is
tui *et* trabim in oculo tuo n*on* uides
aut q*uo*mo*d*o dices fr*atr*i tuo Sine ieci
am fistucam deocu*lo* tuo *et* ecce tra
bis*est* inocu*lo* tuo Hyppocrita iece
p*r*imum trabem deocu*lo* tuo *et* t*un*c uid
ebis fistucam deocu*lo* fr*atr*is tui
Nolite dare s*anct*um canib*us* neq*ue* mitta
tis margaretas u*estr*as an*te* porcos
ne forte *con*culcent eas pedib*us* suis'
et conu*er*si disrumpant uos' // enietis
petite et dabituruo*bis*., Quærite *et* inu
Pulsate *et* ap*er*ietur uobis' // rit
Omnisenim qui petit accipit *et* q*u*i q*uæ*
in uenit *et* pulsanti ap*er*ietur.,.,
ut quis *est* exuob*is* homo quem si peti
erit filius suus panem num quid
lapidem porreget ei aut si pis
cem petit num quid serpentem po
rreget ei Si *er*go uos cum sitis mali
nostis bona dare filiis u*estr*is q*uan*to
magis pat*er* u*est*er q*u*i incaelis*est* dabit
bona petentib*us* se // ant uobis' ho
Omnia *er*go quæ cumq*ue* uultis ut faci
mines ita *et* uos' facite illis' h*æc est*
enim lex *et* p*r*ofetæ., // ta porta *et* spa
in trate p*er*angustam portam q*uam* la
tiossa uia q*uæ* ducit adp*er*ditionem *et*
multi sunt qui intrant p*er* eam Q*uam*
angusta porta *et* arcta *est* uia q*uæ* ducit
ad uitam *et* pauci s*unt* qui inueniunt eam
Ad tendite uob*is* afalsis' p*rofetis* q*u*i ueniunt
aduos inuestimentis ouium intrin
secus *autem* s*unt* lupi rapaces Ex fructi
b*us* eorum cognoscetis eos // detribu
n um quid collegunt despinis' uuas aut
lis' ficos' sic' omnis arbor bona fruc
tus bonos facit Numquid pot*est*
arbor mala bonos fructus neq*ue* arb
or bona malos fructus' facere.,.,
Omnis arbor q*uæ* n*on* facit fructum bonu*m*
excidetur *et* inignem mittetur Igitur exfruc
tib*us* eorum cognoscetis eos // inregnum
Non omnis qui dicitmihi d*omi*ned*omi*ne intrabit
cælorum s*ed* q*u*i facit uoluntat*em* patris
mei q*u*i incaelis'*est* ipse intrabit inregnu*m*
caelorum Multi mihi dicent inil
la die n*on*ne innomine tuo p*r*ofetauimus
et inno*mi*ne tuo demonia iecimus *et* intuo no*mine*
uirtutes multas fecimus et tunc confe
tebor illis q*uia* numquam nouiuos' dis
cedite ame qui' op*er*amini iniq*u*itatem.,.,
Omnis *er*go q*u*i audit u*er*ba mea h*æc* *et* facit ea
adsimulabit*ur* uiro sapienti q*u*i aedifica
uit domum suam sup*er* petram discen
dit pluia *et* uenierunt flumina *et*
flau*er*unt uenti *et* inruerunt indomum il
lam *et* n*on* cicidit fundata enim erat su
p*er* petram et omnis qui audit
u*er*ba mea h*æc* *et* n*on* facit ea similis erit
uiro stulto q*u*i aedificauit domum su*am*
sup*er* harenam discendit pluia *et* ue
nierunt flumina *et* flau*er*unt uenti
et inruerunt indomum illam *et* cicidit

et *et* fuit ruina *eius* magna // hos uerba
factumest cum consummasset ihesus sermones
hæc admirabantur turbæ super doctri
nam *eius* erat enim docens eos sicut potes
tatem habens non sicut scribæ eorum *et* fa
rissei Cum *autem* discendisset demonte
secutæsunt eum turbæ multæ et ec
ce leprosus quidam ueniens adorabat eum
dicens domine si uis' potes me mundare
et extendens manum tetigit eum dicens
uolo mundare *et* confestim mundat
aest lepra *eius et* ait illi ihesus Uide nemini
dixeris *sed* uade ostende te sacer
doti *et* offer munus quod præcipit moyses
intestimonium illis' // accessit ad
Post hæc *autem* cum introiisset capharnaum
eum quidam centorio rogans eum
"domine *et* dicens" Puer meus iacet indomu mea
paraliticus *et* male torquetur *et* ait
illi ihesus Hgo ueniam *et* curabo eum.,
et res pondens centorio ait illi domine non sum
dignus utintres subtectum meum sed tantum
dic uerbo *et* sanabitur puer meus nam *et* e
go homo sum subpotestate consti
tutus habens subme milites *et* dico hu
ic Uade *et* uadit *et* alio ueni *et* uenit
et seruo meo dico fac' hoc *et* facit.,
au diens autem ihesus miratusest *et* sequentibus
se dixit AMHN dico uobis quia apud nullum
in ueni tantam fidem inhisrael.,.,.,
di co autem uobis quod multi aboriente *et* ab
occidente uenient *et* recumbent cum
abraam *et* issaac' *et* iacob inregno
caelorum filii autem regni huius ieci
entur intenebras exteriores ibi erit
fletus *et* stridor denti // didisti fi
et dixit ihesus centorioni uade sicut cre
at tibi *et* sanatusest puer inilla hora

et Cum ueniisset ihesus indomum petri
uidit socrum *eius* iacentem *et* febricit
antem *et* tetigit manum *eius et* dimissit
eam febris *et* surrexit *et* ministra
bat eis' Uespere autem facto obtu
lerunt ei multos demonia habentes *et* ie
ciebat spiritus inmundos uerbo *et* omnes ma
le habentes curavit ut adinpleretur quod
dictumest perissaiam profetam dicentem quia ipse infir
mitates nostras accepit *et* egrotationes
nostras portauit // iussit ire trans fre
Ui dens autem ihesus turbas multas circase
tum *et* accedens unis scriba ait illi
Magister sequar te'quo cumque ieris
et dicit ei ihesus Ulpes foueas habent *et* uo
lucres caeli nidos tabernacula fi
lius hominis nonhabet ubi caput recli
net alius autem dediscipulis' *eius* ait
illi domine permitte me primum ire *et*
sepilire patrem meum ihesus *autem* ait illi
sequere me *et* dimitte mortuos sepi
lire mortuos suos // sunt eum discipuli *eius*
et aScendente eo innauiculam secuti
et Ecce motus magnus factusest inma
ri ita ut nauicula opereretur fluctibus
erat *autem* illis' uentus contrarius ipse uero dor
miebat et accesserunt adeum
discipuli *eius et* suscitauerunt eum dicentes domine
salua nos quia perimus *et* dicit eis quid ti
midi estis modicæ fidei // *et* factaest
tunc surgens ihesus imperauit uento *et* mari
tranquilitas magna Porro ho
mines miratisunt dicentes qualisest
hic quia uenti *et* mare oboediunt ei
et Cum ueniisset trans fretum inregionem
gerasinorum occurrerunt ei ·ii· homines
habentes demonia demonumentis' exeun
tes sæ ui ni mis

ita ut nemo possit transire per uiam
illam *et* ecce exclamauerunt dicentes Quid
nobis' *et* tibi ihesu fili dei uenisti perdere
nos ante tempus huc ante tempus torquere
nos Hrat *autem* non longue abeis' grex
porcorum multorum pascentium
de mones autem rogabant eum dicentes
Si iecis nos' mitte nos' ingregem por
corum *et* ait illis ite at illi exeuntes
abierunt inporcos *et* ecce impetu ab
iit totus grex perpræceps inmare *et*
mortui sunt inaquis' Pastores *autem*
fugierunt *et* uenientes inciuitatem nuntia
uerunt omnia *et* dehis qui' demonia habu
erant et Hcce tota ciuitas' exiit
obuiam ihesu *et* uisso eo rogauerunt
ut transiret afinibus eorum // uenit in
et ascendens innauicula transfretauit *et*
ciuitatem suam *et* ecce offerebant ei pa
raliticum iacentem in lecto *et* uidens
ihesus fidem illorum dixit paralitico
Confide fili remittuntur tibi peccata
tua et Hcce quidam describis' dix
erunt intrase hic blasfemat quis
potest dimittere peccata nissi solus
deus et Cum uidisset ihesus cogitationes
eorum dixit Quid cogitatis mala incor
dibus uestris quid enimest facilius dicere
dimittuntur tibi peccata tua aut
dicere Surge *et* ambula' Ut sciatis *autem*
quoniam filius hominis potestatem habet
interra dimittendi peccata .ˌ.,.ˌ.,
tunc ait paralitico surge *et* tolle lec
tum tuum *et* uade indomum tuam
et surrexit *et* abiit indomum suam
Ui dentes *autem* turbæ timuerunt *et* glori
ficauerunt deum qui dedit potestatem

et talem hominibus // ΗΟΜΙΝΕΜ · CE
Cum ΤΡΑΝCΙΡΕΤ · ΙΝΔΕ · ihesuc · ΥΙΔΙΤ ·
ΔΕΝΤΕΜ · ΙΝΤΙΛΩΝΕΩ · ΜΑΤΤΗΥΜ ·
ΝΩΜΙΝΕ · *et* ΑΙΤ · ΙΛΛΙ · CEKYEPE · MH'
et CYPΓHNC · CEKYTYC *est* EYM ·
et *factumest* discumbente indomu *et* ecce
multi plicani *et* peccatores uenientes
discumbebant cumihesu *et* discipuli eius
et uidentes pharissei dicebant discipulis' *eius*
quare cumpuplicanis' *et* peccatoribus
manducat magister uester At ihesus audiens ait
nonest opus ualentibus medicus sed malehabentibus
Huntes *autem* discite quidest missericordi
am uolo *et* non sacrificium non *enim* ueni uo
care iustos sed peccatores tunc acces
serunt adeum discipuli iohannis dicentes
q uare nos' *et* farissei ieiunamus fre
quenter discipuli *autem* tui non ieiunant
et ait illis' ihesus numquid possunt fi
lii sponsi lugere quandiu cumillis'est
sponsus uenient *autem* dies cum auffe
retur abeis' sponsus *et* tunc ieiunab
unt inillis' diebus // ni rudis inuesti
nemo *autem* committit commissuram pan
mentum uetus tollet *enim* plenitudin
em *eius* auestimento *et* peior scissura
fit Neque mittunt uinum novum in
utres ueteres alioquin rumpuntur
utres *et* uinum effundetur *et* utres periunt
sed uinum novum in utres nouos mitt
unt *et* ambo conseruantur .ˌ.,.ˌ
hæc eo loquente adeos ecce princeps ac
cessit *et* adorabat eum dicens filia
mea modo deffunctaest sed ueni inpone
manum tuam super eam *et* uiuet *et* ex
surgens ihesus sequebatur eum *et* discipulieius
et ecce mulier quæ fluxum sanguinis
pa ti e ba tur

xii annis' accessit retro *et* tetigit fim
briam uestimenti *eius* dicebat enim in
t*ra*se Si titigero t*antu*m uestimentum *eius* salua
ero at ih*esu*s conu*er*sus *et* uidens eam d*ixit*
Confide filia fides tuate' saluam fecit
et salua fac*taest* mulier exillahora . . .
et Cum ueniisset ih*esu*s indomum principis
et audiisset tubicines *et* t*ur*bam tumultua
ntem dicebat recedite n*onest* enim puella
mortua s*ed* dormit *et* diridebant eum
et cum iecta esset t*ur*ba intrauit *et* tenuit
manum *eius et* surrexit puella *et* exiit
fama h*æc* inuniuersam t*er*ram illam
et t*ran*seunte inde ih*es*u secutisunt eu*m* ·ii·
clamantes *et* dicen*tes* domine misserere
n*ost*ri fili dauid Cum autem ueniisset
domum accesserunt adeum ·ii· cæ
ci *et* dicebat eis' ih*esu*s Creditis q*uia* possum
h*oc* uobis' f*ace*re d*icu*nt ei utiq*ue* d*omi*ne t*unc* te
tigit oculos eorum d*icens* Secundum fid
em u*est*ram fiat uobis' *et* ap*er*tisunt oculi
eorum *et* comminatus*est* illis' ih*esu*s d*icens*
uidete ne quis sciat illi *autem* exeuntes
defamau*er*unt eum int*er*ram tota*m* illa*m*
Hg ressis' *autem* illis' Hcce obtulerunt ei
hominem mutum *et* sordum *et* demo
nium h*aben*tem *et* iecto demonio locutus*est*
mutus *et* miratisunt t*ur*bæ dicentes
numquam apparuit sic' inhis*rae*l
farissei *autem* dicebant inbelzebub
principe demoniorum iecit demonia
et circumibat ih*esu*s ciuitates om*nes et* cas
tella docens insynago*gis* eoru*m et* prædi
cans æuanguelium regni *et* curans
omnem languorem *et* omnem i*nfirmi*tatem
ui dens *autem* ih*esu*s t*ur*bas missertus*est* eis'
q*uia* erant uexati *et* iacentes si*cut* oues n*on*
h*aben*tes pastorem tunc d*ici*t dis*cipulis* suis'
messis quidem multa op*er*arii *autem*
pauci rogate *er*go d*omin*um messis ut
mittat op*er*arios inmessem suam
et Conuocatis xii dis*cipulis* suis' dedit illis' po
testatem sp*iri*tuum inmundoru*m* utiecerent
eos *et* curarent omnem languorem *et*
omnem infirmitatem
Xii *autem* apostolorum nomina s*un*t h*æc*
p*r*imus symon qui d*icitu*r petrus
et andrias fr*ater* eius
iacobus zebedei
et iohannis frater eius
filippus
et bartholomeus
thomas
et matheus puplicanus
iacobus alfei
et tatheus
symon' cannaneus // eu*m*
tro'gan' et iudas scariothis qui tradidit
hos xii missit ih*esu*s p*ræ*cipiens eis' *et*
d*icens* in uiam gentium ne abieri
tis *et* inciuitates samaritanoru*m*
ne intrau*er*itis s*ed* poti*us* ite adoues q*uæ*
p*er*ierunt domus his*rae*l
H untes *autem* p*ræ*dicate q*uia* adp*ro*pinquauit
regnum cælorum
infirmos curate
mortuos suscitate
leprosos mundate
demones iecite
gratis accipistis gratis date
no lite possidere aurum neq*ue* ar
gentum neq*ue* peccuniam inzonis'
u*est*ris n*on* p*er*am inuia
ne que ·ii· tonicas
ne que calciamenta
neque uirgam
dignus enim*est* op*er*arius cibo suo
in q*uam* cumq*ue* ciui*tatem* aut castellum in
tra uer i tis

interrogate quis inea dignus sit *et* ibi
manete donec exeatis Intrantes
autem indomum salutate eam dicentes
Pax huic domui *et* si quidem fuerit domus
digna ueniet pax ∴ digna super eam uestra
si *autem* non fuerit digna pax uestra aduos'
reuertetur // erit sermones uestros exe
et qui cumque nonreciperit uos neque audi
untes foras dedomu uel deciuitate
uel decastello illo excutite puluerem
depedibus uestris // it terræ sodomorum
A MHN dico uobis tollerabilius er
et gomorreorum indie iudicii quam
illi ciuitati uel domui // luporum Esto
Hc ce ego mitto uos' sicut oues inmedio
te ergo uos prudentes sicut serpentes
et semplices sicut columbæ // ent *enim*
Ca uete autem uos ab hominibus trad
uos' inconciliis' *et* insynagogis' suis'
flagillabunt uos' *et* adpræsides *et* re
ges ducemini propter me intestimonium
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 spirituc patris uestri qui loquitur in
uobis Tradet autem frater fratrem inmortem
et pater filium *et* insurgent filii inpa
rentes *et* morti eos adficient *et* eri
tis odio omnibus hominibus propter nomen meum
qui *autem* perseuerauerit usque infinem hic saluus
Cum *autem* persequentur uos' inciuitate < erit
ista fugite inaliam . Amen dico
uobis nonconsummabitis ciuitates his
rael donec ueniat 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
Si patrem familias belzebub uo
quanto magis domisticos eius nec ergo tim
ueritis eos nihil *enim* opertum quod non re
uelabitur *et* ocultum quod non scietur
Quod dico uobis intenebris' dicite in lu
mine *et* quod inaure audietis prædica
te super tecta *et* nolite timere eos
qui occidunt corpus Animam *autem* non pos
sunt occidere sed potius eum timete qui
potest corpus *et* animam perdere in ge
hennam Nonne ·ii· passeres asse
ueniunt *et* unus exillis' non cadit super
terram sine patris uestri uoluntate
quiest in cælis Uestri *autem et* capilli capi
tis omnes numeratisunt // ribus me
No lite ergo timere eos multo magis passe
liores estis uos' Omnis ergo qui confite
bitur me coram hominibus confiteb
or *et* ego eum coram patre meo qui
in cælis' *est* Nolite arbitrare quia ue
nerim pacem mittere in terram non ueni
pacem mittere sed gladium . ⌄ . . ⌄ . . ⌄ . . ⌄
Ue ni enim seperare hominem aduersus
patrem suum *et* filiam aduersus matrem
suam *et* nurum aduersum socrum suam
et inimici hominis domistici eius
Qui amat patrem aut matrem plus
quam me nonest me dignus et qui amat fi
lium aut filiam superme nonest me' dignus
et qui non accipit crucem suam *et* sequatur
me nonest me dignus Qui inuenit ani
mam suam perdet eam et qui perdi
derit animam suam propterme inue
niet eam Qui recipit uos me re
cipit *et* qui recipit me recipit eum
qui me missit qui recipit profetam

innomine profetæ mercedem profetae ac
cipiet et qui recipit iustum innomine
iusti mercedem iusti accipiet et qui cum
que potum dederit uni exminimis istis'
calicem potum aquæ frigidæ tantum innomine
discipuli amen' dico uobis non perdet
mercedem suam // hos' præcipiens xii
et factumest Cum consummasset ihesus sermones
discipulis suis' transiit inde ut doceret et prædica
ret inciuitatibus eorum // mittens ·ii·
iohannis autem cum audiisset inuinculis' opera xpisti
exdiscipulis suis' ait illis' Euntes dicite ,
tu es qui uenturus es an alium exp
ectamus Et respondens ihesus ait illis' eun
tes renuntiate iohanni quæ audistis et uidistis

caeci	uident	Et beatus est qui
clodi	ambulant	nonfuerit
leprosi	mundantur	scandalizatus
sordi	audiunt	inme' illis' autem
et mortui	suscitantur	abeuntibus cæ
et pauperes	æuangue	pit ihesus dicere
	litzantur	adturbas deiohanne
		babtitza ..,,

Quid ex istis indisertum uidere har
undinem uento agitatam sed quid ex
istis uidere hominem mollibus uesti
tum ecce qui mollibus uestiuntur indo
mibus regum sunt sed quid ex istis uide
re profetam etiam dico uobis Plusquam
profeta hicest enim dequo scriptum est Ec
ce mitto anguelum meum ante faciem tu
am qui præparabit uiam tuam ante te'
AMHN dico uobis non surrexit interna
tos mulierum maior iohanne babtista
qui autem minorest inregno caelorum
maior est illo Adiebus autem iohannis babtistæ
usque nunc regnum cælorum uim
patitur et uiuolenti rapiunt illud
om nes enim profetæ et lex usque adiohannem profeta
uerunt et si uultis recipere ipseest he
lias qui uenturusest qui habet aures au
diendi audiat // istam similisest pu
Cui autem similem æstimabo generationem
eris' sedentibus inforo qui clamantes co
æqualibus dicunt Cicinimus uobis' et nonsalt
astis lamentauimus et non planxistis
UHNIT enim iohannis neque manducans neque bib
ens et dicunt demonium habet UHNit fili
us hominis manducans et bibens et
dicunt Hcce homo uorax et pota
tor uini puplicanorum et peccatorum
amicus et iustificataest sapientia afi
liis' suis' tunc coepit exprobrare ci
uitatibus inquibus factæsunt plurimæ
uirtutes eius quia non ægissent poenitentiam
Uæ tibi corozain uæ tibi bethzaida quia si
in tyro et sydone factæessent uirtu
tes quæ factæsunt inuobis ollim in ci
licio et cinere poenitentiam ægissent
uerum tamen dico uobis' tyro et sydoni re
missius erit indie iudicii quam uobis
et tu capharnaum num quid usque adcæ
lum exaltaberis etusque adinfernum discen
dis quia si insodomis' factæessent uir
tutes quæ factæsunt inte forte man
sissent usque inhunc diem Uerum tamen di
co uobis quia terræ sodomorum remissius
erit indie iudicii quam uobis' .,.,.,.,
in illo tempore respondit ihesus dicens Confeteor tibi
domine caeli et terræ qui abscondisti hæc asa
pientibus et prudentibus et reuelasti ea
paruulis' ita pater quoniam sic fuit
placitum coram te // et nemo nouit
om nia mihi tradita sunt apatremeo
filium nissi pater neque patrem

quisquam nouit nissi filium et cui uo
luerit filius reuelare // rati es
Uenite adme omnes qui laboratis et hono
tis et ego refficiam uos' tollite iug
um meum superuos et discite ame quia mitis
sum et humilis corde et inuenietis
requiem animabus uestris iugum enim meum
suaueest et honus meum leue // ta
in illo tempore abiit ihesus sabbato persa
discipuli autem eius essurientes uellere
spicas et manducare Pharissei
autem uidentes illos dixerunt ei Hc
ce discipuli tui faciunt quod non licet
eis' facere sabbatis' At ille dixit
eis' non legistis quid fecerit dauid quando
essuriit et qui cum eo erant quomodo in
trauit in domum dei et panes propos
sitionis comedit quos non licebat ei
edere neque his qui cum eo erant
nissi solis' sacerdotibus aut non legistis
in lege sacerdotes intemplo sab
batum quia sabbatis uiolant et sine
cremine sunt dico autem uobis' quia tem
plo maior est hic Si enim scieritis
quidest missericordiam uolo et nons
acrificium numquam condempnas
setis innocentes dominusest enim filius
hominis etiam sabbati // gogam eorum
et cum inde transiret uenit insyna
et Hcce 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 ciciderit hæc sabba
tis infoueam nonne tenebit et le
uabit eam quanto magis meliorest

homo oue Itaque licet uobis' bene facere
tunc ait homini extende manum tuam et ex
tendit manum suam et restitutaest sani
tati sicut et altera Exeuntes autem pharissei con
silium faciebant aduersus eum quomodo eum
perderent ihesus autem sciens secessit inde et
secutisunt eum multi et curauit eos
omnes et præcipit eis' nemini manifestum fa
cerent utadinpleretur quod dictumest perissaiam
profetam dicentem Eccepuer meus quem elegi di
lectus meus inquo bene conplacuit anima mea
po nam spiritum meum super eum et iudicium gen
tibus annuntiabit Non contendet neque c
lamabit neque audiet inplateis ali
quis uocem eius Harundinem quassat
am non confringuet et linum fumigans
non extinguet donec ieciat aduictoriam
iudicium et innomine eius gentes sperabunt
tunc oblatus ei homo demonium habens cæ
cus et mutus et curauit eum ita ut
loqueretur et uideret et stupebant omnes
turbæ et dicebant numquid hicest filius dauid
pha rissei autem audientes dixerunt hic non iecit
demones nissi in belzebub principe demoniorum
ihesus autem sciens cogitationes eorum dixit eis'
Omne regnum diuissum contra se de
solabitur et omnis domus uel ciuitas'
diuissa contra se non stabit si enim satanas
satanan iecit aduersus se diuissusest
quoniam ergo stabit regnum eius et si ego in belze
bub iecio demones filii uestri inquo ieci
unt ideo ipsi iudices uestri erunt
Si autem ego inspiritu dei iecio demones igitur
peruenit inuos regnum dei Aut quomodo
potest quisquam intrare indomum
fortis et uassa eius diripere nissi prius al
ligauerit fortem et tunc domum eius diri
piet Qui enim nonest mecum contra me est

et qui n*on* *con*gregat mecnm spargit
id eo dico uo*bis* Omnepeccatum *et* blas
femia remittetur hominib*us* sp*iritu*s *autem*
blasfemia n*on* remittetur et qui c*um*q*ue*
dixerit uerbum *contra* filiu*m* hominis
remittetur ei qui *autem* dix*erit* *contra* sp*iritu*m
s*anctu*m n*on* remittetur ei neq*ue* i*n*h*oc* sæ
culo neq*ue* infut*uro* // ctum *eius* malu*m*
aut facite arborem bonam *et* fru
bonum aut facite arborem ma
lam *et* fructum *eius* malu*m* siq*u*idem
exfructu arbor agnoscitur .
pro genies uip*er*arum q*uo*m*o*d*o* potestis
bona loq*ui* cum sitis mali exha
bundantia *enim* cordis os' loquit*ur*
b onus *enim* homo debono tessauro
cordis sui p*ro*fert bona *et* malus
homo demalo tes*sauro* p*ro*fert mala
dico *autem* uob*is* q*uoni*am omne u*er*bum otio
ssum q*uo*d locuti fuerint homi*nes*
reddent rationem deeo indie
iudicii ex u*er*bis' *autem* tuis iustifi
cab*er*is *et* ex u*er*bis' tuis' *con*tempna*beris*
tunc respon*derunt* ei quidam describis'
et faris*seis* dicen*tes* magist*er* uolu
mus ate signum uidere q*ui* res
pondens ait illis' generatio ma
la *et* adult*er*a q*uæ*rit signu*m* *et* signu*m*
n*on* dabit*ur* ei n*issi* signum ionæ p*rofetæ*
si*cut* *enim* fuit ionas inuentre coeti
·iii· dieb*us* *et* ·iii· noctib*us* // gener
ui ri ninuitæ surgent iniudicio c*um*
atione ista *et* *con*dempnabit eam
q*uia* poenitentiam egerunt inp*ræ*di
catione ionæ

et Hceplusquam iona hic .
re gina austri surget iniudicio cu*m*
generatione ista et contempnabit
ea*m* q*uia* uenit afinib*us* t*er*ræ audire sa
pientiam salamonis *et* ecce plis'
q*uam* salamon' hic' // ambulat p*er*
Cum *autem* inmundus sp*iritu*c exierit ab homi*ne*
loca arida q*uæ*rere requiem *et* n*onin*
uenit Tunc d*ic*it revertar i*n*do
mum m*ea*m un*de* exiui et ueniens i*n*
uenit uacantem scopis' munda
tam et ornatam t*un*c uadit et as
sumit secum ·uii· alios sp*iritu*s ne
quitiores se' *et* intrantes habit
ant ibi et fiunt nouissima ho*min*is
illius peiora p*r*ioribus sic' erit ge
nerationi huic pessimæ // mat*er*
ad huc' eo loquente adt*ur*bas ecce
eius *et* fr*atre*s *eius* foris stabant q*uæ*rentes
loqui cum eo dixit *autem* ei quida*m* ecce
mat*er* tua *et* fr*atre*s tui foris stant q*uæ*
rentes loqui tecum at ille res*pondens*
dicenti sibi ait q*uæest* mat*er* mea *et*
qui sunt fr*atre*s mei *et* extendens
manum indis*cipulos* suos d*ixit* ecce ma
ter mea *et* fr*atre*s mei *et* extendens
manu*m* qui cumq*ue* enim fecerit
uolun*tatem* patris mei q*ui* in cælis*est*
ipse m*eu*s frat*er* *et* soror *et* mat*erest*
in illo die exiens ih*esu*s dedomu sede
bat secus mare *et* *con*gregatis'*un*t
ad eum t*ur*bæ multæ ita ut in
nauicula ascendens sederet *et*
om*nes* t*ur*bæ stabant in litore
et locutus*est* eis multa in para
bolis' d*icens* // et dum seminat
ec ce exiit qui seminat seminare

quædam ciciderunt secus uiam *et*
uenierunt uolucres *et* comederunt
ea alia *autem* ciciderunt inpetr
ossa ubi non habebat terram mul
tam *et* continuo exortasunt quia
non habebant altitudinem terræ
So le *autem* orto æstuauerunt et qui ra
dicem non habent aruerunt alia *autem*
ciciderunt inspinas et creuerunt
spinae et soffocauerunt ea · alii
uero ciciderunt interram bonam
et dabant fructum · aliud · c · ali
ud · lx · aliud · xxx · qui habet au
res audiendi audiat et accedentes
discipuli dixerunt ei Quare in
parabolis loqueris eis qui respon
dens ait eis quia 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 abeo ideo inparabo
lis loqueris eis quia uidentes non
uident *et* audientes non audiunt neque
intellegunt Ut ad inpleretur eis
profetia isaiae dicentis Auditu
audietis *et* non intellegitis *et* Uiden
tes uedebitis *et* non uidebitis
in cras'atum *est* enim cor'populi huius
et auribus suis grauiter audi
erunt *et* occulos suos concluse
runt ne quando oculis uideant
et auribus audiant *et* corde in
tellegant *et* conuertantur *et* san
em eos Uestri autem beati ocu
li quia uident *et* aures uestræ
qui audiunt // profaetae *et* iusti
A MHN quippe dico uobis quia multi
cupierunt uidere quæ uidetis et non

uiderunt *et* audire quae uos au
ditis *et* non audierunt // minan
U 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
f se radicem sed *est* temporalis
acta autem tribulatione *et* per
secutione propter uerbum continuo
scandalizatur qui autem semi
natus*est* inspinis' hic*est* qui uer
bum audit *et* sollicitudo saecu
li istius *et* fallacia diuitiarum su
ffocant 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* facit aliud qui
dem · c · aliud · autem · lx · por
ro aliud xxx · /// illis dicens
A liam parabolam propossuit
Simile factum*est* regnum cae
lorum homini qui seminauit
bonum semen inagro suo cum
autem dormirent homines ue
nit inimicus eius *et* super semi
nauit zezania inmedio triti
ci *et* abiit cum autem creuisset
herba *et* fructum fecisset
t unc apparuerunt zezania
accedentes autem serui patri
familias dixerunt ei domine
non ne bonum semen semi
nasti in agro tuo undeergo

unde ergo habet zezania et ait illis' inimicus
homo hoc fecit serui autem dixerunt ei uis
imus et collegemus ea et ait non ne forte
collegentes zezania eradicetis cum eis'
simul et triticum sed sinite utraque cr
escere usque admessem et intempore
messis dicam messoribus meis' collegi
te primum zezania et alligate ea fas
ciculos adconcuburendum triticum autem
congregate inhorreum meum // Simile
ali am parabulam proposuit eis dicens
est regnum cælorum grano synapis quod
accipiens homo seminauit in agro
suo quod minimum quidem est omnibus seminibus
cum autem creuerit maius est omnibus holeri
bus et fit arbor ita ut uolucres cæli ue
niant et habitent inramis' eius // regnum
ali am parabulam locutusest eis' dicens simile est
cælorum fermento quod accepto mu
lier abscondit infarina satis' ·iii·
donec fermentatumest totum hæc omnia
locutusest ihesus inparabulis' adturbas
et sine parabula non loquebatur eis' ut
ad inpleretur quod dictumest perprofetam dicentem
aperiam inparabolis' os' meum eruc
tabo abscondita aconstitutione mundi // ces
tunc dimissis turbis' uenit in domum et ac
serunt adeum discipuli eius dicentes disse
re nobis' parabolam tritici et ze
zaniorum agri qui respondens ait qui seminat
bonum semen est filius hominis ager
autem est hic mundus bonum autem semen hii sunt
filii regni zezania autem filii sunt nequam
inimicus autem qui seminauit ea est diabulus
messis uero consummatio sæculi est mes
sores autem angueli sunt sicut ergo colleguntur
zezania et igni conburentur sic' er
it in consummatione sæculi

mittet filius hominis angelos suos
et colligent deregno eius omnia scan
dala et eos qui faciunt iniquitatem
et mittent eos incaminum ignis ibi erit
fletus et stridor dentium // no patris
t Unc iusti fulgebunt sicut sol inreg
eorum qui habet aures audiendi au
diat Simile est regnum caelorum
thesauro absconso inagro quem
qui inuenit homo abscondit et pre
gaudio illius uadit et uendit uniuersa
quae habet et emit agrum illum
Iterum Simile est regnum caelorum
homini negotiatori quærenti bo
nam margaritam In uenta autem
una margarita prætiosa abiit et uen
dit omnia quæ habuit et emit eam Iterum
S imile est regnum caelorum Saginæ
missæ inmari et exomni genere pis
cium 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 fletus et stridor
dentium dicit eis intellexistis hæc omnia
dicunt ei etiam domine Ait illis' ideo
omnis scriba doctus inregno cæ
lorum Similis est homini patri
familias qui profert dethesauro
suo noua et uetera // ihesus para
et factumest cum consummasset
bolas istas transiit inde et ue
niens in patriam suam docebat
eos in synagogis eorum Ita ut mi
rarentur et dicerent Unde huic sa
pientia hæc et uirtutes Nonne'hicest

fabri 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 huic omnia ista et scandalit
zabantur ineo ihesus autem dixit eis' nonest profeta
sine honore nissi inpatria sua et indomu
sua et ideo non fecit ibi uirtutes multas
propter incredulitatem illorum // famam
in illo tempore audiuit erodis tetrarcha
ihesu et ait pueris' suis' num quid hic est iohannis
babtilza quem ego decollaui ipse surrexit
amortuis' et ideo uirtutes operantur ineo
er odis enim tenuit iohannem et alligauit eum
et posuit incarcerem propter erodiadem ux
orem fratris sui filippi dicebat enim illi
iohannis non licet tibi habere eam et uolens
eum occidere timuit populum quia sicut pro
fetam eum habebant // diadis inmed
die autem natalis erodis saltauit filia ero
io triclinio et placuit erodi unde cum
iuramento pollicitusest ei dare quod cum
que postulasset abeo At illa præmoni
ta amatre sua dixit da mihi in disco
caputiohannis babtilzæ et contristatusest
rex erodis propter iuramentum et eos qui'
pariter recumbebant iussit autem dari
missitque et decollauit iohannem in car
cere et adlatumest caput eius indisco et
datumest puellæ et tulit matri suæ
et accedentes discipuli eius tulerunt cor
pus eius et sepilierunt illud et uenientes
nuntiauerunt ihesu Quod cum audiisset
ihesus secessit inde innauicula inlo
cum desertum seorsum et cum
audiissent turbæ secutæsunt eum ped
estres deciuitatibus et exiens uidit
turbam multam et missertusest eis' et cu
rauit languidos eorum // eius dicentes
Uespere autem facto accesserunt adeum discipuli
disertusest locus et hora iam præteriit

dimitte turbas uteuntes incastella emant
æscas sibi ihesus autem dixit eis' nonnecesse ire
date illis' uos' manducare · responderunt ei non
habemus hic' nissi ·u· panes et ·ii· pisces qui ait
adferte mihi huc' illos et Cum ius
sisset turbam discumbere supra foenum
acceptis ·u· panibus et ·ii· piscibus aspi
ciens incælum benedixit et fregit et dedit discipulis
suis' panes discipuli autem turbis' et manducauerunt
omnes et saturatisunt et tulerunt reliquias
xii coffinos fragmentorum plenos
m anducantium autem fuit numerus ·u· milia ui
rorum exceptis' mulieribus et paruulis'
et statim ihesus discipulos suos iussit ascen
dere innauiculam et præcedere eum trans
fretum donec ipse dimitteret turbas
et dimissa turba ascendit inmontem solus
orare Uespere autem facto solus eratibi
n auicula autem inmedio mari iectabatur
fluctibus erat autem illis' contrarius uentus
Quarta autem uigilia noctis uenit ad
eos ihesus ambulans supra mare Et ui
dentes eum supra mare ambulantem
turbatisunt dicentes quia fantasmaest et prætimo
re clamauerunt statimque ihesus locutusest
eis' dicens habete fiduciam Ego sum no
lite timere respondens autem ei petrus dixit si
tu es iube me uenire adte' super aquas
et ipse ait Ueni et discendens petrus
denauicula ambulat super aquam ut
ueniret adihesum uidens ergo uentum ua
lidum timuit et cum coepisset mer
gi clamauit dicens domine saluum me
fac' et continuo ihesus extendens manum ad
prehendit eum Et ait illi modicæ fi
dei quare dubitasti Et Cum ascendis
sent innauiculam cessauit uentus
qui autem innauicula erant uenierunt
et ad or a uerunt

[Desunt folia 42, 43, 44, 45.]

[Desunt folia 42, 43, 44, 45.]

quod dictumest per essaiam profetam dicentem dicite fi
liæ sion ecce rex tuus uenit tibi ma
nsuetus et sedens super asinam
et pullum filium subiugalis //
euntes autem discipuli fecerunt sicut præ
cipit illis ihesus et ad duxerunt asi
nam et pullum et possuerunt super eum
uestimenta sua et eum desuper sede
re fecerunt plurimæ autem
turbae strauerunt uestimenta
sua inuia alii autem caedebant
ramos arborum et sternebant
inuia turbae autem quæ præcædebant
et quæ sequebantur clamabant dicentes
ossanna fili dauid benedictus qui ue
nit innomine domini ossanna inexcel
sis' /// commotataest uniuersa ci
et cum intrasset hierusolimam
uitas dicens quis est hic · populi autem
dicebant hic est ihesus profeta anaza
reth galilieæ /// omnes uendentes
in trauit ihesus intemplum dei et ieciebat
et ementes intemplo et mensas numu
lariorum et cathedras uendentium
d columbas euertit et dicit eis' scriptumest
omus mea domus orationis uocabitur
uos autem fecistis eam speloncam
latronis et accesserunt ad eum
caeci et clodi intemplo et sanauit
eos uidentes autem principes sacerdo
tum et scribae mirabilia quæ fecit
ihesus et pueros clamantes in templo
et dicentes ossanna fili dauid // quid
in dignati sunt et dixerunt ei audis
isti dicunt ihesus autem dicit eis' uti
que non legistis quia exore infantium
et lactantium perfecisti laudem
et relictis illis' abiit foras extra
ciuitatem inbethaniam ibique man
sit.

m ane autem reuertens inciuitatem
esurit et uidit fici arborem unam
secus uiam uenit adeam et nihil in
uenit inea nissi folia tantum et ait illi
numquam exte' fructus nascatur
insempeternum et are factaest
continuo ficulnea // centes quomodo
et uidentes discipuli miratisunt di
continuo aruit ficulnea respon
dens autem ihesus ait // ritis fidem
a men amen dico uobis' si habue
et non hessitaueritis nonsolum deficulnia
facietis sed et monti huic dixeritis tol
le te et iecta te inmare fiet et omnia
quæ cumque petieritis innominemeo cre
dentes accipietis // ad eum docentem prin
et cum ueniisset intemplum accesserunt
cipes sacerdotum et seniores populi dicentes
inqua potestate hæc facis et quis tibi dedit hanc
potestatem · respondens autem ihesus dixit illis' interrogabo
uos et ego unum sermonem quem si dix
eritis mihi et ego uobis dicam inqua potes
tate hæc facio babtismum iohannis unde erat
ecælo an' exhominibus at illi cogitabant
intrase dicentes si dixerimus ecælo dicet
nobis quare ergo non credidistis nob.ei. si autem
dixerimus exhominibus timemus turbam
omnes enim habebant iohannem sicut profetam et res
pondentes adihesum dixerunt nescimus
ait illis' et ipse nec ego dico uobis' in
qua potestate hæc facio // bebat ·ii· fili
quid autem uobis uidetur homo quidam ha
os et accedens ad primum dixit fili uade
hodie operare inuiniam meam ille
autem respondens ait nolo postea autem poeniten
tia motus abiit inuiniam acce
dens autem ad alterum dixit similiter at ille
respondens ait eo domine et non iuit quis ex ·ii·
fe ci t

uoluntatem patris dicunt ei primus
dicit illis ihesus ΑΜΗΝ dico uobis quia pupli
cani et meritrices præcedent uos' inregno
dei Uenit enim iohannis aduos' inuia iustitiæ
et non credidistis ei Puplicani autem et me
ritrices crediderunt Uos' autem uidentes
nec poenitentiam habuistis postea ut cre
deretis ei // at pater familias qui plan
a liam parabulam audite homo er
tauit uiniam suam et sepem circum
dedit ei et fodit inea torqular' et ædi
ficauit turrem et locauit eam agri
colis' et peregre profectus est Cum autem tem
pus fructuum adpropinquasset mis
sit seruos suos ad agricolas ut
accipe rent fructus' eius et agricolæ ad
prehensis' seruis' eius seruos plu
a li um cæderunt res prioribus
a li um occiderunt et fecerunt
a li um uero lapidauerunt illis' simili
i ter um missit alios ter nouissi
me autem missit
adeos filium suum dicens reuerebuntur
filium meum Agricolæ autem uidentes fili
um dixerunt intrase hic est heres ue
nite occidamus eum et habeamus he
reditatem eius et adprehensum ieciamus
eum iecierunt extra uiniam et oc
ciderunt Cum ergo uenerit dominus uiniæ
quid faciet agricolis' illis' aiunt
illi Malos male perdet et uiniam lo
cabit aliis' agricolis' qui reddant
ei fructum temporibus suis' dicit il
la lis ihesus Numquam legistis inscripturis'
pidem quem reprobauerunt ædifican
tes hic factusest incaput anguli adomino
factusest istud hoc est mirabile inoculis
nostris'

id eo dico uobis quia auferetur auobis' reg
num dei et dabitur genti facienti fr
uctum eius qui ceciderit super lapidem
istum confringuetur super quem uero cicide
rit conteret eum Et cum audissent
principes sacerdotum et farissei para
bulas istas cognouerunt quod deipsis di
ceret et quærentes eum tenere timuerunt
turbas quoniam sicut profetam eum habebant
et respondens ihesus dixit iterum inparabulis' eis' dicens
si mile est regnum cælorum homini
regi qui fecit nuptias filio suo et mis
sit seruos suos uocare inuitatos
adnuptias et noluerunt uenire . . . . .
iter um missit alios seruos dicens dicite
inuitatis' ecce prandium meum pa
raui tauri mei et altilia occissa et
omnia parata uenite adnuptias il
li autem neglexerunt et abierunt
a lii inuillam suam
a lii uero adnegotiationem suam
r e liqui uero tenuerunt seruos suos
et contumilia adfectos occiderunt
r ex autem cum audisset iratusest et missit
exercitum suum et perdidit homicidas
illos et ciuitatem illorum succendit
Tunc ait seruis' suis' nuptiæ quidem
paratæ sunt sed qui inuitati erant
non sunt digni ite ergo adexitus' uiarum
et quos cumque inueneritis uocate
adnuptias et egressi serui eius inui
as congregauerunt omnes quotquot inue
nierunt et malos et bonos et inple
tæsunt nuptiæ discumbentibus . . . . .
in trauit autem rex utuideret discum
bentes et uidit ibi hominem non uesti
tum ueste nuptiali et ait illi

amice quomodo huc' intrasti nonhabens
uestem nuptialem at ille obmu
tuit tunc dixit rex ministris' lig
atis' manibus et pedibus mittite eum
in tenebras exteriores ubi erit fletus
et stridor dentium multi autem sunt
uocati pauci uero electi tunc abe
untes farissei consilium fecerunt
ut caperent eum insermone et mit
tunt ei discipulos suos cumerodia
nis' dicentes magister scimus quia uerax
es et uiam dei inueritate doces' et nonest
tibi cura dealiquo non enim respi
cis adpersonas hominum dic' ergo nobis
quid tibi uidetur licet censum da
re cessari an non. Cognita autem ihesus
nequitia eorum ait quid me tempta
tis hyppochritæ Ostendite mihi
numisma census at illi obtule
runt ei denarium et ait illis' ihesus
cuius est imago hæc et superscriptio
dicunt ei cessaris tunc ait illis'.
r eddite ergo quæ sunt cessarisq̃ cessa
ri et quæ sunt dei deo et audientes mira
tisunt et relicto eo abierunt
in illo die accesserunt saducei qui
dicunt non esse resurrectionem et inter
rogauerunt eum dicentes magister
moyses dixit si quis mortuus fuerit
non habens filium ut ducat frater eius ux
orem illius et suscitat semen fratri
suo Hrat autem apud nos ·uii· fratres
et primus uxore ducta defunct
us est et non habens semen reliquit ux
orem suam fratri suo similiter
·ii· et ·iii· usque ad ·uii· nouissime
autem omnium et mulier defuncta est
inresurrectione ergo cuius erit de
·uii· uxor omnes enim habuerunt
eam respondens autem ihesus ait illis' erra
tis nescientes scripturas neque
uirtutem dei in resurrec
tione ergo neque nubent neque nu
bentur sed erunt sicut angueli dei
in cælo deresurrectione autem
mortuorum non legistis quod dictumest
adomino dicente uobis' ego sum
deus abraam et deus issac et deus ia
cob · nonest deus mortuorum sed uiuentium
et audientes turbæ mirabantur
indoctrina farissei autem audien
tes quod silentium inpossuisset
saduceis' conuenierunt inunum
ad eum et interrogauit eum unus
exeis' legis doctor temptans
eum magister quid est mandatum
magnum in lege ait illi ihesus
di leges dominum deum tuum intoto cor
de tuo et intota anima tua
et intota mente tua hoc est maxi
mum et primum mandatum
s ecundum autem simile est huic dile le
ges proximum tuum sicut te ipsum
inhis' ·ii· mandatis uniuersa
lex pendet et profetæ congre
gatis' autem farisseis interrogauit
eos ihesus dicens quid uobis' ui
detur dexpisto cuius filiusest
dicunt ei dauid ait illis' ihesus
quomodo ergo dauid inspiritu uocat eum
dominum dicens dixit dominus domino meo se
de adexteris' meis donec ponam
inimicos tuos scabellum pedum tuorum =

Si ergo dauid inspiritu uocat eum dominum
quomodo filius eius est et nemo poterat res
pondere ei uerbum neque aussus
fuit quisquam exilla die eum
amplius interrogare // suos dicens
tunc ihesus locutusest ad turbas et ad discipulos
Super cathedram moysi sederunt
scribæ et farissei Omnia ergo quæ cumque
dixerint uobis' seruate et faci
te Secundum opera uero eorum nolite face
re dicunt enim et non faciunt allig
ant enim honera grauia et in
portabilia et inponunt in hu
meros hominum digito autem suo
nolunt eamouere Omnia ergo opera
sua faciunt ut uideantur abhominibus
dilatant enim filactyria sua et
magnificant fymbrias su
re as amant autem primos accubitos
incænis' et primas cathedras in
synagogis et salutationes in foro
et uocari abhominibus rabbi
uos' autem nolite uocari unus enim
est magister uester Omnes enim uos'
fratres estis et patrem nolite uo
cari uobis' super terram unus enim
est pater uester qui incælis'est neque
uocemini magistri quia magister
uester unusest xpistuc qui maiorest
uestrum erit uester minister qui autem
se exaltauerit humili
abitur et qui se humilia
uerit exaltabitur // pochritæ
Uæ autem uobis scribæ et farissei hyp
qui clauditis regnum cælorum
ante homines uos' autem noninntratis
neque introeuntes sinitis intra
re Uæ uobis scribæ et farissei hyppochritæ
qui circumitis mare et aridam ut
faciatis unum prosilitum et cum fue
rit factus facitis eum filium gehen
næ duplo quam uos' // iurauerit
Uæ uobis duces cæci qui dicitis qui cumque
intemplum nihilest qui autem iurauerit
in aurum templi debitorest .,.,.,
Stu lti et cæci quid enim maiusest aurum
an' templum quod sanctificat aurum
et qui cumque iurauerit inaltare
nihilest qui cumque autem iurauerit in
dono quodest super illud debitorest
Cæci quid enim maius est donum an'
altare quod sanctificat donum qui ergo iur
at inaltare iurat et ineo et in omnibus
quæ super illud sunt Et qui iurauerit
intemplo iurat inipso et ineo qui inillo
habitat inipso et qui iurat incæ
lo iurat inthrono dei et ineo qui se
det super eum // atis mentam et a
Uæ uobis scribæ et farissei hypochritæ qui decim
netam et cymminum et reliquis
tis quæ grauiora sunt legis iudicium
et missericordiam et fidem hæc o
portuit facere et illa non omiter
tere Duces cæci excolentes culi
cem camellum autem glutientes
Uæ uobis scribæ et farissei hyppochritæ quia
mundatis quod deforisest calicis
et parabsidis intus autem pleni estis ra
pina et inmunditia farissee
cæce munda prius quod intusest calicis
et parabsidis ut fiat et quod deforisest mundum

Uæ uobis scribæ et farissei hypochritæ quia similes
estis sepulcris' dealbatis quæ afo
ris apparent hominibus speci
ossa intus autem plena sunt ossibus
mortuorum et omnis spurci
tia sic' et uos' aforis quidem ap
paretis hominibus iusti intus autem
pleni estis hypochrissi et iniqui
tate Uæ uobis scribæ et farissei
qui aedificatis sepulchra pro
fetarum et ornatis monumen
ta iustorum et dicitis quia si fuisse
mus indiebus patrum nostrorum non es
semus socii eorum insangui
ne profetarum Itaque testimo
nium estis uobismet ipsis quia
filii estis eorum qui profetas
occiderunt et Uos inplete
mensuram patrum uestrorum
serpentes genimina uiperarum
quomodo fugietis aiudicio gehennæ
Ideo ecce ego mitto aduos pro
fetas et sapientes et scribas et
exillis' occidetis et crucifigetis
et exeis' flagillabitis insyna
gogis uestris et persequemini deciuitate inci
uitatem ut ueniat super uos' omnis
sanguis iustus qui effususest super
terram asanguine abel iusti
usque adsanguinem zachariæ
filii barachiæ quem occid
istis inter templum et altare
A MHN dico uobis uenient
hæc omnia super generationem istam
hy erusalem hyerusalem quæ occidis profe
tas et lapidas eos qui adte missi
sunt quotiens uolui congregare
filios tuos sicut gallina congre
gat pullos suos subalas suas et
noluisti ecce relinquetur uobis
domus uestra diserta dico enim uobis
nonme uidebitis amodo donec di
catis benedictus qui uenit innomine
domini et Hgressus ihesus detemplo
ibat et accesserunt discipuli eius ut ost
enderent ei aedificationem tem
pli ipse autem respondens ait illis' dixit illis'
Uidetis hæc omnia AMHN dico
uobis nonrelinquetur hic' lapis
super lapidem qui non distruatur
Se dente autem eo super montem oliueti
accesserunt adeum discipuli eius secre
to dicentesei dic' nobis quando hæc erunt
et quod signum aduentus tui et con
summationis sæculi et respondens ihesus
dixit illis' uidete ne quis uos' sed
ucat Multi enim uenient innomine
meo dicentes Ego sum xpistuc et
multos seducent Auditurí autem
estis prælia et opiniones præliorum
uidete ne turbemini oportet
enim hæc fieri sed nondumest finis
Con surget enim gens ingentem et reg
num inregnum et erunt
p estilentiæ hæc autem omnia initia
et fames sunt dolorum
et terræmotus tunc tradent uos'
per loca intribulationem

et occident uos et eritis odio om
nib*us* hominib*us* p*ropter* no*men* m*e*um Et t*unc*
scandalitzabuntur multi *et* in
uicem se tradent *et* odio habe
bunt inuicem *et* multi seodop*rofetæ*
surgent *et* seducent multos q*uoni*am
habundabit iniquitas' *et* refrig
erescet caritas' multorum
qui *autem* p*er*manserit usq*ue* infinem
hic saluus erit et prædicabitur
h*oc* aeuanguelium regni uniu*er*so
orbi intestimonium omnib*us* gen
tib*us* *et* t*unc* ueniet consummatio
Cum *er*go uideritis abhomination
em desolutionis q*uæ* dic*taest* adanielo
p*rofeta* stantem in loco *sancto* qui legit
intellegat t*unc* qui iniudea s*un*t
fugient admontes *et* qui in tec
to n*on* discendat tollere aliq*uid*
dedomu sua *et* qui inagro n*on*re
u*er*tetur tollere tonicam suam
Uæ *autem* p*r*ignantib*us* *et* nutrientib*us* inillis'
dieb*us* Orate *er*go ut nonfiat fu
ga u*estr*a hieme *uel* sabbato erit
enim tunc tribulatio magna q*u*alis
nonfuit abinitio mundi usq*ue* n*unc*
m*odo* nec fiet et n*issi* breuiati fuissent
dies illi nonfieret salua omnis
caro s*ed* p*ropter* electos breuiabuntur
dies illi t*unc* si quis uobis' dix
erit ecce hic' xp*istu*c aut illic' no
lite credere Surgent enim seo
do xp*isti* *et* seodop*rofetæ* *et* dabunt sig
na magna *et* p*r*odigia ita ut iner
rorem ducantur si fieri pot*est*
etia*m* electi ecce p*ræ*dixi uob*is* si *er*go dixe
rint uobis' ecce indiserto *est* nolite
exire ecce inpoenetralib*us* nolite
credere sicut enim fulgor exit
aboriente *et* apparet usq*ue* inocci
dentem ita erit aduentus filii ho*min*is
Ubi cumq*ue* fuerit corp*us* illuc' congre
gabuntur aquilæ Statim *autem* pos*t*
tribulationem dierum illorum
solobscurabitur *et* luna n*on*dabit
lumen suum *et* stellæ cadent decæ
lo *et* uirtutes cælorum co*m*mouebunt*ur*
et t*unc* apparebit signum filii ho*min*is
incælo *et* tunc planguent se om*n*es
tribus' t*er*ræ *et* uidebunt filium ho
minis uenientem innubib*us* cæli c*um*
uirtu*te* multa *et* maiestate *et* mittet
anguelos suos cum tuba *et* uoce
magna *et* *con*gregabunt electos*eius*
aquatuor uentis' asummis' cæ
lorum usq*ue* adterminos eorum
a barbore *autem* fici discite parabo*lam*
cum iam ramus *eius* tenerfuerit
et folia nata scitis q*uia* p*ro*pe*est* æstas
ita *et*uos cum uideritis h*æc* o*mni*a scito
te q*uia* p*ro*pe*est* inianuis' // neratio do
Α MHN' · dico uo*bis* q*uia* n*on*p*ræter*ibit ge
nec omnia h*æc* fiant Caelum *et* ter
ra t*ran*sibunt u*er*ba *autem* mea n*on*p*ræter*ib
unt de die *autem* illa *et* hora nemo
scit neq*ue* angueli cælorum n*issi*
p*ater* solus Si *autem* fuit indieb*us* noe
ita erit et aduentus filii ho*min*is

s icut enim erant indiebus ante diluui
um comedentes et bibentes et nubentes
et nuptum tradentes usque ad eum di
em quo intrauit inarca noe et non
cognouerunt donec uenit diluuium et
tulit omnes ita erit et aduentus filii
hominis tunc ·ii· erunt inagro u
nus assumetur et unus relinquetur
duæ molentes admolam una re
linquetur et una assumetur uigelate
ergo quia nescitis qua die uel qua hora dominus
uester uenturusest illud autem scitote quoniam
si sciret pater familias qua ho
ra fur' uenturus esset uigelaret uti
que et nonsineret perfodiri domum su
am ideo quae et uos' estote parati quianes
citis qua hora filius hominis uen
turusest filius quis putas est fidelis
seruus quem constituit dominus
suus super familiam suam ut
det illis' cibum intempore . . .,
b eatus ille seruus quem cum ue
nerit dominuseius inuenerit sic' faci
entem amen' dico uobis quoniam super omnia
bona sua constituet eum si autem
dixerit malus ille seruus incor
de suo moram facit dominus
meus uenire et coeperit percutere con
seruos suos manducet autem et bi
bat cum ebriis' ueniet dominus
serui illius indie qua nonsperat
et hora qua ignorat et diuidet
partemque eius ponet cumhyp
ochritis' illic' erit fletus
et stridor dentium // uirgini
tunc Simile erit regnum caelorum ·x·
bus quæ accipientes lampades suas
exierunt obuiam sponso et spo
nsæ quinque autem exeis' erant fa
tuæ et quinque prudentes·
sed ·u· fatuæ acceptis' lampa
dibus suis non sumpserunt ole
um secum prudentes uero ac
ciperunt oleum inuassis' suis' cum
lampadibus suis' moram autem
faciente sponso dormitauer
unt omnes et dormierunt . . . . .
me dia autem nocte clamor factusest ecce
sponsus uenit exite obuiam ei
tunc surrexerunt omnes uirgi
nes illæ et ornauerunt lamp
ades suas fatuæ autem prud
sapi entibus dixerunt date nobis' de
oleo uestro quia lampades nostræ ex
tinguntur responderunt autem prudentes di
centes non neforte nonsuffiat
nobis et uobis' ite potius aduen
dentes et emite uobis' dum autem ir
ent emere uenit sponsus et quæ præ
paratæ erant intrauerunt cum
eo adnuptias et claussaest ianua
n ouissime autem ueniunt et reliquæ
uirgines dicentes domine domine aperi no
bis' at ille respondens ait . . . . .
a men amen dico uobis quod nescio uos'
uigelate itaque quia nescitis diem
neque horam sicut enim homo
peregre proficiscens uocauit ser
uos suos et tradidit illis' bona sua

⊙ paranimphi secum

et uni dedit ·u· talenta
a lteri *autem* ·ii
a lii uero unum
u nicuiq*ue* *secundum* p*rop*riam uirtutem
et p*ro*fectus*est* statim
a biit *autem* qui ·u· talenta accep*er*at *et* o
p*er*atus*est* ineis' *et* lucratus*est* alia
·u· similit*er* *et* q*u*i ·ii· accep*er*at luc
ratus*est* alia ·ii· Qui *autem* unu*m* ac
cep*er*at abiens fodit int*er*ra *et* ab
s*con*dit pecuniam d*omi*ni sui
post multum u*er*o temporis uenit d*omin*us ·i· non solus
seruorum illoru*m* *et* posuit ra
tionem cumeis' et accedens q*u*i
·Y· talenta accep*er*at obtulit
dic*en*s alia ·Y· talenta d*omi*ne ·Y· ta
lenta mihi tradidisti ecce a
lia ·Y· sup*er* lucratus sum
ait illi d*omin*us *eius* euge serue bone
et fidelis q*uia* sup*er* pauca fuisti
fidelis sup*er* multa te consti
tuam intra ingaudium d*omi*ni tui
a ccessit *autem et* q*u*i ·ii· talenta acce
p*er*at *et* ait d*omi*ne duo talenta
mihi tradidisti ecce alia ·ii·
lucratus sum ait illi d*omin*us *eius*
euge serue bone *et* fidelis q*uia*
sup*er* pau*ca* fuisti fidelis sup*er*
multa te *consti*tu*am* intra ingau*dium*
d*omi*ni tui accedens *autem et* q*u*i unu*m*
talentum accep*er*at ait d*omi*ne
scio q*uia* homo durus es metis
ubi n*on*seminasti *et* *con*gregas
[et timens ego abii *et* abs
*con*di talentum tuum]
int*er*ra ecce habes quod tuu*mest*
r*espondens* *autem* d*omin*us d*ixit* ei serue male *et* piger
sciebas q*uia* meto ubi n*on*semino et
congrego ubi n*on*sparsi opor
tuit *er*go te committ*er*e peccuniam
m*ea*m nummulariis *et* ueniens
ego recipissem utiq*ue* q*uod* m*eum*est
cum ussura tollite itaq*ue* ab
eo talentum *et* date ei qui h*ab*et ·x·
talenta Omni *enim* habenti dab
it*ur* *et* habundabit ei *autem* q*u*i n*on* h*ab*et
et q*uod* uidet*ur* h*ab*ere auferetur abeo
inutilem *autem* seruum iecite in
tenebr*as* ext*er*iores illic' erit fle
tus *et* stridor dentiu*m* // maies*tate*
+ et Cum uenerit fili*us* hominis i*n*
sua *et* om*nes* angueli cum eo t*unc*
sedebit sup*er* sedem maiestat
is suæ et congregabunt*ur* an*te*
eum om*nes* gentes *et* sep*er*abit eos
abinuicem si*cut* pastor segreg
at oues ab hædis' *et* statuet qui
dem oues adext*er*is suis hædos
autem asinis*tris* suis' tunc dicet rex
his qui adext*er*is *eius* erunt uenite
b*ene*dicti patris mei possedete
regnum q*uod* uobis' paratu*mest* ab
origine mundi essuriui *enim et* de
distis mihi manducare sitiui
et dedistis mihi bib*er*e hospis
eram *et* collegistis me nudus
et o pe ru istis me'

infirmus *et* uissitastis me incar
cere *et* uenistis adme tunc res*pondebunt* ei
iusti dicen*tes* // uimus
domine q*uando* te uidimus essurientem *et* pa
Si tientem *et* pauimus et dedimus t*ibi* potu*m*
q*uando* te uidimus hospi*tem* *et* collegim*us* te'
nu dum *et* coope*r*uimus te
a ut q*uando* te uidimus infirmum
a ut incarcere *et* uenim*us* adte
et res*pondens* rex dicet illis
a men dico uob*is* quandiu fecistis uni
de his' fr*atri*bu*s* meis' minimis m*ihi* feci*stis*
tunc dicet *et* his' qui asinistris *eius* erunt
discedite ame maledicti inignem æ
te*r*num q*ui* paratus*est* diabu*lo* *et* ang*uelis* *eius*
es suriui *enim* *et* n*on* dedistis m*ihi* mandu*care*
Si tiui *et* n*on* dedis*tis* m*ihi* potum
h ospis eram *et* n*on* collegistis me
nu dus eram *et* n*on* op*er*uistis me
in firm*us* *et* incarcere *et* n*on* uissi*tastis* me'
tunc res*pondebunt* *et* ipsi dicentes
domine q*uando* te uidimus essurientem
a ut sitientem
a ut hospitem
a ut nudum
a ut infirmum // tibi
uel in carcere *et* n*on*ministrauim*us* te'
tunc respondebit illis' d*icens* amen dico
uob*is* quandiu n*on*fecistis uni demino
rib*us* his' nec mihi fecistis
tunc ibunt hii' insuplicium aet*er*num
iu sti *autem* inuitam aeternam
f *actum*e*st* *autem* cum consummas*set* ihe*sus* ser
mones hos' om*nes* d*ixit* dis*cipulis* suis'
scitis q*uia* po*st* bidum pasca fiet *et* fili*us*
hominis t*rade*tu*r* ut crucifigat*ur*
tunc *con*gregatisunt p*r*incipes sacer
dotum *et* seniores populi inat
rium p*r*incipis sacerdo*tum* q*ui* dice
bat*ur* caifas *et* *con*silium fecer*un*t
ut ih*esu*m dolo tenerent *et* occide
rent dicebant *autem* n*on* i*n*die festo
ne forte tumultus fieret in
popu*lo* Cum *autem* esset ihesus in betha*nia*
indomu symonis lep*ro*si accessit
ad eum mulier h*abe*ns alabastr*um*
ungenti p*r*ætiossi *et* infudit sup*er* ca
put ipsius recumbente ipso
Yi dentes *autem* dis*cipuli* indignatisunt d*icen*tes
ut quid p*er*ditio h*æc* potuit enim
istud uenundari p*r*etio multo *et* da
ri paup*er*ib*us* SCIens *autem* ihesus ait il
lis' quid molesti estis mulieri
bonum op*us* op*er*ata*est* inme' na*m* sem
p*er* paup*er*es habebitis uobisc*um*
me *autem* n*on* semp*er* habebitis mit
tens enim h*æc* unguentum h*oc* incor
p*us* m*eu*m ad sepiliendum me fecit
A M HN dico Yobis' ubi cumq*ue* p*ræ*
dicatum fuerit h*oc* æuang*uelium* in
toto mundo dicetur *et* q*uod* h*æc* fecit
inmemoriam *eius* // isscariotha
tunc abiit unus dexii qui d*icitu*r iudas
ad p*r*incip*es* sacerdotum *et* ait il
lis' quid uultis m*ihi* dare *et* ego
uob*is* tradam at illi *con*stituer*un*t
ei xxx argenteos *et* exinde q*uæ*re
bat oportunitatem ut eum
traderet .

P rima *autem* die azemorum acces
serunt disci*puli* ad ih*esu*m dicen*tes* ubi uis'
paremus tibi pasca comedere
at ih*esu*s d*ixit* iteinciuitatem ad quend
am *et* dicitei magister d*ici*t temp*us*
m*eu*m p*ro*pe*est* ap*ud* te facio pasca
cum dis*cipulis* meis' *et* fecerunt dis*cipuli eius*
si*cut* con*stituit* illis' d*omin*us ih*esu*s *et* parau*er*
unt pasca // xii dis*cipulis et* ædenti
u espe*re* *autem* facto discumbebat *cum*
b*us* illis' d*ixit* ΑΜΗΝ dico uob*is*
q*uia* unus u*estru*m me traditurus*est*
et contristatisunt ualde et coep*er*
unt singuli d*ice*re numq*u*id ego su*m*
d*omi*ne at ille respondens ait
Qui intinguet mecum manum i*n*
parabside hic me'tradet .,.,.,
et filius quidem hominis uadit si*cut*
scrip*tumest* deillo Uæ *autem* homini illi
p*er*quem filius hominis tradet*ur*
Bonum erat ei sinatus n*on* fuisset
homo ille res*pondit autem* iudas qui tra
dit*ur*us erat eum Numquid ego
sum rabbi ait illi ih*esu*s tu' dixisti
cæ nantib*us* *autem* eis' accæpit ih*esu*s panem
et bened*ixit*
ac fregit
et dedit discipulis' suis
et ait accipite *et* comedite
h*ocest enim* Corp*us* m*eu*m
et accipiens calicem gratias egit
et dedit illis' d*icens* bibite exh*oc* om*nes*
hic*est enim* Sanguis m*eu*s noui testa
menti q*ui* p*ro* multis' effundetur
inremissionem peccator*um*

dico *autem* uob*is* q*uia* n*on* bibam amodo
deh*oc* genimine uitis usq*ue* indiem
illum cum illud bibam uobis
cum nouum inregno patris mei
et Ymno dicto exierunt inmontem
oliueti tunc d*ici*t illis' ih*esu*s Om*nes* uos
scandalum patiemini inme in
ista nocte SCrip*tumest* enim pastor *per*cutiam
em *et* disp*er*genturoues gregis
Pos*t* q*uam* *autem* surrexero p*ræ*cedam uos'
in gali*leam* res*pondens autem* petrus ait illi
et si om*nes* scandalizati fuerint
inte ego numquam scandaliz
abor ait illi ih*esu*s amen dico t*ibi*
q*uia* hac' nocte an*te* q*uam* gallus cantet
t*er* me negabis ait illi petrus eti*am*
si oportuerit memori tecum n*on*
te negabo Similit*er* et om*nes* dis*cipuli* dixe*runt*
tunc ih*esu*s uenit cum illis' inuillam q*ui* d*icitur*
getzemani *et* d*ixit* dis*cipulis* suis' sedete hic'
donec uadam illuc' *et* orem et ad
sumpto petro *et* ·ii· filiis' zebe*dei*
coepit contristari *et* mestus e*sse*
tunc ait illis' tristis *est* animamea usq*ue*
admortem Sustinete hic' *et* uigelate
mecum *et* p*ro*gressus pussillu*m* p*roce*
dit in faciem suam orans *et* d*icens*
mi pat*er* si possibile*est* t*ran*seat ame'
calix iste uerumt*amen* n*onquod* ego uolo
s*ed* si*cut* tu uis' et Uenit addis*cipulos* suos
et inuenit eos dormientes *et* d*ici*t petro
sic n*on* potuistis una hora uigelare
mecum uigelate *et* orate ut n*on* i*ntre*
tis intemptationem sp*iritu*s q*ui*dem pru*mptus*est

caro *autem* infirma Iterum *autem* abiit
et orauit d*icens* Pater mi si non potest hic
calix transire ame nisi illum bibam
fiat uoluntas tua *et* uenit iterum *et*
inuenit eos dormientes erant *enim*
oculi eorum grauati *et* relictis' il
lis' iterum abiit *et* orauit tertio eundem
sermonem d*icens* tunc uenit addis*cipulos* su
os *et* dicit illis' dormite iam *et* requies
cite ecce adpropinquauit hora
et filius hominis tradetur inmanus'
peccatorum surgite eamus ec
ce adpropinquauit qui me tradet
a dhuc ipso loquente ecce iudas unus
de xii uenit et cumeo turbamulta
cum gladiis *et* fustibus missi aprinci
pibus sacerdotum *et* senioribus po
puli Qui *autem* tradidit illum de
dit ei signum d*icens* quem cumque
osculatus fuero ipse *est* tenete
eum Et confestim accedens ad
ih*esu*m d*ixit* haue rabbi *et* oscula*tus est*
eum d*ixit*que illi ihesus amice adq*uod* ue
nisti fac' tunc accesserunt *et* ma
nus' iniecierunt in ih*esu*m *et* tenu
erunt eum et ecceunus ex his'
qui erant cum ihesu extendens ma
num eximit gladium suum *et* percu
tiens seruum principis sacerdotum
amputauit auricolam *eius* .,.,.,
tunc aitilli ih*esu*s conuerte gladium tuum
inlocum suum omnes *enim* qui acciperi
nt gladium ingladio peribunt
an' putas quia nonpossum rogare

patrem meum *et* exhibebit mihi
plusquam xii legiones ang
elorum quomodo ergo inplebuntur
scripturæ quia sic oportet fieri
in illa hora d*ixit* ih*esu*s disci*pulis* turbis tam
quam ad latronem uenistis ad
me cum gladiis *et* fustibus adpre
hendereme quotidie apud uos'
sedebam docens intemplo *et* non
tenuistis me hoc *autem* totum factumest
ut adinplerentur scripturæ
profetarum tunc discipuli omnes
fug relicto eo abierunt at illi te
nentes ih*esu*m duxerunt ad caif
am principem sacerdotum ubi
scribæ *et* seniores conuenerant
Petrus *autem* sequebatur eum a
longue usque in atrium principis
sacerdotum *et* ingressus intro
sedebat cumministris ut uide
ret finem Principes *autem* sac
erdotum *et* omne concilium quære
bant falsum testimonium contra
ih*esu*m ut eum morti traderent
et non in uenierunt Cummulti falsi
testes accessisent nouissime *autem*
uenierunt ·ii· falsi testes *et* dix
erunt hic d*ixit* Possum distru
ere templum hoc dei *et* Post triduum
re ædificare illud *et* surgens
princeps sacerdotum ait illi ni
hil respondes adea quæ aduersum
te testificantur ih*esu*s *autem* tacebat
Princeps *autem* sacerdotum ait illi
adiuro te per deum uiuum ut dicas'

nobis' si tu es xpistuc filius dei uiui
dicit illi ihesus tu dixisti Uerum tamen di
co uobis amodo sedebitis filium
hominis sedentem adexteris uirtu
tis et Uenientem innubibus caeli
tunc Princeps Sacerdotum scidit ues
timenta sua dicens blasfemauit
hic quid adhuc egemus testibus
ecce nunc audistis blasfemiam eius
quid uobis uidetur at illi resp
ondentes dixerunt reus est mortis
tunc expuerunt infaciem eius et colophis'
eum cederunt // dicentes profetiza
a lii autem palmas infaciem eius dederunt
nobis xpiste quisest qui te percussit
p etrus uero sedebat foris inatrio
et accessit adeum una ancella dicens
et tu cum ihesu galileo eras at ille
negauit coram omnibus dicens nescio
quid dicis // alia et ait his' qui er
ex eunte autem illo ianuam uiditeum
ant ibi et hic erat cum ihesu naza
reno et iterum negauit cum iur
amento dicens quia non noui hominem
et Post pussillum accesserunt qui
stabant et dixerunt petro uere
tu exillis es nam et loquela tua
manifestum te' facit tunc coe
pit detestari et iurare quia nonno
uisset hominem et continuo gal
lus cantauit et recordatusest
petrus uerbi ihesu quod dixerat prius
quam galluscantet ter me negabis
et egressus foras fleuit ama
rissime mane autem facto con
silium inierunt omnes principes
sacerdotum et seniores populi
aduersus ihesum ut eum morti trade
rent et uinctum adduxerunt eum
et tradiderunt eum pontio pyla
to præsidi tunc uidens iudas qui eum
tradidit quia dampnatusest poeni
tentia ductus retulit xxx arg
enteos principibus sacerdotum et se
nioribus dicens peccaui domine tra
dens sanguinem iustum at illi dix
erunt quid adnos' tu uideris
et pro iectis' argenteis' intemplo seces
sit et abiens laqueo se'suspendit
principes autem sacerdotum acceptis'
argenteis' dixerunt non licet eos
mitti incorban quia pretium sangui
nisest Consilio autem inito emerunt
exillis' agrum figuli insepultur
am perigrinorum propter hoc uocatusest
ager ille achel demach ager
sanguinis usque inhodiernum di
em tunc inpletumest quod dictumest per he
remiam profetam dicentem et accip
iens xxx argenteos pretium ad
prætiati quem adpretiauerunt filii his
rael et dederunt eos inagrum figu
li sicut constituit mihi dominus // gauit
ihesus autem stetit ante præsidem et interro
eum præses dicens tu es rex iudæorum
dicit ei ihesus tu dicis et cum accus
sarentur aprincipibus sacerdo
tum et senioribus nihil respondit
tunc dicit illi pylatus non audis quanta

aduersum te testimonia dicunt
et non respondit ei adullum uerbum ita
ut miraretur præsis uechimenter
per diem autem sollempnem consuerat
præses dimittere populo unum uinctum
quem uoluissent habebant autem tunc
insignem uinctum qui dicebatur ba
rabbas Congregatis ergo illis' dixit
pylatus quem uultis dimittam
uobis' barabban anihesum qui dicitur
xpistuc sciebat enim quod per inuidiam tra
didissent eum Sedente autem illo pro
tribunali missit adillum uxor
eius dicens nihil tibi sit et iusto illi Mu
lta enim passa sum hodie per uis
sum · propter · eum · Principes autem
sacerdotum et seniores populi per
suasserunt populis ut peterent ba
rabban ihesum autem perderent // tam uobis
respondens autem præses aitillis Quem uultis dimit
de ·ii· dimitti At illi dixerunt
barabban Dicit illis' pylatus Quid igitur
faciam deihesu qui dicitur xpistuc dicunt omnes
Crucifigatur Ait illis præses quid enim
mali fecit At illi magis clama
bant dicentes crucifigatur // sed ma
ui dens autem pylatus quia nihil proficeret
gis tumultus fieret accepta aqua
lauitmanus coram populo di
cens Innocens ego sum asanguine
iusti huius uos' uideritis Et res
pondens uniuersus populus dixit Sanguis
eius super nos et super filios nostros . . . . .
tunc di mis sit

illis' barabban' ihesum autem flag
illatum tradidit eis' ut cruci
figeretur // inprætorium cong
tunc milites præsidis suscipientes ihesum
regauerunt adeum uniuersam co
hortem et exeuntes eum cala
midem cocineam circumdede
runt ei et plectentes coronam
despinis posuerunt super ca
put eius et harundinem in caput
dexteram eius et genu flexo ante eum in
ludebant ei dicentes Aue rex
iudeorum et expuentes ineum
acciperunt harundinem et percu
tiebant caput eius Et post quam inlus
serunt ei exuerunt eum cal
amidem et induerunt eum ues
timentis' suis' et duxerunt eum
ut Crucifigerent // nem cyri
ex euntes autem inuenierunt homi
neum nomine symonem hunc
angarizauerunt ut tolleret cru
cem eius et uenierunt in locum qui
dicitur golgotha quodest caluariæ lo
cus et dederunt ei uinum bib
ere cum felle mixtum Et cum gus
tasset noluit bibere // serunt
post quam autem crucifixerunt eum diuis
uestimenta eius sortem mittentes
et sedentes seruabant eum et
inposuerunt super caput eius caus
sam ipsius scriptam · hicest rex iud
eorum Tunc crucifixerunt cum eo
·ii· lat ro nes

unus adexteris *et* unus asinistris
præter euntes *autem* blasfemabant eum
mouentes capitasua *et* dicen
tes ua qui distruit templum
dei *et* intriduo illud reædificat
salua te ipsum Si filius dei es
discende decruce Similiter *et* prin
cipes sacerdotum in ludentes
cum scribis' *et* senioribus dicentes
alios saluos fecit se ipsum
non potest saluum facere si
rex hisrael *est* discendat nunc de
cruce *et* credemus ei confi
det indeum liberet nunc eum si uult
dixit *enim* quia filius dei sum id ipsum *autem*
et latrones qui crucifixi erant
cum eo inproperabant ei // sunt su
a sexta *autem* hora tenebræ factæ
per uniuersam terram usque adho
ram nonam Circa uero horam
nonam clamauit 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
tinuo currens unus exeis' acc
eptam sponguiam inpleuit
acoeto *et* inposuit harundini *et*
dabat ei bibere caeteri uero sediceb
ant sine uideamus an ueniat
helias li berare eum

+
hic' auc
tores ca
nunt
ΠΑΤΗΡ
ΝΟCΤΕΡ

a lius *autem* accepta lancea pupun
guit latus*eius et* exiit aqua *et* sang
uis ihesus *autem* iterum clamans uoce
magna emissit spiritum Et Ecce ue
lum templi scissum*est* induas par
tes asummo usque deorsum Et ter
ra mota*est* Et petræ scissæsunt
Et monumenta apertasunt
Et multa corpora sanctorum dor
mientium surrexerunt
Et exeuntes demonumentis' post re
surrectionem *eius* abierunt insanctam
ciuitatem
et multis' apparuerunt
Cen torio *autem et* qui cum eo erant cus
todientes ihesum uisso terræmotu *et* his'
quæ fiebant timuerunt ualde dic
entes uere filius dei erat ipse
er ant *autem* ibi mulieres multæ alongue
uidentes quæ secutæ fuerant ihesum
agalilea ministrantes ei interquas'
erat maria magdalenæ *et* mari
a Iacobi *et* ioseph mater *et* mater
filiorum zebedei Cum *autem* sero factumesset
esset uenit quidam homo diues ab
arimathia nomine ioseph qui *et*
ipse discipulus erat ihesu hic acces
sit ad pylatum *et* petit corpus ihesu
tunc pylatus iussit dari corpus Et
accepto corpore ioseph inuol
uitillud insyndone munda *et*
posuit illud inmonumento suo no
uo quod exciderat inpetra *et* aduol
uit saxum magnum adhosti
um mo nu menti

+

et abiit Erat ibi maria magdal*enæ*
et alt*er*a maria sedentes *contra* sepulcr*um*
a ltera *autem* die q*uæ est* pos*t* parascuen conue
nierunt omnes principes sacer
dotum *et* faris*sei* adpylatum dicen*tes*
domine recordati sumus q*uia* sedu
ctor ille d*ixit* adhuc' uiuens pos*t* ·iii·
diem resurgam iube *er*go custodi
ri sepulcrum usq*ue* in diem ·iii· ne
forte ueniant discipu*li eius et* fur
ent*ur* eum *et* dicant plebi surrexit
amortuis *et* erit nouissimus er
ror peior p*r*iori Ait illis' pyl
atus habetis milites ite custod
ite sicut scitis illi *autem* euntes mu
nierunt sepulcrum signantes
lapidem *et* discesserunt // p*r*ima sab
+ U esp*er*e *autem* sabbati q*uæ* lucescit in
bati uenit maria magdalenæ
et alt*er*a maria uidere sepulcr*um*
et ecce t*er*ræmotus fac*tus est* magnus
anguelus enim d*omi*ni discendit de
cælo *et* Accedens reuoluit la
pidem *et* sedebat sup*er*eum Hr
at *autem* aspectus *eius* sicut fulgor
et uestimenta *eius* candida sicut nix
Præ timore *autem eius* exterriti sunt custodes
et fac*ti* sunt *ue*lut mortui respondens
autem anguelus d*ixit* mulierib*us* nolite
timere uos scio *enim* q*uod* ih*esu*m qui cru
cifix*usest* q*uæ*ritis n*onest* hic' surrexit *enim*
si*cut* d*ixit* uenite et uidete locum ubi
possitus erat d*omi*n*us* et cito euntes di
cite discipulis' *eius* q*uia* surrexit
amortuis' *et* ecce p*ræ*cedet uos i*n*
galileam ubi eum uidebitis si*cut* d*ixit*
uob*is* et exierunt cito demonu
mento cum timore *et* gaudio
magno currentes nuntiare
dis*cipulis eius et* ecce ih*esu*s occurrit illis'
d*icen*s Auete illæ *autem* accesser*unt*
et tenuerunt pedes *eius et* adorau*er*unt
eum Tunc ait illis ih*esu*s nolite
timere s*ed* ite nuntiate fr*atri*b*us* meis'
uteant in gali*leam* ibi me uidebunt
Quæ Cum abiissent ecce quidam de
custodib*us* uenierunt inciuitatem
et adnuntiauerunt p*r*incipib*us* sa
cerdotum omnia q*uæ* factafuer
ant *et* congregati cum seniori
b*us con*silio accepto peccuniam co
piossam dederunt militib*us* d*icen*tes
dicite q*uia* discipuli *eius* uenierunt
nocte *et* furatisunt eum nobis'
dormientib*us* et si h*oc* auditum fu
erit a p*ræ*side nos suadebimus
ei *et* securos uos' faciemus
At illi accepta pecunia fecer*unt*
si*cut* erant docti et deuulgatu*mest*
u*er*bum h*oc* ap*ud* iudeos usq*ue* in hod
iernum diem // montem ubi *con*
Xi *autem* dis*cipuli eius* abierunt ingalileam i*n*
stituerat illis' ih*esu*s *et* uidentes eu*m*
adorau*er*unt quidam *autem* dubi
tau*er*unt *et* accedens ih*esu*s locu*tusest*
eis' d*icen*s data*est* m*ihi* omnis potes
tas incælo *et* int*er*ra // babtizantes
Eu ntes *er*go nunc docete omnes gentes

eas innomine patris *et* filii
et sp*iritu*s *sanct*i docentes eos ob serua
re omnia q*uæ* cumq*ue* mandaui
uobis' et ecce ego uobiscum su*m*
omnibus dieb*us* usque ad con
summationem saeculi .⸓.,.⸓

ΕΧΠΛΙΚΙΤ · ΑΕΥΑΝΓΥΕ
ΛΙΩΝ · ΚΑΤΑ · ΜΑΤ
ΤΗΥΜ · CΚΡΙΠΤΥΜ :⸓
ΑΤΚΥΕ ΦΙΝΙΤΥΜ ·
ΙΝ ΦΗΡΙΑ · ΜΑΤΤΗΙ ..⸓

Deus inmensæ clementiæ atq*ue*
ineffabilis pietatis submissa
uoce rogare p*ræ*sumo Utq*uo*mo*d*o
expuplicano Matteum p*ræ*cla
rum apostolum fecisti
i ta p*er*missericordiam tuam ar
cessereme digneris adp*er*fectam
in hoc saeculo uiam atque an
guelicis hierusalem cælestis
choris' collocare ut perpetuo
solio infinitæ lætitiæ ymnidi
cis' ar changuelorum laudi
b*us* conlaudare te merear
p*er* unigenitum filium tuum qui te
cum uiuit inunitate Sp*iritu*s *sanct*i p*er*
omnia saecula saeculor*um* ΑΜΗΝ'..,

argumentummarci

fol. 54, r°.

Marcus aeuanguelista dei *et* petri
in babtismate filius atq*ue* in diuino
sermone discipulus sacerdotium i*n* hisr*a*el
agens secundum carnem leuita *conuersus*
adfidem xp*ist*i aeuanguelium scripsit
ostendens in eo quid *et* generi deb*e*ret *et* xp*ist*o
Nam initium principii inuocem p*r*ofeticæ ex
clamationis instituens ordinem leueti
cæ electionis ostendit ut p*r*ædicans p*r*ædis
tinatum iohannem filium sachariæ
inuocem angueli annuntiantis emissu*m*
N*on* Solum u*er*bum caro f*act*um s*ed et* coipu*s* d*omi*ni
in omnia p*er* u*er*bum diuinæ uocis anima
tum initio diuinæ p*r*ædicationis ostende
ret utquis h*æc* legens sciret cui initium
carnis ind*omi*no *et* d*e*i aduenientis habitacu
lum caro deb*e*ret agnoscere atq*ue* inse
p*er* u*er*bum uocis q*uod* in consonantib*us* p*er*di
derat inueniret Denique p*er*fecti æ
uanguelii op*us* intrans *et* ababtismo
d*omi*ni p*r*ædicare d*eu*m inchoans n*on* laborauit
natiuitatem carnis quam i*n* op*er*ib*us* uice
rat d*ic*ere s*ed* totus in p*r*imis' expulsionem
diserti ieiunium numeri temptatio
nem diabuli congregationem bestiar*um*
et minist*er*ium p*r*otulit angelor*um* Ut in
stituens nos adintellegenda singula in
breui *con*pinguens nec auctoritatem
factæ rei adimeret *et* p*er*ficiendo op*er*i
plenitudinem n*on*negaret Denique Ampu
tasse sibi p*ropt*er fidem policem d*icit*ur ut sa
cerdotio rep*rob*us hab*er*et*ur* s*ed* t*ant*um consentiens
fidei p*r*ædistinata potuit electio ut nec
sic' inop*er*e u*er*bi p*er*deret q*uod* p*r*ius merue
rat ingenere Nam alaxandriæ
episcopus fuit cuius p*er* singula op*us* *est*
scire *et* æuanguelii dicta i*n*se dispo nere
et disciplinam inse legis agnoscere
et diuinam d*omi*ni incarne intellegere nat*ura*m
q*uæ et* nos p*r*imum requiri dehinc inquæs
sita uolumus agnosci h*abent*es mercedem ex
hortationis quoniam qui plantat *et* q*ui* i*n*
rigat unum sunt qui *autem* incrementum
p*r*æstat d*eusest* Finit Argumentum marci

Incipit Interp*r*etatio eb*r*eorum nominum s*ecundum*
marcum

Abba Sirum Pater
Idumea rossa siue terrena
Solome Pax siue Pacifica
Tyro Angustiæ
thabitha commi · Puella Surge
traconitidis negotiatio tristitiæ
effeta Aperi
Paulus mirabilis siue electus pacificus
Finiunt hæ Interp*r*etatio
nes horum nominum

Initium aeuan
guelii
domini nostri
ihesu xpisti
filii dei
sicut
scriptumest
inisaia
profeta
ecce mit
to angue
lum meum
ante faciem
tuam qui præpa
rauit uiam tu
am ante te // rate
uox clamantis indeserto pa
uiam domini rectas facite semi
tas eius fuit iohannis indeser
to babtizans et prædicans bab
tismum poenitentiæ inremis
sionem peccatorum et eg
rediebatur adeum omnis
iudeæ regio et hierusolimi
tæ uniuersi et babtizabantur
abillo iniordanis flumine
confetentes peccata sua
et erat iohannis uestitus pilis' ca
melli et zona pellicia circa lum
bos eius et locustas et mel siluestre
ædebat et prædicabat dicens uenit for
tior post me cuius nonsum dignus
procumbens soluere corregiam cal
ciamentorum eius ego babtizo uos'
inaqua ille babtizabit uos in
spiritu sancto // ihesus anazareth galileæ
et factumest in diebus illis' uenit
et babtizatusest iniordane abiohanne
et statim ascendens deaqua uidit aper
tos cælos et spiritum tamquam columbam
discendentem et manentem inipso et
uox' factaest decælis tu es filius meus
dilectus inte beneconplacui . . . .
et statim spiritus expulit eum indeserto
et erat indeserto xl diebus et xl noc
tibus et temptabatur asatana er
atque cum bestiis et angueli minis
trabant ei postquam autem tradit
usest iohannis uenit ihesus ingalileam prædi
cans aeuanguelium regni et dicens
quoniam inpletumest tempus et adpropinqua
uit regnum dei poenitemini et cre
dite aeuanguelio // monem et an
et præteriens secus mare galileæ 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
lictis retibus secutisunt eum et
progressus inde pussillum uidit ia
cobum zebedei et iohannem fratrem eius et ip
sos innaui conponentes retia et
statim uocauit illos et relicto pat
re suo zebedeo innaui cum mer
cinariis secutisunt eum // statim
et ingrediuntur capharnaum et
sabbatis' ingressus synagogam docebat eos
et stupebant super doctrinam eius hr
at enim docenseos quasi potestatem habens
et non sicut scribæ et erat homo
insynagoga eorum inspiritu inmundo
et ex clamauit dicens quid nobis' et
tibi ihesu nazarene uenisti perde
re nos scio quia sis sanctus dei . . .

et comminatus*est* ei ih*es*us d*icen*s obm
utesce et exi dehomine sp*iritu*c in
munde et discerpens eum sp*iritus*
inmundus et exclamans uoce mag
na exiit abeo *et* miratisunt om*nes*
ita ut conq*u*irerent int*er*se dicentes
quidnam *est* h*oc*
quæ doctrina noua est
qua in potestate et sp*iri*ib*us* inmun
dis' imp*er*at *et* oboediunt ei et p*ro*
cessit rumor *eius* statim inomnem
regionem gali*leæ* et p*ro*tinus egredi
entes desynago*ga* uenierunt indo
mum symonis *et* andriæ cum ia
cobo *et* iohanne decumbebat *autem*
socrus symonis febricitans *et* sta
tim d*icu*nt ei deilla et accedens ele
uauiteam et adp*re*hensa manu
eius et continuo dimissiteam feb
ris *et* ministrabat eis' // adfere
u esp*ere* *autem* facto cum occidisset sol'
bant adeum om*nes* male h*abe*n*tes* *et*
demonia h*abe*n*tes* et erat omnis ci
uitas congregata adianuam
et curauit multosqui uexabant*ur*
uariis languorib*us* *et* demonia mu
lta ieciebat *et* n*on* sinebat ea loq*ui*
q*uoni*am sciebant eum et deluculo ual
de surgens egressus abiit inde
sertum locum ibiq*ue* orabat *et* p*er*
secutus*est* eum symon' *et* qui cum
illo erant et cum in ueniissent
eum dixerunt ei q*uia* om*nes* q*uæ*runt
te et ait illis' eamus in p*ro*xi
mos uicos *et* ciuitates *et* ut ibi
p*ræ*dicem ad hoc enim ueni

et erat p*ræ*dicans insynago*gis* eor*um*
et omni gali*lea* *et* demonia ieciens
et uenit ad eum lep*ro*sus quidam dep*re*
cans eum *et* genu flexo d*ixit* si uis'
potes me mundare ih*es*us autem
misertus eius extendit manum
suam *et* tangens eum ait illi
uolo mundare et cum dixisset
statim discessit abeo lepra *et*
mundatus *est* *et* comminatus *est*
ei statim *et* iecit illum *et* dicit ei
uede nemini dixeris s*ed* uade
ostende te sacerdotum p*r*incipi
et offer p*ro* emuntatione tua q*uæ*
p*ræ*cipit myses intestimonium il
lis' at ille egressus coepit p*ræ*dicare
et defamare sermonem ita etia*m*
n*on* possit manifeste inciuitatem
introire sed foris in desertis'
locis e*sse* *et* conueniebant adeum
undiq*ue* /// post dies *et* auditum *est*
et iterum intrauit capharnauum
q*uod* in domu esset *et* conuierunt
multi ita ut non caperet domus
neq*ue* adianuam *et* loq*ue*batur eis' u*er*
bum *et* uenerunt ferentes adeum
paraliticum q*uia* quatuor porta
batur *et* cum n*on* possent offere eu*m*
p*ræ*turba nudauerunt tectum ubi
erat *et* patefacientes submisser*unt*
grauatum inquo paraliticus ia
cebat Cum uidisset autem fidem
illorum dixit paralitico fili'
dimituntur tibi peccata tua
e rant autem quidam describis'
sedentes *et* cogitantes in cordib*us*
quid hic sic' loquit*ur* blasfemat
quis pot *est* dimittere peccata n*is*si

solus deus quo cognito ihesus spiritu suo
quia sic' cogitarent intrase dicit illis
quid ista cogitatis incordibus uestris
quid est facilius dicere paralitico di
mittuntur tibi peccata tua an' di
cere surge et tolle grabattum tu
um et ambula Ut autem sciatis quia potes
tatem habet filius hominis interra di
mittendi peccata Ait paraliti
co tibi dico surge tolle grauat
tum tuum et ambula et uade in do
mum tuam et statim ille surrex
it et sublato grabatto abiit co
ram omnibus ita ut ammirarentur omnes
et honorificarent deum dicentes quia
numquam sic uidimus et regressus est
rursus admare omnisque turba ue
niebat adeum et docebat eos .⁄.,
et cum præteriret uidi leui alfei seden
tem adteloneum et ait illi sequere
me et surgens secutus est eum .⁄.,
et factum est Cum accumberet in domu il
lius multi puplicani et peccatores
simul discumbebant cum ihesu et
discipulis eius erant enim multi qui et sequeb
antur eum et scribæ et farissei
uidentes quia manducaret cum
peccatoribus et cum puplicanis'
dicebant discipulis eius Quare cum pup
licanis' et peccatoribus manducat
magister uester hoc audito ihesus ait
illis' nonnecesse habent sani medico
sed qui male habent non enim ueni uo
care iustos sed peccatores

et erant discipuli iohannis et farissei
ieiunantes et ueniunt et dicunt il
li Cur discipuli iohannis et farissei ieiu
"non nant tui autem discipuli" ieiunant et ait
illis' ihesus numquid possunt fi
lii nuptiarum quandiu cum il
lis sponsus est ieiunare Uenient
autem dies Cum auferetur ab eis'
sponsus et tunc ieiunabunt in il
la die Nemo enim adsumentum
panni rudis adsuit uestimento
ueteri alioquin auferet supple
mentum nouum aueteri et maior scis
sura fit et nemo mittit uinum
nouellum inutres ueteres alioquin
disrumpet uinum utres et uinum
Z disrumpetur effundetur et
utres peribunt sed uinum nouum
in utres nouos mitti debet et
utraque conseruantur // ular
et factum est iterum cum sabbatis' amb
et ihesus persata et discipuli eius cæper
unt progredi et uellere spicas
ph arissei autem dicebant ei ecce quid fa
ciunt sabbatis' quod nonlicet et ait il
lis numquam legistis quid fe
cerit dauid quando necessitatem habuit
ipse et essuriit et qui cum ipso erant
quomodo introiit indomum dei sub
abiathar principe sacerdotum
et panes præ possitionis manduca
uit quos non licebat ei manduca
re nissi solis sacerdotibus et dedit
eis' qui cum eo erant

et dicebat eis' sabbatum propter homi
nem factum et non homo propter sabbatum
itaque dominusest filius hominis etiam sab
bati et introiit iterum in synagogam
et erat ibi homo habens manum aridam
et obseruabant eum si sabbatis' cu
raret ut accussarent eum et ait illum
homini habenti manum aridam sur
ge inmedium et dicit eis' licet sabbatis'
bene facere animam suam an male
animam suam saluam facere an' per
dere at illi tacebant et circum
spiciens eos cum ira contristatus
super caecitatem cordis eorum dicit
homini extende manum tuam et
extendit et restitutaest manus illi
ex euntes autem statim pharissei cum he
rodianis consilium faciebant
aduersus eum quomodo eum perderent
et ihesus cum discipulis suis' secessit ad
mare et multa turba agalilea et iu
dea secutaest eum et abhierusoli
mis et idumia et trans iordanen et qui cir
ca tyrum et sydonem multitudo
magna audientesquæ faciebat ue
nierunt adeum et dixit discipulis suis' ut in
nauicula sibi deseruiret propter turbam
ne conpremerent eum multos enim
sanabat ita ut inruerent ineum
ut illum tanguerent quotquot autem ha
bebant plagas et spiritus inmundos cum il
lum uidebant procedebant ei et cla
mabant dicentes tu es filius dei etue
chimenter comminabatur eis'
ne manifestarent illum // quos ipse
et ascendens inmontem uocauit adse
uoluit et uenierunt adeum et fecit
ut essent xii cum illo et ut mitteret
eos prædicare aeuanguelium et de
dit illis' potestatem curandi infir
mitates et ieciendi demonia et ut
circumeuntes prædicarent æuanguelium
et inposuit symoni nomen
pet rum
et ia cobum zebedei
et io hannem fratrem iacobi
et in posuit eis' nomina boanerges
quod est filii tonitrui
et andream
et filippum
et bartholomeum
et matteum
et thomam
et iacobum alfei
et tatheum
et simonem cannaneum
et iudam scariothis qui tradi
dit illum et ueniunt adeum domum
z et conueniunt adeum iterum turbæ
ita ut non possent iterum manduca
re neque panem manducare
et Cum audiissent discipuli sui exierunt
tenere eum dicebant enim quoniam infu
rorem uersusest et scribæ qui ab
hierusolimis' discenderant dic
ebant quoniam belzebub habet et quia in prin
cipe demoniorum iecit demonia

et Conuocatis eis inparabolis' di
cebat illis' quomodo potest satanas
satanan iecere et si regnum inse
diuidatur nonpoterit stare regnum
illud et si domus super semet ipsam
dispertiatur nonpoterit domus illa sta
re et satanas consurrexit in se
z· met ipsum dispertitusest et nonpoterit
stare sed finem habet Nemo potest
uassa fortis ingressus in domum
diripere nissi prius fortem alligauerit
et tunc domum eius diripiet // tentur
A MHN dico uobis quoniam omnia dimit
filiis' hominum peccata et blasfe
miæ quibus blasfemauerint qui autem
blasfemauerit inspiritum sanctum non habet re
missionem inæternum sed reus erit
aeterni dilicti quoniam dicebant spiritum in
mundum habet et ueniunt mater eius et
fratres eius et foris stantes misserunt
adeum uocantes eum et sedebat cir
ca eum turba et dicunt ei eccemater
tua et fratres tui foris quærunt te'
et respondens eis ait quæ est matermea
et fratres mei et circumspiciens eos qui
incircuitu eius sedebant ait ecce mater
mea et fratres mei qui enim fecerit
uoluntatem dei hic frater meus et mater
mea et sororest // et congrega
et Iterum coepit docere admare
ta adeum omnis turba multa ita
ut innauim ascendens sederet in
mari et omnis turba circa mare

super terram erat et docebat illos
inparabulis multa et dicebat il
lis indoctrina sua // dum et dum se
au dite ecce exiit seminans adseminan
minat aliud cicidit super uiam et circa
uenierunt uolucres et comederunt
illud aliud uero cicidit super petros
sa ubi nonhabuit terram multam
et statim exortumest quoniam non habebat
altitudinem terræ et quando exortusest
sol exæstuauit et eo quod non haberet
radicem exaruit et aliud cici
dit inspinas et ascenderunt spi
næ et soffocauerunt illud et fruc
tum non dedit et aliud cicidit inter
ram bonam et dabat fructum as
cendentem et crescentem et adferebat
u num xxx et dicebat qui
et u num lx habet aures
et unum centum audiendi au
diat et Cum esset singularis
interrogauerunt eum hii qui cum illo
z· erant xii cumxii parabulam et dice
bat eis' Uobis datumest scire
misterium regni dei illis autem qui fo
ris sunt inparabolis omnia fiunt
ut et uidentes uideant
et audientes audiant
et non intellegant nequando conuertan
tur et dimittantur eis' peccata et
ait illis' nescitis parabulam hanc
et quomodo omnes parabulas cognosce
tis qui seminat uerbum seminat
hii autem sunt

qui circauiam ubi seminatur uerbum
et cum audierint confestim uenit
satanas et aufert uerbum quod semi
natumest incorda eorum // semi
et hii sunt qui similiter super petrossa
nantur qui cum audierint uerbum
statim cum gaudio accipiunt illud
et nonhabent radicem inse sed tempora
les sunt deinde orta tribulatio
c ne et persequtione propter uerbum confes
tim scandalizantur et alii sunt
qui inspinis seminantur hii sunt qui
uerbum audiunt et erumpna sæcu
li et deceptio diuitiarum et circa
reliqua concupiscentiæ introeuntes
soffocant uerbum et sine fructu
efficiuntur et hii sunt qui super ter
ram bonam seminatisunt hii sunt qui
audiunt uerbum et suscipiunt et fructificant
u num xxx et et dicebat
u num lx et illis' numquid
u num centum uenit lucer
na ut submodio ponatur aut
sublecto nonne ut supra candellab
rum ponatur nonenim est aliud
absconditum quod nonmanifestatur nec
factumest occultum sed ut inpalam ue
niat si quis habet aures audiendi
audiat et dicebat illis' uidete
quid audiatis in qua mensura men
si fueritis remittietur uobis'
qui enim habet dabitur ei et qui non habet
etiam quod habet aufferetur abillo
et dicebat eis' sicest regnum dei quem
admodum si homo faciat sementem
iaceat in terram et dormiat et
exsurgat nocte ac die et semen ger
minet et increscat dum nescit ille
ultro enim terra fructificat
primum herbam deinde spicam
deinde plenum frumentum inspi
ca et cum se produxerit statim fructus
mittit falcem quoniam adest messis
et dicebat cui adsimulabimus reg
num dei aut cui parabulæ conpa
rabimus illud sic est ut granum sy
napis quod cum seminatum fue
rit interra minusest omnibus seminibus
quæ sunt interra et cum seminatum
ascendit et fit maius omnibus holeribus
et facit ramos magnos itaut pos
sint subumbra eius aues caeli ha
bitare et talibus multis parabu
lis' loquebatur eis' uerbum prout potera
nt audire sine parabula autem nonlo
quebatur eis' seorsum autem discipulis'
suis' disserebat omnia et ait il
lis' die illa cum sero esset factum
transeamus contra et dimittens turbam
assumunt eum itaut innaui erant
cum illo et factaest procella magna uen
ti et fluctus mittebat innauim ita
ut inpleretur nauis et erat ipse in
pupi asupra ceruical dormiens
et excitant eum et dicunt ei magister
non adte pertinet quia perimus et exsur
gens comminatusest uento et dixit ma
ri tace obmutesce et cessauit
uentus et factaest tranquillitas' mag
na et ait illis'

quid timidi estis necdum habetis
fidem *et* timuerunt magno timo*re*
et dicebant adalt*er*utrum quis putas
est iste q*uia et* mare et uentus oboediunt
ei et Uenierunt t*ran*s fretum ma
ris inregionem gerasenorum *et*
exeunte eo denaui statim occurrit
ei homo insp*iri*tu inmundo q*ui* domicili
um habebat inmonumentis' *et* neq*ue*
catenis' iam quisquam eum pot*er*at
ligare q*uoni*am sepe conpedib*us et* catenis'
uinctus disrumpisset catenas *et con*
pedes comminuisset *et* nemo pot*er*at
eum domare *et* semp*er* nocte ac die
inmonumentis *et* inmontib*us* erat *et* cla
mans *et* concidens se lapidib*us* // orauit
Ui dens *autem* ih*esu*m alongue cucurrit *et* ad
eum et clamans uocemagna d*ixit* q*uid*
mihi *et* tibi *est* mulier ih*es*u filii d*ei* su*m*mi
ad iuro te p*er* d*eu*m netorq*ue*as dicebant
enim illi exi sp*iritu*s inmunde ab homi
ne *et* int*er*rogabat eum quod t*ibi* no*men est*
et d*icu*nt illi legio nomen mihi*est* q*uia* multi
sumus *et* dip*re*cabatur eum multu*m*
ne se expelleret ext*ra* regionem
er at *autem* ibi circa montem grex porco
rum magnus *et* dip*re*cabantur eu*m*
sp*iritu*s dicentes mitte nos' in porcos
ut ineos introeamus et concessit
eis' statim ih*esu*s *et* exeuntes sp*iritu*s inm
undi introierunt inporcos *et*
magno impetu grex p*ræ*cipitat*usest*
inmare *et* soffocatis*un*t inmari
qui *autem* pascebant eos fugierunt
*et*nun ti a u*er*unt

inciuitate et inagros *et* egressi
suntuidere quid esset f*acti et* ueniunt
adih*esu*m *et* uident illum qui ademonio
uexabatur sedentem uestitum *et*
sanæ mentis et timuerunt *et* nar
rau*er*unt illis' quid uiderant q*ualit*er
f*actum est* qui demonium habuerat
et deporcis *et* rogare eum coep*er*unt
ut discederet afinib*us* eorum
Cu*m* q*ue* ascenderet nauim coepit illu*m*
dip*re*cari qui ademonio uexatus
fuerat ut esset cumillo *et* n*on* ad
missit eum s*ed* ait illi uade indo
mum tuam ad tuos *et* annuntia
illis' q*u*anta t*ibi* d*omi*n*us* fecerit *et* misser
tus sit tibi *et* abiit *et* cæpit p*ræ*
dicare indecapuli quanta t*ibi*
sibi fecisset ih*esu*s *et* om*nes* mirab
antur et cum t*ran*scendisset ih*esu*s
innaui rursus t*ran*s fretum con
uenit turba multa adillu*m et* er
at circa mare // gis' no*mine*
et uenit quidam dearchisinago
iairus et uidens eum p*ro*cedit
adpedes *eius et* dip*re*cabatur eum mul
tum d*icen*s q*uoni*am filiamea inextre
mis' *est* ueni inpone manus sup*er*
eam ut saluasit et uiuat *et* abiit
c*um* illo *et* seq*ue*batur eum turba
multa *et con*p*re*mebant illum .,.,.,
et Mulier q*uæ* erat inp*ro*fluio sangui
nis annis' xii *et* fuerat multa
p*er*pessa a*con*pluribus medicis' *et* er
ogau*er*at omniasua nec quic
quam p*ro*ficerat s*ed* magis det*eri*us

habebat Cum audiisset deihesu
uenit inturba retro *et* tetigit uesti
mentum*eius* dicebat enim q*uia* si *uel* ues
timenta *eius* tetigero salua ero *et*
*con*festim siccatus*est* fons sanguinis
et sensit corpore q*uod* sanata esset pla
ga *et* statim ih*esu*s cognoscens insemet
ipso uirtutem q*uæ* exierat abeo
adt*ur*bam aiebat quis tetigit ues
timenta mea *et* dicebant ei dis*cipuli* sui
uides t*ur*bam *con*pr*e*mentem te' *et* dicis
quis me tetigit *et* circumspicie
bat uidere eam q*uæ* h*oc* fecerat / ac
mulier *autem* timens *et* tremens sciens q*uod* f
tum esset inse uenit *et* procedit an*te* eu*m*
et d*ixit* ei omnem u*er*itatem ih*esu*s *autem* d*ixit*
ei filia fides tua te saluam
fecit uade inpace *et* esto sana
aplaga tua adhuc eo loquente
ueniunt ab archisinago*go* d*icent*es q*uia* fi
lia tua mortua*est* quid ult*ra* uexas
magistrum ih*esu*s *autem* u*er*bo q*uod* dicebat*ur*
audito ait archisinagogo noli ti
mere t*antu*mmodo crede *et* n*on* admis
sit quemquam sequi se n*iss*i petru*m*
et iacobum *et* iohannem fr*atre*m *eius* iaco*bi*
et ueniunt indomum archisinago*gi*
et uidet tumultum *et* flentes *et* iu
lantes multum *et* ingressus ait
eis' quid t*ur*bamini *et* ploratis
puella n*onest* mortua s*ed* dormit *et*
irridebant eum ipsæ u*er*o iectis'
om*ni*b*us* adsumpsit patrem *et* ma
trem puellæ *et* qui secum erant
et ingrediuntur ubi erat puel
la iacens *et* tenens manu*m* puel
læ aitilli tabitha comi q*uodest* int*er*
p*re*tatum puella tibi dico surge
et confestim surrexit puella
et ambulabat erat *autem* annor*um*
xii *et* obstupuerunt stupore mag
ximo *et* p*ræ*cipit eis' uechimen*ter* ut
nemo id sciret *et* d*ixit* dari illi man
ducare // suam *et* seq*ue*bant*ur* eum
et egressus inde abiit inpatriam
dis*cipuli* sui *et* facto sabbato coepit in
synago*ga* docere *et* multi audientes a*m*
mirabantur in doctrina *eius* dicentes
un*de* huic h*æc* omnia *et* q*uæest* sapientia q*uæ* da
ta*est* illi *et* uirtutes tales quæ p*er*man*us*'
eius efficiuntur n*on*ne iste *est* fabri fi
li*us* *et* mariæ fr*ater* iacobi *et* ioseph *et* iudæ
et symonis nonne et sorores *eius* hic'
nobiscum s*unt* *et* scandalizabantur
ineo *et* dicebat eis' ih*esu*s q*uia* n*onest* p*ro*feta s*ine* ho
nore n*iss*i inpatria sua *et* incognati
one sua *et* indomusua *et* ideo nonpo
t*er*at ibi uirtutem multam f*ace*re n*iss*i pa
ucos infirmos inpossitis' manib*us* cu
rauit et mirabantur p*ropter* incredu
litatem eorum // cens et conuoca
et circumibat castella incircuitu do
uit xii *et* coepit ille mitt*ere* binos *et* da
bat illis' potestatem sp*iri*tuum inmundo
rum *et* p*ræ*cipit eis' nequid tollerent
inuia n*iss*i uirgam t*antu*m
non peram
non panem
neq*ue* inzona æs
sed calciatos sandalis' *et* ne indue
rentur ·ii· tonicis' *et* dicebat eis'
quo cumq*ue* introieritis indomum

illic' manete donec exeatis inde
et quicumq*ue* n*on* recip*er*int uos neq*ue* au
dierint uos exeuntes inde excutite
pulu*er*em depeditib*us* u*estr*is intestimoniu*m*
illis' eXeuntes p*ræ*dicabant ut poe
nitentiam agerent *et* demonia multa
ieciebant *et* unguebant oleo multos
ægrotos *et* sanabant et audiuit
erodis rex manifestum enim f*actum est*
nomen*eius et* dicebat q*uia* iohannis babtiza
surrexit amortuis' *et* p*ropter* ea uirtu
tes op*er*ant*ur* inillo
a lii autem dicebant qui helias *est*
a lii *autem* dicebant p*ro*feta*est* q*ua*si unus
ex p*ro*fetis' Quo audito erodis ait
quem ego decollaui iohannem hic
a mortuis' surrexit Ipse *enim* ero
dis missit *et* tenuit iohannem *et* uinx
it eum incarcerem p*ropter* herodiadem
uxorem pilippi fr*atr*is sui q*uia* duxer
at eam dicebat enim iohannis
erodi n*on*licet tibi h*abe*re uxorem fr*atr*is
tui erodis *autem* insidiebatur illi *et*
uolebat occidere eum nec pot*er*at
erodis *enim* metuebat iohannem sci
ens eum uiru*m* iustum *et* s*anctu*m *et* custo
diebat eum *et* audito eo q*uod* multo
faciebat *et* libenter eum audiebat
et cum dies oportunus accessisset na
talis sui caenam fecit p*r*incipib*us et* tri
bunis *et* p*r*imis' galiliæ Cumq*ue* intro
iisset filia ipsius erodiadis *et* salt
asset *et* placuisset erodi simulq*ue*
recumbentib*us* rex ait puellæ .,.
pete ame q*uod* uis' *et* iurauit illi q*uia*
quicquid petieris dabo t*ib*i licet
dimedium regni mei q*uæ* c*um* exiisset
d*ixit* matri suæ quid petam at
illa d*ixit* caput iohannis babtiz*æ*
Cu*m* q*ue* introiisset statim cum festin
atione adregem petiuit d*icen*s uolo
ut p*ro*tinus des mihi indisco caput
iohannis bab*tizæ et* contristatus*est*
rex p*ropter* ius iurandum *et* p*ropter* simul
recumbentes noluit eam contr
istare s*ed* misso speculatore p*ræ*
cepit aufferri caput *eius* indisco
et decollauit eum incarcere *et* ad
tulit caput *eius* indisco *et* dedit illud
puellæ *et* puella dedit matri suæ
Quo audito dis*cipuli eius* uenierunt *et* tuler*unt*
corp*us eius et* posuerunt illud inmo
numento et conuenientes apostol*i*
adih*esu*m renuntiau*er*unt ei om*ni*a q*uæ* eg
erant *et* ait illis' uenite seorsum
i*n* disertum locu*m et* requiescite pus
sillum erant enim q*ui* ueniebant
et rediebant multi *et* nec mandu
candi spatium habebant et as
cendentes innaui abier*unt* in disert
um locum seorsum *et* uiderunt
eos abeuntes *et* cognou*er*unt multi
et pedestres *et* deomnib*us* ciuitatib*us*
con currerunt illuc' *et* p*ræ*uenier*unt* eos
et exiens ih*esu*s uidit turbam mult
am *et* missertus*est* sup*er* eos q*uia* erant
si*cut* oues n*on* h*abent*es pastorem *et* coepit

docere illos multa Et cum iam ho
ramulta fieret Accesserunt dis*cipuli*
eius d*icent*es desertus*est* locus hic et ho
ra iam p*ræter*iit dimitte illos ut e
untes i*n* castella p*r*oximas uillas *et*
uicos emant sibi cibos q*u*os mandu
cent *et* res*pondens* ait eis date illis' man
ducare *et* dixerunt ei euntes ema
mus ducentis' denariis' panes *et*
dabimus ei manducare *et* d*ic*it eis'
q*uo*t panes habetis ite *et* uidete *et* c*um*
cognouissent d*icu*nt quinq*ue* panes *et*
·ii· pisces *et* p*ræ*cipit eis' ut accumb*ere*
facerent om*nes* secundum contub*er*
nia sup*er* uiride foenum *et* discu
buerunt inpartes p*er* centenos *et* p*er*
quinq*u*agenos et Acceptis ·u· pani
b*us* *et* ·ii· piscib*us* intuens i*n* cælu*m* b*ene* d*ixit*
et fregit panes *et* dedit dis*cipulis* suis' ut
ponerent an*te* eos · *et* ·ii· pisces diuis
sit omnib*us* *et*manducau*er*unt om*nes* *et*
sat*ur*atis*unt* *et* sustulerunt reliq*u*ias fr
agmentor*um* xii coffinos plenos *et*
depiscib*us* erant *autem* qui manduca
u*er*unt ·u· miliauirorum et statim
coegit dis*cipulos* suos ascendere nauim
ut p*ræ*cederent eum t*ran*s fretu*m* ad
bethzaidam dum ipse dimitt*er*et
popu*lum* Et cum ipse dimississet
eos abiit inmontem orare et c*um*
sero e*sse*t erat nauis inmedio mari
et ipse solus int*er*ra *et* uidens eos la
borantes inremigando erat *enim*
uentus contrarius eis' et circa
·iiii· uigiliam noctis uenit ad eos
ambulans sup*ra* mare *et* uolebat
p*ræter*ire eos At illi ut uiderunt eu*m*
ambulantem sup*er* mare putau*er*unt
fantasma e*sse* *et* exclamau*er*unt om*nes*
enim eumuiderunt *et* cont*ur*batisunt
et statim locutus*est* cum eis' *et* d*ixit* illis'
confidite Ego sum nolite timere
et ascendit adillos innauim *et* cessa
uit uentus *et* plus magis intrase
stupebant non enim intellexerunt
depanib*us* erat *enim* cor' illor*um* obcæc
atum et cum t*ran*sfretassent p*er*ue
nerunt int*er*ram gerazenor*um* gene
zareth *et* adplicau*er*unt // cognou*er*unt
c umq*ue* egressi e*ss*ent denaui continuo
eum *et* p*er* currentes uniu*er*sam regi
onem illam cæp*er*unt ingrabattis'
eos qui se malehabebant circu*m*
ferre ubi audiebant eum e*sse*
et quo cumq*ue* introibat inuicos *ue*l
inuillas a*ut* inciuitates inplateis'
ponebant infirmos *et* dip*re*cabant*ur*
eum ut *ue*l fimbriam uestimenti
eius tanguere^{n}t *et* q*uo*tq*uo*t tanguebant
eum salui fiebant // dam descri
et conueniunt ad eum pharis*sei* *et* qui
bis' uenientes abhierusolimis' et
cum uidissent q*u*osdam exdis*cipulis* *eius* comm
onib*us* manib*us* i*d* *est* n*on* lotis' manib*us* m
anducare panes uitup*er*auerunt
Ph aris*sei* *autem* *et* om*nes* iudaei n*is*si crebro

lauent manus' nonmanducant tenen
tes traditionem seniorum et afo
ro nissi babtizentur non comedunt et aliam
ulta sunt quæ traditasunt illis' seruare ba
btismata et interrogauerunt eum
calicum pharissei et scribæ
et orceorum quare nonambulant discipuli
et aeramentorum tui iuxtatraditi
et lectorum onem seniorum sed
commonibus manibus manducant il
panem at ille respondens dixit eis' bene
profetauit isaias deuobis' hyppoch
ritis' sicut scriptumest populus hic labi
is' me honorat cor autem eorum longue
est ame' inuanum autem me colunt doc
entes doctrinas et præcepta hominum
relinquentes autem mandata dei tenen
tes traditionem hominum babtis
ma orceorum et calicum et alia si
milia his' factis' similia multa
et dicebat illis' bene inritum faci
tis mandata dei ut traditionem ues
tram teneatis moises enim dixit honora
patrem tuum et matrem tuam
et qui maledixerit patri aut matri
morte moriatur uos autem dicitis
si dixerit homo patri aut matri
corban' quodest donum quod cumque exme'
tibi profuerit et ultra non dimittitis eum
quicquam facere patri suo aut
matri rescidentes uerbum dei per tra
z· ditionem uestram quam tradidistis
et similia huius modi multa facitis
et aduocans iterum turbam dicebat illis'

audite me omnes et intellegite nihilest
extra hominem introiens ineum quod
possit eum coinquinare sed quæ dehomine
procedunt illa sunt quæ coinquinant hominem
si quis habet aures audiendi audiat
et Cum introisset indomum aturba inter
rogabant eum discipuli eius parabulam
et ait illis' sic'etuos inprudentes estis
non intellegitis quia omneextrinsecus int
roiens inhominem nonpotest eum comm
onicare quoniam non introiit incor' eius sed in
uentrem et insecessum exiit purg
ans omnes aescas dicebat autem quoniam quæ de
homine exeunt illa commonicant
hominem abintus enim decorde ho
minum cogitationes procedunt
adulteria omnia haec mala ab
fornicationes intus procedunt et comm
homicidia onicant hominem et
furta et inde surgens abiit
auaritiæ infines tyri et sydonis
nequitiæ et ingressus domum
dolus neminem uoluit scire
inpudicitia etnon potuit latere muli
oculus malus er gentilis syrophe
blasfemia nissa genere et roga
superbia bat eum ut demonium
stultitia defilia eius ieceret qui
dixit illi sine saturari filios nonest enim bon
um sumere panem filiorum et mit
tere canibus at illa respondet et dicit utique domine
namet catuli submessa comedunt
demicis' puerorum et ait illi ihesus propter hunc
sermonem uade et exiit demonium
defilia tua et cum abiisset do

mum suam inuenit puellam iacen
tem supra lectum et demonium exiisse
et iterum exiens definibus tyri uenit persy
donem admare galileæ intermedios fi
nes decapoleos et adducunt ei sordum
et mutum et diprecabantur eum utin
ponat illi manum et adprehendens
eum deturba seorsum missit digitos
suos inauriculas et expuens tetig
it linguam eius et suspiciens caelum
ingemuit illi effeta quodest aperire et sta
tim apertaesunt aures eius et solutum
uinculum linguæ eius et loquebatur rec
te et præcipit illis' necui dicerent ·.·.·,
quanto autem eis' præcipiebat tanto magis plus
prædicabant et eo amplius ammir
abantur dicentes beneomnia fecit et sor
dos facit audire et mutos loqui
in illis' diebus iterum cum turba mul
ta esset nec haberent quod manduca
rent conuocatis' discipulis ait illis' mis
serior super terri turbam quia ecce iam
triduo sustinent me' nec habent quod
manducent et si dimissero eos ie
iunos indomum suam difficient
inuia Quidam exeis' delongue
uenierunt et responderunt ei discipuli
sui unde istos quis hic' poterit saturare
panibus insolitudine Et interroga
uit eos quot panes habetis qui dixe
runt ·uii· et præcipit turbæ discumber
e super terram Et accipiens ·uii·
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 manducauerunt ant defrag
et saturatisunt mentis ·uii·
et sustulerunt sportas erant
autem qui manducauerunt quasi ·uii· milia
et dimissit eos et statim ascendens
nauim cumdiscipulis suis' uenit inpartes
dalmanutha et exierunt farissei et cæ
perunt conquirere cumeo quærentes abeo
signum decaelo temptantes eum et
ingemescens spiritu ait Quid generatio
ista quærit signum Amen dico uobis si
dabitur generationi isti si ignum
et dimittens eos ascendens abiit trans fr
etum et oblitisunt sumere panes et nissi u
num panem non habebant secum innaui
et præcipiebat eis' dicens uidete cauete a
fermento pharisseorum et fermento ero
dis et cogitabant adalterutrum di
centes quia panes nonhabemus quo cognito ihesus
ait illis quid cogitatis quia panes
non habemus habetis nondum cognoscitis
neque intellegitis adhu'c caecatum
habetis cor uestrum
oculos habentes nonuidetis
aures habentes nonauditis
nec recordamini quando ·u· panes fregi
in ·u· milia et quot cophinos sus
tulistis dicunt ei xii quando et ·uii· panes
in ·iiii· milia quot sportas fragm
entorum sustulistis dicunt ei ·uii· etdi
cebat eis' quomodo nondum intellegitis
et ueniunt bethzaida et adducunt ei

caecum *et* rogant eum utillum tang
uerent et adp*re*hendens manum caeci
eduxit eum ext*ra* uicum et expuens in
oculos *eius* inpossitis' manib*us* suis' *inter*ro
gauit eu*m* si quid uideret *et* aspiciens
ait Uideo homines *ue*l ut arbores
ambulantes deinde it*er*um inposuit
manus' sup*er* oculos *eius et* coepit uidere
et restitutus*est* ita utuideret clare
omnia et missit illum indomum su
am d*ic*en*s* uade indomum tuam *et* si
inuicum introieris nemini dixeris
et egressus*est* ih*es*u*s et* dis*cipuli eius* incastella
cessariæ philipi et inuia int*er*ro
gabat dis*cipulos* suos d*ic*en*s* quemme d*ic*unt
e*sse* homines qui respond*erunt* illi dicen*tes*
alii iohannem babtizam
alii heliam
alii u*er*o q*ua*si unum dep*ro*fetis'
tunc d*ic*it illis' uos' u*er*o quemme dicitis
ei e*sse* res*pondens* petrus ait tu es xp*istu*c fi
li*us* et comminatus*est* eis' ne cui
dicerent deillo *et* coepit docere il
los q*uoni*am oportet filium hominis m
ulta pati *et* rep*ro* bari asenioribus
et asummis sacerdotib*us et* scribis' *et*
occidi *et* pos*t* ·iii· dies resurgere et
palam u*er*bum loq*ue*batur // incre
et adp*re*hendens eum petrus caepit
pare eum qui conu*er*sus *et* uidens
dis*cipulos* suos comminatus*est* petro di
cens Uade retro pos*t* me satanas
q*uoni*am n*on*sapis quæ d*e*i sunt s*ed* q*uæ* homi
num suis et conuocata t*ur*ba
cum dis*cipulis* suis' d*ix*it eis'
si quis uult me sequi deneget se ip
sum *et* tollat crucem suam *et* seq
uatur me qui enim uoluerit
animam suam saluam facere
p*er*dat eam qui *autem* p*er*diderit ani
mam suam p*ropter* me inueniet æuan
guelium m*eu*m saluam eam faciet
q uid enim p*ro*derit homini si lucret*ur*
to tum mundum *et* detrimentum
faciat animæ suæ a*ut* q*uam* da
bit homo commotationem p*ro* ani
ma sua qui enim me confus
sus fuerit ingeneratione ista
adult*er*a *et* peccatrice *et* filius ho
minis *con*fundet eum cum uenerit
ingloria patris sui cum angue
lis' s*anct*is et dicebat illis amen'
dico uobis' quia s*un*t quidam dehic'
stantib*us* qui n*on* gustabunt mortem
donec uideant regnum d*e*i ueniens
inuirtu*te* // rum *et* iacobum *et* ioh*annem*
et p*os*t dies ·ui· ad sumpsit ih*es*u*s* pet
et ducit illos inmontem ex celsum
seorsum solus *et* tr*an*sfiguratus
est coram ipsis *et* uestimenta *eius*
fac*t*as*un*t splendentia candida nix
nimis *ue*lut nix qualia fullo
sup*er* t*er*ram nonpot*est* candida
facere et apparuit illis' he
lias cummoy*se et* erant loquen
tes cumih*es*u et res*pondens* petrus
ait ih*es*u rabbi bonum*est* nos'
hic' e*sse et* faciamus ·iii· tab*er*nacu*la*
tibi unum *et* moy*si* unum *et* he
liæ un um

nonenim sciebat quid diceret erant enim
timore exterriti et factaest nubsobum
brans eos et uenit uox denube dicens
hicest filius meus carissimus audite
illum et statim circumspicientes
neminem amplius uiderunt nissi ihesum
z· tantum et discendentibus illis' demon
te præcipit illis' ne cuiquæ uidissent
narrarent nissi cum filius hominis
amortuis resurrexerit . ⸓ . . . ⸓
et uerbum continuerunt apud se conqui
rentes quid esset cum amortuis'
resurrexerit et interrogabant
eum dicentes quid ergo dicunt farissei
et scribæ quia heliam oporteat
primum uenire qui respondens
ait illis' helias cumuenerit pri
mo restituet omnia et quomodo scri
ptumest infilium hominis ut
multa patiatur et contempnatur
sed dico uobis quia helias uenit et fe
cerunt illi quæ cumque uoluerunt
sicut scriptumest deeo et ueniens ad
discipulos suos uidit turbam
magnam circa eos et scribas
conquirentes cumillis' et con
festim omnis populus uidens
eum stupefactusest et expauerunt
et occurrentes salutabant eum
et interrogauit eos quid interuos'
conquiritis et respondens unus de
turba dixit magister attuli filium
meum adte habentem spiritum inmundum
qui ubique eum adprehenderit al
lidit eum et dixi discipulis tuis' ut
et spumat iecerent eum et non po
et stridet terant qui respondens eis dicit
dentibus o generatio incre
et arescit dula quandiu uos'
patiar adferte il
lum adme et attulerunt eum
et cum uidisset illum statim spiritus contur
bauit eum et elissus interram uolu
tabatur spumans et interrogauit pa
trem eius quantum temporis est exquo hoc ac
cidit at ille ait ab infantia et
frequenter eum et inignem et inaquam
missit ut eum perderet Sed si quid
potes credere omnia possibilia
credenti et continuo exclamans
paterpueri cum lacrimis' aie
bat credo adiuua incredulitat
emmeam et Cumuideret ihesus concur
rentem turbam comminatusest spiritui
inmundo dicens illi Surde et mute spiritus
ego tibi præcipio exi abeo et amplius
ne introeas ineum et exclamans
et multum discerpens eum exiit
abeo et factusest sicut mortuus ita
ut multi dicerent quia mortuusest
ihesus autem tenens manum eius eleuauit eum
et surrexit et cum introiisset
indomum discipuli secreto inter
rogabant eum quare nos' non potu
imus iecere eum et dixit illis ihesus hoc
genus innullo potest exire nisi
inoratione et ieiunio . ⸓ . . ⸓ . . ⸓ . ⸓
et inde profecti prætergrediebantur
galileam nec' uolebat quemquamscire

docebat *autem* dis*cipulos* suos *et* dicebat illis'
q*uoni*am filius hominis tradetur inma
nus hominum *et* occident eum *et* oc
cissus ·iii· die resurget at illi
ignorabant u*er*bum *et* timebant
eum int*er*rogare // mi e*ss*ent int*er*ro
et uenierunt capharnaum qui c*um*do
gabat eos quid inuia tractaba
tis at illi tacebant siquidem *inter*
se inuia disputau*er*ant quis e*sse*t il
lor*um* maior et resedens uocauit
xii *et* ait illis' Si quis uult p*r*imus
e*sse* erit omniumnouissimus *et* omni
umminist*er* et accipiens puerum *et*
statuit eum i*n*medio eorum q*uem* ut *con*
plexus e*sse*t ait illis' quisquis unu*m* ex
h*uius* modi pueris' recip*er*it n*on*me sus
cipit *sed* eum q*ui* me missit res*pondit* illi
ioh*annis* d*icens* magister uidimus quen
dam innomine tuo iecientem de
monia qui n*on*seq*uitu*r nos' *et* p*r*ohibuim*us*
eum ih*esus* *autem* ait nolite p*r*ohib*er*e eum
nemo*est* *enim* qui facituirtutem i*n*no*mine*
meo *et* posuit cito maleloqui deme
qui enim n*onest* adu*er*sum uos' p*r*ouobis' *est*
Quisquis enim potum dederit uob*is*
calicem aquæ innomine meo q*uia*
xp*ist*i estis amen dico uobis' n*on*p*er*det
mercedem suam et quisquis scan
dalizau*er*it unum exhis' pussillis'
credentib*us* inme bonum ei magis
si circumdaret*ur* mola assinaria
collo*eius* *et* inmare mitt*er*etur // scide
et si scandalizau*er*it te manustua ab
illam bonum*est* tibi debilem i*n*tro
ire aduita*m* quam ·ii· manus h*aben*t*em*
ire ingehennam inignem in ex
tinguibilem ubi uermis eorum
n*on* moritur *et* ignis n*on* extinguit*ur*
Q*uod* si oculus tuus scandalizat te
iece eum bonum*est* [e] luscum in [e] t*ibi*
troire inregnum d*ei* quam ·ii·
oculos h*aben*t*em* mitti ingehennam
ignis ubi uermis eorum n*on* mo
rit*ur* *et* ignis n*on* extinguitur . . . . .
Omnis *enim* igne salietur bonu*mest*
sal q*uod* si sal insalsum fuerit
in quo illud *con*dietis habete inuo
bis' sal' *et* pacem int*er*uos habete
et inde surgens iudæ ult*ra* iordan*en* z·
et *con*ueniunt it*er*um t*ur*bæ adeum *et*
sicut consuerat it*er*um docebat il
los et accedentes pharis*sei* int*er*
rogabant eum si licet uiro ux
orem dimitt*er*e temptantes eum
at ille res*pondens* d*ixit* eis' quid uob*is* p*r*æcepit
moy*ses* qui dixerunt moy*ses* p*r*æmis
sit libellum repudii scrib*er*e *et* di
mitt*er*e quib*us* respondens ih*esus* ait
adduritiam cordis u*est*ri scrip*sit*
uobis' p*r*æceptum illud ab i*n*itio
autem creat*ur*æ masculum *et* femina*m*
fecit eos d*eus* p*ropter* h*oc* relinquet ho
mo patrem suum *et* matrem su*am*
et adherebit aduxorem suam *et*
erunt ·ii· incarne una itaq*ue*
n*on* s*unt* ·ii· *sed* caro una q*uod* *er*go d*eus* *con*iun
xit homo n*on*separet // rogau*er*unt
et indomu it*er*um dis*cipuli* *eius* deeodem int*er*
eu*m* *et* d*ici*t illis' qui cumq*ue* dimisserit
uxorem suam *et* aliam duxerit

adulterium committit super eam et si
uxor dimisserit uirum suum et
alii nupserit moechatur // gue
et offerebant illi paruulos ut tan
ret eos discipuli autem comminabantur of
ferentibus quos cumuideret ihesus in
digne tulit et ait illis' sinite par
uulos uenire adme et prohibue
ritis eos taliumest enim regnum dei
a men dico uobis quisque nonreciperit reg
num dei uelut paruulus non intrab
it inillud et conplexans eos et
inponens manus super illos bene di
cebat eos et cum egressus esset
inuiam procurrens quidam genu
flexo ante eum rogabat eum ma
gister bone quid faciam ut uitam
aeternam percipiam ihesus autem dixitei quid
medicis bonum nemo bonus nissi unus
deus præcepta nosti
ne adulteres
ne occidas
ne fureris
ne falsum testimonium
z· dixeris
ne fraudem
feceris
honorapat
rem tuum et
matrem tuam

at ille respondens ait
illi magister
omniahaec ser
uaui aiuuentute
mea ihesus autem intu
itus eum · dixit illi
unum tibi deest ua
de et quæ cumque ha
bes uende et da p
auperibus et habebis
tessaurum in cae
lo et ueni et sequere

me qui contristatus abiit me
rens eratenim habens multas pos
sessiones et circumspiciens ihesus
ait discipulis suis quam difficile qui
peccunias habent inregnum dei intro
ire discipuli autem obstupescebant

inuerbis' atihesus rursus respondens
ait illis' filioli quam difficileest
confidentes inpeccuniis inregnum dei in
troire faciliusest camellum per
foramen acus transire quam diui
tem intrare inregnum dei qui magis
admirabantur dicentes adsemet ipsos
et quis potest saluus fieri // pos
et intuens eos ihesus ait apud homines in
sibile est sed non apud deum omnia enim possibi
lia sunt apud deum // dimissimus omnia
et coepit petrus ei dicere ecce nos'
et secuti sumus te . respondens ait ihesus
ⲁ MHN dico uobis
nemo est qui re
liquerit
domum
aut fratres
aut sorores
aut patrem
aut matrem
aut filios
aut agros
propter me et
propter æuangueliium
qui non accipiat
centies tantum nunc
intempore hoc
domos
et fratres
et sorores
et matres
et filios
et agros cum
persequutionibus
et insaeculo futuro
uitam aeternam

multi autem erunt
primi nouissimi et no
uissimi primi
erant autem inuia as
cendentes inhie
rusolima et præce
debat illos ihesus
et stupebant
et sequentes ti
mebant // um
et adsumens iter
xii coepit illis'
dicere quæ essent ei
euentura quia ecce
ascendimus hy
erusolimam
et filius hominis trade
tur principibus sac
erdotum et scri
bis' et dampnabunt
eum morte et
tradent eum gen
tibus addeludend
um et inludent ei

[c]aternio quartus

et conspuent eum
et flagillabunt eum
et interficient eum
et tertia die resurget
et accedunt ad eum iacob*us* *et* ioh*annis* fi
lii zebe*dei* dicen*tes* magis*ter* uolum*us*
utq*uod* cumq*ue* petierimus facias
nobis' At ille ait eis' quid uultis
ut faciam uobis' *et* dixerunt da'
nobis' ut unus addext*er*am tua*m* *et*
un*us* adsinis*tram* tu*am* sedeamus i*n* glo
ria tua ih*esus* *autem* ait eis' nescitis
quid petatis Potestis bib*er*e ca
licem q*uem* ego bibo aut babtism
um q*uo* ego babtitzor babtiza
ri At illi dixerunt ei possum*us*
ih*esus* *autem* ait eis' nescitis quid peta
tis potestis bib*er*e calicem que*m*
ego bibo a*ut* babtismo q*uo* ego bab
tiszor babtizari ih*esus* *autem* ait
eis' Calicem q*uem* ego bibo bibetis *et*
babtismo q*uo* ego babtizor babti
zabimini sedere*autem* addext*er*am
m*ea*m a*ut* adsinis*tram* n*onest* me*u*m dare uo*bis*
sed q*uib*us paratum*est* *et* audientes x
indignatis*unt* deiacobo *et* ioh*anne*
ih*esus* *autem* uocans eos ait illis' scitis q*uia* hii
qui uident*ur* p*r*incipari gentib*us* do
minant*ur* eorum *et* p*r*incipes eor*um*
potestatem h*ab*ent eorum n*on* ita *est* *autem*
inuobis' *sed* q*u*i cumq*ue* uoluerit in
uobis' p*r*im*us* e*sse* erit omnium ser
uus nam *et* fili*us* hominis n*on*ue
nit ut ministraretur ei *sed* ut
ministraret *et* daret anim
am suam redemptionem p*ro*
multis' et ueniunt hiericho
et p*ro*ficiscente eo dehiericho *et*
discipulis' *eius* *et* plurima multi
tudine fili*us* thimei barthi
meus caecus sedebat iuxta
uiam mendicans qui cum audi
isset q*uia* ih*esus* nazareus *est* cæpit
clamare *et* d*ic*ere fili dauid ih*esu*
misserere mei *et* comminab
ant*ur* illi multi ut taceret
at ille multo magis clamabat
filii d*auid* misserere mei *et* stans
ih*esus* p*ræ*cepit illum uocari *et* uo
cant caecum d*icent*es ei animæ
quior esto surge uocat te
qui p*ro*iecto uestimento suo exi
liens uenit adeum *et* res*pondens* illi ih*esus*
d*ixit* ei quid uis' tibi faciam
cæcus *autem* d*ixit* ei rabboni ut uidea*m*
ih*esus* *autem* ait illi uade fides tua
te saluum fecit *et* *con*festim ui
dit *et* seq*ue*batur eum inuia
et cum adp*ro*pinq*u*arent hyeruso
limæ *et* bethaniæ admontem
oliuarum mittit ·ii· ex dis*cipulis* su*is*
et ait illis' Ite incastellum q*uod*
contra uos'*est* *et* statim introeuntes
illud inuenietis pullu*m* liga
tum sup*er* quem adhuc' nemo
hominum sedit soluite

illum *et* ad ducite *et* siquis uobis'
dixerit quid facitis q*uia* d*omi*no neces
sarius *est et* continuo illum dimit
tet huc' *et* abeuntes inuenierunt
pullum ligatum an*te* ianua*m* fo
ris inbiuio *et* soluunt eum *et* q*ui*
dam deillic' stantib*us* dicebant il
lis' q*u*id facitis soluentes pullu*m* q*ui*
dixerunt eis' si*cut* p*ræcipe*rat illis' ih*esus*
et dimisserunt eis' *et* adduxer*unt*
pullum adih*esu*m *et* inpossuerunt
illi uestimentasua *et* sedit sup*er* eu*m*
Multi *autem* uestimenta sua strau*er*unt
inuia alii *autem* frondes cedebant
dearboribus *et* st*er*nebant inuia
et qui p*ræ*ibant *et* qui seq*ue*bantur cl
amabant dicen*tes* ossanna b*ene*dict*us*
q*ui* uenit innomine d*omi*ni b*ene*dictu*m* q*uod*
uenit regnum d*aui*d patris n*ost*ri
ossannain excelsis' Et introi
it hyerusolima intemplum
et circumspectis' omnib*us* c*um* ia*m*
uesp*er*a es*se*t hora exiit inbetha
niam c*um* xii Et alia die c*um* exi
rent abethania c*um* xii essuriit
C umq*ue* uidisset alongue ih*esus* fi
cum h*aben*t*em* folia uenitfuidere
si q*u*id forte inueniret inea . .
et cum uenisset adeam nihil inue
nit p*ræter* folia nonenim erat
temp*us* ficorum *et* res*pondens* d*ixit* ei ia*m*
n*on* ampli*us* in aeternum quisqua*m*
fructum exte manducet // hye
et audiebant discipu*li eius et* ueniunt
rusolima*m* et cum introiis
set templum coepit iecere uen
dentes *et* ementes intemplo *et* messas
nummulariorum *et* cathedras
uendentium columbas euertit
et n*on* sinebat ut quisquam uas t*rans*
ferret p*er* templum *et* docebat
dicens n*on*ne scrip*tumest* q*uia* domus mea
domus orationis uocabitur
omnib*us* gentib*us* uos' *autem* fecistis ea*m*
speloncam latronum quo audi
to p*r*incipes sacerdotum *et* scri
bæ q*uomodo* eum p*er*derent quæreb
ant timebant *enim* eum q*uoni*am uni
u*er*sa t*ur*ba admirabantur sup*er*
doctrinam*eius* // deciuitate *et*
et cum uesp*er*a f*act*a es*se*t egrediebat*ur*
cummane t*ran*sirent uiderunt fi
cum arida*m* fac*t*am aradicib*us* .
et recordatus petrus d*icit* ei rab
bi ecce ficus cuimaledixisti
aruit et res*pondens* ih*esus* ait eis' habete
fidem d*e*i Amen' dico uob*is* q*uia* q*uicumque*
dixeritmonti huic tollere *et* mit
t*er*e inmari *et* n*on* hessitau*er*it incor
de suo s*ed* crediderit q*uia* q*uod* cumq*ue*
dixerit fiet ei P*ropter* ea dico uob*is*
omnia q*uæ* cumq*ue* orantes petitis
credere q*uia* accipietis *et* ueniet
et cum stabitis adorandum dimit
tite si quid habetis adu*ersus* aliq*uem*
ut et pat*er* u*est*er qui in caelis *est* di
mittat uob*is* peccata u*est*ra q*uod* siuos'
n*on* dimisseritis nec pat*er* u*est*er q*ui* i*n*
cæ lis' *est*

dimittet uobis peccata uestra . . . . .
et ueniunt rursus hyerusolimam
et cum ambularent intemplo acced
unt adeum summi sacerdotes et
scribæ et seniores et dicunt illi inqua po
testate hæc facis et quis tibi dedit hanc
potestatem ut ista facias ihesus autem r
espondens ait illis' interrogabo uos' et e
go unum uerbum et respondete mihi
b et dicam uobis inqua potestate hæc facio
abtismum iohannis d ecælo erat an' ex
hominibus respondete mihi et dicam
uobis' inqua potestate hæc facio At illi
cogitabant secum dicentes Si di
cælo xerimus deterra dicet quare ergo non
credistis ei Si dicamus ex hominibus
timemus omnes enim habebant
iohannem quia uere profeta esset et respond
entes dixerunt ihesu nescimus respondens
ihesus ait illis' neque ego dico uobis
inqua potestate hæc faciam . . . .
et cæpit illis' inparabulis loqui
Uiniam plantauit homo
et sepem circumdedit
et fodit lacum
et aedificauit turrim
et locauit eam agricolis'
et peregre profectus est
et missit adagricolas in tempore
seruum utabagricolis' acciperet
defructu uiniæ qui adprehensum
eum occiderunt et dimisserunt
eum uacuum // et illum incapite
et iterum missit adillos alium eruum

uulnerauerunt et contumiliis' ad
ficerunt et rursum alium mis
sit et illum occiderunt et plur
es alios · quosdam cedentes ali
os uero occidentes Adhuc' ergo habens
unum filium carissimum et il
lum missit nouissimum dicens quia
reuerebuntur filium meum coloni
autem dixerunt adinuicem hicest
heres uenite occidamus eum
et nostra erit hereditas' et adpre
hendentes eum occiderunt et ie
cierunt extra uiniam quid ergo fa
ciet dominus uiniæ ueniet et per
det colonos et dabit uiniam ali
is' nec scripturam hanc legistis
profeta lapidem quem reprobauerunt aedifican
tes hic factusest incaput anguli adomino
factumest istud mirabile inoculis' nostris
et quærebant eum tenere et timuerunt
turbam cognouerunt enim quoniam adeos
parabulam hanc dixerat et re
licto eo abierunt et mittunt ad
eum quosdam ex farisseis et hero
dianis ut eum caperent in uerbo qui
uenientes dicunt ei magister scimus
quoniam uerax es etnon curas' quemquam nec
enim uides infaciem hominis sed in
ueritate uiam dei doces dic' ergo nobis
licet dari tributum cessari
an non dabimus qui sciens uersu
tiam eorum ait illis' quidme
temptatis hyppochritæ ad
ferte mihi denarium ut uideam

at illi attulerunt ei *et* ait illis'
cuius *est* imago h*æc* *et*inscriptio d*icu*nt
illi cessaris res*pondens* *autem* d*ixit* illis' red
dite *er*go quæ sunt cessaris cessari
et q*uæ* sunt d*e*i d*e*o *et* mirabantur sup*er*
eo *et* uenierunt adeum saducei
q*ui* d*icu*nt resurrectionem *non* *esse* *et* *inter*ro
gabant eum dicentes magist*er*
moy*ses* scripsit nobis ut si cuius
frater mortuus fuerit *et* di
misserituxorem *et* filios n*on* re
linquerit accipiat fr*ater* *eius* uxo
rem ipsius *et* resuscitet semen
fr*atr*i suo ·uii· *er*go fr*atres* erant ap*ud*nos
et p*r*imus accepit uxorem *et* mortu
us *est* n*on*relicto semine *et* secund*us*
accepit eam *et* ipse mortuus *est*
et nec iste reliquit semen et t*er*ti*us*
similit*er* *et* accip*er*unt eam simili
t*er* ·uii· *et* n*on*reliq*ue*runt semen no
uissima omnium defuncta *est*
mulier inresurrectione *er*go c*uius*
erit dehis uxor cum surrexer
int septim enim eam habuer*un*t
uxorem et res*pondens* ih*esus* ait illis' n*on*ne
ideo erratis n*on*scientes script*ur*as
neq*ue* uirtutem d*e*i Cum enim mor
tui resurrexerint neq*ue* nubent
neq*ue* nubentur *sed* *sunt* *sicut* angueli *in*cæ
lo demortuis *autem* q*uod* resurgant
n*on*legistis inlib*ro* moy*sis* sup*er* rubu*m*
q*uomodo* dixerit illi d*eus* inquiens
ego sum d*eus* abraam *et* d*eus* issac' *et*d*eus*
iacob n*on* *est* d*eus* mortuor*um* *sed* uiuor*um*

uos *er*go multum erratis *et* accessit
unus describis' qui audierat illos
*con*quirentes *et* uidens q*uoniam* bene illis' res
ponderit *inter*rogauit eum q*uod* *est* p*r*im
um omnium mandatum audi his
r*ae*l d*omin*u*s* d*eus* tuus un*us* *est* *et* dileges d*ominum*
d*eu*m tuum extoto corde tuo *et* exto
ta anima tua *et* extota mente tua
et extota uirtu*te* tua h*oc* *est* p*r*imum man
datum secundum *autem* simile illi *est* di
leges p*ro*ximum tuum tamquam te
ipsum maiu*s* horum aliud mandat
um n*onest* *et* ait illi scriba b*e*ne magist*er*
inuirtu*te* dixisti q*uia* unus *est* *et* n*on* alius p*ræter*
illum et utdilegatur
ex to to corde *et*
ex to to intellectu *et*
ex to ta anima *et*
ex to ta fortitu*dine*
et dilegere p*ro*ximum tamquam te'
se ipsum maius *est* omnib*us* holocha
ustomatib*us* *et* sacrificiis' // ait illi n*on*
ih*esus* *autem* uidens q*uod* sapienter respondisset
es longue aregno d*e*i et nemo iam au
debat eum inter*r*ogare et respond
ens ih*esus* dicebat docens intemplo .
q*uomodo* dicunt scribæ xp*istu*m filium e*sse*
d*auid* ipse *autem* dauid d*ic*it in sp*iritu* *sancto* dixit dominus
domino meo sede adexter*is* meis' donec
ponam inimicos tuos scabellum
pedum tuorum ipse *er*go dauid d*ic*it
eum d*omin*u*m* *et* un*de* filius*est* *eius* *et* multa tu*r*
ba eum libenter audiuit *et* dicebat
eis' indoctrina sua Cauete ascrib
is qui uolunt instolis' ambulare *et*
salutari inforo *et* inprimis' cathedris'

sedere insynagogis' *et* primos dis
cubitos incænis' qui deuorant
domus uiduarum subobtentu
prolixæ orationis hii *autem* accipi
unt prolixius iudicium
et sedens ihesus *contra* gatzofilocium
aspiciebat quomodo turba iectaret aes'
ingatzofilocium *et* multi diui
tes iectabant multa Cum
ueniisset *autem* una uidua pauper
cula missit aerea duo minutia
z quod est quadrans *et* conuocans discipulos
suos ait illis' amen dico uobis'
quoniam uidua hæc paupercula missit
plus omnibus qui misserunt
ingatzofilocium omnes *enim* exeo
quod habundabat illis' misserunt
hæc uero depennuria sua omniaquæ ha
buit missit totum uictum su
um *et* cum egrederetur detemp
lo ait illi unus ex discipulis suis . . . ,
ma gister aspice quales lapides *et* qua
lis structura et respondens ihesus ait
illi uides has' omnes aedifica
tiones magnas nonrelinquetur lap
is super lapidem qui non distruatur
et cum sederet inmonte oliuarum
contra templum interrogabant eum
seperatim petrus *et* iacob *et* iohannis *et*
andrias dic' nobis' quando ista fiant
et signum erit quando hæc omnia inci
pient consummari et coepit
respondens ihesus caepit dicere il
lis' uidete ne quis uos seducat

multi enim uenient innomine
meo dicentes quia ego sum xpistuc
et multos seducent Cum *autem* au
dieritis bella *et* opiniones bel
lorum ne timueritis oportet *enim*
fieri sed nondum finis exsurget *enim*
gens contra gentem
et regnum super regnum
et erunt terremotus perloca
et fames initium dolorum hæc
uidete *enim* uosmet ipsos trad
ent enim uos' in conciliis' *et* insy
nagogis uapulabitis' et ante
præsides *et* reges stabitis propter me
intestimonium illis' et inomnes
gentes primum oportet prædica
ri æuanguelium et cum dux
erint uos tradentes nolite præ
cogitare quid loquamini sed
quod datum fuerit uobis' inilla
hora id loquimini nonenim
uos estis loquentes sed spiritus sanctus
tradet *autem* frater fratrem inmortem
et pater filium *et* insurgent filii
inparentes *et* morti eos adfi
cient et eritis odio omnibus ho
minibus propter nomen meum qui *autem* susti
nuerit infinem saluus erit
Cum *autem* uideritis ab homination
em desolutionis stantem ubi
nondebet qui legit intellegat
tunc qui in iudea sunt fugient in
montes *et* qui super tectum non
discendet indomum nec intro
eat ut tollat

quid dedomu sua *et* qui inagro
erit n*on*reuertetur retro tolle
re uestimentum suum // trien
U ae autem prignantibus *et* nu
tibus inillis diebus orate a*utem* ut
ne fiat hieme fuga u*est*ra uel
sabbato Erunt enim dies illi
tribulationis tales quales n*on*
fuerant abinitio creat*ur*æ qua*m*
condidit d*eus* usq*ue* n*unc* neq*ue* fiant.
et neq*ue* nisi breuiasset d*omin*us dies
n*on* fuisset salua om*nis* caro s*ed*
p*rop*t*er* electos quos elegit breuia
bit dies Et t*unc* siquis uobis' di
ΚΕΛΛΑΚΗ xerit ecce hic'*est* xp*ist*uc ecce illic'
nolite credere *et* exsurgent
enim seodo xp*ist*i *et* pseodo p*rof*et*æ*
et dabunt signa *et* portenta
adseducen dos si fieri potest
etiam electos Uos *er*go uidete ecce
p*ræ*dixi uobis' omnia sed inil
lis diebus pot*est* tribulationem
illam sol' cum tenebrabit*ur* *et*
luna nondabit spendorem su
um et Stellæ caeli erunt
decidentes *et* uirtutes q*uæ* s*un*t com
mouebuntur Et tunc uide
bunt filium hominis uenientem
cum nubib*us* caeli cum uirtute
multa *et* gloria *et* t*unc* mittet an
guelos *et* congregabit electos
suos aquator uentis' asummo
t*er*rae usq*ue* adSummum Caeli ·
a ficu autem discite parabolam
cum iam ramus *eius* tener fuerit
et nata fuerint folia cognoscitis
q*uia* inproximo sit aestas sic' *et*

Uos *et* cum uideritis h*æc* fieri scitote
quia in proxima sit *et* inostis' / gene
a men dico uobis' q*uoni*am n*on*transibit
ratio haec donec omnia is
ta fiant Caelum *et*terra
t*ran*s ibunt uerba autem n*on*t*ran*s ibunt
d edie autem illo *ue*l hora nemo scit
neq*ue* angeli incaelo neq*ue* filius homi
nis n*isi* pater Uidete *et* uigiliate *et*
orateq*ue* nescitis enim q*uando* tem
pus sit sicut homo p*er*igre p*ro*
fectus reliquit domum suam *et*
dedit seruis' suis' cuiusq*ue* op*er*is *et*
ianitori p*ræ*cipit ut uigilet Uigi
late ergo nescitis q*uando* d*omin*us domus
ueniat Sero an' media nocte an'
galli cantu an' mane ne' cum uene
rit repente inueniat uos' dormi
entes q*uod* autem uobis dico omnib*us*
dico uigilate /// biduum *et* q*uæ*rebant
e rat autem pasca *et* azema post
summi sacerdotes *et* scribae q*uo*m*od*o
eum dolo *et* occiderent dicebant [e]tenerent
enim n*on* indiefesto ne forte tumu
ltus fieret inpopulo // monis le
et cum esset inbethania indomusy
p*ro*si *et* recumberet Uenit mulier
habens alabastrum ungenti na
rdi pystici p*re*tiosi *et* fracto ala
bastro effudit super caput
eius Erant autem quidam indig
ne ferentes intrasemetipsos *et*
dicentes ut quiq perditio ista
ungenti facta*est* Poterat enim
ungentum uenundari plusqua*m*
tricentis' denaris' *et* dari paup*er*ib*us*

et fremebant ineam ih*es*us *autem* di*xit* si
niteeam quid illi molesti estis
bonum op*us* op*er*ata*est* inme semp*er* *enim*
paup*er*es habebitis uobiscum me
autem n*on*semp*er* habebitis et cum uol
ueritis potestis illis' benefacere
q*uod* habuit haec fecit p*ræ*uenit un
guere corp*us* m*eu*m insepult*ur*am
A MHN dico uob*is* ubi cumq*ue* p*ræ*dica
tum fuerit æuanguelium istud
inuniu*er*so mundo *et* q*uod* fecit h*æc* nar
rabitur inmemoriam *eius* // iit
et iudas scariothis unus dexii ab
adsummos sacerdo*tes* ut p*ro*deret
eum illis' qui audientes gauissi
s*unt* *et* p*ro*misserunt ei pecuniam se
dat*ur*os *et* q*uæ*rebat q*uo*mo*do* illum opor
tune traderet // cha immola
et Primo die atzemorum q*uan*do pas
bant d*icu*nt ei dis*cipuli* quo uis' eam*us*
et paremus t*ibi* ut manduces pas
cha *et* mittit ·ii· ex dis*cipulis* suis' *et* d*ici*t
eis' ite inciuitatem *et* occurret
uobis' lagonam aquæ baiolans
sequimini eum *et* quo cumq*ue* i*n*t
roierit dicite domino domus u
bi*est* refectio mea ubi pascha
cum dis*cipulis* meis' manducem *et* ipse
uobis demonstrabit cænaculu*m*
grande stratum *et* illic' p*ræ*para
te nobis' *et* abierunt discipuli *eius*
et uenierunt inciui*tatem* *et* inuenier*un*t
si*cut* dixerat illis' *et* p*ræ*parauerunt
pascha Uesp*er*e *autem* facto uenit
c*um* xii *et* discumbentib*us* eis' *et* man
ducantib*us* ait ih*es*us Amen dico
uob*is* q*uia* unus exuobis' me tra
det qui manducat mecum ..
at illi cæp*er*unt *con*tristari *et* d*ice*re
singillatim numquid ego sum
qui ait illis' unus exxii qui i*n*
tinguit manum mecum i*n* cati
no Et fili*us* hominis uadit si*cut* sc
rip*tumest* deeo uæ *autem* homini illi
p*er* quem filius hominis t*ra*det*ur*
bonum ei si nonnatus esset ho
mo ille et manducantib*us*
illis' accepit ih*es*us panem et be
nedicens fregit *et* dedit eis' *et* ait
Sumite h*oc* *est* corp*us* m*eu*m et accep
to calice gratias agens dedit
eis' *et* bib*er*unt exillo om*nes* *et* ait il
lis' hic *est* Sanguis m*eu*s noui tes*tamenti*
qui p*ro*multis' uobis effundet*ur*
AMHN dico uo*bis* q*uod* iam n*on*bibam
degenimine uitis usq*ue* in diem
illum cum illud bibam nouu*m*
inregno d*ei* et Ymno dicto
exierunt inmontem oliuarum
et ait illis' ih*es*us et om*nes* scanda
lizabimini innocte ista q*uia* sc
rip*tumest* Percutiam pastorem *et*
disp*er*gent*ur* oues s*ed* pos*t*ea quam
surrexero p*ræ*cedam uos' ingali*leam*
P etrus *autem* ait ei et si om*nes* scanda
lizati fuerint n*on* ego *et* ait illi ih*es*us
amen dico t*ibi* quia tu hodie in
noc te hac'

prius quam bis gallus uocem
dederit terme negabis at il
le amplius loquebatur et
si oportuerit me commori
tibi nonte negabo similiter *autem et*
omnes dicebant et ueniunt
inprædium cui nomen getzama
ni *et* ait discipulis suis sedete
hic' donec orem et adsump
sit petrum *et* iacobum *et* iohannem
secum *et* caepit pauere *et* tede
re et ait illis' tristis *est* ani
mamea sustinete hic' *et* uige
late et cum processisset pau
lulum procedit super terram *et* ad
orabat ut si fieri possit transir
et abeo hora et dixit abba pa
ter omnia possibilia sunt tibi
trans fer calicem hunc ame' sed
nonquod ego uolo sed quod tu et uenit
adeos *et* inuenit eos dormien
tes *et* ait petro simon dormis'
non potuisti una hora uigel
are uigelate *et*orate ut non
intretis intemptationem
spiritus quidem prumptus*est* ca
uero ro *autem* infirma et iterum abiens
orauit eundem sermonem
dicens et reuersus denouo in
uenit eos dormientes erant
autem oculi eorum grauati et
ignorant quid responderent
ei *et* uenit · tertio *et* ait illis' dor
mite iam *et* requiescite

sufficit uenit hora ecce tra
det*ur* filius hominis inmanus
peccatorum surgite eamus
ecce qui me tradet propeest
et adhuc' eo loquente uenit iudas
iscarioth unus deduodecim *et*
cum eo turbamulta
cum gladiis'
et fustibus
et lignis'
a summis' sacerdotibus
et ascribis'
et asenioribus
dederat *autem* traditor *eius* signum
eis' quem cumque osculatus
fuero ipse *est* tenete eum *et*
ducite caute et cumuenii
sset statim accedens ait
adeum rabbi et osculatus*est*
eum at illi manus iniecierunt
ineum *et* tenuerunt eum
unus *autem* quidam decircumstan
tibus educens gladium percus
sit seruum summi sacerdo
tis *et* amputauit illi auricol
am et respondens ihesus ait illis' tamquam
ad latronem uenistis adme' cum existis
et lignis gladiis' *et* fustibus ad prehendere
me quotidie eram apud uos' in
templo docens *et* nonme tenuistis
sed ut adinpleantur scripturæ
tunc discipuli *eius* relinquentes eum omnes fu
gierunt adoliscens *autem* quid
am sequebatur eum amictus

sindone sup*er* nudo *et* tenuerunt
eum At ille reiecto syndone nu
dus p*ro*fugit abeis' *et* adduxer
unt ih*es*um adsummum sacerdo
tem et conueniunt om*n*es sacer
dotes *et* scribæ *et* seniores . . . .
petrus *autem* secutus*est* eum usq*ue* in atriu*m*
summi sacerdotis *et* sedebat c*um*
ministris' *et* calefaciebat se
ad ignem summi u*er*o sacerdotes
et omne concilium quæreba
nt adu*er*sus ih*es*um testimoniu*m*
ut eum morti traderent nec
inueniebant multi enim tes
timonium falsum dicebant
adu*ersus* eum et conuenientia
testimonia n*on*erant et quid
am surgentes falsum te
stimonium ferebant adu*er*
sus eum dicentes q*uoni*am nos a
udiuimus eum dicentem
ego desoluam templum h*oc*
manu factum *et* p*er* tridu
um aliud n*on*manuf*act*um ædi
ficabo *et* n*on*erat *con*ueniens tes
timonium illorum // dos i*n*
et exsurgens summus sacer
medium int*er*rogauit ih*es*um d*ic*en*s*
n*on* respondes quicquam adea
q*uæ* t*ib*i obieciuntur abeis' ille*autem*
tacebat *et* nihil respondit . .
rursum summus sacerdos
inter rogabat eum *et* d*ici*t ei tu es
xp*istu*c filius b*ene*dicti ih*es*u*s* *autem* d*ixit*
illi ego sum et uidebitis fi
lium hominis adext*er*is uirtu
tis sedentem *et* uenientem cum
nubib*us* cæli Summus *autem* sac
erdos scidens uestimen*ta* sua
ait quid adhuc' dissideram*us*
testes audistis blasfemia*m*
eius quid uobis' uidetur qui
om*n*es *con*tempnau*er*unt eum e*sse*
reum mortis *et* Coep*er*unt
quidam *con*spuere eum *et* ue
lare facie*meius* *et* colophis' eu*m*
cædere *et* dicere ei p*ro*fetiza
et ministri alapis' eum caedebant
et cum esset petrus inatrio deor
sum uenit una exancellis' su*m*m
mi sacerdotis et Cum uidisset
una petrum calefacientem
se aspiciens inillum ait et tu
cumih*es*u nazareno eras at ille
negauit d*ic*en*s* neq*ue* scio neq*ue* noui
quid dicas et exiit foras an*te*
atrium *et* galluscantauit rur
sus *autem* cum uidisset illum ancel
la caepit dicere circumstanti
b*us* q*uia* hic exillis' *est* at ille it*er*um
negauit et po*st* pussillum rur
sus qui adstabant dicebant pet
ro u*ere* exillis es nam galileus es
ille *autem* caepit anathematzare
et iurare q*uia* nescio hominem istum
q*uem* dicitis *et* statim it*er*um gallus
cantauit *et* recordatus *est* petrus

uerbi quod dixerat ei ihesus priusquam
gallus cantet bis termenegabis
et cæpit flere et confestim ma
ne consilium facientes summi sa
cerdotes cum senioribus et scribis'
et uniuerso concilio uinctum ihesum
duxerunt et tradiderunt py
lato et interrogauit eum pylatus
tu es rex iudeorum at ille
respondens ait illi tu dicis et ac
cussabant eum summi sacerdotes
inmultis' Pylatus autem rur
sus interrogauit eum dicens non
respondes quicquam uides
inquantis te accussant
ihesus autem amplius nihil respondit
ita utmiraretur pylatus
Per diem autem festum dim ittere
solebat illis' unum exillis'
quem cumque petissent // ab
eratautem qui dicebatur bar
bas qui cum seditiossis' er
at uinctus quiinseditione
fecerat homicidium // cæpit
et cum ascendisset turba
rogare sicut semper facie
bat illis' Pylatus autem respondit
eis' et dixit uultis dimittam uobis
regem iudeorum sciebat enim
quod per inuidiam tradidissent
eum summi sacerdotes ponti
fices autem concitauerunt turbam ut
magis barabban' dimitteret

eis' Pylatus autem respondens ait illis' quid
ergo uultis faciam regi iudaeorum
at illi iterum clamauerunt crucifige
eum Pylatus uero dicebat eis' quid
enim mali fecit at illi magis cla
mabant crucifige eum Pylatus
autem uolens populo satisfacere dimis
sit eum barabban et tradidit ihesum fla
gillis' cessum ut crucifigeretur
mi lites autem duxerunt eum in atrium prætorii
et conuocauit totam cohortim et in
duunteum porpura et inponunt ei
plectentes spineam coronam et cæperunt
salutare eum haue rex iudeorum et per
cutiebant caput eius harundine
et conspuebant eum et ponentes ge
nua adorabant eum et post quam
inlusserunt ei exuerunt eum por
pura et induerunt eum uestimentis'
suis' et educunt illum ut crucifi
gerent eum et angarizauerunt eum
quempiam quendam symonem
cyrineum uenientem deuilla pat
rem alaxandri et ruffi ut tol
leret crucem eius et perducunt il
+ lum ingolgotha locum quod est interpre
tatum caluariæ locus et dab
ant ei bibere uinum myrratum et non
accipit et crucifigentes eum diuis
serunt uestimenta eius mittentes sor
tem super eis' quis quid tolleret
er at autem hora tertia et crucifixerunt eum
er at autem titulus caussæ eius scrip in
tus rex iudeorum et cum eo

crucifigunt ·ii· latro*nes* unu*m* adex*teris*
et ali*um* asinis*tris eius et* in*pleta est* scrip
tu*ra* q*uæ* d*ici*t Et cum iniquis' deputa
tus*est* Et p*ræter*euntes blasfemabant
eum mouentes capita sua *et* dic
entes ua qui distruit templu*m*
et in ·iii· dieb*us* aedificat Saluu*m* fa
ciet semet ipsum discendens decr
uce Similit*er et* summi sacer*dotes* in*lud*
entes adalt*er*utr*um cum* scribebant di
cebant alios saluos fecit se ips
um n*on* pot*est* saluu*m* facere si xp*istu*c
rex his*rael est* discendat n*unc* decr
uce ut uideamus *et*credamus il
li *et* qui cum eo crucifixerant *con*
uicebant*ur* ei Et facta hora ·ui·
tenebræ fac*tæ*sunt p*er*totam t*erra*m
usq*ue* inhoram ·uiiii· *et* hora ·
uiiii· EXclamauit ih*esu*s uoce mag*na*
d*icens* heloi heloi lamasabachtan· i'·
q*uod est* int*erpretatum* d*eus* m*eus* d*eus* m*eus* utq*u*id medi
riliq*u*isti et quid*am* decirc*um*stantib*us*
audientes dicebant ecce heliam
uocat Currens *autem* un*us et* inplens
spongiam acoeto *et* circumpon
ens calamo potum dabat ei d*icens*
sinite uideam*us* si ueniat helias
addeponendum eum ih*esus autem* emis
+ hic auctores canunt pat*er* n*oster* sa uoce magna exspirauit +
et uelum templi scissum*est* induo
asummo usq*ue* deorsum uidens
autem centorio *et* q*u*i exadu*er*so erant
q*uia* sic' clamans expirasset ait
u*ere* homo hic filius d*ei* erat . . . . .
er ant *autem et* mulieres alongue as
picientes *inter* q*u*as maria magda*lenæ*
et maria iacobi minoris *et* io
seph mater *et* salome Et cum
esset ingali*lea* sequebatur eum
et ministrabant ei *et* aliæ multæ
q*uæ* simul cum eo ascenderant
hyerusolima Et cum iamsero
esset fac*tu*m q*uia* erat parascue q*uod est* an*te*
sabbatum uenit ih*esu*s abarimathia
nobilis decurio q*u*i *et* ipse erat ex
pectans regnu*m* d*ei et* audacit*er* int
roiit adpylatum *et* petiit corp*us*
ih*esu* Pylatus *autem* mirabat*ur* si
ia*m* obisset et arcessito centorio
ne int*er*rogauit eum si iam mor
tuus e*sse*t Et cum cognouisset a
centorione donauit corp*us* ioseph
io seph*autem* mercatus*est* syndonem
et deponens eum inuoluit insyn
done *et* possuit eum inmonum
ento q*uod* erat excissum inpetra de
et aduoluit lapidem adhostium
monumenti maria*autem* magda*lenæ*
et maria ioseph aspiciebant ubi
poneretur Et cum t*ran*siisset sa
batum mariamagda*lenæ et* maria
iacobi *et* salomæ emerunt aro
mata utuenientes unguerent
et eum // uenierunt admonumen*tum*
ualdemane p*r*imasabbator*um*
orto iam sole *et* dicebant adinui
cem quis reuoluet nobis' lapi it
dem abhostio monumenti etres
picientes uident reuolutum la
pidem eratquippe magnus ual
de et introeuntes inmonumen*tum*
uiderunt iuuenem sedentem

in dexteris' cooperтum stola can
dida et obstupuerunt qui dicit illis'
nolite expauescere ihesum quæ
ritis crucifixum natzarenum
surrexit nonest hic' Ecce locus u
bi posuerunt eum sed ite et dici
te discipulis' et petro quia præcedit
uos ingaliliam ibi eum uidebi
tis sicut dixit uobis' at illæ exeunt
es fugierunt demonumento
inuasserat enim eas pauor et
tremor et nemini quicquam dix
erunt timebant enim // ti ap
Sur gens autem ihesus mane prima sabba
paruit primo mariæ magdalenæ
dequa iecerat ·uii· demonia
illa uadens nuntiauit his qui cum
eo fuerant lugentibus et flentibus
illi audientes quia uiuerat et uissus
esset abea noncrediderunt
Post hæc autem ·ii· ex eis' ambulantibus osten
sus est inalia effigie euntibus in
uillam et illi euntes nuntiauerunt
caeteris' nec illis' crediderunt
n ouissime autem recumbentibus illis'
xi apparuit ihesus et exprobra
uit incredulitatem eorum et
duritiam cordis eorum quia his'
qui uiderant eum resurrexis
se noncrediderunt et dixit eis' ,,
E YNTHC inuniuersum mundum
prædicate euanguelium omni
creaturæ Qui crediderit et bab
tus titzatis fuerit saluus erit ·

qui uero noncrediderit contempnabitur
Signa autem eos qui crediderunt hæc
sequentur
INnomine meo demonia iecient
linguis loquentur nouis'
Serpentes tollent
et si mortiferum quid bibe
rint noneos nocebit
Super egros manus inponent et bene
habebunt
et dominus quidem postquam locutusest
eis' assumptusest incaelum et
sedit adexteris' dei
Illi autem profecti prædicauerunt ubique
domino cooperante et sermonem con
firmante sequentibus signis'
finit AMHN .,

argumentum lucæ

lucas syrus natione antiochensionis
arte medicus discipulus apostolorum postea
paulum secutus usque adconfessionem eius ser
uiens deo sine crimine nam neque uxorem
habens umquam neque filios lxxxiiii annorum obiit
in bithinia plenus spiritu sancto qui cum iam de
scripta essent aeuanguelia permatheum
iniudea permarcum autem initalia sancto insti
gante spiritu in achaiæ partibus hoc scrip
sit aeuanguelium significans etiam ipse in
principio ante alia esse discripta cui
extra ea quæ ordo aeuanguelicæ dispos
sitionis exposcit ea maxime necessitas fuit laboris

argumentum lucæ

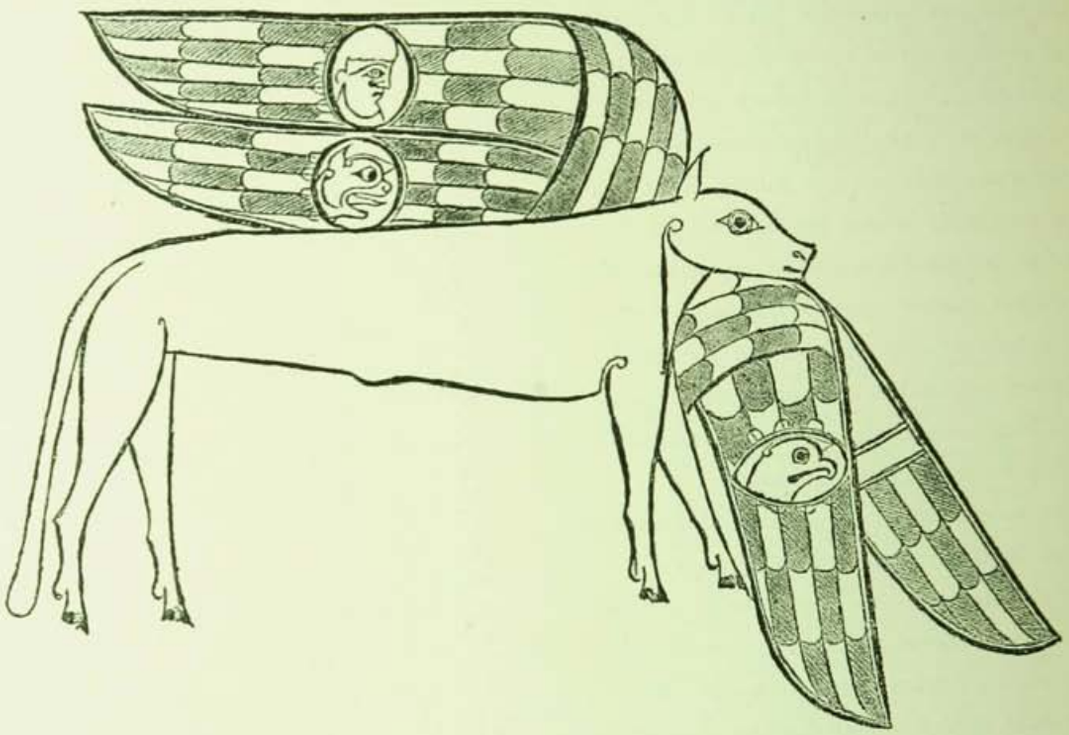
ut primum græcis' fidelibus omni perfectione
uenturi in carnem dei manifestata ne' iudai
cis' fabulis' intenti insolo legis disside
rio tenerentur uel ne erraticis fabulis' et
stultis' solicitationibus seducti excederent
auerítate elaboraret dehinc ut inprincipio
æuanguelii iohannis natiuitate præsumpta
cui aeuanguelium scriberet et inquo elec
tus scriberet indicaret contestificans
completa esse inse quæ essent abaliis' inchoata
cui ideo post babtismum filii dei aperfectio
ne generationis in xpisto inpletæ et rep
petendæ aprincipio natiuitatis potestas'
missaest ut requirentibus demonstraret
inquo adprehenderat per nathan filium introi
tu recurrentis indeum generationis ad
misso indispartibilis deus ut prædicans inho
minibus xpistum suum perfecti opus hominis re
dire inse per filium faceret qui per dauid
patrem uenientibus iter præbebat in xpisto
cui lucæ noninmerito etiam scribendorum
apostolicorum actuum potestas' in
ministerio datur ut deo indeum pleno acfilio
perditionis extincto oratione abapos
tolis' facta sorte domini electionis numerus
compleretur sicque paulus consummationem
apostolicis actibus daret quem diu contra
stimulos recalcitrantem dominus elegisset
Quod legentibus ac requirentibus deum et si . per singu
la expediri anobis' utile fuerat scien
tes tamen quod operantem agricolam op
ortet defructibus suis' edere uitamus
puplicam curiossitatem ne non tam de
monstrare uolentibus deum uideamur
quam fastidientibus prodisse

finit argumentum
lucae

incipit interptatio ebreorum nominum secundum lucanum

agustus sollempniter stans
aaron · mons eorum ·· anna gratia eius
asser benedictus beatus · amos ho
nerans · addai rubustus ·· arfaxad
uel o sanans uel depopulo ., adam homo siue
terrenus .. ammaus populus subiectus
Cessar possessio principalis // diuinans
Cyrinus heredes siue heres .. Cossam
cainan luctus . Cafarnaum ager consu
lationis ·· Cedar transitus · herodis pel
licius ., elizapheth dei mei saturitas
heli ascendens · helmadadi . mensura
her uigelans · henam oculus eorum · he
lesseus dei salus ··· fanuel facies dei
fasse transitus quod nos dicimus pasca
filippus os lampadis ·· gabriel for
titudo dei siue dei confortatio · galilia
uolubilitas ·· gerassinorum salus bona
ituræ montanæ ·· iordanis discensus
iona columba mea ·· iotharim dominus
exultans ·· iohanna · dominus gratia eius
iarus dominus inluminans ·· lissaniæ nati
uitas tempestatum lamech humilis
latzarus adiutus ., mathathia domus dei
melchi rex meus ··· mathusale mor
tuusest etmissit · malaliæ laudans deum
martha prouocans deum ·· naa pul
cra ··· ninuitæ · nati speciossi // consilium
petrus ·· agnoscens ., pontius declinans
pylatus os malliatoris ·· phos caput
pam sublimis ., Sicera ebreitas'
Salmon pax ·· Salem missit ·· Sem nomen
Serepta ·· incensa · siue angustia panis
Semeon ·· pone merorem ., Sussanna
lilium Samaritæ · custodes .,

Satanan aduersarius siue transgressor
Sabaa captiuitas ··· Saducei iustificati
finit AMHN' ··· ·



Quidem multi conatisunt ordinare narrationem quæ in nobis' conplectaesunt rerum sicut tradiderunt nobis' qui abinitio ipsi uiderunt *et* ministri fuerunt Sermonis uissum*est* *et* mihi ad secuto a*p*rincipio omnib*us* dilegenter exordine tibi scrib*e*re optime teophile ut cognoscas eorum u*er*borum quibus eruditus es ueritatem // quidam fuitindieb*us* erodis regis iudæ sacerdos nomine zacharias deuice abia *et* uxor illi defiliab*us* aaron *et* nomen illi elizapheth erant *autem* iusti ambo an*te* d*eu*m incidentes inomnib*us* mandatis' *et* iustificationib*us* d*omi*ni s*i*ne quærela *et* nonerat illis' filius eo q*uod* esset eliza*pheth* stirilis *et* ambo p*ro*cessissent indieb*us* suis' facturum*est* *autem* cum sacerdotio fungueretur zacharias inordine uicis suæ

an*te* d*eu*m secundum consuitudinem sacerdotis sorte exiit ut incensum poneret ingressus intemplum d*omi*ni *et* omnis multitu*do* erat populi orans foris hora incensi apparuit *autem* illi anguelus d*omi*ni stans addext*er*am altaris incensi *et* zacharias turbat*us* *est* uidens *et* timor inruit sup*er* eum ait *autem* ang*uelus* ne timeas zacharias q*uia* exaudita*est* dip*re*catio tua *et* uxor tua eliza*pheth* pariet tibi filium *et* uocabis no*men* *eius* iohannem *et* erit gaudium tibi *et* exultatio *et* multi innatiuitate *eius* gaudebunt eritenim magnus cora*m* d*omi*no et uinum *et* siceram n*on*bibet *et* sp*iri*tu *sanc*to replebitur adhuc' exut*er*o matris suæ *et* multos filiorum his*rae*l *conuer*tet addo*mi*n*u*m d*eu*m ipsorum *et* ipse p*ræ*cedet an*te* eum insp*iri*tu *et* uirtute heliæ utconu*er*tat corda patr*um* infilios *et* incredibiles adprudentiam iustorum parate d*omi*no plebem p*er*fectam *et* d*ixit* zacharias ad anguelum un*de* h*oc* sciam ego*enim* sum senex *et* uxor mea p*ro*cessit indieb*us* suis' *et* res*pondens* anguelus d*ixit* ei ego sum gabriel qui adsto an*te* d*omi*n*u*m *et* missussum loqui adte *et* h*æc* tibi aeuanguelizare *et* ecce eris tacens *et* n*on* poteris loqui usq*ue* indiem quo h*æc* fiant p*ro* eo q*uod* n*on* credidisti u*er*bis' meis' q*uæ* in*ple*buntur intempore suo et erat plebs expectans zachariam

et mirabantur q*uod* tardaret ipse
intemplo Egressus *autem* n*on*pot*er*at loq*u*i
adillos et cognou*er*unt q*uod* uissionem
uiderat intemplo et ipse erat inn
uens illis' *et* p*er*mansit mutus // abiit
et f*actum*est ut inpletisunt dies officii *eius*
indomu*m* suam Post hos dies *con*cæpit
elizaph*eth* uxor*eius* *et* occultabat se m
ensib*us* ·u· d*ic*e*n*s q*uia* sic' mihi fecit d*omi*n*us* i*n*
dieb*us* quib*us* respexit aufferre obp*ro*
briumm*eu*m *inter* homines // gabriel
IN MHNCE *autem* ·ui· missus*est* anguelus
inciuitatem gali*leæ* cuino*men* erat nazar*eth*
aduirginem disponsatam uiro cui
no*men* erat ioseph dedomu d*aui*d et no*men*
uirginis maria et Ingressus an
guelus adeam d*ixit* haue maria gr
atia plena d*omi*n*us* tecum b*ene*dicta tu'
int*er*mulieres Quæ cum uidisset t*ur*
bata*est* insermo*ne* *eius* *et* cogitabant q*u*alis
esset ista salutatio Et ait angue
lus ei qualis*est* ista salutatio neti
meas maria inuenisti *enim* gratiam
ap*udd*e*u*m Ecce concæpis inut*er*o *et* pa
ries filium *et* uocabis no*men* *eius* ihe*su*m
hic erit magnus *et* filius altissimi uo
cabitur et dabit illi d*omi*n*us* d*eu*s se
dem d*aui*d patris *eius* *et* regnabit i*n*do
mu iacob in aet*er*num *et* regni *eius* n*on*
erit finis d*ixit* *autem* maria ad angue*lum*
q*uo*m*o*do fiet illud q*uoni*amuir*um* n*on* cognosco
et res*pondens* ang*uelus* d*ixit* ei sp*iritus* s*anctus* sup*er*ueniet
inte *et* uirtus altissimi obu*m*brauit
tibi ideoq*ue* q*uod* nascet*ur* exte s*anctum*
uocabitur filius d*ei* . , . ˏ . , . ˏ . ,

et ecce elizaph*eth* cognatatua *con*cæpit
filium insenectute sua *et* hic mensis*est*
sextus illi q*uæ* uocat*ur* stirilis q*uia* n*on*erit i*n*pos
sibile ap*ud* d*eu*m omne u*er*bu*m* // m*ih*i *secundum* u*er*bu*m* tu*um*
d*ixit* *autem* maria Ecceancella d*omi*ni sum fiat
et discessit abilla anguelus exSur
gens *autem* maria indieb*us* illis' abiit in
montana c*um* festinatione inciuitate*m*
iuda *et* intrauit indomu*m* zachariæ
et salutauit elizaph*eth* et f*actum*est ut a
udiuit salutationem mariæ eliza
pheth exultauit infans inut*er*o *eius* *et*
repleta*est* sp*iritu* s*ancto* elizaph*eth* *et* clama
uit uoce magna *et* d*ixit* b*ene*dicta tu *inter*
mulieres *et* b*ene*dictus fructus uent
ris tui et un*de* h*oc* mihi ut ueniat mat*er*
d*omi*nimei adme ecce enim ut f*acta*est uox
salutionis tuæ inaurib*us* meis' exul
tauit in gaudio infans i*n* ut*er*o meo ·
et beataq*uæ* credidisti q*uoni*am p*er*ficientur
ea q*uæ* dictasunt tibi ad*omi*no *et* ait maria
Magnificet animamea d*omi*n*u*m *et* exulta
uit sp*iritus* m*eu*s i*n*d*eo* salutari meo q*uia* res
pexit humilitatem ancellæ suæ
ecce *enim* exh*oc* beatamme dicent om*nes* ge
nerationes q*uia* fecit mihi magna q*ui* po
tens*est* *et* s*anctu*m no*men* *eius* *et* missericordia *eius*
inp*ro*genies *et* p*ro*genies timentib*us* eum fe
cit potentiam inbrachio suo disp*er*
sit sup*er*bos mente cordis sui de
posuit potentes desede *et* exaltauit
humiles essurientes i*n* pleuit bonis'
et diuites dimissit inanes sus cepit
his*rae*l puerum suu*m* memorari

missericordiæ suæ sicut locutus*est*
adpatres n*ostr*os abraam *et* semini *eius* usq*uein*
saecula Mansit*autem* maria cumilla q*ua*si
mensib*us* ·iii· *et* reuersa*est* indomum suam
e lizabeth *autem* inpletum*est* temp*us* pariendi
et pep*er*it filium et audierunt uicini
et cognati *eius* q*uia* magnificauit d*omi*n*us* misse
ricordiam suam cumilla *et* gratulab *con
antur ei *et* fac*tum*est indie ·uiii· uenierunt
circumcidere puerum *et* uocabant eu*m*
zachariam nomine patris sui *et* res*pondens*
mat*er eius* d*ixit* nequaquam s*ed* uocabitur ioh*annis*
et dixerunt adillam nemo *est* incognatio
ne tua qui uocet*ur* h*oc* no*mine* innuebant
autem patri *eius* quem uellet uocari *et* pos
tulans pugillarem d*ixit* scripsit d*icens*
ioh*annis*est no*men eius et* miratis*un*t uniu*er*si apertu*mest*
autem ilico os' *eius et* lingua *eius et* loq*ue*batur
b*ene*d*icens* d*eum* et fac*tus*est timor super omnes
uicinos eor*um et* sup*er* omnia montana
iudeæ *et* deuulgabantur omnia u*er*ba
h*æc et* posuerunt om*nes* qui audierant
i*n* cordesuo dicen*tes* quid putas pueriste
erit et *enim* manus d*omi*ni erat cumillo *et*
zacharias pat*er eius* inpletus sp*iritu* s*ancto et*
p*rofetauit* d*icens* // cit redemptionem p
be nedictus d*omi*n*us* d*eus* hisr*ael* q*uia* uissitauit *et* fe
lebis suæ et erexit cornu salutis
nobis indomu dauid pueri sui si*cut* lo
cutus*est* p*eros*' s*anctorum* p*rofetarum* su
orum qui ab aeuo sunt et lib*er*auit
nos' ab inimicis' n*ostr*is *et* demanu omni
um qui oderunt nos' adfaciendam
misericordiam cum patrib*us*

n*ostr*is *et* memorari testamenti sui s*ancti*
ius iurandum q*uod* iurauit adabraa*m*
patrem n*ostr*um dat*ur*um se nobis' ut s*ine*
timore demanib*us* inimicorum nos
trorum lib*er*ati seruiamus illi i*nsancti*
tate *et* iustitia coram ipso omnib*us* di
eb*us* n*ostr*is et tu puer p*rofeta* altissimi
uocab*er*is p*ræ*ibis enim an*te* faciem d*omi*ni
parare uiaeius adandam scienti
am salutis plebi *eius* inremissionem
peccator*um* eorum p*er* uisceramisse
ricordiæ d*ei* n*ostr*i inq*uib*us uissitabit
nos' oriens exalto inluminare his'
q*ui* i*n* tenebris' *et* umbra mortis se
dent addirigendos pedes n*ostr*os inuia*m*
pacis Puera*utem* crescebat *et* conf
ortabatur in sp*irit*u *et* erat indiser
to usq*ue* indiem ostensionis suæ ad his*rael*
factum*est* *autem* inillis' die*bus* exiit aedictum aces
sare agus*to* ut disscrib*er*etur uniu*er*
sus orbis haec disscriptio
p*rima* fac*taest* ap*ræ*side siriæ cyrino
et ibant om*nes* ut p*rofeter*entur singu
li insuam ciui*tatem* ascendit *autem et*ioseph
agali*lea* deciui*tate* nazareth iniudeam
ciui*tatem* d*auid* q*uæ* uocabatur bethlem eo
q*uod* esset dedomu *et* familia d*auid* ut p*rofe*
t*er*etur cummaria disponsata si
bi uxore p*r*ignante fac*tum*est *autem* cumes
sent ibi inpletisunt dies ut pari
ret *et* pep*er*it filium suum p*r*imoge
nitum *et* pannis' eum i*n*uoluit *et* re
*erat clinauit eum inp*ræ*sepio q*uia*n*onest* locus
ei i*n*diu*er*sorio *et* pastores erant i*n*
re gi o ne

eadem uigelantes et custodientes
uigilias noctis super gregem suum
Et ecce anguelus domini stetit iuxta il
los et claritas dei circumfulsit eos
timore et timuerunt magno et dixit illis noli
te timere ecce enim æuanguelizo uobis
gaudium magnum quod erit omni pop
n ulo quia natus est uobis hodie saluat
or qui est xpistuc dominus inciuitate dauid et hoc
signum uobis' inuenietis infantem
pannis' inuolutum et possitum in præse
pio Et subito factaest cum anguelo
multitudo militiæ cælestis exer
citus laudantium deum et dicentium
Gloria inexcelsis' deo et interra pax
hominibus bonæ uoluntatis // li in
et factumest ut discesserunt abeis' angue
caelum pastores loquebantur
adinuicem transeamus usque in beth
lem et uideamus hoc uerbum quod factumest
quod dominus ostendit nobis' uenierunt
festinantes et inuenierunt mari
am et ioseph et infantem positum
inpræsepio uidentes autem cognouerunt de
uerbo quod dictumest erat illis' depuero hoc
Et omnesqui auderunt miratisunt
et dehisquæ dicta erant apastoribus
adipsos Maria autem conseruabat
omniauerba hæc conferens incorde suo
Et reuersisunt pastores glorifi
cantes et laudantes deum inomnibus quæ
audierant et uiderant sicut dictumest
ad il los

et Postquam consummatisunt dies ·uiii·
ut circumcideretur puer uocatumest
nomen eius ihesus quod uocatum ab anguelo pri
usquam inutero concoeperetur // onis
et postquam inpletisunt dies purgati
eius secundum legem moysis tulerunt illum in hie
rusalem ut sisterent eum domino sicut sc
riptumest inlege domini quia omne mascu
lum adaperiens uuluam sanctum domino uo
cabitur et ut darent hostiam secundum
quod dictumest in lege Par' turturum aut
·ii· pullos columbarum
et Ecce homo erat in hierusalem cui nomen er
at semion et homo iste erat ius
tus et timoratus expectans consu
lationem hisrael et spiritus sanctus erat ineo
et responsum acceperat aspiritu sancto
non uissurum se mortem nissi prius uide
ret xpistum domini et uenit inspiritu in temp
lum et Cum inducerent puerum
ihesum parentes eius ut facerent secundum consu
itudinem legis proeo Et ipse accepit
eum inulnas suas et benedixit deum et dixit
Nunc dimitte seruum tuum domine secundum uerbum
tuum inpace quia uiderunt oculi mei sa
lutare tuum quod præparasti ante faciem
omnium populorum lumen adreue
lationem gentium et gloriam plebis
tuæ hisrael Et erat pater eius et mater
mirantes super hisquæ dicebantur
deillo Et benedixit illis semeon et dixit ad
mariam matrem eius Ecce possitus
est hic inruinam et resurrectionem

multorum inhisrael et insignum cui contra
dicetur et tuam ipsius animam per transibit
gladius ut reuelentur ex multis' cordi
bus cogitationes et erat anna profetiza
filia fanuel detribu azer hæc processe
rat in diebus multis' et uixerat cumui
ro suo annis ·uii· auirginitate sua
et hæc uidua usque ad annos lxxx ·iiii·
quæ non discendebat detemplo ieiuniis' et
obsecrationibus seruiens deo nocte ac
die et hæc ipsa hora superueniens con
fetebatur domino et loquebatur deillo omni
bus quæ ex pectabant redemptionem hie
rusalem et ut perficerunt omnia
secundum legemdomini reuersi sunt ingalileam inci
uitatem suam nazareth Puer autem cres
cebat et confortobatur plenus sapi
entia et gratia dei erat cumillo in r
et ibant parentes eius per omnes annos
inhierusalem in die sollempni phascæ
et cum factus esset annorum xii ascend
entibus illis' inhierusolimam secun
dum consuitudinem diei festi consum
matisque diebus Cum redirent re
mansit puer ihesus inhierusalem et non cogno
uerunt eum parentes eius existimantes
autem illum esse in comitatu uenierunt iter
diei et requirebant eum inter cognatos
et non inuenierientes regressisunt in profeta
hierusalem requirentes eum et factumest
post triduum inuenierunt eum intem
plo sedentem inmedio doctorum audi
entem illos et interrogantem illos . . . . . .
S tupebant autem omnes qui eum audiebant

super prudentiam et responsis' eius
et uidentes ammiratisunt et dixit ma
ter eius adillum fili quid fecisti nobis'
sic' ecce pater tuus et ego dolentes et tristes
quærebamus te et ait adillos quid est
quod me quærebatis nesciebatis quia
in his' quæ patris mei sunt oportet me
esse et ipsi intellexerunt uerbum quod locu
tusest adeos et discendit cum illis' et
uenit natzareth et erat subditus
illis' et mater eius conseruabat
omniauerba hæc incorde suo et ihesus
proficiebat apud deum et homines
sapientia anno autem xu imperii
et aetate tiberii cessaris pro
et gratia curante pontio py
lato iudeam tetracha autem galili
æ ituriæ et trachonitidis
et lisania abilianæ tetracha
sub principibus sacerdotum anna
et caipha factumest uerbum domini super
iohannem zachariæ filium indiserto
et uenit inomnem regionem iordanis
prædicans babtismum poenitentiæ
inremissionem peccatorum sicut sc
riptum est in libro sermonum isaiæ profetæ
u ox clamantis indiserto parate
uiam domini rectas facite semitas eius
omnis uallis inplebitur et omnis
mons et collis humiliabitur
et erunt praua indirecta et as
pera inuias planas et uidebit omnis
caro salutare dei dicebat
ergo adturbas quæ exiebant ut bab
titzarentur abipso O geni
mi na uiperarum

quis ostendit uobis' fugere afu
turaira facite ergo fructus dignos
poenitentiæ et ne caeperitis dicere
patrem habemus abraam dico enim uobis
quia potest deus delapidibus istis' suscita
re filios abrae iam enim secu
ris adradices arborum possitaest
Omnis ergo arbor quæ nonfacit fruct
um bonum excidetur et inignem
mittetur et inter rogabant eum turbæ
dicentes quid ergo faciemus respondens autem di
cebat illis' qui habet ·ii· tonicas
det non habenti et qui habet aescas simi
liter faciat uenierunt autem et pup
licani ut babtizarentur et dixe
runt ad illum magister quid fa
eos ciemus at ille dixit adillos nihil am
pliusquam quod constitutumest uobis
exigatis interrogabantautem eum et
milites dicentes quid faciemus et
nos et ait illis
neminem concutiatis
neque calumpniatis faciatis
et contenti estote stipendiis uestris
ex istimante autem populo et cogi
tantibus omnibus in cordibus suis de
iohanne ne fortet ipse esset et xpistuc
respondens iohannis dixit omnibus ego quidem
aqua babtizo uos uenit autem for
tior cuius nonsum dignus soluere
corregiam calciamentorum eius
ipse autem uos' babtizabit in spiritu
sancto et igni cuius uentilabrum
inmanu sua et purgabit are
am suam et congregabit triticum
suum paleas autem igni inextinguibili
multaquidem et alia exhortans æ
uanguelizabat populum
herodis autem tetracha cum corriper
etur abillo deherodiade uxorefratris
sui et deomnibus malis' quæ fecit ero
dis adiecit et hoc super omnia et inclus
sit iohannem incarcerem
factumest autem cum babtizaretur
omnis populus et ihesu babtiza
to et orante apertumest caelum
et discendit spiritus sanctus corporali
specie sicut columba inipsum
et uox decaelo factaest tues filius
meus dilectus inte bene conpla
cui mihi
et ipse ihesus erat incipiens quasi an
norum xxx ut putabatur
esse filius ioseph

Qui fuit heli
qui fuit mathiæ
z· qui fuit leui
qui fuit melchi
qui fuit iannæ
qui fuit ioseph
qui fuit mathathiæ
qui fuit amos
qui fuit nauu*m*
qui fuit esli
z qui fuit naggæ
qui fuit maathi
qui fuit mathathiæ
qui fuit semei
qui fuit iosech
qui fuit iuda
qui fuit iohanna
qui fuit resa
qui fuit iorababel
qui fuit salathel
qui fuit neri
qui fuit melchi
qui fuit dadi
qui fuit cosam
qui fuit elmadam
qui fuit her'
qui fuit iesu
qui fuit eliezer
qui fuit iorim
qui fuit mathæ
qui fuit leui
qui fuit semeon'
qui fuit iuda·

qui fuit ioseph
qui fuit iona
qui fuit mathathia*m*
qui fuit natham
qui fuit dauid
qui fuit iesse
qui fuit obeth
qui fuit boos
qui fuit salmon
qui fu*it* naasson'
qui fu*it* amminadab'
qui fu*it* aram
qui fu*it* esrum
qui fu*it* phares
qui fu*it* iudæ
qui fu*it* iacob
qui fu*it* issaac'
qui fu*it* abraam
qui fu*it* thare
qui fu*it* nachor
qui fu*it* seruch
qui fu*it* ragau'
qui fu*it* phalec
qui fu*it* eber'
qui fu*it* sale
qui fu*it* cainan'
qui fu*it* arfaxad
qui fu*it* sem
qui fu*it* noe
qui fu*it* lamech
qui fu*it* mathusale
qui fu*it* enoch'

qui fuit iered
qui fuit malahel
qui fuit cainan
qui fuit enos
qui fuit seth
qui fuit adam
+ qui fuit d*e*i +

ih*esus* *autem* plenus sp*iritu* *sancto*
regressus *est* abiordane
et agebatur asp*iritu* indi
sertum dieb*us* xl et
temptabatur adia
bulo et nihil mandu
cauit indieb*us* illis'
et consummatis' illis'
essuriit d*ixit* autem
illi diab*ulus* Si filiusd*e*i es
dic' lapidi huic ut
panis fiat et res*pondit*
adillum ih*esu*s scriptu*mest*
q*uia* n*on*inpane solo uiuit
homo s*ed* in omni u*er*bo d*e*i
et duxit illu*m* zabulus *et*os
tendit illi omnia reg
na orbis terræ in
momento temporis
et ait illi tibi dabo
potestatem hanc uni
uersam *et* gloriam il
lorum quia mihi tra
dita sunt cui uolo
do' illa tu *er*go si adora
u*er*is coram me er*unt*

omnia et respondens ihesus dixit illi Scriptumest enim
dominum deum tuum adorabis et illi soli seruies
et duxit illum in hierusalem et statuit eum super
pinnam templi et dixit illi si filius dei es mit
te hinc deorsum Scriptum est enim quod anguelis
suis' mandauit dete' ut custodiant te quia in
manibus tollant te ne forte offendas ad
lapidem pedem tuum et respondens ihesus ait illi dictumest
non temptabis dominum deum tuum et Consum
mata omni temptatione diabulus rec
essit abillo usque ad tempus et regressusest
ihesus a inuirtute spiritus ingalileam et fama exiit
inuniuersam regionem deillo et ipse doceb
at insynagogis eorum et magnificabatur ab omnibus
et uenit nazareth ubi erat nutritus et intr
auit secundum consuitudinem suam die sabba
ti insynagogam et surrexit legere et tradit
usest illi liber profetæ isaiæ et ut reuoluit
librum inuenit locum ubi scriptum est erat
spiritus domini super me propter quod unxitme aeuang
uelizare pauperibus missit me prædicare
captiuis' remissionem
et caecis' uissum
dimittere confractos inremissionem
prædicare annum domini anceptum
et diem retributionis
et cum conplicuisset librum reddit min di
istro etsedit et Omnium insynagoga
oculi erant intendentes ineum cæp
itautem dicere adillos quia hodie inpletaest hæc
scriptura in auribus uestris et omnes testimoni
umillud dabant et mirabantur inuerb
is' gratiæ quæ procedebant deore ipsius
etdicebant nonne hic est filius ioseph
et ait illis' utique dicitis mihi hanc si
militudinem medice curate ipsum quan
ta audiuimus facta incaphar
naum fac' ethic' in patria tua
ait autem amen dico uobis' quia nemo acceptus
est inpatriasua inueritate dico uobis
multæ uiduæ erant indiebus heliæ in
hisrael quando clausumest caelum annis' ·iii· et
mensibus ui et factaest fames magna in
omni terra et adnullamillarum missusest he
lias nissi in sarepta sydoniæ admulierem
uiduam et multi leprosi erant in hisrael
subhelesseo profeta et nemo eorum mund
atusest nissi neman syrus et repletisunt
omnes in synagoga ira hæc audientes et sur
rexerunt et iecierunt illud usque adsuperci
lium montis supra quem ciuitas' illorum
erat aedificata ut præcipitarent eum .,
ipse autem transiens permedium illorum ibat .,
et discendit incapharnaum inciuitatem galileæ
ibique docebat illos sabbatis' // erat
et stupebant indoctrina eius quia inpotestate
sermo ipsius et insynagoga eorum erat
homo habens demonium inmundum et exclam
auit uoce magna dicens Quid nobis' etibi
ihesu natzarene uenisti perdere nos'
scio quia tu' es xpistuc dei et increpauit il
li ihesus dicens obmutesce et exi' abillo
et Cum proiecisset illum demonium exiit ab
illo nihilque illi noceuit etfactusest pau
or inomnibus et conloquebantur adinuic
em dicentes quod est hoc uerbum quod in potestate et u
irtute imperat inmundis' spiritibus et exeunt
et deuulgabatur fama deillo inomnem
locumregionis surgens autem desynag
oga introiuit indomum symonis
s ocrus autem symonis tenebatur mag
nis' febribus et rogauerunt illum pro ea
et stans super illam imperauit febri et di
missit illam et continuo surgens mi
nistrabat illis' Cum sol' autem occid
isset omnes qui habebant infirmos ua
riis languoribus ducebant illos

adeum At ille singulis' manus' inpo
nens curabat eos Exibant *autem* demonia
amultis' clamantia *et* dicentia tu es
filius dei *et* increpans nonsinebat ea loqui
quia sciebant ipsum esse xpistum Factaautem die
egressus ibat in disertum locum *et* turbæ
requirebant eum *et* uenierunt usque ad
ipsum *et* detenebant illum nec' discede
ret abeis' quibus ille ait quia *et* aliis' ci
uitatibus oportet me æuanguelizare
regnum dei quia ideo missus sum *et* erat
prædicans insynagogis galileæ // udirent
Factumest *autem* Cum turbæ inruerent ineum ut a
uerbum dei *et* ipse stabat secus stagnum
genitzar *et* uidit ·ii· naues stans se
cus stagnum Piscatores *autem* discende
rant et leuabant retia Ascendens *autem* in
unam nauem quæ erat symonis rogauit
re eum ut aterra deduceret pusillum *et* se
dens docebat denauicula turbas
ut Cessauit *autem* loqui dixit adsymonem
duc' in altum *et* laxate retia uestra
incapturam *et* respondens symon dixit illi præceptor
Pertotam noctem laborantes nihil
coepimus inuerbo *autem* tuo laxabo rete
et Cum hoc fecissent conclusserunt pis
cium multitudinem copiossam rum
pebatur *autem* rete eorum *et* innuerunt
sociis' qui erant in alianaui utuenir
ent et adiuuarent eos *et* uenierunt
et inpleuerunt ambas nauiculas itaut
mergerentur Quod cumuideret sym
on' petrus procedit adgenuaihesu dicens
exi Ame quia homo peccator sum domine
stupor enim circumdederat eum *et* omnes
qui cum illo erant

incapturа piscium quam cæperant simili
ter *autem* iacobum *et*iohannem filios zebedei
qui erant socii symonis et ait adsy
monem ihesus nolitimere exhoc iam ho
mines eris capiens *et* subductis' adter
ram nauibus relictis' omnibus secu
tisunt eum et factumest cum esset inciuitate
una ecce uir plenus lepra *et* uidens
ihesum in faciem procedens rogauit eum
dicens ·Domine siuis' potes memundare
et extendens manum tetigit illum dicens
uolo mundare Et confestim lep
ra eius discessit abeo *et*ipse præcepit
illi utnemini diceret sed uade osten
de te sacerdoti *et* infer munus
pro emundatione tua sicut præci
pit moyses utsit in testimonium illis'
Perambulabat *autem* magis ser
mo magis deillo *et* conuenieb
ant turbæ multæ ut audirent
et curarentur abinfirmitatibus
suis' Ipse *autem* secedebat indiser
tum *et* orabat et factumest inuna die
rum *et* ipse sedebat docens *et* erant
pharissei sedentes *et* legis doctores
qui uenerant exomni castello galileæ
et iudeæ *et* hierusalem *et* uirtus erat
domini adsanandos eos // hominem qui
et ecce uiri portantes in lecto
erat paraliticus *et* quærebant eum
inferre *et* ponere ante eum *et* non inue
nientes qua parte illum inferr
ent præ turba Ascenderunt supra tec
tum per tegulas submisserunt illum
cum lecto inmedio ante ihesum quorum fidem
utuidit dixit homo remittuntur tibi

peccatatua et caeperunt cogitare
scribae *et* farissei dicentes quis *est* hic
qui loquitur blasfemias quis potest
dimittere peccata nissi solus deus utcogn
ouit*autem* ihesus cogitationes eorum respondens dixit
adillos quid cogitatis incordibus
uestris quidest facilius dicere dimittuntur
tibi peccata tua an dicere surge *et* tol
le ambula' ut*autem* sciatis quia filius ho
minis potestem habet interra dimittere
peccata ait paralitico tibi dico
surge *et* tolle lectum tuum *et* uade
indomum tuam *et* confestim surgens
coram illis' surgit tulit inquo
abiit iacebat *et* tulit in domum suam
magnificans deum *et* stupor ad
prehendit omnes *et* magnific
abant deum *et*repleti sunt ti
more dicentes quia uidimus
mirabilia hodie // leui seden
et Post hæc exiit *et* uidit puplicanum nomine
tem adteloneum *et* ait illi sequereme'
et relictis omnibus surgens secu
tusest eum et fecitei conuiui
um magnum leui indomo sua et
erat turbamulta puplicanorum *et*
aliorum qui cumillo erant dis
cumbentes *et*mormurabant farissei
et scribæ eorum dicentes ad discipulos
eius suos Quare cum puplicanis' *et* pec
catoribus manducatis *et* bibitis
et respondens ihesus dixit adillos' nonegent qui sani sunt
medico sed qui male habent non enim ueni uoca
re iustos sed peccatores in poenitentiam
at illi dixerunt adeum quare discipuli iohannis
ieiunant frequenter *et*obsecrationes
faciunt similiter*et* farisseorum

tui *autem* edunt *et* bibunt Quibus ipse ait
numquid potestis filios sponsi dum cum
illis' *est* sponsus facere ieiunare uenient
autem dies cum ablatus fuerit abillis'
sponsus tunc ieiunabunt inillis' diebus
Quia nemo commissuram auestimento
nouo inmittit inuestimentum uetus a
lioquin *et* nouum rumpet *et* ueteri non con
uenit commissura anouo // ueteres
et nemo mittit uinum nouum inutres
alioquin rumpet uinum nouum utres
et ipsum effundetur *et* utres perib
unt sed uinum nouum inutres nouos
mittendumest *et* utraque conseruantur
et nemo bibens uetus statim uult no
uum dicit enim uetus melius est // per trans
factumest *autem* insabbato secundo primo cum
iret per sata uellebant discipuli eius spi
cas *et* manducabant confringuentes
manibus Quidam *autem* pharissei dicebant
illis' quid facitis quod nonlicet insabba
tis' et respondens ihesus adeos dixit nec hoc legis
tis quid fecit dauid cum essuriret ipse
et qui cum eo erant quomodo intrauit quando
in domum dei et panes propossitionis
sumpsit *et* manducauit *et*dedit his'
qui cumipso erant quos non licebat
manducare nissi tantum sacerdotibus *et* dice
bat illis quia dominus filius hominis etiam sabbati
factumest *autem* in alio sabbato ut in intrauit in
synagogam et erant ibi homo *et* manus
eius dextera erat arida obseruabant
enim scribæ *et* farissei si insabbato cu
raret utinuenirent accussare eum
ipse *autem* sciebat cogitationes eorum *et*
ait homini qui habebat manum ari
dam surge *et* sta inmedium *et* sur
g e n s

stetit aitautem adillos ihesus Si licet sab
bato benefacere anmale anim
am saluam facere an perdere Et cir
cumspectis' omnibus dixit homini exten
de manumtuam et extendit et restitutaest
manus eius ipsi autem repletisunt iniqui
tate et conloquebantur adinuicem
quidnam facerent deihesu // re et er
factumest autem illis' diebus exiitinmontem ora
at pernoctans inoratione dei Et
cum dies factus esset uocauit adse' discipulos
suos et elegit xii exipsis' quos apos
tolos nominauit
Simonem quem cognominauit petrum
et Andream fratremeius
iacobum et iohannem
filippum et bartholomeum
matteum et thomam
et iacobum alfei
et simonem qui uocatur zelotis
et iudam iacobi
et iudam isscharioth qui fu
it proditor
et discendens cumillis' stetit
in loco campistri et turba discipulorum eius
Et multitudo copiossa plebis ab
omni iudea
et hierusalem
et maritima
et tyri
et sydoni qui uenierunt utaudi
rent eum et sanarentur alanguori
bus suis' et qui uexabantur aspiritibus inm
undis' curabantur et omnis turba
quærebat illum tanguere quia uirtus
de illo exiebat et sanabatomnes
et ipse eliuatis oculis' indiscipulos suos' dicebat
b eati pauperes spiritu quia uestrumest regnum caeli
b eatqui nuncessuritis quia saturabemini
b eati qui nunc fletis quia ridebitis
b eati eritis cum uos' odierint homi
nes et Cumseperauerintuos' et exprobra
uerint et iecerint nomen uestrum tamquam fili
um hominis gaudete inilladie et exul
tate Ecce merces uestra multa incælo
Secundum hæc enim faciebant profetis' patr
es eorum Uerum tamen uæ uobis' diuitibus qui
habetis consulationem uestram
uæ uobis quia saturati estis quiaessurietis
uæ uobis qui ridetis nunc quia lugebitis et
flebitis // secundum hæc faciebant profetis' pat
uæ cum bene uobis' dixerint homines
res eorum sed uobis dico qui auditis
d ilegite inimicos uestros benefacitehis'
qui uos oderunt benefacite maledi
centibus uobis' et qui te percutit in
maxillam præbe illi et alteram et abeo
qui aufert tibi uestimentum etiam to
nicam noli prohibere Omni enim pet
enti te tribue et qui aufert quæ tua
sunt ne reppetas et prout uultis ut
faciant uobis homines bona et uos' fa
cite illis similiter et si dilegatis
eos qui uos dilegunt quæ uobis est gra
tia nam et peccatores dilegentes se
dilegunt Si benefeceritis his' aquibus
speratis recipere quæ gratia est uobis' nam
et peccatores peccatoribus fenerant
ut recipiant æqualia Uerum dilegi
te inimicos uestros et benefacite et motu
um date nihil sperantes et erit

merces uestra multa et eritis filii al
tissimi quia benignusest super ingratos
et malos Hstote ergo missericordes
sicut pater uester missericorsest nolite iudi
care Utnon iudicemini nolite contemp
nare utnon contempnemini dimittite et
dimittemini date et dabitur uobis'
mensuram bonam conuersam et coagita
tam et super effluentem dabunt insi
num uestrum eadem quippe mensura
qua mensi fueritis remietur uobis'
dicebat autem illis' et similitudinem numquid
caecus potest cæcum ducere nonne am
bo infoueam cadent Nonest discipulus superma
gistrum perfectus autem sicut magister eius
quidautem uides fistucam inoculo fratris
tui trabemautem inoculo tuo non consider
as quomodo potes dicere fratrituo frater si
ne ieciam fistucam deoculo tuo ip
se inoculo tuo trabem nonuides . . . . .
hypochrita iece primum trabem deo
culo tuo et tunc respicies ut educas' fi
stucam deoculo fratris tui Nonest enim ar
bor bona quæ facit fructus malos
nec arbor mala faciens fructum
bonum Unaquæque enim arbor defructu
suo cognoscitur Neque enim despi
nis' collegunt ficus neque derubo
uindimiunt uuam bonus enim ho
mo debono tessauro cordis sui profert
bonum et malus homo demalo tessauro
profert mala exhabundantiaenim cor
dis os loquitur quid autem uocatis me'
domine domine etnonfacitis quæ dico uobis' . . . .
Omnisqui uenit adme' et ex audiuit
sermones meos et facit eos ostend
am uobis cui similisest similisest homini
ædificanti domum suam qui fodit

illius

i

in altum et posuit in altum fun
damenta supra petram inundati
one autem facta inlissit flumen dom
ui illi et non potuit eam mouere funda
ta enim erat supra petram qui autem
audit et non facit similisest homini æ
dificanti domum suam super petram
sine fundamento inquam inlissusest flu
ius et continuo concidit et factaest rui
na domus magna // auribus plebis
Cum autem inplesset omniauerba sua in
intrauit incapharnaum Cento
rionis autem cuiusdam seruus maleha
bens eratmoriturus qui illi erat preti
ossus et cum audiisset deihesu missit
adeum seniores iudeorum rogans
eum ut ueniret et saluaret seruum eius
at ille cum ueniissent adihesum rogabant
eum solicite dicentes ei quia dignusest uthoc il
li præstes dilegit enim gentem nostram et syna
gogam ipse ædificauit nobis' ihesus autem ibat
cum illis' et cum iamnonlongue esset adomu
missit adeum centorio amicus dicens domine
noli uexari nonenim dignus sum ut sub
tectum meum intres propter quod etmeipsum non sum
dignus arbitratus utuenirem adte sed
dic' uerbo et sanabitur puer meus nam ete
go homo sum subpotestate constitutus
habens subme milites et dico huic uade
et uadet et alio ueni et uenit et Seruo
meo dico fac' hoc et facit quo audito ihesus
miratusest et conuersus sequentibus se tur
bis' dixit amen dico uobis nec inhisrad tan
tam fidem inueni et reuersi qui missi
fuerant domum inuenierunt seruum
qui languerat sanum . . . . . .

et factumest deinceps ibat in ciuitatem
quæ uocatur naim et ibant cum illo
discipuli eius et turba copiossa Cum autem adpro
pinquaret portæ ciuitatis ecce def
functus efferebatur filius unicus
matris suæ ethæc uiduaerat etturba
ciuitatis multa cumeo quam cumuidisset
ihesus misericordiamotus superea dixit
illi noli flere et accessit et tetigit lo
culum hii qui portabant steterunt
et ait adoliscenti adoliscens tibi
dico surge et resedit qui erat mor
tuus et coepit loqui et dedit illum mat
ri suæ Accepit autem omnes timor et ma
gnificauerunt deum dicentes quia profetamagnus
surrexit innobis etquia deus uissitauit ple
bem suam et exiit hicsermo inuniuersam
iudeam deeo etomnem circaregionem'
et nuntiauerunt iohanni discipuli eius deomnibus his'
conuocauit ·ii· dediscipulis suis' iohannis Et mis
sit addominum dicens tu es qui uenturus es
an' alium expectamus cum autem ueniiss
ent adeum uiri dixerunt iohannis baptiza mis
sitnos' dicens tu es qui uenturus es an' ali
um expectamus Inipsa autem hora cu
rauit multos alanguoribus et plagis'
et spiritibusmalis' et caecis' multis' donauit
uissum et respondens dixit illis' euntes renun
tiate iohanni quæuidistis et audistis
c æci uident lizantur et beatus
c lodi ambulant est qui cumque non fu
l eprosi mundantur erit scandaliza
s ordi audiunt tus inme Et cum
m ortui resurgunt discessissent
p auperes aeuangue nuntii iohannis cæ
pit dicere deiohanne adturbas . . . .
Quid existis indisertum uidere har
undinem uento moueri sed quid exis
tis uidere hominem mollibus uestimentis'
indutum ecce quiinueste pretiossa sunt
etindiliciis' in domibus regum sunt sed quid exi
stis uidere profeta utique dico uobis plus
quam profeta hicest dequo scriptumest ecce
mitto anguelum meum ante faciem tuam qui præpa
rabit uiam tuam ante te dico enim uobis
maior internatos mulierum profeta
iohanne baptiza nemo est quiautem minor est inregno
dei maior est illo et Omnis populus au
diens et puplicani iustificauerunt bab
tizati babtismo iohannis farissei
autem et legis periti consilium dei spreuerunt inse
met ipsis' non babtizati abeo . . . . . .
Cui ergo similes dicam homines generatio
nis huius et cui similes sunt similes sunt
pueris' sedentibus inforo et loquentibus
adinuicem etdicentibus Cantauimus uobis
tybiis' et non saltastis lamentauimus uobis
et non plorastis Uenit iohannis baptiza
ne que manducans panem
ne que bibens uinum
et dicitis demonium habet Uenit filius
hominis manducans et bibens et dicitis
ecce homo deuorator et bibens uinum
amicus puplicanorum et peccatorum
et iustificata est sapientia filiis suis'
ro gabat autem illum quidam defarisseis ut m
anducaret cum illo et Ingressus indo
mum farissei discubuit et ecce
mulier inciuitate peccatrix ut
cognouit quod accubuit indomu fari
s se i

attulit alabastrum unguenti *et* stans
z· retro secus pedes *eius* lacrimis caep
it rigare pedes *eius et* capillis' capitis
sui t*er*gebat eos *et* osculabat*ur* pedes *eius*
et unguebat unguento uidens *autem* far
is*seus* qui uocau*er*at eum ait intrase di
cens hic si e*sse*t p*ro*feta sciret utiq*ue* q*uæ et*
qualis mulier q*uæ*tanguit eum q*uia* pec
catrix *est* et res*pondit* ih*esu*s *et* d*ixit* adillum
Sy mon habeo t*ibi* aliquid d*ice*re at ille
ait magist*er* hic' ·ii· debitores er
ant cuidam fæneratori unus de
bebat denarios qunqcentos *et* ali
us ·l· n*on*h*ab*en*t*ib*us* illis' un*de* redderent do
nauit utrisq*ue* quis *er*go eum plus'
dilegit res*pondens* symon d*ixit* æstimo q*uia* is
cui plus' donauit at ille d*ixit* ei recte
iudicasti et Conu*er*sus admuli*erem* d*ixit* sy
moni uide hancmuli*erem* intraui i*n*do
mum tuam aquam pedib*us*meis' n*on*de
disti h*æc autem* lacrimis' suis' rigauit pe
des meos *et* capillis' suis' t*er*sit oScu
lum m*ih*i n*on*dedisti h*æc autem* exquo i*n*traui
n*on*cessauit osculari pedes meos ...,
oleo caput m*eu*mn*on*unxisti h*æc autem* un
guento unxit pedes meos p*ropter* q*uod* dico
t*ibi* remittuntur ei peccatamulta
q*uoni*am dilexit multum Cui *autem* minus
dimittitur minus dilegit d*ixit* adil
lam ih*esu*s remittunturtibi peccata
et Caep*er*unt qui simul accumbeb
ant d*ice*re intrase quis*est* hic q*ui*
eti*am* peccata dimittit dixit *autem* ad
muli*erem* fidestuate saluam fecit
uade in pace et f*actum*est deinceps

et ipse it*er* faciebat per inciuitatem *et*
castellum p*ræ*dicans *et* aeuangelium
zans regnum d*ei* et exierunt duo
decim cumillo *et* mulieres aliquæ
erant cumillo asp*irit*ib*us* malis' et infir
mitatib*us* mariaq*uæ* uocatur magdal*enæ*
deq*u*a demonia ·uii· exierant et io
hanna uxor chuza p*ro*curatoris
erodis *et* sussanna *et* aliæ multæ q*uæ*
ministrabant illis' defacultatib*us*
suis Cum*autem* t*ur*bamulta plurima
*con*ueniret *et* deciuitatib*us* p*rope*rarentadeum
d*ixit* p*er* similitu*dinem* adillos ecce exiit q*ui*
seminat seminare semen suu*m et* dum se
minat aliud cæcidit secus uia*m et* conc
ulcatu*mest* et uolucres caeli comede
runt illud *et* aliud cicidit supra
petram *et* natum aruit q*uia* n*on*habebat
humorem et aliud cicidit inspinas
et Simul exortæ spinæ suffocau*er*unt
illud et aliud cicidit int*er*ram bona*m*
et exortum fecit fructum centuplu*m*
h*æc* d*icens* clamabat quih*ab*et aures audien
di audiat · interrogabant eum dis*cipuli eius*
q*uæ* es*se*t h*æc* parabula quib*us* ipse d*ixit* uobis'
datum*est* nosse mist*er*ium regni d*ei* cæt*eris*'
autem inparabulis' ut uidentes n*on*uideant
et audientes n*on*intellegant est*autem* h*æc* para*bula*
Semen*est* u*er*bum d*ei* Qui*autem* secus uiam s*unt* q*ui* au
diunt u*er*bum d*ei* deinde uenit zabul*us*
et tulit u*er*bum decorde eor*um* ne cred
entes saluifiant namqui sup*ra* pet
ram qui cum audierint cum gau
dio suscipiunt u*er*bum *et* hii radices n*on*
h*ab*ent qui adtemp*us* credunt intempore
tribulationis recedunt q*uod autem* inspinis'

cicidit hii sunt qui audierunt *et* asoli
citudinib*us* *et* diuitiis *et* uoluntatib*us* uitæ
euntes simul suffocant*ur* *et*non refferunt
fructum Q*uod* *autem* in bonam t*er*ram hii s*un*t q*ui*
in corde bono *et* optimo audientes u*er*bu*m*
retinent et fructum defferunt p*er* pati
entiam Nemo *autem* lucernam accendens o
p*er*it eam uasso aut subtus lectum ponit
s*ed* sup*er* candellabrum ponit ut intrant
es uideant lumen N*on*enim*est* occultum q*uod* n*on*
manifestet*ur* nec' abs*con*ditum q*uod* n*on* cognos
catur *et* palam ueniat Uidete *er*go q*uo*m*o*do
auditis qui enim h*ab*et dabiturilli *et* qui
cu*m*q*ue* n*on*h*ab*et etiam q*uod* putat se hab*er*e auf
feretur abillo Uenierunt *autem* mat*er* *et* fr*atre*s
eius *et* n*on*potuerant adire adeum p*ræt*ur*b*a *et* nun
tum*est* tiau*er*unt illi mat*er* tua *et* fr*atre*s tui stant foris
uolentes te uidere qui res*pondens* d*ix*it ad eos
Mat*er*mea *et* fr*atre*s mei hii sunt qui u*er*bu*m*
d*ei* audiunt et faciunt // lam *et* dis*cipuli* eius
f*actu*m*est* *autem* inuna dier*um* *et*ipse ascendit innauicu
et ait adillos t*ran*sfretemus t*ran*s stagnum
et ascenderunt Nauigantib*us* *autem* illis' ob
dormiit et discendit p*ro*cella uenti i*n*stag
num *et* conplebatur fluctib*us* nauicula
et p*er*iclitabantur Accedentes *autem* sus
citau*er*unteum dicentes Præceptor p*er*im*us*
atille Surgens increpauit uentum *et*
f*actaest* tranquillitas magna d*ix*it *autem* il
lis' ubi *est* fides u*est*ra q*ui* timentes mirati
sunt d*icent*es adinuicem quis putas hic*est*
q*uia* et uentis' imp*er*at *et* mari *et* oboedi
unt ei Enauigau*er*unt *autem* adregionem ge
rasinorum q*uæest* *contra* galileam et cum
egressus e*sse*t adt*er*ram occurrit illi
uir quidam qui habebat demoniu*m* ia*m*
temporib*us* multis' *et* uestimento n*on* i*n*
duebat*ur* neq*ue* indomu manebat s*ed*
inmonumentis is ut uidit ih*esu*m p*ro*cedit
an*te* eum et exclamans uoce magna
d*ix*it quid mihi *et* tibi *est* ih*es*u fili d*ei* altis
simi obsecro te ne me torq*ue*as p*ræ*cipi
ebat enim sp*irit*ui inmundo ut exiret ab
homine multis enim temporib*us* arri
piebat illum *et* uinciebatur catenis' *et*
conpedib*us* custoditus *et* ruptis' uincu
lis' agebatur ademonio indiserta
loca Int*er*rogauit *autem* illu*m* ih*esu*s d*icen*s q*uod* t*ibi*
no*menest* At ille d*ix*it legio q*uia* intrau*er*unt de
monia multa in eum rogabant illu*m*
ne imp*er*aret illis' ut in abissum ir
ent erat *autem* ibi grex porcorum m
ultor*um* pascentium inmonte Et ro
gabant eum ut p*er*mitt*er*et eos inillos
ingredi *et* p*er*missit illos Exierunt
*er*go demonia ab homine *et* intrau*er*
unt inporcos *et* impetu abiit grex
p*er* p*ræ*ceps instagnum *et* suffocatus *est*
q*uod* ut uiderunt f*act*um qui pascebant
fugerunt *et* nuntiau*er*unt inciuitatem
et inuillas Exierunt *autem* uidere q*uod*
f*act*um*est* *et* uenierunt adih*esu*m et inuenie
runt hominem sedentem aq*uo* demonia
exierant uestitum ac sanamente ad
pedes *eius* *et* timuerunt nuntiau*er*unt *autem*
illis' *et* qui uiderant q*uo*m*o*do sanus e*sse*t f*act*us
a legione et rogau*er*unt illum omnis
multitudo regionis gerazinor*um* ut
discederet abipsis' q*uia* timore magno
tenebantur Ipse *autem* ascendens nauim
reu*ersuse*st *et* rogabat illum uir aq*uo* de
monia exierant ut cum eo esset

dimissit *autem* eum ihesus dicens redi indo
mum tuam *et* narra quanta tibi fe
citdeus et abiit peruniuersam ciuitatem
prædicans quanta illi fecisset ihesus // turba
factumest *autem* cum rediisset ihesus excepit illum
erant enim omnes expectantes eum et
ecceuenit uir cui nomen erat iarius *et* ip
se princeps synagogæ erat et ci
cidit adpedes ihesu rogans eum ut in
traret indomum *eius* quia filiaunica
erat illi fere annorum xii *et* hæc mo
riebatur et Contigit dum iret aturb
is sic' conpremebatur ut suffocar
ent eum *et* mulier quædam erat infl
uxu sanguinis abannis' xii quæ inme
dicis' erogauerat omnem substanti
am suam nec abullo potuit curari
accessit retro *et* tetigit fimbriam
uestimenti *eius et* confestim stetit flux
us sanguinis *eius et* ait ihesus quis*est* quime'
tetigit negantibus *autem* omnibus dixit pet
rus *et* qui cum eo erant Præceptor
turbæ te conpremunt *et* adfligunt
et dicis quis me tetigit et dixit ihesus te
tigit me aliquis nam *et* ego noui uirtu
tem deme exiisse Uidens *autem* q muli
er quia non latuit illum tremens uenit *et*
procedit ante pedes *eius* illius et obquam cau
ssam tetigerat eum indicauit coram
omni populo *et* quem admodum confestim
ipse sanata sit at illa dixit illi filia fides
tua te saluamfecit uade inpace
adhuc' eo loquente uenit quidam
adprincipem synagogæ dicens ei quia filia tua
mortua *est* noli uexare illum ihesus *autem* au
dito hoc uerbo respondit patripuellæ noli time
re crede tantum *et* saluaerit // rare secum
et Cum uenisset addomum non permissit int
quemquam nissi flebant *autem* omnes *et* plan
petrum guebant illam ast il
et iacobum le dixit nolite flere non
et iohannem *est* mortua sed dormit
et patrem *et* diridebant eum sci
et matrem entes quia mortua esset
puellæ ipse *autem* tenens manum *eius*
clamauit dicens puella surge *et* reuersus
est spiritus *eius et* surrexit continuo *et* iussit illi
i dare manducare et Stupuerunt pa
rentes quibus præcepit ne alicui dicerent
quod factum erat // potestatem super omniademo
Con uocatis xii apostolis dedit eis uirtutem *et*
nia ut languores curarent et mis
sit illos prædicare regnum dei *et* sana
re infirmos et ait adillos nihil
tuleritis inuia nicas habeatis
neque uirgam et inquam cumque
neque peram ciuitatem intra
neque panem ueritis ibi manete
neque peccuniam *et* inde non exeatis
neque ·ii· to et qui cumque
non reciperint uos'
exeuntes deciuitate illa etiam puluerem
pedum uestrorum excutite intes
timonium super illos // æuangeli
eg ressi *autem* circumibant per castella
zantes *et* curantes ubique // ebant
au diuit *autem* erodis tetracha omnia quæ fi
abeo *et* hessitabat eo quod diceretur

aquibusdam quia iohannis surrexit a
mortuis' aquibusdam uero quia helias ap
paruit abaliis autem quia profeta unus de
z· antiquis' surrexit et ait erodis iohan
nem quem ego decollaui quisautem est iste de
quo audio ego talia et quærebat ui
dere eum et reuersi apostoli nar
rauerunt illi quæ cumque fecerunt // locum
et assumptis' illis' secessit seorsum in
dissertum qui est bethzaida quod cum
cognouissent turbæ secutisunt illum et ex
cepit illos et loquebatur illis' deregno dei
et eos qui cura indigebant sanabat
di es autem caeperat declinare et accedentes
xii dixerunt illi dimitte turbas ut eun
tes incastella et uillas quæ circa sunt
deuertant et inueniant æscas quia hic' in
loco disserto sumus aitautem adillos uos'
date illis' manducare at illi dixerunt
non sunt nobis' plusquam ·u· panes et ·ii·
pisces nissi forte nos' eamus et emamus
inomnem hanc turbam æscam // suos
er ant autem fere uiri ·u· milia ait autem addiscipulos
facite illos discumbere per conuiuia quinqua
genos et ita fecerunt et discumbere fe
., gabal' oblann cerunt omnes acceptis' autem ·u· panibus
et ·ii· piscibus respexit in cælum et be
., gabis ailli nedixit illis' et fregit et distribuit
., combach discipulis suis' ut ponerent ante turbas et man
., fodil ducauerunt omnes et saturatisunt et sub
., niputhuc latumest quod superfuit illis' fragmen
conidar fus torum coffini xii // cumillo et discipuli
et factumest Cum solus esset orans erant
et interrogauit illos dicens quem me'
esse dicunt turbæ at illi responderunt et dixerunt
alii iohannem babtizam alii autem heliam
a lii quia profeta unus deprioribus sur
rexit dixit autem illis' uos' autem quem me
dicitis esse respondens symon petrus dixit xpistucdei
at ille increpans illos præcepit ne'cui dicer
ent hoc dicens quia oportet filium hominis
multa pati
et reprobari asenioribus
et principibus sacerdotum
et scribis'
et occidi
et tertia die resurgere
di cebatautem adomnes Siquis uult post me'
uenire abneget se ipsum et tollat cru
cem suam quotidie et sequatur me qui enim
uoluerit animam suam saluam facere
perdet eam nam qui perdiderit animam
suam propter me saluam faciat eam
q uid enim proderit homini si lucretur proficit
uniuersum mundum se autem ipsum perdat et
detrimentum facit namquime erubu
erit et meos sermones hunc filius ho
s minis erubescet Cum uenerit inmai
estate sua et patris et sanctorum angue
lorum dico autem uobis' uere Sunt aliqui hic'
Stantes qui non gustabunt mortem
donec uideant regnumdei
factumestpost hæc uerba fere die ·uiii· assumpsit
petrum et iacobum et iohannem etas
cendit inmontem utoraret
et factumest dumoraret species uultus
eius altera et uestitus eius albus refulgens
et ecce ·ii· uiri loquebantur cumillo
erant autem moyses et helias uissi in
maiestate et dicebant excessum eius

quem conplet*ur*us erat in hierus*alem* Pet
rus u*ero* *et* qui cum illo grauati erant
somno *et* euigelantes uiderunt maies
tatem *eius* *et*qui cum illo erant stabant
et*factumest* cum discederent ab illo ait
petrus adih*esu*m p*ræ*ceptor bonum*est* no
bis' hic' e*sse* *et* faciamus ·iii· tab*er*nacu*la*
u num tibi et nescientes quid
u num moy*si* et diceret h*æc* *autem* il
u num heliæ lo loquente f*acta*
est nubs *et* obum
brauit eos *et* timuerunt intrantib*us*
autem illis' innubem *et* uox fac*ta* *est* denube
d*icens* hic*est* filius m*eus* electus ipsum au
dite *et* dumfieret uox inuentus *est* ih*esus*
solus *et* ipsitacuerunt *et* nemini dix*erunt*
inillis' dieb*us* quicquam ex his' q*uæ* uiderant
seq*ue*nti f*actumest* *autem* inilla di'e discendentib*us* illis'
demonte occurrit illi t*ur*ba multa
et ecce uir det*ur*ba exclamauit d*icens* Ma
gist*er* obsecro te respice infilium
m*eu*m q*uia* unicus*est* mihi *et* ecce sp*iritus* adpr*e*
hendit illum *et* subito clamat *et* elidit
et dissipat illum cum spuma *et* uix
discendit abeo dilanians eu*m* *et* roga
ui dis*cipulos* tuos utiecerent illum *et*n*on* potu
erunt res*pondens* *autem* ih*esus* d*ixit* O Generatio
infidelis *et* p*er*u*er*sa usq*ue*quo ero ap*ud*
uos' *et* patiar uos' adduc' huc' fili
um tuum Et cum accederet elissit
si illum demonium *et* dispauit *et* inc
repauit ih*esus* sp*iritu*minmundum *et* sa
nauit puer*um* *et* reddidit illum patri*eius*
Stupebant *autem* omn*es* inmagnitudine d*ei*
omnib*usque* mirantib*us* inmagnitudi*ne* d*ei*

inomnib*us* q*uæ* faciebat d*ixit* ad dis*cipulos* suos
Ponite incordib*us* u*estr*is sermones istos
filius enim hominis fut*ur*um*est* ut trad
at*ur* inmanus hominum At illi igno
rabant u*er*bum d*ei* istud *et* erat uelatum
an*te* eos utn*on* sentirent illud *et* timebant
*inter*rogare illud eum deh*oc* u*er*bo Intra
uit*autem* cogitatio ineos quis eorum mai
or e*sse*t At ih*esus* uidens cogitationes cor
dis illorum adp*re*chendens puerum sta
tuit eum secus se et ait illis' Quicum
q*ue* suscip*er*it puerumistum innomine
re meo me suscipit Et qui cumq*ue* me re
cipit c recipit eum qui me' missit n*am*
qui minor *est* int*er* om*n*es uos hic maior*est*
res*pondens* *autem* iohannis d*ixit* P*ræ*ceptor uidimus quen
dam innomine tuo iecientem demonia
et p*ro*hibuimus eum q*uia* n*on*sequit*ur* nobis
cum *et* Ait adillum ih*esus* sinite eum *et*no
lite p*ro*hib*ere* quienim n*on* *est* adu*er*sus uos'
p*ro* uob*is* *est* f*actumest* *autem* dum conplerentur
dies assumptionis *eius* *et* ipse faciem su
am firmauit ut iret inhierus*alem* *et* mis
sit nuntios an*te* *con*spectum suum et eun
tes intrau*er*unt inciui*tatem* samaritanor*um*
ut parerent illi *et* n*on* recip*er*unt eum q*uia*
z facies *eius* erat euntis inhierus*alem* // dixe
Cum *autem* uidissent eum dis*cipuli* *eius* iacob*us* *et* iohannis
runt Domine uis' dicemus utignis dis
cendat decælo *et* consumat illos
et Conuersus increpauit illos *et*ab
ierunt inalium castellu*m* f*actumest* *autem*
Ambulantib*us* illis' inuia d*ixit* quid*am*
Ad illum sequar te' quo cumq*ue* ieris
et Ait illi ih*esus* uulpes foueas h*aben*t
et uo luc res

cæli nidos ubi requiescant filius *autem* ho
minis *non*hab*e*t ubi caput reclinet ait*autem* ad
alt*er*um sequere me ille*autem* d*ixit* dom*i*ne p*er*mitte
mihi p*r*imum ire *et* sepilire p*atre*mme*u*m d*ixit*q*ue*
ei ih*esu*s Sine utmortui sepeliant mortuos
Suos tu*autem* uade annuntia regnum d*ei* et ait
alt*er* Sequar te d*omi*ne s*ed* p*r*imum p*er*mitte mihi
ire renuntiare fr*atri*b*us* meis' his' q*ui* domi s*unt*
ait adillum ih*esu*s nemo mittens manum
suam in aratrum *et* aspiciens retro ap
tus*est* regno d*ei* posthæc *autem* designauit d*omin*us
et alio's lxxii· *et* missit illos binos an*te*
faciem suam inomnem ciuitatem *et* locu*m*
quo erat ipse uenturus et dicebat il
lis' messis quidem multa op*er*arii *autem* pa
uci rogate *er*go d*omin*um messis ut mittat op*er*
arios inmessem ite ecceegomitto
uos si*cut* agnos int*er*lupos nolite portare
sacculum
neque peram
neque calciamenta
et nemini p*er*uiam salutau*er*itis in qua*m*
cumq*ue* domum i*n*trau*er*itis dicite pax'
huic domui *et* siibifuerit filius pacis
requiescet sup*er* illum pax u*estr*a sin*autem* ad
uos reu*er*tet*ur* in eadem *autem* domu mane
te edentes *et* bibentes q*uæ* ap*ud* illos sunt
dignus*est* enim op*er*arius mercede sua
nolite t*ran*sire dedomu indomum
et in q*uam* cumq*ue* ciui*tatem* intrau*er*itis *et* susci
p*er*it uos manducate quæ adponunt*ur*
uobis' *et*curate infirmos qui i*n*illa
s*unt* *et*dicite illis' adp*ro*pinquauit in
uos regnum d*ei* in quam c*umque* ciuita*tem*
intraueritis *et*non recip*er*int uos

exeuntes inplateas *eius* dicite eti*am*
pulu*er*em qui adhessit inuobis' deciui*tate*
u*estr*a inpedib*us* ext*er*gimus inuos' t*amen*h*oc* scito
te q*uia* adp*ro*pinquauit regnum d*ei* dico uo*bis*
q*uia* sodomis' remissius erit indie il
la quamilli ciuitati // da q*uia*siinty
u æ tibi corozain uæ tibi bethzai
ro *et*sydone factæ fuissent uirtu
tesquæ inuobis' factæsunt olim i*n*cy
licio *et* cinere sedentes poenit*er*ent u*er*
um t*amen* tyro *et* sydoni remissius erit
iniudicio quam uobis et tucafar
naum numq*ui*d usq*ue* in caelum exal
tatus es *et*usq*ue* adinfernum dimer
geris qui uos audit me audit *et*
qui uos' sp*er*nit me sp*er*nit quia*utem* me
sp*er*nit sp*er*nit eum qui me missit
r euersisunt *autem* lxx ii cum gaudio di
centes d*omi*ne etiam demonia subie
ciunturnobis' innomine tuo *et* ait
illis' uidebam satanan' si*cut* fulgor de
caelo cadentem ecce dedi uob*is* potes
tatem calcandi sup*ra* serpentes *et* sc
orpiones *et* sup*er* omnemuirtutem
inimici *et*nihil uos' nocebit u*er*um
t*amen* inh*oc* nolite gaudere q*uia* sp*iritus* subi
eciuntur uobis' gaudete *autem* q*uia* nom*in*a
u*estr*a scrip*ta*sunt incælo inipsa ho
ra exultauit ih*esu*s insp*iritu* s*ancto* *et* d*ixit*
Con feteor tibi d*omi*ne patercæli *et*terræ
q*uod* abs*con*disti hæc asapientib*us* *et* proden
tib*us* *et* reuelasti ea paruulis' eti*am* pa
t*er* q*uia* sic' placuitan*te* te Omnia mi
hi tradita s*unt* apatre *et* nemo

trituimthea gle'so in letraim di'denach

scit qui sit filius nisi pater etqui sit pater
nisi filius et cui uoluerit filius re
uelare et Conuersus addiscipulos suos
dixit beati oculi quiuident quæ uidetis
dico enim uobis quod multi profetæ etreges uo
luerunt uidere quæuos uidetis etnonui
derunt et audire quæuos auditis et nona
udierunt et ecce quidam legis peri
tus surrexit temptans illum et dicens
magister quid faciendo uitam æternam
possidebo at ille dixit adeum inlege
quid scriptum quomodo legis ille respondens dixit
dileges dominum deum tuum dixitque illi
ex to to corde tuo recte res
et ex to ta animatua pondisti hoc
et ex omnibus uirtutibus tuis fac' etuiues
et ex omnimente tua illeautem uol
et dileges proximum tuum ens iustifi
tamquam te ipsum care se
ipsum dixit
adihesum et
quisest proximus meus suscipiens illum
autem ihesus dixit homo quidam discendeb
at abhierusalem inhericho et incidit in
latrones qui' etiam dispoliauerunt eum et
plagis' inpossitis' abierunt semi
uiuo relicto acciditautem ut sacer
dos quidam discenderet eadem uia
et uisso illo prœteriuit Similiter et leuita cum
esset secus locum et uideret eum pertransiit
S amaritanus autem quidam iter faciens
uenit secus eum etuidens eum mise
ricordia motusest et adpropinquans al
ligauit uulnera eius infundens ole
um et uinum et ponens illum in iumen
tum suum duxit instabulum suum et cu
ram eius ægit

et alteradie protulit ·ii· denarios et dedit
stabulario et ait curam illius habe
et quod cumque super erogaueris ego cum rediero
reddam tibi quis horum ·iii· uidetur tibi prox
imus fuisse illi qui incidit inlatrones at
ille dixit qui fecit missericordiam ineum
et ait illi ihesus uade et tufac' similiter
factumest autem dumiret et ipse intrauit in quoddam
castellum et mulier quædammartha no
mine excepit illum indomum suam ethuic
erat soror nomine maria quæ etiam sed
ens secus pedes domini audiebat uerba illius
martha autem satagebat circa frequens
ministerium quæ stetit et ait domine nonest tibi cu
ra quod sorormea reliquitme solam mi
nistrare dic' ergo illi utme adiuuet et respondens
dixit illi dominus martha martha solicita
es et turbaris erga plurima por
ro unum est necessarium maria opti
mam partem elegit quæ non aufferetur abea
et factumest cum dum esset inloco quodam orans
ut cessauit unus dixit exdiscipulis eius adeum domine
docenos' orare sicut etiohannis docuit discipulos suos
et ait illis' Cum oratis dicite
P ΑΤΗΡ · sancte qui in caelis' es sanctificetur
nomen tuum adueniat regnum tuum fiat
uoluntas tua sicut in cælo et interra
panem nostrum cotidianum danobis' ho
die et remitte nobis' peccatanostra si
quidem et ipsi dimittemus omni debenti
nobis' et nenos' inducas' intemptationem
sed liberanos' amalo :· et ait adillos quis
uestrum habet amicum etibit adillum media
nocte etdicet illi amice commoda mihi
tris' pa nes

quoniam amicus meus uenit deuia ad me
et non habeo quod ponam ante illum et ille dein
tus respondens dicat noli mihi molestus esse
iam hostium clussumest et pueri mei mec
um incubili nonpossum surgere et dare tibi
et ille perseuerauit pulsans dico uobis' et
si nondabit illi surgens eoquod amicus eius sit
propter inprobitatem eius surget et dabit illi quotquot
habet necessarios et ego uobis' dico petite
et dabituruobis' quærite etinuenietis
pulsate et aperieturuobis' Omnis enim qui
petit accipit et qui quærit inuenit et pul
santibus aperietur quis autem exuobis patrem pe
tit filiuseius panem numquid lapidem da
bit illi aut si piscem numquid propisce
serpentem dabit illi aut si petierit ouum
numquid porreget illi scorpionem si ergo uos'
cum sitis mali nostis bona dare filiis'
uestris quantomagis pater uester decælo dabit bo
na petenti bus se et erat ieciens demo
nium locutusest mutus et ammiratæsunt
turbæ quidam autem dixerunt exfarisseis inbel
zebub principe demoniorum iecit de
monia et alii temptantes signum quære
bant decælo abeo ipseautem utuidit cogi
tationes eorum dixit eis' Omne regnum
inse ipsum diuissum desolabitur et do
mus supra domum cadet siautem satanas ...,
satanan' iecit inse ipsum diuissusest quo
modo stabit regnum ipsius quia dicitis in
bel zebub iecere demonia si autem ego
bel zebub iecio demonia filii uestri
inquo ieciunt ideo ipsi iudices uestri er
unt porro si indigito dei iecio de
monia pro fecto peruenit inuos' reg
num dei Cum fortis armatus cus to
dit atrium suum inpace sunt ea
quæ possedet Si autem fortior ille superue
niens uicerit eum uniuersa arma eius
inquibus confidebat et spolia eius distri
buet qui nonest mecum contra meest et qui non
collegit mecum dispergit Cum autem in
mundus spiritus exierit dehomine am
bulat per loca inaquossa quær ens re
quiem et noninueniens dicit reuertar indom
um meam unde exiui et cum uenerit in
uenit eam scopis' mundatam tunc ua
dit et adsumit ·uii· alios spiritus nequio
res se et ingressi habitant ibi et
fiunt nouissima hominis illius peio
ra prioribus factumest autem dumhæc diceret
extollens uocem quædammulier deturba
dixit illi beatus uenter qui te porta
uit et ubera quæ suxisti at ille dixit ad
eos immo beati qui audiunt uerbum
dei et custodiunt turbis' autem concur
rentibus cæpit dicere generatio hæc gener
atio nequamest Signum quærit et signum
nondabiturei nissi signumionæ nam sicut
fuit ionas insignum ninuetis' ita er
it etfilius hominis generationi huic
regina austri surget iniudicio cum
generatione ista et contempnabit illam
quia uenit afinibus terræ audire sapi
entiam salamonis et ecce plus sala
mone hic' uiri ninuetæ surgent
iniudicio cum generatione hac' et con
tempnabunt illam quia poenitentiam
ægerunt adprædicationem ionæ et ec
ce plus iona hic' est .,.,.,.,.,.,.,.,.,.

Nemo lucernam accendit *et* inabs
*con*so ponit neq*ue* submodio *sed* sup*ra*
candelabrum *et* utq*ui* ingrediunt*ur*
lumen uideant lucernacorporis
tui*est* oculus tuus Si oculus tuus si
mplex fuerit totum corp*us* tuu*m* lu
cidum erit si *autem* nequam fuerit eti*am*
corp*us* tuum tenebrossum erit
Ui de *er*go ne lumen q*uod* inte*est* tenebræ s*un*t
Si *er*go corp*us* tuum lucidum fuerit
n*on*h*ab*ens partem tenebrar*um* lucidu*m* er
it totum *et* sic' lucernafulgoris i*n*lu
minabit · te' · Et Cum loq*ue*retur ro
gauit illum q*ui*dam faris*seus* ut pran
deret ap*ud* se Et ingressus recubuit
fa risseus *autem* cæpit int*ra* se reputans di
cere q*ua*re non babtizatus es*se*t an*te* pran
dium et ait d*omin*us adillu*m* n*un*c uos' far
issei p*rius* q*uod* deforis *est* calicis *et* catini
mundatis q*uod* *autem* intus*est* u*estr*um plenu*mest*
rapina *et* iniq*ui*tate stulti n*on*ne' q*ui* fe
cit q*uod* deforis *est* eti*am* id q*uod* intus*est* fecit
U*er*um tamen q*uod* sup*erest* date aelymoysi
nam *et* ecce omnia munda suntuobis'
Sed uæ uobis' q*ui* decimatis mentam *et* nuta*m*
et omne holus *et*p*ræter*itis iudicium *et* ca
ritatem d*e*i h*æc* *autem* oportuit facere *et*il
la n*on* omitt*ere* Uæ uob*is* faris*sei* q*ui* di
legitis p*r*imas cathedras insynago
gis *et* salutationes inforo uæ u*obis*
q*ui* estis utmonumenta q*uæ* n*on* parent
et homines ambulantes sup*ra* illa nes
ciunt res*pondens* *autem* quidam exlegis p*er*itis'
ait illi magis*ter* h*æc* d*ic*ens etiam nobis' *con*
tumiliam facis at ille ait *et* uobis'
legis p*er*itis' uæ qui honeratis ho*min*es
honerib*us* q*uæ* portari n*on* possunt *et* ipsi uno
digito u*est*ro n*on*tanguitis sarcinas ipsas
uæ uob*is* qui ædificatis monumenta p*ro*fet
arum patres *autem* u*est*ri occiderunt illos
p*ro*fecto testificamini q*uia* *con*sentitis op*eribus*
patrum u*estr*or*um* q*uoni*am quidam ipsi eos oc
ciderunt uos' *autem* ædificatis eor*um* se
pulcra P*roptere*a *et* sapientiad*ei* d*ixit* mittam
adillos p*ro*fetas *et* apos*tolos* *et* exillis' occident
et p*er*sequent*ur* ut inq*uirat*ur sanguis omnium
p*ro*fetarum q*ui* effussus*est* aconstitutione
mundi ageneratione ista asanguine
abel usq*ue* adsanguinem zachariæ
qui p*er*iit *inter* altare et aedem ita dico
uob*is* req*uiret*ur abhac' generatione // d*auid*
Uæ uo*bis* legis p*er*itis' qui abstulistis clauim
scientiæ *et* ipsi n*on* introistis *et*eos qui'*in*
trabant p*ro*hibuistis // gis p*er*iti grauit*er*
Cum h*æc* adillos diceret cæp*er*unt faris*sei* *et* le
insist*ere* et os' *eius* opp*re*mere demultis' insi
diantes ei quærentes aliquid cap*ere* exo
re *eius* ut accussarent eum multis' *autem* tu*r*bis'
circumstantib*us* itautseinuicem concul
carent cæpit d*ic*ere addis*cipulos* suos
at tendite afermento faris*seorum* q*uæ* *est* hyp
pocrissis nihil *autem* op*er*tum*est* q*uod* n*on*reue
letur neq*ue* abs *con*ditum q*uod* n*on*sciatur
q*uoni*amq*uæ* intenebris' audistis in lumine
dicentur *et* q*uod* inaurem locuti estis i*n*cu
biculis' p*ræ*dicabitur intectis' dico*autem* uo*bis*
amicis' meis' ne t*er*reamini abhis q*ui*
occidunt corp*us* *et* p*o*st h*æc* n*on* h*ab*ent amplius
q*uod*faciant ostendam *autem* uob*is* q*uem* ti
meatis timete eum q*ui* post q*uam* occi
de ri t

habet potestatem mittere ingehennam ita
dico uobis hunc timete non Nonne ·ii· passe
res ueniunt dispondio et unus exillis'
nonest inobliuione coramdeo sed et capilli ca
pitis uestri omnes numeratisunt nolite ergo ti
mere multis' passeribus plures estis dico
autem uobis Omnisqui cumque confessus fuerit in
me coram hominibus et filius hominis confi
tebitur inillo coram anguelis' dei Qui autem me
negauerit coram hominibus denegabitur cor
am anguelis dei et Omnis qui dicit uerbum in fi
lium hominis remittetur ei illi autem qui inspiritum sanctum
blasfemauerit nonremittetur ei // tratus'
Cum autem inducent uos insynagogis et admagis
et potestates nolite soliciti esse qualiter
aut quid respondeatis autquid dicatis Spiritus
enim sanctus docebituos' inipsahora quæ opor
teat dicere Ait autem ei quidam deturba magister
dic' fratrimeo utdiuidat mecum hereditatem
At ille dixit ei homo quisme constituit iudi
cem aut diuissorem super uos' dixitque adillos
uidete et cauete abomni auaritia quia nonin
habundantia cuiusquam uita eiusest ex his'
quæ possedet dixitautem similitudinem adeos dicens // ager
h ominis cuiusdam diuitis uberes fructus
attulit et cogitabat intrase dicens quid fa
ciam quod nonhabeam quo congregam fr
uctus meos etdixit hoc faciam distruam
horreamea et maiora faciam et illuc'
congregabo omnia quæ sunt mihi et bona
mea et dicam animæ meæ Anima ha
bes multa bonapossita inannos plu
rimos requiesce comede et bibe
aepulare dixit autem illi deus stulte hac'
nocte animam tuam reppetunt
angueli ate quæautem præparasti cuius e
runt sicest quisibi tessaurizat etnonest
indeum diues dixitque ad discipulos suos Ideo
dico uobis Nolite soliciti esse animæ quid
manducetis neque corpori uestro quid ues
tiamini Anima plusest quam aesca et
corpus quam uestimentum Considerate
coruos quia nonseminant neque metunt
quibus nonest cellarium neque horreum
etdeus pascit illos quanto magis uos' p
lures estis illis' Quis enim uestrum cogitan
do potest adicere adstaturam suam cu
bitum unum sicergoneque quod minimumest po
testis Quid decæteris soliciti estis
Con siderate liliaagri quomodo crescunt non la
borant nonneunt dico autem uobis' nec sa
lamon inomni gloriasua uestiebatur
sicut unum existis Si autem fenum agri quod ho
diest in agro et cras' inclibanum mitti
tur deus sic uestit quantomagis uos' pus
sillæ fidei et uos nolite quærere quid
manducetis aut quid bibatis et nolite
insublime extolli hæc enim omnia gentes
huius mundi quærunt Pater autem uester scit
quoniam his' indigetis Uerumtamen quærite
regnum dei et haec omnia adiecientur
uobis' Nolite timere pusillus grex
quia conplacuit patri uestro dare uobis'
regnum Uendite quæ habetis et date
aelimoisinam facite uobis' saccu
los qui non ueterescunt tessaurum non dif
ficientem incælis' quo furnon adpropi
at neque tinea corrumpit

ubi enimthessaurus uester est ibi et cor'
uestrum erit Sintautem lumbi uestri præcincti et lu
cernæardentes et uos similes homini
bus expectantibus dominum suum quando reuertatur
anuptiis' ut cumuenerit et pulsauerit
statim aperiant ei Beati serui illi quos
cum uenerit dominus inueniet uigelantes
Amen dico uobis' quod præcinguet se etfaciet
illos discumbere et transiens ministrabit
illis' Et si uenerit in ·ii· uigilia et si in ·iii·
uigilia uenerit et ita inuenerit beati sunt
serui illi hoc autem scitote quia si sciret pater
familias qua hora furueniret uige
laret utique et non sineret perfoderi dom
um suam etuos' estote parati quia quaho
ra nonputatis filius hominis uenturus est
a it autem ei petrus Domine adnos dicis hanc
Parabulam an adomnes Dixit autem dominus quis pu
tas est fidelis dispensator etprudens quem
constituit dominus superfamiliam suam et det il
lis' intempore tritici mensuram Beat
us ille seruus quem cum uenerit dominus
inueniet ita facientem Uere dico uobis
quia supra omnia quæ possedet constituet illum
Quod si dixerit seruus ille incorde suo dicens
moram facit dominus meus uenire et cæperit per
cutere ueniet dominus serui illius in
puellas die qua non sperat ethora qua
et ancellas nescit et diuidet eum
et edere partemque eius cum infide
et bibere libus ponet illeautem ser
et inebriari uus qui cognouit uolun
tatem domini sui et non præparauit et non fecit
secundum uoluntatemeius uapulabit multas
qui autem non cognouit et fecit dignaplagis'
uapulabit paucis' omni autem cui mul
tum datumest multum quæretur abeo
et cui commendauerunt multum plus
petent ab eo ignem ueni mittere interram
et quid uolo sic' accendatur babtisma
autem habeo babtitzari et quomodo coartor
usque dumperficiatur Putatis quia ueni
pacemdare interram nondico uobis' sed
separationem erunt enim exhoc ·u· indo
mu una diuissi ·iii· in ·ii· et duo intres'
diuidentur pater infilio Dicebat
et filius in patrem suum autem adturbas
mater infiliam cum uide
et filia inmatrem ritis nub
socrus innurum suam em abori
et nurus insocrum suam ente s ad
occassum
Statim dicitis nymbus uenit et ita fit Sic'
Et cum austrum flantem dicitis quia
aestus erit et itafit Hyppochritæ
faciem cæles cæli nostis et terræ hoc autem
tempus quomodo non pro batis quid autem et auob
is' ipsis non iudicatis quod iustumest cum autem
uadis cum aduersario tuo adprincipem
Inuia daoperam liberari abillo ne for
te tradat te apud iudicem et iudex tra
dat exactori et exactor mittat te in
carcerem dico tibi non exies inde donec etiam
nouissimum quadrantem reddas // illi de
ad erantautem quidam ipso tempore nuntiantes
galileis' quorum sanguinem pylatus mis
cuit cum sacrificiis' eorum et respondens dixit
il lis'

putatis quod hii galilei proomnibus galileis'
peccatores fuerunt quia talia passisunt
non dico uobis sed nissi poenitentiam habueritis omnes
similiter peribitis sicut illi x et uiii· supra quos
cicidit turris insyloia et occidit eos
Putatis quia et ipsi debitores fuerunt præter
omnes homines habitantes inhyerusalem non di
co uobis' sed si nonpoenitentiam ægeritis
omnes similiter peribitis Dicebat autem hanc si
militudinem Arborem fici habebat quid
am plantatam inuiniam suam etuenit quærens
fructum inilla et noninuenit Dixit autem adcultorem
uiniæ Ecce anni ·iii· sunt exquo uenio quærens
fructum ficulnia hac' et noninuenio Succideergo
illam utquid etiam terram occupat At ille respondens
dixit illi domine dimitte illam et hoc anno usque dum
fodeam circaillam et mittam stercora et ailedu
siquidem fecerit fructum sin autem infuturum suc
cides eam Erat autem docens insynagoga eorum
sabbatis' et ecce mulierquæ habebat spiritumin
firmitatis annis' x etuiii· et erat inclina
ta nec omnino poterat sursumaspicere
Quam cum uideret ihesus uocauit adse etait
illi Mulier dimissa es abinfirmitate
tua et inposuit illi manus' et confestim
erecta est et glorificabat deum Respondens autem ar
chisynagogus indignans quia sabbato cu
rasset ihesus dicebat turbæ Sex dies
sunt inquibus oportet operari inhis' ergo ue
nite et curamini et non indie sabbati
Respondit autem ad illum dominus et dixit hyppochritæ
unusquisque uestrum sabbato non soluet bo
uem suum aut assinum apræsepio et ducit
adaquare hancautem filiam abræ quam al
ligauit satanas ecce xetuiii· annis' nonne
oportuit solui auinculo isto die sabbati

et cum hæc diceret erubescebant omnes
aduersariieius et omnis populus gaudebat
in uniuersis' quæ gloriosse fiebant abeo
di cebat ergo cui simileest regnum dei et
cui simile esse existimabo illud Smileest
grano Synapis quod acceptum homo mis
sit inhortum suum et creuit et factumest
in arborem magnam et uolucres cæli
quieuierunt inramis' eius
et iterum dixit cuisimile aes
timabo regnum dei Smileest fermen
to quod acceptum mulier abscondit in fa
rinæ sata ·iii· donec fermentaretur
totum et ibat percastella et ciuitates do
cens et iter faciens inhyerusalem Ait autem il
li quidam domine si pauci sunt qui sal
uentur ipseautem dixit adillos contendite
intrate perangustam portam quiamul
ti dico uobis quærunt intrare etnon potue
runt Cumautem intrauerit pater fami
lias et clusserit hostium etincipietis
foris stare et pulsare hostium di
centes domine aperi nobis' et respondens
dicet uobis' nescio uos' unde estis re
cedite ame' omnes operarii iniquitatis
tunc incipietis dicere Manducauimus co
ram te et bibimus et inplateis' nostris
docuisti et dicet uobis' nescio uos' unde es
tis Discedite ame omnesoperarii iniqui
tatis ubi erit fletus et stridordentium
Cum uideritis in regno dei uos'autem
abraam expelli foras et uenient
et issac' ab oriente et acc
et iacob et occidente umbent
et omnes et aquilone inregno
profetas et austro dei ..., ...,

et eccesunt nouissimi qui erant primi *et* sunt
primi quierant nouissimi . Inipsa die ac
cesserunt adeum *qu*idam farisseorum dicentes il
li exi *et*uade inde q*uia* erodis uul te occi
dere *et* ait illis' ite dicite ulpi illi ecce ie
cio demonia *et*sanitates perficio hodie *et*
cras *et* ·iii· die consummor Uerumtamen
oportet me hodie *et* cras' *et* sequenti die
ambulare q*uia* noncapit pro
fetam perire extra hyerusalem
hyerusalem hyerusalem q*uæ* occidis profetas
et lapidas eos quimissisunt adte quoties
uolui congregare filios tuos q*uem* admodum auis
nidum suum subpennis' *et* noluisti ecce re
linquetur domus uestra diserta dico *autem* uobis q*uia*
nonuidebitis me donec ueniat cumdicetis
benedictus quiuenit innomine domini // principis
et factumest cum intraret in domum cuiusdam
farisseorum sabbato manducare
panem *et* ipsiobseruabant eum // anteillum
et ecce homo quidam hydropicus erat
et respondens ihesus dixit adlegis peritos *et*farisseos dicens
silicet sabbato curare an' non at illi ta
ipse cuerunt et ille uero adprehensum hominem
sanauit *et*dimissit et respondens adillos dixit
cuius uestrum assinus aut bos' inputeum cadit
nonne continuo extrahit illum die sabb
ati *et*nonpoterant adhæc respondere illi .,.,
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 *et*illum 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 teinuita
uit amice ascende superius tunc erit tibi glo
ria coram simuldiscumbentibus Quia
Omnis qui seexaltat humiliabitur et
qui se humiliat exaltabitur dicebat *autem*
*et*ei qui se inuitauerat Cum facias pran
dium aut caenam noli uocare
amicos tuos neque ne forte *et* ipsi
fratres tuos neque inuitent te *et* fiat
cognatos neque tibi retributio sed
uicinos diuites Cum facis conui
uium uoca pauperes *et* debiles clodos cæ
cos et beatus eris quianonhabent retribuere
tibi retribuetur *enim* tibi inresurrectione iustorum
hæc cum audiisset quidam desimul discumb
entibus dixit illi beatus quimanducabit pa
nem inregno dei at ipse dixit ei homo qui
dam fecit cænammagnam *et* uocauit
multos *et*missit seruum suum hora cænæ
dicere inuitatis' ut uenirent q*uia* iam para
tasunt omnia et cæperuntomnes simul ex
i cussare primus dixit ei uillam emi *et* ne
cesse habeo ire *et*uidere illam rogo te
ii habe me excussatum et alter dixit iu
ga bouum emi ·u· *et* eo probare illa *et*ideo
uenire non possum rogo te habeme excussatum
iii et alius dixit uxorem duxi *et*ideo nonpos
sum uenire et reuersus seruus
nuntiauithæc domino suo tunc iratusest
pater familias *et* dixit seruo suo exi' cito
inplateas *et*uicos ciuitatis
et pauperes seruus domine factumest ut
et debiles imperasti *et* adhuc' locus
et cæcos uacat locutusest *et* ait
et clodos dominus seruo exi
in troduc inuias *et* sepes *et* conp elle
huc' et ait

intrare quoscumque inueneris utinple
atur domus mea dicoautem uobis' quod nemo ui
rorum illorum qui uocatisunt non gusta
bit caenam meam Ibantautem turbæ multæ
cum eo et conuersus dixit adillos Siquis uenit
adme etnon odit adhuc autem et animam su
patrem suum am non potest meus discipulus esse
et matrem et qui non baiolat crucem
et uxorem suam et uenit post me non
et filias potest meus esse discipulus Quis enim
et sorores ex uobis' uolens tur
et fratres rem aedificare non prius
sedens conputat sumptus qui necessa
rii sunt si habet adperficiendum ne post
quam posuerit fundamentum non potuer
it perficere etomnes qui uident incipia
nt in ludere ei dicentes quia hic homo cæ
pit ædificare etnon potuit consummare
Autquis rex iturus committere bellum ad
uersus alium regem non sedens prius cogi
tet si possit cum x milibus occurrere ei
aduersum qui cum xx milibus uenit adse Alioquin adhuc'
illo longue agente ligationem mit
tens rogat ea quæ pacis sunt sicergo omnis
ex uobis' qui nonrenuntiat omnibus quæ pos
b sedet non potest meus esse discipulus // in quo condietur
onumest sal' si autem sal quoque euanuerit
neque in terramneque in stercolinium uti
leest sed foras mittitur qui habet aures
audiendi audiat Erant autem adpropin
quantes ei puplicani et peccatores ut
audirent illum mormurabant
farissei et scribæ dicentes quia hic pec
catores recipit et manducat cum illis'
et Ait adillos parabulam istam

dicens Quis exuobis homo qui habet ·c·
oues etsi per diderit unam exillis'
nonne dimittit lxl ·uiiii· indiser
to etuadit ad illam quæ perierat donec
inueniat illam Et cuminuenerit
eam inponit inhumeros suos gau
dens et ueniens domum conuocat ami
cos et uicinos dicens illis' congratula
mini mihi quia inueni ouem meam quæ perierat
dico uobis quod ita gaudium erit incæ
lo super unum peccatorem poeni
tentiam habentem quam super lxl ·uiiii·
iustos qui non indigent poenitentiam
Aut quæ mulier habens dragmas x si per
diderit dragmam unam nonne ac
cendit lucernam et euertit dom
um et quærit dilegenter donec inue
niat et cum inuenerit conuocat
amicos et uicinos dicens congratu
lamini mihi quia inueni dragmam quam
perdideram Ita dico uobis' gaudi
um erit coram anguelis' dei su
per unum peccatorem poenitenti
am agentem Ait autem homo quidam
habuit ·ii· filios et dixit adoliscen
tiorillis' patri damihi porti
onem substantiæ quæ me contigit
et diuissit illis' substantiam et non
post multos dies congregatis' omnibus
adoliscentior filius peregre pro
fectusest inregionem lonquinquam
et ibi dissipauit substantiam su
am uiuendo luxoriosse etpost quam
omnia consummasset factaest famis ualida

et ipse cæpit egere *et* ad hes
sit uni ciuiu*m* regionis illi*us* *et*is
missit illum inuillam su
am ut pasceret porcos *et*
cupiebat inplere uentrem su
re u*m* desilicis' q*u*as porci manduca
bant et nemo illi dabat Inse
autem conu*er*sus d*ixit* q*u*antimercinarii
patris mei habundant panib*us*
ego *autem* hic' fame p*er*eo Surga*m* et
ibo adpatre*m* me*u*m *et* dicam illi
Pat*er* peccaui incaelu*m*coramme' te'
eti*am* n*on*su*m* dign*us* uocari fili*us* tuus
fac' me' si*cut* unu*m* demercinariis' tuis'
et surgens uenit adpatrem suu*m* c*um*
adhuc' longue es*s*et uiditeu*m* pat*er* su*us*
*et*missericordia motus*est* *et* occur
collu*m* rens cicidit sup*er* faciem *eius* oscula
t*us* *est* eu*m* d*ixitque* illi ifilil*us* pat*er* pecca
ui i*n*cælu*m*cora*m* te eti*am* n*on*su*m* dign*us* uo
cari fili*us* tuus d*ixitautem* pat*er* adser
uos suos Cito p*r*ofertestola*m* p*r*ima*m*
et i*n*duite illi*um* *et* date anulu*m* i*n*manu*m*
eius *et* calciamenta i*n*pedes *et* adducite
uitulu*m* saginatu*m* *et* occidite *et* mandu
cem*us* *et* aepulemur q*u*ia hic' fili*us* me*us*
mortu*us* erat et reuixit p*er*ierat
et i*n*uentus*est* *et* cæp*er*untæpulari Er
at *autem* fili*us* *eius* senior i*n* agro *et* c*um* ue
niret *et* adp*r*opinq*u*aret domui audi
uit symphoni*am* *et* chor*um* *et*uocauit
unu*m* deseruis' *et* i*nter*rogauitq*u*æ hæc es*s*ent
isq*u*e d*ixit* illi fr*ater* tu*us* uenit *et* occidit
pat*er* tu*us* uitulu*m* saginatu*m* q*u*ia salu
um re ci pit

i*n*dignatus*est* *autem* *et*nolebat i*n*troire
Pat*er* *er*go illi*us* egress*us* cæpit rogare illu*m* At il
le res*pondens* d*ixit* patri suo Ecce tot annis'
seruio t*ibi* *et* mandatu*m* tuu*m* p*ræter*ii *et*nu*m* q*u*am de
disti m*ih*i aedu*m* ut cu*m* amicis' meis' æpul
arer s*ed* pos*t*q*u*am filius tuus hic q*u*i deuora
uit substantiam suam c*um* meritricib*us*
uenit occidisti illi uitulu*m* saginatu*m* at
ipse d*ixit* illi fili tu mecu*m* semp*er* es *et* omnia
tua s*un*t aepulari *autem* te oportebat *et* ga
udere q*u*ia fr*ater*tu*us* hic' mortuus erat *et* re
uixit p*er*ierat *et* inuentus*est* Dicebat
autem ad dis*cipulos* suos Homo q*u*ida*m* erat diues
q*u*i habebat uilic*um* *et* hic defamatu*s* *est* ap*ud*
illu*m* q*u*asi dissipasset bona ipsi*us* *et*uo
cauit illu*m* *et* aitilli q*u*id h*oc* audio dete
redde rationem uilicationis tuæ
ia*m* *enim* n*on*pot*er*is uilicare dissipare Ait
autem uilicus i*ntra*se q*u*id faciam q*u*ia d*omi*nus me*us* au
fert ame uilicatione*m* fodere n*on*ua
leo mendicare erubesco scio q*u*id faci
a*m* ut cum ammotus fuero auilica
tione recipiantme indomus' suas
Con uocatis *autem* singulis' debitorib*us* d*omi*ni sui
dicebat p*r*imo q*uantu*m debes d*omi*no meo At
ille d*ixit* ·c· cados olei d*ixitque* Accipe li illi
t*er*as tuas *et* sede *et* cito scribe q*u*inq*u*a
gintas deinde alio d*ixit* tuu*er*o q*uantu*m debes
q*u*i ait ·c· choros tritici aitilli ac
cipe lit*er*as tuas *et* scribe lxxx *et* lau
dauit d*omi*n*us* uilicu*m* i*n*iq*u*itatis q*u*ia prudent*er*
fecisset d*ixitautem* ad dis*cipulos* suos dico uob*is*
q*u*ia filii h*uius* sæculi prudentiores q*u*am
filii lucis ingeneratione sua sunt

et ego uobis dico facite uobis' ami
cos demammona iniquitatis utcum
difficeritis recipiant uos' in aeterna
tabernacula qui fidelisest et qui inmodico
iniquus et inmaiori iniquusest si ergo iniquo
amammona fideles nonfuistis quod uerumest
quis reddet uobis' et si in alieno fideles non
fuistis quod uerumest quis dabit uobis' // aut
n emo potest seruus ·ii· dominis' seruire
enim unum odiet et alterum dileget aut uni
adherebit et alterum contempnet nonpotes
tis deo seruire et mammonæ audiebant
autem omnia hæc farissei qui erant amatores pec
cuniæ et diridebant illum et ait illis' uos'
estis qui iustificatis uos' coram hominibus
deus autem nouit cordauestra quia quod hominibus alt
ante umest abhominatio est apuddeum lex et profetæ usque
adiohannem et exeo regnum dei æuangue
lizatur et omnis inillud uim facit
f acilius est autem caelum et terram præterire quam de
lege unum apicem cadere Omnis quidi
mittit uxoremsuam et ducit alteram moechatur
h omoautem quidam diues et induebatur porpu
ra et bysso et aepulabatur quotidie splendi
de eterat quidammendicus nomine lat
zarus qui iacebat adianuam eius ulceribus
plenus cupiens saturari demicis' quæ ca
debant demessa diuitis sed canes ueni
comi ebant et linguebant ulcera eius factumest
autem ut moriretur mendicus et portare
tur abanguelis' insynum abrae
mortuus est et diues et sepultus est in in
ferno eliuans oculos suos cum esset
intormentis' uidebat abraam alon
gue et latzarum insinueius et ipse
clamans dixit pater abraam misse
rere mei et mitte latzarum ut inting
uat extremam digiti sui inaquam ut
refrigeret linguam meam quia crucior in
hac' flamma et dixit illi fili recordare quia
recipisti bona inuitatua et latzarus
similiter mala nuncautem hic consulatur tu
uero cruciaris et inhis' omnibus internos'
et uos' chaus magnum firmatumest uthii'
qui uolunt hinc transire aduos' nonpossint
neque inde huc' trans meare et ait rogo ergo
te pater utmittas' eum indomum patris
mei habeo enim ·u· fratres ut testetur illis'
ne et ipsi ueniant inlocum hunc tormento
rum et ait illi abraam habent moysen et
profetas audiant illos at ille dixit non pater
abraam sed si quis exmortuis' iret adeos
poenitentiam agent aitautem illi si moy
sen et profetas non audiunt neque si quis ex
mortuis' surrexerit credent
et addiscipulos suos ait inpossibileest utnonue
niant scandala uæ autem illi perquem ueniunt
utilius est autem illi si nonnasceretur aut si la
pismolaris inponatur circacollum eius
et pro ieciatur inmare quam utscandaliz
et unum depussillis' istis' attendite uobis
si peccauerit inte frater tuus increpa
illum et si poenitentiam egerit dimitte il
li et si septies indie peccauerit inte et sep
ties indie conuersus fuerit adte dicens
poenitet me dimitte illi et dixerunt
apostoli domine auge nobis' fidem dixit autem
dominus illis' si habueritis fidem sicut gran
um synapis diceritis huic arbori
z· moro eradicare et trans plantare in
mare et utique oboediret uobis' ....

Quis *autem* uestrum habens seruum arantem aut
oues pascentem cui regresso deagro
dicet illi Statim trans i recumbe sed dicet
ei para'tà mihi quod cænem etpræcingue
te et ministra' mihi donec manducem
etbibam et post hæc tu manducabis et bibes
numquid tu' gratiam habet seruo illi qui
fecit quæ sibi imperauerat nonputo sic' etuos'
cum feceritis omnia quæ præceptasunt uobis' dici
te serui inutiles sumus quod debuimus fa
cere fecimus Et factumest dum iret inhi
erusalem transiebat permediam samariam et galileam
et cum ingrederetur inquoddam castel
lum occurrerunt ei x uiri leprosi qui
steterunt alongue et leuauerunt uo
cem suam dicentes ihesu præceptor misse
rere nostri quos ut uidit dixit eis' ite osten
dite uos' sacerdotibus et factumest dumirent
sanatisunt unus *autem* exillis' ut uidit
quia mundatusest regressusest cummag
nauoce magnificans deum et cicidit in
faciemm ante pedes eius gratias agens
ei et hic erat samaritanus respondens autem ihesus
dixit nonne decim mundatisunt et uiiii·
ubi sunt et nonest exillis' inuentus qui redi
ret et daret gloriam deo nissi hic alenige
na Et ait illi surget uade quia fides tua
te saluum fecit Interrogatus *autem* a
farisseis' quando ueniret regnum dei respondit
eis' et dixit Cumobseruatione regnum
dei nonuenit neque dicent Ecce hic' aut ec
ce illic' ecceenim regnumdei intrauos'est
et ait ad discipulos suos uenient dies quando
dissideretis uidere unum diem filii
hominis etnonuidebitis et dicent uobis'

Ecce hic' aut ecce illic' nolite ire neq'ue
sectemini Nam sicut fulgorcorus
cans desubcaelo inea quæ subcæ
lo sunt fulget ita erit filius hominis
in die sua Primum *autem* oportet
illummulta pati et reprobari age
neratione ha'c Et Sicut factumest indi
ebus noe Ita erit et indiebus filii hominis
ædebant ⊙ qua intrauit
et bibebant noe in arcam
et uxores ducebant et uenit diluium
et dabantur us adnup et perdidit omnes
tias usque in diem ⊙ Similiter sicut factumest
indiebus loth
ædebant qua die *autem* exiit loth'
et bibebant asodomis' pluit ig
emebant nem et solfor decæ
et uendebant lo et omnes perdidit secundum
plantabant hæc erit qua die filius
ædificabant hominis reuelabitur
In illa hora quifuerit in tecto etuas
saeius indomu ne discendat tollere illa
Et qui in agro fuerit Similiter nonredeat
retro Memores estote uxoris
loth' Qui Cumque *autem* quæssierit ani
mam suam saluare perdat illam
et qui Cumque perdiderit illam propter me' ui
uificabit eam Dicouobis inilla noc
te erunt duo inlecto uno unus adsu
metur et alter relinquetur duo inag
ro unus assumetur et alter relin
quetur Respondentes dicunt illi ubi hæc
erunt domine qui dixiteis' ubicumque
fuerit corpus illic' congregabuntur
a qui læ

dicebat *autem* parabulam adillos q*uoni*am o
portet semp*er*orare *et* n*on* difficere dicens
iudex quidam erat inquadam ciuitate
qui d*eu*m n*on*timebat *et* hominem n*onuer*ebat*ur*
uidua *autem* qu*æ*dam erat inciuitate illa *et*ue
niebat adeum d*icen*s uindica me dead
u*er*sario meo *et*nolebat p*er* multum temp*us*
p*o*st h*æc autem* d*ixit* int*ra*se Si d*eu*m n*on*timeo nec ho*min*em
reu*er*eort*amen* q*uia*molesta*est* mihi h*æc* uidua
uindicabo illam ne innouissimo ueniens
suggillet me ait*autem* d*omin*us audite quid iu
dex iniquitatis d*ici*t deus *autem* n*on*faciet uindict
am electorum suoru*m* clamantium ad
se die acnocte et patientiam inillis'
dico uobis' q*uia* cito faciet uindictam illor*um*
u*er*um t*amen* fili*us* hominis ueniens putas i*n*
uenire fidem int*er*ra d*ixit autem* adquosda*m*
qui inse *con*fidebant tamquam essent
iusti *et* asp*er*nebant caet*er*is parabulam
istam duo homines ascenderunt i*n*
templum ut orarent unus farisse*us*
et alt*er* puplicanus farisseus stans h*æc*
ap*ud* se orabat d*icen*s deus gratias ago tibi
q*uia* n*on*sum si*cut*et caet*er*i homines raptores ini
usti adult*er*i *ue*lut etiam hic puplican*us*
ieiuno bis insabbato decimas do' om
nium q*uæ* possedeo et puplicanus alo
ngue stans nolebat nec oculos ad
cælum leuare *sed* p*er*cutiebat pectus
suum d*icen*s deus p*ro*pitius estomihi pecca
tori dico itaq*ue* uobis' discendit hic
iustificatus indomum suam abillo
S*ed* q*uia* omnisqui se exaltat humiliabit*ur*
et q*ui* se humiliat exaltabitur .,.,
adferebant *autem* adillum *et* infantes
ut eos tanguerent quos cumuidis
sent dis*cipuli* increpant illos .,.,.,.,
ih*esus autem* conuocans illos d*ixit* sinite
pueros uenire adme *et* nolite eos p*ro*
hib*er*e talium*est* enim regnumcælor*um*
amen dico uo*bis* qui cumq*ue* n*on* accip*er*it
regnum d*ei* si*cut* puer n*onin*trabitis i*n*illud
et interrogauit eum quida*m* p*r*inceps d*icen*s
magist*er* bone quid faciam uita*m* æt*er*na*m*
possidebo d*ixit autem* eiih*esus* quid me dicis bo
num nemo bonus n*iss*i solus d*eus* mandata
nosti
non occides
non mechaberis
non furtu*m* facies
non falsum testimonium dices
honora patrem tuu*m* *et*matrem
qui ait h*æc* omnia custodiui aiuuen
tu*te* mea quo audito ih*esus* ait ei adhuc'
unum t*ibi* de*est* Omniaq*uæ* cumq*ue* habes
uende *et*dapaup*er*ib*us* *et* habebis tessau
r*um* in cælo *et* ueni seq*ue*re me
his' ille auditis' contristatus*est* q*uia* diues
erat ualde uidens *autem* illum ih*esus* tris
tem fac*tu*m d*ixit* quam difficile qui pec
cunias h*ab*ent inregnum d*ei* intrare
facilius *est* enim camellum p*er* foram
en acus' t*ran*sire quam diuitem i*n*trare
inregnumd*ei* et dixerunt qui audi
erunt et quis pot*est* saluus fieri
a it illis' ih*esus* q*uæ* inpossibilia sunt ap*ud* ho
mines possibilia sunt ap*ud* d*eu*m ait
autem petrus ecce nos relinquimus o*mni*a
et secuti sumus te quid erit nobis'
qui d*ixit* eis' amen dicouo*bis* nemo *est* qui
relinq*uit* domu*m* aut filios p*ropter*
aut parentes regnum d*ei* et
aut fr*atr*es n*on* recipiat mu
aut uxorem lto plurima

inhoc tempore insæculo autem uenturo uitam æ
ternam possidebit adSumpsit autem ihesus
xii et ait illis' ecce ascendimus hie
rusolimam et consummabuntur omnia
quæ scripta sunt per profetas defilio hominis
tradetur enim gentibus et in ludetur et f
lagillabitur et conspuetur et postquam flagillauer
int occident eum et ·iii· die resur
get et ipsi nihil horum intellexe
runt et erat uerbum istud absconditum
ab eis' et noninteллegebant quæ dicebantur
illis' factumest autem cum adpropinquaret
hericho cæcus quidam sedebat secus
uiam mendicans et Cum audiret
turbam prætereuntem interrogabat quid
hoc esset dixeruntautem ei quod ihesus nazarenus
transiret et clamauit dicens ihesu fili dauid
misserere mei et qui præibant in cre
pabant eum ut taceret ipse uero
multo magis clamabat filidauid mis
erere mei et qui præibant increpa
bant eum ut taceret ipse uero mul
to magis clamabat fili dauid mise
rere mei Stans autem ihesus iussit illum
adduci adse et cum adpropinquas
set inter rogabat illum dicens quid
tibi uis' faciam at ille dixit domine utui
deam et ihesus dixit illi respice fides
tua te saluum fecit et confestim
uidit et sequebatur illum magnific
ans deum et omnis populus utuidit dedit
laudemdeo et ingressus perambu
labat inhyericho et ecce uir no
mine zacheus et hic erat princeps
puplicanorum et ipse diues et quærebat
uidere ihesum quis esset etnonpoterat præturba
quia statura pussillus erat et præcurrens as
cendit inarborem sicimorum utuideret
illum quia inde erat transiturus et Cum ueni
isset adlocum suscipiens eum ihesus uidit
illum et dixit adeum zachee festinans disc
ende quia hodie indomu tua oportet me
manere etfestinans discendit et excæ
pit illum gaudens et Cumuiderentomnes
mormurabant dicentes quod adhominem peccatorem
diuertisset Stans autem zacheus dixit adihesum ecce
dimedium bonorum meorum domine do' pauperibus
et siquid alicui defraudaui reddo quadrup
lum ait ihesus adillos quia hodie salus domui
huic factaest eoquod filius ipse sitabræ uenit
enim filius hominis quærere et saluum facere quod peri
erat hæc ipsis' audientibus dixit parabulam
eo quod esset prope hyerusalem et quia existimarent quod cen
festim regnumdei manifestaretur dixit ergo'
homo quidam nobilis abiit inregionem
lonquinquam accipere sibi regnum et reuerti
uocatis' autem x seruis' suis' dedit illis' x mnas
et aitadillos negotiamin dumuenio Ciues
autem eius oderant illum etmisserunt ligationem
post illum dicentes nolumus autem hunc regnare
super nos' et factumest cum rediret accep
to regno iussit uocari seruos quibus de
dit peccuniam utsciret quantum quisque eorum ne
gotiatus esset uenitautem primus dicens domine mna
tua x mnas adquessiuit et aitilli eu
ge bone serue quia inmodico fidelis fu
isti eris potestatem habens super x ciuitates
et alter uenit dicens domine mna tua fecit ·u· mnas
et huic ait et tuesto supra ·u· ciuitates
et alter uenit dicens domine ecce mna tua quam ha
bui repossitam insudario timui enim te'

illis

us quia homo austeris es tollis quod nonpotuisti
et metis quod nonseminasti dicit ei deoretuo te
iudico seruenequam sciebas quod ego austeris
homo sumtollens quod nonposui etmetens quod non
seminaui et quare non dedisti peccuniam meam
admensam et ego ueniens cum ussuris' uti
que exigissemillud et adstantibus dixit au
ferte abillomnam etdate illiqui x mnas
habet et dixerunt ei domine habet x mnas
dico autem uobis quia omni habenti dabitur et abeo
autem quinonhabet et quod habet aufferetur abillo
uerum tamen inimicos meos illos quinolue
runt me regnare super se adducite
huc' et interficite ante me et his dictis'
præcedebat ascendens inhierusalem // thaniæ
et factumest Cum adpropinquasset bethfage et be
admontem qui uocaturoliueti missit ·ii·
discipulos suos dicens ite incastellum quod contra uos'est
inquo introeuntes inuenietis pullum assi
næ alligatum cui nemo umquam homi
num sedit soluite illum et adducite mihi
et Si quis uobis interrogauerit quare soluitis
eum Sic' dicetis ei quia dominus operam eius disside
rat abieruntautem qui missi erant et in
uenierunt sicut dixit illis pullum Stantem
Soluentibus autem illis' pullum dixerunt domi
ni eius adillos quid soluitis pullum at
illi dixerunt quia dominus eum necessarium habet ·
et duxerunt illum adihesum et iactan
tes uestimenta sua super pullum inposu
erunt ihesum eunte autem illo substernabant
uestimenta sua inuia et Cum adpro
pinquaret iam addiscensum montis oli
ueti cæperunt omnes turbæ discendentium lau
dare deum uoce magna super omnibus quas
uiderant uirtutibus dicentes benedictus
qui uenit innomine domini pax' incælo et
interra et gloriainexcelsis' et quidam faris
seorum deturbis' dixerunt adillum ma
gister increpa' discipulos tuos quibus illeait di
co uobis quia Si hii tacuerint lapides clamabunt
et ad propinquauit uidens ciuitatem fleuit
super illam dicens quia si cognouisses tufleres et
quidem inhac' die tua quæ adpacem tibi est nunc
autem absconditasunt ab oculis' tuis' quia uenient dies
inte et Circumdabunt te inimici tui ua
lo et coangustiabunt te undique et adterram pro
sternent te et filios tuos qui inte sunt
et nonrelinquent inte lapidem super lapidem
in te uenient hæc uniuersa eo quod non coguouueris tem
pus uissitationis tuæ et ingressus intem
plum cæpit iecere uendentes inillo et ementes
et messas nummulariorum euertit etcath
edras uendentium columbas dicens illis' sc
riptumest quia domus mea domus orationisest
uosautem fecistis illam speloncam latronum
et erat docens quotidie in templo prin
cipes autem sacerdotum et scribæ et princi
pes plebis quærebant illum perdere et noninue
niebant quid facerent illi Omnis enim populus sus
pensus erat audiens illum et factumest inuna
dierum docente illo populum intemplo et æuang
uelizante conuenierunt principes sacerdotum et
scribæ cum senioribus dicentes ad illum
dic' nobis inqua potestate hæc facis aut quis est
qui dedit tibi hanc potestatem respondens autem dixit
adillos interrogabo uos' etego unum uerbum
respondete mihi babtismumiohannis de
cælo erat an ex hominibus at illi cogi
tabant intrase dicentes quia Si dixerimus de
cælo dicet quare ergo noncredidis tis il
li Si autem dixerimus ex hominibus plebsu
niuersa lapidabit nos' certi sunt enim
iohannem profetam esse et responderunt

senescire unde esset et ihesus aitautem illis' neque
ego dico uobis' inqua potestate hæc facio Coepit
autem dicere adplebem parabulam hanc
homo plantauit uiniam et locauit eam co
lonis' et ipse per egre fuit multis' temporibus
et intempore quodam missit ad cultores
i seruum ut defructu uiniæ darent illi qui
ii cessum dimisserunt eum inanem et addidit
alterum seruum mittere illi autem hunc quoq cædentes
et adficientes contumilia dimisserunt inan
iii em et addidit ·iii· mittere qui et illum uulne
rantes occiderunt dixit autem dominus uiniæ
quid faciammittam filiummeum dilectum forsi
tan cum hunc uiderint uerebuntur quem cum uidissent
u coloni cogitauerunt intrase dicentes hicest he
heres res occidamus illum utnostra fiat hereditas
eius et iectum illum extra uiniam occiderunt
Quid ergo faciet illis' dominus uiniæ Ueniet et
perdet colonos istos et dabit uiniam aliis'
Quo audito dixerunt illi absit illeautem aspiciens
eos ait illis' quid ergo hocquod scriptumest lapidem quem
reprobauerunt ædificantes hic factusest in caput
anguli Omnis qui ciciderit supra illum la
pidem non confringuetur super quemautem ciciderit com
et minuet illum quærebant principes sacerdotum
et scribæ mittere inillummanus inillaho
ra et timuerunt populum cognouerunt enim quod
adipsos dixerit Similitudinem istam
et obseruantes misserunt insidiatores
qui se esse iustos similarent ut caperent
eum insermone et traderent eum magis
tratui et potestati præsidis et interro
gauerunt illum dicentes Magister scimus quia
recte dicis et bene doces et non accipis perso
nam sed inueritate uiam dei doces' .,

licet nobis tributumdare cessari annon
Considerans autem dolum illorum dixit adillos quidme
temptatis Ostendite mihi denarium cuius
habet imaginem uel inscriptionem respon
dentes dixerunt cessaris et ait illis'
reddite ergo quæ sunt cessaris cessari et quæ dei sunt
deo et nonpotuerunt uerbum eius reprehendere
coram plebe et mirati inresponso eius tacu
erunt Accesserunt autem adeum quidam sadu
ceorum quinegant esse resurrectionem et inter ro
gauerunt eum dicentes magister moyses
scripsit nobis si frater alicuius mortuus fuerit
habens uxorem et hic sine filiis' fuerit ut
accipiat eam frater eius uxorem et suscitet
semen fratri suo Septim ergo fratres erant et
Primus accepit uxorem etmortuus est sine filiis'
et Sequens accepit illam et ipse mortuus
est sine filio et ·iii· accepit illam Simili
ter et omnes ·uii· nonreliquerunt semen et mor
tui sunt Nouissima omnium mortuaest
mulier inresurrectione ergo cuius eorum er
it uxor Siquidem ·uii· habuerunt eam uxo
rem et aitillis' ihesus filii sæculi huius
nubunt et tradunt ur adnuptias illi uero qui
digni habebuntur sæculoillo et inresurrec
tione ex mortuis' nonnubunt neque ducunt
uxores neque enim ultra mori poterunt æ
quales enim anguelis' sunt et filii sunt dei
cum sint filii resurrectionis quia uere
resurgent mortui et Moyses ostendit
secus rubum sicut dicit uidit dominum deum ab
raam et deum issac' et deum iacob' deus autem non est
mortuorum sed uiuorum Omnes enim uiuunt ei
respondentes autem quidam scribarum dixerunt ei
Magister benedixisti et amplius non audi
ebant eum quicquam interrogare
dixit autem adillos ihesus quomodo dicunt xpistum filium

dauid esse etipse dauid dicit inlibro psalmorum
dixit dominus domino meo sede adexteris meis donec
ponam inimicos tuos scabellum pedum
tuorum dauid ergo dominum illum uocat et quomodo fi
lius eius est audienteautem omni populo dixit discipulis suis'
adtendite ascribis qui uolunt ambu
lare instolis' et amant salutationes in
foro et primas cathedras insynago
gis' et primos discubitos inconuiuiis' qui de
uorant domus' uiduarum simulantes
longuamorationem hii accipient dam
maiorem pnationem peiorem respiciens autem ui
dit eos qui mittebant manemunerain ga
zafilacium diuites uiditautem etquandam ui
duam pauperculam mittentem ærea duo
minuta et dixit uere dicouobis quia uidua hæc
pauperculaplusquam omnes missit nam omnes
hii exhabundantia sua misserunt mu
nera dei haec autem ex eo quod deest illi omnem
uictum suum quem habuit missit et quibusd
am dicentibus detemplo quod lapidibus bonis'
et donis' ornatum esset dixit hæc quæ uidetis ue
nient dies inquibus nonrelinquetur lapis super
lapidem hic' inpariete quinondistruatur
interrogauerunt autem illum discipuli eius dicentes præ
ceptor quandohæc erunt et quod signum erit cum
fieri incipient quidixit uidete ne seducami
ni multi enimuenient innomine meo dic
entes quoniam ego sum xpistuc et tempus adprop
inquauit nolite ergo ire post illos Cum autem
uideritis prælia et seditiones nolite terreri
Oportet enim primum hæc fieri sed non statim
finis tunc dicebat illis' inillis' diebus Sur
get gens contra gentem et regnum aduersus
regnum et terræmotus magni erunt per lo
ca etpestilentiæ et fames terroresque de
caelo et signamagna erunt et tem
pestates sed antehæc omnia iniecient inuobis
manus' suas' et persequentur uos' trad
entes insynagogas et adcustodias
tradentes adreges etpræsides propter nomen meum contin
guent autem uobis' hæc in testimonium po
nite ergo incordibus uestris nonpræmeditari quem
admodum respondeatis ego enim dabo uobis
os' et sapientiam cui non potuerint
resistere et contra dicere omnes aduersarii uestri
trademini enim aparentibus et fratribus et cog
natis' et amicis' et morte adficient
exuobis et eritis odio omnibus propternomenmeum
et Capillus decapite uestro nonperibit in
patientia uestra possidebitis animas
uestras Cumautem uideritis circumdari ab
exercitu hierusalem tunc scitote quia adprop
inquauit desolatioeius tunc qui iniudeasunt
fugient inmontes et qui inmedio eius fu
erint discendent et qui inregionibus eius
noninntrent ineam quia dies ultionis hii sunt
ut inpleantur omniaquæ scripta sunt
uæ prignantibus etnutrientibus inillis' diebus
erit enim presura magna superterram et
ira populo huic et cadent inore gladii
etcaptiui ducentur inomnes gentes .
et hierusalem calcabitur agentibus do
nec inpleantur tempora nationum
et hrunt signa insole et luna et stellis'
et in terris' presura gentium præconfussione
Sonitus maris et fluctuum arescenti
bus hominibus prætimore et expectatione
eorum quæ super uenient in uniuerso orbe nam
uirtutes cælorum mouebuntur
et tunc uidebunt filium hominis uenien
t e m

innube cumpotestate magna *et* maies
tate his *autem* fieri incipientib*us* respicite
et leuate capita u*estr*a q*uoni*am adp*ro*pinquat re
demptio u*estr*a Et dixit illis' similitu*dinem* uidete fic
ulniam *et*om*nes* arbores Cum p*ro*ducunt ia*m*
exse fructum scitis q*uoni*am p*ro*pe*est* æstas' Ita
et uos cum uideritis h*æc* fieri scitote q*uoni*am
p*ro*pe*est* regnum d*ei* Amendico uo*bis* q*uia* n*on*prætibit
generatioh*æc* donec omnia fiant Caelu*m* *et*
t*er*ra t*ran*sibunt u*er*ba *autem* mea n*on* t*ran*sient adt
a dtendite *autem* uo*bis* ne forte grauentur
corda u*estr*a in crapula et ebreitate
et curis h*uius* uitæ *et* sup*er*ueniat inuos' re
pentina dies illa tamquam laqueus*enim*
sup*er*ueniet in om*nes* qui sedent sup*er* faci
orbis em t*er*ræ uigelate itaq*ue* omni tem
pore orantes utdignihabeamini fu
gere istaomnia q*uæ* fut*ur*a sunt *et* stare
an*te* filiu*m* ho*min*is Erat *autem* diebu*s* docens int
emplo noctib*us* u*er*o exiens morabat*ur* in
monte q*ui*uocatur oliueti Et Omnis p*opulus*
manicabat adeum in templo audire
eum adp*ro*pinq*u*abat *autem* dies festus aze
mor*um* qui d*icitur* pascha et q*uæ*rebant p*ri*
ncipes sacerdo*tum* *et* scribæ q*uo*mo*do* eu*m* *inter*
ficerent timebant u*er*o plebem intra
uit *autem* satanas iniudam q*ui* cognomina
batur scarioth' unum dexii et ab
iit *et* locutus*est* cump*r*incipib*us* sacerdo*tum*
et magist*ra*tib*us* q*uem*admo*dum* illu*m* traderet eis'
et gauissisunt *et* polliciti sunt peccu
niamilli dare *et* spopondit *et* q*uæ*reb
at oportunitatem ut traderet illu*m*
s*ine* t*ur*bis' Uenit*autem* dies festus aze
mor*um* inq*ua* necesse erat immolari
pascha et missit petr*umet* ioh*annem* d*icens* eun
tes parate nobis' pascha utmandu
cemus At illi dixerunt ubi uis'

tibi paremus *et* d*ixit* adeos Ecce introeun
tib*us* uobis' inciui*tatem* occurret uob*is* homo
anforam aquæ portans seq*ui*mini
eum i*n*domum i*n* q*uam* intrat Et dicetis pa
tri familias domus' Dicit t*ibi* magist*er* ubi*est*
diu*er*sorium ubi pascha c*um* dis*cipulis* meis' man
ducem *et*ipse uobis' ostendet caenaculu*m*
magnum stratu*m* *et* ibi parate Euntes
autem inuenierunt si*cut* illis' d*ixit* *et*parau*er*unt
pasca et Cumfacta es*set* hora discub
uit *et* xii apos*toli* c*um* eo et aitillis' disside
rio dissideraui h*oc* pasca manducare
uobiscum an*te* q*uam* patiar Dico *enim* uob*is* q*uia* ex
h*oc* n*on*manducabo illud donec i*n*pleat*ur* reg*num*dei
et accepto calice gratias egit *et* d*ixit*
Accipite calicem *et* diuite *inter*uos' dico *enim* di
uob*is* q*uia*n*on*biba*m* degeneratione uitis donec
regnu*m* d*ei* ueniat et accepto pane
gratias egit *et*fregit deditq*ue* eis' d*icens*
h*oc* *est* Corp*us* m*eum* q*uod* p*ro*uob*is* datur h*oc* facite
in m*ea*m commemorationem Similit*er* *et*
calicem p*ost* quam caenauit d*icens* hic *est*
calix nouum testamentumi*n* sangui*ne*
meo q*ui* p*ro*uob*is* effundetur Uerum t*amen*
Eccemanus tradentis me' mecum*est* i*n*
mensa et quidem fili*us* hominis s*ecundum* q*uod*
diffinitum*est* uadit Uerum t*amen* uæ
illi homini p*er*quem tradet*ur* Et ipsi cæ
p*er*unt q*uæ*rere intrase quis es*set* exeis' q*ui*
facturus es*set* h*oc* f*actaest* *autem* Contensio *inter*
eos quis eorum uideret*ur* es*se* maior
d*ixit* *autem* eis' reges gentiu*m* dominantur eo
r*um* Et Qui potestatem h*ab*ent sup*er* eos
benefici uocantur Uos' *autem* n*on* sic' s*ed* qui
maior*est* inuob*is* fiat si*cut* iunior *et* qui præ
cessor*est* fiat si*cut* ministrator na*m* q*uis*
maior *est* ingentib*us* q*ui* recumbit

autqui ministrat nonnequi recumbit
ego autem inmedio uestrum sum sicut quiministrat
uos' estis quipermansistis mecum intem
ptationibus meis' et ego quidem dispono
uobis sicutdisposuit mihi patermeus regnum ut
ædatis et bibatis supermensammeam inreg
no dei et Sedeatis inthrono iudican
tes xii tribubus hisrahel aitautem ihesus deus Sy
mon Symon' ecce satanas ex petituos'
ut crebraret sicut triticum ego autem ro
gaui prote ut non difficiat fides tua
et tu aliquando conuersus confirma fratres
tuos qui dixit ei domine tecum paratus sum
et incarcerem et inmortemire etille
dixit dico tibi petre non cantabit gallus
donec ter abneges nosse me' et dixiteis'
quandomissi uos sine sacculo et pera etcalciamen
tis' numquid aliquid deffuit uobis' at illi dix
erunt nihil dixit ergo eis' sed nunc quihabet sacculum
tollat Similiter et peram et quinonhabet' gladi
um uendat tonicam suam etemat gladium
dico enim uobis quoniam adhuc' hoc quod scriptumest op
ortet inpleri inme et quod cum iniustis' deputa
tus sum et enim quæ sunt deme finem habent
ea
at illi dixerunt domine ecce gladii ·ii· hic'
at ille dixit eis' satisest et egressus ib
at secundum consuitudinem inmontem oliuarum
secutisuntautem illum et discipuli et Cum perueni
isset adlocum dixit illis' orate ne in
tretis intemptationem et ipse auul
sus est abeis' quantum iactusest lapidis et po
ssitis' genibus orabat dicens pater si uis'
trans fer calicemhunc ame' uerum tamen
non mea uoluntas sed tua fiat appar
uitautem illi anguelus decælo confortans
eum et factusest sudor eius sicut guttæ sangui
n i s

decurrens interram cum surrexis
set aboratione et Cum ueniisset ad
discipulos suos inuenit illos dormientes præt
ristitia et aitillis' surgite etorate ne
intretis intemptationem adhuc' illo
loquente ecce turba etquiuocatur iudas
unus de xii antecedebat eos et adpropinqua
uit ihesu utoscularetur eum ihesus autem dixit illi
iuda Osculo filium hominis tradis
ui dentes autem hii qui circaipsumerant quod
futurum erat dixeruntei domine sipercu
tiemus ingladio et percussitunus ex
illis' seruum principis sacerdotum et
amputauit auricolameius dexteram respondens
autem ihesus aiteis' sinite usque adhuc' etcum te
tigisset auricolam eius sanauit eum
dixit autem ihesus adeos qui uenerant adse'
a principibus sacerdotum etmagistrati
bus templi et senioribus quasi adlatronem
existis cum gladiis' et fustibus quotidie
uobiscum fueram in templo non extend
istis manus' inme' sed hæcest hora uestra et potes
tatis tenebrarum conprehendentes autem
eum duxerunt addomum principis sa
cerdotum petrus uero sequebatur alon
ge accenso autem igne inmedio atrio
et circumsedentibus illis' erat petrus
inmedio eorum quem cum uidisset an
cella quædam sedentem adlimen et eum
fuisset intuita dixit et hic cum illo er
at at ille negauit eum dicens mulier
nonnoui illum et post pussillum alius
uidens eum dixit et tu deillis' es petrus
uero ait O homo nonsum et interuallo fac
to quasi horæ unius alius quidam ad
firmabat dicens uere et hic cum illo
er a t

nam *et* galileus *est et* ait petrus homo
nescio quid dicis et Continuo adhuc' il
lo loquente cantauit gallus *et* Conuer
sus dominus respexit petrum *et* recordatus
est petrus uerbi domini sicut dixit illi quia prius quam
gallus cantet terme negabis et egres
sus foras petrus fleuit amare et ui
ri qui tenebant illum inludebant ei dicentes
cedentes *et* uelauerunt eum *et* percutiebant
faciem *eius et* interrogabant eum dicentes profe
tza quis*est* qui te percussit et alia mu
lta blasfemantes dicebant ineum .,.,

et ut factus *est* dies Conuenierunt seniores
plebis *et* principes sacerdotum *et* scribæ
et duxeruntillum inconcilium suum dic
entes Si tu es xpistuc dic' nobis' et aitillis'
Si uobis dixero non credetis mihi si *autem* in
terrogauero nonrespondetis mihi neque dimit
tetis ex hoc *autem* erit filius hominis sedens
adexteris uirtutis dixerunt *autem* omnes tu
es filiusdei qui ait uos'dicitis quia ego sum
at illi dixerunt quid adhuc' dissideramus
testimonium ipsi enim audiuimus de
ore *eius* et Surgens Omnis multitudo eo
rum duxerunt illum adpylatum cæper
unt *autem* accussare illum dicentes hunc inueni
mus subuertentem gentem nostram *et* soluentem
legem nostram *et* prohibentem tributa dari
cessari *et* dicentemse xpistum regem esse

Pylatus *autem* interrogauiteum dicens tu
es rex iudeorum at ille respondens ait tu dicis
ait *autem* pylatus adprincipes sacerdotum
*et*turbas nihil inuenio caussæ inhoc
homine at illi inualescebant dic
entes commouet populum docens per
uniuersam iudeam *et* incipiens agalilea
usque huc' Pylatus *autem* audiens ga
lileam *inter*rogauit si homo galileus esset
ut cognouit quod deerodis potestate esset re
missiteum aderodem qui *et* ipse inhie
rusolimis' erat illis' diebus erodis *autem* uis
so ihesu gauissus*est* ualde eratenim cu
piens exmulto tempore uidere eum eo
quod audiret multa deillo *et* sperabat
signum aliquod uidere ab eo fieri

in terrogabat*autem* illummultis' sermonibus at
ipse nihil respondebat ei Stabant *autem* prin
cipes sacerdotum *et* scribæ constanter ac
cussantes eum spreuit*autem* illum erodis cum
exercitu suo *et*inlussit indutum ueste
alba *et* remissit adpylatum *et* facti
sunt amici erodis *et* pylatus inipsadie
nam antea inimici erant ad inuicem

Pylatus *autem* conuocatis' principibus sacerdotum
et magistratibus plebis dixit adillos obtu
listis mihi hunc hominem quasi coram uobis
inter rogans nullam caussam inuenio inho
mine isto ex his' quibus eum accussatis
sed neque erodis nam remissi uos' ad il
lum ecce nihil dignum morte actum*est*
ei emendatum ergo illum dimittam ne
cesse *autem* habebat dimittere eis' perdiem
festum unum uinctum exclamauit
autem simul uniuersa turba dicens tolle
hunc *et* dimitte nobis' barabban' qui erat
propter seditionem quandam factam inciuitate
et homicidiummissus in carcerem

Iterum *autem* pylatus locutus *est* adillos uol
ens dimittere ihesum at illi succlamab
ant dicentes crucifige crucifige

illum ille *autem* tertio dixit adillos quid *enim*
mali fecit iste nullam caussam mortis
inuenio ineo Corripiam ergo illum *et*dimit
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 propter homicidium *et*
seditionem missus fuerat incarcer
em quem petebant ihesum uero tradidit uolun
tati eorum Susciperunt ergo ihesum et por
tans crucem ducebatur Et cum
adducerent eum adprehenderunt sy
monem quendam cyrinensem uenien
tem deuilla *et* inposuerunt illi crucem
portare post ihesum Sequebatur *autem* illum m
ultitudo populi *et* mulierum quæ plangue
bant et lamentabant eum Conuer
sus *autem* adillas dominus dixit Filiæ hyerusal
em nolite flere super me' sed super uos'
ipsas flete *et* super filios uestros quoniam ecce
uenient dies inquibus dicent beatæ sunt
stiriles *et* uentres qui non genuerunt *et*ubera
quæ lactauerunt Tunc incipient dicere mon
tibus cadite supernos' *et* collibus operite nos' quia
si inuiride ligno hæc faciunt inarido quid
fiet Ducebantur *et* alii ·ii· nequam cum
eo utinterficerentur Et Post quam ue
nierunt in locum qui uocatur caluariæ
ibi crucifixerunteum *et* latrones
unum adexteris' *et* alterum asinistris' ·.·
ihesus *autem* dicebat Pater dimitte illis'
non enim sciunt quid faciunt Diuiden
tes uero uestimenta *eius* misserunt sortes
et stabat populus stanspectans et
diridebant illum Principes sacerdotum

cum eo dicentes Alios saluos fecit
seipsum saluum faciat si hic *est* xpistus
dei electus inludebant*autem* ei *et*milites
accidentes *et* acoetum offerebant illi
dicentes si tues rex iudeorum saluum te
fac' Erat *autem et* superscriptio inscrip
ta superillum litteris' græcis' *et* latinis'
et ebreicis hic*est* rex iudeorum // tronibus
Unus autem dehis qui pendebant la
blasfemabat eum dicens si tu es xpistus
saluum fac' temet ipsum *et*nos' respondens
alter increpabat eum dicens neque tu ti
mes deum quod ineadem dampnatione es
et nos' quidemiuste nam digna fac
tis' recipimus hicuero nihil mali ges
sit Et dicebat adihesum domine memento
mei cum ueneris inregnum tuum
Et dixit illi ihesus Amendico tibi hodie mecum
eris inparadiso erat *autem* fere hora
·ui· *et* tenebræ factæsunt inuniuersater
ra usque in ·uiiii· horam *et*obscuratusest
sol' Et uelum templiscissumest med
ium Et clamans uoce magna ihesus ait
Pater inmanus' tuas commendo spiritummeum
et hæc dicens exspirauit Uidens *autem* cen
torio quod factumfuerat glorificauit
deum dicens Uere hichomo iustus erat
Et Omnes turbæeorum quæ simul ader
ant adspectaculum istud uidentes
quæ fiebant percutientes pectora sua
reuertebantur Stabant *autem* omnes noti *eius*
alongue *et* mulieres quæ secutæ erant
eum agalilea hæc uidentes Et Ecceuir
nomine ioseph qui erat decurio
uir bonus *et* iustus hicnon consenserat
consilio *et* actibus e o rum

erat ab arimathia ciui*tate* iudeæ q*u*i ex
pectabatet ipse regnumdi hic accessit
adpylatu*m* *et* petiit corp*us* ih*es*u et depos
situm inuoluit insyndone *et* possuit
eum inmonumento excisso inquo n*on*du*m*
quisquam possitus fuerat et dies erat
parascue *et* sabbatum inlucescebat
Subsecutæ *autem* mulieres q*uæ* cum ipso uener
ant degali*lea* uiderunt monumentu*m* *et* q*uem* ad
mo*dum* possitu*m* erat corp*us* *eius* et reu*er*tentes
parau*er*unt aromata *et* unguenta *et* sab
bato quidem siluerunt *secundum* mandatu*m*
+ una *autem* sabbati ualdedeluculo uenier*unt*
admonumentum portantes q*uæ* para
u*er*unt aromata *et* inuenierunt lapid
em reuolutum amonumento *et* regr
essæ n*on*i*n*uenierunt corp*us* d*omi*niih*es*u et fac
tum*est* dummente const*er*narentur tae
e*ss*ent deipso *et* ecce ·ii· stet*er*unt secus illas
inueste fulgenti Cum timerent *autem* *et*de
clinarent uultum *inter*ram dixerunt
adeas quid quæritis uiuentem cum mor
tuis n*on*e*st* hic' *sed* surrexit recordamini q*u*a
lit*er* locutus*est* uob*is* cum adhuc' ingalilia
e*ss*et di*cens* q*uia* oportet filium hominis tradi
inmanus hominum peccatorum *et* cru
cifigi *et* ·iii· die resurgere *et*recor
datæsunt u*er*bum *eius* et regressæ demo
numento nuntiau*er*unt h*æc* omnia illis xi
et caet*er*is' omnib*us* erat *autem* maria mag*dalenæ*
*et*ioanna *et*maria iacobi *et* cæt*er*æ q*uæ* c*um*
illis' erant q*uæ* dicebant ad apos*tolos* h*æc* *et*
uissasunt an*te* illos si*cut* deleramenta
u*er*baista *et* n*on*credebantillis' Petr*us*
autem surgens cucurrit admonumen*tum*
et p*ro*cumbens uidit lintiamina sola
possita et abiitsecu*m* mirans q*uod* fac

tum fuerat et ecce ·ii· exipsis' ibant
ipsa die incastellum q*uod* erat spatio sta
diorum lx abhyerus*alem* nomine amma*us*
et ipsi loq*ue*bantur adinuicem dehis' omnib*us*
q*uæ* accederant et factum*est* dumfabular
ent*ur* *et* secum q*uæ*rerent *et*ipse ih*es*us adp*ro*pinq*uans*
ibat cumillis' Oculi *autem* tenebantur ne
eum agnoscerent et aitadillos qui s*un*t hii
sermones quos' *con*fertis adinuicem ambu
lantes *et*estis tristes et respondens un*us*
cui no*men* erat cleopas di*xit* ei tusolus p*er*igri
nus es inhieru*salem* *et* n*on* cognouisti q*uæ* factasunt
inilla his' dieb*us* quib*us* ille di*xit* quæ et dixe
runt deih*es*u nazareno quifuit p*ro*feta po
tens inop*er*e *et*sermone coramd*e*o *et*om*n*ipopu*lo*
et q*uo*mo*do* tradiderunt eum summi sacer
dotum *et* p*r*incipes n*ostr*i indampnationem mor
tis *et* Crucifixerunt eum nos *autem* sp*er*abi
mus q*uia* ipse e*ss*et redempt*ur*us his*rahel* etn*unc*
sup*er* h*æc* omnia ·iii· dies q*uo* factasunt h*æc* s*ed*
et omnis mulieres q*uæ*dam exnostris' t*er*
ruerunt nos' q*uæ* an*te* lucem fuerunt ad
monumentum *et* n*on* inuento corpore *eius*
uenierunt dicentes se' etiamuissionem an
guelorum uidisse q*u*i di*cu*nt eum uiu*er*e *et*
abierunt quidam exn*ostr*is admonumen
tum *et*[b] inuenierunt ita[a] si*cut* *et*mulieres dix
erunt ipsum u*er*o n*on*uiderunt et ipsedi*xit*
adeos o stulti *et* tardi corde adcred
endum inomnib*us* q*uæ* locutisunt p*ro*fetæ
n*on*neh*æc* oportuit pati xp*istum* *et* itaintra
re ingloriam suam et incipiens amoy
si *et* omnib*us* p*ro*fe*tis* inter*pre*tabat*ur* illis' ino*mn*ib*us*
script*ur*is' q*uæ* deipso erant et adp*ro*pinq*ua*
u*er*unt castello q*uo*ibat et ipse finxit
longui*us* ire *et* coegerunt eu*m* dicentes ma
ne no bis cu*m*

quoniam aduersarium declinat dies et in clin
ataest iam dies et intrauit manere cum
illis' accepit panem et benedixit et fregit
et porregebatillis' et apertisunt oculi
eorum et cognouerunt eum et ipse eua
nuit exoculis eorum et dixeruntadin
uicem nonne cor' nostrum ardens erat in
nobis dum loqueretur inuia et aperiret
nobis scripturas et Surgentes ead
em hora regressisunt inhierusalem et in
uenierunt congregatos xi et eos quicum
ipsis' erant dicentes quoniam surrexit dominus uere
et apparuit symoni et ipsi narrabant
quæ gestaerant inuia et quomodo cognouerunt
eum infractione panis // dio eorum
dumhæc autem loquuntur ihesus stetit inme
et dixit eis' pax uobis'cum ego sum
nolite timere conturbati uero et con
territi existimabant se spiritum uidere
et dixit eis quid turbati estis et quare co
gitationes ascenderunt incordauestra
uidetemanus meas et pedes meos quia ip
seego sum palpate etuidete quia spiritus
carnem etossa nonhabet sicut me uidetis habere
et Cum hoc dixisset ostendit eis' manus et
pedes adhuc' autem non credentibus etmir
antibus præ gaudio dixit habetis aliquid hic'
quod manducetur at illi obtulerunt
ei partem piscis assi etfauum mel
lis et Cum manducasset coram eis'
sumens reliquias dedit eis' et dixit ad eos
hæc sunt uerba quæ locutus sum aduos cum
adhuc' essem uobiscum quoniam necessest
inpleri omnia quæ scriptasunt in
lege moysi et profetis' et ψalmis' deme
tunc aperuit illis' sensum ut intellegerent
scripturas et dixit quoniam scriptumest sic' opor
tet xpistumpati et resurgere amortuis'
die ·iii· etprædicari innomine eius poeni
tentiam et remissionem peccatorum in omnes
gentes incipiens abhyerusolima
uos autem testes estis horum et ego mitto pro
missum patris mei inuos uos' autem sedete
inciuitate quo adusque induamini uir
tutem ab excelso eduxit autem eos foras
in bethaniam et eliuatis' manibus suis'
benedixit eos et factumest dum benedixiceret
illis' recessit abeis' et ferebatur incæ
lum et ipsi adorantes regressisunt
inhyerusalem cum gaudio magno et
erant semper in templo laudentes et
benedicentes deum .. finit AMHN' .,

hicest iohannis aeuanguelista unus ex
discipulis quiuirgo electus adeoest quem denupti
is uolentem nubere uocauit deus cuiuirginita
tis inhoc duplex testimonium inæuanguelio
datur quod et prætercaeteris dilectus adeo dicitur
et huic matrem suam iens adcrucem com
mendauit deus utuirgo uirginem seruaret
denique manifestans inaeuanguelio quod erat
ipse incorruptibilis uerbi opus inchoans
solus uerbum caro factum esse nec lucem
atenebris' conprehensam fuisse testatur
primum signum ponens quod innuptiis' fecit deus
ut ostendens quod erat ipse legentibus demons
traret quod ubi dominus inuitatur difficere
nuptiarum uinumdebeat ut ueteribus inmo
tatis' noua omnia quæ in xpisto instituuntur ap
pareant dequo singula quæque inmis
terio acta uel dicta æuanguelii ratio quæ
rentibus monstrat
hoc autem aeuanguelium scripsit inas
sia post quam inpathmos insola apo
calipsin scripserat ut cui inprincipio
canonis incorruptibile principium inge
nessi et incorruptibilis finis per uir
ginem inapocalipsi redderetur dicente xpisto
ego sum alfa et ω et hicest iohannis qui
sciens superuenisse diem recessus sui
conuocatis discipulis' suis' ineffesso
permulta experimenta signorum con
probans xpistum discendens indefossum
sepulturæ suæ locum facta oratione
possitusest ad patres suos tam extra
neus adolore mortis quam acor
ruptione carnis alienus inuenitur
qui et si scripsisse dicitur post omnes æuan
guelium tamen dispossitione canonis
ordinati post matheum ponitur
quoniam indomino quæ nouissima sunt non uelut
ex trema et abiecta numero sed pleni
tudinis opere perfecta sunt et hoc uir
gini debeatur quorum uel scriptorum
tempore dispossitio uel librorum or
dinatio ideo persingula anobis' non
exponitur ut sciendi dissiderio col
locato et quærentibus fructus labo
ris etdeo magisterii doctrina seruetur

finit argumentum
iohannis

incipit interpretatio ebreorum
nominum secundum iohannem

ennon fons
bonarches filii tonitrui
belzebub habens muscas uel deuorans aut
uir muscarum

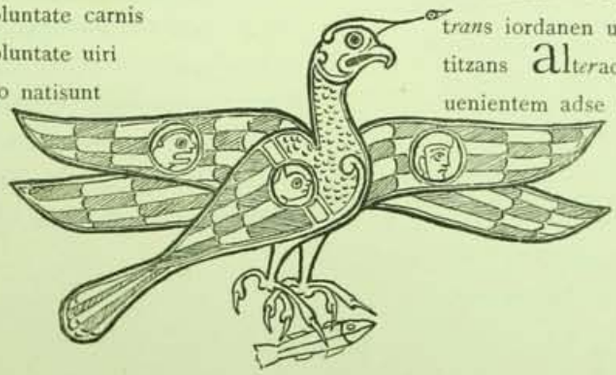
barabban	filius patris
cæphas	petrus
effrem	fertilis
missias	unctus idest xpistuc
Sichar	conclussio siue missus
ageus	Sine terra
solome	pax siue pacifica
tyro	angustiæ
tabitha	commi puella Surge
israhel	anima uidens deum
israhel	princeps cum deo

finit

In
cipio
erat
uerbum et
uerbum er
at apud
deum etdeus
erat uer
bum hocer
at inprin
cipio apud deum omnia per ipsum
factasunt et sine ipso factumest nihil
quod factumest inipso uita est etuita
erat lux' hominum et lux
lucet intenebris' et tenebræ
eam non conprehenderunt // nomen er
fuit homo missus adeo cui
at iohannis hic uenit intes
timonium ut testimonium per
hiberet delumine ut omnes cr
ederentper illum non enim erat ille
lux uera sedut testimonium perhiberet delu
mine eratautem lux uera quæ inluminat omnem
hominem uenientem inhunc mundum inhoc mun
do erat etmundus per ipsum factusest etmundus
eumnoncognouit insua propria uenit et sui eum
nonreciperunt quotquot autem reciperunt eum dedit
eis' potestatem filios dei fieri hisqui cred
unt innomine eius qui

non ex sanguinibus
neque ex uoluntate carnis
neque ex uoluntate uiri
sed ex deo natisunt

et uerbum caro factumest et habitauit innobis
et uidimus gloriam eius gloriam quasi u
nigeniti apatre pleni gratiæ etueritatis
iohannis testimonium perhibet deipso etcla
mat dicens hicestdequo dixi qui post me uen
turus est anteme factusest quia priorme erat et de
plenitudine eius nos' omnes accipimus gratiam
pro gratia quia lex per moysen dataest gratiaautem
et ueritas per ihesumxpistum factaest deum nemo uidit
umquam nissi unigenitus filius quiest insinu
patris ipse enarrauit ethocest testimonium
iohannis quandomisserunt iudei abhyerusolimis'
sacerdotes et leuitas adeumut interro
garent eum tu quises et confessusest et
nonnegauit quia nonsum ego xpistus et inter
rogauerunt eum iterum quid ergo helias
es tu' et dixit nonsum profeta es tu' et respondit · non ·
dixerunt ergo ei quis es dic' nobis ut
responsum demus his'qui misserunt nos'
quid dicis dete ipso ait uox claman
tis indisserto diregite uias domini sicut
dixit isaias profeta et quimissi fuerant ex fa
risseis interrogauerunt eum et dixeruntei
quid ergo babtitzas' si tu nones xpistuc neque
helias neque profeta · respondit eis' iohannis dicens
ego quidem babtizo inaqua medius autem
uestrum statquem uos nescitis ipse autem qui
post me uenturusest qui anteme factusest cuius
nonsum dignus ut soluam corregiam
calciamentieius hæc inbethania factasunt
trans iordanen ubi erat iohannis bab
titzans alteradie uidit iohannis ihesum
uenientem adse et ait ecce agnus dei



ecce qui tulit peccatum mundi hicest
dequo dixi postme uenituir qui anteme factusest
quia priorme erat et ego nesciebam eum sed ut
manifestaretur plebi hisrahel propterea ueni ego
inaqua babtizans et testimonium perhi
buit iohannis dicens quia uidispiritum discendentem
quasi columbam decælo etmansit supereum et ego
nesciebam eum sed is qui missit me babtit
zare inaqua ille mihi dixit Superquem uideris
spiritum discendentem etmanentem supereum
hicest qui babtizat inspiritusancto et ego uidi et
testimonium perhibui quia hicest filius dei elec
tus altera dieiterum stabat iohannis etex
discipulis eius ·ii· et respiciens ihesum ambulantem dixit
ecce agnus dei et audierunt eum ·ii· ex
discipulis eius loquentem et secutisunt ihesum conuer
sus autem ihesus et uidens eos sequentes se diciteis'
quid quæritis quidixerunt rabbi quod dicitur interpre
tatummagister ubi habitas dicit eis' uen
ierunt etuiderunt ubi maneret et apudeum
manseruntdie illo horaautem erat quasi ·x·
andreas erat autem frater symonis petri unus exduobus
quiaudierant abiohanne et secuti fuerant
ihesum inuenit hic primum fratrem suum symonem
et dicit ei inuenimus myssian quodest interpretatum
xpistuc adduxitautem eum adihesum intuitus autem
eum ihesus dixit tu es symon filius iohanna tu
uocaberis caephas quod interpretatur petrus
in crastinum autem ire uoluit ingalileam etinuenit
filippum et diciteei ihesus sequereme eratautem fi
lippus abetzaida ciuitate andreæ etpetri
inuenit filippus nathanael etdicit ei quemscrip
sit moyses inlege etprofetae inuenimus ihesum
filium ioseph anazareth etdiciteei nathanael
anatzareth potest boni aliquid esse
dicit ei filippus ueni etuide uidit ihesus nath
anael uenientem adse et dicit deeo ecce
uir his rahelita inquo dolus nonest dicit ei
nathanael undeme nosti respondit ihesus etdixit ei prius
quamte filippus uocaret cumesses sub
fici arbore uidite' et respondit ei nathanael
et ait rabbi tues filiusdei tu es rexhisrahel
respondit ihesus etdixit ei quia dixi tibi uidi te' subfi
co credis maius his uidebis et dicit eis'
a men amen dico uobis uidebitis caelum aper
tum et anguelosdei ascendentes etdiscen
dentes supra filium hominis
et die ·iii· nuptiæ factæsunt in kannagalileæ
et erat mater ihesu ibi uocatusest autem ihesus et
discipuli eius adnuptias et difficiente uino dicit
materihesu ad eum uinumnonhabent et dicit ei ihesus
quid mihi et tibi est mulier nondum uenit hora
mea dicit materihesu ministris' quod cumque dixe
rit uobis facite erant enim ibi lapidiæ
hydriæ ·ui· possitæ ·ui· possitæ secundum pu
rificationem iudeorum capientes singulæ
metritas binas uel ternas diciteis ihesus inple
te hydrias aqua et inpleuerunt eas usque
adsummum et dicit eis' ihesus aurite nunc et
ferte architriclino et tulerunt utautem
gustauit architriclinus aquam uinum
factam etnonsciebat unde esset ministriautem sci
ebant qui aurierant aquam uocans
sponsum architriclinus etdicit ei Omnis
homo primum uinum bonumponit et cumineb
riati fuerint tuncid quod deteriusest tu seruas
uel adhuc' ti bonumuinum usque nunc hoc primum fecit
initium signorum ihesus incannagalileæ et
manifestauit gloriam suam etcredide
runt ineum discipuli eius posthoc discendit cafarnaum
ipse et ibi manserunt non multis'
et matereius diebus et prope erat pascha
et fratres eius iudeorum etascendit hye
et discipuli eius rusolimam ihesus . . . . . .

et inuenit in templo uendentes boues
etoues etcolumbas etnummularios sedentes
et cum fecisset quasi flagillum defuniculis' omnes
iecit detemplo oues quoque et boues et numma
lariorum effudit aes etmens as subuertit
et his qui columbas uendebant dixit adferte
istahinc nolite facere domum patris
mei domumnegotiationis recordati uero
sunt discipulieius quia scriptumest zelus domus' tuæ co
meditme' responderunt ergoiudei etdixerunt ei quodsig
num ostendis nobis' quiahæcfacis respondens ihesus dixiteis'
Soluite templum hoc etin ·iii· diebus excitabo
illud dixerunt ergo iudei xl etui annis' aedi
ficatumest templumhoc et tu intribus diebus ex
citabis illud illeautem dicebat detemplo cor
porissui Cum ergo resurrexisset amortuis'
recordatisunt discipuli eius quiahoc dixerat ihesus etcre
diderunt scripturæ etsermoni quem dixit dominus
Cumautem esset hyerusolimis' inpascha indie
festo multi crediderunt innomine eius uid
entes signa quæ faciebat ipseautem ihesus noncre
debat semetipsum eis' eoquod ipse nosset omnes
et quia opus ei nonerat ut quis testimonium per
hiberet dehomine ipseautem sciebat quid esset
inhomine Erat autem homo exfarisseis nicodi
mus nomine princeps iudeorum hic uenit
adeum nocte et dixitei rabbi scimus quia adeo ue
nisti magister nemoenim potest hæc signafacere
quæ tufacis nissifuerit dominus cumeo respondit ihesus etdixit
AMHN AMHN. dico tibi nissi quis natusest
fuerit denouo nonpotest uidere regnum dei dicit
adeum necodimus quomodo potest homo nasci cum sit
senex numquid potest inuentrem matris su
æ iterato introire etnasci responditihesus amen
amen dico tibi nissi quis natus fuerit exaqua etspiritu
sancto nonpotest introire inregnumdei Quod natumest
excarne caroest et quod natumest exspiritu spiritus
est nonmireris quia dixi tibi oportet uos' nasci
denouo spiritus ubiuult spirat etuocem eius audis
sed nescis undeuenit etquo uadit sic'est omnis quinatusest
exspiritu respondit necodimus et dixitei quomodo possunthæc fi
eri respondit ihesus etdixitei tues magister inhisrahel et
hæcignoras' amen amen dicotibi quia quod scimus lo
quimur et quod uidimus testamur etestimo
nium nostrum non accipistis siterrena dixiuobis etnon c
redistis quomodo sidixero uobis cælestia cre
detis et nemo ascendit incælum nissiquidiscendit decæ
lo filius hominis qui est incælo et sicut moyses exaltauit
serpentem indiserto ita exaltari oportet filium
hominis utomnisqui credit inipso nonpereat sed habeat
uitam æternam Sic'enim dilexit deus huncmundum ut fi
lium suum unigenitum daret utomnis qui credit ineum
nonpereat sed habeat uitam æternam non enim missit
deus filium suum inhuncmundum utiudicet mun
dum sed utsaluetur mundus peripsum qui credit
ineum noniudicabitur qui autem noncredit iam iudic
atusest quia noncredit innomine unigeniti filii dei
hoc est autem iudicium quia luxuenit inmundum et
dilexerunt homines magis tenebras quam
lucem erantenim eorum mala opera Omnisenim
quimaleagit odit lucem et nonuenit adlucem
utnon arguantur operaeius quiautem facit ueritatem
uenit adlucem utmanifestentur eius opera quia
indeosunt facta Posthæc uenit ihesus etdiscipulieius iniudeam
terram etillic' demorabatur cumeis' et babtit
zabat Eratautem etiohannis babtitzans in ænon'
iuxta salim quia aquæmultæ erant illic' et
adueniebant multi et babtitzabantur nondum
enim missus fuerat incarcerem iohannis
factaest ergo quæstio exdiscipulis iohannis cumiudæis' depurifi
catione iudaeorum et uenierunt adiohannem etdi
xerunt ei rabbi quierat tecum trans iordanen
cui testimonium perhibuisti ecce hic bab
titzat et Omnes ueniunt adeum respondit iohannis et
dixit nonpotest homo accipere quicquam deterra
nissi ei datumfuerit decælo Ipsi uos mihi
testimonium perhibetis quod dixerim uobis'
ego nonsum xpistuc sed quia missussum ante illum

Qui habet sponsam sponsusest amicus autem spon
si quistat et audit eum cum gaudio gaudet
propter uocemsponsi Hocergo gaudium meum inpletumest
illum oportet crescere me autem minui qui des
ursumuenit superomnes uenit quiautem est deter
ra etdeterra loquitur qui decaelo uenit super
omnesest et quod uidit et audiuit hoc testatur
et testimonium eius nemo accepit qui accipit
eius testimonium signauit quia deus ueraxest quemenim
missit deus uerba dei loquitur nonenim admen
suram dat deus spiritum Pater dilegit filium etomnia
dedit inmanuseius quicredit infilium habe
bit uitam aeternam quiautem incredulus est
infilio nonuidebit uitam sed iradei manebit
super eum ut ergo cognouit ihesus quia audie
runt farissei quia ihesus plures discipulos facit
et babtizat quamiohannis quanquam ihesus ipse
nonbabtizat sed discipuli eius reliquit iudeam ter
ram et abiit iterum ingalileam Oportebat
autem eum transire persamariam uenit
ergo inciuitatem samariæ quædicitur sychar'
iuxta prædium quod dedit iacob ioseph
filio suo eratautem ibi fons iacobi ihesus autem
fatigatus ex itenere sedebat sic' su
per fontem horaautem erat · quasi ·ui·
de uenit mulier samaria aurire aquam
dicit ei ihesus da' mihi bibere discipuli enim eius ab
ierunt inciuitatem utcibos emerent
sibi dicit ergo eimulier illa samaritana
quomodo tuiudeus cumsis' bibere ame
poscis quæ sum muliersamaritana
non enim coutuntur iudei samaritanis'
respondit ihesus etdixit Si scires donumdei etquisest
qui dicit tibi damihi bibere tu forsitan peti
isses abeo et dedisset tibi aquam uiuam
dicit eimulier domineneque aurias habes
et puteus altusest unde ergo habes aquam
uiuam dicit ei mulier neque inquo aurias
habes et puteus altusest unde ergohabes aquam
uiuam numquid tu maiores patre
nostro iacob qui dedit nobis puteum istum
etipse exeo bibit etfilii eius etpecora eius
respondit ihesus etdixit ei Omnisqui bibit exaqua hac'
quam ego dabo ei nonsitiet inaeternum sedquam aqua
ego dabo ei fiet ineo fons aquæ salien
tis inuitam æternam dicit adeummulier domine
damihi hancaquam ut nonsitiam neque ueniam
huc' aurire dicit ei ihesus uade uocauirum tu
um et uenihuc' respondit mulier etdixit nonhabeo ui
rum dicitei ihesus benedixisti quia nonhabes uirum
·u· uiros habuisti etnunc quem habes' nonest
tuus uir hoc uere dixisti dicitei mulier domine
uideo quia profeta estu' Patres nostri inmonte
hoc adorauerunt et uos dicitis quiahieruso
limisest locus ubi adorare oportet dicit
ei ihesus mulier crede mihi quia ueniet hora
quando neque inmonte hoc neque inhyerusolimis'
adorabitis patrem uos' adoratis quod
nescitis nos' adoramus quod scimus quia sa
lus exiudeis est sed ueniet hora et nunc ueniet
est quando ueri adoratores adorabunt
patrem inspiritu et ueritate nam et pater ta
les quærit qui adorent eum spiritus est deus et
eosqui adorant eum inspiritu et ueritate
oportet adorare dicitei mulier Scio quia
myssias uenit qui dicitur xpistuc Cum ergo ue
rit ille nobis' annuntiabit omnia
dicit ei ihesus Ego Sum qui loquortecum et conti
no uenierunt discipulieius etmirabantur quia cum
muliere loquebatur nemo autem dixit quid
quæris aut quid loqueris cum ea reliquit
ergo hydriam suam mulier et abiit
inciuitatem et dicit illis' hominibus uenite
uidete hominem qui dixit mihi omnia quæ
cumque feci numquid ipse est xpistus

bant. eXierunt deciuitate et uenierunt adeum in
terea rogabant eum discipuli dicentes rabbiman
duca' illeautem dixit eis ego cibum habeo manduca
re quemuos' nescitis dicebant ergo discipulieius adin
uicem numquid aliquis ei attulit manduc
are dicit eis' ihesus meus cibus utfaciamuoluntat
em eius quimissitme' utperficiam opus eius nonneuos'
dicitis quod adhuc' ·iiii· menses sunt etmessis
uenit ecce dico uobis leuate oculos uestros etuide
te regiones quia albæ sunt admessem et qui m
etit mercedem accipit et qui congregat
fructum inuitam æternam ut et qui semi
nat Simul gaudeat et quimetit inhoc enimest uerbum
uerum quia aliusest qui seminat et aliusest qui me
tit Ego uos' missimetere quod uos non labor
astis alii laborauerunt et uos' in labo
res eorum introistis exciuitate autem illa mul
ti crediderunt ineum samaritanorum propter
uerbummulieris testimonium perhibent
is quia dixit mihi omnia quæ cumque feci Cum ue
niissent ergo adillum samaritani rogauer
unt eum ut ibi maneret et mansit ibi ·ii·
dies etmulti plures crediderunt propter ser
monemeius etmulieri dicebant quia iam non propter
tuam loquelam credimus ipsi enim audiui
mus et scimusquia hicest saluator mundi
Post ·ii· autem dies exiit inde et fugit in galileam ipse
enimihesus testimoniumperhibuit quia profeta in
sua patria honorem nonhabet Cum ergo ueniss
et ingalileam exciperunt eum galilei cum omnia
audiissent quæ fecerat hyerusolimis' indie
festo etipsi enim uenierunt indiem festum
uenit ergo iterum inKanna galileæ ubi fecit aquam
uinum et erat quidamregulus cuius
filius infirmabatur incafarnaum hic
cum audiisset quia ihesus adueniret aiudeis' ingalileam
abiit adeum et rogabat eum ut dis
cenderet etsanaret filium eius incipieb
at enim mori dixit ergo ihesus adeum nissi
signa et prodigia uideritis non credetis
dicit adeum regulus domine discende prius
quammoriatur filius meus dicit ei ihesus
uade filius tuus uiuit credidit ho
mo sermoni quemdixit ei ihesus et ibat Iam
autem eo discendente serui occurrerunt
ei etnuntiauerunt dicentes quia filius eius ui
ueret Interrogabat ergo horam abeis' inqua
melius habuerit etdixerunt ei quia heri
hora uii reliquit eum febris Cog
nouit ergo pater quia illa hora erat inqua'
dixit ei ihesus filius tuus uiuit Et cre
didit ipse etdomuseius tota Hoc iterum sec
undum signum fecit ihesus cum uenisset
aiudeaingalileam Post hæc erat dies festus
iudaeorum etascendit ihesus hieruso
limis' erat autem hierusolimis' super pro
batica piscina quæ cognominabatur eb
reice bethzaida ·u· porticos habens in
his' iaciebat multitudo magna
languentium erataautem homo quidam
caecorum ibi xxxuiii · annos inin
clodorum firmitate sua Hunc
aridorum cum uidisset ihesus iac
eXpectantium entem et cognouisset quia
aquæ motum iam multum tempus
habet ininfirmitate
dicit ei uis' sanus fieri respondit ei languidus
domine hominem nonhabeo ut cum turbata
fuerit aqua mittat me' inpiscinam
dum uenio ego alius ante me discendit
dicit ei ihesus surge et tolle grabattumtu
um et ambula et statim sanus factusest homo

et sustulit grabattum suum *et* ambu
labat erat*autem* sabbatum inilla die
dicebant iudei illi qui sanus fuerat
sabbatum*est* *et*non licet t*ib*i tollere grabat
tum tuum res*pondit* eis quimefecit sanu*m* il
le m*ih*i d*ixit* tolle grabattum tuum *et* am
bula *inter*rogau*er*unt *er*go eum quis*est* ille ho
mo q*ui* d*ixit* tolle grabattum tuum *et* am*b*u
la is*autem* qui sanus fuerat effectus nesci
ebat quis es*s*et ih*esus* *autem* declinauit q*uiatur*ba erat
*con*stituta in loco postea inuenit eum ih*esus* i*n*
templo *et* d*ixit* illi ecce sanus fac*tu*ses iam
noli peccare ne det*er*ius t*ib*i aliquid *con*tin
guat Abiit ille homo *et*nuntiauit iudeis'
q*uod* ih*esus* es*s*et qui fecit eum sanum p*rop*t*er*ea p*er*
seq*ue*bant*ur* iudei ih*esu*m q*uia* h*æc* faciebat insab
bato ih*esusautem* res*pondit* eis' Paterm*eus* usq*ue* mo*do*
op*er*atur *et*ego op*er*or p*rop*t*er*ea *er*go magis q*uæ*re
bant eumiudei int*er*ficere q*uia* n*on*solum sol
uebat sabbatum s*ed* *et*patrem suum dice
bat d*eu*m æqualem se faciebat d*e*o res*pondit*
itaq*ue* ih*esus* *et*dixit*e*is' Amen Amen' dico uob*is*
n*on*pot*est* filius facere quicqua*m* ase' n*is*si
q*uod* uiderit patrem facientem q*uæcumque*
enim ille fecerit h*æc* *et*filiu*s* similit*er* facit
Pat*er*enim dilegit f*ilium* *et*omn*ia* demonst
rat ei q*uæ*ipse facit *et*maiora his' de
monstrabit ei op*er*a ut uos miremini si*cut*
enim pat*er* suscitat mortuos *et*uiuificat
sic' *et*f*ilius* q*uem*uult uiuificat neq*ue* enim pat*er*
iudicat quemq*uam* s*ed* omne iudicium dedit
filio ut om*nes* honorificent filium si*cut*
honorificant patrem qui n*on* honorifi
cat filium n*on*honorificat patrem q*ui*
missit illum Amen' Amen' dico uobis' q*uia*
qui u*er*bum m*eu*m audit *et*credit ei q*ui* mis
sit me h*ab*et uitam æt*er*nam *et* iniudicium n*on*

Amen

proprium

ueniet s*ed* t*ran*s eat demorte aduitam .
amen dico uobis' q*uia* uenit hora *et*nunc *est* q*uando*
mortui audient uocem filii d*ei* *et* q*ui* audi
erint uiuent si*cut* enim pater h*ab*et uitam i*n*
semet ipso sic' dedit et filio uitam h*ab*ere i*n*
semetipso *et*potestatem dedit ei *et*iudicium
facere q*uia* f*ilius* hominis*est* nolite mirarih*oc*
q*uia* uenit horainq*ua* om*nes* q*ui* inmonumentis'
sunt audient uocem *eius* *et*pr*o*cedent quibona
fecerunt inresurrectione uitæ qui u*er*o
mala egerunt inresurrectione iudicii
n*on* possum ego ame ipso facere quicqua*m*
si*cut* audio iudico *et* iudiciumm*eu*m iustum*est* q*uia*
n*on* q*uæ*ro uoluntatemm*ea*m s*ed* uoluntatem*eius* q*ui*
missitme' si ego testimonium p*er*hibeo de
me *et*testimonium m*eu*m n*onest* u*er*um Ali*usest* q*ui* tes
timoniump*er*hibet deme et scio q*uia* u*er*um *est* tes
timonium q*uod* p*er*hibet deme uos' missistis
adiohannem *et* testimonium p*er*hibuit u*er*i
tati Ego *autem* n*on* ab homine testimoniu*m* acci
pio s*ed* h*oc* dico utuos' salui sitis ille erat
ut lucerna ardens *et* lucescens uos *autem* uo
luistis exultare adhoram inlucem *eius* ego
autem habeo testimonium mai*us* iohanne
op*er*a enim q*uæ* dedit mihi pat*er* ut p*er*ficia*m* ea
ipsa op*er*a q*uæ* ego facio testimonium p*er*hib
ent deme q*uia* pat*er* memissit *et*qui missit
me pat*er* ipse testimonium p*er*hibuit deme'
neq*ue* uocem *eius* umquam audistis neq*ue*
Specieme*ius* uidistis *et*u*er*bum *eius* n*on* habetis i*n*
uobis' manens q*uia* q*uem* missit ille huic uos'
n*on* credidistis Scrutamini script*ur*as q*uia*
uos putas'tis inipsis' uitam æt*er*nam h*ab*ere
et illæ sunt q*uæ* testimonium p*er*hibent deme'
*et*n*on* uultis uenire adme ut uitam habea
tis claritatem ab hominib*us* n*on* accipio s*ed*
cognoui uos' q*uia* dilectionem d*ei* n*on*habetis i*n*uob*is*

ego ueni innomine patris mei *et* non me
accipistis Si enim alius uenerit inn
omine suo illum accipietis quomodo po
testis uos credere qui gloriam ab
inuicem accipitis *et* gloriam quæ asolo
est deo nonquæritis nolite putare quia Ego
accussaturus sim uos' apud patrem *est* quiac
cussat uos moyses inquo uos speratis si
enim crederetis moysi crederetis for
sitan *et* mihi deme enim ille scripsit si
enim illius litteris' noncredidistis quomodo uerbis'
meis' credetis Post hæc abiit ihesus trans mare
galileæ quod *est* tibiriadis *et* sequebatur eum m
ultitudo magna quiauidebant signaquæ fa
ciebat super hisqui infirmabantur .,.,.,
Abiit ergo inmontem ihesus etibi sedebat cum
discipulis eius Eratautem proximum pasca dies fes
tus iudeorum cum subleuasset ergo ocul
os ihesus *et* uidisset quiamultitudo maximaue
nit adeum dicit adfilippum unde ememus
panes ut manducent hii hoc *autem* dicebat
temptans eum ipse enimsciebat quid
esset facturus respondit eifilippus dicens Ducent
orum denariorum panes nonsuffici
unt nobis' eis' ut unusquisque modicum
quid accipiat dicit ei unus exdiscipulis eius and
reas frater symonis petri est puerunus
hic' quihabet ·u· panes ordeaceos *et* ·ii·
pisces sed hæc quid sunt inter tantos ho
mines dixit ergo ihesus Facite homines disc
umbere eratautem foenum multum in lo
co *et* discubuerunt uiri numero quasi ·u· mi
lia Accepit ergo panes ihesus *et* cum ergo
Gratias egisset distribuit discumben
tibus Similiter et expiscibus quantum uoluer
a n t

ut*autem* inpletisunt dixit discipulis suis' colleg
ite quæsuperauerunt fragmenta ne per
eant *et* collegerunt ergo *et* inpleuerunt xii
coffinos fragmentorum ex ·u· panibus
ordeaceis' quæ superfuerunt his qui man
ducauerunt illi ergo homines cum uidissent
quod fecerat signum dicebant quiahic *est* uere pro
feta qui uenturusest inhunc mundum
ih*esus* ergo cum cognouisset quia uenturi essent utraperent
eum *et* facerent eum regem Fugit iter
um inmontem ipse solus ut*autem* sero fac
tum*est* discenderunt discipuli eius admare
et cum ascendissent nauim uenierunt
trans mare incafarnaum *et* tenebræ iam
factæ erant et nondum uenerat adeos ihesus
Mareautem uento magno flante exsurgebat
cum remigassent ergo quasi stadia xx *et* ·u·
aut xxx · uident ihesum ambulantem superma
re *et* proximum naui fieri timuerunt
illeautem dicebat eis' ego sumnolite time
re Uoluerunt ergo accipere eum innaui *et*
statim fuit nauis adterram inqua ibant
a lterа die turba quæ stabat trans mare uidit
quia nauicula alia non erat ibi nissi illa una
et quia noninitroiisset cumdiscipulis suis' ihesus in na
uim sed soli discipuli eius abiissent Aliæ uero quæ
super uenierunt naues atybiriade
iuxta locum ubi manducauerunt panem
gratias agentesdeo cumergo uidisset turba
quia ihesus non esset ibi neque discipulieius ascenderunt
nauiculas *et* uenierunt cafarnaum quæ
rentes ihesum et cum inueniissent eum trans
mare dixerunt ei rabbi quando huc' ue
nisti respondit ihesus etdixit eis' Amen amen' dico
uobis quæritis me nonquia uidistis sig
na *et* prodigia sed quia manducastis *et*
ex pa ni bus

saturati estis Operamini noncibum qui periit sed eum
qui permanet inuitam æternam quem filius hominis
dabit uobis' hunc enim pater signauit dominum
dixerunt ergo adeum quid faciemus ut operemur
opera dei respondens ihesusdixit eis' hocest opus dei utcredatis
ineum quem missit ille dixerunt ergoei quid ergo tu fa
cis signum ut uideamus et credamus tibi quid
operaris Patres nostri manducauerunt man
nam indiserto sicut scriptumest panem cæli de
dit eis' manducare dixit ergo eis' ihesus AMen'
amen' dico uobis nonmoyses dedit uobis' panem
d* decælo d* Panis enim dei est quidiscendit
decælo et dat uitam huicmundo dixerunt
ergo adeum domine semper da'nobis' panemhunc
dixit autem eis' ihesus ego sum panis uitæ qui ue
nit adme nonessuriet et qui credit inme
nonsitiet umquam sed dixi uobis' quia uidistis
me' et non credidistis Omne quod dat mihi pater
adme ueniet et eum qui uenerit adme'
non ieciam foras quia discendi decælo non ut fa
ciam uoluntatem meam sed uoluntatem eius qui mis
sit me' hæc est autem uoluntas' qui missit me'
patris ut et omne quod dedit mihi nonperdam ex
eo quicquam sed resuscitem illum innouissi
ma die hæcest enim uoluntas' patris mei
qui missit me ut omnis qui uidit filium et cre
dit ineum habeat uitam æternam et re
suscitabo ego eum innouissimo die mor
murabant ergo iudei deillo quia dixisset Ego
sum panis uitæ qui decælo discendi et
dicebant nonne hic est ihesus filius ioseph cuius
nos' scimus patrem etmatrem quomodo ergo nunc dicit
quia decælo discendi respondit ergoihesus etdixit eis' no
lite mormurare inuicem nemo potest ue
nire adme nissi pater qui missit me adtr
axerit eum et ego resuscitabo eum in
h* sed pater meus dat uobis' panem decælo uerum .

nouissimadie est Scriptum inprofe
tis' eruntomnes docibiles dei omnis qui audit
apatre etdedicit uenit adme' nonquia pat
rem uidit quisquam nissi is qui est exdeo hic
uidet patrem Amen amen dico uobis qui cre
dit inme' habebit uitam æternam Egosum
panis uitæ Patres uestri manducauerunt
in diserto mannam et mortui sunt hic
est ergo panis decælo discendens ut si quis ex
ipso manducauerit non morietur Ego sum
panis uiuusqui decaelo discendi Si quis
manducauerit exhoc pane uiuet inæternum
et Panis quem ego dabo caro mea est
promundi uita litigabant ergo iudei ad
inuicem dicentes quomodo potesthic nobis' car
nem suam dare admanducandum
dixitergo ihesus Amen Amen dicouobis nissi mandu
caueritis carnem filii hominis etbiberi
tis eius sanguinem nonhabebitis uitam in uobis
Qui manducat meam carnem etbibit meum san
guinem habebit uitam æternam et ego re
suscitabo eum innouissimo die caroenim
mea uere est cibus et sanguis meus uereest potus
Qui manducat meam carnem et bibit
meum sanguinem inme manet etego inillo
sicut missit me uiuens pater etego uiuo propter pat
rem et qui manducat me' etipse uiuet
propter me' hic est panisqui decælo discen
dit nonsicut manducauerunt patres uestri
mannam et mortui sunt qui autem mandu
cat hunc panem uiuet inæternum hæc dixit in
Synagoga docens incafarnaum multi
ergo audientes exdiscipulis eius dixerunt durus
est hic sermo quis potest eum audire
sciens autem ihesus apudsemet ipsum quia mormurarent

dehoc discipulieius dixit eis' hoc uobis' scandalizat
si ergo uideritis filium hominis ascend
entem ubierat prius spiritus uiuificat caro
autem nihil prodest quicquam uerbaquæ locu
tus sum uobis spiritus etuitaest sed sunt qui
dam exuobis qui noncrediderunt scie
bat ab initio ihesus qui essent creden
tes in eum et quis traditurus esset eum
et dicebat adeos propter ea dixi uobis quianemo
potest uenire adme nissi fuerit apat
re meo exhoc multi discipulorum eius abierunt
retro etiam neciam cumillo ambula
bant dixit ergo ihesus ad xii numquid etuos'
uultis abire respondit ei symonpetrus
domine adquemibimus uerbauitæ æternæ
habes etnos' credimus etcognouimus
quia tu es xpistuc filius dei respondit ei ihesus nonne ego
uos xii elegi etunus exuobis diabulus est
dicebat autem iudam symonis scario
this hic enim erat traditurus eum
cum esset unusex xii post hæc ambulabat
ihesus ingalileam nonenim uolebat iniud
eam ambulare quia quærebant eum iu
dei interficere erat autem inproximo
dies festus iudeorum scenopigia
dixerunt autem adeum fratreseius trans i hinc
et uade iniudeam ut et discipuli tui
uideant opera tua quæ facis nemo qui
ppe inocculto quid facit et quærit
ipse inpalam esse Si hæc facis mani
festa te ipsum huic mundo ne
que enim fratreseius crediderunt ineum
dicit ergo eis' ihesus tempus meum nondum uenit
tempus autem uestrum semper est paratum nonpo
test mundus odisse uos' me autem odit quia ego
testimonium perhibeo deillo quia opera eius
mala sunt uos ascendite addiemfes
tum ego non ascendo addiemfestum quia
tempus meum nondum inpletumest hæc cum dixisset ipse
mansit ingalilea ut autem ascenderunt fratreseius
tunc etipse ascendit addiem festum nonma
nifeste sed quasi inoculto iudei ergo quærebant
eum indie festo et dicebant ubi est ille
et mormur multus deeo erat inturba
quidam enim dicebant quia bonus est alii autem
dicebant non sed seducit turbas nemo tamen pa
lam loquebatur deillo propter metum iudeorum
iam autem die festo mediante ascendit ihesus
in templo etdocebat etmirabantur iudei
dicentes Quomodo hic litteras scit cum non dedicerit
respondit eis' ihesus etdixit Mea doctrina non est mea
sed eius qui missitme Si quis uoluerit
uoluntatemeius cognoscat dedoctrina
utrum exdeo sit an' ego exme ipso lo
quor qui asemet ipso loquitur gloriam
propriam quærit quiautem quærit gloriameius quimis
sit illum hic ueraxest et iniustitia inillo
nonest nonne moyses dedit uobis legem etnemo ex
uobis' facit legem quid me quæritis
inter ficere respondit ei turba etdixit demonium
habes quis te quærit interficere respondit
ihesus etdixit eis' unum opus feci etomnes mira
mini propterea moyses dedit uobis' circumcis
sionem nonquia exmoise est sed expatribus etinsa
bato circumcidistis hominem si cir
cumcissionem accepit homo insabba
to ut nonsoluatur lex moysi mihi indignamini

quia totum hominem sanum feci in ∴ ∴ populo
sabbato nolite iudicare secundum faci
em sed iustum iudicium iudicate Dicebant
ergo quidam ex hierusolimitanis' nonne hicest
quem quærunt interficere etecce palam loquitur et
nihil ei dicunt numquid uere cognouerunt
principes quia hicest xpistuc sed hunc scimus unde sit
Xpistuc autem cum uenerit nemo scit unde sit
clamabat ergo docens in templo ihesus dicens
et me scitis et unde sim scitis et ame ipso
non ueni sed est uerus qui missit me quem uos' nes
citis Ego scio eum quia abipso sum etipse
me missit quærebant ergo eum adprehende
re etnemo missit inillum manus' quia nondum
uenerat hora eius Deturba autem multi cre
diderunt ineum xpistuc cumuenerit numquid
plura signa faciet quam quæ hic facit
Audierunt farissei itaque turbam mormu
rantem deipso hæc et misserunt princi
pes et farissei ministros ut adprehende
rent eum Dixit ergo ihesus adhuc modicum
tempus uobiscum suum et uado adeum
qui missit me Quæritis me etnoninueni
etis et ubi sum ego uos nonpotestis ueni
re Dixerunt ergo iudaei adse ipsos quo hic
iturusest quia noninueniemus eum numquid
indispersionem gentium iturusest et docitur
usest gentes Quisest hic sermo quemdixit quæri
tis me etnoninuenietis etubi sum ego uos'
non potestis uenire in nouissimo
die magno festiuitatis stabat ihesus
et clamabat dicens Si quis sitit ueniat
adme etbibat Qui credit inme sicut dixit
scriptura flumina deuentre eius fluent

aquæ uiuæ hocest autem dixit despiritu quem ac
cepturi essent credentes ineum non enim er
at spiritus datusquia ihesus nondum fuerat glo
rificatus ∴ Exillaergo turba cum audiissent
hos' sermones eius dicebant hicest uere profe
ta Alii dicebant hicest xpistuc Quidamautem
dicebant numquid agalilea xpistuc uenit Non
ne scriptura dicit quia exsemine dauid et beth
lem castello ubi fuerat dauid uenturus est xpistuc
Dissentio itaque factaest inturba propter eum quidam enim
exipsis' uolebant adprehendere eum sed
nemo missit supra illum manus uenierunt ergo
ministri et ad pontifices et pharisseos etdixerunt
eis' illi Quare non adduxistiseum responderunt mi
nistri numquam sic' locutusest homo sicut hic homo
responderunt ergo eis pharissei numquid et uos' se
ducti estis numquid aliquis exprincipibus
credit ineum aut exfarisseis sed turba hæc quæ nonno
uit legem maladicti sunt dicit necodimus
adhu'eos ille qui uenit adeum nocte
qui unus erat exipsis' numquid lex nostra
iudicat hominem nissi audierit abipso
prius etcognouerit quidfaciat responderunt ei etdixerunt
numquid et tu galileus es scrutare etui
de quia profeta agalilea nonsurgit et reuer
si sunt unus quisque indomum suam ihesus autem
perrexit inmontem oliueti et delucu
lo iterum uenit intemplo et omnis populus uenit
ad eum et sedens docebat eos ∴ addu
∴ ∴ cunt autem Adducunt autem adeum sc
ribæ etfarissei mulierem inadulter
io deprehensam et statuerunt eam in
medio et dixerunt ei magister hæc mu
lier modo deprehensaest inadulterio in
lege autem moyses mandauit nobis' huius
modi lapidaretur tu' ergo quid dicis

hæc *autem* dicebant temptantes eum ut p
ossent accussare eum ihesus *autem* inclinans
se deorsum digito scribebat interram
Cum *autem* perseuerarent interrogantes eum erex
it se *et*dixit eis' Qui Sine peccato uestrum primus in
illam ipsam lapidem mittat et iterum seincli
nans scribebat interra Audientes hunc
sermonem unus post unum exiebant in
cipientes asenioribus *et*remansit ihesus solus
et mulier inmedio stans ante eum Eregens
bant *autem* se ihesus dixit ei ubisuntqui te accussauerunt
nemo te contempnauit quædixit nemo domine dixit
autem ei ihesus nec ego contempnabo uade *et*amplius
iamnoli peccare Iterum ergo locutusestеis' ihesus dicens
Ego sum lux mundi huius qui sequitur me non ambu
bit intenebris' sed habebit lumen uitæ
aeternæ dixerunt ergo ei farissei deteipso testim
onium perhibes *et* testimonium tuum non *est* uerum
respondit ihesus *et* dixit eis' Si ego testimonium perhib
eo deme ipso uerumest testimonium meum quia scio
unde ueni *et* quo uado uos' *autem* nescitis unde uenio
aut quo uado uos secundum carnem iudicatis ego non i
udico quemquam sed siiudico Ego iudicium meum
uerumest quia nonsolus sum ego *et*qui missit me pa
ter *et* inlege uestra scriptumest quia ·ii· hominum testi
monium uerumest ego sum qui testimonium perhi
b eo deme ipso *et* testimonium perhibet de
me qui missit me pater dicebant ubiest
pater tuus respondit ihesus neque me scitis neque
patrem meum si me scieritis forsitan' *et*
patrem me scieritis hæcuerba locutusest ingazo
filocio docens intemplo *et* nemo adpreh
enditeum quia nec' dum uenerat horaeius
dixit ergo iterum eis' ihesus ego uado *et*quæritis me
et inpeccato uestro moriemini quo ego uado
uos' nonpotestis uenire dicebant ergo inter
se iudei numquid interficiet se ipsum
quiadicit quo ego uado uos' nonpotestis uenire
et dicebat eis' uos deorsum estis ego de
supernis' sum uos' demundo hoc estis ego
nonsum dehocmundo dixi ergo uobis quia morie
mini in peccatis uestris si ergo noncredideri
tis moriemini in peccato uestro dicebant
ergo tu' quis es dicit eis' ihesus Principium quod etlo
quor uobis' multa habeo deuobis loqui
et iudicare sed qui missit me' ueraxest *et* ego
quæ audiui abeo hæc loquor inhoc mundo *et*noncog
nouerunt quia patrem deum dicebat eis'
dixit ergo eis' ihesus cum exaltaueritis filium hominis
tunc cognoscetis quia ego sum *et* ame ipso
facio nihil sed sicut docuit me' pater hæc loquor
et qui me missit mecumest *et*nonrelinquet me so
lum quia ego quæ placitasunt ei facio semper hæc
illo loquente multi crediderunt ineum di
cebat ergo ihesus adeos qui crediderunt ei
iudeos Si uos manseritis insermone meo
uere discipuli mei eritis *et* cognoscetis uerita
tem *et* ueritas liberabit uos' responderunt ei iudei
semen abræ sumus *et*nemini seruiui
mus umquam quomodo tudicis quia liberi eritis respondit
eis' ihesus Amen Amen dico uobis quia omnisqui fa
cit peccatum seruusest peccati seruus
autem nonmanet inaeternum filius *autem* m̃anet indo
mu Si ergo filius uos' liberauerit uere liberi
eritis scio quia filii abrae estis sed quæri
tis me' interficere quia sermonem noncapit meus
inuobis Ego quod uidi apud patrem loquor
*et*uos' quæ uidistis apud patrem uestrum fa
citis responderunt *et*dixerunt ei pater noster abraam *est*
dicit eis' ihesus si filii abrae essetis opera
abrae feceretis nunc *autem* quæritis me

interficere hominem quiueritatem uobis' lo
cutus sum quam audiui adeo hoc abraam non
fecit uos facitis opera patris uestri dixerunt itaque
ei nos ex fornicatione nonsumus nati u
num patrem habemus deum Dixit ergo eis' ihesus Si
deus pater esset dilegeretis utique me' Ego
enim exdeo processi et ueni neque enim
ame ipso ueni sed ille me missit quare
loquelam meam non cognoscitis quia nonpotes
tis audire sermonemmeum uos' ex
patre diabulo estis et dissideria pat
ris uestri uultis facere ille homicida
erat abinitio etinueritate non stetit quianonest
ueritas ineo cum loquitur mendacium ex
propriis' loquitur quiamendaxest etpatereius Ego autem
quia ueritatem dico noncreditis mihi quis ex
uobis' arguit me depeccato si uerit
atem dico quare uos' noncreditis mihi
quiest exdeo uerbadei audit Propterea uos' non au
ditis quia exdeo nonestis responderunt igitur iudaei
etdixerunt ei nonne bene dicimus nos quia sa
maritanus es tu et demonium habes
respondit ihesus ego demonium nonhabeo sed ho
norifico patrem meum etuos inhonora
tis me ego autem non quæro gloriam meam est
qui quærit et iudicat Amen amen dico
uobis Si quis sermonem meum seruauerit mor
tem nonuidebit inæternum Dixerunt ergo iudei nunc
cognouimus quia demonium habes' abra
am mortuus est et profetæ mortui sunt
Et tu' dicis Si quis sermonemmeum ser
uauerit nongustabit mortem inæternum
numquid tu maior es patre nostro ab
raam qui mortuus est et profetæ mor
tui sunt quem te ipsum facis

respondit ihesus Si ergo glorifico me ipsum glo
ria mea nihil est patermeus qui glorificat
me' quemuos' dicitis quiadeus noster est etnoncogno
uistis eum Ego autem noui eum et si dixero
quia nonscio eum ero Similis uobis' mendax
sed scio eum et sermonem seruo Abra
am pater uester exultauit ut uideret diem
meam et uidit et gauissusest Dixerunt ergo iudei adeum
·l· annos nondumhabes' et abraam uid
isti dixit eis' ihesus amen amen' dico uobis ante
quam abraamfieret ego sum Sustu
lerunt ergo lapides ut mitterent supereum
ihesus autem abscondit se et exiuit detemplo et
trans iens per medium eorum ibat sic' et præteri
ens uidit hominem caecum anatiuitate
et interrogauerunt eum discipuli sui dicentes rabbi
quis peccauit hic an parentes eius
respondit eis' ihesus neque hic peccauit neque pa
rentes eius sed ut manifestentur opera dei inil
lo Meoportet operariopera dēius qui
missit me' donec diesestuenit nox' quando ne
mo ptest operari quandiu inmundo sum lux
Sum mundi Hæc cum dixit expuit interram et
fecit lutum ex sputo etlinuit lutum
super oculos eius etdixit ei uade et laua innata
toria syloe quod interpretatur missus Abiit et
lauauit oculos eius et uenit uidentes itaque
uicini et qui uidebant eum prius quia mendicus er
at dicebant nonne hic est quisedebat et
mendicabat Alii autem dicebant quia hicest Alii
autem dicebant nequaquam sed similis eius ille
dicebat quia ego sum Dicebant ergo ei quomodo
aperti sunt oculi tui respondit ille homo qui
dicitur ihesus lutumfecit et unxit oculos me
os etdixit mihi uade adnatatoriam syloæ

suos

*et*laua *et* abi' *et* laui *et* abuidi *et* dixerunt
ei ubi*est* ille ait nescio adducunteum ad
pharis*seos* qui caecus fuerat erat *autem* sab
batum q*uando* lutum fecit ih*esus* *et* ap*er*uit oculo*seius*
i t*er*um *er*go int*er*rogabant eum pharis*sei* d*icentes* q*uomodo*
uidisset ille *autem* d*ixit*eis' lutum posuit mihi
sup*er* ocu*los* *et* laui *et* ecce uideo dicebant *er*go
ex faris*seis* quidam n*onest* hichomo ad*eo* q*uia* sab
batum n*on* custodit alii dicebant q*uomodo* po
t*est* homo peccator h*æc* signa facere *et* sci
sma erat ineis' d*icunt* *er*go caeco it*er*um tu' q*uid*
dicis deeo qui ap*er*uit ocu*los* tuos ille *autem* d*ixit*
q*uia* p*r*ofeta*est* n*on*crediderunt *er*go iudei deillo q*uia*
caecus fuisset *et*uidisset donec uocau*er*unt
parentes *eius* quiuiderant *et* int*er*rogau*er*unt
eos dicentes hic*est* fili*us* m*eus* u*ester* quem uos'
dicitis q*uia* caecus nat*usest* q*uomodo* *er*go nunc uidet
responder*unt* parentes *eius* *et*dix*erunt* scimus q*uia*
hic *est* fili*us* n*oster* *et* q*uia* caecus natus*est* q*uomodo* n*unc*
autem uideat nescimus ipsumin*ter*rogate æ
tatem h*ab*et *et*ipse p*r*ose loquat*ur* h*æc* dixer*unt*
parentes *eius* q*uia* timebant iudaeos ia*m* *enim*
con spirau*er*unt iudaei ut si quis eum *con*fetere*t*
xp*istu*m extr*a* synago*gam* fieret p*roptere*a parentes
eius dixerunt q*uia* aetatem h*ab*et ipsu*m* in*ter*roga
te uocau*er*unt *er*go rursum hominem q*ui*
fuerat caecus *et*dixerunt ei da' glori
am d*eo* nos scimus q*uia* hic homo peccat
or *est* d*ixit* *er*go ille si peccator *est* nescio
unu*m* scio q*uia* caecus cum e*ss*em mo*do* uideo
dixer*unt* *er*go illi quid fecit t*ibi* q*uomodo* ap*er*uit
t*ibi* oculos res*pondit* eis' dixi uobis' *et* au
distis quid it*er*um uultis audi re
nu*mqu*id *et* uos' uultis audire discipu*lieius*
fieri · maledixerunt ei tu' discipu
lus illi*us* es nos' *autem*moy*si* discipuli su
mus scimus q*uia* moi si discipulo cu*tusest*

deus h*unc* *autem* nescimus un*de* sit res*pondit* ille homo
*et*dix*it* eis' inh*oc* enimmirabile*est* q*uia* uos nesci
tis un*de* sit *et* ap*er*uit meos oculos scim*us* *autem*
q*uia* peccatores d*eus* n*on*audit s*ed* siquis d*ei* cul
tor *est* *et* uoluntatem *eius* facit hic exaudit
aSaeculo n*onest* auditum q*uia* ap*er*uit quis o
culos caeci nati n*issi* es*s*et hic exd*eo* n*on* pot*er*
at facere quicqua*m* res*ponderunt* *et*dixerunt ei
inpeccatis natus es totus *et* tu doces
nos' et iecierunt eumforas desyna
go*ga* audiuit ih*esus* q*uia* iecierunt eum for
as *et* c*um* inueniisset eu*m* d*ixit* ei tu' credis i*n*
f*ilium* h*omin*is d*ei* res*pondit* ille et d*ixit* quis *est* d*omine*
ut credam i*n*eum *et* d*ixit* ei ih*esus* *et* uidisti eu*m*
et qui loq*uitur* tecu*mest* ipse · at ille ait cre
do d*omine* *et* p*r*ocedens adorauit eum d*ixit*ei
ih*esus* iniudicium ego inh*unc* mundu*m* ueni ut
q*ui* n*on*uident uideant et q*ui* uident cæci fiant
et audier*unt* exfaris*seis* qui c*um* ipso erant
et dixer*unt* ei numq*uid* et nos' caeci sumus
d*ixit* eis' ih*esus* Si cæci essetis n*on*haberetis
peccatum n*unc* *er*go dicitis q*uia* uidemus
peccatum u*estr*um ꝯ manet // tium i*n*oui
A MHN · amen dico uo*bis* q*uin*on*in*trat p*er* hos
le ouium s*ed* ascendit aliun*de* ille fur'
est *et* latro q*ui* *autem* i*n*trat p*er*hostium pas
tor*est* ouiu*m* huic hostiarius ap*er*it *et*
oues uocem *eius* audiunt *et*suas p*rop*rias o
ues uocat nominatim *et* eduxit eas
et Cum p*rop*rias oues misserit an*te* eas ua
dit et oues illum sequunt*ur* q*uia* sciunt
uocem *eius* alienum*autem* n*on*sequunt*ur* s*ed* fu
giunt q*uia* n*on*nou*er*unt uocem alienor*um* h*oc*
p*rou*er*bium* d*ixit*eis' ih*esus* illi *autem* n*on*cognou*er*u
nt quid loq*uere*tu*r*eis' d*ixit*er*go* eis' it*er*um ih*esus*
a men amen dico uob*is* q*uia* ego sum hostium
ouium om*nes* q*uot*q*uot* uenierunt fures
s*unt* *et* latrones s*ed* n*on*audier*unt* eos oues
ego su*m* hostium p*er*me si quis i*n*troierit
saluabit*ur*

*et*ingredietur *et*egredietur *et*pascua inueniet
fur n*on*uenit nissi utfuretur *et*mactet *et*per
dat ego ueni ut uitam habeant *et* hab
undantius habeant ego Sum pastor
bonus bonus pastor animam suam
dat prouibus suis' mercinarius *et*qui n*on*est
pastor cuius nonsunt oues propriae uidet lu
pum uenientem *et* dimittet oues *et* fugiet
et lupus rapit *et*disperget oues mercina
rius *autem* fugit quiamercinarius *est* etnon pertinet
adeum cura deouibus ego sum pastor
bonus *et*cognosco meas *et*cognoscunt me
meæ sicut cognouit me pater *et*ego agn
osco patrem *et* animam meam pono prooui
bus meis' *et* alias oues habeo quæ nonsunt ex hoc
ouili *et*illas oportet me adducere *et*
uocemmeam audient et fiet unum ouile
et unus pastor propterea me pater dilegit quia
ego pono animam meam ut iterum sumam
eam nemo tollet eam ame sed ego pon
am eam ame ipso potestatem hab
eo ponendi eam *et* potestatem habeo
iterum Sumendi eam hoc mandatum acce
pi apatre meo dissensio itaque iterum
factaest interiudeos propter sermones hos' dice
bant *autem* multi exipsis' demonium habet *et*in
sanit quid eum auditis alii dicebant
hæc uerba non sunt uer demonium habentis numquid
demonium potest cæcorum oculos aper
ire factasunt *autem* inchenia inhyeruso
limis *et* hiemps erat *et*ambulabat ihesus
intemplo inportico salamonis cir
cumdederunt ergo eum iudaei *et*dicebant
ei quousque animam nostram tollis Si tu
es xpistuc dic' nobis' palam respondit eis' ihesus
loquor uobis' *et* noncreditis opera quæ ego
facio innomine patris mei hæc testimonium
perhibent deme sed uos' noncreditis mihi quianon es
tis exouibus meis' oues meæ uocemmeam au
diunt et ego cognosco eas *et* sequuntur me
et ego uitam æternam do' eis' *et* nonperibunt inæ
ternum *et* nonrapiet eas quisquam demanu mea
pater meus quod dedit mihi maius omnibus est etnemo potest
rapere demanu patris mei ego *et*pater unum
sumus Sustulerunt lapides iudæi ut la
pidarent eum respondit eis' ihesus multaopera bo
na ostendi uobis expatre meo propter quod eorum
opus me lapidatis responderunt ei iudaei de
bono opere non lapidamus te' sed de blasfe
mia *et* quod tu homo cumsis facis te ipsum
deum respondit eis' ihesus nonne scriptumest in lege uestra
quia ego dixi dii estis si illos dixit deus deos
adquos sermo dei factusest non pot est solui scrip
tura quem ergo pater sanctificauit *et* missit inmun
dum uos' dicitis quia blasfemat quia dixi
filius dei sum si nonfacio opera patris mei
nolite credere mihi si *autem* facio *et* si mihi non
uultis credere operibus credite ut cog
noscatis *et* credatis quia inmeest pater *et* ego
inpatre quærebant ergo eum adprehendere
et ex iuit demanibus eorum *et* abiit iterum trans
iordanen' ineum locum ubi erat iohannis babti
zans primum *et*mansit illic' *et*multi ueni
erunt adeum *et* dicebant quia iohannis quidem
signum fecit nullum Omnia *autem* quæ cumque dixit
iohannis dehoc uera sunt erant *et*multi cre
dide runt ineum ibi erat *autem* quidam
languens latzarus nomine abe
thania de castello mariæ *et* mar
thæ sororis eius mariaautem quæ unxit dominum
unguento *et* ex tersit pedeseius capilli s eius

suis cuius frater latzarus infirmab
atur misserunt ergo sorores adeum dicent
es domine eccequem amas' infirmatur aud
iens autem ihesus dixit eis' infirmitas hæcnonest admo
rtem sed progloria dei ut glorificetur filius
dei peream dilegebat autem ihesus martham so
roremeius etmariam et latzarum ut autem ergo
audiuit quia infirmatur tunc quidemman
sit ineodem loco biduo deinde post hæc dixit discipulis
suis' eamus iniudeam iterum dicunt ei discipuli rab
bi nunc quærebant te iudaei lapidare et
iterum uadis illuc' respondit ihesus nonne xii horæ
sunt diei qui ambulauerit indie nonoffen
dit quia lumen huius mundi uidet namsi quis
ambulat pernoctem offendit quia lux nonest ineo
hæc ait etpost hoc dicit eis latzarus amicus noster
dormit sed uado ut asomno exsuscitem
eum dixerunt ergo discipuli eius domine si dormit
saluuserit dixerat autem ihesus demorte eius
illi autem putauerunt quod dedormitatione
somni diceret tunc ergo dixit eis' ihesus manif
este latzarus mortuusest et gaudeo propter
uos' ut credatis quoniam noneram ibi sed ea
mus adeum dixit ergo thomas qui dicitur dedimus
adcondiscipulos eamus etnos' moriamur
cumillo uenit itaque ihesus et inuenit eum·
·iiii· dies iam inmonumento habentem erat autem
bethania iuxta hyerusolimam quasi sta
diis xu multi autem exiudaeis' uenerant ad
martham etmariam ut consularentur
eas de fratre suo martha ergo ut audiuit
quia ihesus uenit occurrit illi maria autem domi
sedebat dixit ergo martha adihesum domine si fu
isses hic' frater meus nonfuisset mortuus sed
nunc scio quia quæ cumque poposceris adeo da
bit tibi deus dicit illi ihesus resurget frater tuus
dicit ei martha scio quia resurget inresur
rectione in nouissima die .,

dixit ei ihesus ego Sum resurrectio etuita
qui credit inme et si mortuus fuerit
uiuet et Omnisqui uiuit et credit inme' non
morietur inatternum credis hoc ait illi utique
domine ego credidi quia tues xpistuc filius dei qui in hunc
mundum uenisti et cum hæc dixisset abiit etuoca
uit mariam sororem suam silentio dicens
magister adest etuocat te illa ut audiuit
Surrexit cito etuenit adeum nondum autem ue
nerat ihesus incastellum sed erat adhuc in
illo loco ubi occurrerat ei martha
iudaei igitur quierant cum ea indomu et
consularentur eam cumuidissent mari
am quia cito surrexit etexiit secutisunt
eam dicentes quia uadit admonumentum ut
ploret ibi maria autem cum ueniisset
ubi erat ihesus uidens eum cicidit adped
eseius et dixit ei domine sifuisses hic' fratermeus nonfu
isset mortuus ihesus ergo ut uidit eam ploran
tem etiudeos qui uenerant cum ea plorantes
fremuit spiritu et turbauit se ipsum et dixit
ubi possuistis eum dicunt ei domine ueni et
uide et lacrimatusest ihesus dixerunt ergo
iudei ecce quomodo amabat eum quidam dix
erunt exipsis' nonpoterat hic qui aperuit cæci
facere ut et hic nonmoriretur ihesus ergo rur
sus fremens insemetipso uenit admo
numentum erat autem spelonca et lapis
super possitus erat ei ait ihesus tollite
lapidem dicit martha sororeius qui mor
tuus fuerat domine iam foetet quadri
duanus est dicit ei ihesus nonnedixi tibi quoniam si
credideris uidebis gloriam dei tulerunt
ergo lapidem ihesus autem eliuatis sursum o
culis' dixit pater gratias ago tibi quoniam audisti
me ego autem sciebam quia semper audis' me
sed propter populum qui circumstat dixi
ut credant quia tume missisti hæc cum dixisset
uoce magna exclamauit latzare

ueni foras *et* Statim p*ro*diit qui fuit mor
.bus. .bus. tuus ligatus manus *et*pedes institis' *et*fa
cies *eius* sudario d*ici*t eis' ih*esu*s soluite eum *et*si
nite eum abire multi *er*go exiud*eis* qui uener
ant admariam *et*uiderant q*uæ* fecit cre
diderunt ineum Quidam *autem* exipsis' abi
erunt adpharis*seos* *et*dixerunt eis' q*uæ*fecit
ih*esu*s collegerunt *er*go pontifices *et* pharis*sei*
dicebant *con*silium *et*dixerunt quid faciemus q*uia*
hic homo multasigna facit Si dimitte
m*us* sic' om*nes* credent ineum *et*uenient ro
mani *et* tollent n*ostru*m *et* locum *et* gentem
un us exipsis caiphas cum e*sse*t pontifex
anni illi*us* d*ixit* eis' uos nescitis quicqua*m*
nec cogitatis q*uia* expedit nobis' ut un*us* mo
riat*ur* homo p*ro*p*opu*lo *et* n*on* tota gens pe*re*at
h*oc* *autem* asemet ipso n*on* d*ixit* *sed* cum esset pon
tifex anni illi*us* p*ro*fetauit q*uia* ih*esu*s morit*urus*
erat p*ro* gente *et* nont*antu*m p*ro* gente *sed* ut fi
lios d*ei* quierant disp*er*si *con*gregaret in
unum Abillo *er*go die cogitau*er*unt ut in
t*er*ficerent eum ih*esu*s *er*go iam n*oni*n*pa*lam a*m*bu
labat ap*ud* iud*eos* *sed* abiit inregionem iux
ta disertum inciuitatem q*uæ* d*icitu*r ephre*m*
*et*ibi morabat*ur* c*um*disc*ipulis* su*is* p*ro*ximum *autem* er
at paschaiudæor*um* *et* ascenderunt multi
hyerusolimam deregione an*te* pascha
ut*sanc*ficarent seipsos q*uæ*rebant *er*go ih*esu*m
et *con* loq*ue*bant*ur* adinuicem d*icen*tes intemplo
stantes quid putatis q*uia* n*on*uenit addiem
festum Dederant *autem* pontifices *et* faris*sei*
mandatum ut si quis cognou*er*it ubi sit i*n*di
cet utadp*re*henderent eum ih*esu*s *autem* an*te* ·ui·
dies paschæ uenit bethaniam ubi fu
erat latzarus mortuus quem susci
tauit ih*esu*s fecerunt *autem* ei cænam ibi *et* mar
tha minist*ra*bat latzarus u*er*o un*us* erat

exdiscumbentib*us* c*um* eo maria *er*go acce
pit libram unguenti nardi pysti
ci p*re*tiossi unxit ih*esu*m *et* exte*r*sit capillis'
suis' pedes *eius* *et*domus omnis i*n*pleta*est*
exodore unguenti d*ici*t *er*gounus ex dis*cipulis*eius
iudas is scharioth quierat eum t*ra*
dit*urus* q*ua*reh*oc* unguentum n*on*uenditu*m* ·ccc
tis' denariis' *et* datum e*sse*t ægenis' Dixit
autem n*on*q*uia* deaegenis' pertinebat adeum *sed* q*uia*
fur erat *et* loculos h*abe*ns ea q*uæ* mitteb
ant*ur* portabat Dixit *er*go ih*esu*s Sinite illa*m*
ut indiem sepult*ur*ae meæ seruet illud
Paup*er*es enim semp*er* habebitis uobis
cum me *autem* n*on*semp*er* habebitis cognouit
*er*go t*ur*bamulta exiud*eis* quiaillic'*est* *et* ue
nierunt n*on* p*ropter* ih*esu*m t*antu*m *sed* ut latzaru*m* ui
derent quem suscitau*er*iunt amortuis
cogitau*er*unt *autem* p*rinci*pes sacer*dotu*m ut *et* latzaru*m*
inter ficerent q*uia* multi p*ropter* illu*m* abibant ex
iudaeis' *et* credebant i*n* ih*esu*m
in crastinu*m* *autem* diem t*ur*bæmultæ q*uæ* uene
rant addiem festu*m* c*um* addiem festu*m*
cu*m* audiissent q*uia* uenit ih*esu*s hyeruso
limam accip*er*unt ramos palmar*um* *et*
p*ro*cesserunt obuiam ei *et*clamau*er*unt di
centes ossanna Bene*dic*tusqui uenit i*n*omine
d*omi*ni rex hisr*ahe*l *et* inuenit ih*esu*s asynum *et*
sedit sup*er* eum si*cut* scrip*tumest* noli' timere
filia syon' ecce rex tuus uenit sedens
sup*er* pullum assynæ hæc n*on*cognou*er*unt
dis*cipuli* *eius* p*ri*mum *sed* q*uando* glorifica*tusest* ih*esu*s tunc
recordatisunt q*uia*hæc erant scripta
deeo *et*hæc fecerunt ei *et* testimoniu*m* p*er*
hibebat ei t*ur*ba q*uæ* erat c*um*eo q*uando* latza
r*um* uocauit demonumen*to* *et*suscita
uit eum amortuis' p*ropter*ea obuiam ue
nit ei t*ur*ba q*uia* audierant eu*m* fecisse
h o c signu*m*

farissei ergo dixerunt adsemetipsos uidetis quia
nihil proficimus ecce mundus totus post eum abit
erant autem gentiles quidam ex his' qui ascenderant
utadorarent indie festo hii ergo accesserunt
adfilippum qui erat abethzaida galileæ etrogabant
eum dicentes domine uolumus ihesum uidere uenit filippus
etdicit andreæ andreas rursum etfilippus dixerunt ihesu
ihesus autem respondit eis' dicens uenit horaut glorificetur fi
lius hominis amen amen dico uobis nisi granum fru
menti cadens interra mortuum fuerit ipsum so
lum manet si autem mortuum fuerit multum fruc
tum adfert qui amat animam suam perdet eam et
quiodit animam suam inhocmundo inuitam æternam custo
diet eam Siquis mihiministrat me sequatur etubisum ego
illic' etminister meus erit Si quis mihi ministrauerit honori
ficabit eum pater meus nunc anima mea turbataest
et quid dicam pater saluificame' exhora hac' sed
propterea ueni inhoram hanc pater clarifica fi
lium tuum uenit ergo uox' decælo et clarificaui
et iterum clarificabo turba ergo quæ stabat et audie
bat dicebat tonitruum factumesse alii di
cebant anguelus ei locutusest respondit ihesus etdixit nonpropter
me uox hæc uenit sed propter uos' nunc iudiciumest mun
di nunc princeps huius mundi iecitur foras etego si
exaltatus fuero aterra omniatracham adme exhoc
ipsum hoc autem dicebat significans qua morte
esset moriturus respondit eiturba nos' audiuimus exle
ge quia xpistuc manet inaeternum et quomodo tu dicis o
portet exaltari filium hominis quisestiste filius ho
minis dixit ergo eis' ihesus adhuc' modicum lumen inuobis
est ambulate cum lucem habetis ut tenebræ
uos nonconprehendant et qui ambulat intenebris'
nescit quo uadit dum lucem habetis credite
in lucem ut filii lucis sitis hæc locutusest ihesus et
abiit etabscondit se abeis' Cum autem tantasigna
fecisset coram eis' noncredebant ineum ut
sermo isaiæ profetæ inpleretur quem dixit domine quis
credidit auditui nostro et brachium domini
cui reuelatumest propterea enim nonpoterant

credere quia iterum dixit isaias excaecauit oculos
eorum etindurauit eorumcor' eorum utnonuideant
oculis' et intellegant corde et conuertantur etsanem
eos hæcdixit issaias quando uidit gloriam eius et locu
tusest ihesus deeo Uerumtamen ex principibus multi
crediderunt ineum sed propter farisseos nonconfe
tebantur utdesynagoga non iecerentur dilexerunt
enim gloriam hominummagis quam glori
amdei ihesus autem clamauit etdixit Qui credit in
me noninme credit sed ineum qui missit me
et qui uidet me uidet eum qui missit me
ego lux inhunc mundum ueni ut omnisqui cre
dit inme intenebris' nonmaneat Et Siquis
audierit uerbamea et noncustodierit Ego non iu
dico eum nonenim ueni utiudicem mundum
sed ut saluificemmundum Qui Spernit me
et non accipit uerba mea habet qui iudicet eum
Sermo quem locutus sum ille iudicabit eum
innouissimo die quia ego ipse exme nonsum lo
cutus sed qui missit me pater ipse mihi
mandatum dedit quiddicam et quid loquar et scio
quia mandatum eius uita aeternaest quæ ergo ego lo
quor sicut dixit mihi pater sic' loquor ante diem
autem festum paschæ sciens ihesus quia uenit eius
hora ut transeat demundo adpatrem cumdi
lexisset suos qui erant in hoc mundo usque
infinem dilexit eos et Cæna facta
cum diabulus iammississet incorde iudæ
ut traderet eum sciens quia omnia dedit
pater inmanus' et quia adeo exiuit et addeum
uadit Surgit acaena et deponit uesti
menta sua et cum accepisset linteum
præcinxit se deinde mittit aquam inpiluem
etcoepit lauare pedes eorum discipulorum
etextersit linteo quo erat præcinctus uenit
ergo adsymonem petrum etdicit ei petrus
domine tu mihi lauas pedes respondit ihesus etdicit
ei quod ego facio tu nescis modo scies autem
p o s t ea

dicit ei petrus non lauabis mihipedes inaeternum
respondit ihesus ei si nonlauero pedes tuos non habebis
partem mecum dicit ei symon petrus domine
nontantum pedesmeos sed etmanus etcaput dicit eis'
ihesus qui lotusest nonindiget nissi pedes lauare sed
est mundus totus etuos mundi estis sed non omnes
sciebat enim quisnam esset qui traderet eum
propter ea dixit nonestis mundi omnes Postquam ergo la
uauit pedes eorum et accepit uestimenta
sua et recubuisset Iterum dixit eis' Scitis quid
fecerimuobis' uos uocatis me magister
etdomine et benedicitis sum etenim Si ego laui ped
es uestros dominus etmagister etuos' debetis alter alterius
lauare pedes exemplumenim dedi uobis'
ut quem admodum ego feci uobis' ita etuos' faci
atis AMHN' AMHN' · dicouobis quianonest seruus
maior domino suo neque seruus apostolus
maior eo qui missit illum si hæc scitis beati
eritis si feceritis ea nondeomnibus uobis di
co Ego enim scio quos' elegerim sed ut in
pleatur scriptura qui manducat mecum
panem leuabit contra me calcaneum suum
Amodo dico uobis' priusquam fiat ut cre
datis cum factum fuerit quia ego sum Amen'
Amen dico uobis qui Accipit quem missero
me Accepit Qui autem me accepit accipit
eum qui me missit Cum hæc dixisset ihesus turba
tusest spiritu et protestatusest etdixit amen amen di
co uobis quia unus exuobis me tradet aspiciebant
ergo se adinuicem discipuli eius hessitantes dequo di
ceret erat enim recumbens unus ex discipulis
eius insinuihesu quem dilegebat ihesus Innuit ergo huic
symon petrus et dicit ei quis est dequo dicit Itaque
cum recubuisset ille sic' supra pectus ihesu
dicit ei domine quis est respondit ihesus illeest cui ego
intinctum panem porrexero et Cum
intinxisset panemdicit iudæ symonis
is scariothis et post acceptam bucillam tunc intro
iuit inillum satanas dicit ergo ei ihesus quod facis
fac' citius hoc autem nemo sciuit discumbentium
aut quid dixerit ei quidam enim putab
ant quia loculos habebat ihesus iudas quia dicit ei
ihesus eme eaquæ opus sunt nobis' addiem festum
aut ut ægenis' aliquid daret Cum ergo accepis
sset ille bucillam exiuit continuo erat autem nox'
Cum ergo exiisset dicitei ihesus nunc clarificatus fi
lius hominis etdeus clarificatus est ineo Si deus
clarificatus est ineo etdeus clarificatusest
inipso et continuo clarificabit eum ...
filioli adhuc' modicum tempus sum uobis
cum Quæritis me etsicut dixi iudeis' quo ego ua
do uos nonpotestis uenire etuobis' dico modo
Mandatum nouum do uobis ut dilegatis inui
cem sicut et ego dilexi uos' ut et uos dilegatis
inuicem inhoc cognoscent omnes quia mei discipuli
estis si dilectionem habueritis ad inui
cem dicit symon' petrus domine quo uadis
respondit illi ihesus quo ego uado nonpotes me modo
sequi sequeris autem postea dicit ei petrus domine
quare non possum sequi te modo Animam
tuampones prome Amenamen' dico tibi
non cantabit gallus donec ter me neges
turbetur cor uestrum credite indeum et inme cre
dite Indomu patris mei mansiones
multæ sunt Si quo minus dixissem uobis
quia uado parare uobis locum et si abi
ero præparare uobis' locum iterum uenio
et accipiam uos' adme ipsum etubi sim
ego et uos' sitis et quo ego uado scitis etuiam
nostis dicit ei thomas domine nescimus quo
uadis et quomodo possumus uiam scire
dicit ei ihesus Ego uia et ueritas et uita nemo ue
nit adpatrem nissi per me si cognouisse
tis me et patrem meum utique cognouis
setis et amodo cognoscitis eum et uidis
tis dicit ei filippus domine ostende nobis'

e semet

e uos

non

patrem *et* sufficit nobis' dicit ei ihesus tanto
tempore uobiscum sum *et* noncognouistis me
filippe qui uidet me uidet *et* patrem quomodo
tu' dicis OStende nobis' patrem non credis
quia ego inpatre *et* pater inme *est* uerbaquæ ego lo
quoruobis' ame ipso non loquor Pater *autem* qui
inme manens ipse fecit opera noncreditis
quia ego inpatre *et* pater inme*est* alioquin propter
opera ipsa credite Amen Amen dico uobis
qui credit inme opera quæ ego facio ipse fa
ciet *et*maiora horum faciet quia ego adpat
remuado *et* quod cumque petieritis innomine meo
hoc faciam ut glorificetur pater in filio Si
quid petieritis innomine meo hoc faciam
Si dilegitis me mandatamea seruate *et*e
go rogabo patremmeum ut alium paracle
tum det uobis' ut maneat uobiscum inætern
nonpotest um spiritus ueritatis quemmundus accipere quia
nescit eum uos *autem* cognoscetis eum quia apud
uos manebit *et* inuobis erit nonrelinquam
uos orfanos ueniam aduos' adhuc' mo
dicum *et* mundus me iam nonuidebit uos' *autem*
uidebitis me quia ego uiuo *et* uos' uiuetis in
illo die uos cognoscetis quia ego inpatre
meo *et*uos' inme *et* ego inuobis' qui habet man
data mea *et* seruat illa ipse *est* qui dilegit
me quia*utem* dilegit me dilegeturapatre meo
et ego dilegam eum *et* manifestabo ei me ip
sum dicit ei iudas non ille isscariothis dominequid
factum faciam quia nobis' manifestaturus este ipsum
et non mundo respondit ihesus *et* dixitei Siquis dilegit
me sermonem meum seruabit *et* pater meus
dilegit seruabit illum *et* ad eum ueniemus *et*
mansionem apud eum faciemus Qui non di
legit me sermones meos nonseruat *et* ser
mo quem audistis nonest meus sed eius qui missit me
patris Hæc locutus sum uobis apud uos'
manens paraclitus *autem* spiritus sanctus quem mi
ttet pater innomine meo ille uos' doce
bit omnia *et* suggeret uobis' omnia
quæcumque dixero uobis' Pacem re
linquo uobis Pacem meam do uobis' nonq
uo modo mundus dat ego do' uobis non turbe
turcor' uestrum neque formidet audistis
Audistis quia ego dixi uobis uado *et* uenio
aduos' Si dilegeretis me gauderetis
utique quoniam uado adpatrem quia pater mai
or meest *et*nunc dixi uobis prius quam fiat ut
cum factum fuerit credatis Iam nonm
ulta loquoruobiscum Uenit princeps
huius mundi *et* inme nonhabet quicquam Sed
utcognoscat mundus quia ego dilego patrem
et sicut 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 Iam uos' mundi estis propter sermonem
quem locutus sumuobis Manete inme *et*ego
inuobis Sicut Palmes non potest ferre fruc
tum multum abse nisi manserit inui
te Sic' nec uos nisi inme manseritis Ego
Sumuitis uos *autem* Palmites estis qui ma
net inme *et* ego ineum hic adfert fruc
tum multum quia Sine me nihil potestis
facere Si quis inme nonmanserit mitte
tur præcissus foras sicut palmes proiectus ar
escit *et*collegent eum *et* inignemmittunt *et*
ardet Si manseritis inme *et*uerbamea in
uobis manserint quod cumque uolueritis pe
tite *et* fiet uobis inhoc clarificatus*est* pa
ter meus ut fructum plurimum adfera
tis *et* efficiamini mei discipuli sicut dilexit me pa
ter *et*ego dilexiuos' manete indilectione
mea si præceptamea seruauueritis manebi
tis indilectione mea sicut *et* ego patris mei
præcepta seruaui *et* maneo in eius dilectione

hæc locutus sum uobis ut gaudium meum in uo
bis Sit et gaudium uestrum inpleatur hoc est præcept
um meum ut dilegatis inuicem sicut dilexi uos'
· Maiorem hanc dilectionem nemo habet quam
ut animam suamquis ponat pro amicis' suis'
Uos amici mei estis si feceritis quæ ego præcepi
uobis' Iam nondico uos' seruos quia seruus nes
cit quod facit dominuseius uos autem dixi amicos quia omnia
quæ cumque audiui apatre meo nota fe
ci uobis non uos me elegistis sed ego dilex ele
gi uos' et posui uos ut eatis et fructum ad
feratis · et fructus uester maneat ut quod
cumque petieritis patrem innomine
meo det uobis hæc mando uobis' ut dilig
atis inuicem Si mundus uos odit scito
te quia me priorem odio habuit uobis Si
demundo fuissetis mundus quod suum
erat utique dilegeret quia uero demu[ndo non e]s
tis sed ego elegi uos demundo propterea odit
uos mundus mementote sermonis
mei quem ego dixi uobis nonest seruus maior
domino suo Si me persecutisunt etuos' per
sequentur Si sermonemmeum serua
uerunt et uestrum seruabunt sed hæc omnia
facient uobis propter nomen meum quia nesciunt eum qui
missit me si non uenissem et locutus fuis
sem eis' peccatum non haberent nunc autem exc
ussationem nonhabent depeccato suo qui
me odit et patremmeum odit si operam
non fecissem ineis' quam nemo alius fecit
peccatum non haberent nunc autem etuiderunt
etoderunt me et patremmeum sed ut inplea
tur sermo qui in lege eorum scriptusest
quia odio habuerunt me Gratis cum
autem uenerit paraclitus quem ego mittam
uobis spiritum ueritatis qui apatre proce
dit ille testimoniumperhibebit de
me et uos testimonium perhibetis
quia abinitio mecum estis hæc locutus sum
uobis utnon scandalizemini absque Syna
gogis facient uos' sed uenit hora ut om
nisqui interficerit uos' arbitretur se ob
sequium præstare deo ethæc facient uobis'
quia non nouerunt patrem neque me Sed hæc locu
tus sum uobis ut cum uenerit hora eo
rum reminiscamini quia ego dixi uobis'
hæc autem ab initio nondixi quia uobiscum eram
At nunc uado adeum qui me missit et
nemo exuobis interrogat me quo' uadis
sed quia hæc locutus sum uobis' tristitia
inpletur cor' uestrum sed ego ueritatem di
co Expedit uobis ut ego uadam si ego
non abiero paraclitus nonueniet ad
uos' si autem abiero mittam eum aduos
et cum uenerit ille arguet mundum
de peccato et Quid depeccato
de iustitia et enim quia non credi
de iudicio derunt inme'
de iustitia uero quia adpatrem uado etiam
non uidebitis me Deiudicio autem quia princeps
huius mundi iudicatusest et adhuc mul
ta uobis' habeo dicere sed nonpotestis por
tare modo illa cum autem uenerit ille
spiritus ueritatis docebit uos' inomnem ver
itatem non enim loquetur asemet ipso sed
hæc quæcumque audiet loquetur et quæ uenturа sunt
anuntiabit uobis' ille me clarifi
cabit quia demeo accipiet annuntiabit
uobis omnia quæ cumque habet pater mea
sunt propter ea dixi quia demeo accepit et an
nuntiabit uobis' modicum etiam non uide
bitis me et iterum modicum etuidebi
tis me et quia uado adpatrem dicebant
ergo quidest quod dicit modicum nescimus quid
loquitur cognouit autem ihesus quia uolebant

eum interrogare *et*dixit eis' Dehoc quaeritis
interuos' q*uia* dixi modicum *et* nonuidebitis
me *et* iterum modicum *et* uidebitis me
Amen Amen dico uo*bis* q*uia* plorabitis *et* fle
bitis me' uos' mundus *autem* gaudebit uos'
autem contristabimini sedtristitia uestra uerteturin
gaudium mulier cum parit tristitiam
habet q*uia* uenit horaeius cum*autem* peperit puerum
iam non meminit presuræ propter gaudium q*uia* ho
hunc mo natus inmundum Et uos igitur nunc qui
dem tristitiam habebitis Iterum *autem* uid
ebo uos' *et* gaudebit cor'uestrum *et* gaudium
uestrum nemo tollet auobis' *et* inillo die non
interrogabitis quicquam Amen Amen di
co uobis Si quid petieritis patrem innomine
meo dabit uobis' usque modo non petistis quic
quam innomine meo petite *et* accipietis *et* gau
dium uestrum sit plenum hæc inprouerbiis' locutus
sum uobis uenit hora cum iamnonin prouerbi
is' loquar uobis' sed palam depatre ann
untiabo uobis' inillo die innomine meo
petetis *et* nondico uobis q*uia* ego deuobis roga
bo patrem ipse enim pater amat uos' q*uia*
uos' me amatis *et* credidistis q*uia* ego adeo
patre exiui *et* ueni inhunc mundum *et* iterum
relinquo mundum *et* uado adpatrem
dicunt ei discipuli eius Ecce nunc palam loqueris
et prouerbium nullum dicis Nunc scimus q*uia*
scis' omnia *et* nonopus est tibi ut quis te inter
roget inhoc credimus q*uia* adeo existi respondit
eis' ihesus modo creditis Ecce uenit hora
etiam uenit ut dis per gamini unusquisque
inpropria *et* me solum relinquetis *et* non
sum solus q*uia* pater mecum*est* hæc locutus
sum uobis' ut inme pacem habeatis
inmundo presuram habebitis sed cond fidi
te ego uici mundum hæc locutus *est* ihesus
et subleuatis' oculis' incaelum dixit Pa
ter uenit hora clarifica filium tuum
ut filius tuus clarificet te Sicut dedisti
potestatem Omnis carnis ut omne q*uod*
dedisti ei det eis uitam aeternam // nt
hæc est autem Uita aeterna ut cognosca
te solum uerum deum *et* quemmisisti
ihesum Xpistum Ego te clarificaui super terram
opus consummaui q*uod* dedisti mihi ut fa
ciam *et* nunc clarifica me' tu pater apud
te metipsum claritatem q*uam* habui pri
usq*uam* esset apud te manifestaui nomen
tuum hominibus quos dedisti mihi demun
do tui erant *et* mihi eos dedisti *et* sermo
nem tuum seruauerunt nunc cognouerunt q*uia*
omnia q*uæ* dedisti mihi dedi eis' *et* ipsi ac
ceperunt *et*cognouerunt uere q*uia* ate exiui
et crediderunt uere q*uia* tu me missisti Ego
pro eis' rogo non promundo rogo sed prohis' quos
dedisti mihi q*uia* tui Sunt *et* mea omnia tua
Sunt *et* tua mea sunt *et* clarificatus sum
ineis' etsiam nonsum inmundo *et* isti inmun
do *et* ego adte uenio Pater sancte serua
eos innomine tuo quos' dedisti mihi ut
sint unum sicut *et* nos' cum essem cum eis'
Ego seruabam eos innomine tuo quos de
disti mihi custodiui *et* nemo exhis' perit
nissi filius perditionis ut scriptura inplea
tur nunc adte uenio *et* hæc loquor inmundo
ut habeant gaudiummeum inpletum inse
met ipsis' Ego dedi eis' sermonem tuum *et*
mundus odio eos habuit q*uia* nonsunt de
mundo sicut *et* ego nonsum demundo non rogo
ut tollas eos demundo sed utserues eos

ex malo quia demundo nonsunt si*cut*
et ego nonsum demundo *sanct*ifica eos
in ueritate sermo tuus ueritas *est*
si*cut* me missisti inmundum *et* ego missi
eos inmundum *et* pro*e*is' *sanct*ifico me ipsum
ut sint et ipsi *sanct*ificati inueritate
n*on* pr*o*his *autem* rogo *tantum* *sed et* pr*o*his'qui credit*ur*i
sunt p*er* u*er*bum eorum inme ut om*nes*
unum sint si*cut* tu pat*er* inme *et* ego in
te ut et ipsi innobis' unum sint ut
mundus credat q*uia* tu me missisti *et*
ego claritatem quam dedisti mihi de
di eis' ut sint inunum si*cut* nos unum su
m*us* *et* ego ineis' *et* tu inme' ut sint consu*m*
mati inunum *et* cognoscat mund*us* q*uia*
tu me missisti *et* dilexisti eos si*cut* *et* me di
lexisti pat*er* quos dedisti mihi uolo
ut ubi ego sum *et* illi sint mecum ut ui
deant claritatem m*ea*m quam dedisti
m*ih*i q*uia* dilexisti me ante constitutionem
mundi pat*er* iuste et mund*us* te n*on* cog
nouit ego *autem* te cognoui *et* hii cognou*er*unt
me q*uia* tu me missisti *et* notum feci eis' n*omen*
tuum *et* notum faciam ut dilectio qua'
dilexisti me inipsis' sit *et* ego inipsis'
hæc cum dix*isset* ih*es*us egressus*est* cum dis*cipulis* suis'
t*ran*s torrentem cedron' ubi erat hor
tus inquem intrauit ipse *et*dis*cipuli eius* sci
ebat *autem* *et* iudas qui tradebat eum lo
cum quia frequenter ih*es*us conuene
rat illuc' cum dis*cipulis* suis' iudas *er*go *cum*
ponti fici bus accepisset cohortem *et* aprincipib*us*
et afarisseis' ministros uenit illuc'
cum lanternis' *et* facib*us* *et* armis' ih*es*us
itaq*ue* sciens omnia q*uæ* ei euent*ur*a erant
p*ro*cessit *et* d*ici*t eis quid quaeritis res*ponderunt* ei ih*es*um
nazarenum d*ici*t eis' ih*es*us ego Sum Stabat *autem*
*et*iudas qui tradebat eum cumipsis'
ut *er*go d*ix*it eis' ego Sum abierunt retror
sum *et* ciciderunt int*er*ram iterum *er*go int*er*rog
auit quem quaeritis illi *autem* dixerunt
ih*es*um natzarenum respondit eis' ih*es*us dixi
uobis' q*uia* ego sum Si *er*go me quaeritis Sini
te hos abireut inpleatur sermo quem
dixi quia quos dedisti mihi non p*er*didi ex
ipsis' quemquam Symon' *er*go petrus h*ab*ens
gladium eduxit eum *et*p*er*cussit seruu*m*
pontificis *et* abscidit *eius* auricolam dex
t*er*am erat *autem* nomen seruo malchus d*ici*t
*er*go ih*es*us petro mitte gladium inuaginam
calicem quem dedit mihi pat*er* n*on* uis bib
am illum Cohors *er*go *et* tribunus *et* minis
tri iudaeor*um* *con*pr*e*henderunt ih*es*um *et* ligau*er*
unt eum et adduxerunt eum adan
nam p*r*imum erat*autem* socer caiphæ qui
erat pontifex anni illi*us* erat *autem* caiph
as qui *con*silium dedit iudaeis' q*uia* expedit
unum hominem mori p*ro*pop*u*lo Sequ*e*bat*ur* *autem*
ih*es*um symon petrus *et* alius dis*cipulus* quem
dilegebat discipulus *autem* ille erat no
tus pontifici *et* in troiuit cum ih*es*u inat
rium pontificis petrus stabat ad
hostium foris exiuit *er*go dis*cipulus* ali*us* qui
erat notus pontifici et d*ix*it hostiari
æ *et* in troduxit petrum d*ici*t *er*go petro
ancella hostiaria numquid *et* tu'
exdis*cipulis* es hominis illi*us* d*ici*t ille nonsu*m*
stabant *autem* serui *et* ministri adpru
nas q*uia* frigus erat *et* calefaciebant
erat *autem* cum eis' petrus stans *et* cale
faciens se pontifex *er*go int*er*rogauit

istius

ihesum dedis*cipulis eius* suis' *et* dedoctrina*eius* res*pondit*
ihesus ego palam locutus sum mundo ego
Semp*er* docui insynago*ga et* intemplo quo
om*nes* iudei conueniunt *et* inoculto locu
tus sum nihil quid me inter*rogas* inter*ro*
ga eos qui audierunt quid locutus sum
ipsis' eccehii sciunt q*uæ* dixerim ego hæc *autem*
cum dix*isset* unus adsistens ministror*um*
dedit alapam ihesu d*icens* sic' respondes
pontifici res*pondit* ei ihesus Si male locutus
sum testimonium p*er*hibe demalo sin'
autem bene quid me cedis *et*missit eum an
nas ligatum adcaifan' pontificem
erat *autem* Symon'petrus stans *et*calefa
ciens se dixerunt *er*go ei numquid tu' ex
dis*cipulis eius* es negauit ille et d*ixit* nonsum dicit
unus ex seruis' pontificis cognatus
eius cuius abscidit petrus auricolam
n*on*ne ego te uidi inorto cum illo Iterum
*er*go negauit petrus *et* statim gallus can
tauit adducunt *er*go ihesum ad caiphan' i*n*
prætorium erat*autem* mane *et* ipsi n*onin*troie
runt inpræ*torium* ut n*on* contaminar
ent*ur* s*ed* manducarent pasca Exiuit
*er*go pylatus adeos foras *et*d*ixit* quam ac
cussationem adfertis adfertis adu*er*
sum hominem h*unc* respon*derunt et*dixerunt
ei Si n*on* esset hic malefactor n*on* tibi tra
didissemus eum d*ixit er*go eis' pylatus acci
pite *er*go eum uos' *et* secundum legem u*estr*am
iudicate eum dix*erunt er*goei iudaei nobis n*on*
licet inter*ficere* quemquam ut sermo
ihesu inpleret*ur* quem d*ixit* significans q*ua*
morte esset moriturus introiuit *er*go
it*er*um inpræ*torium* pylatus *et*uocauit
ihesum *et*d*ixit* ei tu es rex iudaeor*um et* respondit
et res*pondit* ihesus atemet ipso h*oc* dicis an' alii t*ibi*
dixerunt deme res*pondit* ei pylatus nu*m*quid
et ego iudaeus Sum gens tua *et* pontifices
t*ra*diderunt te mihi quid fecisti res*pondit* ihesus
regnum m*eum* n*onest* dehoc mundo Si exhoc mundo
esset regnum m*eum* ministri utiq*ue* decerta
rent ut n*on* traderer iudaeis' n*unc autem* regn
um m*eum* n*onest* hinc d*ixit* itaq*ue* ei pylatus
*er*go rex es tu' res*pondit* ihesus tu dicis q*uia* rex sum
ego inhoc natus sum *et* adhoc ueni inh*unc* mun
dum ut testimonium p*er*hibeam u*er*itati
Omnisqui *est* exu*er*itate audit m*ea*m uocem
d*ici*t ei pylatus quid*est* u*er*itas *et*cum hoc dix*isset*
it*er*um exiuit foras adiudaeos *et* d*ixit* eis'
ego nullam inuenio ineo caussam *estautem con*
suitudo ut unum uinctu*m* dimittam uo
bis' inpascha uultis *er*go ego dimittam uo
bis' regem iudaeoru*m* clamau*er*unt rur
sum om*nes* nonh*unc* s*ed* barabban' erat *autem*
barabbas latro tunc *er*go adpr*e*hendit
pylatus ih*esu*m *et* flagillauit eum milites
plectentes coronam despinis' inposuer*unt*
capiti *eius et* uestem porpoream circu*m*de
derunt eum *et*ueniebant adeum *et* dice
bant aue rexiudaeorum dabant
ei palmas *et* exiit it*er*um pylatus foras
*et*d*ici*t eis' ecce adduco uobis' eum ut cog
noscatis q*uia* ineo nullam caussam inue
nio exiit *er*go ih*esu*s portans spineam co
ronam *et* porporeum uestimentum
et d*ici*t eis' ecce homo Cum *er*go uidissent eu*m*
pontifices *et*ministri clamabant di
centes cruci adfige eum cruciadfi
ge eum d*ici*t eis' pylatus accipite eum
uos' *et*cruci figite Ego enim n*on* inuenio

ineo caussam Responderunt ei iudaei etdixerunt
nos legem habemus etsecundum legem debet mori quia fili
fecit um dei se dicit cum ergo audiisset pylatus hunc
sermonem magis timuit et ingressusest præto
rium iterum etdicit adihesum unde es tu ihesus autem res
ponsum nondedit ei dicit ei ergo pylatus mihi non lo
queris nescis quia potestatem habeo crucifi
gere te et potestatem habeo dimittere te
respondit ihesus nonhaberes potestatem aduersus me
ullam nissi tibi datum esset desuper Propterea qui tradi
dit me tibi maius peccatum habet Exinde quae
rebat pylatus dimittere eum iudæi cla
mabant dicentes Si hunc dimittis nones amicus
cessaris omnis qui se regem facit contradicit
cessari Pylatus ergo cum audiisset hos
sermones adduxit foras ihesum etsedit pro
tribunali in loco qui dicitur lithostrotus
ebreice autem galbatha Erat autem parascue
pascæ hora quasi ·ui· etdicit eis ecce rex uester
illi autem clamabant tolle tolle crucifige eum
dixit eis pylatus regem uestrum crucifigam
responderunt pontifices regem nonhabemus nissi cessarem +
tunc ergo tradidit eis illum ut crucifigeretur
SuSciperunt autem ihesum et duxerunt et baiolans
sibi crucem exiuit ineum locum qui dicitur
caluariæ ebreice autem golgotha ibi eum
crucifixerunt et cum eo alios ·ii· hinc
et hinc medium autem ihesum scripsit autem et titu
lum pylatus et posuit supercrucem erat
autem scriptum ihesus nazarenus rex iudae
orum hunc ergo tytulum multi legerunt
iudaeorum quia prope ciuitatem erat lo
cus ubi crucifixusest ihesus et erat scriptum
ebreice græce latine dicebant ergo pylato
pontifices iudaeorum noli scribere rexiud
aeorum sed quia ipse dixit rex sum iudaeorum respondit
pylatus quod scripsi scripsi ·.· ·.· ·.· ···.·

Milites ergo cum crucifixissent eum acciper
unt uestimenta eius et fecerunt ·iiii· partes
unicuique militi partem et tonicam Erat autem
tonica inconsutilis desuper texta pertotum
dixerunt ad inuicem nonscindamus eam
sed sortiamur de illa cuius sit ut scriptura
dicit Partitisunt uestimentamea sibi
et inuestemmeam misserunt sortem etmi
lites quidem hæc fecerunt Stabant autem iux
ta crucem ihesu mater eius et sorormatris
eius maria cleopæ etmaria magdalenæ
Cum uidisset ergo ihesus matrem etdiscipulum stan
tem quem dilegebat ihesus dicit matrisuæ muli
er ecce filius tuus deinde dicit discipulo ec
ce mater tua et exilla hora suscepit eam
discipulus insuam Postea sciens ihesus quia iam
omnia consummatasunt ut consummare
tur scriptura dicit sitio uas ergo possitum erat acoe
to plenum illi autem spungiam plenam acoeto
hyssopo circum ponentes obtulerunt ori
eius Cum ergo accepisset ihesus acoetum dixit consumma
tum etinclinato capite tradidit spiritum +
cum autem exspirasset uelum templi scissumest
medium aSummo usque addeorsum iUdaei
ergo quoniam parascue erat ut nonremanerent
incruce corporasabbato erat enim mag
nus illa dies sabbati rogauerunt pyla
tum ut franguerentur eorum crura
ettollerentur uenerunt ergo milites etprimi quid
em fregerunt crura et alterius qui simul
crucifixusest cumeo adihesum autem cum ue
niissent ut uiderunt eum iammortuum
nonfregerunt eius crura sed unus militum
lancea latus eius aperuit etcontinuo exiit
sanguis etaqua et qui uidit testimonium per
hibuit etuerum est eius testimonium et ille scit

quia uera dicit ut uos credatis factasunt autem
hæc ut scripturainpleatur OS eius non comminue
tis exeeo et iterum aliascriptura dixit quem transfixe
runt uidebunt Post hæc autem rogauit pilatum
ioseph abarimathia eoquod esset discipulus ihesu
occulte autem propter metum iudaeorum ut tol
lerét corpus domini ihesu et permissit pylatus
uenit ergo et tulit corpus ihesu uenit autem et ne
codimusqui uenerat adihesum nocte prim
um ferens mixturam myrræ et aloes
quasi libras ·c· acceperunt ergo corpus ihesu et
ligauerunt eum linteis cum aromatibus sicut
mos' iudeis est sepilire Erat autem inloco ubi
crucifixus est hortus etineo horto monum
entum nouum inquo nondum quisquam pos
situs erat ibi ergo propter parascuen' iudaeo
rum quia iuxta erat monumentum posue
runt ihesum // uenit mane cum adhuc'
una autem sabbati mariamagdalenae
tenebræ essent admonumentum etuidit
lapidem sublatum abhostio monum
enti cucurrit ergo et uenit ad symonem
petrum et adalium discipulum quem a
mabat ihesus etdicit eis' tulerunt dominum meum
illum demonumento etnescimus ubi posuerunt eum
exiit ergo petrus etille alius discipulus et uenie
runt admonumentum cucurrebant
·ii· simul etille alius discipulus præcurrit citi
us petro etuenit primus admonumentum etcum
se inclinasset uidit possita lintiami
na nontamen in troiuit uenit ergo Symon' petrus
subsequens eumet in troiuit ad monu in
mentum et uidit lintiamina possita
etsudarium quod fuerat supercaput eius non cum
lintiaminibus possitum sed seperatim inuolu
tum inunum locum tunc ergo in troiuit
etille discipulus qui uenerat primus admonum
entum etuidit etcredidit nondum enim scie
bat scripturam quia oportet eum amortuis'
resurgere dixerunt iterum adsemet ip
sos discipuli Maria autem stabat admonumen
tum foris plorans dum ergo fleret admo
numentum inclinauit se et prospexit inmo
numentum et uidit ·ii· angueios inalbis' sedentes
unum ad caput etunum adpedes ubipossi
tum fuerat corpus ihesu dicunt ei mulier quid plo
ras dicit eis'quia tulerunt dominummeum etnescio
ubi posuerunt eum hæc cumdixisset conuersaest
retrorsum etuidit ihesum stantem etnonscie
batquia ihesusest dicit ei ihesus mulier quid ploras'
quem quæris illa existimans quia hortulanus est
dicit ei domine si tu sustulisti eum dicito mihi
ubi posuisti eum et ego eum tollam dicit ei
ihesus maria ego sum conuersa autem illa dicit ei eb
reice rabboni quod dicitur magister etoccurrit
ut tangueret eum dicit ei ihesus noli me tan
guere nondum enim ascendi adpatrem meum
uadeautem adfratres meos et dic' eis' ascendo
ad pa trem meum et
ad pa trem uestrum et
ad deum me um et
ad deum ue strum
Uenit mariamagdalenæ adnuntians dis
cipulis quia uididominum et hæcdixitmihi Cum esset ergo sero die
illo unasabbatorum etfores essent claussæ
ubi erant discipuli propptermetum iudaeorum uenit ihesus
et stetit inmedio et dixit eis' paxuobiscum
ethoc cum dixisset ostendit eis' manus' et latus
suum gauissisunt ergo discipuli uisso domino dicit ergo
eis' iterum pax' uobiscum sicut missit me
pater etego mitto uos' hoc cum dixisset insuffla
uit etdicit eis' accipite spiritum sanctum quorum
remisseritis peccata remittentur ei

et quor*um* retinueritis detentasunt
thomas *autem* unus ex xii qui d*icitur* dedimus n*on*
erat c*um* eis' q*uando* uenit ih*esus* dixerunt *er*go ei alii
dis*cipuli* uidimus d*omin*um ille*autem* d*ixit* eis' n*issi* uidero i*n*
manib*us* *eius* figuram clauoru*m* *et* mitta*m* digi
tu*m* m*eum* i*n* locum clauor*um* *et*mittam manu*m* m*eam*
i*n* latus *eius* n*on* credam et post dies uiii it*erum*
erant dis*cipuli* *eius* intus *et*thomas c*um* eis' uenit ih*esus*
ianuis' claussis' *et* stetit inmedio *et* d*ixit* pax'
uob*is* deinde d*icit* thomæ infer digitu*m* tuu*m*
huc' *et*uide manus meas *et* adfer manu*m* tu*am*
et mitte inlatus m*eum* *et*noli e*sse* incredulus
s*ed* fidelis res*pondit* thomas *et*d*ixit* ei d*omin*us m*eus* *et*d*eus*
m*eus* d*icit* ei ih*esus* q*uia* uidisti me credidisti bea
ti qui n*on*uiderunt *et* crediderunt multa
quidem *et* alia signa fecit ih*esus* in*con*spectu
dis*cipulorum* suor*um* q*uæ* n*on*sunt scripta i*n*h*oc* lib*ro* h*æc* *autem*
scrip*ta*sunt ut credatis q*uia* ih*esus* *est* xp*istu*c fili*us*
d*ei* ut credentes uita*m* aet*er*nam habeatis
innomine *eius* postea manifestauit se it*er*
um ih*esus* admare tybiriadis manifes
tauit *autem* sic' erant simul symon' petrus
*et*thomas quid*icitur* dedimus *et* nathanael
q*ui* erat aKannagali*leæ* *et*filii zebe*dei* *et*alii
exdis*cipulis*eius ·ii· d*icit* eis' symon petrus uado
piscari d*icunt* ei uenimus *et*nos' tecum ex
ierunt *et* ascenderunt innauim *et* *in* illa
nocte nihil adp*re*henderunt mane
autem iam facto stetit ih*esus* inlitore n*ontamen*
cognou*er*unt dis*cipuli* quia ih*esus* *est* d*icit* *er*go eis' ih*esus*
pueri numquid pulmentariu*m* habe
tis res*ponderunt* ei n*on* d*ixit* eis' mittite i*n*dexte*r*am
partem nauigii retia *et* i*n*uenietis dix
erunt *autem* p*er* totam noctem laborantes
nihil cepim*us* i*n*u*er*bo *autem* tuo mittem*us* ....
misser*unt* *er*go retia *et* iam n*on* ualebant
illud trahere amultitu*dine* piscium d*ixit* *er*go dis*cipulus*
ille q*uem* dilegebat ih*esus* petro d*omin*us*est* Symon'
itaq*ue* petrus cum audiisset q*uia* d*omin*us*est* to
nicamsuccinxit se erat enim nud*us* *et* mis
sit se inmare *et* alii *autem* dis*cipuli* nauigio ueni
erunt n*on*enim longue erant at*er*ra s*ed* q*ua*si cu
bitis ·cc· is' trahentes rete piscium ut
*er*go discenderunt i*nter*ram uiderunt prunas
possitas *et* piscem sup*er*possitu*m* *et* panem d*icit*
eis' ih*esus* adferte depiscib*us* quos adp*re*hendistis
tunc ascendit symonpetrus *et*traxit rete
int*er*ram plenummagnis piscib*us* cl *et* iii·b*us* ·
et Cum tanti es*sent* n*onest* scissum rete d*icit* eis'
ih*esus* uenite prandete *et*nemo t*amen* audebat dis
cumbentium *inter*rogare eum tu q*uis* es sci
entes q*uia* d*omin*us et uenit ih*esus* *et* accepit panem *et*
b*ene*d*ixit* *et*dedit eis' *et*piscem similit*er* h*oc* iam t*er*
tio manifestatus*est* ih*esus* c*um* dis*cipulis* c*um* resurrex
i isset amortuis' c*um* *er*go prandissent d*icit* sy
moni petro ih*esus* Symon' ioh*annis* dilegis me
plus his' d*icit* etia*m* d*omi*ne tu scis q*uia* amo te
d*icit* ei pasce agnos meos
ii d*icit* ei it*er*um Symon ioh*annis* dilegis me
et ait illi eti*am* d*omi*ne tu scisq*uia* amo te'
d*icit* ei pasce agnos meos
iii d*icit* ei ·iii· Symon ioh*annis* dilegis me amas' me'
contristatus Symon petrus q*uia* d*ixit* ei t*er*tio
symon' ioh*annis* amas me d*icit* ei pasce oues
meas AMHN' · AMHN' · dico t*ibi* c*um* esses
iunior cinguebas te *et* ambulabas' ubi
uolebas Cum *autem* senueris extendes man*us*'
tuas *et* ali*us* te cinguet *et*ducet quo tu n*on*
uis' h*oc* *autem* d*ixit* significans quamorte cla
rificat*ur*us es*set* d*eum* et h*oc* cum dix*isset* d*icit* ei sequ*ere*
me conu*er*sus petrus d*ixit* uidit illum dis*cipulum*
q*uem* dilegebat ih*esus* sequentemse' *et*qui recu
buit incaena sup*er* pectus *eius* *et*d*ixit* quis d*omine*est

iob ingredieris in habundan
dantia sepulcrum sicut infertur acer
uus tritici intempore suo ·gg·
Quid enim sepulcri nomine nissi contemplati
ua signatur quænos' quasi abhoc mundo mortuos
sepelit dum aterrenis' dissideriis' suscepto
in intimis' abscondit abexteriori quippe uita
mortui etiam sepulti percontemplationem fuerant
quibus paulus dicebat Mortui enim estis et uita uestra
absconditaest cum xpisto indomino actiua quoqueuita sepulcrumest
quia aprauis' nos' operibus mortuos tegit Sed contemplatiua
perfectius sepelit quia acunctis mundi actibus fun
ditus diuidit Quisquis ergo contumilias carnis
edomuit ut mentem perstudia bonæ operatio
nis exerceat et quisquis iam mentem per
sancta opera dilatat superest ut hanc usque
adsecreta intimæ contemplationis
extendat neque enim perfectus prædi
cator est qui uel propter contemplatio
nis studium operanda ne
glegit uel propter operatio
nis instantiam con
templanda
postponit hinc
est enim quod abraam
coiugem mortuam
in sepulcro duplici
sepiliit quia ni mirum perfec
tus quisque prædicator ex
tinctam apræsentis uitæ dis
sideriis' animam suam sub
longuæ operationis tegmine et contemp
lationis abscondit ut acarnali concup
iscentia subactiua contemplatiuaque uita
quasi insensibilis lateat quæ prius mundi dissi
deria sentiens mortaliter uiuebat hinc est
quod humani generis redemptor perdiemmiracu
la inurbibus exhibet et ad orationis studium in nocte
pernoctat inmonte ut perfectis uidelicet prædicatoribus
innuat quatinus nec' actiuam uitam amore specu
lationis funditus deserant nec' contemplationis
gaudia penitus operationis nimietate contemp
nant Speculando quippe indei amorem
surgitur sed prædic speculando ad proximi amo
rem peruenitur

iob gaudentque uehimenter cum inuenerint sepulcrum ·.· adhuc' mundo uiuimus cum
gg Sicut enim sepulcrumest locus quo mente ineum foras uagamur sed mor
absconditur corpus ita diuina tui insepulcro . sed mortui insepulcro abscon
contemplatio quoddam sepulcrum men dimur cum mortificati exterius insecreto inti
tis est quo absconditur a mæ contemplationis celamur hoc necesse est
nima quasi ut intensio nostra conspiciat quod antiqui mortuos cum
enim hu diuitiis' sepiliebant obruebant Sepulcro ergo
ic diues efficitur qui perexempla iustorum in contemplatio
nis uirtute subleuatur // rumque euenit ut iam homo mun
paũ . . mihi mundus crucifixusest etego mundo ·gg· Ple
dum mente nonteneat sed tamen mundus hominem occupationibus
qui astringuat et ipse quidem mundo iam mortuusest
tradet sed ipsi mundus adhuc' mortuus nonest quasi enim ui
te hunc ergo cum uus adhuc' mortuus est mundus eum conspicit
uidisset petrus dicit ihesu dum alio intentum insuis' actibus ra
domine hic autemquid dicit ei pere contendit unde paulus mihi . mundus
ihesus sic eum uolo manere donec ue c . et . e . m . . Si enim uno in loco mor
niam quid adte tu me sequere exiit tuus et uiuens et si mortuus uiuum
ergo sermo iste in fratres quia discipulus il non uidet uiuus tamen mortuum
le non moriretur etnon dixit ei ihesus non uidet Si uero utrique sint
moriretur sed sic' eum uolo manere donec ueniam hicest mortui alter alterum ne
discipulusqui testimonium perhibuit ueritati dehis et Scripsit haec' quaquam uidet
Ita qui iam mundum
et SCimus quia uerum est testimonium eius Sunt au non amat sed tamen abillo
tem et alia multa quae fecit ihesus quæ si uel non uolens amatur et si
ipse uelut mortuus mun
Scribantur perSingula nec ip dum nonuidet hominem tamen
mundus adhuc' non mortuus ui
sum arbitror mundum det Si' uero nec' ipse in amorem
capere eosqui scri mundumretinet nec' rursum amun
di amore retinetur uicissim sibi ut
bendi sunt lib rique extinctisunt quia dum alter alterum non ap
petit quasi mortuum mortuus non attendit
ros gg redemptor noster puellam indomu iuuenem extra
portam insepulcro autem lazarum suscitat adhuc'
quippe indomu iacet qui latet inpeccato iam quasi
extra portam educitur cuius iniquitas' usque ad inuere con
diam puplicæ perpetrationis aperitur Sepulturæ uero
aggere premitur qui inperpetratione nequitiæ etiam
ussu consuitudinis grauatur Sed hos aduitam
misseratus re uocat // gg . . Mortui enim
K sine mortuos sepeliant mortuos suos
mortuos sepeliunt cum peccatores
peccatorem fauoribus premunt quidestenim
aliud peccare quam occumbere sed qui pec
cantem laudibus pro sequuntur extinc
tum sub uerborum suorum aggere
abscondunt . . . . . .

finitasunt aeuanguelia
numero quatuor
matheus marcus lucas iohannis

matheus	uersu's h*ab*et ·	ii dcc
marcus	i	dc
lucas	ii	dcccc
iohannis	ii	ccc
et facit totum	uiiii	cccc .,

caternio

incipit prologus hilarii inapostolum ·√

fol. 106, r°.

Trerum notitia ha
beatur principia
rerum requirenda sunt
tunc enim facilius
potest declarari cau
sae ratio si eius
origo discatur .,
Cum enim aepistolæ
datae modum et ra
tionem ostenderimus
possit ueri uerum
quod dicimus ·iiii· igitur modis' scripsit romanis' ar
guens fisica ratione abinitio genus hominum
hii enim caput sunt omnium gentium ut hii
his' discant primus modus est quo'se' osten
dit quid sit aut quid fuerit aut cuius sit quo' et heres
ses percutit Secundus modus est quo'arguit quod na
turae ratione non subiecerint uni deo et quæ inhones
ta etturpia aegerint "dispecti "inuicem abhoc adeo
ut gratulentur credentes ·iii· modus est quo' legem da
tam spreuerunt unde anteponit grecos iudaeis' ·iiii· modus est
quo' docet iudeos exorbitasse alege et promissio
ne dei factos similes gen tibus ututrique indegeant
misericordia dei nonper legem sperando salutem sed per
misericordiam fidemxpistiihesu iam constat tempo
ribus apostolorum iudeos propterea quod subregno roma
no agerent romam habitasse ex quibus hii' qui
crediderunt tradiderunt romanis' ut xpistum profet
antes legem seruarent romani autem auditafamauir
tutum xpisti faciles adcredendum fuerant ut pru
dentes nec inmerito prudentes qui' male inducti
statim correcti sunt etmanserunt ineo hii ergo exi
udeis' credentes xpistum ut datur intellegi non accipieb
ant deum esse dedeo putantes uni deo aduersum quam or
bemnegat illos spiritalem dei gratiam consecutos ac
per hoc confirmationem eis' deesse ., hii sunt qui etga
latas subuerterant ut traditione apostolorum rece
derent quibus ideo irascitur apostolus quia docti bene
trans ductifuerant romanis' irasci
nondebuit sed laudat fidemillorum quia
nulla insignia uirtutum uidentes nec'
aliquem apostolorum · susciperant fidem xpisti
inuerbis' potius quam insensu nonexposi
tum illis' misterium propterea quibusdam ad
uenientibus qui' recte non crediderunt
deedenda carne et nondeedenda quaestio
nes fiebant et utrumnam spes' quæ in xpisto est
sufficeret aut et lex seruanda esset hincest
unde omni industria id ait ut alege eos
tollat quia lex et profetae usque adiohannem et in sola
illos fide xpisti constituat quasi contra legem æ
uanguelium uindicat non distruens legem
sed prædicans xpistianum adserit xpistum sic'
promissum ut prædicato eo lex cessaret
nontota quia adbreuiatio facta legis est quæ conpen
dio daret salutem multa enim ueteribus tra
ditasunt propter duritiam cordis eorum ut ho
neri essent quæ misericordia dei adbreuiabit
perxpistum data præteritorum remissione ingratusest
misericordiæ dei qui uult esse sub lege
nam dixerat moyses Sic' timentes fa
cietis filios hisrahel ut quacumque se uerter
ent legem haberent igitur ut inxpisto spem
uitae salutisque sine lege ponendam
tradat et dominum ipsum esse omniumdoceat
paulus seruus ex saulo paulum se dicit
et quia saulus inquietudo seu temptatio
interpretatur hic cum adfidem accessit xpisti
paulum se dicit id est quietum quia fides est
pax nostra Cum enim prius temptationes ex
inquietudine iudasmi dei seruis' infer
ret paulus temptationes ipse passusest
Seruum autem ihesu xpisti se' profetens alege exu
tum ostendit finit hilarii pro
logus :-

praeferens

[205]

incipit prologus pilagii inomnes aepistolas

fol. 106, v°.

Primum quaeritur quare post aeu
anguelia quæ suplimentum legis sunt
et inquibus nobis' exempla etpræcepta
uiuendi plenissime degestasunt uoluerit
apostolus has' aepistolas adsingulas aeclessias distinare
ut initio nascentis aeclessiæ · nouis' caussis'
existentibus etpræsentia atque orientia ex
seccaret uitia et post futuras excluderet quæstio
nes exemplo profetarum qui' post editam leg
em moysi inqua omnia dei mandata lege
bantur nihil ominus tamen doctrina sua
rediuiua semper populi conpresere peccata
etpropter exemplum libros pro · adnostram etiam memo
riam transmisserunt deinde quæritur
cur nonamplius quam x aepistolas ad aeclessi
as x scripserit Sunt enim cum illa
quæ dicitur adebreos .,. nam reliquæ iiii ·
addiscipulos specialiter sunt directae ut
ostenderet nouum nondiscrepare aueteri
testamento et se' contra legem non facere moisi ·i·
adnumerum primorum decalogi mandatorum
suas aepistolas ordinauit et quot ille præcep
tis' afaraone instruit liberatos totidem
hic aepistolis' adiabuli seruitute et idu
latriæ aedocet adquessitos nam et
·ii· tabulas lapideas duorum testam
entorum figuramhabuisse uiri eru
ditissimi habuerunt aepistulam
sane quæ adebreos scribitur quidam pauli
non esse adfirmant eo quod non sit nomine eius ti
tulata et propter sermonis stilique distan
tiam sed aut barnabbae iuxta tertulianum
aut lucae iuxta quosdam uel certe
clementis discipuli apostolorum et æ
piscopi romanae aeclessiae post aposto
los ordinati quibus respondendumest si
propterea pauli non erit quia eius nomen non erat habet nec'
Z alicuius erit quia nullus nomine titulatur
quod si' obsordumest nullius esse ipsius magis esse cred
endaest quæ tanto doctrinae suae fulget eloquio
sed quoniam apud ebreorum aeclessias quasi distructor
legis falsa suspicione habebatur uoluit tacito
nomine defiguris' legis et ueritate xpisti reddere
rationem ne' odium nominis fronte prælati utili
tatem excluderet lectionis // ebreo quam inperigri
nonest sane mirum si eloquentior uideatur proprio id est
no id est greco quo' caeterae aepistolae sunt scrip
tae sermone mouet etiam quosdam cur' ro
manorum aepistolas inprimo sit possita cum
eam inprimo nonscriptam ratio manifestat nam
hanc se' proficiscentem hierusolimam scripsi
se testatur cum chorinteos et alios ante iam ut
ministerium quod secum portaturus erat collegerent
litteris' adortatus sit unde intellegi quidam uolunt
ita omnes aepistulas ordinatas ut primaponeretur
quæ posterior distinata et persingulas aepistolas
gradibus adperfectiora ueneretur .,.,.,.
·i· romanorum namque plerique tamrudes erant
ut non intellegerent se' dei gratia sed suis' meritis'
esse saluatos etobhoc duo interesse populi conflicta
bant idcirco illos indegre · adserit confir
mari uitia gentilitatis priora commemorans
ii chorinteis' iam dicit scientiae gratiam esse conces
sam et nontamomnes increpat quam cur' peccantes non
increpauerint reprehendit sicut ait auditur
interuos' fornicatio et iterum ait Congregatis'
uobis' cummeo spiritu tradere huius modi hominem satanæ
iii in secundauero laudantur et ut magis ac magis
proficiant admonentur // quod callidissimis' pseo
iiii· galatae uero iamnullius arguuntur creminis nissi
do apostolis' crediderunt /// laude digni
u ephisi sane nulla reprehensione sed multa
Sunt quia fidem apostolicam seruauerunt // dire
ui pilipenses etiammultomagis conlaudantur quia nec' au
quidem falsos apostolos uoluerunt .,

uii thesolonicenses nihil hominus induab*us*
aepis*tolis* omni laude p*ro*sequitur eoq*uod* n*on*solum
fidem i*n*con*c*ussam seruau*er*int u*er*itatis s*ed* i*n*per*se*
cutione ciuium fuerint *con*stanter inuenti
uiii Colosenses *autem* erant tales ut cum ab ap
ostolis' o uissi corparali*ter* n*on*fuisset hac'
laude digni hab*er*ent*ur* *et* si'corpore absens
s*ed* sp*iri*tu uobis cum sum gaudens · *et*uidens
ordinemu*est*rum /// solonicenses qui' pluri
uiiii deebreis' u*er*o quid dicendum*est* quorum the
mum laudandis*unt* emittatores *facti* *esse* d*icun*t*ur*
si*cut* ipse ait et uos' fr*atres* emitatores fa
cti estis aecl*essiarum* d*ei* quae' s*unt* iniudea ea
dem enim passi estis uos' a*con*tribulis' u*estr*is
q*uæ*illi aiudeis' ap*ud* q*uo*q*ue* ebreos eadem co*m*me
morat d*icens* Nam *et*uinctis' *con* passi
estis et rapinam bonor*um* uestror*um* c*um*
gaudio suscipistis cognoscentes uos'
h*abe*re meliorem *et* manentem substan*tiam*

finit p*ro*log*us* incipit p*ro*log*us* pila
gii inaepis*tolam* adroman*os* ·
idest sunt
Romani · exiudeis' *et* gentib*us* qui' cre
diderunt insup*er*ba *con*tensione
uolebant se' alt*er*utro sup*er*ponere
nam iudei dicebant nos' sumus popul
us d*ei* quos' abinitio dilexit *et*fouit nos'
circumcissi exgenere abrachae *et* stir
pe s*ancta* discendimus *et* notus retro ap*ud*
iudeamt*antum* d*icitur* d*eus* · Nos' deaegipto sig
nis' *et* uirtutib*us* lib*er*ati maresicco t*ran*siui
mus pede · cuminimicos nostros gra
uissimi fluctus' inuolu*er*int Nobis'
manna pluit d*omi*n*us* i*n*di serto *et* q*uasi* fi
liis' suis' caeleste pabulum minist*ra*
uit Nos' dienoctuq*ue* incolumpnanu
bis ignisq*ue* p*ræ*cessit ut nobis' i*nin*uio iter
ostenderet .,.,.,

atq*ue* ut caet*era* *eius* circa nos' inmensa b*ene*ficia tace
amus ·· Nos' soli digni fuimus d*ei* legem acci
p*ere* *et* uocem d*omi*ni loquentis audire *eiusque* cog
noscere uoluntatem inqua' lege nobis' p*ro*mis*susest*
xp*istu*c adquos' etiam ipse se' ueniisse testatus
est d*icens* Nonueni nissi adoues q*uæ* p*er*ierunt domus'
his*rahel* Cum uos' canes potius quam homines
appellauit aequm ne' *ergo* *est* ut hodie idula dis
serentes quib*us* abinitio diseruistis nobis'
con paremini *et* n*on* potius i*n* p*ro*silitor*um* locu*m* ex legis a
uctoritate *et* *con*suitudine deputemini *et* h*oc* ips
um n*on*merebamini n*issi* q*uia* d*ei* larga semp*er* clemen
tia uoluit uos' adn*ostr*am emittationem admitt*ere*
Gentes et*iam* econtra respondebant quanta
maiora ergauos' d*ei* beneficia narrau*er*itis
tanto maioris uos' creminis reos e*sse* mons
tr*a*tis sup*er* his' exstitistis ingrati Nam ip
sis' pedib*us* quib*us* aridum mare t*ran*sistis lu
debatis an*te* idula q*uæ* fecistis *et* ipso ore q*uo* pau
lo an*te* obnecem adu*er*sarii d*omi*no cantau*er*itis simu
lacra uobis' fieri poposcitis illis' oculis'
uëneranda quib*us* d*eum* nube *uel* igne *con*spicere
solebatis Mannaq*uoque* uobis' fastidio fuit
et semp*er* indiserto *contra* d*omi*n*um* mormurastis ad
aegiptum un*de* uos' i*n*manu ualida iecerat uo
lentes redire quid plura ita patres u*estr*i
crebra inritatione d*omi*n*um* inritau*er*unt ut o*mn*es
in herimo morerent*ur* nec' plus' exsenioribus
eor*um* q*uam* ·ii· homines adt*er*ram rep*ro*missionis
Sed quid antiqua c*um* et*iam* si illa minime fe
cissetis h*oc* solo uos' nemo uos' dignos iudica
ret ueniae q*uod* d*omi*n*um* xp*istu*m p*ro*fetar*um* semp*er* uobis'
uocib*us* p*ro*missum n*on*solum suscip*ere* noluistis
uel perempsistis
s*ed* et*iam* morte pessima p*er*imissistis quem nos'
ut cognouimus statim credidimus c*um* nobis'
deeo nonfuerit ante p*ræ*dicatum .,.,.,.,.,

Unde probamus quod idulis' seruiuimus non obstina
tioni mentis sed ignorantiae deputandum qui
[..] ilico enim agnitum sequitur ollim utique sequeretur
si ante cognuisset ., Sic enim degeneris nubilitate
[...] uel si autem uos' iectatis quasi non morum magis emitatio quam carnalis
natiuitas' filios nos' faciet esse sanctorum .,,,,,
denique esau et ismahel 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
grauiter dilinquisse iudeos quod per prædicatio
[e] [p]erpræua [ric]ationem [l]eg [i]s nem deum inhonorarent gentes uero quod cum cognit
um decreatura creatorem ut deum debuerint
uenerari gloriam eius inmanufacta motauerunt
Simulacra Utrosque etiam similiter ueniam
consequtos aequales esse uerissima ratione
demonstrat præsertim cum in eadem lege prædic
tumsit et iudeos et gentes ad xpisti fidem uocan
dos Quamobrem uicissim eos humilians
adpacem et concordiam choortatur ,,,,,,,,,

finit prologus .,.,.,

Omnis textus uel nu
merus aepistu
larum adunius
hominis perfectionem proficiunt
cum romanis' ita ait apostolus pau
lus quasi cumincipientibus Qui' post
gentilitatem ut initia fidei sorti
antur et perueniant ad spem uitae
aeternae Multa defisicis' ra
tionibus Multa descripturis' diuinis'
insinuat adcorintheos conse
cutos iam fidem non recte con
seruantes obiurgat adeosdem
insecunda contristatos quidem
sed emendatos ostendit
galatas infide ipsa peccantes
et adiudaismum declinantes exponit
effeseos quia incipiunt et custo
diunt laudat quod ea quæ acciperint
seruauerunt ////// seruantes
phylippenses id quod crediderunt
ad fructum peruenierunt
Co losensibus uelut ignotis' scripsit
et accepto nuntio abepi
fra custodisse aeuangue
lium gratulatur
t hesalocenses infide et opere
creuisse gratulatur
insecunda præterea quod et tribu
lationem passi ut hii Qui' in
iudea xpistum confessi persecuto
res fortiter tollerarunt.

adebreos quos' hor
tatur adsimilitudinem
thesalonicensium utinm
andatis' dei perse cutiones
Prumptissime patiantur
Omnes ergo aepistolae
Pauli Sunt numero ·xiiii·
sed ad aeclessias quidem scripsit id est
ad romanos unam
ad chorintheos duas
ad galatas unam
ad effeseos unam
ad phylippenses unam
ad colosenses duas
ad thesalonicenses unam
ad ebreos quos' horta
tur ad Similitudinem
thesalonicensium
hæc incanone habentur Reliquæ
ad thimotheum una quem
admodum agat aeclessiam dei
adeundem secunda quem
admodum se' ipsum agat
ad tytum unam ut credi
tam Sibi aeclessiam cretæ
ordinet uo qui' emen
ad filimonem deonissimo ser
datus melius factusest

argumentum pilagii' inaepistu*lam* ad romanoS

Romani sunt inpartibus italiae

hii' præuentisunt afalsis' apos

tolis et subnomine d*omi*nin*ostr*i ih*es*u xp*ist*i in

legemet profetas erat inducti

hos reuocat apostolus adueram

aeuanguelicam fidem scribens eis' achorinto

f:

f: *idest* ciuitas' achaiae in
eoropa . . .

finit amen . . . . .

.. ← *idest* post barnabban' *uel* præuenti *idest* re fothugud hiri sse *uel* renarich tindupool *uel* ante doctrinam apostolorum . .

aepistula pauli ad romanos incipit

seruus xpisti ihesu uocat
us apostolus segregatus inæ
uanguelium dei [quod ante] promisserat
per profetas suos inscriptur
is' sanctis defilio suo qui
factusest ei exsemine dauid secundum
carnem Qui prædistina
tus est filius dei inuirtute
secundum spiritum sanctificationis exre
surrectione mortuorum
ihesu xpisti dominin ostri Per quem accipimus gra
tiam et apostolatum adob[oediendum]
fidei in omnibus gentibus pronomine eius
inquibus estis et uos' uocati ihesu xpisti Omnibus
qui sunt romae indilectione dei uocatis'
sanctis gratia uobis et pax' adeo patrenostro
etdomino ihesu xpisto //// perihesumxpistum pro omnibus
primum quidem gratias ago deo meo
uobis' quia fides uestra prædicatur inuniuerso
mundo testis enim mihi est deus cui ser
uio in spiritu meo inaeuanguelio filii eius
quod s[ine intermis]sione memoriam uestri facio
semper inorationibus meis' obsecrans
si quomodo tandem aliquando prosperum iter [habeam]
inuoluntate dei ueniendi aduos // uobis gra
desidero enim uidere uos' ut aliquid inpert[iar]
tiae spiritalis adconfirmandos uos' id est sim
ul consulari in uobis' per eam quæ inuicem est fidem
uestram atque meam//// uenire aduos' et prohibitus
nolo autem uos' ignorare fratres quia sepe proposui
sum usque adhuc ut aliquem fructum habe
am etinuobis' sicut et incaeteris' gentibus grecis ac
barbaris' sapientibus et insipientibus debi
tor sum ita quod inme est prumptus sum etinuobis
qui romae estis aeuanguelitzare [// dei est in]
nonenim erubesco super aeuanguelium uirtus enim
salutem omni credenti ineo iudeo primum et gre
co Iustitia enim dei [in]eo reuelatur exfide infi
dem' sicut scriptumest iustus autem exfide uiuit
relatur enim ira dei decaelo super omnem
impietatem et iniustitiam hominum eorum qui uerita
emdei detenent ininiustitiam quia quodnotumest dei ma
nifestum est inillis' deus autem manifestauit illis'
inuissibilia enim eius a creatura mundi per ea
quæfacta sunt conspiciuntur intellecta //// sint in[ex]
sempiterna enim quoque uirtus' eius et diuinitas ita ut
cussabiles Quoniam cumcognouissent deum non sicut
deum magnificauerunt aut gratias egerunt sed eua
nuerunt in cogitationibus suis' et obcæcatum in
sipiens cor' eorum dicentes enim se' esse sapientes
stulti factisunt et motauerunt gloriam incor
uptibilis dei insimilitudinem imaginis hominis coru
ptibilis et uolucrum et quadripedum et serpentium
propter quod tradidit illos deus in dessideria cordium

ininmunditiam ut contumiliis' adficiant
corpora sua intersemet ipsos quia commota
uerunt ueritatem dei inmendacium et coluerunt
et seruierunt creaturae potius quam creatori quiest
benedictus insaecula saeculorum amen .,.,.,.,.,.,
Propterea tradidit illos deus inpassiones ig
nominiae Nam feminae eorum inmo
tauerunt naturalem ussum ineum ussum quiest contra
naturam Similiter autem et masculi relicto natur
ali ussu feminae exarserunt indesside
riis' suis' inuicem masculi inmasculos
turpitudinem exercentes etmercedem quam
oportuit erroris sui insemet ipsos re
cipientes et sicut nonexistimauerunt deum non habere in
notitiam tradidit illos deus inreprobum sensum ut
faciant quænon conueniunt Repletos omni iniquitate
malitia fornicatione auaritia nequitia
inpudicitia Plenos inuidia homicidio conten
tione dolo malignitate Susurratores
detractatores deo odibiles contumiliossos
superbos elatos inuentores malorum pa
rentibus nonoboedentes insipientes inconpositos
sine adfectione sinemisericordia qui cum iusti
tiam dei cognuissent non intellexerunt quoniam qui ta
lia agunt digni sunt morte nonsolum qui faci
unt ea sed qui' consentiunt facientibus .,.,.,.,
Propter quod in excussabilis es o' homo omnis qui iu
dicas' inquo enim alium iudicas' te'ipsum contem
pnas' eadem enim agis qui iudicas' Scimus autem
quoniam iudicium dei est secundum ueritatem ineos quitalia
agunt eXistimas'autem hoc omnis homo quiiudic as'
dehis' qui'talia agunt etfacis ea
quoniam tu' effugies iudicium dei an' diuitias
bonitatis eius et patientiae et longuani
mitatis contempnis ignoras quoniam bo
nitas' dei adpoenitentiam te' addu
cit ///// enitens tesaurizas' tibi i
tu' autem secundum duritiamtuam et cor' inpo
ram in die irae etreuelationis iusti
iudicii dei quireddet unicuique secundumopera sua .
his' quidemqui secundum patientiam bonioperis
sunt Gloriam et honorem et incoruptionem
quærentibus uitam aeternam his' autem qui
ex contentione sunt etnoncredentibus ueritati
Credentibus autem iniquitati iram et indigna
tionem et tribulationem et angustiam
in omnem animam ominis operantis malum iu
deo primum et greco // ti bonum iudeo pri
gloria autem et honor et pax' omni operan
mum etgreco Non est enim personarum acce
ptio apud deum Qui' cumque enim sine lege
peccauerunt sine lege peribunt et quicumque
inlege peccauerunt per legem iudica
buntur Non enim auditores legis ius
tificabuntur apuddeum sed factores · ius
tificabuntur Cumenim gentes quæ legemnon
habent naturaliter eaquæ legis sunt faciunt
eiusmodi legem non habentes ipsi sibi sunt
lex qui ostendunt opus legis scrip
tum in cordibus suis' testimonium red
dente illis' conscientia illorum et inter se' in
uicem cogitationibus accussantibus

aut etiam diffendentibus in die cum iud
icabit dominus occulta hominum secundumae
uangelium meum perihesum xpistum dominumnostrum
Si tu' autem iudeus cognominaris et requi
escis inlege et gloriaris indeo et nosti
uoluntatem dei et probas' utiliora le
gis instructus per legem confidis te'
ipsum ducem esse caecorum lumen eorum
qui intenebris' sunt eruditorem insipien
tium magistrum infantium habentem formam
scientiae et ueritatis inlege Quid ergo doc
es alium te' ipsum non doces' Qui prædicas'
non furandumnonfuraris Qui doces' non
mechandum mecharis Qui' execra
ris idula sacrilegium facis qui inlege
gloriaris per præuaricationem legis
deum inhonoras' Nomen enim domini peruos'
blasfematur inter gentes quæ legem nonhabent
sicut scriptumest Circumcissio quidem prodest
Si legem custodias Si autem præuaricat
or sis legis circumcissio tua præpu
tium factaest Si' igitur præputium iusti
tias legis custodiat nonne' præputium eius
incircumcissione reputabitur et iudi
cabit quod exnatura est præputium legem
perficiens te' qui per litteram et circumci
ssionem præuaricator es legis
Non enim qui in manifesto iudeusest neque
quæ palam incarne circumcissio sed qui
in occulto iudeusest excircumcissione
cordis qui spiritu nonlittera cuius la
us non exhominibus sed exdeoest // cissionis mul
q uid ergo amplius est iudeo aut quæ utilitas' circum
tum per omnemmodum Primum quidem quia
creditasunt illis' eloquia dei Quid enim siqui
dam illorum noncrediderunt numquid in
credulitas' eorum fidem dei euacuabit
absit est deus uerax Omnis autem homo mendax
sicut scriptumest utiustificeris insermonibus tu
is' etuincas' cumiudicaris /// quid dicemus
Si autem iniquitas' nostra iustitiam dei commenda t
numquid iniquus deus qui' infert iram
secundum hominem dico absit Alioquin quomodo iu
dicabit deus hunc mundum Si enim ueritas' dei in
meo mendacio habundauit ingloriam ip
sius quid adhuc' et ego tamquam peccator iud
icor et nonsumus sicut blasfemamur et sicut ai
unt nos' quidam faciamus mala ut ueniant
nobis' bona quorum dampnatioest iusta
q uid ergo teneamus amplius causati enim su
mus a iudeos etgrecos omnes subpeccato esse sicut
scriptumest Quianonest iustus quisquamnonest intelleg
ens nonest requirens deum Omnes declinauerunt
simul inutiles factisunt nonest quifaciat bon
um nonest usque adunum sepulcrum patiens est
gutor eorum linguis' suis' dolose agebant
ueninum aspidum sublabiis' eorum quorum
os' maladictione et amaritudine plenumest
ueloces pedes eorum adeffundendum sangui
nem contritio et infelicitas' inuiis' eorum et uiam
pacis noncognouerunt nonest timor dei ante oculos
eorum Scimus autem quoniamquæ cumque lex loquitur.

his' qui' inlege sunt loquitur utomne
os' obstruatur et subditus fiat omnis
mundus deo Quoniam non iustificabitur omnis caro
exoperibus legis coramillo Per legem enim cog
nitio peccati Nunc autem sine lege iustitia dei
manifestaest testificata per legem etprofe
tas iustitia enim dei per fidem ihesu xpisti inomnes
et super omnes qui credunt ineum // gloriam dei
non est enim distinctio Omnes enim peccauerunt etegent
iustificati gratis pergratiam ipsius et per re
demptionem quæest inxpisto ihesu quem præposuit deus pro
pitiatorem fidei insanguine ipsius adost
entionem iustitiae suae propter propositum præciden
tium dilictorum insustentatione dei adostentio
nem iustitiae eius inhoc tempore utsit ipse ius
tus etiustificans eum qui exfide est ihesu xpisti .
ubiest ergo glorificatio tuaexclussa est perquam
legem factorum non sed perlegemfidei arbitra
mur enim iustificari hominem fidelem per
fidem sine operibus legis an' iudeorum deus tantum non
ne' et gentium immo et gentium /// exfide etpræp
Siquidemunus deus qui iustificat circumcisionem
utium per fidem legem ergo distruimus perfi
dem absit sed legem statuimus // emnostrum secundum car
quid ergo dicemus inueniisse abarcham patr
nem Si enim abracham exoperibus iustificatusest
legis habet gloriam sed nonapud deum //// putatum est ei
quid enim scriptura dicit Credidit abarcham deo et re
adiustitiam Ei autem qui operatur merces noninputatur s̃ gra
tiam sed s̃ debitum Eiuero quinonoperatur Credenti autemineum
qui iustificat impium reputatur fides eius

adiustitiam secundum propositum gratiaede i
sicut et dauid dicit beatitudinem hominis
cui deus accepto fert iustitiam sine operibus
legis beati quorum remissae sunt iniquitat
es et quorum tectasunt peccata beatus uir
cui noninputabit dominus peccatum /// net an'
beatitudo ergo hæc incircumcissione tantum ma
etiam inpræputio dicimusenim quoniamdeputataest abar
chae fides adiustitiam Quomodo ergo depu
tataest incircumcissione an' inpræputio
etiam non in circumcissione sed inpræputio et
signum accipit circumcissionis sig
naculum iustitiae fidei quæ est inpræputio pat
ris nostri abarchae utsit pater omni
um credentium in præputio ut reputatur
illi adiustitiam et sit pater circumcissio
nis eorum ///// qui sectantur uestigia patris
nonhis' tantum qui excircumcissione sunt sed ethis'
nostri abarchae Non enim perlegem promissio
factaest abarchae aut semini eius uther
es esset mundi sed periustitiam fidei
Si enim qui exlege heredes sunt exinanitaest fi
des obolitaest promissio lex enim iram
operatur ubi enim nonest lex' nec' præuaricatio
ideo exfide ut secundum gratiam firma
sit promissio omni semini eius nonei qui exle
geest tantum sed ei qui exfideest abrachae quiest
pater omnium nostrum sicut scriptumest quia pater
multarum gentium posui te' ante deum
cui credidisti qui uiuificat mortuos
et uocat ea quæ nonsunt tamquam ea quæ sunt

qui *contra* spem i*n*spe' credidit ut fieret p ater
multar*um* gentium s̃ q*uod* di*ctu*m*est* ei // li *et* ta*m*
S ic' erit semen tuu*m* tamq*uam* stellae cae
q*uam* hariena q*uæest* adoram maris n*on* denu
merabit*ur* amultitudine *et* no*nin*firma
tus i*n*fide' n*oncon*siderauit corp*us* suu*m* em
ortuu*m* c*um* esset fere ·c· annor*um* *et* emortu
a*m* uluam sarrae i*n*pro*m*issione *autem*dei n*o*nes
sitauit defidentia *sed* co*n*fortatus*est* i*n*fide
dans glori*am* deo plenissime sciens q*uia* q*uæ*
c*um*q*ue* pro*m*issit de*us* potens*est* *et*facere ideo *et*re
putatu*mest* illi adiustitia*m* // *est* illi adius*titiam*
n*on* *est* *autem* scriptu*m* p*ropter* ipsu*m* ta*ntu*mq*uia*reputatu*m*
sed *et*p*ropter* uos' q*uib*us reputabit*ur* credentib*us* i*ne*u*m*
q*ui* suscitauit d*omin*u*m*n*ostru*m ihesum amortuis q*ui*
traditus*est* p*ropter* dilictan*ostr*a *et* resurrexit
p*ropter* iustificationem n*ostra*m // do*min*u*m*n*ostru*m ihm p*er*
i ustificati *igitur* exfide pacem h*abe*m*us* ad de*u*m p*er*
q*uem* accessu*m* h*abe*m*us* p*er* fidem i*n*gratia*m* ista*m* i*n*q*u*a
stam*us* *et*gloriemur i*n*spe' gloriae ⁄ dei
filior*um* n*on*solu*m* ho*c* *sed* *et* gloriamur i*n*tri
bulationib*us* scientesq*uod* tribulatio pa
tientia*m* op*er*at*ur* patientia*autem* pro*b*ationem
pro*b*atiou*e*ro spem spes' u*e*ro n*on*confundit q*uia*
caritas' dei deffus*sa* *est* i*n*cordib*us* n*ostr*is p*er*
sp*irit*u*m*s*anct*u*m* q*ui* datus*est* nobis' /// temp*us* p*ro*
U*t* q*uid* *enim* xp*istu*c c*um*adhuc' i*n*firmiessem*us* s*ecundum*
impiis' mortuus*est* uix *enim* pro*i*usto q*uis*
morit*ur* na*m* pro*b*ono forsitan q*uis* aud
eat mori Co*m*mendat *autem* de*us* suam ca
ritatem i*n*nobis' q*uoni*amsi c*um*adhuc' pec
catores essem*us* xp*istu*c pro*n*obis' mortuus*est*
multo magis iustificati n*unc* i*n*sanguine
ipsi*us* saluierim*us* abira sup*er*uent*ur*a p*er*ipsu*m*
Si enim c*um* i*n*imici essem*us* re*con*ciliatisum*us* deo p*er* m
ortem filii *eius* multo magis reconciliati sa
lui eritis mu i*n*uitaipsi*us* n*on* solu*m* *autem* ho*c* *sed* *et* glori
amur i*n* deo p*er* do*min*u*m*n*ostru*m ihm xpm p*er*q*uem*n*unc* re*con*ci
liationem accipim*us* /// i*n*trauit *et* p*er*peccatu*m*
n a*m* q*uem* admo*dum*p*er*unu*m* hoem i*n*hu*nc*mundu*m* peccatu*m*
mors ita *et*i*n*om*nes* homines mors p*er*tra*n*siuit i*n*
q*uo* om*nes* peccau*er*unt Usq*ue* adlegem *enim* peccat
u*m* erat i*n*ho*c*mundo Peccatu*mautem* no*nin*putabat*ur* c*um*
lex no*nesse*t *Sed* regnauit mors abada*m* usq*ue* admo
issen etia*m* i*n*eos q*uin*o*n*peccau*er*unt i*n*similitudi
nem p*ræ*uaricationis adae q*ui* *est* formafut*ur*i
sed no*nsicut* dilictu*m* ita *et*gratia Si *enim*obuni*us* dilictum
multimortui s*un*t multo magis gratia de*i* *et*
donu*m* i*n*gratiauni*us* ho*min*is ih*es*uxp*isti* i*n*plures habu
ndauit *et*no*nsicut* dilictu*m* p*er* unu*m* peccantem ita *et*
donu*m* Na*m* iudicio*m* q*uid*em exuno i*n* co*n*tempna
tionem gratia *autem* exmultis' dilictis' i*n*iustifica
tionem // admois*sen* p*er* unu*m* ho*min*em multo magi s
Si *enim* obuni*us* dilictu*m* regnauit mors abada*m* usq*ue*
habundantiam gratiae *et* donationis *et*iusti
tiae accipientes *et* i*n*uita*m* regnabim*us* p*er*unu*m*
i ihesu*m* xp*istu*m do*min*u*m*n*ostru*m///// nationem mors sic'
g*it*u*r* si*cut* p*er*uni*us* hois dilictu*min*om*nes* hoes i*n*co*n*tem*p*
*et*p*er* uni*us* iustitia*m* i*n*om*nes* ho*min*es i*n*iustificationem
uitæ aet*er*nae Si*cut* *enim* p*er*inobeden*tiam* uni*us* hois pecc
atores *con*stitutis*un*t multi *et* p*er* uni*us* obedentia*m*
iusti *con*stituent*ur* plurimi lex *enim* sub*in*trauit

ut habundaret dilictum ///// utquemadmodum 1
ubiautem habundauit peccatum super habundauit gratia
regnauit peccatum inmortem ita et gratiare
gnet periustitiam inuitam aeternam perihm xpmdominumnostrum
quid ergo dicemus permaneamus inpeccato ut gratia
habundet absit nam quimortuisumus peccato
quomodo iterumuiuemus inillo an'ignoratis fratres quiaqui
cumque babtitzati sumus inxpisto ihesu inmortem ipsius
babtitzati sumus consepulti enim sumus cumillo per
babtismum inmortem ipsius utquomodo resurrex
it xpistuc amortuis' per gloriam patris itaetnos'
innouitate uitae ambulemus si enim conplantati
sumus similitudini mortis eius simul etresurrec
tionis erimus hoc scientesquiauetus homonoster simulcru
cifixus est cumillo ut distruatur corpus peccati ut
ultra nonseruiamus peccato //// mortui sumus cum
qui enim mortuus est iustificatusest apeccato Sienim
xpisto credimus quia etiamsimuluiuemus cumillo scien
tes quod xpistus amortuis' iam nonmorietur mors in eo
ultra nondominabitur quod enim mortuusest peccato mor
tuusest semel quod autem uiuit uiuit deo ita et uos' ex
istimate uos' mortuos quidem esse peccato uiuen
tes autem deo inxpo ihu non ergo regnet peccatum inuestro
mortali corpore utoboediatis concupiscentiis'
eius neque exhibeatis membra uestra arma iniqui
tatis peccato sed exhibete uos' deo tamquam exmortuis'
uiuentes etmembrauestra armaiustitiae deo
peccatum enim inuobis' nondominabitur non enim sublege estis
sed subgratia quid ergo peccabimus quia sublege nonsu
mus sed subgratia absit an'nescitis quoniam cui
exhibuistis uos seruos adoboediendum serui
estis eius cui oboedistis siue peccati inmor
tem siue oboeditionis iustitiae inuitam aetern
am gratias autem deo quodfuistis seruipecca ti
sed oboedistis excorde ineam formam do
ctrinae inquam traditi estis liberati autem apec
cato serui factiestis iustitiae human
um dico propter infirmitatem carnis uestrae
si cut enim exhibuistis membra uestra serui
re inmunditiæs'tà etiniquitati adiniquitatem
itanunc exhibete membrauestra seruire
iustitiae insanctificationem cumenim serui essetis
peccati liberi eratis iustitiae quem ergo fructum
habuistis tunc inhis' nunc erubescitis namfinis
eorummors est nunc autem liberati apeccato ser
uiautem factidei habetis fructum uestrum insancti
ficationem finem ueroinuitam aeternam Stipendium
enim peccatimorsest gratia autem dei uita aeterna
inxpoihu dominonostro//// quia lex dominatur homini
an'ignoratis fratres Scientibus enim legem loquor
quantotempore uiuit nam quæsubuiro est mu
lieruiuente uiro alligataest legi si autem mor
tuus fuerit uir eius solutaest alegeuiri ita
ut nonsit adultera si fuerit cum alio uiro
itaque fratres mei etuos' mortificati estis
legi percorpus xpisti ut sitis alterius qui exmor
tuis resurrexit ut fructificemus deo
Cum enim essemus incarne passiones peccato rum
quæper legemerant operabantur inmembris' nostris
ut fructificarent morti nunc autem soluti
sumus alege mortis inqua detenebamur
ita ut seruiamus innouitate spiritus

*et*non *in*uetustate lit*er*ae /// peccatu*m* n*on*
Quid *er*go dicem*us* lex peccatu*mest* absit *sed* ego
cognoui n*i*si p*er*legem na*m* *con*cupiscentia*m* nes
ciebam n*i*si lex diceret n*on*con*c*upisces Occas
sione u*er*o accepta peccatu*m* p*er* mandatu*m* op*er*
atu*mest* *in*me' o*mn*em*con*cupiscentiam *sine* lege *enim*
peccatu*m* mortuu*m* erat *et* enerue
Hgo*autem* uiueba*m* aliq*uandosi*ne lege at c*um*ueniisset
mandatu*m* peccatu*m* reuixit Ego *autem* mortu*us*
su*m* *et*in*uentumest* m*ih*imandatu*m* q*uod*erat aduita*m* vel hoc h*uius*
esse admort*em* Nam peccatu*m* occassione
acceptam p*er*mandatu*m* seduxit me' *et* p*er*illud
occidit me' Itaq*ue* lex q*u*idems*anct*a *est* *et*mand
atu*msanct*um *et*iustu*m* *et*bonu*m* Q*uod*ergo bonu*mest* m*ih*imo
rs*est* absit *sed* peccatu*m* utappareat pecca
tu*m* p*er*bonu*m* op*er*atu*mest* m*ih*i mort*em* ut fiat su
p*ra* modu*m* ipsud peccatu*m* peccans p*er*manda
tu*m* legis//// su*m*bpeccato q*uod* *enim* op*er*or n*on*intellego
Scim*us* *enim* q*uia*lex sp*iritalis*est* Ego*autem* uenundatus
n*on* *enim* q*uod*uolo h*oc* ago *sed* q*uod*odio illud facio si
*er*go q*uod*odio illud facio *con*sentio legi q*uia* bona *est*
Nun*cautem* ia*m* n*on* ego op*er*orillud *sed* q*uod*habitat *in*me' pec
catu*m* na*m* scio q*uoni*amn*on*habitat *in*me h*ocest* *in*carne
mea bonu*m* Na*m* uoluntas' b*ene*faciendi adia
cet m*ih*i Perficere *autem* bonu*m* n*on*in*u*enio n*onenim*q*uod*uo
lo bonu*m* h*oc*facio *sed* q*uod*nolo malu*m* h*oc*ago
Si *autem* q*uod*nolo illud q*uod*nolo illudfacio n*on*ego il
lud op*er*or *sed* q*uod* habitat *in*me peccatu*m* // ma
Inuenio *igitur* legem uolentim*ih*i f*ac*ere bonu*m* q*uoni*amm*ih*i
lu*m* adiacet Condilector *enim* uoluntate
legi *secundum* *inter*iorem ho*min*em uideo*autem* alia*m* legem*in*
membris' meis' repugnante*m* legi mentis me æ
et captiuantemme' *in*lege peccati q*uæ* *est* *in*m
embris' meis' /// mortis h*uius* Gratiad*ei* p*er*d*omin*um
Infelix ego homo q*uis* me' lib*er*abit decorpore
n*ostru*m ihmxpm Igitur Egoipse mente seruio legid*ei*
Carne *autem* legi dpeccati nihil *er*go n*unc* da*m*pnationis*est*
his' q*uisunt* *in*xpoihu q*uinon* s carne*m* a*m*bulant *sed* s sp*iritum*
Lex *enim* sp*iritus* uitae *in*xpo ihu lib*er*abit te alege mor
tis peccati na*m* q*uod* *in*possibile erat legi *in*quo *in*firma
bat*ur* p*er*carnem ds f*ili*umsuu*m*missit *in*simili*tudine* carnis
peccati *et* depeccato da*m*pnauit peccatu*m* *in* carne
ut iustificatio legis *in*pleret*ur* *in*nobis' qui' n*on* s carn
e*m* ambulam*us* *sed* s sp*iritum* qui *enim* s carnems*unt* q*uæ*car
nis s*unt* sapiunt q*uiuero* s spm q*uæ*sps *sunt* sapiunt *uel* senti'*unt*
Nam*p*rudentia carnis mors*est* Prudent*ia* *autem* sp*iritus*
uita *et*pax' q*uoni*amsapientia carnis inimica*est* d*e*o legi*enim*
d*ei* n*onest* subiecta nec *enim* pot*est* Qui enim *in*carne
s*unt* d*e*o placere d*e*on*on*posunt UOS *autem* *in*carne n*on*es
tis s*ed* *in*sp*iri*tu si t*amen* sp*iritus* d*ei* habitat inuobis'
Si q*uisautem* Spmxpi n*on*ha*b*et hic n*onesteius* Si*autem* xps inuobis' *est*
corp*us* quidem mortuu*m* *est* apeccato sp*iritus* *autem* uiuit
p*ropter* iustificationem Q*uod* si' sp*iritus* *eius* qui'suscitauit
ih*esu*m amortuis' habitat inuobis' uiuicabit *et*
mortaliacorporauestra p*ropter* *in*habitantem sp*iritum*
eius *in*uobis' Ergo fr*atres* debitores sum*us* n*on*carni
utn*on* *secundum* carnem uiuam*us* // factacarnis mor
Si *enim* *secundum* carnemuixeritis moriemini si*autem* p*er*sp*iritum*
tificatis uiuetis Quicu*mque* sp*iritu* d*ei* agunt*ur* hii filii
d*ei* s*unt* n*on* *enim* Accipistis sp*iritum*seruitutis it*er*um*in*timo
re *sed* Accipistis sp*iritum* adoptionis filio*rum* d*ei* *in*quo
clamamus abba pater ipse sp*iritus* reddit testimonium ..

spirituinostro quodsumus filii dei siautem filii etheredes
heredesquidemdei coheredesautem xpisti Si tamen conpa
tiamur ut etsimul glorificemur cum eo existi
mo enim quianonsunt condignae passiones huiustemporis ad
superventuram gloriam quæreuelabitur innobis' //tumdei ex
nam expectatio creaturae reuelationem filio
pectat uanitatienim creatura subiectaest nonuolens
sed propter eumqui subiecit eam inspemquia etipsacreaturali
berabitur aseruitute coruptionis inlibertatem glo
riae filiorum dei Scimusenim quodomnis creatura congemescit
etdolet usqueadhuc' /// si intranos' congemescimus ad
nonsolum autem illa sed etnos' ipsi primitiasspiritus habentes etip
optionem filiorum expectantes redemptionem
corporisnostri Spe' enim saluifacti sumus spes' quæuid
etur nonest spes' namquoduidet quis quidsperat sed si quodnon
uidemus speramus perpatientiam expectamus Similiter
autem etspiritus adiuuat infirmitatem nostræ orationis
namquidoremus sicut oportet nescimus sedipse spiritus pos
tulat pronobis' gemitibus enarrabilibus quiautem scru
tatur cordaipse scit quiddesiderat sps quia s̃ deum pos
tulat prosanctis Scimusautem qm deligentibusdeum omnia
concurrunt in bonum his' qui' secundumpropositum uocati
sunt sancti quos præsciuit etprædistinauit conformes fie
ri imaginis filii dei utsitipse primogenitus in
multis' fratribus Quos' autem prædistinauit hos' etuo
cauit etquos' uocauit hos' etiustificauit quos
autem iustificauit hos' etmagnificauit // filio suo
quidergo dicemus adhoc si ds pronobis' quis contra nos'est qui etiam
proprio nonpepercit sed pronobis' omnibus tradidit illum
Quomodo nonetiam cumillo omnianobis' donabit quis accussabit
aduersus electosdei deus quiiustificat quisest qui contemp net

Simulautem xpistus qui mortuusest immoqui et
resurrexit quiest indextera dei sedens qui
etiam interpellat pronobis' // tribulatio
quis nos' seperabit acaritate xpisti
an'angustia an'persecutio an' fames
an' nuditas' an' periculum . an' gladius
sicut scriptumest quia propterte' mortificamur
omni die estimatisumus ut ouis occis
sionis sed inhis' omnibus superamus propter
eum quinos' dilexit // angustia neque principa
confido enim quianeque mors neque uita neque
tus neque instantia neque futura neque
altitudo neque fortitudo neque profundum neque
creatura alia poterit nos' seperare ac
aritate dei quæest inxpisto ihesu domino nostro
uer itatem dico inxpisto ihesu nonmentior testi
monium mihi perhibente conscientiamea
inspu sancto quoniamtristitiaest mihimagna et conti
nuus dolor cordimeo obtabam esse ana
thema profratribus meis' qui sunt cognatimei
secundumcarnem quisunt hisrahelitae quorum ad
optioest filiorum et gloria etestamentum
etlegis latio etobsequium etpromissio quorum p
atresexquibus xpc quiest superomnia deus benedic
tus insæcula amen' Nonenimexcedit uerbumdei
nonenim omnes qui exhisrahel hii'sunt hisrahe
litae neque quisunt semen abarchae omnes
filii abarchae sed inissac' uocabitur
tibi semen id est nonqui filii carnis hii filii
dei sed qui filii promissionis sunt estimantur
insemine promissionis enim uerbum hoc est adhoc

tempus ueniam *et* erit sarrae filius
nonsolum *autem* illi Sed *et*rebecae exuno *con*cubitu
habens issac' patris nostri // bonum uel malum
n amcum non dumfuissent nati aut aliquid egissent
ut propositum quod perelectionem dei factumest per
maneret non exoperibus sed exuocatione dictumest
ei quia maior minori seruiet sicut scriptumest
i acob dilexi essau *autem* odio habui quidergo
dicemus numquid iniquitas' est apuddeum absit
m oesses *enim* dicit misereborcui misertus
ero *et*misericordiam præstabo cui misere
bor igitur nonuolentis neque currentis
sed deimisserantis est dicit enimscriptura
faraoni quia inhoc ipsumte' suscitaui
ut ostendam inte uirtutemmeam *et* adnun
tietur nomen meum inuniuersaterra ergo cuiuult
deus misseretur etquem ult obdurat dicis
itaque mihi quid igitur adhuc' queritur uoluntati *enim*
eius quis resistet ·O· homo tu' quises qui
respondeasdeo numquid dicit figmentum
ei quise' finxit quid me fecisti aut nonhabet
potestatem figulus luti exeadem mas
sa facere aliud quidem uas in hono
rem aliud uero in contumiliam // estare po
q uod si uolens deus ostendere iram etmanif
estare potentiam sustinuit inmulta
patientia inuassis' iræ præparatis' ininteri
tum ut ostenderet diuitias gloriae suæ
inuassis' misericordiae quæ præparauit
ingloriam quos etuocauit qui sumus nos' non
solum exiudeis' sed etiam ex gentibus sicut inossee
profeta dicit uocabo nonplebemmeam plebemmeamet
non dilectam dilectam eteritinloco ubi uocabitur nonple bs
mea ibi uocabuntur filii dei uiui /// orum hisrahel
e ssaias *autem* clamat prohisrahel Sifuerit numerus fili
tamquam harenamaris reliquiae saluae erunt
uer bum enim consummans et breuians inaequitate quod
uerbum breuiatum faciet dns super terram etsicut prædixit es
saias nisi dominus sabaoth reliquisset nobis'
semen sicut sodoma facti essemus et sicut gomorra simi
les fuissemus /// derunt iustitiam iustitiam
q uid ergo dicemus quodquænonsectabantur iustitiam adprehen
autem quæ exfide *est* nam hisrahel sectando legis iusti
tiam in legem iustitiae nonperuenit quare quianon exfide sed
quasi ex operibus offendunt *enim* in lapidem offensionis
sicut scriptumest in essaia Hcce ponam insion' lapi
dem offensionis etpetram scandali et omnisqui
crediderit ineum non confundetur//// addominum pro
f ratres uoluntas quidemcordis mei *et* obsecratio
illis' fit in salutem testimonium *enim* perhibeo
illis' quod emulationem dei habent sed non s̄ Scientiam ig
norantes *enim* dei iustitiam *et* suam quærentes sta
tuere iustitiæ dei nonsunt subiecti finis *enim* legis xpistus
adiustitiam omni credenti//// ea uiuet ineis' quæautem
m oesses enim scribit iustitiam quæexlegeest quoniamqui fecerit
ex fideest iustitiam sic' dicit ne dixeris incorde
tuo quis aScendit incaelum id est xpistum dedu
cere aut quis discendit in abysum id est xpistum
exmortuis' reducere sed quiddicit scriptura prope
est uerbum inore tuo etincorde tuo hoest uerbum fidei
quod prædicamus quod si confetearis inore tuo dominum
nostrum ihesum etcrediderís incorde tuo quod deus illum

suscitauit exmortuis' saluus eris cor
de enim creditur adiustitiam oreautem confessiofit ad
salutem dicitenim scriptura Omnis enim quicrediderit non in illum
confundetur Nonest distinctio iudei etgreci namidem
dominus omnium diues inomnes qui inuocant ineum
O mnis enim qui cumque inuocauerit nomen domini saluus
erit Quomodo ergo inuocabunteum inquem noncrediderunt
aut quomodo credenteiquem nonaudierunt /// cabunt
q uomodo autem audient sine prædicante aut quomodoprædi
nisi missi fuerint sicut scriptumest Quam speciossi
sunt pedes aeuanguelitzantium bonased nonomnes
oboediunt aeuanguelio essaias enimdicit // est
d omine quis creditauditui nostro ·:· ergo fides exauditu
Auditus autem peruerbumxpisti seddico numquid nonaudi
erunt In omnem terram exiit sonus eorum etinfi
nes orbis terræ uerbaillorum Sed diconumquid
hisrahel noncognouit Primus moesses dicit
e go ademulationem uos' adducam innon gentem in
gentem insipientem inritabo uos' Essaias autem au
det etdicit Inuentus sum anonquaerentibus me'
palam apparui his' quime non interrogabant
Adhisrahel autem quiddicit Tota die extendi adte' ma
nus' meas adpopulum noncredentem et contradicentemmihi
di co autem Numquid repulit deus populumsuum absit
nam ego hisrahelita sumexsemine detribu
beniamin' nonrepulit plebem suam quam præsciuit
An'nescitis in helia quiddicit scriptura Quomodo pos
tulat deum contra hisrahel dne prophetas tuos occiderunt
altariatua suffoderunt etego relictus sum
solus etquærunt animam meam sed quid dicit illi res
ponsum diuinum Reliqui mihi ·uii· miliauirorum
qui noncuruauerunt genua ante bacha l
Sic' ergo etinhoctempore reliquiæ secundumel
ectionem gratiæ saluae factae sunt
Si autem gratia iamnonexoperibus alioquin gratia
iamnonest gratia Quid enim quod quærebat
hisrahel hocnonest consecutus electio autem consecu
taest Caeteriuceroexcaecatisunt sicut scriptumest ines
saia profeta Dedit eis' deus spiritum conpunctionis
oculos utnonuideant et aures utnonaude
f ant usque inhodiernum diem etdauid dicit
iat mensa eorum coramipsis' in laque
eum et inretributionem etinscandal
um et inretributionemillis' Obscu
rentur oculi eorum ne uideant et dor
Sum eorum Semper incurua' // derent
d ico enim numquid sic' offenderunt ut ca
absit sed eorum delictum salus'
ut illos emulentur Quod si delictum
eorum diuitiae diuitiae sunt mun di
et diminutio eorum diuitiae gentium
sunt quanto magis plenitudo eorum
Uo bis' enim dico gentibus quandiu ego quid em
sum gentium apostolus ministerium meum
honorificabo Si quomodo emuler ca r
nemmeam ut saluos faciam aliquos
exillis' Si enim amissio eorum reconci
liatio est mundi quæest assumptio nisiuitaex
mortuis' quia Si dilibatio eorum sanctaest et
massa etsi radix sanctaest etrami quodsi
aliqui exramis' fractisunt /// lis'
tu' autem cum oleaster esses' insertus es inil

et socius factus es radicis *et* pinguitudi
nisoliuæ Noli gloriari aduersus
ramos Quod Si tu' gloriaris nontu
radicem portas *sed* radix te dicis *ergo*
fractisunt ramiut ego inserer bene
propter incredulitatem fractisunt tu' *autem* fi
de sta' noli altum sapere *sed* time
Si *enim* deus naturalibus ramis' nonpepercit
ne forte nectibi parcat
Uide *ergo* bonitatem *et*seueritatem dei ineos
quidemqui ceciderunt seueritatem inte *autem*
bonitatem dei sipermanseris inbonitate
alioquin *et*tu' exciderís Sed *et*illi si nonper
manserint inincredulitate inserentur
Potens*est* *enim* deus iteruminserere eos namsi
tu' exnaturali excissuses oleastro *et* *contra*
naturam insertus es in bonam oliuam quanto
magis hii *secundum* suam naturam inserentur
suae oliuae /// hoc utnonsitis uobis' ip
Nolo *enim* uos' ignorare fratres ministerium
sis' sapientes quia caecitas' exparte
contigit in hisrahel ut plenitudo gentium
intraret *et* sic omnis hisrahel saluafieret sicut
scriptumest inessaia Ueniet exsion' qui eri
piet *et*auertet impietatem exiacob' *et*hoc
illis' ame testamentum cumabstulero
peccataeorum /// electionem *autem* dilecti
Fratres ꝯ aeuanguelium quidem inimici propter uos' *secundum*
propter patres sinepoe nitentia *enim* sunt
donationes *et*uocatio nes dei sicut
enim *et*uos' aliquando noncred idistis
deo nuncautem misericordiam consecutiestis propter illorum
incredulitatem ita *et*isti noncrediderunt uestræ mi
serationiut *et*ipsi missericordiam consequentur
Conclussit *enim* deusomnia inincredulitatem utomnium miseriatur
O altitudo diuitiarum sapientiæ *et*scientiædei quaminscrutabilia
sunt iudicia *eius* *et*inuestigabiles uiae ipsius quis *enim*
cognouit sensum domini aut quis consiliarius *eius*fuit
aut*quis* prior dedit illi *et* retribuetur ei quoniam ex
ipso *et*peripsum *et* inipso sunt omnia ipsi gloria in
saecula saeculorum amen // exhibeatis corpora
Obsecro itaque uos' fratres per misericordiam dei ut
uestra hostiam uiuam sanctam deo placentem rationa
bile sit obsequium uestrum *et*nolite conformari
huic saeculo sed conformamini innouitate sen
sus uestriutprobetis quæsituoluntas' dei quodbonum *et*bene
placitum *et* perfectum //// non plus' sapere quam opor
Dico *enim* pergratiamquædataestmihi omnibusquisunt interuos'
tet sapere sed sapere adprudentiam *et* unicui que
sicut diuissit deus mensuram fidei Sicut *enim* in
uno corpore multamembra habemus membra
autem omnia noneundem habent actum Itamultinos' unum
corpus sumus in xpo Singuli *autem* alter alterius memb ra
habentes *autem* donationes diuersas ꝯ gratiam quædata
est nobis' siue profetiam ꝯ fidei rationem siue minis
terium inministrando siue quidocet in doctrina qui
exortatur inexortatione qui tribuit insempli
citate qui præest insolicitudine quimiseretur in hila
ritate *et* Dilectio sine simulatione *et*emulatio
ne Execrantes malum adherentes bono hab
entes caritatem fraternam inuicem benigni ho
noremotuo præuenientes solicitudine impigr i

spiritu feruentes domino seruientes spe' gau
dentes intribulatione patientes orationi
uel instan
intentes necessitatibus sanctorum commonicantes
hospitilitatatem sectantes benedicite etnoli
te maladicere gaudete cum gaudentibus flete
cum flentibus idipsum inuicem sentientes nonalta
sapientes sed humilibus consentientes // malum pro
n olite esse prudentes apuduos'met ipsos nulli
malo reddentes prouidentes bona nonsolum co uel
ram deo sed etiam coram hominibus si fieri potest quod ex
uobis' est cum omnibushominibus pacemhabentes nonuosmet
ipsos defendentes carissimi sed date locumiræ
s criptumest enim mihiuindictam etego retribuam dicit dns sed
si essurierit inimicus tuus ciba' illum si sitit
potum da' illi hoc enim faciens carbones congregabis
supercaput eius noli uinci amalo sed uince inbo
nomalum /// te nonestenim potestas' nisi adeo quæautemsunt
Om mnibus potestatibus sublimioribus subditi esto
adomino ordinata sunt itaque qui resistit potesta
ti dei ordinationi resistit qui autem resistunt
ipsi sibi dampnationem adquirunt namqui principatumr
nonsunt timori bonioperis sedmali uis' enimnontime
re potestatem bonumfac' et habebis laudem exil
la dei enim minister estibi inbonum siautem malumfeceris
time nonenim sinecausa gladium portat dei enim minis
ter est etuindexiniram ei quimalumagit ideoque necessi
tate subditi estote nonsolum propter iram sed etiam propter
conscientiam ideo enim etributa præstatis ministri
enim dei sunt .,. inhoc ipsum pertinaciterseruientes
r eddite ergo omnibus debita cui tributum tributum
cui uectigal uectigal cui timorem timorem

cui autem honorem honorem nemini quicquam
debeatis nisi ut inuicem dilegatis qui enim di
legit proximum legem inpleuit // fura
Præ ceptum enim quodest non adulterabis non occides non
beris non falsumtestimonium dices non concupisces
et quod siest aliud mandatum inuerbo hoc resta
uratur dileges proximum tuum tamquam te' ipsum
d ilectio enim proximi malum non operatur
plenitudo ergo legis estdilectio ethoc scien
tes tempus quoniam horaest nos' iam desomno
surgere nunc ergo propior est nostra salus quam
cum credidimus nox' præcessit dies autem
adpropinquauit abieciamus ergo o
peratenebrarum et induamus arma lucis
sicut indie honesteambulemus noninco
mesationibus etebrietatibus nonincubilibus
etinpudicitiis' non contentione etemulatione
sed induite uos dominum nostrum ihm xpm etcar
niscuram nefaciatis in concupiscentiis'
in firmum autem infide adsumite non in di s
ceptionibus cogitationum alius enim cre
dit se manducare omnia quiautem in
firmus est holera manducet is
autem qui manducat non manducantem
nonspernat et qui nonmanducat mand
ucantem noniudicet deus enim illum ad
sumpsit tu'quis es qui iudicas alie
num seruum domino suo stat autcadit
s tabit autem po tens est enim deus statuere
illum nam alius iudicat alternos
dies aliusautemiudicat omnem diemunusquisque
insuo sensu .,. .,.,

ha bundet quisapit diem domino sapi t
et qui manducat domino manducat etgratias
agit deo etquinonmanducat domino nonmandu
cat gratias enim agit deo /// ritur siue enim
n emo enim nostrum sibiuiuit etnemo sibi mo
uiuimus domino uiuimus siuemorimur · siue ·
domino morimur siue enim uiuimus siue mo
rimur dominisumus in hoc enim uixit xpistuc
etmortuusest etresurrexit utet uiuorum
et mortuorum dominetur tu' autem quid ḋ iudicas
fratremtuum in nonmanducando aut tu' spernis
fratrem tuum in edendo omnes enim stabimus ante
tribunal dei scriptumest enim in essaia uiuo
ego dicit dns quoniammihi flectet omne genu et confi
tebitur omnis linguadeo///dit deo nonergoamplius
i taque unusquisque nostrum prose' rationem red
inuicemiudicemus sed hoc iudicate magis
ne' ponatis offendiculum fratri uel scanda
lum Scio enim et confido in domino ihu quianihil commo
ne peripsum nisi ei qui existimat quid commo
ne esse illicommone est Si enim propercibum frater tu
us contristatur iam non secundum caritatem ambul
as' noli cibo tuo illumperdere proquo xpistuc
mortuus est non ergo blasfimetur bonum nostrum
nonest enim regnum dei aesca et potus sed iustitia
etpax et gaudium inspiritu sancto qui enim inhoc ser
uit xpisto placet deo et probatusest hominibus
it aque quæpacis sunt sectemur etquæ adaedifi
cationem sunt custodiamus nolite propter aescam
distruere opus dei Omnia quidem mundasunt
sed malumest homini quiperoffensionem mandu cat

b onum est nonmanducare carnem neque bi
bere uinum neque inquo fratertuus offenditur aut s
candalizatur aut infirmatur tu' fidem quamhabes
penes temetipsum habe coram deo beatus qui non
iudicat semet ipsum in eo quod probat quiautem disc
ernit simanducauerit dampnatusest quare quia nonex
fide Omneautemquodnonest ex fide peccatumest debemusautem
nos' firmiores inbicilitates infirmorum sus
tinere etnonnobis' placere unus quisque uestrum proxi
mo suo placeat adbonam aedificationem et
enim xps nonsibi placuit sed sicut scriptumest inproperiain
properantium sibi ciciderunt superme quæcumque enim scri
ptasunt adnostram doctrinam scriptasunt ut perpa
tientiam etconsulationem scripturarum spem habea mus
deus autem patientiae etsolacii det uobis' idipsum sa
pere inalterutrum s̃ ihesumxpistum ut unianimes inuno or e
honorificetis deum et patrem domini nostriihesu xpisti / it
p ropterquod suscipite inuicem sic' ut xpistus suscip
nos in gloriam dei dico enim ihm xpm ministrum fui
sse circumcissionis propter ueritatem dei ad confirmand
as promissiones patrum gentes autem super miserico
rdiam honorare deum sicut scriptumest propterhoc confit e
bortibi ingentibus domine etcantabo nominituo psal
mum et iterumdicit laetamini gentes cum plebeeius etiterum
l audate dominum omnes gentes etmagnificate eum omnes
populi etrursus essaiasdicit eritradix iesse etquiex
surget regere gentes etineo gentes sperabunt
deus autem spei repleat uos' omni gaudio et pace credend o
ut habundetis inspe' inuirtute spcsancti certus
sum autem etipse deuobis' fratres quoniampleniestis dilec
tione et repleti omni scientia ita ut positis alterutrum monere ..

audaci*us* *enim* scripsi uobis' exparte ta*mquam*
memorans uos' p*ropter* gratiam q*uæ* data*est* m*ihi*
ad*e*o utsim seruiens xp*isto* ih*es*u i*n* gentib*us* *sanct*i
ficans aeuang*ueliumd*ei utfiat oblatio genti
u*m* accepta *sanct*ificata i*nspirit*usa*nct*o habeo *igitur*
gloria*m* i*n*xp*ist*oih*es*u q*uæest* i*n*deo n*onenim* audeo ali
quid eor*um* loqui q*uæ* p*er*me' n*on*efficit xp*istu*c i*n*
oboedentiam gentium u*er*bo *et* factis' i*n*uirtute
signor*um* *et*pr*o*digior*um* i*n*uirtute sp*iritus* *sanct*i itaut
*con*plerem abhieru*salem* p*er*circuitum usq*ue* i*n*hili
ric*um* æuanguelio*m* xp*ist*i sic' *autem* prædicaui æuang*uelium*
nom*in*atu*sest* n*on*ubi prædicatus*est* xp*istu*c ne s*uper* alienum fund
amen*tum* ædicaremsi*cut* scrip*tumest* Q*uia*quib*us* n*onest*nuntia
tum dico uidebunt *et* q*uin*o*n*audier*un*t i*n*telle
gent p*ropter*q*uod* *et*i*n*pediebar plurimu*m*uenire ad
uos n*un*cu*er*o ult*er*i*us* locu*m*n*on*h*ab*ens i*n*his' regionib*us* cu
pio uenire aduos' multis' ia*m* p*ræ*cedentib*us* an
nis' *sed* c*um* p*r*oficisci coep*er*o i*n*hispania*m* sp*er*o circ*um*iens
uidere uos' *et*auob*is* p*er*mittiilluc' c*um*uos' p*r*im
u*m* exparte fruitus fuero scientes q*uia*ueniens
aduos' i*n* *con*plementu*m* b*ene*dictionis xp*ist*i ueni*am*
Nu*nc* *igitur* p*r*oficiscar i*n*hieru*salem* ministrare *sanct*is'
P*r*obau*er*unt *enim* macedones *et*achaici *con*sula
tionem aliq*uam* facere i*n*paup*er*es *sanct*or*um* qui'*sunt*
i*n*hieru*salem* *sanct*os placuit*enim* eis' *et*debitores *sunt*
eor*um* q*uoni*am sp*ir*italiu*m*eor*um* participes *fact*i*sunt*
debent *et* gentes decarnalib*us* minist*r*are eis'
hoc *igitur* cu*mcon*su*m*mau*er*o etadsignau*er*o eis' fructu*m* h*unc* p*r*ofi
ciscar p*er*uos' i*n*hispania*m* Scioq*uod* ueniens aduos
inhabundantia b*ene*dictionis xp*ist*i ueni*am* Obsecro
ig*itur* uos' fr*atr*es p*er*dnm n*ostru*mih*es*um xp*istu*m · *et* p*er* cari
ta*tem* sp*iritus* utsolicitudine*m* i*n*p*er*tiamini
i*n*orationib*us* u*est*ris add*omin*um p*r*ome' utlib*er*
er abi*n*fidelib*us* q*uisunt* i*n*iudea *et* remune
ratio mea q*uæ* i*n*hieru*salem* *est* acceptabilis fi at
*sanct*is suis' ut c*um* gaudio ueni*am* aduos' p*er*uo
luntatem xp*ist*iih*es*u *uel et* utrefrigerer uobisc*um*
Deus *autem* pacis sit c*um* omnib*us* uobis' amen' com
mendo *autem* uob*is* febem sororem u*estram*
q*uæest* i*n*ministe*r*io aecl*essiæ* q*uæest* cincris ut susci
piatis eam i*n*dom*in*o digne *sanct*is ut adsista
tis eiinquo c*um*q*ue* negotio u*est*ri i*n*diguerit *etenim*ip
sa q*uoque* m*ihi* *et*aliis' adsistit Salutate
p*r*iscella*met*aq*uil*a*m* adiutores meos i*n*xp*ist*oih*es*u
et domistica*m* eor*um* aecl*essi*am q*ui* p*r*oanimamea
sub suas ceruices i*n*posuer*un*t q*uib*us n*on*ego so
lusgratias ago *sed* *et*cunctae aecl*essiæ* gentium
Salutate ephenit*um* dilect*um* m*ihi* q*uiest* prim*us* as
siae i*n*xp*ist*o ih*es*u Salutate mari*am* q*uæ*
multu*m* laborauit i*n*nobis' Salutate
andronicu*m* aeni*am* *et*iuliam cognatos
meos *et*con*c*aptiuos meos q*uisunt* nobil es
i*n*apostolis' q*ui* an*te*me' fuer*un*t i*n*xp*ist*oih*es*u
Salutate a*m*pliatu*m* dilectissimu*m* m*ihi* i*n*dom*in*o
Salutate urbanu*m* adiutoremm*eum*
i*n*dom*in*o *et* stachim dilectumm*eum* Saluta
te appellen' p*r*oabatu*m* i*n*xp*ist*o Salutate
eos q*ui* s*un*t exdomu' aristoboli salutate
erudianu*m* cognatumm*eum* Salu*tate* eos q*ui* s*un*t
exdomu narcissi p*r*espite*r*iq*uisunt* indno salu*tate*
triphenam *et*triphossa*m* q*uæ*laborant
i*n*dom*in*omecu*m* salutate p*r*esidia*m* carissi mam
q*uæ* multu*m* laborauit i*n*dom*in*o

S alu*tate* ruphu*m* dilectu*m* i*n* dno *et*ma*tre*m *eius et* mea*m*
S alu*tate* asinchritu*m* *et* flegonitu*m* herman' pet
robam *et*qui cu*m*eis' su*n*t fra*tre*s *eius* *et*olimpiadem
S alutate philiogu*m* *et*iuliam *et*neriam *et*soro*rem*
qui cu*m*eis' su*n*t omnes sanc*to*s :.. ... :. :. :. :. :.
S alu*tate* inuicem inosculo sanc*to* :. :. :. :.
S alutant uos' omnes aecl*essiæ* xpi*sti* :. :. :. :.
r ogo*autem* uos fra*tre*s deligent*er* utobseruetis eos
qui disensiones *et*offendicula faciunt
præ*ter* doctrinamq*uam* uos' accipistis faci
entes *uel* dicen*tes* *et*declinate abeis' hu*ius* mo
di*enim* xpi*sto* do*mi*no no*n*seruiunt se*d* suo uentri
*et*per dulces sermones *et*bene*dictiones*
seducunt corda i*n*nocentium .. ..
Ue*stra* *enim* oboedentia i*nomni* loco pe*r*uulgata*est*
gaudeo *igitur* i*n*uobis' *et* nolo uos' sapientes
e*sse* i*n*bono *et* sempli*ces* i*n*malo de*us* *autem* pacis
*conte*ret satanan' subpedib*us* u*estr*is uelocit*er*
gratia do*mi*ni n*ostr*i ihesu xpi*sti* uobiscum·
S alutat nos' thimotheus adiutor me*us*
et lucius *et*iason' *et* sosi pat*er* cognati mei
*et*aecl*essiæ* uniu*er*sae xpi*sti* /// tula*m* i*ndomi*no
S aluto uos' ego te*rti*us qu*i*scripsi aepis
S alutat uos gai*us* hospis me*us* *et*uni
u*er*sa aecl*essia* // *et*quartus frater
S alu*tat* uos erastus ascari*us* ciuitatis
gratia dni n*ostr*i ihu xpi cu*m* omnib*us* uobis ei
autem quipotens*est* uos' *con*firmare s æuan
guelium me*u*m *et*prædicationem ihu xpi s
reuelationem mis*ter*ii temporib*us*
seculor*um* occultati manifestati *autem*
nunc pe*r*scriptu*ra*s pr*o*feticas s præceptu*m*
de*i* seculor*um* i*n* oboedentiam fidei i*nomni*bu*s* gen
tib*us* manifestati *autem* pe*r*solum sapient
em do*mi*nu*m*n*ostru*m ihm xpm cui*est* gloria
insecula seculor*um* amen :. :. :.

explicit adromanos aepis*tola*
incipit ad chorinteos :
argumentu*m* æpistolæ
adchorinteos i*n*cipit :

Chorinti Sunt achai hii Simili
te*r* abapostolo audierunt uerbu*m*
ueritatis et Subuersi multifarie
quidam afalsis' apoStoliS · quidam
aphilosophiæ uerbossa eloquentia
alii asecta legisiudaicæ inducti
sunt hos' reuocat apostolus
adueram *et* aeuanguelicam Sapientiam
ScribenS eis' ab effesso p*er* themotheu*m*
cohortans eos *et* corripiens ut salui
fiant inxpo ihu dnonostro :. :. :. :.

Paulus uocatus apos*tolus* xpi*sti*
ihesu pe*r*uoluntatem de*i* *et*sus
tines fra*ter* aecl*essiæ* de*i* q*uæest* cho
rintis' *sanct*ificatis' i*n*xpi*sto* ihesu
uocatis'*sanct*is cumomnib*us* qui i*n*uocant no*men*
dni n*ostr*i ihu xpi i*nomni* loco ipsor*um* *et*n*ostro* gratia
uobis' *et*pax' adeo patren*ostro* *et*do*mi*no ihuxpo
gratias ago demeo semp*er* pr*o*uobis' i*n*gra
tia de*i* q*uæ* data *est* uobis' inxpo ihu qm i*nomni*bu*s*

locupletati estis inipso inomniuerbo etscien
tia sicut testimonium xpisti confirmatumest inuobis'
itaut nonindegatis inullagratia exspectant
es reuelationem domini nostriihesuxpisti qui et confirma
bit uos usque infinem sine cremine inaduentum
domini nostriihesuxpisti fidelis deus perquem uocati estis in
societatem filii dominin ostri ihesu xpisti // id · ipsum dica
O bsecro autem uos' fratres pernomen domini nostri ihu xpi ut
tis omnes etnonsint inuobis' scismata sitis autem
perfecti in eodemsensu et in eademsententia // cholo
S ignificatumest enim mihi deuobis' fratres abhis' qui sunt
es quod contensiones interuos sint hoc autem dico quoniam
singuli exuobis' dicunt ego quidemsum pauli ego
autem appollo ego uero cephæ egoautem xpisti diuissusest
xpistus numquid paulus crucifixusest prouobis' aut
^babtitzati innomine pauli ^crucifixi estis gratias ago
deo meo quod neminem babtitzaui uestrum nisi cris
pum et gaium ne quis dicat quod innomine meo babtit
zaui babtitzaui autem etstefane domum cae
terum nescio si'aliquem uestrum babtitzauerim
non enim missit me xpistus babtitzare sed aeuan
guelitzare nonin sapientia uerbi ut euacuetur
crux xpisti Uerbum autem crucis pereuntibus quidem
stulstitia his' autem quisalui fiunt uirtus dei est
scriptumest enim inessaia profeta Perdam sapientiam sa
pientium etintellectum prudentium reprobabo ubi
sapiens ubi scriba ubi conquessitor huius sæcu
li nonne' stultum fecit deus sapientiam huius mundi namquia
insapientia dei noncognouit hic mundus persapien
tiam suam deum placuit deo per stultitiam prædicatio
nis saluos facere credentes Quoniam quidem iu dei
signapetunt etgreci sapientiam quærunt
nos' autem prædicamus ihesum xpistum crucifixum
iudeis' quidem scandalum gentibusautem stul
titiam ipsis'autem uocatis' iudeis' atque
grecis' xpistum dei uirtutem etdei sapientiam
quia quod stultumest dei sapientius est hominibus etquod
infirmumest dei fortius est hominibus
U idete enim uocationem uestram fratres quianon
multi sapientes secundum carnem nonmulti
potentes nonmulti nobiles sed quæ sunt stul
tamundi elegit deus ut confund at sa
pientes et infirmamundi elegit deus
ut confundat sapientia fortia et igno
bilia huius mundi et contemptabilia el e
git deus et ea quæ nonsunt uteaquæ sunt distruer
et utnonglorietur omnis caro in conspectu eius
ex ipso autem uos' estis inxpisto ihesu qui factusest no
bis' sapientia adeo et iustitia et sanctifica
tio etredemptio utquemadmodum scriptumest
qui gloriatur in domino glorietur // blimitat
et ego cum ueniissem aduos' fratres ueni nonper su
em sermonis aut sapientiae prædicans
uobis' misterium xpisti neque enim iudi
caui me' scire aliquid interuos' nisi xpistum
ihesum ethunc crucifixum etego ininfirmita
te et timore etremore multo fui
apud uos' etsermo meus et prædicatiomea
non inpersuassione humanae sapientiæ
sed inostensione spiritus etuirtutis dei ut fides
uestra non in sapientia hominum sed inuirtute
dei sit Sapientiam autem loquimur apud per fectos

sapientiam*autem* non*huius* saeculi neq*ue* principu*m*
h*uius* saeculi q*ui* distruunt*ur* *sed* loq*uimur* d*ei* sa
pientia*m* i*n*mist*er*io q*uæ* abs*con*dita*est* q*uem* prædistinauit d*eus*
an*te* secula i*n*gloria*m* n*ost*ram q*uam* nemop*r*incipu*m* h*uius*
seculi cognouit Si *enim* cognuissent nu*mquam* do*min*um
maiestatis crucifixissent *sed* si*cut* scrip*tumest*
q*uod* oculus n*on*uidit nec' auris audiuit nec i*n*cor'
ho*min*is ascendit q*uæ* p*r*æparauit d*eus* deligentib*us* se'
nobis' *autem* p*r*æparauit d*eus* p*er*spmsuu*m* sp*iritus* *enim* omn*ia*
scrutat*ur* etia*m* p*ro*fundad*ei* q*uis* *enim* ho*min*um scit q*uæ*
ho*min*is su*n*t n*isis*p*iritus* q*uiin*ipso*est* sic' *et*q*uæ*i*n*d*eo* su*n*t ne
mo cognouit n*isis*p*iritus* d*ei* Nos' *autem* non*spiritum*
h*uius* mundi accipim*us* *sed* sp*iritum* q*ui* exd*eo*est ut sci
am*us* q*uæ* ad*eo* donatas*un*t nobis' q*uæ* *et* loq*uimur*
n*on*docti humanae sapientiæ u*er*bis' *sed* doc
ti sp*iritu* sp*iritalib*us sp*iritalia* *con*parantes
a nimalis *autem* homo n*on*p*er*cipit ea q*uæ* sp*iritus*d*eis*un*t*
Stultitia *enim* illi*est* *et*n*on*pot*est* scire q*uia* sp*iritali*
t*er* deiudicat*ur* sp*iritalis* *autem* deiudicat omn*ia*
ipse *autem* anemine deiudicat*ur* scrip*tumest* *enim*
deessaia p*rofeta* Quis *enim* cognouit sensu*m*
do*min*i q*uiin*struat eu*m* nos' *autem* sensu*m* do*min*i h*abem*us
et ego uobis' fr*atres* n*on*potui loqui q*ua*si sp*iritali*
b*us* *sed* q*ua*si carnalib*us* q*ua*si paruulis' i*n*xp*isto*
lac' uobis' potu*m* dedi n*on* æsca*m* n*on*du*m* *enim* po
t*er*atis *sed* necadhuc' potestis adhuc' *enim*
estis carnales Nam *cum* sint *inter*uos'
emulationes *et* *con*tentiones *et* desentiones
n*on*ne' carnales estis *et*secundum hominem a*m*bu
latis cu*m* *enim* q*uis* dicat ego sumpauli ali
us *autem* ego appallo n*on*ne ho*min*es estis ..

Quid*est* *er*go appollo q*uid*u*er*o paulus ministri*eius* cui
credidistis *et*unicuiq*ue* si*cut* do*min*us dedit ego planta
ui appollo rigauit *sed* do*min*us i*n*crementu*m* dedit
Itaq*ue* q*ui*plantat neq*ueest* q*ui*cq*uam* neq*ue*q*ui*rigat *sed* q*ui*
dat i*n*crementu*m* d*eus* q*uiautem* plantat *et*q*ui*rigat unums*un*t
unusq*ui*sq*ue* *autem* p*rop*riam mercedem accipiet ad*omi*no s̄
suu*m* laborem d*ei* *enim* sum*us* auditores d*ei* agri
cult*ur*a estis d*ei* aedificatio estis *secundum* gratia*m*d*ei*
q*uæ* data*est* m*ihi* ut sapiens architectus funda
mentu*m* posui Alius *autem* super*aedificat* un*us* q*uisq*ue
autem uideat q*uomodo* *super* aedificat fundamentu*m* *enim*
aliud nemopot*est* ponere p*ræter*idq*uod* positu*mest* q*uod* *est*
ih*esus* xp*istus* Siquis *autem* super*aedificat* sup*ra* funda
mentumh*oc* aur*um* argentu*m* lapides p*r*etiossos lig
na foenum stipulam q*ui* fecerit h*o*cop*us* manif
estus erit dies *enim* do*min*i manifestabit eu*m* q*uoniam* i*ni* g
ne reuelabit*ur* *et* uni*uscuiusque* op*us* q*uale* sit ignis
p*ro*babit Si c*uius* op*us* manserit q*uod* super*aedific* a
u*er*it mercedem accipiet *et* sic*uius* op*us* arserit
detrimentu*m* patiet*ur* ipse *autem* saluuserit sic'
t*amen* q*ua*si p*er*ignem Nescitis q*uia*templu*m* d*ei* estis
et sp*iritus* d*ei* habitat i*n*uobis' Si q*uis* *autem* templu*m* d*ei*
uiolau*er*it disp*er*det illu*m* d*eus* templu*m* *enim* ; d*ei* sanctu*mest*
q*uod* estis uos' Nemo uos' seducat si q*uis* uidetur
sapiens e*sse* inter*uos'* i*n*h*oc*seculo stultus fiat ut
sit sapiens ap*ud* d*eum* sapientia *enim* h*uius* seculi stul
titia*est* ap*ud* d*eum* scrip*tumestenim* adp*r*echendam sapient es
i*n*astutia eor*um* *et*it*er*um do*min*us nouit cogitationes ho
minu*m* q*uoni*am uanae s*un*t Itaq*ue* nemo glorie*tur* i*n*ho*mine*
omn*ia* *enim* u*estr*a s*un*t s*iue* paulus s*iue* cephas s*iue* appollo
s*iue* mund*us* s*iue* uita s*iue* mors s*iue* p*r*æsentia s*iue* fu tu*ra*
omn*ia* u*estr*as*un*t uos' *autem* xp*isti* xp*istu*c *autem* d*ei* .,.,.,.,

Sic' *enim* nos' existimet homo utministros xp*ist*i
*et*dispensatores mist*er*ior*um* d*e*i hic'ia*m* quærit*ur* int*er*
dispensatores utfidelis quis i*n*ueniat*ur* Mi*h*i *autem* p*ro*
minimo*est* utauobis' iudicer a*ut* ab humano die *sed*
neq*ue* me' ipsu*m* iudico nihil *enim* summi*h*i *con*scius *sed* nonho*c*
iustificatus su*m* q*ui* *autem* me iudicat d*omi*nus *est* itaq*ue*
nolite an*te*temp*us* aliq*ui*d iudicare donec ueniat
d*omi*nus q*ui* i*n*luminabit occultatenebrar*um* *et*manifes
tabit *con*silia cordiu*m* *et*tu*n*c laus' erit unicuiq*ue* ad*e*o
h*æc* *autem* fr*atre*s tr*ans*figuraui i*n*me' *et*appollo p*ropter* uos' ut
innobis' discatis ne sup*ra* q*uod* scriptu*mest* un*us* p*ro*uno
i*n*flet*ur*adu*er*sus me' alt*er*um q*uis* *enim* te' discernit
q*ui*d*autem* habes q*uod*n*on* accipisti Si*autem* accipisti q*ui*dglo
riaris q*ua*sin*on*accip*er*is ia*m* sat*ur*ati estis ia*m* diuites
fac*ti* estis si*ne* nobis' regnatis *et*utina*m* regnetis
ut *et*nos' uobiscu*m* regnem*us* Puto *enim* de*us* nos'
apostolos ostendit nouissimos q*ua*si morti
distinatos q*uoni*am spectaculu*m* fac*ti* sum*us* huic
mundo *et* anguelis' *et* ho*mi*nib*us* nos' stulti p*ropter* xp*ist*um
Uos' *autem* prudentes i*n*xp*ist*o nos' *autem* i*n*firmi uos *autem*
fortes uos' nobiles nos' *autem* ignobiles usq*ue* i*n*
hanc hora*m* *et*essurim*us* *et*sitim*us* *et* nudi sum*us*
et colofizamur *et* stabiles sum*us* *et*labora
m*us* op*er*antes manib*us* n*ostr*is maledicimur *et* ben*e*di
cimus p*er*secutionem patiamur *et* sustinem*us*
blasfemamur *et* obsecram*us* tamq*uam* purga
menta h*uiu*s mundi fac*ti* sum*us* omniu*m* purgam
enta usq*ue* adhuc' n*on* ut *con*fundam uos' scribo*hæc*
sed ut fi*l*i*o*s meoscarissimos moneo // *sed* n*on*mul
Si *enim* x milia pedagago*rum* inxp*ist*o habueritis
tos patres na*m* i*n*xp*ist*o ihesu p*er* aeuangl*i*um ego
uos genui rogo uos' emitatores mei
estote si*cut* *et*ego xpi ideo missi aduos' thi
motheu*m* q*uiest* filiu*s* me*us* carissim*us* *et*fid e
lis minist*er* i*n*d*omi*no q*ui*uos' co*m*mone facia t
uias meas q*uæsunt* i*n*xpoihu si*cut* ubiq*ue* doc
eo i*n* o*mni* aecl*essia* tam*quam* n*on*uent*urus* essem
aduos' sic' i*n*flatis*unt* quidam ueni*am* *autem*
cito aduos' si d*omi*nus uoluerit *et*cognosc am
n*on*sermonem eor*um* q*ui*i*n*flatis*unt* *sed* uirtutem
n*on* *enim* i*n*sermone*est* regnum d*e*i *sed* i*n*uirtu
te q*ui*d uultis i*n*uirga ueni*am* aduos'
an' i*n*caritate *et*sp*iri*tu mansuetudinis
Om nino audit*ur* *inter*uos' fornicatio *et*talis
fornicatio q*ua*lis nec int*er* gentes itaut
uxorem patris aliquis habeat *et*
uos' i*n*flatiestis *et*n*on*magis luctu*m* ha
buistis uttollat*ur* demedio u*estr*um q*ui* h*oc*
op*us* fecit ego q*ui*dem q*uam*uis' absens
corpore p*ræ*sens *autem* sp*iri*tu ia*m* iudicaui
eu*m*ut p*ræ*sens q*ui*sic' op*er*atus*est* i*n*nomine
d*omi*ni ihesu xp*ist*i Congregatis' uobis' *et*
meosp*iri*tu cu*m*uirtu*te* d*omi*nin*ostri*ihu xpi eu*m* q*ui*
talis *est* tradere satanae i*n*i*nter*itu*m*
carnis utsp*iri*tu*s* saluus sit i*n*die d*omi*ni
n*ostr*i ihu xpi // q*uia* modicu*m* fermentum
non bona gloriatio uestra nescitis
tota*m* massa*m* coru*m*pit Expurgate
ig*itur* uet*us* fermentu*m* utsitis noua
*con*sparsio si*cut* estis azemi *etenim* pasca
n*ostru*m immolatus*est* xp*ist*u*c* itaq*ue* epu
lemur n*on*i*n*fermento uet*er*i nec' i*n*fermento malitiæ

*et*nequitiae *sed* *in*azemis' sinciritatis *et*
u*er*itatis Scripsi uobis' *in*epistola ne
co*m*miscamini fornicariis' *non*utiq*ue* fornica
riis h*uius* mundi *in*pudicis' a*ut* auaris' a*ut* ra
pacib*us* a*ut* idolis' seruientib*us* Alioquin de
bueratis deh*oc* mundo exire n*unc* *autem* scrip
si uobis' *non* co*m*misceri uos' // a*ut* idolis' ser
Si q*uis* fr*ater* no*min*at*ur* *et* *est* fornicator a*ut* auar*us*
uiens a*ut* maledicus a*ut* ebriossus a*ut* ra
p ax c*um* h*uius* modi nec' cib*um* quidem sumere
q*uid* *enim* m*ihi*est dehis' q*ui* forissu*nt* iudicare n*on*ne
dehis' q*ui* *in*tus s*unt* iudicatis uos' na*m* eos q*ui*
foris s*unt* d*eus* iudicabit auferte malu*m*
auobis' Audet aliquis u*estr*um h*ab*ens nego
tiu*m* adu*ersus* aliq*uem* iudicari ap*udin*iq*uos* *et*n*on*ap*ud*
s*anct*os An'nescitis q*uoni*am s*anct*i deh*oc* mundo iudi
cabunt *et* *in*uobis iudicabit*ur* hic mundus
in digni *er*go s*unt* h*uius* modi q*ui* eti*am* deminimis' iudicent
nescitis q*uoni*am anguelos iudicabim*us* sæ
cularia *igitur* iudicia si habueritis *con*tem
ptibiles q*uisunt* *in*aecl*essia* illos *con*stituite ad
iudicandu*m* h*oc* aduere*con*diam u*estr*am dico
Sic' n*onest* *inter*uos' sapiens q*uisquam* q*uiposit* iudicare
inter fr*atres* *sed* fr*ater* *cum* fr*atre* iudicio *con*tendit *et*
h*oc* ap*udin*fideles Iam q*uidem* omnino dilic
tum*est* *in*uobis' q*uod* iudicia habetis *inter*uos'
Quare n*on*magis *in*iuria*m* accipistis q*uare* n*on*ma
gis fraudempatiemini *sed* fraudatis
*et*in*iuria*m* facitis *et*h*oc* fr*atr*ib*us* // nolite
An' nescitis q*uoni*am iniqui regnu*m* d*ei* n*on*possedebunt
errare

neque fornicari
neque idulis' seruientes
neque adulteri
neque molles
neque masculorum *con*cubitores
neque fures
neque auari
neque ebriossi
neque maladici
neque rapaces regnu*m* d*ei* possi
debunt *et*hæc quidem fuistis aliq*uando* *sed* abluti
estis *sed* *sanct*ificati estis *sed* iustificatiestis inno*mine*
dni n*ostr*i ihu xpi *et*inspu d*ei* n*ost*ri : ,/// ent *sed* ego su b
O mnia m*ihi* licent *sed*n*on*omnia utilia s*unt* Omn*ia* m*ihi* lic
nulli*us* redegar potestate aesca uentri *et*uent*er*
aescis' d*eus* *autem* h*unc* *et*hanc distruet corp*us* *autem* n*on*
fornicationi *sed* d*omin*us *et* d*omin*us corpori d*eus* u*ero* . qui.
suscitauit d*omin*umn*ostru*mihmxpm *et*nos' q*uoque* suscit
abit p*er* uirtutem sua*m* //// tollens *er*go membra
An' nescitis q*uoni*am corporau*estr*a membra xp*ist*i s*unt*
xp*ist*i faciam membra meritricis absit
An' nescitis q*uoni*am qui adheret meritrici unu*m* cor p*us*
efficit*ur* Er*unt* *enim* *in*quit ·ii· *in*carne una q*ui* *autem* adhe
ret d*omin*o un*us* sp*iritusest* fugite fornicationem o*mne*
peccatu*m* q*uod* c*umque* fecerit homo extra corp*us* *est*
Qui *autem* fornicat*ur* *in*corp*us* suu*m* peccat An' nescit is
q*uoni*am corp*us* xpi templu*mdeiest* q*uod* *in*uobis' *est* sps s*anctusest*
q*uem* habetis ad*eo* *et*n*on*estis u*estr*i empti enim estis p*re*
tio magno glorificate *et*portate d*omin*um *in*corp*ore* u*estr*o
d equib*us* *autem* scripsistis m*ihi* bonum*est* h*omini* mulie
rem n*on*tanguere p*ropter* fornicationem *autem* un*usquisque*

suamuxorem habeat *et*unaq*u*aq*ue* suu*m* uir*um*
habeat Uxoriuir debitu*m* reddat Similit*er* *autem*
*et*uxoruiro Mulier suicorporis potesta
tem n*on*ha*b*et s*ed* uir Similit*er* *autem* *et*uir suicorporis
potestatem n*on*ha*b*et s*ed*mulier Nolite fraudare
inuicem n*i*si forte exconsensu adtemp*us* ut uace
tis orationi *et*iter*um* in*d*ipsu*m* *con*uertemini ne' temp
tet uos' satanas p*ropter* incontinentia*m* u*estra*m :, :,
Hoc *autem* dico s*ecundum* indulgentiam n*on* s̃ imp*e*rium :,:,:,
Uolo*autem* omn*es* ho*mines* esse si*cut* me'ipsu*m* s*ed* un*us*quisq*ue* p*ropri*
u*m* ha*b*et donum exdeo Alius quidem sic' ali*us* u*ero* sic' : ⌣
Dico *autem* innuptis' *et*uiduis' bonu*mest* illis' si' sic' p*er*
maneant si*cut* *et*ego q*uod* si n*on*continent se nubant
Meli*usest* nub*e*re q*uam* uri His' *autem* q*ui* matrimonio iunc
tis*un*t p*r*æcipio n*on*ego s*ed* do*mi*n*us* uxorem auiro n*on*disce
dere q*uod* si discederit manere innuptam a*ut* / sum
uiro suo reconciliari *et* uir uxorem n*on* dimit
tat nam caet*e*ris' ego dico n*on*do*mi*n*us* /// habitare
Si quis fr*ater* ha*b*et uxorem infidelem *et*hæc consentit
cum illo n*on*demittat illam *et* Siq*u*a mulier ha*b*et uir*um*
i*n*fidelem *et* hic *con*sentit habitare c*um*illa n*on*relin
quat uir*um* S*anct*ificatus*est* uir infidelis p*er* muli
erem fidelem *et* s*anct*ificata*est* mulier infidelis p*er* uir*um* uel
fidelem Alioquin filii u*est*ri inmundi es*se*nt n*unc* *autem* s*anct*ifi
catis*un*t q*uod* si infidelis discedit discedat n*on*est *enim*
seruituti deditus fr*ater* aut soror in h*uiu*smodi
inpace *autem* uocauit nos' d*eu*s un*de* *enim* scis' mulier si'
uir*um* saluum facies aut un*de* scis' uir si uxorem
salua*m* facies Unicuiq*ue* *autem* si*cut* do*mi*n*us* partitus*est*
unumq*ue* si*cut* uocauit do*mi*n*us* ita ambulet si*cut* utiq*ue*
inomnibus aeclessiis' doceo circumcissus ali quis
uocatus*est* n*on*adducat p*r*æputium inp*r*æputio ali
quis uocatus*est* n*on* circumcidatur // obs er
Circumcissio nihil *est* *et*p*r*æputium nihil *est* s*ed*
uatio mandatorumd*e*i necessaria *est*
Unusquisq*ue* inea uocatione inqua' uocatusest
inipsa p*er*maneat apudd*eu*m Seruus uo
catus es n*on*sit tibi cura delib*er*tate
s*ed* si' potes liber fieri magis ut*ere* :, :, :,
Qui enim ind*omi*no uocatus*est* seruus lib*er*tus *est*
d*omi*ni Similit*er* *et* qui' liber uocatus*est* seruus
est xp*isti* Pretio emptiestis nolite fieri
hominum Unusquisq*ue* fr*atres* inquo' uoca
tus*est* inh*oc* maneat apud d*eu*m /// consili um
de uirginibus *autem* p*r*æceptum d*omi*ni n*on* habeo
autem do' tamquam misericordiam *cons* e
cutus ad*omi*no ut sim fidelis existimo
enim h*oc* bonum e*sse* p*ropter* instantem neces
sitatem q*uoniam* optimum*est* homini sic' e*sse*
uinctus es so uxori noli quaerere
solutionem solutus abuxore ne quæs
sieris uxorem Si' *autem* acciperis uxorem
n*on* peccasti *et* si' nubserit uirgo n*on*pec
cauit · tribulationem t*amen* habebunt
carnis h*uiu*smodi Ego *autem* uobis' parco
h*oc* itaq*ue* dico fr*atres* temp*us* breue*est* *et*
reliqum*est* ut qui' ha*b*ent uxores sint
tamq*uam* n*on*ha*b*en*t*es *et*q*ui* flent tamq*uam* n*on* flen
tes *et* qui' gaudent tamquam n*on*gau
dentes *et* qui emunt tamquam n*on* po
sedentes *et* qui utuntur h*oc*mundo ta*m*
q*uam* n*on* utantur Præterit enim figura h*uius*

mundi Uos' *autem* uolo *sine*solicitudine *esse* q*uisine*
uxore ẽ st solicitus*est* q*uæsunt* h*uius*mundi q*uomodo* pla
ceat deo Qui *autem* cum*uxoreest* solicitus*est* q*uæ sunt* h*uius*
mundi q*uomodo* placeat uxori Diuissa*est* mu
lier *et*uirgo q*uæ* n*onest* nupta cogitat q*uæ sunt*dom*ini* ut
sit s*ancta* corpore *et*spi*rit*u Q*uæautem* nupta*est* cogi
tat q*uæ* s*unt* mundi q*uomodo*placeat uiro Hoc ad
utilitatemu*estr*am dico n*on*utlaqueum uobis' *in*ie
ciam s*ed* adid q*uod* honestum*est* utsit frequens
oratio u*estr*a add*omin*um *sine*ulla occupatione
Si quis *autem* turpemse' uideri existimat s*uper* uir
ginemsuam q*uod* sit sup*er* adulta *et* ita opo
rtet fieri q*uod* uult faciat n*on*peccat si'nubat
na*m* qui' statuit *in*corde suo firmu*sest* n*on*h*ab*ens
necessitatem Potestatem *autem* h*ab*et suae uolun
tatis *et*h*oc* iudicauit *in*corde suo seruare uir
ginem suam b*ene*facit *igitur*et qui' matrimonio iun
git uirginemsuam b*ene*facit *et*qui' n*on*iunguit
meli*us*facit Mulier uincta *est* legi q*uan*totempore
uiuit uir *eius* q*uod* si' dormierit uir *eius* lib*er*ata*est*
cui uult nubat t*antu*m indom*ino* Beatior *autem* erit
sisic' p*er*manserit s*ecundum* m*eu*m *con*silium puto *enim*
q*uod et* ego sp*iritu*m d*ei* habeam Dehis' *autem* q*uæ* idulis'
immolant*ur* scim*us*q*uia* om*nes* scientia*m* h*ab*em*us* scientia
autem inflat caritas' *autem* aedificat q*uod* si' quis
se' existimat scire aliquidn*on*dum cog
nouit q*uem*admo*dum* oportet eumscire si'q*uis*
autem dilegit d*eu*m hiccognitus*est* abeo Desanc*t*is *autem*
q*uæ* idulis' immolant*ur* scim*us* q*uia* nihil *est* idulu*m*
et q*uod* nullus d*eus* n*isiun*us*deus* nam *et* si s*unt* qui d*icunt*ur
dii s*iue* *in*caelo s*iue* *inter*ra siquidem s*unt* dii mul
ti *et* domini multi nobis'*tam*en un*us* d*eus* pat*er* exquo
omn*ia* *et*nos' *in*illu*m* *et*un*usest* dom*in*usih*esus* xp*istu*c p*er*
quem o*mnia* *et* nos' p*er* ipsu*m* sed*non*in*omnibus* *est*scientia

Quidam*autem* cum*scientia* adhucidoli q*uasi* idolothi
tum manducant *et*con*scientia* ipsor*um* c*um* sit *in*
firma *in*quinat*ur* Esca*autem* nos' n*on*commendat
d*eo* neq*ueenim* si' manducau*erimus* habundabimus neq*ue*
si n*on*manducau*erimus* deerit nobis' /// lum fiat
Uidete*autem* ne' forte h*æc* licentia u*estr*a offendicu
infirmis' Si *enim* quis uideriteu*m* qui' h*ab*et sci
entia*m* inidulo recumbentem n*on*ne scientia *eius* c*um*
sit infirma aedificabit*ur* idulis' admandu
candu*m* immolatum *et*per*ibit* qui' infirm*usest*
intua *con*scientia fr*ater* pr*o*quo' mortuus*est* xp*istu*c
Sic' *autem* peccantes *inter*fr*atres* *et* per*cu*tientes *con*scientia*m*
ipsor*um* infirmam inxp*isto* peccatis' qua' p*ropter*
si' esca scandalitzat fr*atre*mm*eu*m n*on*manduca
bo carnem *in*aet*er*num ne' fr*atre*mm*eu*m scandalit
zem n*on*sum apostolus n*on*sum liber /// estis *in*
Nonne ihm xpm dnmn*ostru*m uidi n*on*ne' op*usmeu*muo s'
d*omi*no *et* si' aliis' n*on*sum apostolus uobis' t*amen*sum
namsignaculum apostulatusmei uos'estis
indom*ino* Mea diffensio ap*ud*eos qui' inter*rog*
ant me h*æcest* num quid potestatemn*on* h*ab*em*us* man
ducandi*et*bibendi num quid n*on* h*ab*em*us* potestat
em mulieres circumducendi si*cut* *et*caeteri apos*toli*
fr*atres* d*omi*ni *et*cephas aut solus ego *et* barnab
bas n*on* h*ab*em*us* potestatem h*oc* op*er*andi . . . . . .
Quis militat s*ine*suis' stipendiis' aliq*uando* . . . . .
Quis plantat uiniam *et*defructu*eius* n*on*edat
Quis pascit gregem ouium *et*delacte gre
gis n*on*manducat num*quid* s*ecundum* h*omin*em h*æc*dico
an' *et*lex h*æc*d*ic*it scrip*tumestenim* inlege moisi n*on*alli
gabisos' boui trit*ur*anti numquid debo
b*us* cura*est* d*eo* an' p*ropter* nos' h*æc*d*ic*it utiq*ue* p*ropter* no s'
nam p*ropter*nos' scrip*tumest* q*uoniam* ipse inspe' qui'
arat *et* triturat debet spei suæ

fructum percipere Si ergo nos' uobis' spiri
talia seminauimus magnumest si nos' uestra
carnaliametamus Si alii potestatis uestræ par
ticipes sunt quare nos' nonpotius sed nonussi sumus
hac potestate sed omnia sustinemus ne
quod offendiculum demus æuanguelio xpisti
n escitis quoniam qui'insacrariis' operantur
[6] de quae insacrario sunt ædunt qui altario
deseruiunt dealtario participantur
Ita etdominus ordinauit his' qui' aeuanguelium
adnuntiant deaeuanguelio uiuere ego autem
nihil horum ussus sum nonscripsi autem hæcut
Ita fiant inme bonumest mihi magis mo
ri quam ut gloriam meam quis euacuat
namsi' æuanguelitzauero nonest mihi gloria
necessitas' enim mihi incumbit uæ enim mihisi
non æuanguelitzauero Si enim uolens hocago mer
cedem habeo Si' autem inuitus dispensatio mihi
creditaest quæest ergo mea merces utaeuangueli
um prædicans sine sumptu ponam aeuanguelium
utnon abutar potestate mea inaeuanguelio
Nam cum liber essem ex omnibus omnium
Seruum me feciut plures lucrifaciam
et factus sum iudaeis' tamquam iudeus
ut iudeos lucrificarer his' qui sublege
sunt quasi sublege essem cumipse sublege
non sum uteosqui sublege sunt lucrifaciam his'
qui sinelege sunt tamquam sine lege essem cum sine
lege dei nonsim sed inlege sim xpisti ut lucrifi
carem eos qui' sine lege sunt et factus sumin
firmus infirmis' ut infirmos lucri
faciam Omnibus omnia factus sumut
omnes lucrifaciam omniaautem facio propter
aeuanguelium ut particip eius s efficiar .,

n escitisquod hii' qui'instadio currunt omnes
quidemcurrunt sed unus bradium acci
pit ego autem dicouobis sic' currite utomnes
conprehendatis Omnesenim qui' inagone
contendunt abomnibusse' abstinent
illi quidem utcoruptibilem coronam
accipiant nos' autem incoruptam /// aerem
Hgo igitursic' curro nonutincertum sic' pugno nonquasi
uerberans sed castigo corpusmeum etinseruitu
tem redigo ne forte cum aliis' prædicauerim
ipse reprobus efficiar //// subnube fue
n olo enim ignorare fratres quoniam patresnostriomnes
runt etomnes mare transierunt etomnes inmoi
sen babtitzatisunt innube etinmari etomnes
eandemæscam spiritalem manducauerunt
etomnes eundempotum spiritalem biberunt autem
despiritali consequenti eos petra petra autem
erat xpc sed noninpluribus eorum beneplacitumest deo
nam prostratisunt indiserto hæc autem infigu
ra nostri factasunt utnonsimus concupiscentes
malorum sicut etilli concupierunt neque
idulatriæ efficiamini sicut quidam ex
ipsis' quem admodum scriptumest Sedit
populus manducare etbibere etsur
rexerunt ludere neque fornicemur
sicut quidam exipsis' fornicatisunt et cicide
runt unadie xxiii hominum neque
temptemus xpistum sicut quidameorum temp
tauerunt etaserpentibus perierunt neque
mormurauerritis sicut quidam exipsis' mor
murauerunt etperierunt ab exterminatore
hæc autem omnia infigura contigebant illis'
scriptasunt autem adcorreptionem nostram
inquos' finis sæculorum deuenit .,

it aq*ue* qui'se' ex istimat stare uideat
ne cadat temptatio uos' *non*adp*re*hendat
n*is*i humana fidelisd*eu*s qui' *non*patitur
uos temptari sup*er* id quod potestis *sed*
faciet cumtemptatione eti*am* p*rou*entum
utpositis sustinere p*ropter* q*uod* carissimi
m*ih*i fugite abidolorumcult*ur*a //dico calix
ut Prudentib*us* loquor uos' iudicate q*uod*
benedictionis q*uem* bened*ici*m*us* n*on*ne' commonica
tio*est* sanguinis xp*ist*i et panis q*uem* franguimus
n*on*ne participatio corporis d*omi*ni*est* Quon*ia*m un*us*
panis *et*unumcorp*us* multi sum*us* na*m* om*nes*
deuno pane *et*deuno calice participamur
u idete enim his*rahel* *secundum* carnemn*on*ne qui' aed
unt hostias participes *sunt* altaris quid
*er*go dico q*uod*idolis' immolatumsit aliquid a*ut*
q*uod* idolum sit aliquid *sed* q*uæ* immolant gentes
demonis' immolant *et*n*on*d*omi*no/// calicemd*omi*ni
n oloa*utem* uos' sociosfieri demonior*um* n*on*potestis
bib*er*e *et*calicem demonior*um* n*on*potestis men
sae d*omi*ni participes e*sse* *et*mensae demonior*um*
an'emulamur d*omi*n*u*m numquid fortiores
illo sum*us* Om*ni*a liquent *sed* n*on*om*ni*a expe
diunt *omni*a liquent *sed* n*on*om*ni*a aedificant ne
mo q*uod* suum*est* quærat *sed* q*uod* alt*er*ius . . . . . .
o mnia q*uæ* inmacello ueniunt manducate
nihil int*er*rogantes p*ropter* *con*scientiam dom*ini*est
enim t*er*ra *et*plenitu*doeius* Si quis uocat uos'
ex infidelib*us* ad caenam *et*uultis ire
om*ne* q*uod* uobis' apponit*ur* manducate nihil
*inter*rogantes p*ropter* *con*scientia*m* Si quis *autem* dixe
rit h*oc* sacrificatum*est*idolis' nolite man
[e]iudi ducare p*ropter* illu*m* qui'[e] manducabit *et*p*ropter*
*con*scientiam *CON*scientia*mautem* dico n*on*tua*m* *sed* alt*er*ius. ⌣

utquid enim lib*er*tas n*ost*ra iudicat*ur* abi*n*fide
li *con*scientia Si*er*go c*um* gratia participo quidadhuc'
blasfemor p*rou*eoq*uod* gratiasago . . // tis om*ni*a
Siue *er*go manducatis s*iu*e bibetis s*iu*e aliquid facia
ingloriamd*ei* facite Si*ne* offensione esto
te iudeis' *et* gentib*us* *et*aeclessiae d*ei* sicut *et*ego
omnib*us* p*er*omnia placeo n*on*quaerens q*uod*m*ih*i utile*est*
*sed*q*uod*multis' utsaluifiant//// fr*atres* q*uod*p*er*om*ni*a
emitatores meiestote s*icut* *et*ego xp*ist*i laudo*autem* uos'
meimemores estis *et*s*icut*tradidi uobis' p*ræ*cepta
mea tenetis uolo*autem*uos' scire q*uod*omnis
uiricaput xp*istu*s*est* caput*autem* mulieris uir
caput u*er*o xp*ist*i d*eu*s Omnisuir orans a*ut* p*ro*fet
ans sup*ra* caput h*ab*ens uelamen det*ur*pet caput
suu*m* Omnis*autem* mulier orans a*ut* p*ro*fetans n*on*
uelato capite det*ur*peat caput suu*m* unum*est*
enim ac si' decaluetur nam si n*on*uelat*ur*
mulier *et*tondeat*ur* Si u*er*o turpe*est* mulieri
tondere autdecaluari uelet caput suum
uir quidemn*on*debet uelare caput suum
q*uoni*am imago *et* gloria*est* d*ei* Mulier *autem* gloria
uiri*est* Non enimexmuliere*est* *sed*mulier exui
ro *et* enimn*on*e*st* creatus uir p*ropter* mulierem *sed*
mulier p*ropter* uir*um* ideo debet mulier potesta
tem h*ab*ere sup*ra* caput p*ropter*anguelos . . . .
u er*um* t*am*en neq*ue* uir s*in*e muliere neq*ue* mulier
s*in*e uiro indo*mi*no nam s*icut* mulier exui
ro*est* ita*et* uir per exmuliere*mest* Omnia *autem* ex
d*eo* Uos' ipsi iudicate decet mulierem
n*on*uelatam orared*eu*m nec' ipsanat*ur*a do
cet uos' q*uod* uir quidem si comam habe
at ignominia*est* illi Mulier *autem* si'coma*m*
habeat gloria *est* illi q*uoni*amquidem ca
pilli p*ro*uelamine ei datisunt siquis *autem*

uidetur contentiossus esse nos'talem consui
tudinemnonhabemus nequeaeclessiæ'dei hocautem præcipiens non
laudo quodnoninmelius sedindeterius conuenitis // dio
pri mum quidem conuenientibus uobis' inaeclessia au
scisma fieri etexparte credo nam oportet
heresses esse utet qui'probati sunt manifesti fi
antinuobis Primum quidem conuenien
tibus uobis inunum iamnon dominicam caenam man
ducare Unus quisque enim suamcaenam præ
sumit admanducandum etalius quidemessurit
aliusautem ebriusest Numquid domus' non habe
tis utmanducetis et bibatis aut aeclessiam dei con
tempnitis etconfunditis eos qui' nonhabent quid
dicamuobis' laudouos' inhoc nonlaudo // ihesus inqua
ego autem accipi adomino quodettradidi uobis' quoniamdominus
nocte tradebatur accipit panem et grati
as egit etfregit et dixit Hocest corpusmeum quodtra
didi prouobis' hocfacite inmeamcommemora
tionem Similiter etcalicem postquam caenauit
dicens hicestcalix nouitestamenti inmeo sangui
ne hoc facite quoties cumque bibetis eum inmeam
commemorationem Quoties cumque manduca
bitis panem hunc etcalicemistum bibetis mor
tem xpisti adnuntiabitis donecueniat . . . . . .
it aque qui' cumque manducauerit hunc panem uel
biberit calicemdomini indigne reus erit corporis
et sanguinis domini probetautem se homo et sic' depane
illo edat etdecalice bibat Quicumque enim
manducat etbibit indigne iudicium sibi man
ducat etbibit noniudicans corpus domini ideo inter
uos' multi infirmi etinbiciles etdormiunt
multi quod si nos' met ipsos deiudicaremus nonuti
que iudicaremur Dum autem iudicamur adomino
corripimur utnon cum hocmundo dampnemur

Itaque fratresmei cum conuenitis admanducandum
inuicem expectate siquis essurit domi
manducet utnon adiudicium conueniatis cætera
autem cumuenero disponam /// quoniamgentes eratis
de spiritalibus autemnolouos' ignorare fratres scitis
Simulacrorum formae similes euntes pro
utducebamini ideo notum uobis' facio
quod nemo inspiritu dei dicit anathema ihm et nemo potest
dicere dnm ihm nisi inspiritu sancto /// diuissiones
di uissiones autem gratiarum sunt idem autem et spiritus et
ministrationum sunt idem autem dominus et diuissiones
operationum sunt idem uero deus qui' operatur omnia
inomnibus Unicuique autem datur manifestatio
spiritus adutilitatem Alii autem datur per spm sapientiæ
sermo Alii autem sermo scientiæ s̄ eundem spm
a lteri fides ineodem spiritu Alii gratia curatio
num inuno spiritu Alii operatio uirtutum Alii pro
fetia Alii discritio spirituum Alii genera ling
uarum Alii interpretatio sermonum hæc autem omnia
operatur unus atque idem spiritus diuidens singulis'
proutuult sicut autem corpus unumest et membra habet
multa Omnia autem membra decorpore cum
sint multa unum corpus sunt ita et xpistuc etenim
in spiritu uno omnes nos' inunum corpus sumus
babtitzati siue iudei siue greci siue liberi siue ser ui
et omnes unum spiritum potauimus Nam et cor
pus nonest unummembrum sed multa si' dixerit
pes' Quoniam nonsum manus nonsum decorpore
non ideo nonest decorpore et si' dixerit auris
quoniam nonsum oculus nonsum decorpore nonideo
nonest decorpore si' totum corpus oculus ubiest
auditus si' totum auditus ubiest odoratus
nunc autem posuit deus membra unum quodque eorum
incorpore sicut uoluit quod si essent omnia

unum membr*um* ubi corp*us* Nunc *autem* mul
tamembra unum *autem* corp*us* Non pot*est* dicere
oculus manui op*er*atua n*on*dissidero a*ut* it*er*
um caput pedib*us* n*on*estis mihi necessarii
s*ed* multo magis q*uæ* uident*ur* membra cor
poris infirmiora e*sse* necessariora s*unt*
*et*q*uæ* putam*us* ignobiliora e*sse* membra cor
poris his' honorem habundantiorem
circumdamus *et* q*uæin*honesta s*unt* n*ostr*a hones
tatem habundantiorem h*ab*ent Q*uæautem* honesta
s*unt* n*ostr*a nulli*us* egent s*ed* d*eus* temp*er*auit corp*us*
ei cui deest habundantiorem tribuendo ho
norem utn*on* sint scismata i*n*corpore s*ed* i*n*
id ipsum p*ro* inuicem solicita s*unt* membra
et Siquid patimur unu*m*membr*um* *con*pati
unt*ur* om*ni*a memb*ra* s*iue* glorificat*ur* unu*m* mem
br*um* *con* gaudentomnia membra// amq*uidem*
U os' *autem* estis corp*us* xp*ist*i *et*membra *et* quosd
posuit d*eus* i*n*aecl*essia* p*r*imu*m* apostolos s*ecundo* p*ro*
fetas · t*er*tio doctores deinde uirtutes
exin' gratias curationu*m* op itulationes
gub*er*nationes genera linguar*um* .ꝯ

n u m quid om*nes* apostoli :ꝯ :, :ꝯ :, :ꝯ :, :ꝯ
n u m quid om*nes* p*ro*fetae
n u m quid om*nes* doctores
n u m quid om*nes* uirtutes
n u m quid om*nes* gratiam h*ab*ent curationum
n u m quid om*nes* linguis loqunt*ur*
n u m quid om*nes* interp*re*tantur

e mulamini *autem* carismatameliora *et* ad
huc' ex cellentiorem uiam uobis' demons
trabo si linguis' hominu*m* loquar *et*
angelor*um* caritatem *autem* n*on*habea*m* fac*tus*
sum *uel* ut aeramentum sonans aut
cymbalum tinniens *et*si habuero p*ro*f e
tiam *et*nou*er*im mist*er*ia omnia *et*omnem sci
entiam *et* si habeam o*mn*em fidem ita utmon
tes t*ran*sferam caritatem *autem* n*on* habea*m* nihil
m*ih*i p*rod*est *et* si distribuero om*nes* facultates
meas i*n*cibos paup*er*um *et* si tradidero cor
p*us* me*um* itautardeam caritatem *autem* n*on* hab ea*m*
nihil m*ih*i p*rod*est Caritas' patiens*est* benigna*est*
caritas n*on*emulat*ur* n*on*agit p*er*peram n*oninf*lat*ur*
n*on* *est* ambitiosa n*on*quaeritquae suas*unt* n*on* i*n*
ritat*ur* n*on* cogitat malum n*on*gaudet s*uper* i*n*iquita*te*
*con*gaudet *autem* u*er*itati omnia suffert omnia
credit omnia sp*er*at omnia sustinet o*mni*a
dilegit caritas' numquam excedit S*iue* p*ro*
fetiae euacuabunt*ur* s*iue* linguae cessabunt
s*iue* scientiae distruent*ur* exparte enim cog
noscimus *et* exparte p*ro*fetamus c*um* *autem* uene
rit q*uod* p*er*fectum*est* euacuabit*ur* q*uod* ex part e*est*
Cum e*ss*em paruulus utparuulus loq*ue*bar
utparuulus sapiebam utparuulus co
gitabam c*um* fac*tus* sum uir q*uæ* paruuli erant
disposui uidem*us* n*un*c p*er*speculu*m* *et* inenegma te
t*un*c *autem* facie adfaci*em* n*un*c cognosco exparte
t*un*c cognoscamsi*cut* cognitussum Manet
spes fides caritas' treah*æc* maior *autem* his' *est*
caritas' Sectamini caritatem emulamini
sp*ir*italia magis *autem* ut p*ro*fetis' quienim loq*uitur*
lingua n*on*hominib*us* loq*uitur* s*ed* deo nemo *enim* au
dit sp*iri*tu *autem* loq*uitur* mist*er*ia nam q*ui* p*ro*fetatho
minib*us* loq*uitur* adaedificationem *et* exorta
tionem *et* *con*sulationem qui' loq*uitur* lingua
Semet ipsum aedificat qui'*autem* p*ro*fetat
aecl*essia*maedificat Uolo *autem* uos' linguis' loq*ui*
om*nes* magis *autem* p*ro*fetare maior *est* enim ·

qui'profetat quam qui' loquitur linguis' nisiforte ut
interpretetur utaeclessia aedificationem accipi
at nunc autem fratres siuenero aduos' linguis' loq
uens quid prodero nisi uobis' loquar inreue
lationem aut scientia aut profetia aut doctrina
tamen quæ Sine animasunt uocemdantia siue tibia siue
cithara nisi distinctionem sonitus' dederint
quomodo scietur id quod pertibiam canitur aut quod citha
ritzatur etenim siincertam uocem det tuba
quomodo quis præparabit se' adbellum ita et uos'
per linguam nisi manifestum sermonem dede
ritis quomodo scietur id quoddicitur Eritis enim in aera
loquentes tantautputa linguarum generasunt
in hocmundo et nihil eorum sine uoceest si' ergo nes
ciero uirtutem uocis ero ei cui loquor barba
rus etis qui' loquitur mihi barbarus sic' etuos'
quoniam emulatoresestis spiritalium adaedificatio
nem aeclessiae quærite uthabundetis etideo qui
loquitur lingua oret utinterpretetur nam siora
uero lingua spiritus meus orat mens autem mea sine
fructuest Quid ergoest orabo spiritu orabo et men
te psallam spiritu psallam etmente caeterum
si' benedixeritis spiritu quid supplet locum
idiotae quomodo dicet amen' super tuam benedic
tionem quoniam quidemnescit quiddicas' nam
tu' quidem benegratias agis sed alter non aedifi
catur Gratias ago deo quod omnium uestrum ma
gis lingua loquor sed inaeclessia uolo ·u· uerba
sensu meo loqui per legem utalios instruam
quam x milia uerborum inlingua // uuli estote
fratresnolite pueri effici sensibus sed malitia par
utsensibus perfecti sitis inlege enim scriptumest
quoniam inaliis' linguis' et labiis' aliis' loquar
populo huic etnec' sic' exaudient me' dicit dominus

Ita que linguae insignumsunt nonfidelibus sed
infidelibus profetiae autem noninfidelibus sed fidelibus
Si ergo conueniat uniuersa aeclessia inunum et omnes lin guis'
loquantur intrent autem idotae aut infidel
es nonne'dicentquod insanitis Si autem omnes pro
fetent intret autem aliquis infidelis aut
idiota conuincitur abomnibus deiudicatur abomnibus
occulta cordis eius manifestafiunt etunc
cadens interram adorabit deum pronuntiens
quod uerededeus inuobis' sit quid ergo fratres cum con
uenitis inunum unus quisque uestrum psalm
um habet doctrinam habet apocalipsin' habet
linguam habet interpretationem habet omnia ad
aedificationem fiant siue lingua quis loquitur
secundum duos autmultum ·iii· et perpartes etunus
interpretetur si'autem nonfuerit interpres taceat inaeclestia
Sibi autem loquatur et deo profetae ·ii· uel ·iii· dic
ant et caeteri examinantquod si alii reuela
tum fuerit sedenti priortaceat Potestis
enim persingulos omnes profetare utomnes
discant et omnes exortentur et spiritus
profetarum profetis' subiectusest non enimest disen
tionisdeus sed pacis sicut inomnibus aeclessiis'
uel an' sanctorum doceo aut auobis' uerbum processit aut inuos
solos deuenit siquis uidetur profetaesse
aut spiritalis Cognoscatquæ uobis' scri
bo quia domini sunt mandata siquis autem ignorat
ignorabitur Itaque fratres emulamini pro
fetare et loqui linguis' nolite pro
hibere Omnia autem uestra honesta fiant
Mulieres uestræ taceant in aeclessia non enim
permittitur eis' loqui sed subditas' esse
sicut lex' dicit Si Quid uoluntdiscere
domi uiros suos interrogent ·.

turpeest enimmulieribus inaeclessia loqui Notum
autem uobis' facio fratres Quoniam aeuangueliumquodpræ
dicauiuobis' quodet accipistis inquo etstatis perquod
etsaluamini quaratione anteprædicauerim uobis'
debetis tenere nisi frustra credidistis tra
didi enimuobis' inprimis' quod etaccipi quoniam xpistuc mor
tuusest propeccatis' nostris secundum scripturas etquia sepul
tusest etquiaresurrexit ·iii· die secundum scripturas et
quia uissusest cephae etposthæc illis'xi deinde uissusest
plusquam quincentis' fratribus simul exquibus
multi manent usque adhuc' Quidam autem dormi
erunt deinde uissusest iacobo deinde aposto
lis'omnibus nouissimeautem omniumtamquam ab
ortiuouissusest et mihi Ego autemsum minimus aposto
lorum qui nonsum dignus uocari apostolus quoniam
persecutussum aeclessiamdei Gratia autem dei sum id
quod sum et gratia eius inme' uacuanonfuit sed habun
dantius illis' omnibus laboraui etobtenui non egoautem
sed gratiadeimecum siue enim ego siue illi sic' prædica
mus etsic' credidistis si' autem xpistuc prædicatur quodre
surrexit amortuis' quomodo quidam dicunt inuo
bis' quoniam resurrectiomortuorum nonest quodsi're
surrectiomortuorumest neque xpistuc surrexit
Si autem xpistuc nonsurrexit inanisest prædicatio nostra
Inanisest etfides nostra inuenimur autemetfalsi
testesdei quoniam testimonium diximus aduersus deum
quod suscitauerit xpistum quemnonresuscitauit Si'enim
mortuinon resurgunt neque xpistuc resurrexit
quod si xpistuc nonresurrexit uanaestfidesuestra
adhuc' enim estis inpeccatis' uestris Ergo et
qui dormierunt inxpisto perierunt et si' in hac' uita
tantum inxpisto sperantes sumus miserabiliores
sumus omnibus hominibus nunc autem xpistuc res
urrexit amortuis' primitiae dormien

de

n

a

si

s

tium Quoniam sicut per hominem mors ita etperho
minem resurrectio mortuorum sicut enim
inadam omnes moriuntur ita etinxpisto omnes uiuifi
cantur Unus Quisque autem inSuo ordine primitiæ xpc
inde hii quisuntxpisti qui' inaduentum eius cre
diderunt deinde finis cum tradiderit reg
num deo etpatri cum euacueritomnem principa
tum etpotestatem etuirtutem Oportet enim illum regna
re donec ponat omnes inimicos suos subpe
dibus suis' Omnia enimsubecit subpedibus eius
ouissime autem inimica distruetur mors
Cumautem dicat Omnia subiecta sunt ei sine dubio
præter eum qui' subiecit ei omnia cum autem subiecta fuer
int illi omnia tunc etipse filius subiectus erit
illi qui Subiecit Sibi omnia ut Sitdeus omnia in omnibus
lioquin quid facient qui' babtitzantur promor
tuis' si'omnino mortui nonresurgunt utquid
etiam babtitzantur proillis' utquid etnos' periclitam
ur omni hora quotidie morior propter gloriam
uestram fratres quam habeo inxpo ihudno nostro /// mihi prodest
secundum hominem adbestias pugnaui effessi quid
si' mortuinonresurgunt Manducemus etbibamus
cras' enimmoriemur Nolite seduci cor
rumpunt mores bonos colloquia mala . . .
obrii estote etiusti etnolite peccare ignor
antiam enimdei quidam habent adreuerantiam uobis'
dico sed dicet aliquis Quomodo resurgunt mor
tui qualiautem corporeueniunt . insipiens . tu'quod
idest es.
seminas nonuiuificatur nisi prius moriatur etquod semi
nas' noncorpus quod futurumest seminas sed nudum gra
num utputa tritici aut alicuius caeterorum deus autem
dat corpus sicut uoluit etunicuique seminum proprium
corpus Non omnis caro eadem caro sed alia
quidem hominum aliaautem pecorum alia caro
uolocrum

alia *autem* piscium *et* corpora caelestia
*et*corpora t*er*restria *sed* alia quidem cael
estium gloria*est* alia *autem* t*er*restrium alia
claritas' solis aliaclaritas' lunae alias'
claritas' stellar*um* stella *autem* abstella deffert
i*n*claritate ita *et* resurrectio mortuor*um*
Seminat*ur* i*n*coruptione surget i*nin*coruptione
Seminat*ur* i*n*ignobilitate surget i*n*gloria .,
Seminat*ur* i*nin*firmitate surget inuirtute
Seminat*ur* corp*us* animale surget corp*us* sp*iri*
tale si*cut* scrip*tumest* factus *est* primus homo adami*n*a
spiritum nimam uiueficantem nouissim*us* adam i*n* sp*iritu*
uiuificantem *sed* n*on* pri*us* qu*od* sp*iri*tale*est* *sed* qu*od*animale*est*
deinde q*uod* sp*iri*tale*est* Primus homo de*terra* t*er*
ren*us* secundus homo decaelo caelestis q*ua*
lis t*er*ren*us* talis *et*t*er*reni*et*q*u*alis caelestis ta
les *et*cælestes igit*ur* si*cut* portauim*us* imaginem il
li*us* t*er*reni portemus *et* imaginem *eius* caelestis
Ho*c* *autem* dico uo*bis* q*uoni*am caro *et*sanguis regnu*m* d*ei* n*on*pos
sedebunt neq*ue* coruptio i*n*coruptionem uide
bit ecce mist*er*iumuobis' dico Om*nes* quidem
resurgemus *sed* n*on* om*nes* i*n*motabimur inmom
ento inictu oculi i*n*nouissimatuba canet *enim* *et*
resurgentmortui i*n*corupti *et* nos' i*n*motabimur
Oportet *enim* coruptibile h*oc* i*n*duere i*n*coruptio
nem *et*mortale h*oc* i*n*duere i*n*mortalitatem
C*umautem* mortale h*oc* i*n*duerit i*n*mortalitatem t*un*c
fiet sermo qui scrip*tusest* i*n*ossee p*rofeta* absor
bta*est* mors i*n*uictoria ubi*est* mors *con*tentio
tua ubi*est* mors aculeus tu*us* aculeus *autem*
uel uero mortis peccatu*mest* uirtus' *autem* peccati lex *sed*
d*e*o gratias q*ui* deditnobis' uictoriam p*erdomin*um
n*ostru*m ih*esu*m xp*istu*m itaq*ue* fr*atres* mei dilecti stabi
les estote *et*i*n*mobiles habundantes i*n* op*ere*

d*omi*ni Semp*er* scientesq*uod* labor u*ester* n*onest* i*n*a
nis i*ndomi*no/// lessiis' galitiae ita *et* uos'
de collectis' *autem*q*uæ* fiunt i*nsanc*tos si*cut* ordinaui æc
facite p*er* unamsabbati Un*us* quisq*ue* u*estru*m
ap*ud*se ponat recondens q*uod* ei beneplacu
erit utn*on* c*um* uenero t*un*c collecte fiant
c*umautem* p*ræ*sens fuero quos' cu*mque* p*ro*bau*eritis*
p*er*epistolas hos' mitta*m* p*er*ferre gra
tiam u*est*ram i*n*hieru*salem* q*uod* si' dignum fuerit
ut *et*ego eam mecumibunt // nam p*er* tr*an*si
u eniam*autem* aduos' c*um* macidoniam p*ertran*siero
bo macidonia*m* ap*ud* uos' *autem* forsitan re
manebo *et* hiemabo n*is*ime' uos' deducatis
q*uocumque* iero nolo enimuos' mo*do* uidere i*ntran*situ
sp*ero* *enim* me' aliquidtemporis mansur*um*
ap*ud*uos' si' dns p*er*misserit /// tiu*m* *enim* m*ihi* ap*er*
Manebo *autem* effessi usq*ue* ad penticosten' OS
tum*est* magnum *et* euidens *sed* adu*er*sarii multi
Si*autem* uenerit thimotheus uidete uts*ine* ti
more sitap*ud* uos' namop*us* d*omi*ni op*er*atur
si*cut* *et*egoop*er*or ne'quis illumsp*er*nat de
ducite *autem* illu*m* adme' inpace ut ueniat adme'
expecto *enim* illu*m* c*um* fr*atri*bus /// qm multu*m* illu*m*
de appollo *autem* fr*atre* n*ostro* notum uobis' facia*m*
rogaui utueniret aduos' c*um* fr*atri*bus *et* utiq*ue*
n*on*fuit uoluntas' utueniret ueniet *autem* c*um*
oportunumfuerit uigelate infide
uiriliter agite *et* con*fortamini* O*mni*a u*estra*
c*um* caritate fiant /// fanæ *et* furti
o bsecro *autem* uos' fr*atres* nostis domu*m* ste
nati *et* achaici q*uoni*amsu*nt* p*rimitiae* achaiæ
et i*n*minister*ium* s*anctorum* se' ordinau*erunt*
ut *et* uos' subditi sitis talib*us* *et* o*mni* coo
p*er*anti *et* laboranti inuobis' gaudeo *autem*

i*n*aduentu*m* stefanae *et* furtinati *et* achaici
q*uonia*m idq*uod* uobis′ deerat ipsi adi*n*pleu*er*unt
refficier*unt enim* m*e*um sp*iri*t*u*m *et*u*es*t*r*um Cognoscite
*er*go eos qui′ h*uiu*s modi s*unt* .,.,.,.,.,.,.,.,
S alutant uos′ aecl*essi*æ assiae
S alutantuos′ ind*omi*nomultu*m* aquila *et*pris
cilla c*um* domistica sua aecl*essia* ap*ud*quos
eti*am* hospitor
S alutantuos′ fratres omnes .,.
S alutate inuicem inosculo s*anct*o
S alutatio mea manu pauli
Si quis n*on*amat d*omi*n*u*m n*ost*r*u*m ih*esu*m xp*istu*m
sit anathema maranatha
g ratiad*omi*ni n*ost*ri ih*e*su xp*ist*i uobiscum
C aritas′ mea cumomnib*us* uobis′ i*n*xp*ist*o
ih*e*su amen .,.,.,
ex plicit Prima aepistola
ad chorinteoS .,.,.,.,.,.,.,.,.,.,.,
·
in cipit argumentum Secundae
.,

p ost actam abeis′dem
chorinteis′ Poenitentiam
consulatoriam scripsit
aepistolam apostolus eis′
amacidonia et ConlaudanS
eos hortatur admeliora
per$\overset{thi}{}$thicum finit
amen finit .,.,

.,
.,

luS apos*tolus* xp*ist*iih*esu* p*er* uolunta*tem*
d*e*i *et*thimotheus fr*ater* aecl*essiae*
d*e*i q*uæest* chorinthis′ cums*anct*is
om*ni*b*us* qui′s*un*t inuniu*er*sa
achaia gratia uob*is* et pax ad*e*o
patre n*ost*ro etd*omi*no ih*e*suxp*ist*o ///*et* pater
benedictus d*eus et*pater d*omi*nino*st*riih*e*su xp*ist*i
misericordiar*um et*d*eu*s toti*us con*sulationis
qui′ *con*sulat*ur* nos′ inomni p*re*sura n*ost*ra
utpossim*us et*ipsi *con*sulari eos quis*un*t
inomniangustia p*ercon*sulationem qua
*con*sulamur *et*ipsi ad*e*o q*uonia*m si*cut* habund
ant passiones xp*ist*i innobis′ itap*er* xp*ist*um
habundat etiam *con*sulatio n*ost*ra $\overset{autem}{\text{siue}}$ tri
bulamur p*roues*t*r*a *con*sulatione *et*salute q*uæ* op*er*
at*ur* tollerantiam earu*m* passionum quas *et*
nos′ patimur utspes n*ost*ra firma *est* p*ro*uobis′
s*iue* exortamur p*roues*t*r*a exortatione *et*salu
te scientes q*uia* si*cut* passionum estis socii Sic′eri
tis *etcon*sulationis /// n*ost*ra q*uæ* fac*taest* inassia
non enimuolum*us* ignorareuos′ fr*at*r*e*s dep*re*sura
Q*uonia*m sup*ra* modum grauati sum*us* sup*ra* uires
itaut tederet nos′ uiu*er*e s*ed* ipsi innobis′ res
ponsummortis habuim*us* ut n*on* sim*us* fidentes
innobis′ s*ed* i*n* d*omi*no qui′suscitat mortuos qui′
detantis′ p*e*riculis′ eripuit nos′ inquem sp*e*ram*us*
q*uonia*m *et* lib*e*rabitnos adiuuantib*us* eti*am* uobis′ p*er*
orationem p*ro*nobis′ utinmulta facie q*uæest* $\overset{e}{\text{i}}$nno uel ·$\overset{e}{\text{u}}$o·
bis′*est* donationis p*er* multos gratiae
refferant*ur* p*ro*nobis′ gloria enimn*ost*ra h*æcest*
testimonium *con*scientiae n*ost*rae q*uonia*m insempli
citate *et*insinciritate d*e*i *et*n*o*ni*n*sapientia car
nali s*ed* i*n* gratiad*e*i *con*seruati sum*us* i*n*ho*c* mundo
habundanti*us autem* ad uos

non enim alia scripsimus uobis' quam quæ le
gistis etcognuistis spero autem quoniam infinem
usque cognoscetis sicut et cognoscitis nos' expar
te quia gloria uestra sumus sicut etuos' nostra in
diem dominin ostri ihesu xpisti et hac' confidentia
prius uolui uenireaduos utsecundum gratiam ha
beretis et peruos' transirem inmacidoniam
et iterumamacidonia uenirem aduos' eta
uobis' deduci iniudeam Cum hoc ergo cogitassem
num quid leuitate ussumsum aut quæ cogito
secundum carnem cogito utsit apudmeest etnon · fidelis
autem ds quiasermo noster qui' fit apud uos' nonest inilloest
et non sed est inilloest Dei enimfilius ihs xpc qui'
inuobis est qui per nos' prædicatur perme' et siluanum
et thimotheum nonfuit inillo est et non sed est inil
lo fuit Quotquot autem promissiones deisunt inillo est
ideo etper ipsum amen deo per gloriam adnos'
qui autem confirmatnos' uobiscum xpc dominus etqui
unxit nos' deus etsignauit nos' etdedit pignus
spiritus incordibus nostris ego autem testemdm inuoco in
animam meam quod parcens uobis' nonueni cho
rintum nonquia dominamur fidei uestrae sed adiu
tores sumus gratiae uestrae namfide statis
statui autem hoc apudme'ipsum ne' iterum intristitia
uenirem aduos' si enim ego contristor uos' et
quisest qui me' lætificat nisi qui contristatur exme'
et hoc ipsumscripsi uobis' utnon cum uenero tris
titiam super tristitiam habeam aquibus opor
teat me gaudere confidens in omnibus uobis'quia
meum gaudium omnium uestrumest nam ex multa
tribulatione etangustia cordis scrip
si uobis' per lacrimas multas nonut contris
temini sed utsciatis quia caritatem habeam
habundantius inuobis' Si quis autem contrista
uit nonme' contristauit sed exparte ut non
honeremomnes uos' sufficit ei qui tali s est
obiurgatio hæc quæfit apluribus ita ut
econtrario magis donetis ut consule
mini eum ne' forte habundantiori
tristitia absorb eatur qui eius modiest propter
quod obsecro uos' ut confirmetis inillum ca
ritatem ideo enim scripsi utcognoscam ex
perimentum uestrum si' inomnibus oboedientes estis si'
cui autem aliquid donatis etego nametego quid uel quod
donaui ame si quid donaui propter uos' inpersona
xpisti ut noncircumueniamur asatana
non enim uersutias eius ignoramus /// hostium
cum uenissem autem troiadem propter aeuanguelium xpi et
mihi apertum esset indomino non habui requiem spiritui
meo eoquod noninueniremtitum fratrem meum sed
ualedicens eis' profectus sum inmacidoniam
deo autem gratias qui semper thriumphat nos'
inxpisto ihesu etodorem notitiae suae mani
festat per nos' inomni loco quiaxpisti bonus
odor sumus deo inhis' quisaluifiunt etinhis'
qui periunt Quibusdam quidem odor uitae
inuitam aliis' autem odor mortis inmortem
etadhæc quistam idoneusest non enim sumus sicut plu
rimi adulterantes uerbum dei sed exsinciri
tate sicut exdeo coramipso inxpisto loquimur
aut incipimus iterum nos'met ipsos commenda
re aut numquid indigemus sicut quidam commenta
ticias aepistulas aduos' aut exuobis'
aliquas epistolanostra uos' estis inscri p
ta incordibus nostris quæ cognoscitur etquæ legitur
abomnibus hominibus manifesta quoniam estis
epistola xpisti minis trata per nos' et
scripta non atramento sed spiritu dei uiui
noninstabulis' lapideis' sed intabulis' co rdis carnalibus

fiduciam *autem* talem h*abem*us add*eu*m p*er*xp*ist*um
n*on* q*uod* sufficientes sum*us* cogitare aliq*u*id
anobis' q*ua*si exnobis' ipsis' *sed* sufficientia
n*ost*ra exd*e*o qui *et* idoneos nos' facit ministr
os nouitestamenti n*on* lit*er*ae *sed* sp*iritus* lit*er*a *enim*
occidit sp*iritus* u*er*o uiuificat Q*uod* si' ministratio
mortis in litt*er*is' formata inlapidib*us*
fuit ingloriaita ut n*on* posent in tueri fi
lii hisr*ahel* infaciemmoisi p*ropter* gloriam uul
tus' *eius* q*uæ* euacuat*ur* q*uo*mo*do* n*on* magis ministra
tio sp*iritus* eritingloriam Si enimministra
tio dampnationis gloria*est* multo magis
habundabit minist*er*iu*m* iustitiae ingloria
namnec' glorificatu*mest* q*uod* claruit in hac'
parte p*ropter* excellentem gloriam Si' *autem* q*uod* eu
acuat*ur* p*er* gloriam gloria*est* multo magis
q*uod*manet in gloriagloria*est* ///// mur .,
h*abent*es ig*itur* talem spem multa fiducia uta
et n*on* sicut moesses ponebat uelamen s*uper* fa
ciem suam utn*on* i*n*tenderent filii is*rahel* i*n* faci
em moisi usq*ue* infinem *eius* q*uod* euacuat*ur* *sed* ob
tonsi s*un*t sensus' eor*um* usq*ue* i*n* hodiernu*m* diem
id ipsum uelamen inlectione ue*ter*is testa
menti manet q*uod*n*on*reuelat*ur* q*uoni*am i*n*xp*isto* eua
cuat*ur* Nam usq*ue* inhodiernum diem
q*uo*ties legit*ur* moesses uelamen posit*um* *est* s*uper*
cor' eor*um* Cumu*er*o *con*u*ersus* fueritquis ad
d*omi*n*um* auferet*ur* uelamen D*omi*n*us* *autem* sp*iritu*c *est* ubi
autem sp*iritus* d*omi*ni ibi lib*er*tas'*est* nos' itaq*ue* omnes re
uelata facie gloria*m* d*ei* spectantes adean
dem imaginem reformamur agloria i*n*
gloriam si*cut* ad*omi*ni sp*iritu* ideo h*abent*es hanc mi
nist*ra*tionem si*cut* misericordiam *con*secuti
sum*us* n*on* difficiam*us* *sed* abdicamus occulta

dedecoris n*on*ambulantes inastutia
neq*ue* adult*er*antes u*er*bum d*ei* *sed* i*n*manifesta
tione u*er*itatis commendantes nos' met
ipsos adomnem *con*scientiam hominu*m* co
ra*m* deo Q*uod* si' op*er*tum*est* aeuang*uelium* n*ost*ru*m* i*n*his'
q*ui* p*er*iunt op*er*tu*mest* inquib*us* d*eus* h*uius* seculi ex
caecauit mentes infidelium utn*on*p*er*uiderent
lumen aeuanguelii gloriae xp*isti* q*uiest* ima
go inuissibilis d*ei* N*on*enim nos' met ipsos
commendamus *sed*
xpm ihm dnm n*ost*ru*m* nos' *autem* seruos u*est*ros p*ropter*
xp*ist*u*m* ih*esu*m Q*uoni*am d*eus* qui' eduxit lumen spl en
descere detenebris' i*n*luxit incordib*us* n*ost*ris
adinluminationem scientiæclaritatis
i*n*facie xp*isti* ih*esu* H*abem*us *autem* thessaur*um* istu*m*
inuassi'b*us* fictilib*us* utexcellentia sit
uirtus' s' d*ei* *et*n*on* exnobis' In omnib*us* enim tri
bulationem patimur *sed* n*on*angustia
mur aporiamur *sed* n*on*distituimur
p*er* secutionempatimur *sed* n*on* derelinq*ui*
mur humiliamur *sed* n*on* confundimur
tribulamur *sed* n*on*p*er*imus semp*er* mor
tificationemih*esu* i*n* corpore n*ost*ro circumfe
rentes ut et uita xp*isti*ih*esu* incorpore n*ost*ro
manifestet*ur* Si' enim nos' qui' uiuimus i*n*
mortem tradimur p*ropter* ih*esu*m ut uitaih*esu*
manifestetur inmortali carne n*ost*ra
*er*go mors innobis' op*er*at*ur* uita*autem* inuobis'
h*abent*es *autem* eundemspm fidei si*cut* scriptu*mest* i*n* p
salmo ·cxu· Credidi p*ropter* q*uod* locutus sum
et nos' credim*us* ideo *et* loquimur Scient es
q*uoni*am q*ui* suscitauit d*omi*n*um*n*ostru*mihm xpm *et*no s'
c*um* ih*esu* suscitabit *et* c*on*stituet uobiscum
Omnia enim p*ropter* uos' patimur ut gratia

habundans perplurimam gratiarum
actionem habundet ingloria dei propter quod
non difficiamus licet enim exteriorhomo noster
corumpitur sed interior renouatur dedie indiem
namquod inpræsentiest momentaneum et leue tri
bulationis nostrae supramodum aeternum pon
dus gloriae operatur innobis' noncontemplanti
bus nobis' quæuidentur sed quænonuidentur Quæ enimuidentur
temporaliasunt quæautem nonuidentur aeterna sunt . . .
SCimus enimquoniamsi' terrest
[de]soluitur ris domus nostra huius habitationis quod habita
culum exdeo habemus domum nonmanufactam
sed aeternam in caelis' et enim inhoc ingemescimus
habitationem nostram quæ decaeloest superindue
re cupientes si tamen expoliati non nudi inuenia
mur etenim cum sumus incorpore isto in gemes
cimus grauati eo quod nolimus spoliari sed super
uestiri utabsorbeatur mortale hoc auita
Qui autem perficit nos' inhocipsum deus qui dedit no
bis' pignus spiritus · /// corpore isto perigrina
g audentes igitur semper etscientes quoniam cum sumus in
mur adeo per fidem enim ambulamus et
nonper speciem audiemus ergo etconsentimus ma
gis perigrinari decorpore etpræsentes esse addeum
etideo contendimus siue absentes siue præsentes pla
cere illi Omnesenimnos' oportet manifes
tari ante tribun al xpisti utreferat unusquisque
propria corporis sui prout gessit siue bonum
siue malum Scientes ergo timorem domini hominibus sua
demus deo autem manifestati sumus spero autem et in consci
entiis' uestris manifestos nos' esse /// em uobis'
non iterum nos' commendamus uobis' sed occassion
damus gloriandi pronobis' utnos' habeatis
adeos qui infacie gloriantur etnonin corde

siue enimmente excedimus deo siue sobrii
sumus uobis' caritas enim xpisti urget nos'
iudicanteshoc quodunus proomnibus mortuus est
ergo omnes mortuisunt etpro omnibus mortuus est u nus
ut etqui uiuunt iam nonsibi uiuant sed ei
qui proipsis' mortuusest et resurrexit
i taque nos' exhoc neminem nouimus secundum car
nem et si cognouimus secundum carnem xpistum
sed nunc iam nonnouimuseum secundum carnem esse
Si' ergo qua inxpisto nouacreatura uetera transierunt ecce
factasunt omnianoua gratias autem deo qui re
conciliauit nos' sibiperxpistum etdedit nobis'
ministerium reconciliationis quoniam quidem deus erat
inxpisto mundum reconcilians sibi nonrepu
tans illis' dilictaipsorum etposuit innobis'
aeuanguelium uerbumreconciliationis Proxpisto
proquo ligatione funguimur tamquam deo exo r
tante pernos' oramus per xpistum reconcilia
ri deo eum qui nonnouerat peccatum pro nobis' pecca
tum fecit utnos' essemus iustitia dei inipso
a diuuantes autem simul etobsecrantes ne' in
uacuum gratiam dei recipiatis inessaia enim
ait tempore eiminquit acceptabili ex
audiui te' etindie salutis adiui te'
H cce nunc tempus acceptabile etecce nunc di
es salutis nemini dantes ullam offensi
onem utinreprehensibile sit ministerium
nostrum sed inomnibus exhibuimus nos' met ipsos
utdei ministros inpatientia multa
in pre suris in lacerationibus
in n ecessitatibus in laboribus
in a ngustis' in uigiliis
in p lagis' in ieiuniis'
in c arceribus in castitate . .

in scientia per arma iustitiae
in longuanimitate adexteris' et asinist
in beneuolentia ris' nostris // bilitatem
in suauitate per gloriam etigno
in spiritu sancto per infamiam et bo
in caritate nonficta nam famam utse
in uerbo ueritatis ductores etueraces
in uirtutedei utqui' ignoremur
etcognoscimur quasi
morientes etecce uiuimus ut temptati
etnonmortificati quasi tristes semper autem gau
dentes sicut egeni multos autem locupletantes
utnihil habentes etomnia posidentes // latatumest
os' nostrum patet aduos' o' chorinti cor' nostrum di
nonangustiamini innobis' coartaminiautem in
uisceribus uestris eandem habentes mercedis re
tributionem Sicut filiis' dico dilatamini
etuos' etnolite iugumducere cuminfidelibus
quæ enimportio est iustitiae cum iniquitate aut quæ soci
etas' luci cumtenebris' quæ autem commonicatio xpisti
cum belial aut quæ pars fideli cum infideli qui autem con
sensus templo dei cumidulis' uos' enimestis tem
plum dei uiui dicitenim scriptura (idest essaiæ) Quoniam inhabitabo in
eis' et inter eos ambulabo etero illorum deus etip
si erunt mihi populus propter quod exite demedio illorum
etseperamini dicit dominus et inmundum ne' tetigeritis
etego suscipiam uos' etero uobis' inpatr
em etuos' eritis mihi infilios et filias dicit dominus
omnipotens hæc ergo promissa habentes carissimi
mundemus nos' abomni inquinnamento car
nis etspiritus per ficientes sanctificationem spiritus
intimore dei capite nos' neminem nocui
mus neminemcorumpimus neminem cir
cumuenimus non ad contempnationem dico :

prædixi enim quodincordibusnostris estis adcommorien
dum etad conuiuendum multa mihifiducia apud uos'
multa mihi gloriatio prouobis'est repletus sum
consulatione semper habundo gaudio inomni
presura nostra Nam cum conuenissemus inmacidoniam
nullam requiem habuit caro nostra sed in omni bus
sumus adflicti foris pugnae Intus autem
timores sed qui consulatur humiles consulatusest
nos' deus inpræsentia titi nonsolum autem inaduentueius sed
etiam consulacio quo consulatusest inuobis' nuntians
nobis' uestrum disi derium uestrum
fletum uestram emulationem prome' itautma
gis gauderem quoniam etsi' contristaui uos' inæ
pistola nonme' poenitet etsi poeniteret me'
uideo quia aepistolailla etsi adhoram uos' con
tristauit nunc gaudeo gaudeoautem nonquia con
tristati estis sedquia contristati estis adpoeni
tentiam nam contristatiestis secundumdeum ut innul
lo detrimentum patiamini exnobis' quæ enim
secundum deum tristitiaest poenitentiam in salutem sta
bilem operatur seculi enimtristitia mortem
operatur ecce enim inhocipsum secundum deum contrista
ri uos' quantam inuobis' operatur solicitudinem
S e d excussationem inomnibus
S e d indignationem exhibuistis
S e d timorem uos' sinceres
S e d dissiderium esse negotio igitur et
S e d emulationem si scripsi uo
S e d uindictam bis' non propter eum
qui iniuriam fecit
nec propter eum qui iniuriam passusest sed admanifes
tandam solicitudinem nostram quam prouobis habemus
coram deo ideo etconsulati sumus in consula
tione autem nostra habundantius magis gauissi sumus
super gaudium titi

quia refectusest spiritus eius abomnibus uobis' etsi quid
apud illum gloriatus · sum · deuobis' inueritate
locutus sum nonsum confussus sed sicut omnia
inueritate locutisumus deuobis' ita et glori
atio nostra quæ fuit adtitum ueritas' factaest et uis
cera eius habundantius inuobis' sunt reminis
cens omnium uestrum oboedentiam quomodo cumti
more etremore excipistis eum gaudeo
quod inomnibus confideo inuobis' /// quæ dataest in
n otamautem uobis' facimus fratres gratiamdei
aeclissiis' maci doniae quod experimen
to tribulationis habundantia gaudii
ipsorum et profunda paupertas' eorum ha
bundauit indiuitias' semplicitatis eorum
quoniam prouiribus testimonium illis' reddo etultra
uires uoluntarii fuerunt etcumprecibus multis'
orantes nostram gratiam et commonicationem
ministerii quod fit insanctos etnon sicut sperauimus sed se
met ipsos dederunt primum deo deinde nob
is' per uoluntatem dei itautrogaremus tit
um ut sicut caepit ita etperficiat inuobis' etiam gra
tiam ipsam sed sicut inomnibus habundatis fi
de etsermone etscientia et omni solicitu
dine insuper et caritate uestra innos' ut etinhac'
gratia habundetis nonutimperans dico sed propter
aliorum solicitudinem etiam uestrae caritatis inge
nium bonum conprobans Scitisenim gratiam
domini nii ihu xpi quia propter · uos' · pauper factusest cumdi
ues esset utillius inopiauos' diuites essetis et con
silium inhoc do' hocenimuobis' utileest qui non tantum
facere sed etuelle caepistis abanno præterito
Nunc ergo etfacto perficite utquem admodum prum
pta est uoluntas' inuobis' benefaciendi ita
sit etperficiendi exeoquod habetis, ·– , , , , , ,

Si enim uoluntas' prumptaest secundum id
quodhabet acceptaest non s̄ quod nonhabet nonutaliis'
reffectio sit uobis' autem angustia sed ex
aequalitate in hoc præsentitempore ut uestra
habundantia illorum inopiam suppleat
etillorum habundantia sit aduestræ in
opiæ suplementum utfiat inomnibus æqua
litas' sicut scriptumest inexodo Qui' multum hab
uit nonhabundauit etqui modicum nonminorauit
g ratias autem deo qui dedit eandem solicitu
dinem prouobis' incorde titi quoniam consulatio
nem quidem accipit Cum autem sit solicitior
sua uoluntate profectusest aduos' // anguelio
m issimus etiam cumillo fratrem nostrum cuius laus' inaeu
est peromnes aeclessias nonsolum autem hoc uerum etiam
ordinatusest ab aeclessiis' comes perigri
nationis meæ cum hac gratia quæ ministratur
anobis' addomini : gratiam et distinatam uo
luntatem nostram diuitantes hoc' ne quis
nos' reprehendat inhac' plenitudine quæ
ministratur anobis' Prouidemus enim bo
na nonsolum coram deo uerum etiam coram
hominibus Missimus autem cum illis' fratrem nostrum
quem probauimus inmultis' sepe solicitum esse
nunc autem multo solicitiorem multa confidentia
inuos' siue protito quiest socius meus et adiutor
inuobis' siue prohis' qui' sunt fratres nostri apos
toli aeclessiarum gloriæ xpisti Ostensio
nem ergo caritatis nostræ et uestræ gloriæ pro
uobis' inillos ostendite infaciem æcles
siarum nam deministerio quod fit insanctos
exhabundantia est mihi scribere uobis' Scio
enim uoluntatem uestram pro qua deuobis' glorior

apud macidones Quoniam achaia parataest
abanno præterito et emulatio uestra prouocauit
plures missimus autem fratres utexultatio
nostra quam habemus deuobis' noneuacuetur in
hac' parte ut quemadmodum dixi pa
rati sitis ne cum uenerint mecum ma
cidones inuenerint uos' inparatos
erubescamus nos' inhac' parte utnon dic
am omnes uos' necessarium ergo existimaui
rogare fratres utpræcedant aduos' et præpa
rarent repromissam benedictionem
hanc paratam esse sic' quasi benedictionem
nonquasi auaritiam hoc autem dico quia qui parce
seminat parce etmetet et qui seminat
in benedictione (uel ex) inbenedictione metet unus quisque
secundum propositum cordis non extristitia aut nec
essitate hilarem enim datorem dile
git deus Potensest autem deus omnem gratiam ha
bundare facere inuobis utinomnibus
semper sufficientiam habeatis et habu
ndetis inomne bonum opus sicut inpsalmo
cxi scriptumest Dispersit dedit pauperibus ius
titia eius manet insaeculum saeculi Qui autem
sumministrat semenseminanti et pa
nem inaescam ministrabit etmultiplica
bit semen uestrum et augebit opera iustitiæ
uestrae Utinomnibus uos' locupletati hab
undetis inomni semplicitate quae operatur
pernos' gratiarum actionem deo // huius non
quoniam ministerium administratio nis officii
solum supplet eaquæ desunt sanctis sed etiam
habundat per multarum gratiarum
actiones deo per experimentum ministerii
huius magnificantes deum in oboedentia
confessionis uestrae inaeuanguelio xpisti et
insemplicitate commonicationis inillos
etinipsorum obsecratione prouobis' disside
rantium uos' propter super habundantem gra
tiam dei inuobis' Gratias ago deo superen
arrabili dono eius ipseautem ego paulus obs
ecro uos' per mansuitudinem etmodestiam
xpisti qui' infacie quidem humilis sum interuos'
absens autem confido inuobis' // qua existimor
rogo autem utnon præsens audeam peream confidentiam
audere inquosdam qui' arbitrantur de
nobis' tamquam secundum carnemmilitamus naminear
ne ambulantes non secundum carnem militamus
arma enimmilitiae nostrae non carnalia sed
fortia adeo addistructionem munitio
num consilia distruentes etomnem altitu
dinem extollentemse' aduersus scientiam
xpisti captiuantes omnem intellectum ad
oboedendum xpisto perducentes etparati omn em
inoboedentiam uindicare cum inpleta fu
erit oboedentia nostra quæ secundum faciem sunt uidete
si quis confidit sibi esse seruum xpisti hoccogi
tet iterum intrase quia sicut ipse xpistiest itaetnos'
si' enim habundantius aliquid gloriatus
fuero depotestate nostra quam nobis' dedit deus inæ
dificationem etnonindistructionem uestram non
erubescam ut autem nonexistimemur tamquam
terrentes uos' per aepistulas quoniam quidem
aepistolae inquiunt graues et fortes
sunt præsentia autem corporis infirma et
sermo contemptibilis hoc cogitet qui huius
modi est quia quales sumus uerbo peraepistu
las absentes tales et præsentes sumus
inopere non enim audemus conferre aut conparare

nos' quibusdam qui'se' ipsos commendant sed
ipsi innobis' nos' met ipsos metientes et conpa
rantes nos' met ipsos nobis' noninin mensum
gloriantes sed secundum mensuram regulae quam em
ensusest deus nobis' mensuram pertinguendi us
que aduos' non enim quasi nonpertinguentes usque ad
uos' super extendimus nos' usque aduos' enim
peruenimus inaeuanguelio xpisti non in mensum glori
antes inalienis' laboribus spem autem habentes
crescente fide uestra inuobis' magnificari
secundum nostram regulam inhabundantia etiam il
lis' gentibus quæ ultra uos' sunt euanguelitzare
nonin aliena regula inhis' quæ præparata sunt glo
riari inheremia enim ait Qui autem glori
atur indomino glorietur ⁝ nonenim qui' se' ipsum
Commendat ille probatusest sed quem deus commen
dat Utinam pateremini paululum inpru
dentiam meam sed et subportate me' emulor
enimuos' dei emulatione dispondi enimuos'
uni uiro uirginem castam adsignare xpisto
timeo enim ne sicut serpens euam seduxit
astutiasua itacorrumpantur etsensus' uestri
et excidant asemplicitate et castitate quæestin
xpisto ihesu Nam si is qui' uenit alium xpistum
prædicat quem nos' nonprædicamus aut alium spiritum
accipistis quem non accipistis aut aliud aeua
nguelium quod nonaccipistis recte patere
mini eXistimo enim me' nihil minus fecis
se his' qui supra modum sunt (te) apostoli et si
imperitus sum sermone sed non scientia
inomnibus autem manifestatus sum inuobis'
aut numquid peccatum feci me' ipsum

(te) uel amagnis' aposto lis'

humilians utuos' exultemini Quoniam gra
tis aeuanguelium dei prædicaui uobis' ali
asaeclessias exspoliaui accipiens stipendium
administerium uestrum etcum apud uos' essem et e
gerem nulli grauis fui nam id quod mihi de
erat adinpleuerunt fratres qui uenierunt
amacidonia et inomnibus sine honere uestro
me' uobis' seruaui et seruabo est enim ueritas'
xpisti inme' quoniamhæc gloriatio noninfringuetur
inme' inregionibus achaiæ quare quia uos' non
dilego deus scit quod autem facio faciam etfacturus
sum utamputem occassionem eorum qui'
uoluntoccassionem utinquo gloriantur ta
les inueniantur sicut et (uel nos') uos Nam eius modi
pseodoapostoli sunt operari subdoli transfi
gurantes se' inapostolos xpisti neque mirum
cumipse satanas transfiguratse' ut anguelus
lucis nonest magnum siministri eius transfigur
antur uelutministri iustitiae quorum finis
erit secundum operaipsorum iterum dico uobis'
ne'quis me' existimet insipientem ali
oquin uelutinsipientem accipite me' ut
et ego modicum aliquid glorier quod lo
quor non loquor secundumdeum sed ut insipientia
inhac' substantia gloriationis quia mul
ti gloriantur secundum carnem et ego gloria
bor libenter enim suffertis insipien
tes cum sitis ipsi sapientes sustine
tis enim ipsi Siquis inseruitutem uos
redegerit siquis deuorat siquis
accipit si quis extollitur si' quis in
faciem

uos cedit Secundum ignobilitatem dico quasi
nos' infirmi fuerimus inhac' parte
in quo quis audet ininsipientia dico au
deo et ego ebrei sunt etego hisrahelitae
sunt etego semen abarchæ sunt etego mi
nistri xpisti sunt et ego · ut minus sapiens
dico magisego inlaboribus plurimis
in carceribus habundantius
in plagis' supra modum // quies quad
in 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'
p e r icu lis' fluminum
p e r icu lis' latronum
pe ri cu lis' ex gentibus
pe ri cu lis' exgenere
pe ri cu lis' inciuitate
pe ri cu lis' in diserto
pe ri cu lis' in mari
pe ri cu lis' in falsis' fratribus
in laboribus in miseriis'
in uigiliis' multis' in fame insiti
in ieiuniis' multis' in frigore
et nuditate præterilla quæ extrinsecussunt
instantiamea quottidiana solicitu
do omnium aeclessiarum dei
Quis infirmatur etego noninfirmor
Quis scandalizatur etego nonuror
Si gloriari oportet quæsunt infirmi
tatis meæ inhis' gloriabor

deus etpater dnini iihu xpi scit qui est benedictus
insaecula quod nonmentior damasci princeps
gentis arathae regis custodiebat uel ariet[..]
ciuitatem damascerorum utme' conprehen
deret etper finistram insporta dimissus
sum per murum et sic' effugi manus' eius Si
gloriari oportet nonexpedit mihi ueniam
autem aduissiones et reuelationes domini
SCIO hominem inxpisto ante annos xiiii siue
incorpore siue extracorpore nes
cio deus scit raptum huiusmodi usque ad
·iii· caelum et scio huiusmodi hominem
siue incorpore siue extracorpus nescio deus sci t
quoniam raptusest inparadisum etaudiuit uerba
inaudita quænonlicet hominibus loqui pro
eiusmodi gloriabor prome' autem nihil glo
riabor nisi in infirmitatibus meis' Si enim
uoluero gloriari nonero insipiens uerit
atem dico parco autemne' quis me' ex isti
met supra id quod uidet aut audit exme
et inilla habundantia reuelationum
ne' extollar datusest mihi stimulus
carnis meæ anguelus satanæ qui me'
colifizet ut nonextollar propterhoc ter dominum
rogaui utdiscederet ame' et dixit mihi
Sufficit tibi gratia mea nam uirtus
ininfirmitate perficitur libenter itaque
magis gloriabor ininfirmitatibus
meis' ut habitet inme' uirtus xpisti
propter quod placeo mihi ininfirmitatibus meis'
incontumiliis' in necessitatibus in per
secutionibus inangustiis' proxpisto
cum enim infirmor tunc potens sum
factus sum insipiens uos me' cogistis

ego enim debui auobis' commendari
Nam nihil minus fui abhis' qui supra mo
dum ualde sunt apostoli et si' nihil sum tamen
signa apostolatus' mei perfecta sunt interuos'
in omni patientia Signis' etprodigiis' etua
riis' uirtutibus quidest enimquod minus habuis
tis præcaeteris aeclessiis nisi quod ego nongrauaui
uos' donate mihi hanc iniuriam Ecce
tertio hoc parati sumus uenire aduos et
nonuos' grauabo nonenim quæro quæuestra sunt sed
uos' non enim debent filii parentibus tesauri
zare sed parentes filiis' egoautem libentis
sime inpendam etipse super inpendar
animabus uestris habundantius uos' dilegens
minus dilegor sedego nongrauaui uos' sedcumsim
astutus dolo cepi uos' numquid per aliquem
illorum quos' missi aduos' circumueniuos'
rogaui titum et missi cumillo fratrem numquid
auaritia circumuenit uos titus
nonne eodem spiritu ambulamus nonne' his'dem
uestigiis' ollim' putatis quodexcussemus
nos' apud uos' coram deo inxpisto loquimur
omnia autem carissimi propter uestram aedificatio
nem timeo ne' forte cum uenero nonqua
les uolo inueniam uos' etego inueniar
auobis' qualem me' nonuultis ne forte
sint inter uos' ne' iterum cum uene
contentiones ro humiliet me'
emulationes apud uos' etlugeam
animositates multos exhis' quiante
desensiones peccauerunt et non e
detractiones gerunt poenitentiam
susurrationes super inmunditia
tumores et fornicatione
seditiones

et inpudicitia quam gesserunt // rum
ecce tertioin hoc uenio aduos' ut inore duo
uel ·iii· testium stet omne uerbum prædixi enim
et prædico ut præsens secundo et nunc absens his'
qui ante peccauerunt et caeteris' omnibus quoniam si
uenero iterum nonparcam an' experimentum
quæritis eius qui inme' loquitur xpisti qui inuo
bis' noninfirmatur sed potensest inuobis' nam
et si' crucifixusest exinfirmitate nostra
sed uiuit exuirtute dei nam et si nos infir
mi sumus inillo sed uiuemus cumeo exuir
tute dei inuobis' uos'met ipsos temptate
si' estis infide ipsi uos' temprobate
aut noncognoscitis uos' ipsos quoniam ihesusxpistus
inuobisest nisi forte reprobi estis Spero autem quod
cognoscetis quia nos' non sumus reprobi
Oro autem deum utnihil malifaciatis non
ut nos' parati appareamus sed ut uos'
faciatis quod bonumest nos autem utreprobi
simus non enim possimus quicquid aduersus
ueritatem sed proueritate gaudemus autem quod nos'
infirmi sumus uos' autem fortes estis hoc
enim oramus uestram consummationem
id eo et hæc absens scribo utnonpræsens du
rius agam secundum potentiam quam dominus dedit mihi
inaedificationem etnon addistructio
nem uestram decaetero fratres gaudete per
fecti estote consulamini idipsum sa
pite pacem habete etdeus pacis etdi uel consulationis
lectionis erit uobiscum
salutate uos' inuicem inosculo sancto
salutant uos' sancti omnes gratia
dominiinostriihesu xpisti et caritas' dei et commo
nicatio sancti spiritus sit cum omnibus uobis' amen .-

Argumentum itaque aepis*tolæ* huius
breuiter *con*pre*h*endens hac
præfatione commo[neo] ut sciatis esse ma
teriam aepis*tolæ* pauli adgalatas *et*quæ ad
romanos scripta*est* sed hoc refferre inter
utramque quod inilla altior[i] sensu *et* pro
fundioribus ussus*est* argumentis' hic'
quasi adeos scribens dequibus ait in con
sequentibus O insensati galatae
*et*sic' insipientes estis tali sermone mo
deratus*est* quo increparet potius quam doce
ret *et*quam stulti possint intellegere *et*quos
nonpoterat ratio suadere reuocaret
auctoritas' inhis' ·ii· aepis*tolis* specialiter
antiquae legis cessatio *et*nouae intro
ductio *con*tinetur Sed adgalatas hoc proprium quia non
scribit adeos qui' exiudeis' inxpistum credi
derunt *et*paternas putabant caere
monias obseruandas Sed adeos qui de
gentibus fidem aeuanguelii recipe*r*ant *et*
rursum retro labsi quorumdam fu
erant auctoritate deterriti adseren
tium petrumuero *et*iacobum *et*totas aeclessias iu
deae aeuanguelium cum lege uetere miscuisse
ipsum etiam paulum aliud iniudea face
re aliud innationibus prædicare *et* frus
tra eos incrucifixum credere Si id ne
glegendum putarent quod apostolorum prin
cipes obseruarent .,.,

argumentum pilagii

galatae sunt greci hii uerbum ueritatis primum
abapos*tolo* acciperunt sed post discessum eius tempta
tisunt afalsis' apos*tolis* utinlegem *et*incircumcissionem
uerterentur hos' apostolus reuocat ad fidem
ueritatis scribens eis' abeffesso .,.,.,.,.,

Paos*tolus* non abho
minibus neque
perhominem sed
per ihesum xpistum *et*
deum patrem qui
suscitauit eum [de]mortuis *et*
qui mecum sunt omnes fratres ubaec
lessiis' Galitiae Gratia uobis
et pax adeo patre nostro *et*domino ihu xpo
qui se' dedit propeccatis' nostris ut
eriperet nos' depræsenti saeculo ma
lo Secundum uoluntatem dei *et*patris nostri cuiest
Gloriauera soli insaeculа saeculorum am en' .
Miror quod sic'tam cito transfer[e]mini
abeo qui'uos' uocauit ingratiam in a
liud aeuanguelium quodnonest aliud nisi sunt aliqui
qui uos' conturbant *et* uolunt conuertere ae
uanguelium xpisti sed *et*si' nos'aut anguelus
decaelo aeuanguelitzet præter id quod æu
anguelitzauimus uobis' anathema
sit sicut prædixi uobis' *et*nunc iterum dico siquis
uobis' adnuntiauerit præter id quodaccipistis
anathema sit Modo enim hominibus su
adeo an' deo aut quaero hominibus pla
cere Si' adhuc' hominibus placerem
seruus xpisti Notum enim uobis' fa
cio fratres aeuanguelium quod aeuangue
litzatumest ame' quianonest secundum hominem neque
enim ego accipisti illud neque illud de
dici sed per reuelationemihesu // quando ini
Audistis enim conuersationem meam ali
udaismo quod supra modum persequeb
ar aeclessiam dei *et* expugnabam illam

*et*proficiebam iniudaismo sup*ra* multos
coetaneos meos ingenere meo habund
anti*us* emulator existens paternar*um* me
ar*um* traditionum Cum *autem* placuit ei q*ui*
me segregauit abut*ero* matris meæ
*et*uocauit p*er* gratiam suamut re
uelaret filium suum i*n*me ut æua
nguelitzarem eum ingentib*us* Conti
nuo n*on*adquieui carni *et*sanguini neq*ue*
ueni hierusalem adpr*æ*cessores meos
apostolos s*ed* abii inarabiam *et* it*er*um
reu*er*sus sum damascum deinde pos*t*tri
ennium ueni hierusolimam uidere pet
ru*m* *et*mansi ap*ud* eu*m* dieb*us* xu alium *autem* ap
ostolor*um* uidi neminem n*is*i iacobu*m* fr*atre*m
d*omi*ni Q*uæ* *autem* Scribo uobis' ecce coramdeo
q*uia* n*on*mentior deinde ueni inpartes si
riae *et*ciliciae eram *autem* ignotus fa
cie aeclessiis' iudeae q*uæsun*t inxp*isto* s*ed* h*oc*
t*antu*m audiebant deme' q*uod*is qui p*er*seq*ue*
bat*ur* nos' aliq*uando* n*unc* adnuntiat fidem
d*ei* q*uam* aliq*uando* expugnabat *et*inme mag
nificabant d*eu*m deinde po*st* xiiii
annos ascendi it*er*um hierusolimam
cum barnabba adsumpto *et*tito as
cendi *autem* s*ecundum* reuelationem *et* exposui eis'
aeuanguelium q*uod* p*ræ*dico in gentib*us* seo
rsum *autem* his' qui existimabant*ur* e*sse* ma
iores ne forte inuacuu*m* currerem
aut cucurrisem s*ed* neq*ue* titus qui'
gentilis mecum erat c*um* esse*t* gr*e*cus conpulsus*est*
Circumcidi s*ed* p*ropter* subintroductos
falsos fr*atre*s quisubintrau*er*unt ex
plorare lib*er*tatem n*ostr*am q*uam* h*abe*mus i*n*xp*isto*
ih*es*u ut nos' inseruitutem rede gerent
quib*us* necad horam cessimus subiectio
ni ut u*er*itas' aeuanguelii p*er* maneat ap*ud*nos'
a bhis' *autem* qui' uidebant*ur* e*sse* aliquid qualis
aliq*uando* fuerunt nihil meaint*erest* d*eu*s p*er*so
nam hominis n*on*accipit m*ihi* *enim* quiuideb
ant*ur* e*sse* aliquid nihil *con*tulerunt s*ed* econtr*a*
rio cumuidissent q*uod* creditum*est* m*ihi* aeu
anguelium p*ræ*putii si*cut* petro circumcissionis
qui enim op*er*atus*est* petro inapostulatum
circumcissionis op*er*at*usest* *et*m*ihi* int*er* gentes *et*
c*um* cognuissent gratiam q*uæ* data*est* m*ihi* petr*us*
*et*iacob*us* *et*ioh*annis* quiuidebant*ur* columnae e*sse*
aecl*essiae* dext*er*as deder*unt* m*ihi*e*t*barnabbae so
cietatis utnos' adgentes ipsi *autem* incirc*um*cis uel comm
sionem t*antu*m utpaup*er*um memores essem*us*
q*uod* eti*am* solicitus curaui h*oc* ipsum facere
Cum*autem* ueniisset petrus antiochiam infaciem
ei restiti q*uia* rep*re*hens*us* erat prius *enim* q*uam*
uenirent quidam abiacobo cum gentib*us*
manducabat cum*autem* ueniissent sub tra
chebat *et* segrebat se metuens eos qui ex
circumcissione erant *et*simulationi*eius* *con*sen
serunt caet*er*i iudei ita ut barnabbas du
ceret*ur* cum eis inillam Simulationem eor*um*
S*ed* cumuidissem q*uia* n*on*rectamuiam incedunt
adu*er*itatem aeuanguelii dixi petro cora*m*
omnib*us* Si tu' cum iudeus sis gentilit*er* uiuis
q*uomodo* gentes cogis iudaizare nos' nat*ur*a
iudei peccatores *et*n*on*exgentib*us* scientes *autem*
q*uoni*am n*on* iustificabitur omnis homo exop*er*i
b*us* legis n*is*i p*er* fidem ih*es*u xp*isti* nos' inih*es*umxp*istu*m
credimus ut iustificemur exfide xp*isti*
*et*n*on*exop*er*ib*us* legis q*uoni*am exop*er*ib*us* legis n*on*iustifi
catur omnis caro .,.,.,

Quod Siautem exoperibus legis quaerentes iusti
ficari inxpisto inuentisunt sumus ipsi
peccatores numquid xpistuc ergo peccati mini
sterest absit Si enim quæ distruxi hæc iterum
aedifico præuaricatoremme constituo
ego autem per legem legi mortuus sum ut deo
uiuam cum xpisto crucifixus sum
uiuo autem iam non ego uiuit uero inme' xpc quod autem
nunc uiuo incarne infide uiuo filii dei uiui
qui dilegit me eltradidit se' ipsum pro
me' noninritam faciam gratiam dei nam
Si per legem iustitia ergo xpistus mortuus est
gratis O insensati galatae quis
uos' fascinauit ante quorum oculos ihesus
xpistus proscriptusest et inuobis crucifixusest
hoc solum uolo discere auobis' exoperibus
legis xpistum accipistis an' ex auditu fidei
sic' stultiestis ut cum spiritu caeperitis nunc
carne consummamini tanta passi estis
sine causa si tamen sine causa quis ergo trib
uit uobis spiritum etoperatur uirtutes inuobis
exoperibus legis an' exauditu fidei ita scriptumest
Credidit abarcham deo et reputatumest ei
adiustitiam intellegite ergo quia qui exfide sunt
hii sunt filii abarchæ præuidens autem scrip
tura quia exfide iustificat gentes deus prænuntia
uit gentes abarchæ quia benedicentur inte
omnes gentes igitur qui' exfide sunt benedi
centur cum fideli abarcham quicumque
enim exoperibus legis sunt sub maladicto sunt
indeuternomio enim scriptumest quoniam maladic
tus omnis qui non permanserit inomnibus
quæ scriptasunt inlibro legis ut faciat ea
Quoniam inlege nemo iustificatur apud deum scriptumest
enim inambacu Quia iustus exfide uiuit
lex autem nonest exfide sed quifacit ea homo ui
uet inillis' Xpistus redemit nos' demala
dicto legis factus pronobis' maladictus quia scri ptumest
Maladictus omnis qui pendit in ligno
ut ingentibus benedictio abrachæ fieret
inxpisto ihesu ut promissionem spiritus accipiamus
per fidem fratres s̄ hominem dico tamen hominis
confirmatum testamentum nemo inri
tum facit neque superordinat abar
chæ dictaesunt repromissiones et semini eius
nonseminibus dicit tamquam inmultis' sed sicut inuno
et semini tuo quodest xpistus hoc autem dico testam
entum confirmatum adeo inxpisto quia post cccc
et xxx annos factaest lex nonconfirmata ad
euacuandam repromissionem si enim exle
ge hereditas' dataest iam non repromissi
one abrachae autem perrepromissionem do
nauit deus Quid ergo lex factorum positaest
donec ueniret semen cui repromissumest ordi
nata peranguelos inmanu mediatoris
mediator autem unius nonest deus autem unusest lexergo ad
uersus promissaest dei absit si enim data esset
lex quæposset iustificare uere exlege esset
iustitia sed conclussit scriptura omnia s ub
peccato utrepromissio exfide ihesu xpisti
daretur exgentibus priusquam autem ueniret fi
des sublege custodiebamur con clus
si ineam fidem quæ futura erat ut postea
reuelaretur Itaque lex pedagogus noster
fuit in xpisto ihesu ut exfide iustifica
remur postquam autem uenit fides iam non sub
pedagogo sumus omnes enim sumus filii
dei per fidem quæest inxpisto ihesu .....

quicumque enim inxpisto babtitzati estis xpistum
induitis nonest iudeus neque grecus nonest seruus
neque liber nonest masculus neque femina sed
omnes uos' unum estis inxpisto ihesu si autem uos es
tis unum inxpisto ihesu omnes inxpisto ihesu ergo abra
chæ semenestis secundum promissionem heredes
dico autem quanto tempore heres paruulusest
nihil defert aseruo cumsit omnium dominus
sed subcuratoribus et actoribus usque adpræ
finitumtempus apatre ita et nos' cum es
semus paruuli subelimentis' huius mun
di eramus seruientes postquam autem uenit ple
nitudo temporis missit deus filium su
um natum ex muliere factum ublege
uteos qui sublege erant redemeret
ut filiorum adoptionem reciperemus
quoniam filii estis dei missit deus spiritum filii sui
incorda nostra clamantem abba pater
Itaque iam non estis serui sed filii Si autem fi
lii et heredes dei perxpistum sed tunc quidem igno
rantes deum his' qui natura nonsunt dii serui
ebatis nunc autem cum cognueritis deum immo
cognitiestis deo quomodo conuertemini iterum ad
infirma et egina elimenta quibus rur
sum seruire uultis dies obserua
tis etmenses ettempora et annos ti
meo ne forte sine causa laborauerim
inuobis' estote sicut ego quia ego sicut et uos
fratres obsecro uos' nihil me' lesistis
Scitis quia per infirmitatem carnis lab
oraui uobis æuanguelitzaui prius et
temptationem meam incarne uestra non
Spreuistis neque respuistis sed sicut
anguelum excipistis me ut xpistum ihesum

ubiest ergo beatitudo uestra testimonium uobis
perhibeo Quoniam si fieri posset oculos
uestros eruesetis etdedesetis mihi ergo inimicus
factus sum uobis' uerum prædicans uobis'
H mulantur uos' non bene sed excludere uos' uo
lunt utillos emulemini emulamini autem me
lioradona bonum emulamini semper non
solum cum præsens sum apuduos uerum etiam absens
confido inuobis' /// metur xpistuc inuobis uellim
f ilioli mei quos iterum parturio donec for
autem nunc esse apud uos' et motare uocem meam
quoniam confundor inuobis dicite mihi qui' suble
ge uultis esse legem nonlegistis ingenessi scriptumest
quoniam abarcham ·ii· filios habuit unum
deancella etunum delibera sed is quidem qui
fuit deancella secundum carnem natusest qui autem de
libera perrepromissionem dei Quæ sunt aliud exa
lio significantia nam hæc sunt ·ii· testamenta
unum quidem amonte sina inseruitu
tem generans quodest agar' Sina enim mons
est inarabia qui coniunctus ei quæest hierusalem
nunc etseruit cum filiis' suis' Illa autem quæ sur
sumest hierusalem liberaest quæ mater omnium
nostrorum Scriptumest enim laetare sterilis
quæ nonparis Crumpe etclama' quænonparturis
quia multi filii desertæ magis quam eius quæ habet
uirum nos' autem fratres secundum issac' promissionis
filii sumus sed quomodo tunc is qui secundum carnem nat
usest persequebatur eum qui secundum spm genitusest
ita etnunc sed quid dicit scriptura iece ancellam
etfilium eius nonenim erit heres filius ancellæ
cum filio meo issac' Itaque fratres nonsumus
ancellæ filii sed liberæ quia nos' libertate xpistus
liberauit State etnolite iterum seruitu
tis iugo contineri ..

ecce ego paulus dico uobis' quoniam si cir
cumcidamini xpistuc uobis' nihil proderit
testificor autem omni homini circumcid
enti se quoniam debitorest uniuersae legis fa
ciendae euacuatiestis axpisto qui' inlege
iustificamini agratia excidistis nos' autem
spiritu exfide spem iustitiae expectamus
nam inxpisto ihesu neque circumcissio aliquid
ualet neque præputium sed fides quæ percaritat
emoperatur Currebatis bene quis uos'
inpediuit ueritati non oboedire nemini consen
seritis persuassio uestra nonest adeo qui' uocat
uos' modicum fermentum totam mass
am corumpit ego confido deuobis' inxpisto
quod nihil aliud sapietis qui autem conturbatuos'
portabit iudicium quicumque ille est
ego autem fratres si circumcissionem prædico quid
adhuc' 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
seruite inuicem Omnis enim lex in uobis
uno sermone inpletur dileges proximum tu
um sicut te' ipsum quod si inuicem mordetis et
incussatis uidete ne abinuicem consum
mamini dico autem spiritu ambulate et disside
rium carnis ne' perficetis nam caro
concupiscit aduersus spiritum spiritus autem aduersus car
nem hæc inuicem aduersantur sibi ut nonquæcumque
uultis faciatis illa quod si' spiritu ducemini non
estis sub lege manifestasunt opera carnis
qua e' S u nt

f ornicatio fructus autem spiritus est
in munditia ca ri tas'
in pudicitia gau di um
id ulatria pax'
ue neficia pa ti entia
in imicitiæ bo ni tas
con tensiones lon ga nimit as
em ulationes fi des
i rae man su itudo
ri xae le ni tas
an imositates 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 qui' autem xpisti sunt
eb reietates carnem suam cruci
co mesationes fixerunt cum uiti
ethis' similia quæ is' et dissideriis' Si ui
prædico uobis' sicut uimus spiritu spiritu ambu
prædixi quoniam qui lemus non efficiamur
agunt regnum inanis gloriæ
dei nonpossidebunt cupidi inuicem prouo
cantes inuicem inri
dentes fratres et si' præoccupatus fuerit
homo inaliquo delicto uos' qui spiritales
estis instruite huiusmodi inspiritu man
suitudinis considerans te' ipsum ne
et tu' tempteris honera uestra inuicem
portate et sic' inplebitis legem xpisti
nam si quis existimat se' esse aliquid
cum nihil sit se' ipsum Seducit opus autem
suum probet unusquisque et tunc in semet
ipso

tantam gloriam habebit *et*non*in*alt*e*ro nam
unus quisq*ue* p*rop*rium honos suum portab
it Co*m*monicet *autem* is qui catacizat*ur* u*er*bum
d*e*i qui se' catacizat inomnib*us* bonis'
nolite errare d*e*us n*on* dirideta*ur* q*uæ enim* se
minau*er*it homo h*æc et* metet q*uoni*am qui' semin
at incarne sua decarne metet coruptio
nem qui *autem* seminat insp*iri*tu desp*iri*tu metet
uitam aet*er*nam bonum *autem* facientes n*on*di
ficiam*us* tempore enim suo metemus
n*on*fatigati *ergo* dumtemp*us* h*abe*m*us* op*er*emur
q*uod* bonum *est* adom*nes* maxime *autem* addomes
ticos fidei uidete qualib*us* litteris' scrip
si uobis' mea manu qui cumq*ue* uol
unt placere incarne hii conpellunt
uos' circumcidi t*antu*m ut Crucis xp*isti* p*er*
secutionem n*on* patiantur neq*ue* enim qui
circumcidunt*ur* hii legem custodiunt
sed uolunt uos' circumcidi ut incarne
u*estr*a glorientur mihi *autem* absit gloria
ri n*isi* incruce d*omi*ni n*ostr*i ih*es*u xp*isti* p*er* q*uem* m*ihi*
mund*us* crucifix*est* *et*ego mundo .....
in xp*isto* enim ih*es*u neq*ue* circumcissio ali
quid ualet neq*ue* p*ræ*putium s*ed* noua cre
atura *et* qui cumq*ue* hanc regulam sec
unt*ur* pax' sup*er* illos *et*missericordia
et sup*er* his*rahel* d*e*i decaet*er*o nemo mihi
molestus sit' ego *autem* stigmata d*omi*ni
n*ostr*iih*es*uxp*isti* incorpore meo porto
gratia d*omi*ni n*ostr*i ih*es*u xp*isti* Cum Sp*iri*tu
uestro fratres amen.

explicit aepiStolaadgalatas

argumentum pilagii in æ
pis*tolam* adeffesseos ....
effessi sunt greci assiani exiudeis'
et gentib*us* paulo apostolo p*ræ*dicante
crediderunt quib*us* firmit*er* stantib*us*
scripsit aroma decarcere p*er*tithi
cum diaconem *et* inprincipio quidem
aepistolæ iudeos appellans in
carnationis xp*isti* sacramenta ex
posuit post adgentes *conuersus* hortatur
ut tantis' beneficiis' ingrati
deinde Commoniter p*ræ*cipit insti
tuta moralia .....

Paulus apos*tolus* ih*es*u
xp*isti* p*er*uolun*tatem*
d*e*i *sanctis et* fide
lib*us* qui s*unt* ef
fessi in xp*isto*
gratia uobis' *et* pax' ad*e*o pat
re n*ostro et* d*omi*no ih*es*u xp*isto* benedictus
d*eus et* pat*er* dni ni ihu xp*isti* qui b*ene*dix*it* nos'
ino*mni* benedictione sp*iri*tali *in* caeles
tib*us* in xp*isto*ih*es*u Sic*ut* elegit nos' inipso
an*te* mundi *con*stitu*tionem* ut essem*us* *sancti et* in*re*
p*re*hensibiles coramipso *in*carita*te*
p*ræ*distinans nos' inadoptione fi
lior*um* p*er* ih*es*umxp*istu*m inipsum s̃ p*ro*po
situm uoluntatis suæ inlaudem gloriæ
et gratiæ suæ inqua' gratificauit nos'
indilecto filio suo in quo h*abe*m*us* redemp
tionem p*er*sanguinem *eius* inremissionem
peccatorum *Secundum* diuitias claritatis gratiæ *eius*

quæ habundauit innobis' inomni sapientia
et prudentia utnotum faceret misterium
uoluntatis suæ secundum beneplacitum eius quod
propossuit in eo antemundi constitutionem
indispensatione plenitudinis temporum
restaurare omnia inxpisto quæ incaelis sunt
etquæ interra inipso inquo' etiam sorte uocati
sumus prædistinati secundum propossitum dei qui' omnia
operatur secundum consilium uoluntatis suæ ut si
mus inlaudem gloriæ eius nos' qui' ante spera
uimus inxpisto inquo' etuos' carissimi audi
to uerbo ueritatis aeuanguelii salutis uestræ
inquo' credentes signati estis promissionis
spiritu sancto quiest pignus hereditatis nostræ
inredemptionem adoptionis inlaudem
gloriæ ipsius propterea etego audita fide
uestra quæest indomino ihesuxpisto et dilectione inomnes
sanctos noncesso gratias agens prouobis' et
memoriam uestri faciens inorationibus
meis' utdeus domini nostriihesu xpisti pater gloriæ
det uobis' spiritum sapi patientiæ et reuela
tionis inagnitionemeius in luminatos habere
oculos cordis uestri ut sciatis quæsit spes' uo
cationis uestræ etquæ diuitiæ gloriæ he
riditatis eius insanctos etquæ sublimitas' ma
gnitudinis eius inuobis' qui creditis secundum oper
ationem uirtutis quam operatusest inxpisto
suscitans eum amortuis' et constituens
addexteram suam incælestibus super
omnem principatum et potestatem et
principatum uirtutem et domina
tionem et dedit ei nomen quod est super omne
nomen quod nominatur nonsolum inhoc sæculo
sed etiam infuturo et omnia subiecit subiecit
subpedibus eius· etipsum dedit caput
super omnem æclessiam quæest corpus ipsius et pleni
tudoeius qui omniainomnibus adimple
uit etuos' cum essetis mortui dilictis'
etpeccatis' uestris in quibus aliquando ambu
lastis secundum saeculum mundi huius secundum prin
cipem potestatis æris huius spiritus qui nunc o
peratur infiliis' diffidentiæ inquibus etnos'
omnes aliquando conuersati sumus in disside
riis carnis nostræ facientes uoluntat
em carnis etcogitationum eramus na
tura filii iræ sicut et caeteri deus autem qui
diues est per omnia misericordia propter mu
ltam caritatem nostram suam qua' di
lexit nos' etcum essemus mortui pec
catis' etconcupiscentiis' uiuificauit nos'
in xpisto cuius gratiasumus salui per
fidem facti etSimul suscitauit Si
mulque fecit sedere incælestibus
in xpisto ihesu utostenderet insaeculis'
superuenientibus habundantes diuiti
as gratiae suae inbonitate su
per nos' inxpisto ihesu /// em et hoc non exnobis'
gratia enimsumus salui facti per fid
donum enim dei est non exoperibus utne quis g
lorietur ipsius enim sumus factura cre
ati inxpisto ihesu inoperibus bonis' quæ præpa
rauit deus utinillis' ambulemus
propter quod memores estote quoniam ali
quando eratis gentes incarne qui
dicebamini præputium abea quæ
dicitur circumcissio incarne ma
nufacta qui eratis intempore
illo sine xpisto alienati aconuersa
tione hisrahel ....

et perigrini promissionis testamentorum
eius spem non habentes *et* sine deo inhoc mundo
Nunc *autem* inxpisto ihesu uos' qui' aliquando eratis
longue facti estis prope insanguine xpisti
ipse*est* enim qu̇'pax nostra qui' fecit ut
raque unum *et* medium parietem sepis
soluens inimicitias incarne sua legem
mandatorum decretis' euacuens ut
duos constitueret insemet ipso inuno
nouo homine faciens pacem utreconci
liat utrosque inuno corpore deo per
crucem interficiens inimicitiam insemet
ipso *et*ueniens æuanguelitzauit pacem
uobis' qui longue eratis *et*pacemhis'
qui' prope quoniam peripsum habemus access
um utrique inuno spiritu adpatr em
ergo iam non estis aduenæ *et*perigrini sed es
tis ciues sanctorum *et* domistici dei super
aedificati super fundamentum apos
tolorum *et* profetarum ipso summo an
gulari lapide ihesu xpisto inquo omnis
structura conpaginata crescit intem
plum sanctum domino in quo' *et*uos' Simul
coedificamini inhabitaculum dei
inspiritu huius rei gratia ego pau
lus uinctus xpisti ihesu prouobis' genti
bus Si tamen audistis dispensationem
gratiæ dei quæ dataest mihi inuobis'
quoniam secundum reuelationem notum mihi
factumest sacramentum Sicut ante præscri
psi inmodico proutpotestis leg
entes intellegere prudentiam
meam inmisterio xpisti quod aliis' secu
lis' nonfuit notum filiis' hominum
sicut nunc reuelatum sanctis eius apostolis'
*et*profetis inspiritu esse gentes coheredes *et con*
corporales *et* coheres xpistuc *et* parti
cipes promissionis eius inxpisto ihesu per æ
uanguelium cuius factus sum ego minister
S̃ donum gratiae dei quæ dataest mihi secundum o
perationem uirtutis eius mihi minimo omni
um sanctorum dataest gratiahæc intergentes æ
uanguelitzare inuestigabiles diui
tias xpisti *et* inluminare omnes dispen
satio misterii absconditi asaeculis' indomino qui
omnia creauit utinnotesceret principi
bus *et*potestatibus incaelestibus Per aeclessiam mul
tiformis sapientiæ dei secundum præfinitionem
saeculorum quam fecit inxpisto ihesu
domino nostro inquo' habemus fiduciam *et* acces
suminconfidentia per fidem eius propter quod peto
ne difficiatis intribulationibus meis'
prouobis' quæest gloria uestra huius rei gra
tia flecto genuamea adpatrem domini nostri
ihesu xpisti exquo' omnis paternitas' in cælo
et interra nominatur utdet uobis' secundum
diuitias gloriæ suae uirtutem confo
rmari per spiritum ininteriore homine
habitare xpistum per fidem in cordibus
uestris incaritate radicati *et*fundati ut
positis conprehendere cumomnibus sanctis
quæ sit latitudo *et* longuitudo *et* altitudo *et* pro
fundum scire etiam supereminentem sci
entiam caritatis xpisti ut inpleamini in
omnem plenitudinem xpisti // us facere
ei *autem* qui potest superomnia habundanti
quam petimus aut intellegimus secundum uirtutem
quam operatur innobis' ipsi gloria in xpisto ihesu

et inaeclessia *et* inomnia saecula saecu*lorum* · amen ·
Obsecro itaq*ue* uos' fr*atre*s ego uinctus i*n* d*omi*no ut
digne ambuletis i*n*uocatione qua' uocati
estis c*um* omni humilitate *et*mansuitu*dine* cumpati
entia sufferentes i*n*uicem i*n* caritate soli
citi seruare unitatem sp*iritu*s inuinculo pa
cis unu*m* corp*us* *et*unus sp*iritu*s si*cut* uocati estis i*n*u
na Spe' uocationis u*estr*æ Unus do*mi*nus una
fides unum babtisma un*us* de*us* *et* pa*ter* omnium
q*ui* sup*er* om*ne*s *est* *et* per omnia *et*inom*ni*bus nobis'
Unicuiq*ue* *autem* n*ostr*um data*est* gratia s̃ mensur
am donationis xp*isti* p*ropter* q*uod* di*cit* dauid Ascen
dit i*n*altum captiuam duxit captiuitatem
dedit dona hominib*us* q*uod* *autem* ascendit quid*est* n*isi*
q*uod* eti*am* discendit ininferiora t*er*ræ quidis
cendit ipse*est* *et* q*ui* ascenditsup*er* om*ne*s cael
os utadi*n*pleret omnia *et* ipse dedit q*uo*s
dam quidem apos*tolos* quosdam *autem* p*ro*fetas
alios u*er*o aeuanguelistas alios *autem* pas
tores *et*magistros ad*con*summationem
s*anct*o*rum* inop*us* mis*ter*ii inaedificationem
corporis xp*isti* donec occurramus i*n*
unitatem fidei *et* agnitionem filiidei om*ne*s
inuirum p*er*fectum i*n*mensuram ætatis
plenitudinis xp*isti* utult*ra* n*on*simus par
uuli fluctuantes *et*circumferamur
o*mni* uento doctrinae i*n*neq*ui*tia hominu*m* *et* as
tutia admachinationem erroris u*er*i
tatem *autem* facientes i*n*caritate cresca
m*us* i*n*ipso p*eromni*a q*uiest* caput xp*istu*c exq*uo*totu*m*
corp*us* *con*pactum *et* p*ro*ductu*m* p*er*omnem iu
nctu*ra*m subminist*ra*tionis s*ecundum* op*er*atio
nem i*n*mensuram uni*us* c*uiu*sq*ue* membri
augmentum corporis facit i*n* aedifi
cationemsui i*n*caritate h*oc* *igitur* dico *et* tes
tificor indo*mi*no utn*on* ampli*us* ambuletis
si*cut* gentes ambulant inuanitate sen
sus' sui obscurati mentib*us* alienati
auia d*ei* p*ropter* ignorantiam q*uæest* inillis' Propter
caecitatem cordis ipsor*um* q*ui* disp*er*an
tes Semet ipsos t*ra*diderunt i*n*pudiciti
ae inop*er*ationem inmunditiæ *et* aua
ritiae Uos' *autem* n*on*ita dedicistis xp*istu*m
si t*ame*n illum audistis *et*i*n*illo edocti
estis si*cut* *est* u*er*itas' inih*es*u utdeponatis s*ecundum*
p*ri*orem *con*u*er*sationem ueter*em* hominem
q*ui* corumpit*ur* s*ecundum* dissideria erroris
renouamini *autem* sp*iri*tu mentis u*estr*æ i*n*dui
te nouum hominem qui s*ecundum* d*eu*m creat
us*est* i*n*iustitia *et*s*anct*itate *et*u*er*itate
p*ropter* q*uod* deponentes mendacium loq*ui*mini
u*er*itatem un*us* q*ui*sq*ue* cumpr*o*ximo suo
q*uoni*am sum*us* alt*er*utr*orum* membra Iras
cimi *et*nolite peccare Sol' n*on* occidat
sup*er* ira*con*diam u*estr*am neq*ue* locu*m* detis
diabulo Qui furebat*ur* ia*m* n*on* fure
t*ur* magis *autem* laboret op*er*ando mani
b*us* q*uod* bonum*est* uthabeat un*de* tribu
at necessitatem patientib*us* // pr*o*ce
Omnis Sermo malus deore u*estr*o n*on*
dat s*ed* siquis bon*usest* adaedificatio
nem fidei utdet gratia*m* audientib*us*
*et*nolite *con*tristare sp*iritu*m s*anctu*m d*ei*
i*n*quo signati estis i*n*die redemp
tionis Omnis amaritu*do* *et* i*n*digna
tio *et* clamor *et*blasfemia auferat*ur*
auobis' cumomnimalitia estote
autem inuicem benigni misericordes

donantes uos' inuicem sicut et deus inxpisto
donauit uobis' Estote ergo emitator
es dei sicut filii carissimi et ambulate
indilectione sicut et xpistuc dilexituos' et tradi
dit semet ipsum pronobis oblationem
ethostiam deo inodorem suauitatis
fornicatio autem etomnis inmunditia et
auaritia nec' nominetur inuobis sicut decet
sanctos aut turpitudo aut stultiloquium aut
scurilitas quæ adrem non pertinet sed ma
gis gratiarum actio hoc enimscitote
intellegentes quod Nemo uos' sedu
omnis fornicator cat inanibus uerb
aut inpudicus is' propter hæc enim uenit
aut inmundus iradei infilios di
aut auarus quod fidentiae noli
est idulorumser te enimeffici par
uitus nonhabet he ticipes eorum era
reditatem inregno tisenim aliquando tenebræ
xpisti et dei ,,,,, nunc autem lux estis in
domino utfiliilucis
ambulate nam fructus lu
cisest inomni bonitate
etiustitia etueritate probantes quid
sit beneplacitum deo etnolite commoni
care operibus infructuossis' teneb
rarum magis autem redarguite quæ enim
in occulto fiunt abipsis' turpeest etiam
dicere Omnia autem quæ arguntur alumine ma
nifestantur omne enim quod manifestatur lux'
est Propter quod dicit Surge qui dormis' et
exsurge amortuis' et inluminabit
tibi xpistus Uidete ergo fratres quomodo
caute ambuletis non utinsipientes
sed sapientes redimentes tempus quoniam dies
mali sunt ideo nolite effici inprudentes sed in
tellegentes quæ sit uoluntas' dei etnolite
inebriari uino inquo'est luxoria sed inple
amini spiritu sancto loquentes uobis'met ipsis'
inpsalmis' etymnis' etcanticis' spiritalibus
cantantes et psallentes incordibus uestris domino
Gratias semper agentes proomnibus innomine dni ni
ihesu xpisti patri etdeo subiecti inuicem intimore xpisti
mulieres uiris' suis' subditae sint sicut domino
quoniam uir caput eius mulieris sicut etxpistuc caput
est aeclessiae et ipse saluator corporiseius sed
sicut aeclessia subiectaest xpisto ita etmulieres ui
ris' suis' inomnibus /// clessiam etsemet
uiri dilegite uxores uestras sicut etxpistuc dilexit æ
ipsum tradidit proea ut sanctificaret eam mun
dans eam lauacro aquæ inuerbo uitæ ut
exhiberet ipse sibi gloriossam aeclessiam
non habentem maculam aut rugam aut aliquid huius
modi sed utsitsancta et inmaculata ita etui
ri debentdilegere uxores suas utcor
pora sua Qui uxorem suam dilegit
suum corpus dilegit Nemo enim umquam car
nem suamodit sed nutrit et fouet eam sicut
et xpistuc aeclessiam quoniam membra sumus cor
poris eius decarne ipsius etdeossibus eius sicut
scriptumest ingenessi Propter hoc relinquet homo
patrem etmatrem et adherebit uxori
suae eterunt ·ii· incarne una Sacra
mentum hoc magnumest ego autem dico inxpisto
etin aeclessia uerumtamen oportet etuos' sing
uli utunus quisque suam uxorem sicut etse'
ipsum dilegat mulier autem ut timeatuirum
filii oboedete parentibus uestris indomino hoc enim

iustum*est* honora patrem tuum *et* mat*rem*
tuam q*uodest* mandatum primu*m* inrepromis
sione d*e*i ut bene sit t*ibi* *et*sis longui*us* s*uper*
t*er*ram /// re f*il*i*os* u*estros* s*ed* edocate il
et uos' patres nolite ad ira*con*diam p*ro*uoca
los i*n* doctrindisciplina *et* correptio
ne d*omi*ni /// more *et*tremore c*um* semp
s erui oboedete dominis' carnalib*us* c*um* ti
licita*te* cordis u*estr*i si*cut* inxp*isto* n*on* adoculum
seruientes q*ua*si hominib*us* placentes s*ed*
utserui xp*isti* facientes uoluntatem xp*isti*
ex animo cum bonauoluntat*e* seruien
tes si*cut* dno *et*n*on* ho*mini*b*us* scientes q*uoni*am un*us* q*uis*
q*ue* qui c*um*q*ue* fecerit bonu*m* h*oc* recipiet
ad*omi*no s*iue* seruus s*iue* liber ., // tentes
et uos' domini eadem facite illis' remi
minas scientes q*uia* *et*illor*um* *et*u*est*er d*omin*us *est*
incaelis' *et* p*er*sonar*um* acceptio n*onest* ap*ud* d*eu*m
de cætero fr*atr*es Confortamini ind*omi*no *et* i*n*po
testate uirtutis *eius* induite uos' *omni*a
arma d*e*i utpositis stare *contra* insidias *uel* adu*ersus*
diabuli q*uia* n*onest* nobis' *con*luctatio *contra* car
nem s*ed* adu*ersus* potestates *et*p*r*incipes h*uius*
mundi adu*ersus* mundi rectores tenebrar*um*
har*um* *contra* sp*ir*italia nequitiae incaeles
tib*us* ideo Sumite arma d*e*i utpositis re
sist*er*e indie malo *et* inomnib*us* p*er*fecti
sitis /// *et* induite luricam iustitiæ
s tate *er*go succincti lumbos u*estr*os inu*er*ita*te*
*et*calciati pedes i*n*præparatione aeuan
guelii pacis ino*mni*b*us* accepto scuto fi
dei inquo positis *omni*a tela nequissimi
ignea extinguere *et* galeam salutis
adsumite *et* gladium sp*iritus* q*uodest* u*er*bum d*e*i
p*er*omnem oratio*nem* *et*obsecratio*nem* orantes o*mni* tempo*re*
i*n*sp*iri*tu *et*inipso uigelantes semp*er* i*no*mni uige
tollerantia *et*obsecratione p*ro*omnib*us* sanc*t*is
et pro*me*' ut det*ur* m*ihi* sermo inadap*er*tione
oris mei i*n* *con*fidentia notu*m* fac*er*e sacra
mentu*m* aeuanguelii p*ro*quo ligatione
fungor i*n* catena ita ut inipso audea*m* ut
oportet me loqui Ut *autem* *et*uos' scia
tis q*uæ* circa me s*un*t quid agam fr*ater* ca
rissim*us* *et*fidelis minister indo*mi*no q*uem* mis
si aduos' inh*oc* ipsum utcognoscatis q*uæ*
circa nos' sunt ut *con*suletur cordau*estr*a
pax' fr*atr*ib*us* *et* caritas' c*um* fide adeo pat
re n*ostr*o *et* d*omi*no ih*es*u xp*isto* gratia cumo*mni*b*us*
qui' dilegunt d*omi*nu*m*n*ostru*mih*es*um xp*istu*m ininco
ruptione amen .. Explicit æpis*tola* adeffes*seos*
argumentum pilagii inaepis*tolam* pauli
adpilipenses i*n* cipit

Pilipenses sunt macedones hii ac
cepto u*er*itatis u*er*bo p*er*stit*er*unt nec re
cip*er*unt falsos apos*tolos* hos' apos*tolus* *con*lau
dat scribens eis' aroma decarce
re p*er*ephaphroditu*m* .. finit argumentum

Paulus *et*himoth
eus serui xp*isti* ih*es*u
omnib*us* sanc*t*is inxp*isto*
ih*es*u quis*un*t pili
penses cum epis
copis' *et* diaconis' gratia uob*is*
et pax' adeo patre n*ostr*o *et* d*omi*no ih*es*u
xp*isto* gratias quidem ago d*e*o
meo ino*mni* memoria u*estr*i semp*er*
in cunctis' orationib*us* meis' p*ro*
o*mni*b*us* uobis' cum gaudio oratio
nem faciens s*uper* co*m*monicationem

uestram inaeuanguelio aprima die usque nunc
confidens hoc ipsum quodis qui' caepit inuobis
opus bonum perficiet usque indiem ihesu xpisti
Sicut iustumest hoc mihi sentire proomnibus uobis
eoquod habeamuos' incorde et inuinculis'
meis' etindiffensione eteonfirmatione ae
uanguelii socios gaudii mei testimonium
enim reddet dominus quemadmodum dissiderauerim uos'
omnes inuisceribus ihesu xpisti ethocoro utcarit
as' uestra adhuc' magis acmagis habund
et inscientia etomni sensu utprobetis quæ po
tiora sunt ut sitis' sincires etsine offensio
ne indiem xpisti ihesu repletisunt fructu ius
titiae per xpistum ihesum ingloriammihi et lau
dem dei Scire autem uolouos' fratres quod ea quæ cir
ca me sunt magis adprofectum aeuangue
lii prouenit uenierunt ita utuincula mea
manifesta fierent in xpisto inomni prætorio
et incaeteris' omnibus et plures exfratribus indomino
confidentes uinculis' meis habundantius
auderent sinetimore uerbum dei loqui
a lii quidem propter inuidiam et contentionem
a lii quidem autem et propter bonam uoluntatem xpisti
a lii quidem excaritate v xpistum prædicant
scientes quia indiffensione aeuanguelii
positus sum quidam per contensionem
xpistum prædicant non sincere existimantes
presuram se' suscitare uinculis' meis'
q uid enim dum omni modo siue occassione siue uer
itate xpistuc adnuntietur et inhoc gaudeo sed [et g]
audebo nam scio quod hoc mihi procedet adsa
lutem per uestram orationem etsubministra
tionem spiritus ihesu xpisti secundum expectationem et
spemmeam quia innullo confundar sed in omni
fiducia sicut semper et nunc magnificabitur
xpistuc incorporemeo siue peruitam siue permor
tem mihi autem uiuere xpistuc etmori lucrum quod
Si' uiuere incarne hic'mihi fructusest etquid
elegamignoro Coartor autem ex ·ii· dissiderium
habens desolui etesse cumxpisto multo magisme
lius permanere autem incarne necessariumest propter
uos' ethoc confidens scio quia manebo etpermane
bo omnibus uobis' aduestrum profectum et gaudium
fidei utgloria uestra habundet inxpistoihesu
inme' permeum aduentumiterum aduos' tantum
utdigne æuanguelio xpisti uiuatis ut siue
cumuenero etuidero uos' siue absens audi
am deuobis quia statis inuno spiritu unianimes
certamen [ineu]ntes [cum] fide aeuanguelii ab
aduersariis [quæ] illis caussa perditionis uo
bis' autem salutis ethoc [adeo] quia uobis' donatumest
pro
axpisto nonsolum utine[um credat]is sed utetiam pro
illo patiemini eundem certamen habentes qua
le et uidistis inme et nunc audistis deme
Si' qua ergo consulatio in xpisto
Si' quod solacium caritatis
Si' qua societas spiritus
Si qua' uiscera miserationis inplete gau
dium meum ut idemsapiatis omnes eandem ca
ritatem habentes unianimes unum sentientes
nihil per contensionem aut per inanem gloriam
sed inhumilitate mentis alterutrum exis
timantes maiores quam semetipsos non
quæsua sunt singuli cogitantes sed eaquæ ali
orum hoc enim sentite inuobis quod et inxpisto ihesu
completumest qui cum informadei esset nonrapi
nam arbitratusest se' esse aequalemdeo
sed Semet ipsum exinaniuit formam ser
ui accipiens insimilitudinem hominum factusest
et inhabitu inuentus ut homo humiliauit se
met ipsum factus oboedens usque admortem ·.

mortem *autem* cru*cis* p*ropter* q*uod* *et*deus illum exaltauit
*et*donauit illi nomen q*uodest* super omne no*men* ut
Innomine ih*es*u omne genu flectit caelestiu*m*
*et*ter*r*estrium *et*infernorum *et*omnis lingua *con*
feteat*ur* q*uia* do*min*us ih*es*us xp*ist*us *est* ingloria de*i* patris
Itaq*ue* carissimi mei fr*atres* si*cut* semp*er* oboed
istis n*on*ut initia mea cumtimore *et*tre
more u*est*ram salutem op*er*amini de*us* *est* enim qui
op*er*at*ur* innobis' *et*uelle *et* p*er*ficere p*ropter* bon
am uoluntatem Omnia *autem* facite s*ine* mor
murationib*us* *et* esitationib*us* ut sitis inre
p*re*hensibiles *et* semplices si*cut* filii de*i* inmacula
ti inmedio nationis prauae *et* peruersae
int*er* quos' lucete si*cut* luminaria i*n*hoc mundo u*er*
bum uitae continentes adgloriam m*e*am indi
em ih*es*u xp*ist*i q*uia* n*on* i*n*uacuum cucurri neq*ue* inua
cuum laboraui s*ed* *et* si' immolor sup*er* sacri
ficium *et*obsequium fidei u*est*rae gaudeo *et*
*con*gratulor omnib*us* uob*is* idipsum *autem* *et* uos'
*con*gaudete *et* *con*gratulamini m*ihi* //// tere ad uos
Spero *autem* ind*omi*no ih*es*u xp*ist*o timotheum cito me mi
ut *et* ego bono animo sim cognitis his q*uæ* cir
ca uos' s*unt* Neminem *enim* habeo ta*m* unanim
em qui sincera affectione p*ro*uobis' soli
citus sit nam om*nes* q*uæ* sua s*unt* quaerunt n*on*
q*uæ* s*unt* ih*es*u xp*ist*i eXp*er*imentu*m* *autem* *eius* cognoscite
q*uoni*am si*cut* patri fili*us* mecum seruiuit inaeua
nguelio xp*ist*i hunc *igitur* sp*er*o me' mit*er*e uobis' mox'
ut uidero q*uæ* circame s*unt* confido *autem* in do*min*o
q*uod* ipse cito ueniam aduos · Necessarium
autem existimaui ephafroditum fr*atre*m *et* com
militonem m*e*um u*est*rum *autem* apos*tolum* *et* ministr*um*
necessitatis meæ mitt*er*e aduos' q*uoni*am
quidem om*nes* uos' dissiderabat *et* mest*us*
erat p*ropter* q*uod* audistis illu*m* infirmu*m*tu*m*
nam *et*infirmatus*est* p*ro*pe mortem s*ed* de*us*

misert*us* *est* *eius* n*on*solum *autem* *eius* u*er*um eti*am* mei ne [tris]
titiam sup*er* tristitiam haberem festina[ntius]
*er*go missi illum ut uisso eo it*er*um gaudeatis *et* ego
s*ine* tristitia sim excipite itaq*ue* illum ind*omi*no
cum omni gaudio *et* h*uius* modi cum honore ha
betote q*uoni*am p*ropter* op*us* xp*ist*i usq*ue* admortem acces
sit in i*n*certu*m* tradens animam suam ut inple
ret idq*uod* exuobis' deerat circa m*e*um obsequium
de caet*er*o fr*atres* mei gaudete ind*omi*no fr*atres* eadem uobis'
scrib*er*e mihi quidem n*on*pigrum*est* uobis' *autem* necessa
rium Uidete canes uidete malos op*er*arios uide
te *con*cissionem nos enim sumus circumcissio qui
sp*iri*tu de*o* seruimus *et* gloriamur inxp*ist*oih*es*u *et* n*on* i*n* c
arne fiduciam quanquam *et* ego habeam *con*fid
entiam *et*incarne Si quisali*us* uidetur *con*fidere i*n*
carne ego magis accipi circumcissionem octaua
die exgenere israhel detribu beniamin ebre
us exebreis' s̃ legem farisseus s̃ emulationem
p*er*sequens aecl*essi*am de*i* s̃ iustitiam q*uæ* inlege*est* *con*uersat*us*
sum sinequerella s*ed* q*uæ* mihi lucra fuerunt
h*æc* duxi p*ropter* xp*ist*u*m* detrimenta e*sse* uerumt*amen* arbit
ror omnia detrimentum e*sse* p*ropter* eminentem scien
tiam ih*es*u xp*ist*i d̄ni mei p*ropter* q*uem* omnium detrimentum
passus Sum *et* arbitror ut st*er*cora ut xp*ist*u*m* luc
rifaciam *et* inueniar inillo n*on* h*ab*ens m*e*am iustitia*m*
q*uæ* exlege*est* s*ed*illam q*uæ* exfide*est* ih*es*u xp*ist*i q*uæ* ex de*oest*
iustitia infide adagnoscendum illu*m* *et*uirtutem re
surrectionis *et* commonicationem passionum il
li*us* *con*figuratus morti ipsi*us* si q*uomodo* occurram
adresurrectionem q*uæest* exmortuis' n*on* q*uod* acciperim
a*ut* eti*am* iustificat*us* sim aut iam p*er*fectus sim
SEquor *autem* si *con*pr*e*hendam inquo *et* *con*pr*e*hensus sum
axp*ist*o ih*es*u fr*atres* n*on*ego me' arbitror *con*pr*e*
hendisse ad huc' Unum *autem* q*uæ* quidem retro
Sunt obliuiscens *et* ea q*uæ* s*unt* p*ri*ora adpetens

addistinatum sequor bradium supernæ
uocationis dei inxpisto ihesu Quicumque ergo perfecti
sumus hoc sapiamus et si quid aliter sentitis
et hoc deus reuelauit uobis' uerumtamen adquod
peruenimus ut idem sapiamus et ineo ambule
mus Emitatores mei estote fratres et co
gnoscite etseruate eos quiita ambulant
Sicut habentes formam nostram Nammulti
ambulant quos' sepe dicebam uobis'
nunc uero et flens dico inimicos crucis xpisti quorum
finis interitus quorum deus uenter est et Gloria
inpudendis' eorum qui terrena sapiunt nostra
autem conuersatio incaelis'est unde etsaluatorem expec
tamus'dominumnostrumihesum xpm qui' transfigurauit
corpus humilitatis nostræ conforme corpo
ris gloriæ suæ secundum operationem suam qua
posit etiam subiecere sibi omnia Itaque
fratres mei carissimi et dissiderantissi
mi gaudium etcorona mea SIState indomino
euchodiam rogo etsinticen deprecor id ip
sum sapere indomino etiam ete carissime ger
mane rogo conpar' adiuua' illas quæ mec
um laborauerunt inaeuangelio cum clemente
et caeteris' adiutoribus meis' quorum nomina sunt
inlibro uitæ ., // te modestia uestra nota
Gaudete indomino semper etiterum dico gaude
sit omnibus hominibus dominus prope est nihil
soliciti sitis sed inomni oratione etobsec
ratione cum gratiarum actione petitio
nes uestræ innotescant apud deum et pax dei quæ ex
superat omnem intellectum custodiet
corda et corpora uestra in xpisto ihesu
de cætero fratres mei quæcumque sint uera
quæ cumque pudica quæ
CumQue iusta Quæcumque casta
Quæcumque amabilia quæcumque bonæ opiniones
siquauirtus' siqua laus disciplinæ hæc cogita
te quæetdedicistis et accipistis et audistis et ui
distis inme' etiam hæc agite et deus pacis erit uobis
cum Gauissus sum autem indno uechimenter quoniam tan
dem ali quando refloruistis utprome' sentiatis
sicut et sentiebatis occupati autem eratis nonquasi propter pen
nuriam dico ego enim dedici inquibus sim suf
ficiens scio et humiliari scio et habundare
ubique etinomnibus inbutus sum et saturari et
essurire ethabundare et pennuriam pati
omnia possumineo qui me' confortat uerumtamen
benefecistis commonicantes tribulationi meæ
S citis autem et pilipenses quod inprincipio æuangue
lii quando profectus sum amacidonia nulla mihi æclessia
commonicauit inratione dati et accepti nisi
uos' soli quia inthesalonicen semel et bis ussibus
meis' missistis quæmihi opus erant non quod quæro
datum sed requiro fructum habundantem
inratione uestra habeoautem omnia et habundo
repletus sum accipiens abephafrodito
ea quæ uobis' missasunt inodorem bonæ
suauitatis hostiam acceptabilem placen
temdeo deus autem meus inpleat omne disside
rium uestrum Secundum diuitias suas inglo
ria Inxpisto ihesu deo autem et patri nostro gloria
insaecula saeculorum Amen' Salutate omnem
sanctum inxpisto ihesu Salutant uos qui' mecum sunt
fratres Salutant uos' omnes sancti maxime autem qui
dedomu cessaris sunt Gratia domini nostri ihesu xpisti
cum spiritu uestro AmEn finit

Argumentum pilagii in æpistolam adtesa
lonicenses .,

thesalonicenses sunt macedones qui
accepto uerbo caritatis inxpisto
ihesu perstiterunt infide etiam inpersecutione

ciuium suorum propterea nec reciperunt
ea quæ afalsis' apostolis dicebantur refut
antes hos conlaudat apostolus scribens
eis' abathenis' per tithicum diaconem et
honesimum acolitum non solum in omnibus
perfecti erant sed etiam alii eorum profice
rant exemplo ergo illos admaiora
prouocat apostolus ., finit argumentum

Incipit æpistola

Paulus etsil
uanus ethi
motheus
aeclessiæ thesa
lonicensium
indeo patre
nostro etdomino ihesu xpisto gratia uobis'
etpax gratias agimus deo semper
pro omnibus uobis' memoriam uestri
facientes inorationibus nostris
sine intermissione reminiscentes
opus fidei uestræ et laboremcari
tatis etpatientiam spei domininostriihesu xpisti
coram deo et patre nostro Scientes fratres
dilecti adeo electionem uestram quia æua
nguelium nostrum nonfuit aduos' inuerbo tantum
sed inuirtute et spiritu sancto et inplenitudi
ne multa sicut scitis quali fuerimus
interuos' etuos' emitatores nostri facti es
tis etipsius domini excipientes uerbum intri
bulatione multa cumgaudio spiritus sancti
itaut facti sitis forma omnibus cred
entibus inmacidonia etinachaia auo
bis' enim innotuit uerbum domini nonsolum
in macidonia

et inachaia sed inomnem locum fides
uestra quæ addeumest exiit itautnonsit nobis'
necesse aliquid loqui ipsi enim de
uobis' adnuntiant qualem introitum
habuerimus aduos' et quomodo conuersi estis
addeum asimulacris' utseruiatis deo ui
uo etuero etexpectetis filium eius decælo quem
suscitauit exmortuis' ihesum qui eripuit
nos' abira uentura nam ipsi scitis
fratres introitum nostrum ad uos' quia non inanis fuit
sed ante pasi multa etcontumiliis' adfli
cti sicut scitis inpilipis' fiduciam habui
mus indeo nostro loqui aduos' aeuanguelium
dei inmulta solicitudine exoratio enim nostra
non deerrore neque deinmunditia ne
que indolo sed sicut probati sumus adeo ut
crederetur nobis' aeuanguelium ita
loquimur nonquasi hominibus loquentes
placentes
sed deo qui probat corda nostra neque enim
aliquando fuimus inuerbo adolationis sicut ip
si scitis neque inoccassione auaritiæ
deus testis est neque quaerentes ex homini bus
gloriam neque auobis neque abaliis'
cum posimus honori esse ut xpisti apo
stoli sed fuimus paruuli interuos tamquam si'
nutrix foueat filios suos ita er
amus dissiderantes uos' cupimus pa r
ticipare uobiscum nonsolum aeuangueliu m
dei sed animas quoniam carissimi nobis'
facti estis meministis enim fratres lab
orem nostrum et fatigationem nocte acdi e
operantes ut nullum uestrum grauare
mus prædicauimus aeuanguelium dei interuos'
uos' autem testes estis etdeus quam sancte etiu ste

et sine querela uobis' qui credi
distis Sicut scitis q*uomodo* unum*quemque* u*estrum*
si*cut* pater filios suos dip*rec*antes uos
*et con*sulantes *et* testificantes ut i*n* h*oc* a*mbu*
letis digne d*eo* qui uocauit uos' i*n*reg
num suu*m* *et* gloria*m* ideo *et*nos' gratias
agim*us* d*eo* s*ine* inter*mis*s*ione* q*uoni*am c*um* accipesse
tis anobis' u*er*bum auditus' d*ei* accipis
tis n*on*utu*er*bum hominu*m* s*ed* si*cut est* u*ere* u*er*bu*m* d*ei*
qui op*er*at*ur* inuob*is* qui credidistis
Uos' *autem* fr*atres* emitatores f*acti* estis æcle
siar*um* d*ei* q*uæ* s*un*t iniudea i*n*xp*isto* ih*es*u q*uia*
eadem passi estis *et* uos' a*con*tribulis'
u*estr*is si*cut et*ipsi aiudeis' q*uia et*ipsu*m* d*omin*um ih*es*um
occider*unt et*pr*ofetas* *et* nos' p*er*secutis*unt et*d*eo* n*on*
placent *et* o*mn*ib*us* ho*min*ib*us* adu*er*sant*ur* pr*o*hi
bentes nos' gentib*us* loqui utsaluæ fi
ant uti*n*pleant peccata sua semp*er* Per
uenit *autem* ira d*ei* super illos usq*ue* i*n*finem ·
Nos' *autem* fr*atres* desolati auob*is* adtemp*us* horæ
facie *et*n*on*corde habundanti*us* festina
uim*us* faciem u*estr*am uidere cu*m* multo desi
derio q*uoni*amuolum*us* uenire aduos' ego
quidem paulus *et*semel *et*bis s*ed* i*n*pedi
uit nos' satanas q*uæest enim* spes n*ostr*a a*ut* ga
udiu*m* a*ut* corona gloriæ n*on*ne uos' an*te*
d*omin*um n*ostr*um ih*es*um xpm i*n*aduentu *eius* uos' *enim*
gloria nost*ra* estis *et* gaudium Pr*opter* q*uod*
n*on*sustinentes ampli*us* placuit nobis'
remanere athenis' soli *et*missim*us*
thimotheu*m* fr*atre*m n*ostr*um *et*ministr*um* d*ei* i*n*aeu
ang*uelio* xp*isti* ut *con*firmet uos' *et* dip*rec*et*ur* pr*o* fi
de u*estr*a ut nemo t*er*reat*ur* intribulatio
nib*us* istis' na*m* ipsi scitis q*uoni*am i*n* h*oc* po
siti sum*us* *et* enim c*um* ap*ud*uos' essem*us* pr*ædi*
cabamus uob*is* q*uod* futu*r*um e*sset* ut p*r*esura*m*
pat*er*emur si*cut* fac*tumest et* scitis p*ropter* ea *et*ego a*m*
pli*us* n*on*sustinens missi adcognoscenda*m* fi
demu*estr*am ne' forte temptau*er*it uos is
q*ui* temptat *et*i*n*anis fiat labor n*oster*
Nunc *autem* ueniente thimotheo adnos' auob*is*
et adnuntiante nob*is* fidem *et*caritatem
u*estr*am *et* q*uia* habetis memoriam n*ostr*i semp*er*
dissiderantes nos' uidere si*cut et*nos' q*uoque*
uos' ideo *con*sulati sum*us* fr*atres* inuob*is* i*nomn*i
necessi*tate et* p*r*esura n*ostr*a p*er* u*estr*am fidem q*uoni*amn*unc*
uiuim*us* si uos' statis i*ndomi*no q*uam enim* gratiar*um*
actionem posim*us* retribuere d*omi*no p*r*ouob*is*
s*uper* o*mn*i gaudio q*uo* gaudem*us* p*ropter* uos' cora*m*
d*omi*nono*stro* Nocte acdie habundanti*us*
orantes utuideam*us* faciem u*estr*am *et* sup
leam*us* eaq*uæ* des*un*t fidei u*estr*ae ipse *autem* d*eus*
et pat*er* n*oster et*d*omin*us ih*es*us xp*istu*c diregat uia*m*
n*ostr*am aduos' Uos' *autem* d*omin*us multiplicet
*et*habundare faciat i*n*caritate i*n*uice*m*
et i*n* om*nes* q*uem*admo*dum et* nos' i*n*uob*is* ad*con*firma
nda corda u*estr*a s*ine* querela i*n* s*anct*itate
cora*m* d*eo* *et*patre n*ostr*o i*n*aduentu*m* d*omi*ni n*ostr*i
ih*es*u xp*isti* c*um* o*mn*ib*us* s*anct*is *eius* Amen // mus
de caet*er*o fr*atres* e*r*go rogam*us* uos' *et* obsecra
i*n* d*omi*no ih*es*u utq*uomodo* accipistis anob*is* q*uali*
t*er* uos' oporteat ambulare *et*pla
cere d*eo* si*cut* ambulastis habundetis
magis Scitis *enim* q*uæ* p*r*æcepta dedim*us* uo
bis' p*er*d*omin*um n*ostr*um ih*es*um xp*istu*m na*m* h*æcest* uolunt
as' d*ei* s*anct*ificatio u*estr*a ut absteneatis
uos' afornicatio*ne* ut sciat un*us*quisq*ue*
u*estr*um suu*m* uas possedere i*n* s*anct*ifica tione

debere *et* honore noninpassione dis
siderii *sicut* *et*gentes q*uæ* *non*nou*er*unt d*eu*m utne
quis sup*er*grediat*ur* neq*ue* circumueniat
innegotio fr*atre*m suum q*uoni*am uindex*est* d*omin*us de
his' o*mni*b*us* *sicut* prædixim*us* uobis' *et*testificati
sum*us* Non enimuocauit uos' d*eu*s ininmun
ditiam *sed* ins*anct*ificationem qua' p*ropter* quihæc
sp*er*nit n*on* hominem sp*er*nit *sed* d*eu*m q*ui* *et* sp*iritu*m su
um s*anctu*m dedit innobis' De caritate *autem* fra
t*er*nitatis n*on*necesse h*abe*m*us* scrib*ere* uob*is* na*m*
ipsi uos' ad*eo* dedicistis utdilegatis *in*uic
em *et* *enim* facitis illud inom*nes* fr*atres* inuniu*er*
sa macidonia Rogamus *autem* uos' fr*atres*
ut habundetis magis *et* ut op*er*am detis
utquieti sitis *et* ut u*estru*m ne
gotium agatis *et*op*er*emini manib*us* u*estr*is
si*cut* p*ræ*cipimus uob*is* uthoneste ambu
letis adeos qui fores s*unt* *et*nullius ali
quid dissideretis // utn*on* *con*tristemini
Nolimus *autem* ignorare dedormientib*us*
si*cut* *et*caet*er*i q*ui* spemn*on* h*ab*ent Si enim credim*us*
q*uod* ih*esu*s xp*istu*c mortu*us* *est* *et*resurrexit ita
et d*eu*s eos qui dormierunt p*er* ih*esu*m addu
cet c*um* eo Hoc enim d*ici*m*us* uob*is* inu*er*bo d*omi*ni
q*uod* nos' qui' uiuimus *in*aduentum d*omi*ni n*on* p*ræ*ue
niem*us* eos q*ui* dormier*un*t Q*uoni*am ipse d*omin*us
iniussu inuoce archang*ueli* *et* intuba d*ei*
discendet decaelo *et*mortui q*ui* inxp*isto*
sunt resurgent p*ri*mi Deinde *et* nos q*ui*
uiuim*us* Simul c*um* illis' rapiemur i*nn*
ubib*us* obuiam xp*isto* *in*aera *et*sic' semp*er*
cumd*eo* erimus itaq*ue* *con*sulamini i*n*
uicem inu*er*bis' istis' . . . . . .

De temporib*us* *autem* *et*momentis' fr*atres* n*on* de
ssideratis utuob*is* scribam*us* na*m* ip
si uos' certissime scitis q*uoni*am dies
d*omi*ni innocte si*cut*fur' itaueniat c*umenim* di
xerint h*omi*nes pax' *et*securitas' t*unc* re
pentinus illis' sup*er*ueniet int*er*itus si*cut*
dolor partus' inut*er*o h*abent*is *et*n*on* effu
gient Uos' *autem* fr*atres* n*on*estis *in*tenebris'
ut dies ille uos' tamq*uam* fur' *con*pr*e*hendet
Omnesenim uos' filii lucis *et* filii diei *et*n*on*es
tis noctis neq*ue* tenebrar*um* Itaq*ue* n*on*
dormiam*us* si*cut* *et*caet*er*i *sed* uigelem*us* *et*sob
rii simus na*m* q*ui* dormiunt nocte d
ormiunt *et* q*ui* *in*ebriant*ur* nocte ebrei
s*unt* nos' *autem* qui dei sum*us* sobrii sim*us*
induti luricamfidei *et* caritatis *et*
galeam spem salutis q*uoni*amn*on*posuit
nos' d*eu*s iniram *sed* inop*er*ationem sa
lutis p*er* d*omi*numn*ostru*m ihm xpm filiu*m* q*ui* p*ro*
nob*is* mortuus*est* ut s*iue* uigelemus s*iue*
dormiamus simul c*um*illo uiuam*us*
p*ropter* q*uod* *con*sulamini inuicem *et* aedifica
te alterutr*um* si*cut* *et*facitis rogam*us*
autem uos' fr*atres* utcognoscatis eos qui
laborant inuobis' *et* p*ræsunt* uobis' *in*
d*omi*no *et* monentuos' uthabeatis illos
habundanti*us* *in*caritate p*ropter* op*us* eo
r*um* pacem h*aben*tes int*er*uos // *con*sula
Oram*us* *autem* fr*atres* corripite inq*ui*etos
mini pusilanimes Suscipite *in*fir
mos Patientes estote adom*nes* h*omi*nes
uidete ne quis malu*m* p*ro*malo alic
ui reddat *sed* semp*er* q*uod* bonu*mest* sec tamini

inuicem *et* in omnes semper gaudete indomino
sine intermissione orate Inomnibus
gratias agite hæcenim *est* uoluntas' dei
in xpisto ihesu inomnibus uobis' // spernere
Spiritum nolite extinguere profetias nolite
Omniaautem probate quod bonumest tenete
ab omnispecie mala abstinete
uos' ipse *autem* deus pacis sanctificet uos'
per omnia utintiger spiritus uester *et*anima
et corpus sine querella indaduentum domini
nostri ihu xpi seruetur fidelis *autem* deus qui uo
catuos' qui' etiam faciet fratres orate pro
nobis' Salutate fratres omnes in oscu
lo sancto adiuro uos' per dominum utlegatur
æpistola hæc omnibus sanctisfratribus
gratia domini nostri ihu xpi cumomnibus uobis'
amen ... explicit aepistola prima
adtesalonicenses · in cipit ·ii··
argumentum pilagii ....
thesalonicensibus sæcundam scrip
sit æpistolam et notum facit eis' de
temporibus nouissimis' *et* deaduersa
rii deceptione scribens eis' aba
thenis' per tithicum diaconem *et* o
nissimum diaconem acolitum
adeosdem iustum erat utcrescente
eorum fide *et* caritate eorum
quoque laudatio augeretur Simul *et* illud
eis' prænuntiat quod nouo argumen
to eos quidam afide reppellere
temptaturi essent quod dicerent xpistum
uelociter adfuturum *et* quem uellent pro
xpisto facere inducerent adSuadendum .....

aulus *et*sil
uanus *et*timo
theus aeclessiæ
thesalonicens
ium indeo pat
re nostro *et* dnoihu
xpisto gratiauobis' *et* pax' adeo
patre nostro *et*dno ihu xpo grati
as agere debemus deo semper
pro uobis' fratres sicut dignumest quoniam
super crescit fidesuestra *et*habund
at caritas' unius cuiusque omniumuestrum
Inuicem ita ut *et* nos' ipsi inuobis
gloriemur inaeclessiis' dei pro pa
tientia *et*fide inomnibus
persecutionibus uestris *et*intribulationibus quas' sus
tinetis inexemplum iusti iudicii dei ut
digni habeamini inregno dei propterquod *et*patiemi
ni Si' tameniustum *est* apud deum retribuere re
tributionem his' qui uos' tribulant *et* uo
bis' qui tribulamini requiem nobiscum inre
uelatione domini nostri ihesuxpisti decaelo cum angue
lis' uirtutis *eius* inflamma ignis dantis
uindictam his' qui' nonnouerunt deum *et* qui nono
boediunt aeuanguelio domininostriihesu xpisti
qui etiam poenas luent ininteritu aeternas afa
cie dei *et*agloria uirtutis *eius* cumuene
rit magnificari insanctis suis' *et* admi
rabilis fieri inomnibus qui crediderunt quia
creditumest testimonium nostrum super uos' in
die illo inquo etiam oramus semper prouobis
ut dignos uos habeat uocatione sua deus

noster etomnem uoluntate'm inpleat bonita
tis etopus fidei inuirtute ita utmagnificetur
nomen domini nostri ihu xpi inuobis etuos' in illo s̄ gra
tiam dei et domini nostri ihu xpi Rogamus autem
uos' fratres per aduentum domini nostri ihu xpi et
nostram congregationem inipso utnon cito mo
ueamini a uestro sensu neque terreamini
n e que per uerbum
n e que per spiritum
n e que per aepistulam tam
quam per nos' uobis' missam quasi instet dies
domini ne quis uos' seducat ullo modo quoniam nisi
uenerit discessio primum et reuelat
us fuerit homo peccati filius perditi
onis qui aduersatur et extollitur super omne quod
dicitur deus aut quod colitur itaut intemplo dei
sedeat ostendens se' tamquam sit deus non re
tinetis memoria quod cum adhuc' essem apud
uos' hæc dicebam uobis et nunc quid deteneat
scitis nonne' ut reueletur insuo tempore
iam enimministerium iniquitatis operatur tantum
ut qui nunc tenet teneat donec demedio
fiat ettunc reuelabitur ille iniquus quem deus
ihesus interficiet spiritu oris sui et distruet
in luminatione aduentus' sui eum
cuius est aduentus secundum opera satanæ in
omni uirtute etsignis' et prodigiis mendacibus etin
omni seductione iniquitatis his' qui
Periunt eoquod dilectionem ueritatis non
Recipe runt etsalui fierent etideo
mitet illis' deus operationem erroris
ut credant mendacio ut iudicentur

omnes qui' noncredunt ueritati sed consenserunt
iniquitati Nos' autem debemus gratias agere
deo semper prouobis fratres dilectissimi quod elegerit
uos' deus abinitio insalutem insanctificatione spiritus
etfide ueritatis inquam uocauit uos' per aeuan
guelium nostrum inconstitutionem gloriæ domini ni ihu xpi
I taque fratres state ettenete traditiones nostras
quas' dedicistis siue peruerbum siue peraepistolam
nostram Ipse autem dns noster ihs xpc etdeus pater domini
qui' dilexitnos' etdedit consulationem aeternam et spem
bonam ingratia consuletur corda uestra et confir
de met Inomni opere etuerbo bono /// rat etmag
caetero fratres orate pronobis utsermo domini cur
nificetur sicut et apud uos' ut liberemur abiniquis'
etmalis' hominibus non enim omnium est fides
firma fidelisautem deus qui' confirmabit uos'
et custodiet amalo Confidimus autem indomino de
uobis quod ea quæ præcipimus uobis' et fecistis
etfacitis etfacietis dominus autem diregat corda
uestra incaritate etpatientia xpisti // ut se
de nuntiamus autem uobis fratres innomine dni ni ihu xpi
paretis uos' abomni fratre inquite ambu
lantes etnon secundum traditionem quam acciperunt
anobis ipsi enim scitis quomodo oporteat emit
ari nos' quia noninquieti fuimus interuos' ne
que panem gratis manducauimus ab
aliquo sed inlabore et fatigatione noc
te ac die operantes ne' aliquem uestrum graua
remus non quia nonhabuerimus potestatem sed
utnos' met ipsos formam daremus uobis
ut nos' emitaremini nam cum apud uos' essemus
hoc uobis præcipiebamus quoniam si quis nonuult
operari nec manducet Audiuimus enim
quosdam interuos' ambulare inquiete nihi l
ambulantes sed curiosse agentes his'
autem qui eius modi sunt præcipimus et

obsecramus indominoihesu xpisto ut cum si
lentio operantes suum panem suum manducent
U os' autem fratres nolite difficere benefacien
tes si autem quis' nonoboedit uerbonostro peræpistolam
hanc hunc notate ut noncommisciamini cum illo
ut erubescat nonut inimicum existimateeum
sed corripite utfratrem ipse autem deus pacis det
uobis' pacem sempiternam inomni loco dns cum omnibus
uobis' Salutatio mea manupauli quodest sig
num in omni aepistola ita scribo // men' .
G ratia dominin nostriihesu xpisti cum omnibus uobis' a
Explicit aepistola adthesalonicenses .,
A rgumentum pilagii inaepistolam adcolosenses
Colosenses et hii' sicut laudicenses sunt
Cassiani etipsi praeuenti erant afalsis' ap
ostolis nec' adhos' accessit ipse apostolus sed ethos' per
aepistolam recorregit audieruntenim uerbum ad
archippo qui et ministerium ineos accipit
quorum auditam fidem inprincipiis' laudat
deinde monet ne Perphilosophiam uel legis
cerimonias seducantur ergo apostolus iam ligatus
scripsit eis' abeffesso pertithicum diaconem
etonesimum acolitum finit

Paulus apostolus xpisti
ihesu peruoluntatem
dei ettimotheus
frater his' qui sunt
colosenses sanctis
etfidelibus fratribus
inxpisto Gratia uobis' et pax'
adeo patre nostro Gratias agimus
deo etpatri dni nostri ihesu xpisti semper
prouobis orantes audita fide uestra
inxpisto ihesu etdilectione quam hab
etis inomnes sanctos propter spem quære
positaest incaelo uobis' quam ante audistis
inuerbo ueritatis aeuanguelii quodperuenit ad
uos' sicut inuniuerso mundo et fructificat et
crescit sicut inuobis exeadie qua audistis et cog
nouistis gratiamdei inueritate sicut dedicistis
abephrodito carissimo conseruo meo qui
est fidelis prouobis minister xpisti ihesu Qui' etiam mani
festauit nobis' caritatem uestram inspiritu
ideo et nos' exqua die audiuimus non cessamus pro
uobis orantes etpostulantes utinpleamini
inagnitione uoluntatis eius in omni sapientia
et intellectu spiritali ut digne ambuletis deo
peromnia placentes inomni opere bono fruc
tificantes etcrescentes inscientia dei in omni
uirtute confortati secundum potentiam claritatis
eius inomni patientia et longuanimitate cum
Gaudio gratias agentes deo etpatri qui dignos
uocauitnos' inpartem sortis sanctorum in lumi
ne qui eripuit nos' depotestate tenebrarum et transtu
lit inregnum filii claritatis suæ inquo habemus
redemptionem etremissionem peccatorum quiest ima
go dei inuissibilis primogenitus uniuersæ
creaturæ quia inipso condita sunt uniuersa incæ
lis' et interra uissibilia et inuissibilia
s i u e throni
s i u e dominationes
s i u e Principatus'
s i u e Potestates omnia
per ipsum etinipso creatasunt etipse est ante omnes
et omnia inipso constant
et ipseest caput corporis æclessiæ
quiest principium primogenitus exmortuis'
ut sit inomnibus ipse primatum tenens
quia inipso conplacuit omnem plenitudi
nem diuinitatis habitare etper eum re
conciliare omnia inipso pacificans per san
guinem crucis eius siue quæ interris' siue quæ incælis'

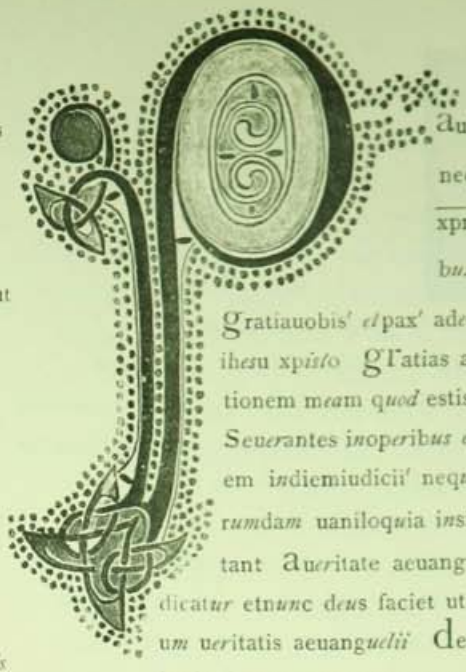
et uos' cum essetis aliquando alienati afide etin
inimici iqmici sensus eius inoperibus malis' nunc autem recon
ciliauit incorpore carnis eius permortem ipsius
exhibete uos' sanctos et inmaculatos etsine cre
mine coram ipso Si tamen permanetis infide fun
dati et stabiles et inmobiles aspe' aeuanguelii
quod audistis quod prædicatumest inuniuersa creatura
quæest subcaelo cuius factus sum ego pauluminis
ter qui nunc gaudeo inpassionibus prouobis et ad in
pleo ea quæ desunt passionum xpisti incar
ne mea procorpore eius quodest aeclessia cuius factus sum
ego minister s̃ dispensationem dei quæ dataest
mihi inuobis utinpleam uerbum dei misterium quod
absconditum fuit asæculis' et generationibus
nunc autem manifestumest sanctis eius quibus uoluit
deus notas facere diuitias gloriæ misterii
eius ingentibus quodest xpistuc inuobis' spes' gloriæ
quam nos' adnuntiamus corripientes omnem
hominem et docentes omnem hominem
inomni sapientia utexibeamus omnem ho
minem perfectum inxpisto ihesu inquo etlaboro
contendens s̃ operationem eius quam operatur inme' in
uirtute uolo enimuos' scire fratres qualem
solicitudinem habeam prouobis et dehis' qui lau
daciae sunt etqui cumque nonuiderunt faciem
meam incarne utconsulentur corda ip
sorum instructi incaritate et in omnes
plenitudinis diuitias intellectus ad ag
noscendum misterium dei quodest xpc inquo sunt
omnes tessauri sapientiæ etscientiæ abs
conditi hoc autem dico utnemo uos' circumue
niat insubtilitate Sermonis nam

et Si Corpore absenssum sed spiritu uob
iscum sum gaudens etuidens ordinem
uestrum et firmamentum fidei uestræ quæ est inxpo ihu
S icut ergo accipistis dnm nostrum ihm xpm in ipso
ambulate radicati et superædificati inip
so et confirmati fide sicut dedicistis habun
dantes inea gratiarum actione .....
U idete ne' quis uos' decipiat per philosophiam
et inanem fallaciam secundum traditionem homin
um s̃ elimenta mundihuius etnon s̃ xpistum quia in
ipso habitat omnis plenitudo diui
nitatis corporaliter et estis inillo re
pleti quiest Caput omnis principatus'
et potestatis inquo etiam circumcissi estis
circumcissione nonmanufacta in ex
poliatione corporis carnis sed in
circumcissione xpisti consepulti ei
dem inbabtismo inquo et resurrexis
tis per fidemoperationis dei quisuscita
uit eum amortuis' et uos' cum mortui
essetis indilictis' etpræputio carnis uestræ
uiuicauit cum illo donans nobis' omnia
dilicta delens quod aduersum nos' erat
chirographum decreti quod erat contrarium
nobis' ettulit ipsum d emedio adfi
gens illud Cruci expolians se' car
ne principatus' etpotestates traduxit fi
ducialiter triumphans eos in semet ipso
n emo ergo uos iudicet incibo
a u t . i n potu
a u t . i n parte diei festi
a u t . n e ominiæ
a u t . s a bbatorum

quæ Sunt umbra futurorum corpus autem
Xpisti Nemo uos' seducat uolens inhu
miliatione cordis etrelegione anguelorum
quænec'uidit ambulans et extollens se' fru
stra inflatus mente carnis suæ etnontenens
caput exquo omne corpus productum et coniu
nctione subministratum et constructum cres
cit inaugmentum dei Si enim mortui estis cumxpisto
abelimentis' huius mundi quid adhuc' tamquam
uiuentes dehoc mundo decernitis uana sec
tamini ne' tetigeritis ne gustaueritis ne' contra
ctaueritis quæ sunt omnia ininteritu per abussion
em s̄ præcepta et doctrinas hominum quæ sunt
rationem quidem habentia sapientiæ insu
per stitione et humilitate cordis et non ad
parcendum corpori etnon inhonore
aliquo adSaturitatem uentris et dilegentiam
carnis igitur Si consurrexistis cumxpisto quæ sur
sum sunt quærite ubi xpistuc est indextera dei sedens
quæ susum sunt Sapite nonquæ super terram mortui
enim estis et uitauestra absconditaest cum xpisto indeo
cum autem xpistuc apparuerit uitauestra tunc etuos'
apparebitis cum eo ingloria /// terram
mortificate ergo membra uestra quæSunt Super
f or ni ca ti on em
in mu nd iti a m
li bi di n e m
con cu pis c en tiam malam
et a ua ri ti am
quæest idulatria propterquæ uenit iradei super
filios incredulitatis inquibus etuos' am
bulastis aliquando cum uiueritis inillis'
nunc autem deponite etuos' uniuersam iram ani
mositatem malitiam blasfemiam

turpiloquium deore uestro nonprocedat / cum actibus
nolite mentiri inuicem expoliate ueterem hominem
eius etinduite nouum hominem qui renouatur inagnitio
nem eius dei s̄ imaginem eius quicreauit eum Ubi nonest
masculus et femina iudeus etgrecus circumcissio et præputi
um barbarus etscitha seruus et liber sed omnia
inomnibus xpc induite ergoetuos' sicut electidei sanctiet
dilecti per uiscera misericordiæ benigni
tatem humilitatem patientiam modestiam
Suferentes inuicem etdonantes uobis'met ipsis'
Si quis aduersus aliquem habet querelam Sicut etxpc donauit
uobis ita etuos' facite Super hæc autem omnia cari
tatem habete quodest uinculum ca unitatis
et perfectionis et pax' xpisti habundet in cor
dibus uestris inqua etuos' uocati estis inuno cor
pore etgratiae estote uerbum xpisti habundet habitet
inuobis habundanter inomni sapientia docen
tes etmonentes uos'met ipsos inpSalmis'
Ymnis' etcanticis' spiritalibus incaritate can
tantes incordibus uestris domino /// omnia innomine domini
omne quod cumque facitis domino inuerbo aut inopere
nostriihesu xpisti gratias agentes deo patri peripsum
mulieres subditae estote uiris' uestris sicut opor
tet indomino // las ... filii oboedite paren
iri dilegite uestras uxores etnolite amari esse adil
tibus uestris hoc enim plaCitumest deo /// filios uestros
parentes nolite prouoCare adindignationem
ut nonpusillamini fiant // nalibus non ado
serui oboedite peromnia dominis' uestris car
culum seruientes nec' quasi hominibus placentes
sed insemplicitate cordis dominum timentes
quod cumque facitis exanimo operamini sicut domino
et non hominibus scientes quod adomino accipietis re
tributionem hereditatis dominixpisti ihesu cuiser
uitis qui enim iniuriam faCit recipiet id
quod inique gessit etnon est acceptio personarum apud deum

domini quod iustumest et æquum seruis' præstate Scientes
quod etuos' dominum habetis incaelo // one orantes si
orationi instate uigelantes inea ingratiarum acti
mul etpronobis utdeus aperiat nobis hostium sermonis
ad loquendum misterium xpi propter quod etiam uinctus sum ut
manifestem illum sicut oportet me loqui in in Sa
pientia ambulate adeos qui foris sunt tempus re
dementes sermo uester semper ingratia sale conditus
sit ut sciatis quomodo oporteat uos' unicuique res
pondere Quæ circa me' sunt omnia notafaciet
uobis thithic us dilectissimus frater etfidelis mi
nister etconseruus indomino quemmissi aduos' ad hocipsum
ut cognoscatis quæ circanos' sunt et consuletur corda
uestra cum onesimo carissimo et fideli fratre quiest exuobis
ut omnia nota uobis' faciant quæ hic' aguntur // ubrinus
Salutatuos' aristarchus concaptiuus meus etmarcus cons
barnabbae dequo accipistis mandata S'iue
nerit aduos' suscipite illum et iessus qui dicitur ius
tus qui sunt excircumcissione hii' solisunt adiutores mei
inregno dei qui mihi solacio fuerunt /// certans pro
Salutat uos' ephafras quiest exuobis seruus xpistiihesu semper
uobis inorationibus utsitis perfecti etpleni in omni
uoluntate dei testimonium illi perhibeo quod habent multum
laborem prouobis etprohis' qui laudaciæ sunt etqui hi
rapoli omnes ////// ////// ////// et demas
Salutat uos' lucas medicus carissimus
Salutate fratres quisunt laudaciæ etniphiam etquæindomu eius est
a eclessia etcum electafuerit apud uos' aepistola
facite ut etinlaudicensiumest uos legatis et
dicite Archippo uide ministerium quod acc
ipisti indomino utillud inpleas /// te uinculo
sa lutatio mea manu pauli Memores esto
rum meorum Gratia domininostriihesu xpisti uobiscum
finit Amen incipit aepistola ad
laudicenses sed hirunimus eam negat
esse pauli .,,,,,,,,,,,,,,,,,,,,,,



Paulus apostolus nonabhominibus
neque per hominem sed per ihm
xpm His' quisunt fratri
bus laudaciæ // domino
Gratiauobis' et pax' adeo patre nostro et
ihesu xpisto Gratias ago xpisto peromnem ora
tionem meam quod estis permanentes in eo et per
Seuerantes inoperibus eius Sperantes promission
em indiemiudicii' neque distituantuos' quo
rumdam uaniloquia insinuantium sed utuos' euer
tant Aueritate aeuanguelii quod ame præ
dicatur etnunc deus faciet utquisunt exme inprofect
um ueritatis aeuanguelii Deseruientes et facientes
benignitatem operum quæsunt salutis uitæ aeternæ
et nunc sunt uincula mea quæ patior inxpisto quibus lætor
et gaudeo ethocmihiest adsalutem perpetuam quod ipsum
factum orationibus uestris etadministrante spiritu sancto
siue peruitam siue permortem est enim mihi uiuere inxpisto
etmori lucrum etgaudium et ipse inuobis faciet
misericordiam suam uteandem dilectionem ha
beatis et sitis unianimes ergo dilectissimi ut
audistis præsentiam dei ita retinere etfacite in
timorem dei et erit uobis' uita inæterno est enimdeus qui
operatur inuobis' etfacite sine retractationequæ
cumque facitis et quodcumque optimumest dilectissimi
Gaudete inxpisto etpræcauete sordidos homines inluc
ro Omnes sint petiones uestrae palam ante dominum
etestote firmi insensu xpisti etquæ intigra et uera
et pudica facite etquæ audistis et acci
et iusta pistis incorde retinete eterit
et casta uobis' pax' Salutate omnes
et amabilia fratres Inoscu lo sancto .,,,,,,,,,
salutant uos' omnes sancti Gratiadomini nostri ihuxpi
cum spu uestro et facite legi colosensibus et colosensium uobis'
argumentum pilagii in aepistolam adthimotheum .,,,,,
thimotheum instruit etdocet deordinatione
æpiscopi et diaconi etomni aeclesiasticadoctrina
Scribensei amacidonia Perthithicum .,,,,,

Paulus apostolus xpi ihu
S̄ Imperium dei etsal
uatoris nostri ihu xpi
quiest spesnostra thimo
theo dilecto filio
infide Gratia etmisericordia et
pax' adeo patre nostro etxpisto ihesu .,
domino nostro Sicut rogauite' utremaneres
effessi cum irem inmacidoniam utdenuntiar
es quibusdamne peruersa doctrina uter
entur neque intenderent fabulis etge
nelogiis interminatis' quæmagis quæstiones
præstant quam aedificationem dei quæest infide
finis autem præcepti est caritas' decorde puro
et con scientia bona etfide nonficta Aquibus quidam
ab errantes conuersisunt inuaniloquium uolentes esse
legis doctores nonintellegentes neque quæ locuntur
neque dequibus adfirmant Scimus autem quia bonaest
lex Si quis ea ligitime utatur sciens hoc quia iusto
lex nonest posita sed iniustis' et nonsubditis'

Im pi is'
et pec ca toribus
et sce le ratis'
et conta mi natis'
et pro fa nis'
pat ri cidiis'
mat ri cidiis'
ho mi cidiis'
for ni cariis
mas cu lorum concubitoribus
puerorum stupratoribus
pla gi ariis'
men da cibus
per iu ris'

et Si quid aliud sanæ doc
trinæ aduersatur quæest S̄
aeuangelium gloriæ beati
dei quod creditumest mihi et gra
tias ago ei qui me' conforta
uit inxpo ihu dno nostro
qui fidelem existimauit
me' ponens inministerium
qui fui primus blasfemus
etpersecutor etiniurios
sus sed misericordiam
consecutus Sum quoniam ig
norans feci inincre
dulitate Super habun
dauit autem gratia dninostri
cumfide et dilectione quæest inxpisto ihesu
fidelis sermo et omni acceptione dignus
quoniam ihesus xpistus uenit in hunc mundum
ut peccatores saluos faceret quorum primus
ego sum sedideo misericordiam consecutussum ut inme'
primum ostenderet ihesusxpistuc omnempatientiam suam
adexemplum eorum qui crediturí sunt illi inuitam aeternam
Regi autem saeculorum Inmortali inuissibili inco
rupto solo beato deo honor etgloria in sæcula
saeculorum Amen hoc præceptum commendo tibi fili
timothe secundum præcedentes inte profetias utmilites
inillis bonammilitiam habens fidem et bonam
conscientiamquam quidam repellentes circafidem naufra
gauerunt exquibus est himineus et alaxander quos
tradidi satanae utdisciplinam accipiant
ne blasfement ObSecro igitur primo omnium hortare
fieri hobsecrationes orationes diprecati
ones gratiarum actiones proomnibus hominibus prore
gibus et omnibus qui insublimitate sunt constituti utquie
tam et tranquillam uitam agamus in omni pietate
et castitate hoc enim bonumest et acceptumest coram
Saluatore deo nostro qui omnes homines uult saluos fie
ri etadagnitionem ueritatis uenire // xpistuc ihesuc
unus enimest deus etunus mediator dei et hominum homo
qui dedit semet ipsum redemptionem proomnibus cuius
testimonium temporibus suis' datumest inquo positus
Sum ego prædicator et apostolus Ueritatem dico inxpo
nonmentior doctor gentium infide etueritate Uo
lo ergo uiros orare inomni loco leuantes pu
ris manus' sineira etdeceptione /// re et
Similiter autem etmulieres in habituordinato cum pudo
subrietate ornantes se' non intortis' cri
nibus aut auro autmargaretis' uel ueste
pretiossa sed quod decet mulieres promittentes pie
tatem et castitatem per bonam conuersationem
mulier insilentio discat cum omni subiectio
ne docere autem mulieri omnino nonpermitto
neque dominari inuirum sed esse insilentio Adam
enim primus formatusest deinde æua et adam nonest
seductus mulier autem seducta inprauarica
tione fuit saluabitur autem perfiliorum genera
tionem si permanserint infide et caritate
et sanctificatione cum sobrietate .,

f idelis sermo *est et* omni acceptione dignus si
q*u*is episcopatum dissiderat bonu*m* op*us* disside
rat Oportet *er*go h*uiu*smodi i*n*rep*re*chensibilemes*se* uni*us*
uxoris uir*um* /// q*u*omo*do* aecles*si*æ d*e*i diligentia*m*
sobrium Si q*u*is *au*tem domui suæ p*ræsse* nescit
pudicum habebit n*on*neophitu*m* ne' i*n*su
ornatum p*er*biam elatus i*n*iudicio*m* i*n*ce
hospitalem dat diabuli Oportet *au*tem
docibilem illu*m* *et*testimoniu*m* h*abe*re bonu*m*
prudentem abhis' q*u*i foris s*un*t ut n*on* i*n* obpr*o*
n*on*uinolentu*m* brio*m* i*n*cedat *et*laq*ue*um diab*uli*
n*on*per*c*ussore*m* diaconos Similiter graues
s*ed* modestu*m* pudicos n*on* bilingues n*on*uino
n*on* litigossu*m* multo deditos n*on*tur*pelucrum*
n*on*cupidum sectantes h*abent*es mis*terium* fid
sua*m* domu*m* ei i*n* *con*scientiapura *et*hii' *au*tem pri
b*ene* regentem mu*m* p*ro*bent*ur* *et*sic'ministrent
f*ilios* h*abent*em nullu*m* cremen h*abent*es ⁄ mulieres
subditos c*um* Similit*er* pudicas n*on* det*ra*hentes
o*mn*i castitate
Sobrias fideles ino*mn*ib*us* diacones Sint
uni*us* uxoris uiri q*u*i filiis' b*ene*præsu*nt* *et* domib*us* su
is' Qui' *enim* bene minist*ra*uerint gaudiu*m* bo
nu*m* adquir*unt* *et*multa*m* fiduci*am* i*n*fide q*uæest* i*n*xp*isto*
ihesu do*mi*no n*ostro* hæc t*ibi* scribo sperans te' uenire
adme' cito Si *au*tem tardau*ero* utscias' q*uomodo*
oporteat te' i*n*domu d*e*i *conuer*sari q*uæest* aecl*essia*
d*e*i uiui columna *et* firmamentum ueritatis
*et*manifeste magnu*mest* pietatis sacram
entum q*uod* manifestatu*mest* i*n*carne iustifica
tu*mest* i*n*sp*iritu* apparuit anguelis' p*r*ædicat
u*mest* gentib*us* creditu*mest* i*n*hocmundo adsump*tumest*
i*n* gloria*m* Sp*iritu*c *au*tem manifeste' di*cit* q*ui*a i*n*nouis
simis' tempo*ribus* recedent quidam afacie ad
tendentes sp*iritib*us erroris *et* doctrinis' homi
num i*n* hippocrissi loquentium mendaciu*m*
et caute*ri*atam h*abenti*um suam *con*scientiam p*ro*
hibentium nub*e*re docentes abstinere aci
bis' quos d*eu*s creauit a dp*er*cipiendum c*um*
gratiar*um* actione fideli*bus* *et*his q*u*i cog
nou*er*unt u*er*itatem q*uia* omnis creat*ura* d*e*i
bona*est* *et* nihil reiciendum q*uod* cum gra
tiarum actione p*er*cipitur s*anc*ificatur
enim p*er* u*er*bum d*e*i *et*orationem hæc præponens
f*ratr*ibus bonus eris minister xp*isti* ih*es*u
enutritus u*er*bis' fidei *et* bonae doctrinæ
q*uam* adsecutus es ineptas *au*tem *et*inanes fa
bulas diuita' exerce' te ipsum adpiet
atem nam corporalis exercitatio admo
dicum utilis*est* pietas *au*tem a domnia uti
lis*est* p*ro*missionem h*abe*ns uitæ p*ræ*sentis *et* fu*turæ*
f idelis Sermo *et* omni acceptione dign*us* i*n*hoc
enim laboram*us* *et* maladicimur q*uia* sper*amus*
in d*eu*m uiuu*m* q*uiest* saluator omniu*m* hominu*m*
maxime fidelium præcipe h*oc* etdoce ne
mo ad oliscentiamtua*m* contempnat s*ed*
exemplumesto fidelium i*nuer*bo i*nconuer*sati
one incaritate infide incastitate
dum uenio adtende lectioni exortationi
doctrinæ noli' neglegere gratia*m* q*uæ*
inte *est* q*uæ* data*est* t*ibi* p*er* p*ro*fetiam cum i*n*positi
one manuum p*re*spit*eri* hæc meditare i*n*his'
esto utp*ro*fectus tuus manifestus sit
om*ni*b*us* adtende tibi *et*doctrinæ p*er*
mane inillis' hoc enim faciens *et*te' ipsum
saluum facies et eosq*u*ite audiunt
S eniorem ne increpau*eris* s*ed* obsecra
utpatrem iuuenes ut fr*atres* iuuenculas
utsorores anus' utmatres inomni cas
titate uiduas honora q*uæ* u*ere* uiduæ
s*un*t Si q*uæ* *au*tem uiduæ filios autnepotes
h*abe*nt discant p*ri*mum suam domu*m* p ie
regere *et*motuam uicem reddere par
entib*us* h*oc* enim acceptum*est* cora*m* d*e*o nam
q*uæ* u*era*est *et* disoluta sp*e*rat ind*e*um *et* i*n*stat
orationib*us* nocte acdie nam q*uæ* i*n* dili ciis'*est*
uiuens mortua*est*

*et*hoc præcipe utinreprehensibiles sint Si quis
autem suorum *et*maxime domesticorum cur
am non habet fidem negauit *et est* infidelibus de
terior uidua elegatur nonminus lx annorum
quæ fuerit unius uiri uxor inoperibus bonis'
testimonium habens — si filios edocauit si hos
pitalis fuit si sanctorum pedes lauit si tri
bulationem patientibus subministrauit
si omne opus bonum subsecuta*est* // oria
a doliscentiores *autem* uiduas diuita' *cum* lux
tæ fuerint inxpisto nubere uolunt ha
bentes dampnationem quia primam fidem
inritam fecerunt Simul *autem et*otios
sae discunt circumire domus nonsol
um otiosae sed *et*uerbosae *et* curiossæ
loquentes quæ nonoportet Uolo *ergo* iuniores
nubere filios procreare matres esse fa
milias nullam occassionem aduersario
dare malae auditionis Iam enim quæd
am conuersaesunt retro post satanan' // as
Si quis fidelis aut si qua fidelis habet uidu
sufficienter subministrat illis utnon
grauetur aeclessia uthis' quæ uere uiduaesunt
sufficiat Qui' bene præsunt prespiteri dupli
ci honore digni habeantur maxime
autem qui laborant inuerbo *et*doctrina dicit *enim*
scriptura Boui inarea triturranti os' non al
ligabis et dignus *est* operarius cibo sua mer
cede aduersus prespiterum accussationem
noli accipere exceptis duobus uel iii testibus
Peccantes *autem* coramomnibus argue ut
caeteri timorem habeant testor coram
deo *et*xpisto ihesu *et* electis' anguelis' uthæc cus
todias sine præiudicio nihil faciens inalteram

partem declinando Manus' cito nemini
inpossueris neque commonicaueris peccatis'
alienis' te' ipsum castum custodi noli ad
huc' aquam bibere sed uino modico utere propter sto
machum tuum et frequentes tuas infir
mitates Quorumdam hominum peccata mani
festa sunt præcidentia adiudicium quosdam *autem et*
subsequentur Similiter *autem et* facta bona ma
nifesta sunt *et* qualiter se' habent abscondi nonpos
Sunt Quicumque sunt subiugo serui dominos suos
omni honore dignos habent ne nomen domini *et* doctrina
blasfemetur qui *autem* fideles habent dominos non
contempnant quia fratres sunt sed magis seruiant
quia fideles sunt etdilecti qui benefici partici
pes sunt hæc *autem* doce *et* exortare si quis aliter
docet *et*non adquiescit sanctis sermonibus dni nostri
ihesu xpisti et ei quæ s̃ pietatem sunt doctrinae
superbus nihil sciens sed languens circa
quaestiones etpugnas uerborum exquibus
oriuntur inuidiæ et contensiones blasfe
miae suspiciones malae hominum mente
coruptorum *et*ueritate alienorum existima
ntium questum esse pietatem dei discende ab
huius modi est *autem* questus magnus pietas'
dei cum sufficientia nihil enim intulimus in
hunc mundum uerum quia nec auferre quid po
simus habentes *autem* uietum *et*uestimentum his' cont
enti sumus nam qui uolunt diuites fi
eri incedunt intemptationem etlaqueum
diabuli et dissideria multa *et* inutilia
et nociua quæ nihil prosunt sednocent quæ demer
gunt homines ininteritum etperditionem
r adix *enim* omnium malorum*est* cupiditas'
quam quidam adpetantes erraueruntafi
de *et* inseruerunt se' doloribus mul
tis'

tu' *autem* o' homo dei hæc fuge sectare *autem* iustitiam
pietatem certare bonum certamen fidei ad
fidem prehende uitam aeternam inquo uocatus
patientiam es et confessuses qonam confessionem
mansuitudinem corammultis' testibus præcipio tibi co
ram deo qui uiuificat omnia inxpistoihesu quitesti
monium reddidit subpontio pilato bonam
confessionem utserues mandatum sine macu
la inreprehensibile usque inaduentum domininostri
ihesu xpisti quem suis' temporibus ostendet beatus
et solus potens etrex regum et dominus dominan
tium qui solus habet inmortalitatem *et* lucem ha
bitat inaccessibilem quem nullus hominum uidit
sed nec uideripotest cui sit honor *et* gloria in
saecula saeculorum amen · / piant ne
d iuitibus huius saeculi præcipe ne' superbe sa
que sperant inincerto diuitiarum sed indomino uiuo
qui præstat nobis' omnia habunde adfruendum
be nefaciant diuites inoperibus bonis' sint facile
tribuant commonicare tessaurizare si
bi fundamentum bonum infuturo utadprehen
dant ueram uitam ////|////|//// fanas uocum no
o thimothe mandatum custodi' diuitans pro
uitates et uaniloquia etcontradictiones fallacis sci
entiae quam quidam promittentes circafidem excede
runt gratia tecum :⌣ |////|////|//// secunda
explicit prima aepistola adthimotheum incipit
i tem thimotheo scripsit deexortatione mar
terii et omnis regulæ ueritatis *et* quid futurum sit
temporibus nouissimis' et depassione sua scrip
sit ei aburbe roma
/\////////|////////|////////|////////|////|

paulus apostolus xpisti ihesu ser
uus peruoluntatem dei s̄
promissionem uitæ quæest inxpo
ihesu thimotheo caris
simo filio gratia *et*
missericordia *et* pax
adeo patre *et* xpo ihu dno nostro ,,,,,,
gratias ago deo meo cui seruio inpro
auis' meis' inconscientia pura quod
Sine intermissione habeo tui me
moriam inorationibus meis' nocte
acdie dissiderans te' uidere mem
or lacrimarum tuarum ut gaudeo in
plear recordationem habens fideieius accipie[ns]
quæest inte nonficta quæ habitauit primum inauia
tua loide *et*matre tua eunichæ certus
sum *autem* quod *et* inte propter quam caussam admoneo te ut
resuscites gratiam dei quæ inteest quæ dataest tibi per
inpositionem manuum mearum nonenim dedit
deus nobis' spiritumtimoriS sed uirtutis etdilectionis
et sobrietatis noli itaque erubescere tes
tionium dni nostri ihu xpi neque uinctumeius sed conla
bora' aeuanguelio s̄ uirtutem dei quinos' liber
auit etuocauit uocatione sancta non s̄ opera nostra
sed s̄ propositum Suum *et*gratiam quædataest nobis
inxpo ihu antetempora aeterna /// nostri ihu xpi qui dis
a pparuit *autem* nunc perinluminationem saluatoris
truxit quidemmortem inluminabit *autem* uitam et
aeternitatem peraeuanguelium inquo positus sum ego prædi
cator et apostolus etmagister gentium obquam caus
sam etiam hæcpatior sednonconfundor inhis nam scio cui
credidi et certus sum quia potensest depositum meum
custodire inillum diem /// todi' perSpiritum Sanctum

f ormam habe sanorumuerborum quæ ame' audisti infide et dilectione in xpisto ihesu bonum depositum cus
qui habitat innobis' Scis' enim hoc quod auersisunt ame omnes qui inassia sunt exquibus est phigelus et hermoginis det
misericordiam dominus onesi fori domui quia sepe me' refrigerauit *et* catenam meam non erubuit sed cum
romam ueniissem solicite me inquessiuit *et* inuenit det illi dominus inuenire missericordiam

apuddeum in illa die etquanta effessi ministrauit
mihi tu melius nosti tu uero' filii carissime
mihi confortare ingratia quæest inxpistoihesu et quæ au
disti deme' per multos testes hæc commenda' fi
delibus hominibus qui idonei erunt ut alios doce
ant labora' sicut bonus miles xpisti ihesu
nemo militans deo obligat se' negotiis' sæcula
ribus ut ei placeat cui se' probauit nam siquis
inagone certat noncoronatur nisi ligitime
certauerit laborantem agricolam oportet
primum defructibus accipere intellege quæ
dico dabit enim tibi dominus intellectum in omnibus
memor esto dominumihesumxpistum resurrexisse a
mortuis' exsemine dauid s æuangelium meum in quo
laboro usque aduincucula quasi male operans
sed uerbum dei nonest alligatum inme' ideo omnia
Susteneo propter electos ut et ipsi Salutem conse
quantur quæest inxpisto ihesu cum gloria æterna
fidelis sermo est nam si' mortui sumus et conuiue
mus si' tolleramus et conregnabimus si' ne
gauerimus etipse negabit nos' si' noncrediderimus
ille fidelis permanet negare se' ipsum non
potest hæc commone testificans coram deo
noli uerbis contendere adnihilum utileest nisi ad sub
uersionem audientium Solicite cura' te' ips
um probabilem exhibere deo operarium non er
ubescentem recte tractantem uerbum uerit
tatis profana autem et uaniloquia diuita
multum enim proficiunt adimpietatem et ser
mo eorum sicut carcer serpit exquibus est hi
mineus etphiletus qui' aueritate exciderunt
dicentes resurrectionem iam factam esse et fi
dem quorumdam subuerterunt sed firmum fun
damentum dei stat habens signaculum hoc cogno
uit dominus qui sunt ipsius et discedat abiniquitate
omnis qui nominat nomen dni in magna autem domu

nonsolum sunt uassa aurea etargentea sedlignea
et quædam inhonorem quædam incontumiliam si quis autem
emundauerit se' abistis' erit uas inhonore sancti
ficatum et utile domino adomne opus bonum pa
ratum Iuuenilia autem dissideria fuge sectare
autem iustitiam fidem caritatem pacem cumhis' quiin
uocant nomen domini decorde puro // sciiens quod gene
ultas autem etsinedisciplina questiones diuita'
rant lites seruum autem domini nonoportet litigare
sed mansuetum esse adomnes docibilem patientem
cummodestia docentem eos qui resistunt ueritati
ne forte det deus illis' poenitentiam adcogn
oscendam ueritatem et resipiscant adiabuli la
queis' aquo' captitenentur adipsius uoluntatem
hoc autem scito quod innouissimis diebus instabunt tem
pora periculossa et erunt homines se' ipsos

amantes
cupidi
elati
superbi
blas femi
parentibus
inoboedentes
ingrati
scelesti
pactum
noncustodientes
sine adfectione
sine pace
creminatores
incontinentes
inmites sine
benignitate
proditores
proterui
tumidi
uoluntatum
amatores

magis quam dei habentes formam
pietatis uirtutem autem eius abne
gantes et hos' diuita exhis'
enim suntqui poenetrant domus'
etcaptiuas ducunt mulierc
ulas honeratas peccatis'
quæ ducuntur uariis' dissideri
is' semper discentes etnumquam
adscientiam ueritatis perueni
entes Quemadmodum autem iamnes
et mambres restituerunt
moisi ita ethii' resistunt ueri
tati homines corupti men
te reprobi circa fidem sed
ultra non proficient error enim
eorum manifestus erit omnibus
hominibus sicut etillorum fuit
uel c
tu' autem adsequtus es meam
doctrinam institutionem
propoSitum fidem longua
nimitatem

caritatem patientia m persecutiones pas
siones qualia mihi factasunt antiochiæ
iechonio listris quales persecutiones sustenui
et exomnibus illis' liberauit me' dominus nonsolum ego sed
et omnes qui pie uolunt bibere inxpistoihesu persecuti
onem patientur mali autem homines etseduc
tores proficient inpeius errantes et inerrorem
mittentes tu' uero permane' inhis' quæ dedicisti et cre
dita sunt tibi sciens aquo dedicisti et quia abinf
antia sacras litteras nosti quæ posunt te'
instruere adsalutem per fidem quæest inxpisto ihesu
omnis scriptura adeo diuinitus' inspirata
utilisest addocendum adarguendum
ad corrigendum ut perfectus sit ho
ad erudiendum mo dei ad omne opus
ad iustitiam bonum instructus
ad disciplinam testificor coram
deo xpisto ihesu qui iudica
turus est uiuos ac mortuos et aduentum ipsius
et regnum eius prædica uerbum insta' oportune
argue obsecra increpa' inomni pati
entia et doctrina erit enim tempus cum Sanam
doctrinam nonsustinebunt sed adsua dis
sideria coaceruabunt sibi magistros
prurientes auribus et aueritate quidem
auditum auertent adfabulas autem conuertentur
tu' uero sobrius esto inomnibus labora' opus fac'
aeuanguelistae ministerium tuum inple'
iam enim ego immolor etempus meæ resoluti
onis instat .,
Certamen bonum certaui
cursum con summaui
fidem ser uaui
decaetero repositaest mihi iustitiæ corona
quam reddet mihi dominus inilla die iustus iudex
nonsolum autem mihi sed ethis' qui dilegunt aduentumeius
festina adme' uenire cito demas enim diri
liquit dilegens hoc sæculum et abiit thesalonicam

crescens ingalitiam lucas est mecum solus
marcum adsume adhuc' tecum est enim mihi utilis
inministerio thithicum missi effesso pennula[m]
quam reliqui troiade apud carpum ueniens adme'
adfer tecum etlibros maxime autem membr
anas alaxander aerarius multa
mala mihi ostendit reddet illi dominus secundum o
pera eius quem ettu' quoque diuita' ualde enim resis
tit uerbis' nostris /// omnes enim diriquerunt nonillis in
inprimameadefensione nemo mihi adfuit
putetur dominus autem mihi adstetit et confortauit
me' utper me' prædicatio inpleatur et aude
ant omnes gentes et liberatus Sum deore leonis
liberauit me dominus abomniopere malo et sa
luum faciet inregnum suum caeleste cui
gloria insaeculasaeculorum amen .,.,.,.,.,.,.,.,
Saluta' priscillam etaquilam et onesifori dom
um erastus remansit chorinto thro
phinum autem reliqui infirmum milito fes
tina' ante hiemem uenire // udia et fratres
Salutant te' ebulus et pudens et linus et cla
omnes dominus ihesus xpistuc cumspiritutuo · uale
inpace amen' · explicit aepistola ·ii· ad
thimotheum ., incipit aepistola adtitum
argumentum pilagii
argumentum ad titum discipulum
Suum discipulum quem monet ,,,
et in Struit deconStitutione
prespiteri et deconuerSatione Spiritali et
hereticis' diuitandiS' qui' traditio
nibus iudaicis' credunt scribit ei ab
atheniS' .,

Paulus Seruus dei
apostolus autem xpi ihu s
fidem xpelectorum
dei et agnitionem ueri
tatis quæ s pietatemest
inSpe' uitae aeternae quam promissit qui
nonmentitur deus antetempora aeterna
Manifestauit autem temporibus suis' uer
bum suum inprædicatione quæ creditaest
mihi s præceptum Saluatoris nostri dei
tito carissimo filio secundum comonem
fidem gratia et pax adeo patre
nostro etxpisto ihesu saluatore nostro /// cor
huiusrei gratia reliqui te' cretæ utea quæ desunt
regas' et constituas' per ciuitates prespiteros sicut
etego tibi dispossui Si quis est sine cremine uniius
uxoris uir filios habens fideles non in accus
Satione luxoriæ aut nonsubditos Oportet
enim episcopum Sine cremine esse Sicut dei
dispensatorem hortari indoctrina
non proteruum Sana eteos qui contradicunt
non iracondum arguere Suntenim m
non uinolentum ulti nonsubditi uani
non percussorem loqui et seductores
non turpis luc maxime qui decircumcis
ri cupidum sione sunt quos' oportet
sed hospitalem redargui qui uniuersas
b enignum domus' Subuertunt
prudentem docentes quæ non oportet
iustum turpis lucri gratia dixit
s[anctum] quidam exillis' proprius ip
continentem Sorum profeta creten
amplectantem SeS Semper mendaces
eum qui s doctri malæ beStiae uent
nam est fidelem ris pigri testimo
sermonem ut nium hoc uerum est quam obcaussam
[et] potens sit ex

increpa' illos dure ut sanisint infide
noninteudentes fabulis' iudaicis' et mandatis'
hominum auersantiumse' aueritate /// libus nihil
Omnia munda mundis' coinquinnatis' autem et infide
mundum sed pulluta eorum mens et conscientia con
fitentur se' nosse deum uerbis' factis' autem negant
cum sint abhominati et incredibiles et adomne
opus bonum reprobi tu' uero loquere quædecent sanam
doctrinam Senes ut sobrii sint graues
prudentes iuuenes similiter hortare
sani infide ut sobrii sint prudentes
incaritate inomnibus te' ipSum præbe
et patientia formam bonorum operum
anus' similiter indoctrina incaritate
inhabitusancto inintigritate et grauitate
non creminatrices inuerbo sano etinreprehensibili
non detrahentes ut is qui exaduersoest reuereatur
non uino multo nihil habens dicere malum deuo
seruientes bis' Seruos dominis' suis'
bene docentes fili Subditos esse inomnibus pla
as suas ut centes non contradicentes nonfrau
prudentiam do dantes sed inomnibus fidem
ceant etcastitatem bonam ostendentes ut doc
adoliscentulas trinam saluatoris nostri dei
ut ament uiros ornent inomnibus inluxit
suos et dilegant enim gratia saluatoris nostri
filias suas omnibus hominibus erudiens
sobrias nos' ut abnegantes nos' im
pudicas pietatem et saecularia dis
domus cu sideria sobrie et iuste
ram habentes et pie uiuamus inhoc sae
benignas culo expectantes beatam
subditas Spem et a duentum gloriæ magni dei
uiris' suis' et Saluatoris nostri ihesu xpisti
ut non blasfe qui' dedit semet ipsum pro
metur nomen nobis' ut liberet nos' abomni
domini iniquitate utemundaret

sibi p*opulu*m acceptabilem sectatorem bo
norum op*er*um hæc loq*ue*re *et*hortare
*et*argue *et* omni imp*er*io nemo te *con*temp
nat admone illos p*r*incipib*us* *et*potesta
tib*us* subditos e*sse* dicto oboedire adom*ne*
op*us* bonum paratos e*sse* neminem blas
femare n*on* litigossos e*sse* *sed* modestos *omn*em
ostendentes mansuitudi*nem* adom*nes* ho*min*es
f uimus enim *et* nos al[iq*uando*] stulti *et* incredu
li errantes et seruientes dissideriis' *et* uo
luntatib*us* uariis' inmali tia *et* inuid
ia agentes odibiles *et* inuicem odientes *sed*
cum benignitas' *et*humanitas' *in*luxit sal
uatoris n*ostr*i dei n*on* exop*er*ib*us* iustitiae q*uæ* fe
cimus nos' s*ed* *secundum* suam misericordiam sal
uos nos' fecit p*er*lauacrum regenerati
onis *et* renouationis sp*iritus* *sanct*i q*uem* effudit
innos' habundant*er* p*er* ih*esu*m xp*istu*m salua
torem n*ostru*m utiustificati gratia ipsi*us*
heredes efficiamur *Secundum* spem uitae aet*er*
nae fidelis sermo *est* *et* dehis' uolo te'
*con*firmare ut curent bonis' op*er*ib*us* p*ræesse*
q*ui* credunt d*e*o hæc enim s*unt* bona *et* humilia
hominib*us* Stultas *autem* q*uæ*stiones *et* genelog*ias*
et *con*tensiones *et* pugnas legis diuita' Sunt
enim inutiles *et*uanae hereticum ho*min*em
po*st* unam *et* *secund*am correptionem diuita' sci
ens q*uia* subu*ersus* *est* q*ui* h*uius* modi *est* *et* dilinquit
cum sit p*rop*rio iudicio *con*tempnatus Cum mis
sero adte artheman a*ut* thithic*um*

festina adme' uenire necapolim
ibi *enim* statui hemare zenan' legis
p*er*itum *et* appollo solicite p*ræ*mitte
ut nihil illis' discant *autem* *et* n*ostr*i omn*es*
bonis' op*er*ib*us* p*ræ*esse adussus neces
sarios ut n*on*sint infructuossi
Sa lutant te' q*ui* mecum sunt omn*es*
Sa luta' eos q*ui* nos' amant infide
gratia d*ei* cumomnib*us* uobis' amen
.explicit aepistula adtitum
incipit adphilomonem. ~
argumentum pilagii
philomini familiares litteras
facit p*ro*onesimo seruo*eius* scrib
ens ei aburbe roma decarcere
p*er* oneSimum acolitum

Paulus uinctus ih*esu*
xp*isti* *et*thimotheus
fr*ater* philomini fr*atri*
dilecto *et* adiutori n*ostro* *et* apiæ
sorori carissimæ *et* archi
ppo commilitoni n*ostro* *et* aecl*essiæ*
q*uæ* indomu *eiuset*gratia uob*is* *et*pax
ad*e*o patre n*ostro* et dno ihu xpo
gratias ago semp*er* d*e*o meo memori*am*
tui faciens i*n*orationib*us* meis' audiens
fidem *et*caritatem tuam q*uam* habes' i*n*
dno ihu *et*inomn*es* *sanct*os ut co*m*monicatio
fidei tuae manifesta fiat i*n* agniti
onem

omnis boni quæ inuobis est inxpisto ihesu
gaudium enim magnum et consula
tionem habuimus decaritate tua
quia uiscera sanctorum requierunt perte frater
propter quod multam fiduciam habens inxpisto ihesu
imperandi tibi quod adrem pertinet propter ca
ritatem magis obsecro cumsis talis
utpaulus senex nunc autem uinctus xpisti
ihesu obsecro te' pro meo filio quem ego
genui inuinculis' onesimo qui tibi aliquando
inutilis nunc autem mihi et tibi utilisest quem missi
tibi tu' itaque illum sicut meauiscera s
uscipe quem ego uolui apudme' manere
utprote' mihi ministraret in uinculis' aeua
nguelii sed sine consilio tuo nihil uol
ui facere uti ne' uelut exnecessitate
bonumtuum esset sed uoluntarium for
sitan enim ideo discendit adtempus ate
utinaeternum illum reciperes iam non
sicut seruum sed proseruo fratrem carissi
mum maxime mihi quanto autem tibi et in
carne et indomino si ergo habes me' so
cium suscipe illum sicut me' sii autem
aliquid nocuit tibi aut debet hoc mihi in
puta ego paulus scripsi mea ma
nu ego reddam utnondicamtibi quia ette'
ipsumme' debes' ita frater ego te' fru
ar indomino refice uiscera mea in
domino ihesu xpisto Confidens tua oboe
dentia scripsi tibi sciens quia supra id
quod dico facies Simul autem et para'
mihi hospitium namSpero quod per o
rationes uestras donabor uobis'
Salutat te epafras concaptius
meus inxpo ihu marcus aristar
chus demas lucas adiutores
mei gratia dni ni ihu xpi cum spuuestro
amen ///// adebreos .,.,.,.,.,.,.

explicit aepistula adphilomonem incipit
argumentum

inprimis' dicendumest cur' apostolus paulus
inprima aepistula nonseruaueritmorem
suum uel ut uocabulum nominis
sui uel ordinans dignitatem scri
berit hæc causa est quodadeos scribens
qui excircumcissione crediderunt
quasi gentium apostolus et non ebreorum sciens
quoque eorum superbiam humilitatem
ipse demonstrans meritum offi
cii Sui noluit anteferre nam simili
modo etiam iohannis apostolus propter humilitatem inaep
istula sua nomen suum eadem ratione non
prætulit hanc aepistulam fertur apostolum
ad ebreos conscriptum ebreica lingua
missise cuius sensum et ordinem re
tenens lucas aeuanguelista
post excessum beati apostoli pauli gre
co Sermone conposuit
finit amen amen finit :,:,:,

ultifarie
*et*multis' modis'
ollim d*eus* locut*usest*
patrib*us* n*ostr*is i*n* p*ro*
fetis' nouissimis'
dieb*us* locutus*est*
nobis' infilio suo q*uem con*stituit heredem
uniu*ersorum* p*erquem* etia*m* saecula instituit
q*ui* c*um*sit splendor gloriae *et*figura
exp*re*sa substantiæ *eius* portans q*uoque* omn*ia*
u*er*bo uirtutis suae p*er*semet ipsum pur
gationem peccatorum faciens sedit
addext*er*am maiestatis i*n* excelsis' tanto
melior anguelis' effec*tusest* q*uan*to p*ræ*stantius
p*ræ* illis' no*men* heriditauit Cui *enim* angelor*um*
aliq*uando* d*ixit* filiu*s* me*us* es tu' ego hodie genui
te' *et* rursum ego ero illi inpatre *et*ip
se erit m*ihi* i*n* filium *et* c*um* it*er*um i*n*troducit p*ri*
mo genitum eu*m* i*n* orbemt*er*ræ d*ici*t *et* adorent
eum om*nes* angueli *eius* *et* adanguelos q*uidem*
d*ici*t Qui facit ang*uelos* suos sp*iritus* *et*minist
ros tuos ignem urentem adfilium *autem* d*ixit*
thronus tuus d*eus* i*n*saecu*lum* saeculi *et* uirga
æq*ui*tatis uirga regnitui dilexisti iustitia*m*
et odisti iniquitatem p*ropter*ea unxit te' d*eus*
tuus oleo laeti*tiæ* p*ræ*consortib*us* tuis' et tu'
inp*r*incipio d*omi*ne t*er*ram fundasti *et* op*era*
manuum tuaru*m* *sunt* caeli ipsi p*er*ibunt
tu' *autem* p*er*manes *et* om*nes* ut uestimentu*m* ue
t*er*escent *et* u*el* ut amictum i*n*uolues eos
*et*motabuntur tu *autem* idem es *et* anni tui
n*on*difficient adq*uem* *autem* angelor*um* d*ixit*
aliq*uando* Sede adext*er*is' meis' donec ponam
inimicos tuos scabellum pedum tu
or*um* n*on*ne' om*nes* sp*iritus* ministri s*unt* i*n*mini
st*er*ium missi p*ropter* eos q*ui* hereditatem
capiunt salutis p*ropter*ea habundanti
us oportet obseruare nos' ea q*uæ* au
diuimus ne' forte efluam*us* Si *enim* q*ui*
p*er*anguelos dictus*est* sermo f*actusest*
firm*us* *et* omnis p*ræ*uaricatio *et* i*n* ob
oedentia iustam accipit merced
is retributionem q*uomodo* *enim* effugie
m*us* nos' sitantam neglexerimus
salutem q*uæ* c*um* i*n*itium accipisset e nar
randi p*er*de*um* ab i*n*eis' q*ui* audierunt i*n*nob
is' *con*firmata*est* *con*firmante d*e*o sig *contest*
nis' *et*portentis' *et* uariis' uirtutib*us* *et*
sp*iritus* *sanc*ti distributionib*us* *secundum* uoluntatem
suam non *enim* anguelis' subiecit d*eus*
orbem t*er* ræ futu*r*um dequo' loq*ui*mur
testatus *est* *autem* inq*uo*dam loco q*ui*dam d*icens* q*uid*est
homo q*uod* memor es *eius* a*ut* f*ilius* hominisq*uoniam*
uissitas' eum minuisti eum paulo min*us*
abang*uelis* gloria *et* honore coronasti
eum *et* *con*stituisti eum sup*er* op*era* manuu*m*
tuarum omnia subiecisti subpedib*us*
eius in eo *enim* q*uod* ei o*mn*ia subiecit nihil di missit

nonsubiectum ei nunc autem nec dum uidemus
omnia subiectaei eum autem qui modico quam ang
ueli minoratusest uidemus ihesum propter pas
sionemmortis gloria et honore co
ronatum ut gratia dei pro omnibus gusta
ret mortem decebat enim eum propter quem
et per quem omnia qui filios multos inglo
auct riam adduxerunt honorem salu
tis eorum perpassionem consummari
qui enim sanctificat etqui sanctificantur exuno
omnes Propter quam caussam nonconfundi
tur fratres eos uocare dicens Nar
rabo nomen tuum fratribus meis' inme
dio aeclessiæ laudabo te' et iterum
Ego ero confidens ineum et iterum ecce
Ego etpueri mei quos' mihi d editdeus
quia ergo commonicauerunt pueri car
ni etsanguini etipse similiter
particeps factusest eorumdem ut
per mortem distrueret hunc qui ha
bebat mortis imperium id est diabulum
et liberaret eos quitimore mortis per
totam uitam obnoxi erant serui
tuti Nusquam enim anguelos adpre
hendit sed semen abrachae adprehen
dit unde debuit peromnia fratribus simu
lare utmisericors fieret et fide
lis pontifex addeum utexpiaret di
licta populi Ineo enim inquo passusest ipse
temptatus potensest eteis' quitemptantur
auxiliari unde fratres sancti uocationis cæ
lestis participes considerate apostolum
et pontificem confessionis nostrae ihesum qui
fidelisest ei quifecit illum sicut etmoisen in omni
domu illius Amplioris enim gloriæ iste
præmoisen dignus habetusest quanto amplio
rem honorem habet indomu is qui fabric
auit eam Omnis enim domus ab aliquo
fabricatur qui' autem omnia creauit deus
et moesses quidem fidelis erat intota do
mu eius tamquam famulus intestimonium
eorum quædicenda erant Xpistuc uero tamquam
filius in domu sua quæ domus sumus
nos' si' fiduciam et gloriam spei usque
infinem firmam retenemus qua propter sicut
dicit spc sanctus Hodie si uocemeius audie
ritis nolite obdurare cordauestra
sicut inexaceruatione secundum diem temptatio
nis indiserto ubi temptauerunt me' pat
res uestri probauerunt me' et uiderunt opera
mea xl annis' offensus fui genera
tioni illi et dixi semper errant corde et
isti noncognouerunt uias meas etiuraui in
ira mea si' intrabunt inrequiem meam
Uidete fratres ne' forte sit inaliquo uestrum cor' ma
lum in credulitatis discendendi adeo
uiuo sed ad hortamini uos' met ipsos
persingulos dies donec hodie cognominatur
ut nonobduretur quis exuobis fallacia
peccati Participes enim xpisti effecti su
mus si tamen initium substantiae eius usque a d
finem firmum reteneamus dum dicitur

hodie Si uocem *eius* audieritis nolite
ob durare corda u*estr*a q*uem* admodum *in*illa
exaceruatione Quidam enim audien
tes exaceruau*er*unt *sed* n*on*omnes q*ui* p*ro*fecti
s*un*t ab aegipto p*er*moise*n* quos' *autem* odiuit ·xl·
annos nonne' illos q*ui* peccau*er*unt q*uorum*
cadau*er*a p*ro*stratas*un*t indiserto Quib*us*
autem iurauit n*on*i*n*troire i*n*requiem illius
n*is*i illis' q*ui* i*n* creduli fuerunt etuidemus q*uoni*am
n*on*p otuerunt i*n*troire i*n*req*u*iem ipsi*us* p*ropter*
incredulitatem timeamus *er*go ne' forte
relicta pollicitatione introeundi inre
q*u*iem *eius* existimetur aliquis exuobis' de *esse*
et *enim et*nobis' nuntiatum*est* q*uem* admodu*m* *et* illis'
sed n*on*p*ro*fuit sermo auditus n*on* admixtis' fi
dei exhis' q*uæ* audierant in grediem
ur enim i*n*requiem qui' credimus q*uem* ad
modum d*ixit* Si*cut* iuraui inira mea Si' i*n*
t*ra*bunt inrequiem m*ea*m et*equ*idem op*eri*b*us*
abi*n*stitutione mundi *facti*'s d*ixit* enim q*uo*
dam loco dedie septima sic' et req*u*ie
uit d*eu*s die ·uii· abomnib*us* op*eri*b*us* suis'
et inisto it*er*um Si introibunt i*n*req*u*iem
m*ea*m Q*uoni*am *er*go sup*erest* quosdam intro
ire i*n*illam et hii' quib*us* p*r*ioribus ad
nuntiatum *est* n*on*i*n*troierunt p*ropter* i*n* credu
litatem iterum t*er*minat diem quenda*m*
hodie ind*aui*d dicendo po*st* *tantum* temporis
si*cut* sup*ra*dic*tumest* hodie Si uocem *eius* audie
ritis nolite obdurare corda u*estr*a
Nam si eis' iessus requiem p*ræ*stitisset
numquam dealia loq*ue*retur po*st* hac'
die itaq*ue* relinquitur sabbatissi
mus populo d*ei* qui enim ingress*usest*
inrequiem ipsi*us* eti*am* ipse requieuit
abop*eri*b*us* suis' si*cut* asuis' d*eu*s festinem*us*
*er*go ingredi inillam requiem utne' inid
ipsum quis incedat incredulitatis
exemplum uiuus*est* enim d*ei* sermo *et*ef
ficax etpenetrabilior omni gladio
ancipiti et*per*tinguens usq*ue* addiuisio*nem*
animae ac sp*iritus*' conpagum q*uoque* *et* me
dullarum *et*discretor cogitationum
et intentionum cordis etn*onest* ulla crea
t*ura* inuissibilis inconspectu *eius* // ser
omnia *autem* nuda etap*er*ta s*un*t oculis' *eius* deq*uo*
mo nobis'*est* h*aben*t*es* *er*go pontificem magnu*m*
q*ui* poenetrauit caelum *uel os* ih*esu*m filium d*ei*
teneamus *con*fessionem n*on* enim h*abem*us po
ntificem q*ui* n*on*possit *con*pati infirmita
tib*us* n*ostr*is temp*er*atum *autem* p*er*omnia p*ro* si
militudine absq*ue* peccato // gratiæ
adeamus *er*go cumfiducia adthronum
utmisericordiam consequemur et gra
tiam inueniamus inauxilio oportuno
omnis namq*ue* pontifex exhominib*us* ad
Sumptus p*ro* hominib*us* constituitur i*n*
his' qui sunt add*eu*m utofferat dona
et sacrificia p*ro*peccatis' qui' dolere pos
sit his' qui' ignorant et errant q*uoni*am
*et*ipse circumdatus*est* infirmitate et
p*ropter*ea debet q*uem* admodum p*ro*p*opu*lo ita eti*am* *et*
p*ro* semet ipso offerre p*ro*peccatis' nec
quisquam Sumit sibi honorem *sed* q*ui*
uocatur ad*eo* tamq*uam* aaron' sic' *et* xp*istus*
n*on* semet ipsum clarificauit utpon
tifex fieret *sed* q*ui* locutus*est* adeum
filius m*eus* es tu' ego hodie genui te' q*uem*
admo*dum* *et* inalio loco d*icit* tu' es sacer
dos' i*n* aet*er*num *secundum* ordinem melchis*edech*
q*ui* indieb*us* carnis suae p*r*eces suplicatione[sq*ue*]

ad deum qui' possit saluum illum amor
te facere cumclamore ualido et
lacrimis' offerens et exauditusest pro sua
reuerantia et quidem cum esset filius dei de
dicit exhis' quæ passusest oboedentiam et cons
ummatus factusest omnibus obtemperantibus
sibi causa salutis aeternæ appella
tus abeo pontifex iuxta ordinem
melchisedech dequo grandis nobis' sermo
etinterpretabilis addicendum quoniam in bicilles
factiestis adaudiendum etenimcum
debueritis magistri esse propter tempus rursus
indigetis utuos' doceamini quæsint elim
enta exordii' sermonum dei etfacti estis in
digentes quibus lacte opus sit nonsolido
uerbo Omnis enim qui lactis est particeps
expers sermonis iustitiae paruulusest
enim perfectorum autem est solidus cibus eorum
qui pro consuitudine exercitatos habent sen
sus' addiscritionem bonietmali // nem
qua propter intermittentes inchoationis xpisti sermo
adperfectionem feramur nonrursum
facientes fundamentum poenitentiæ
aboperibus mortuis' etfidei addeum bab
tismatum doctrinæ inpossitionis quoque
manuum ac resurrectionis mortu
orum etiudicii aeterni et hoc faciemus siqui
dem permisserit deus inpossibile est enim eos
qui semel sunt inluminati gustauerunt etiam
donum caeleste et participes sunt fac
ti spiritus sancti gustauerunt nihil hominus
bonum dei uerbumuirtutisque sæculi
uenturi et prolapsisunt renouari rursum
adpoenitentiam rursum crucifigentes

sibimet ipsis' filium dei et ostentui habentes
ter ra enimsepe uenientem super se' bibens
imbrem et generans herbam oportunam
illis' aquibus colitur accipit benedictionem
adeo proferens autem Spinas etribulos re
proba est etmaladictioni proxima cuius consum
matio inconbustionem // et uiciniora salutis
c onfidimus deuobis dilectissimi meliora
tam etsi' ita loquimur nonenim iniustus deus utob
liuiscatur operis uestri et dilectionis quam osten
distis innomine ipsius quiministrastis sanctis etmi
nistratis' Cupimus autem unumquemque uestrum eandem
ostendere solicitudinem adexpletionem
sp
fidei utnonsignes efficiamini uerum emita
tores eorum quifide ac patientia heredi
tabunt promissiones . abarchae namque pro
mittens deus quoniam neminem habuit perquem iura
ret maiorem iurauit per semet ipsum dicens
nisi benedicens benedicam te etmultiplicans
multiplicabo te' et sic' longuanimiter fer
ens adeptus repromissionem /// contrauersiae
h omines autem permaiorem sibi iurant et omnis
eorum finis adconfirmationem est iuram
entum . inquo habundantius deus uolens osten
dere pollicitationis heredibus Inmobi
litatem consilii sui interposuit ius iurand
um ut per ·ii· res' · inmobiles quibus inpossibileest
mentiri deum fortissimum solacium hab
eamus qui confugimus adtenendam proposit
am spem quam sicut anchoram habeamus animæ
tutam ac firmam et incedentem usque ad
interiora uelaminis ubi præcursor pro
ihesus
nobis introiuit xpistuc secundum ordinem melchis
edech pontifex factus inaeternum /// dei summi
h ic enim melchisedech rex' salem sacerdos'
u
qui obuiabit abrachæ regresso ace
de regum etbenedixit ei cui decimas omnium
uel diuissit dimissit abarcham primum quidem

qui interpretatur rex iustitiæ deindeautem etrex
Salem quodest rex pacis Sine patre
Sine matre Sine genelogia neque finem
uitae habens neque initium dierum adsi
mulatus autem filio dei habet manet sacer
dos inaeternum //// dedit depræcipuis ab
tuemini autem quantus sit hic cui et decimas
archam patriarcham etquidem de
filiis leui sacerdotium accipientes
mandatum habent decimas sumere ap
opulo secundum legem id est afratribus suis' quan
quam etipsi exierunt delumbis' abra
chae Cuius autem generatio nonadnumera
tur ineis' decimas sumpsit ababarcham
et hunc qui habebat repromissiones bene dixit Sine
ulla autem contradictione quod minusest ameliore
benedicitur et hic' quidem decimas morientes
um homines accipiunt ibi autem contesta
tus quia uiuit quem admodumse' habet uerbum
quia uiuit etutita dictumsit per abarcham
et leui qui decimas accipit decimatusest
adhuc' enim inlumbis' patris erat quando
obuiauit ei melchisedech Si ergo consumma
tio persacerdotium leueticum erat po
pulus subipso legem accipit quid
adhuc' necessarium secundum ordinem mel
chisedech alium ex surgere sacer
dotem etnon secundum ordinem aron' dicit /// transla
lato enim sacerdotio necesseest ut legis
tio fiat inquo enim hæc dicuntur dealia tribu
est dequa nullus altario præsto fuit // noster
manifestumest enim quod exiuda ortus sit dominus
inqua tribu nihil desacerdotibus moises
locutusest et amplius adhuc' manifestumest
si' secundum ordinem melchisedech exsurge
ret alius sacerdos qui non secundum legem mandati
carnalis f actus sed secundum uirtutem uitæ
insolubilis contestatur enim quoniam tu' es sacerdos
inaeternum secundum ordinem melchisedech re
probatio quidem fit præcedentis mandati propter
infirmitatem eius et inutilitatem nihil enim ad
perfectum adduxit lex introductio
uero melioris spei perquam proximamusaddeum
quantum non sine iure iurando alii quidem sine
iure iurando sacerdotes facfisunt hicautem
cum iureiurando pereum qui dixit adillum
iurauit dominus etnonpoenitebit eum tu' es sa
cerdos in aeternum intantum melioris testamenti
sponsus factusest ihesus et alii quidem plures f
actisunt sacerdotes idcirco quod morte
prohiberentur permanere hicautem eo quod mane
at in aeternum sempiternum habet sacerdoti
um unde et saluare potest inperpetuum acce
dentes per semet ipsum addeum semper uiuens
ad interpellendum proeis' talis enim deceb
at utnobis' esset pontifex sanctus innocens
inpullutus segregatus apeccatoribus
excelsior caelis' factus qui nonhabet cotidie
necessitatem quem admodum sacerdotes prius pro
suis' dilictis' hostias offerre deinde
propopulo hoc enim fecit semel se' offe
rendo lex enim homines constituit sacerdo
tes infirmitatem habentes Sermo autem iur
is iurandi qui post legemest filium perfect
um inæternum constituit capitulum autem
super ea quæ dicuntur talem habemus pontificem quicon
sedit indextera sedis magnitudinis in cæ
lis' Sanctorum minister etabernaculi ueri quod
finxit dominus etnon homo Omnis enim ponti
fex adofferenda munera et hostias
constituitur unde necesseest ethunc habere aliquid
quod offerat Si ergo esset super terram nec esset sa
cerdos' . . . . .

cum essent alii qui' offerent munera secundum
legem qui exemplari etumbræ deser
uiunt caelestium sicut responsumest moi
ssi cum consummasset tabernaculum unde
Inquit Omniafacito secundum exemplar' quod
tibi ostensum est inmonte Nunc autem melius
sortitusest ministerium quanto et melioris
testamenti mediatorest quod inmelioribus
repromissionibus sancitumest nam si illud
prius sine culpa uacasset non utique secundi
locus inquireretur uituperans enimeos dicit
Ecce dies uenient dicit dominus et consummabo super
domum hisrahel etsuper domum iuda
testamentum nouum non secundum testamentum
quod feci patribus eorum indie qua adpre
hendi manum illorum uteducerem il
los deterra egipti Quoniam ipsi non permanse
runt intestamento meo etego neglexi
eos dicit dominus quia hocest testamentum quod dis
pono domui israhel post dies illos dicit dominus
dando leges meas inmente eorum et
incorde eorum superscribam eas etero
eis' indeum etipsi erunt mihi in populo·
et nondocebit unusquisque proximum suum et
unusquisque fratrem suum dicens cognosce
deum quoniam omnes scient me' aminore usque
admaiorem eorum quia propitius ero iniquita
tibus eorum et peccatorum illorum iamnonmemo
rabor dicendo autem nouum ueterauit prius quod
autem antiquatur etsenescit prope interitumest
Habuit quidem et prius iustificationes
culturae et sanctum saeculare tabernacul
um enim factumest primum inquo' inerant
candelabra et mensa et propossitio pani
um quæ dicitur sancta postuelamentum autem ē taberna
culum quod dicitur sancta sanctorum aureum habens
turibulum etarcam testamenti contextam
exomni parte auro inqua' urna
aurea habens manna etuirga aaron'
quæfronduerat etabulae testamenti
superque hiruphin' gloriæ obumbran
tia propitiatorium dequibus nonest modo dic
endum persingula his' uero ita conpositis'
inpriori quidem tabernaculo semper introi
bant sacerdotes sacrificiorum officia
consummantes In secundo autem semel in
anno solus pontifex nonsine sangui
ne quem offerebat prosua et populi ig
norantia hoc significante spiritu sancto non
dum prolatam esse sanctorum uiam adhuc'
priore tabernaculo habente testamentum quæ pa
rabulaest temporis instantis iuxta
quam munera ethostiae offeruntur quæ nonpos
sunt iuxta conscientiam perfectum facere
seruientem solummodo incibis' et potibus
et uariis' babtismatis' et iustitiis' ca
rnis usque adtempus correctionis inpo sitis'
Xpistuc autem adsistens pontifex futurorum
bonorum peramplius etperfectius taberna
culum nonmanufactum idest nonhuius creatonis
nequ e persanguinem hircorum etuitulorum
sed perpropprium sanguinem introiuit semel
insancta aeterna redemptione inuenta
Si enim sanguis et hircorum taurorumque
etcinis uitulae adspersos inquinnatos
sanctificat ademundationemcarnis quanto
magis sanguis xpisti qui perspiritumsanctum se
met ipsumobtulit inmaculatum
deo emundabit conscientiam uestram abo
peribus mortuis' adseruiendum deo uiuenti

et ideo noui testamenti mediator *est* ihesus
utmorte intercidente inredemptione
earumdem præuaricationum quæ erant
subpriore testamento repromissionem ac
cipiant qui' uocatisunt æternæ heriditatis
Ubi *enim* testamentum mors necesseest
intercedat testatoris testamentum *enim* in
mortuis' confirmatumest alioquin non dum
ualet dum uiuitqui testatusest Unde nec'
primum quidem sine sanguine dedicat
umest lecto enim omnimandato legis
amoisi uniuerso populo accipiens sanguin
em uitulorum *et*hircorum cum aqua *et* la
na coccinia *et* hisoppo ipsum quoque li
brum *et*omnem populum aspersit dicens hicest
Sanguis testamenti quod mandauit ad
uos deus ipsum etiam tabernaculum *et*omnia
uassa ministerii sanguine similiter
aspersit *et* omniapene insanguine m
undantur secundum legem *et* sine sanguinis eff
ussione non fit remissio necesseest ergo
exemplaria quidem cælestium his'
mundari ipsa*autem* cælestia melioribus
hostiis' quam istis' non *enim* inmanufacta sancta
ihesus introiuit exemplaria uerorum sed
in ipsum caelum utappareat nunc uul
tui dei pronobis' sed neque utsepe offer
at semet ipsum quem admodum pontifex in
trat insancta persingulos annos insangui
ne alieno alioquin oportebat eum
frequenter pati aborigine mundi
nunc *autem* semel inconsummatione saeculorum ad
distructionem peccati perhostiam
suam apparuit et quem admodum statutumest

hominibus semel mori post hoc *autem* iudi
cium sic' *et*xpistuc semel oblatus admul
torum exaurienda peccata secu
ndo Sine peccato apparebit expec
tantibus se insalutem umbram *enim*
habens lex bonorum futurorum nonipsam ima
ginem rerum persingulos annos his'
dem ipsis' hostiis' quas' offerunt
indissinenter numquam possunt acce
dentes perfectos facere alioquin'
nonne cessassent offerre (uel i) ideo quod nullam
haberent ultra conscientiam peccati cul
tores semel mundati sed inipsis' com
memoratio peccatorum persingulos
annos fit impossileest *enim* sangui
ne taurorum *et* hircorum afferre (u)
peccata ideo ingrediens mundum dicit
hoStiam *et* oblationem noluisti
Corpus *autem* aptasti mihi olochaustomata
pro peccato nontibi placuit tunc dixi ecce
uenio incapite libri scriptumest deme' ut
faciam uoluntatemtuam deus superius
dicens quia hostias *et*oblationes *et*oloch
austomata propeccato noluisti nec'
placita sunt tibi quæ secundum legem offeruntur
tunc dixit ecce uenio utfaciam deus uolun
tatem tuam aufert primum utsequens
statuat inqua' uoluntate sanctificati
sumus peroblationem corporis xpisti
ihesu insemel *et* omnis quidemsacerdos
præsto est quotidie ministrans *et* easdem
sepe offerens hostias quæ numquam pos
sunt auferre peccata hic *autem* unam
propeccatis' offerens hostiam sempi
ternam sedit indextera dei decætero expectans

donec ponantur inimici *eius* scabellu*m*
pedum *eius* una enim oblatione consum
mauit insempit*er*num *sanct*ificatos Con
testatur *et*nobis' sp*iritu*c *sanctus* pos*tquam* enim d*ixit*
ho*c* *autem* testamentum q*uod* testabor adillos
pos*t* dies illos d*ici*t d*omi*nus dando leges me
as i*n*cordib*us* eor*um* *et* inmentes eorum s*uper*
scribam eas *et* peccatorum *et* iniq*u*itatu*m*
eor*um* iamno*n*recordabor ampli*us* ubi*autem*
horum remissio iamno*n*oblatio p*ro*pecca
to h*abe*n*t*es itaq*ue* fr*atre*s fiduciam i*nin*troitu*m*
s*anct*or*um* i*n*sanguine xp*ist*i qui initiauitnobis'
uiam nouam *et*uenientem p*er*uelamen i*d*
est carnemsuam adsacerdotem magnum
ad domum d*ei* accedamus c*um* u*ero* corde i*n*
plenitudinem fidei asp*er*si corde acon
scientia mala *et*abluti corp*us* aqua
munda teneamus spei n*ostr*æ *con*fessionem
indeclinabilem fidelis enim*est* qui' rep*ro*
missit *etcon*sideremu*s* inuicem inp*ro*uocatio
nem caritatis *et* bonor*um* op*er*um n*on*disser
entes collectionem n*ostr*am sic*ut* *est* *con*suitudinis
quib*us*dam s*ed* estote *con*sulantes et tanto
magis q*uan*to uideritis adp*ro*pinq*u*antem diem
uoluntarie *enim* peccantib*us* nobis' pos*t* ac
ceptam notitiam u*er*itatis ia*m* n*on*relinq*uit*u*r*
nobis' p*ro*peccatis hostiasofferre
terribilis *enim* expectatio q*uæ*dam iudicii *et*
ignis emulatio q*uæ* *con*sumpt*ura*e*st* adu*er*sari
os inritam quis faciens legem
moiss*i* sineulla misseratione duob*us* *uel* ·iii·
testib*us* morit*ur* Q*uan*to magis putatis de
t*er*iora mereri supplicia qui filiu*m* d*ei*
*con*culcau*er*it *et*sanguinem testamenti pul
lutum duxerit i*n*q*u*o s*anct*ificat*usest* *et* sp*irit*ui
gratiæ *con*tumiliam fecerit ..,

Scim*us* *enim* q*ui* d*ixit* m*ih*i uindictam *et* ego retribuam
et it*er*um quiaiudicabit d*omi*n*us* p*opul*um suum
horrendum*est* incedere inmanus d*ei* uiu
entis · rememoramini *autem* p*ri*stinos dies
inquib*us* inluminati magnum certamen
sustinuistis passionum etinalt*er*o q*u*idem
obp*ro*briis' ettribulatio*ni*b*us* spectaculu*m* f*acti*
in alt*er*o *autem* sociitaliter *con*u*er*santium estis ef
fecti nam *et*uinctis' *con*passi estis *et* rapi
nam bonor*um* u*estr*or*um* cum gaudio suscipis
tis cognoscentes uos' h*abe*re meliorem *et*
manentem substan*tiam* nolite itaq*ue* amittere
*con*fidentiam u*estr*am q*uæ* magnam remunera
tio*nem* h*ab*et patientia *enim* uobis' necessaria*est*
utuoluntatem d*ei* facientes reportetis
p*ro*missionemq*ue* adhuc' *enim* modicu*m* aliq*u*an
tulumq*ue* donec qui' uent*ur*us*est* ueniat et
n*on*tardabit iustus *autem* m*eu*s exfide uiuit
q*uod* si subtraxerit se' n*on*placebit animae
nos *autem* n*on*sumus subt*ra*ctionis filii
inp*er*ditionem s*ed* fidei inadquisitionem
animæ meæ *est* *autem* fides sp*er*andarum
substantiae rerum argumentu*m* n*on* ap
parentium inhac *enim* testimoniu*m* *con*secuti
s*un*t n*ostr*i senes fide i*n*tellegimus aptata
e*sse* saecula u*er*bo d*ei* utn*on* exi*n*uissibilib*us*
f uissibilia fierent /// obtulit d*e*o p*er*q*uam*
ide plurimam hostiam abel' q*uam* cain'
testimonium consecut*usest* e*sse* se' iustum
testimonium p*er*hibente muneribu*s* *eius* d*e*o
f *et* p*er*illam defunctus adhuc' loquit*ur*
ide enoc' t*ran*slatus *est* ne'uideret mor
tem *et*non*in*ueniebat*ur* q*uia* t*ran*stulit illum d*eus*

an*te* t*ran*slationem *enim* testimonium habu
it placuisse d*e*o s*in*efide *autem* i*n*possi
bile*est* placere d*e*o credere enimop
ortet accidentem add*eu*m q*uiaest* *et* i*n*quiren
f tib*us* se' remunerator /// a dhuc'
f ide noe responso accepto dehis' q*uæ*
n*on*uidebantur metuens aptauit ar
cam insalutem domus' suae p*er* q*uam* da*m*
pnauit mundum etiustitiæ q*uæ* p*er* fid
f em*est* heres *est* *con*stitutus // diuit i*n*lo
f ide qui' uocatur abarcham oboe
cum exire q*uem* accept*urus* erat inheridi*tatem*
et exiit nes ciens quo' iret // tamqua*m*
f ide demoratus*est* int*er*rarep*ro*missionis
inalienam incastulis' habitando cum is
sac' etiacob' coheredib*us* rep*ro*missionis
*eius*dem expectabat enim fundamenta
h*abe*n*te*m ciuitatem cuius artifex *et* *con*ditor
f d*eu*s /// ceptionem seminis accipit eti*am* p*ræter*
f ide *et*ipsa sarrastirilis uirtutem i*n* *con*
temp*us* aetatis q*uoni*am fidelem credidit e*sse*
q*ui* p*ro*misserat p*ropter* q*uod* *et*abuno ortis*unt* *et*hac'
emortua tamquam sidera cæli i*n*m
ultitu*dine* *et*si*cut* harena q*uæest* adhoram maris
innumerabilis .. /// acceptis' rep*ro*missio
i uxta fidem defunctis*unt* omnes iusti n*on*
nib*us* s*ed* alongue aspicientes etsalut
antes *et* *con*fidentes q*uia* p*er*igrini *et* hos
pites s*un*t sup*er*terram q*ui* enimhæc d*ic*unt signi
ficant se' patriam inquirire *et*si
quid em illi*us* meminissent de
qua exierunt habebant
utiq*ue* temp*us* reu*er*tendi n*unc* *autem*

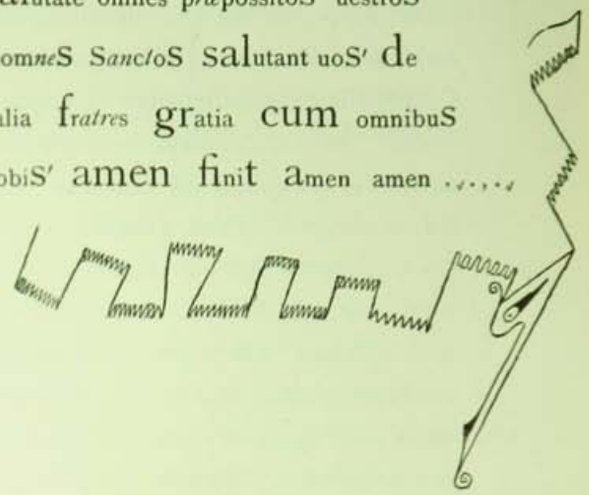
meliorem appetunt i*d* *est* caelestem
ideo n*on* *con*funditur d*eu*s uocari d*eu*s eo r*um*
f parauit *enim* illis' ciuitatem
f ide abarcham obtulit issac' *cum*
temptaretur *et*unigenitum offe
rebat qui'susci*per*at rep*ro*missiones
adquem d*ictum*est q*uia* inissac' uocabit*ur*
t*ibi* semen arbitrans q*uia* etmortuos
suscitare potens*est* d*eu*s un*de* eum *et*i*n*pa
rabula accipit /// *et* essau'
f ide etdefut*uris*' bened*ixit* issac' *et* iacob'
f ide iacob' moriens singulos filio*rum*
ioseph bened*ixit* *et*adorauit sup*er*fasti
gium uirgæ *eius* /// liorum is*rahel* me
f ide ioseph moriens dep*ro*fectione fi
moratus*est* *et* deossib*us* suis' mandauit
f ide moes*ses* natus occultat*us* *est* mensib*us*
·iii· aparentib*us* suis' eo q*uod* uidissenteleg
antem infantem *et*n*on*timuerunt regis
f ide moes*ses* grandis factus negauit
se' e*sse* filium filiæ faraonis ma
gis elegens adfligi cumpo*pu*lo d*e*i q*uam* tem
poralis peccati h*abe*re iucunditatem
maiores diuitias æstimans tessa
uro ægiptior*um* inp*ro*p*er*ium xp*ist*i aspi
ciebantenim in remunerationem
f ide reliquit ægiptum n*on*u*er*itus animo
sitatem regis inuissibilem enim tamq*uam* ui
dens sustenuit d*eu*m // fussionem ne' qui'
f ide celebrauit pasca *et* sanguinis ef
uastaret p*r*imogenita tangueret eos
f ide t*ran*sierunt mare rubr*um* tamq*uam* p*er*
aridam t*er*ram q*uod* exp*er*ti ægipti deuoratis*unt*

fide muri hiericho *con*ruerunt circuitu
septim · dierum .. // dulis' excipiens
fide ra'b meritrix n*on*p*er*it cumi*n*cre
exploratores cumpace *et* quid ad
huc' dicam difficiet enim me' tem
p*us* enarrantem degedeon' barach'
samson' iephte d*aui*d etsamuel etp*ro*fetis'
q*ui*p*er* fi dem deuicerant regnaop*er*ati sunt iustitia*m*
a deptisunt rep*ro*missiones
o b durau*er*unt ora leonum
e xtinxerunt impetum ignis
e ffuger*un*t aciem gladii
c onualuer*un*t deinfirmitate
f ortes f*ac*f*isun*t i*n*bello
c astra u*er*t*er*unt ext*er*nor*um*
a ccip*er*unt mulieres deresurrectio*ne*
mortuos suos
al ii *autem* distentisunt n*on*suscipientes
redemptionem ut meliorem inueni
rent resurrectionem // insup*er* uin
al ii u*er*o ludibria et u*er*b*er*a exp*er*tisunt
cula *et*carceres lapidatis*un*t secati
sunt temptatisunt inoccissione
gladii mortui Sunt circuerunt
inmelotis' inpellib*us* cap*r*inis' egentes
angustiati adflicti quib*us* dignus n*on*
erat mundus insolitudinib*us* erran
tes *et* montib*us* *et* speloncis' *et* *in* cau*er*nis'
t*er*ræ et hii om*ne*s testimonio fidei
p*ro*bati n*on*accip*er*unt rep*ro*missionem d*e*o
p*ro*nobis' aliquid meli*us* p*ro*uidente ut
ne' s*in*e nobis' Consummarentur ideo q*ue*
*et*nos' tantam h*abe*n*t*es inpossita m nubem
testium deponentes omne pondus *et*
circumstans nos' peccatum p*er* patien
tiam curramus adp*ro*possitum nobis'
certamen aspicientes i*n* auctorem fi
dei *et* *con*summatorem ih*esu*m qui p*ro*possito
sibi gaudio sustinuit crucem *con*fus
sione contempta atq*ue* indext*er*a d*e*i se
did*e*i sedit *enim* si gi ecotate eum q*ui* talem sus
tenuit apeccatorib*us* adu*er*sum semet ip
sum *contra*dictionem utne' fatigemini animis'
u*est*ris difficientes n*on* dum enim usq*ue* ad san
guinem restitistis adu*er*sum peccatum
repugnantes *et*obliti estis *con*sulationis
q*uæ* uobis' tamquam filiis' loquitur d*icen*s
f ilii mi noli' neglegere disciplinam d*omi*ni
neq*ue* fatigeris dum abeo argueris
Quem enim dilegit d*omi*n*us* castigat flagillat
autem omnem filium q*uem* recipit // offert se'
in disciplina p*er*seu*er*ate tamquam filiis'
uobis' d*eus* Quis enim fili*us* q*uem*n*on*corripit
pat*er* q*uod* si ext*ra* disciplinam estis c*uius* p
articipes estifacti · Omnes *er*go adul
t*er*i *et*n*on* filii estis deinde patres quid
em carnis n*ostr*ae habuimus erudito
res *et* reu*er*ebamur eos n*on*multo magis
obtemp*er*abimus patri sp*iri*tuu*m* *et* uiue
mus *et*illi quidem intempo*re* paucor*um*
dierum s*ecundum* uoluntatem suam erudieb
ant nos' hic' *autem* adid q*uod* utile *est*
i*n*recipiendo s*anct*ificationem *eius*

O mnis *autem* disciplina inpræsenti qui
dem uidetur n*onesse* gaudii s*ed* memoris
pos*t*ea *autem* fructum pacatissimum ex
ercitatis' p*e*ream reddit iustitiæ
propter q*uod* remissas manus' *et*soluta genua
eregite *et* gressus' rectos facite pe
dib*us* u*estr*is ut n*on* quis claudicans erret
magis *autem* sanet*ur* Pacem sectemini
Cumomnib*us* *et* sanc*t*imoniam si nequa
nemo uidebit d*omin*um *con*templantes
ne quis d esit gratiæ d*e*i nequa' ra
dix amaritudinis sursum germin
ans inpediat *et*per*i*llam inquinnent*ur*
multi ne' quis fornicator a*ut* p*ro*fa
nus ut essau q*ui* p*ropter* unam aescam
uendidit p*r*imitias suas . . . . . .
S citote enim q*uoni*am *et*pos*t*ea heriditare
b*ene*dictionem rep*ro*batus*est* n*on* enim i*n*ue
nit poenitentiae locum quanq*uam* c*um*
lacrimis' inquissiset eam n*on* enim
accessistis adtractabilem *et* acces
sibilem ignem *et*tur*b*inem *et* caliginem
et p*ro*cellam *et*tubae sonum *et* uocem
u*er*bor*um* quam qui' audierunt ex
cussau*er*unt se' ne' fieret eis' u*er*bum
d*e*i n*on* enim portabant q*uod* dicebatur
et Si bestiatetigerit montem lapidab
atur *et* itat*er*ribile erat q*uod* uideb
atur mois*ses* enim d*ixit* ext*er*ritus sum
*et*tremibund*us* s*ed* accessistis adsion'
montem *et*ciui*tatem* d*e*i uiuentis hierusalem
caelestem *et* multor*um* milium angelor*um*
frequentiam *et* aecl*essi*am p*r*imitiuor*um* q*ui* *con*scrip
tisunt i*n*caelis' *et*iudicem omnium d*eum* *et*
sp*iritus* iustorum p*er*fector*um* *et*testamenti noui
mediatorem ih*esum* *et* sanguinis sparsion
em meli*us* loquentem q*uam* abel Uidete ne'
recussetis loq*ue*ntem si enim illi n*on*effugie
r*un*t recussantes eum qui super t*er*ram lo
q*ue*batur multo magis nos' qui' decaelis'
loquentem nobis' a du*er*timus cuius uox'
mouebat t*er*ram t*unc* modo rep*ro*mittit d*icens*
adhuc' semel *et*ego mouebo n*on*solum t*er*ra*m*
s*ed* *et*caelum q*uod* *autem* adhuc' semel d*icit* declar
at mobilium t*rans* lationem tamquam facto
r*um* utmaneant ea q*uæ* sunt inmobilia
i taq*ue* regnum inmobile suscipientes
habeamus gratiam p*er*quam seruiam*us*
placentes d*e*o cummetu *et*reu*er*entia *et* *enim*
d*eus* n*oster* ignis consumens*est* // pitilitatem
C aritas' frat*er*nitatis maneat inuob*is* *et* hos
nolite obliuisci p*er*hanc enim placuer*unt*
quidam anguelis' hospitio receptis'
m ementote uinctor*um* tamquam simul uin
cti etlaborantium tamquam *et* ipsi i*n*cor
pore morantes honorabile *con*ubi
um inomnib*us* ettorus inmaculatus for
nicatores *autem* et adult*ores* iudicabit d*omin*us
S int minores s*ine* auaritia *con*tenti p*r*æsen
tib*us* ipse *enim* d*ixit* n*on*te deseram neq*ue* diri
linquam ita ut confident*er* dicamus
d*omin*us m*ihi* adiutor *est* n*on*timebo quid faci
et m*ihi* homo me mentote p*r*æpositor*um*
u*estr*or*um* qui uobis' locutis*unt* u*er*bum d*e*i q*uo*
r*um* i*n*tuentes exitu*m* conu*er*sationis emitamini
fidemih*esu* xp*isti* heri et hodie idem
ipse*est* et inSaecula

doctrinis' uariis' et perigrinis' nolite
abduci obtimum *est* enim gratia sta
biliri cor'nonaescis' quæ nonproderunt ambu
lantibus ineis' habemus altare dequo ede
re non habent potestatem qui' tabernaculo
deseruiunt quorum enim animalium
infertur sanguis propeccato insancta perponti
ficem horum corpora cremantur extra
castra propter quod etihesus ut sanctificaret per suum san
guinem populum extra portam passusest
ex eamus igitur adeum extra castra inproperium
eius portantes non enim habemus hic' manentem ci
uitatem sedfuturam inquirimus per ipsum
ergo offeramus hostiam laudis semper
deo id est fructum labiorum confi
tentium nomini eius bene faciente
autem etcommonicationis insanctos nolite obli
uisci talibus enim hostiis' promeretur deus
O boedete præpossitis' uestris etsubiecite eis' ip
si enim peruigelant quasi rationem proanimabus
uestris red dituri 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
guine testamenti æterni dnm nostrum ihm xpm
aptet uos' inomni bono utfaciatis uol
untatemeius faciens inuobis' quod bene placeat co
ramse' per ihesumxpistum cui est gloria insæcula
Saeculorum amen .....

rogo autem uos' fratres ut sufferatis uerbum
solacii et enim perpauca scrip
si uobis' cognoscite fratrem nostrum
thimotheum dimissum cumquo sice
leriuS uenerit uidebo uos' .....
Salutate omnes præpossitoS uestroS
et omneS SanctoS salutant uoS' de
italia fratres gratia cum omnibuS
uobiS' amen finit amen amen .....



incipit aepistola iacobi apostoli

Iacobus dei *et* dni *nostri* iihu xpi seru
us xii tribubus q*uæ* sunt ind
isp*er*sione salutem /// fr*atres* mei
Omne gaudium existimate
Cum intemptationes ua
rias incederitis Scientes q*uod*
p*ro*batio fideiuestræ pati
entiam op*er*atur patientia
autem op*us* p*er*fectum habeat ut
Sitis p*er*fecti *et* intigri innullo
difficientes /// tulet adeo
Si quis *autem* u*estr*um indiget Sapientiam pos
qui dat omnib*us* afluenter *et* noninp*ro*
p*er*at *et* dabitur ei postulet *autem* infi
de nihil essitans Qui' enim essitat
similis*est* fluctui maris qui auen
to mouetur et circumfertur
non *er*go estimet homo ille q*uod* accipiat ho
mo ille aliquid ad*omi*no Uir duplex
animo in Constans*est* inomnib*us* uiis' su
is' glorietur *autem* fr*ater* humilis inexal
tatione sua diues *autem* *in* humiliati
one sua q*uoni*am sicut flos' foeni tra
nsibit exortus*est* *enim* sol' cum ar
dore *et* arescit foenum *et* flos' *eius* deci
dit *et* decor uultus' *eius* dep*er*it ita
et diues initeneribus suis marcescit
beatus uir qui suffert tempta
tionem q*uia* cum p*ro*batus fuerit ac
cipiet coronam uitae q*uam* p*ro*mi
ssit d*eus* delegentibus [se] ne
mo cum temptatur dicat q*uoni*am
ad*eo* temptatur deus enim intem
ptator malorum *est* ipse enim
neminem temptat · Unusq*uisque*
temptatur aconcupiscentia sua
abstractus et inlectus dehinc concu
piscentia cum conceperit parit pec
catum peccatum uero cum consummatum fu
erit generat mortem Nolite itaq*ue*
errare fr*atres* mei dilectissimi : ⌣
Omne datum optimum *et* omne do
num p*er*fectum desussum *est* discendens
apatre luminum ap*ud*q*uem* n*onest* tr*ans*motatio
nec' uicissitudinum obumbratio uolun
tarie genuit nos' u*er*bo u*er*itatis ut simus
initium aliquod creat*ur*æ *eius* Sci[tis]
fr*atres* mei dilecti Sit *autem* omnis homo
uelox adaudiendum tardus *autem* ad
loq*ue*ndum *et* tardus adira*con*diam . ⌣
iracondia enim uiri iustitiam d*ei* n*on* o
p*er*at*ur* p*ropter* q*uod* abiecientes omnem inmundi
tiam *et* habundantiam malitiæ inman
suitudine suscipite insitum u*er*bum d*ei*
q*uod* pot*est* saluare animas u*estr*as estote
autem factores u*er*bi d*ei* et n*on*auditores t*antum*
fallentes uos'met ipsos q*uia* si quis au
ditor*est* u*er*bi *et* n*on*factor hic conpara
bit*ur* uiro *con*sideranti uultum natiuita
tis suæ inspeculo *con*siderauit enim
se ipsum *et* abiit *et*statim oblitus*est*
q*ua*lis fuerit qui' *autem* p*er*spexit inlege
p*er*fecta lib*er*tatis *et* p*er*manserit inea
n*on*auditor obliuiossus factus s*ed* fa
ctor op*er*is hic beatus in facto suo
erit Si quis *autem* putat se' relegioss
um e*sse* n*on* refrænans linguam suam
s*ed* seducens cor suum h*uius* uana re
legio *est* relegio *autem* munda *et* in*macula*
ta ap*ud* d*eum* *et* patrem hæc *est* uissitare

pupillos *et*uiduas intribulatione
eorum *et* inmaculatum se' custodi
re abho*c* saeculo fra*tre*s mei nolite *in*
p*er*sonarum acceptione ha*be*re fidemdo*mi*ni
no*stri* ihesu xp*isti* gloriae et enimsi introie
rit in*con*uentumu*estru*m uir aureum anu
lu*m* ha*be*ns inueste candida introierit *autem*
et paup*er* insordido habitu *et in*tendatis
ineum qui' i*n*dutus*est* ueste p*ræ*clara *et*dix
eritis ei tu' sede' hic' bene paup*er*i *autem*
dicatis · sta'tu' illic' aut sede' sup*er*
scabellum pedum meorum no*nne*' iudica
tis uos'met ipsos *et* facti estis iudices
cogitationum i*niqu*arum /// de*us* elegit pa
a udite fra*tre*s mei dilectissimi no*nne*
up*er*es inho*c* mundo diuites i*n*fide *et*here
des regni q*uod* pr*o*missit de*us* dilegentib*us* se'
u os' exhonoratis paup*er*em no*nne* diuites
p*er*potentiam obpr*e*munt uos' *et* ipsi tra
hunt uos' adiudicia no*nne* ipsi blas
femant nomen bonum q*uod* inuocatu*mest*
sup*er* uos' Si tamen p*er*ficistis legem
regalem *secundum* Script*ur*am *uel 's'* dileges pr*o*xi
mum tuum si*cut* te' ipsum benefacit
is Si *autem* p*er*sonasaccipistis peccat
um op*er*amini redarguti alege q*ua*si
tr*an*s gresores Quicumqu*e* *autem* totam leg
em seruau*er*it offendit *autem* inuno fac
tus*est* omnium reus Quienim d*ixit* no*n* mecha
u*eris* d*ixit* no*n*occides q*uod* si no*n*mechau*eris* occi
dis *autem* fac*tus* es tr*an*sgressor legis Sic' lo
quimini *sic' et* facite si*cut* p*er* legem lib*er*tatis inci
pientes iudicari iudicium enim si*ne*mi
ssericordia erit illi q*ui* no*n*fecerit mi

uii

Sericordia*m* sup*er* exaltat *autem* miseric
ordia eo iudicio /// at se' ha*be*re op*er*a
Quid pr*o*derit fra*tre*s mei si' fidem quis dic
autem no*n*habeat num quid pot*er*it fides sal
uare eum Si*autem* fra*ter* aut soror nudi
Sint *et*indegeant·uictu quotidiano dicat
autem aliquis deuobis' illis' ite inpace *et*
caleficamini *et*sat*ur*abimini no*n*dederit
eis' *autem* q*uæ* necessaria s*un*t corpori quid
pr*o*derit sic' *et*fides si'no*n* habeat op*er*a mor
tua*est* insemet ipsa *sed* dicet quis tu' fi
dem habes *et*ego op*er*a habeo OStende
mihi fidem tuam *sine*op*er*ib*us* *et*ego osten
dam t*ibi* exop*er*ib*us* fidem meam tu' cre
dis q*uoni*am unus*est* de*us* b*ene* facis *et* demones
Credunt *et* *con*tremescunt // op*er*ib*us*
u is' *autem* scire homo inanis q*uoni*am fides *sine*
otiossaest · abracham pater no*ster*
no*nne*' exop*er*ib*us* iustificatus*est* offerens
issac filium suum sup*er*altare ui
des q*uoni*am fides *con* op*er*abat*ur* op*er*ibus illius
et exop*er*ib*us* fides consummata*est* *et* sub
pleta*est* script*ur*a d*icens* Credidit abra
cham de*o* *et*repputatum*est* ei adiusti
tiam *et* amicus d*ei* appellatus*est* uidetis
Q*uoni*am exop*er*ib*us* iustificat*ur* homo *et*no*n* exfide
tan*tum* Similit*er* *autem* *et*raa'b meritrix no*nne*'
exop*er*ib*us* iustificata*est* suscipiens nun
tios *et* alia uia ieciens Sicut enim cor
p*us* *sine* sp*iri*tu emortuum*est* ita *et*fides *sine*
op*er*ib*us* emortua*est* /// mei scientes q*uoni*am
n olite plures magistri fieri fra*tre*s
maius iudicium Sumitis inmu l

tis' enim offendimus omnes Si quis inuerbo
non offendit hic perfectusest uir potens etiam
freno circumducere totumcorpus suum
Si' autem equorum frenos inora mittimus adcon
sentiendum nobis' etomne corpus eorum circum
ferimus ecce etnaues Cummagnæ Sint
etauentis' ualidis' minentur circumfe
runtur amodico gubernaculo ubi impetus
diregentis uoluerit ita et lingua modi
cum quidem membrumest etmagna exalt
xi at ecce modicus ignis quam magnam sil
uam incendit ita etlingua ignis est etu
niuersitas' iniquitatis lingua constituitur
inmembris' nostris quæ maculat totum cor
pus etinflammat rotam natiuitatis nostræ
etexuritur agehenna omnes enim naturæ
bestiarum etuolucrum et serpentium etiam
caeterorum domantur etdomatasunt ana
tura humana linguam autem nullus homi
num domare potest inquietum malum
plenauenino mortifero inipsa benedi
cimus dominum nostrum etpatrem et in ipsa ma
ledicimus homines qui adsimilitudin
emdei factisunt exipso ore procedit benedic
tio etmaledictio nonoportet fratres mei hæc·ita
fieri num quid fons deeodem foram
ine emanat dulcem et amaram
aquam ·.· num quid potest fratres mei ficus
oliuas facere aut uitis ficus Sic' ne
que salsa dulcem potest dulcem facere
quis sapiens etdisciplinatus interuos' os
tendat exbona conuersatione operatio
nem Suam inmansuitudine sapientiæ
xii quod si' zelum amarum habetis et conten
tionem in cordibus uestris nolite gloria
ri etmendaces esse aduersus ueritatem

nonest ista sapientia desussum discend
ens sed terrena animalis zabulitica
ubi enim zelus et contentio ibi inconst
antia et omne opus prauum quæ autem desu
ssum est sapientia primum quidem pudi
caest deinde pacifica modesta suade
bilis bonis' consentiens plena·miseric
ordia et fructibus bonis' non iudicans sine
Simulatione fructus' autem iustitiæ
inpace seminantur facientibus pacem ·.·
xiii unde bella et lites inuobis' nonne'
hinc exconcupiscentiis' uestris quæ milit
ant inmembris' uestris concupiscitis etnon
habetis Occiditis et zelatis etnon pot
estis adepisci quod uultis litigatis etbel
ligeratis etnonhabetis propter quod nonpostulatis
petitis etnon accipitis eoquod male petatis
ut inconcupiscentiis' uestris insumatis
adulteri · nescitis quia amicitia huius mundi
uel inimica inimicitia est deo /// mundi inimicus dei
xiiii qui' Cumque ergo uoluerit amicus esse huius
constituitur aut putatis quia inaniter scrip
tura dicat adinuidiam concupiscit spiritus
qui habitat inuobis' maiorem autem grati
am propter quod dicitur ·· deus superbis' resistit
humilibus autem dat gratiam Subditi esto
te deo resistite autem diabulo et fugiet
aubis adpropinquate domino etadpropinqua
bit uobis' emundate manus pecca
tores etsanctificate corda duplices ani
mo miseri estote etlugete etplora
te risus uester inluctum conuertatur
et gaudium inmerorem humili ami
ni inconspectu dei et exaltabit uos' ·.·
nolite detrachere alterutrum
fratres qui detrahit fratri aut qui iu dicat

fratrem suum detrahit legi *et* iudicat
legem Si *autem* iudicas' legem nones factor
legis *sed* iudex unus*est* legis lator *et*iu
dex Qui' pot*est* perdere *et* liberare tu *autem*
quis es qui'iudicas' proximum /// ibimus
xu ecce nunc quid dicitis hodie aut crastino
inillam ciui*tatem* *et* faciemus ibi annum *et*
mercinabimur *et* lucr*um* faciemus qui
ignoratis quid erit incrastinum
quæ enim *est* uita u*estr*a uapor *est* admo
dicum apparens deinceps exterminabi
tur pro eo utdicatis Si dominus uoluerit *et*
Si uixerimus faciemus hoc aut illud // ex
nunc *autem* exaltastis insuperbis' u*estr*is omnis
altatio talis malignaest Scienti *igitur* ma
lum (bonum) facere *et*non*fa*cienti peccatum*est* illi
xui agite nunc diuites plorate ululantes
inmisseris quæ aduenianta uobis'.
diuitiæ putræfactæsunt *et* uesti
menta u*estr*a ateneis' *con*mesta sunt
aurum *et* argentum u*estr*um eruginauit
et erugo eorum intestimonium uob
is' erit *et* manducabit "u*estr*as "carnes sicut
ignis tezaurizatis iram innouis
simis' dieb*us* ecce merces operariorum
qui' mesuerunt regiones u*estr*as qui'
fraudatus*est* auobis' clamat *et*cla
mor ipsorum in aures domini zabao
th introiuit aepulati estis super ter
ram *et* luxoriis' enutristis corda
u*estr*a indiem occissionis adduxistis
Occidistis iustum non resistit uobis'
xuii patientes igitur estote fratres usque
aduentum domini ecce agricola
expectat aduentum pretiossum
fructum terræ patienter ferens

saluabit animam suam demorte

donec accipiat temporeum *et*sero
tinum /// ·,,,,,,,,,,,,,,,,,,,,,
p atientes (igitur) estote *et*uos' *et* confirmate
cordau*estr*a quoniam aduentus domini adpropin
quauit nolite ingemescere fratres in
alterutrum utnon iudicemini ecce iudex
ante ianuam existit exemplum accipite
fratres mei exitus mali laboris *et* longu
animitatis *et* patientiæ per profetas qui'
locuti sunt innomine domini /// erunt
xuiii ecce beatificamus eos qui sustinu
sufferantiam i'ob audistis *et* fin // tor
em dni uidistis quoniam misericors *est* dns *et* miseria
xuiiii ante omnia *autem* fratres mei nolite iura
re neque percaelum neque perterram neque
peraliquod quod cumque iuramentum /// sub
i uramentum *aulem* sit u*estr*um *est est* non · non · utnon
iudicio decidatis Si *autem* tristatur aliquis
u*estr*um oret aequo animo *et*psallat Si'
infirmatur quis inuobis' inducat pre
spiteros æclessiæ *et*orant supereum un
guentes eum oleo innomine domini *et* ora
tio fidei saluabit infirmum *et* eliua
bit eum dominus et si inpeccatis' sit di
mittentur ei peccata /// u*estr*a *et*orate pro
c onfitemini ergo alterutrum peccata
inuicem ut saluemini multum enim
ualet deprecatio iusti assidua // si
·· xx ·· helias homoerat Similis nobis' pas
bilis *et* oratione orauit·ut
non plueret superterram *et*nonpluit annos
·iii· *et*menses ·ui· *et*rursum orauit
*et*caelum dedit pluiam *et*terra dedit
fructum Suum fratres mei si quis
exuobis' erraueritt aueritate *et* conuerterit
quis eum scire debet quoniam qui conuerti fecerit
peccatorem deerrore uitæ ·suæ·
et operit multitudinem peccatorum suorum .,,,

incipit aepis*tola* petri apostoli

fol. 153, r°.

Petrus apostolus ihesu
xp*isti* electis' ad
uenis' dispersion
is ponti galati
ae capodociæ
i assiae *et* bethaniae Secundum præs
cientiam dei patris in sanctificatio
nem spiritus inoboedentiam *et* spa
rsionem sanguinis ihesu xp*isti*
gratiauobis' *et*pax' multipli
cetur benedictus deus *et*pater domini
nostri ihesuxp*isti* qui secundum magnam mi
sericordiam suam regener
auit nos inspem uiuam per resurrec
tionem ihesu xp*isti* exmortuis' in heridita*tem*
in coruptibilem *et* in contaminatam *et* inmar
ciscibilem conseruatam in caelis' inuobis'
Qui inuirtute dei custodiemini perfidem
insalutem paratam reuelari in tempo
re nouissimo in quo exultabitis Modi
cum est nunc si'oportet con tristari uari
is' temptationibus utprobatio uestrae fidei
multo pretiossior sit auro quodperignem probatur
ii et inueniatur inlaudem *et* gloriam *et* hono
rem inreuelationem ihesuxp*isti* quem cum
nonuideritis dilegitis inquem nunc quoque uiden
tes Credentes *autem* exultabitis læti
tia innarrabili *et* glorificata reci
pientes finemfidei uestrae salutem a
nimarum uestrarum dequa' salute
exquæsiuerunt ac scrutatisunt profetæ
qui defutura dei inuobis' gratia profe
tauerunt scrutantes inquo' uel quale
tempus significaret qui ineis' erat
spiritus sanctus prænuntians eas quæ inxpisto sunt
passiones *et*posteriores glorias quibus
reuelatumest quia non sibi ipsis' uobis'
autem ministrabant ea quænunc nuntiatasunt
uobis' pereos qui aeuanguelizauerunt
nt uos' spiritu sancto misso decaelo inquem de
Siderant angueli prospicere // uestrae
iii Propter quod Succincti lumbos mentis
estote sobrii perfecte sperate ineam
quæ offertur uobis' gratiam inreuel
atione ihesuxp*isti* quasi filii oboedentiæ
non configurati prioribus ignorantiae uestrae
dissideriis' sed secundum eum qui' uo
cauit uos' sanctum *et*ipsisanc*ti* in omni conuersa
tione estote quoniam scriptumest sanctes
tote quia ego sanctus sum *et* si' patrem inuoca
tis eum qui' sine acceptione personarum
iudicat sed secundum unius cuiusque opus intimo
re incolatus' uestri tempore conuersamini
scientes quod non coruptibilibus argento uel auro
redempti estis deuana uestra conuersatione
paternae traditionis sed pretiosso sanguine
quasi agni incontaminati *et* inmaculati ihesuxp*isti*
iiii Præcogniti quidemante constitutionem mundi
manifestati autem innouissimis' temporibus propter
uos' qui peripsum fideles estis indeo qui
suscitauit eum amortuis' *et* dedit ei
gloriam ita ut fidesuestra *et*spes' esset indeo
ergo animas uestras castificantes in oboeden
tia ad oboediendum caritatis infrater
nitatis amore Semplici excorde in
uicem dilegite quasi adtentius renuati
non ex semine corruptibili sed incor
uptibili per uerbum dei uiui *et* permanentis
in aeternum quia omnis caro sicut foenum *et* omnis
gloria *eius* utflos foeni exaruit *enim*
foenum *et* flos' decedit uerbum *autem* domini
manet in aeternum hocest uerbum dei quod aeu
anguelitzatumest inuobis' .,.,.,

u deponentes *igitur* omnem malitiam *et omnem*
dolum *et* Simulationes *et* insidias *et* om
nes detractationes *sicut* modo geniti inf
antes rationabile *et sine* dolo lac' *con*cu
piscite utineo crescatis insalutem
Si' *tamen* gustastis q*uoniam* dulcis*est* dns adq*uem* ac
cidistis lapidem uiuum ab hominib*us*
quidem rep*ro*batum ad*eo* *autem* electu*m* *et* hono
rificatum *et* ipsi tamquam lapides
uiui sup*er* aedificamini domum sp*iri*talem
sacerdotium *sanctum* offerre sp*iri*tales hos
tias acceptabiles d*eo* p*er* ihm xpm p*ropter* q*uod* *con*
tinet script*ura* Ecce pono insion' lapid
em summumangularem electum p*re*ti
ossum *et* omnis qui crediderit ineo
n*on* *con*fundet*ur* uobis' *igitur* honor credentibus
n*on*credentib*us* *autem* lapis quem rep*ro*bau*eru*
nt aedificantes hic factus*est* *in*cap
ut anguli *et* lapisoffensionis *et* pet
ra scandali his' qui' offendunt u*er*b
um nec credunt inquo' *et* possiti s*unt*
u os *autem* gen*us* electum regale sacer
dotium genss*ancta* populus adquissitio
nis ut uirtutes adnuntietis *eius* qui dete
nebris' uos' uocauit inadmirabile
lumen suum qui aliq*uando* n*on*populus n*unc*
autem populus d*ei* qui n*on*secuti misericor
diam *con*secuti /// *et* peregrinos abstine
C arissimi obsecro tamquam aduenas
te uos' acarnalib*us* desideriis' q*uæ* mili
tantad*uersus* animam *conuer*sationem ues
tram inter gentes h*abentes* bonam utineo
q*uod* detrahant deuobis' tamquam de
malefactorib*us* uos' *et* bona op*era* u*estra*
*con*siderantes glorificent d*omi*n*um* indie
uisitationis Subiectiq*ue* estote om
ni humanae creat*ur*æ *propter* d*omi*n*um* s*iue*
regi q*uasi* p*ræ*cellenti s*iue* ducib*us* tamq*uam*
abeo missis' aduindictam malefacto
rum

laudem u*ero* bonorum q*uia* sic'*est* uoluntas'd*ei*
utbenefacientes obmutescere faciatis in
prudentium hominum ignorantia*m* /// tatem
uiiii Q*uasi* lib*eri* *et* n*on*q*ua*si uelamen h*abent*es malitiæ lib*er*
sed s*icut* seruid*ei* omnes honorate frat*er*nita
tem dilegite *et* d*omi*n*um* timete regem *autem* hono
rate Serui subditi estote intimore
dominis' u*estr*is n*on*t*antu*m bonis' *et* modestis' *sed* et*iam*
discolatis' h*æc* *est* enim gratiaapud d*eu*m si
p*ropter* *con*scientiam d*ei* sustinet quis tristitia*m*
patens iniuste q*uæ* enim gloria*est* si peccan
tes colofizati fueritis *et* sufertis *sed* si be
nefacientes *et* patientes sustinetis *hæcest* gra
tia ap*uddeu*m inh*oc* enim uocati estis q*uia* *et* xp*istu*c pas
sus*est* p*ro*uobis' relinquens uobis' exempl
um ut sequamini uestigia *eius* qui pecca
tum n*on*fecit necdolus inuentus *est* inore *eius*
q*ui* cummalediceret*ur* n*on*maledicebat
Cum pat*eret*u*r* n*on*cumminabat*ur* tradeb
at *autem* iudicantise' iniuste qui peccata
n*ostr*a p*er*tulit incorpo*re* suo sup*er* lignum ut
apeccatis' mortui iustitiae uiu*er*imus
cuius liuore sanati estis eratis *enim*
s*icut* oues errantes *sed* *conuer*si estis n*unc* ad pas
torem *et* uissitatorem animar*um* u*estr*ar*um*
x S imilit*er* *et* mulieres subditæ sint uiris'
suis' utsi qui n*on* credunt u*er*bo d*ei* p*er*mu
lierum *conuer*sationem s*ine* u*er*bo lucrificent*ur*
*con*siderantes intimore castam *conuer*sati
onem u*estr*am q*u*arumsit n*on* extrinsecus ca
pilla turæ a*ut* circumdatio auri a*ut*
indumenti uestimentorum cultus *sed*
q*ui* abs*con*dit*us* cordis*est* homo incoruptibi
litate quieti *et* modesti sp*iritus* qui *est* *in* *cons*
pectu · d*ei* locuples Sic' enim aliq*uando*
et *sanctae* mulieres sp*er*antes ind*eo* or
nabant se' subiectæ p*ropr*iis' uiris' n

sicut sarra oboediebat abarchae dominum eum
uocans Cuius estis filiae benefacientes etnonti
mentes ullampertur bationem /// quasi infirmi
xi Uiri Similiter cohabitantes secundum scientiam
ori uasso muliebri inpertinentes honorem
tamquam coheredibus gratiae uitae uti
ne inpediantur orationes uestrae Infinem autem
omnes unianimes estote compatientes fra
ternitatis amore misericordes humiles
nonreddentes malum promalo neque maledic
tum promaledicto sed econtrario benedicentes quia
inhoc uocati estis utbenedictionem heredi
tatis uestrae possedeatis qui' enim uult uit
am dilegere etcupit uidere dies bonos
Coerceat linguam Suam amalo et labia
Sua ne' loquantur dolum declinet autem ama
lo et faciat bonum inquirat pacem et
sequatur eam quia oculi domini super iustos et au
res eius inpreces eorum uultus autem domini super fa
cientes mala et quis uobis' noceat si boni
emitatores fueritis sed etsi' quid patiamini
propter iustitiam beati eritis timorem autem eorum
ne timueritis etneque conturbemini dnm autem xpm
sanctificate incordibus uestris parati semper adsa
tisfactionem omni poscenti uos' rationem
deea quæ inuobis' est spe' etfide secundum modestiæ
timorem conscientiam habentes bonam utineo
quod detrahunt deuobis' tamquam dema
le factoribus confundantur quia calumniantur
uestram bonaminxpisto conuersationem // as' dei pa
xii meliusest enim bene facientes si uellit uolunt
ti quam malefacientes quia xpistuc semel propec
catis' nostris mortuus est iustus pro iniustis'
utnos' offerret deo mortificatos quid
em carne uiuificatos autem spiritu inquo eleis'
qui incarcere conclusi erant spiritu ueniens
prædicauit qui' increduli fu erunt
aliquando quando expectabat dei patientia

indiebus noe cum fabricaretur arca
inqua pauci erant idest uiii · animae
xiii Saluae factaesunt peraquam Quod etuos'
nunc Similiter formae saluos facit babti
sma noncarnis dispositio sordium sed con
scientiae bonae interrogatio indeum per re
surrectionem ihesu xpisti quiest indextera dei de
glutens mortem utuitae aeternae here
des efficeremur profectus incaelum sub
xiiii iectis' sibi anguelis' etpotestatibus etuirtutibus
vel scientia
Xpisto igitur passo incarne etuos' eadem cogitatio
ne armamini quia qui passusest carne de
sit apeccatis' inhoc utetiam non hominum desi
deriis' sed uoluntate dei quod reliquum est
in carne uiuet tempore sufficit enim præ
teritum tempus aduoluntatem hominum gentium
consummandam qui ambulauerunt inluxoriis'
desideriis' uinolentis' commesationibus po
tationibus etinlicitis' idulorum cultibus in
quo admirentur non concurrentibus uobis' inea
ndem luxoriae confussionem blasfem
antes uestram conuersationem qui reddent ra
tionem ei qui paratusest iudicare uiuos
ac mortuos Propter hoc enim et mortuis' æ
xu uanguelitz atumest utiudicentur quidem
s̄ homines inc arne uiuant autem s̄ deum inspiritu . . .
xui Omnium autem finis adpropinquauit estote
itaque prudentes etuigelate inoratio
nibus ante omnia motuaminuos'met ipsos
caritatem continuam habentes quia caritas' co
operit multitudinem peccatorum . . . . . .
Hospitales inuicem estote Sine mor
muratione unus quisque sicut accipit
gratiam in alterutrum illam admini
strantes sicut boni dispensatores
multiformis gratiae dei Si quis lo
quitur quasi sermones dei Si quis ministrat
tamquam exuirtute quam adminis trat deus

ut in omnib*us* honorificetur d*e*us p*er*ih*es*um
xp*ist*um cuigloria *et*imp*er*ium *in*sæcula sæcu*lorum*
xuii Carissimi nolite mirari in feruore
q*ui* adtemptationem uobis'*est* nolite pa
u*er*e q*ua*si aliq*ui*d noui uobis' *con*tinguat s*ed*com
monicantes xp*ist*i passionib*us* gaudete
ut *et*in*r*euelatione gloriae *eius* gaude
atis *et*exultantes si' exp*r*obamini i*n*no
mine ih*es*u xp*ist*i beati eritis q*uoni*am gloriæ
d*ei* sp*iritus* inuobis' requiescit abaliis' blas
femat*ur* ab uobis' *autem* honorificatus
nemo *autem* u*est*rum patiat*ur* q*ua*si homicida a*ut*
fur' a*ut* maleficus a*ut* adpetitor ali
enorum Si *autem* ut xp*ist*ianus n*on* erubesc
at glorificet *autem* d*omin*um inisto nomine
xuiii Q*uoni*am temp*us* utincipiat iudicium dedomu
d*ei* si*autem* p*r*imum anobis' q*uæritur* quis finis
eorum qui' n*on*credunt aeuanguelio d*ei* *et*si
iustus quidem uix saluus erit impius
*et*peccator ubi apparebit Itaq*ue* *et* hii q*ui*
patiunt*ur* *secundum* carnem uoluntatemd*ei* fi
deli creatori commendant animas
suas i*n* b*ene*factis' // *con*senior xp*ist*i pas
xuiiii Seniores *er*go q*ui*' inuob*is* sunt obsecro *et* ego
sionum q*ui* *et*eius q*uæ*infut*uro* reuelanda*est*
gloriae Commonicatur /// tes eos n*on*co
Pascite qui'*est* inuobis' gregem d*ei* p*r*ouiden
actos *sed* spontaneos *secundum* d*e*um neq*ue* t*ur*pis
lucri gratia *sed* uoluntarie neq*ue* ut
dominantes inclericis' *sed* forma esto
te gregi exanimo Et Cum apparue
rit princeps pastor*um* p*er*cipietis i*n*
marciscibilem gloriae coronam
xx Similit*er* adoliscentes subditi estote
senioribu*s* om*nes* *autem* i*n*uicem humilita
tem i*n*sinuate q*uia* d*e*us sup*er*bis' resis
tit humilib*us* *autem* dat gratiam .,
humiliamini *igitur* subpotenti manu d*ei* utuos'
exaltet intemporeuissitationis O*mn*em so
licitudinem u*est*ram p*r*oiecientes ineum q*uoni*am ip
si cura *est* deuobis' Subrii estote uige
late exanimo excitamini q*uia* adu*er*sarius
u*est*er zabulus tamquam leorugens circ*um*
iit quaerens q*uem* deuoret Cui resisti
te fortes infide intigra scientes ean
dem passionem ei q*uæ* inmundo*est* u*est*rae fra
t*er*nitati fieri /// aet*er*nam gloriam i*n*xp*isto*
xxi d*eus* *autem* omnis gratiae q*ui* uocauitnos' i*n*
ih*es*u modicum passos ipse p*er*ficiet
et *con*firmabit solidabit ipsi imp*er*ium
insæcula saeculorum amen ....
uobis' ut
P*er* Siluanum fidelem fr*atr*em arbit
ror breuiter scripsi obsecrans
*et*con*t*estans hanc e*sse* u*er*am gratiamd*ei*
inqua Statis salutat uos' q*uæest* inba
bilonia aeclesia electa *et*mar
cuS filius meus
salutate inuicem inoSCulo *sancto*
pax' uobis' omnibus q*ui*
eStiS in Xp*isto* .....

Incipit *eius*dem Secunda

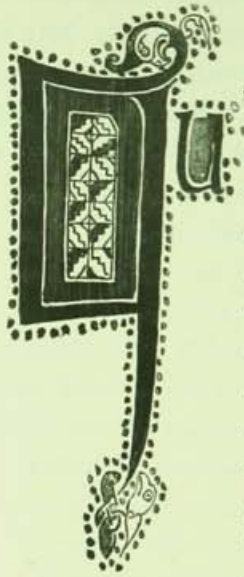
i Simon petrus seruus *et*apos*tolus*
ihesu xp*isti* his' qui coæq*u*alem
nobis' sortitisunt fidem *in*ius
titia dei n*ostri* *et* saluatoris ihesu
xp*isti* gratia uobis' *et* pax' ad
impleat*ur* incognitione d*omi*ni n*ostri*
ihesu xp*isti* q*uo*mo*do* nobis' omnia
donauit diuinae uirtu
tis suae q*uæ* aduitam *et*pie
tatem donata*est* p*er*cognitionem *eius*
gratia q*ui* uocauit nos' p*rop*ria gloria *et*uir
tute p*er*q*uem* maxima *et*pretiossa no
bis' p*ro*missa donatasunt ut p*er*
hæc efficiamini diuinae *con*sort
es nat*ur*æ fugientes *eius* q*uæ* inmun
do*est* *con*cupiscentiae coruptionem
ii Uos' *autem* Curam omnem sub infer
entes minist*ra*te infide u*estr*a uirtutem
in uirtute *autem* scientiam
in scientia *autem* abstinentiam
in abstinentia *autem*patientiam
in patientia*autem* pietatem // tis
in pietate*autem* amorem frat*er*nita
in amore *autem* frat*er*nitatis caritatem
hæc enim Si uobis' cum adsint *et* sup*er*ent n*on*
uacuos nec s*i*n*e* fructu *con*stituent uos'
indo*mi*ni n*ostri*ihesuxp*isti* cognitionem Cui *enim*
n*on* præsto sint hæc cæcus *est* *et*manu tempt
ans ob liuionem accipiens purgatio
nis ueterum suor*um* delictorum /// op*er*a
iii qua' p*ropter* fratres mei satis agite utp*er* bona
certam u*estr*am uocationem *et*electionem
faciatis hæc enim facientes n*on* peccabi
tis aliq*uando* Si enim habundanter submi
nistrabit*ur* uobis' introitus in æt*er*nu*m*
regnum d*omi*nin*ostri* ihesu xp*isti* .,,,,,,,,

Propter q*uod* incipiam uos' semp*er* commonere
dehis' *et*quidem scientes *con*firmatos *in*præ
senti ueritate iuStum *autem* arbitror q*u*an
diu Sum inh*oc* tab*er*naculo suscitare uel incomm[emora]
incommonitione Certus sum q*uod* uelo
cissima erit dispositio tab*er*naculi mei
S q*uod* d*omi*n*us* n*oster* ihesus xp*istus* significauit mihi
iiii p*er* reuelationem dabo *autem* op*er*am ut fre
quent*er* uos' h*abe*re possitis et*iam* po*st* obitum
m*eu*m uthor*um* memoriam faciatis n*on*
enim doctas fabulas notam fecimus
uobis' d*omi*ni n*ostri* ihesu xp*isti* uirtutem *et* præsci
entiam *sed* speculatores facti illi*us*
magnitudinis accipiens eni m
ad*eo* patre honorem *et* gloriam uo
ce delabsa adeum h*uiusce* modi mag
nifica gloria hic*est* filius meus di
lectus inquo' mihi *con*placui *et* hanc uo
cem nos' audiuimus *et* decælo adlata*m*
c*um* essemus cumipso inmonte *sancto* *et*ha
bemus p*r*iorem p*ro*feticum sermonem · Cui
benefaciatis adtendentes quasi lucernæ
lucentes incaliginosso loco donec dies
lucescet *et* luciferoriat*ur* incordib*us*
u u*estr*is h*oc* p*r*imum intellegentes q*uod* omnis p*ro*fe
tia script*ur*æ p*rop*riainter*pre*tatione n*on*fit
n*on* enim uoluntate humana adlata*est*
aliq*uando* p*ro*fetia s*ed*sp*iritu* *sancto* inspirati locu
tisunt *sancti* hominesd*ei* fuerunt u*ero*
et pseodop*ro*fetæ inpopulo si*cut* *et*inuobis'
erunt magistri mendaces q*ui*inducent
sectas p*er*ditionis *et* eum quiemit uos'
d*omi*n*um* negantuos'up*er* ducentes sibi cele
rem p*er*ditionem *et* multi sequent*ur* eor*um*
luxorias p*er*quos uia u*er*itatis blas
femabitur et inauaritia fictis' u*er*bis'

deuobis' negotiabuntur Quibus iudici
um iamollim noncessat et perditio eorum
ui non dormitat // sed rugientibus infernis'
Si enim deus anguelis' peccantibus nonpepercit
detractos intartarum tradidit iniu
dicium Cruciatos reseruari et origi
nali mundo nonpepercit sed octauum noe
iustitiae praeconem custodiuit diluium
mundo impiorum inducens et Ciuita
tes Sodomorum et Gomorreorum
in cinerem redigens auersione damp
nauit exemplum eorum qui impie ac
turi sunt ponens et iustum loth' obpressum
anefandorum iniusta conuersatione
eruit aSpectu enim et auditu iustus
erat habitans apud eos qui dedie indiem
animam iustam iniquis' operibus crucia
bant nouit dominus pios detemptatione
eripere iniquos uero indie iudicii' cruci
endos reseruare Maxime autem eos
qui post carnem alteram inconcupiscentia
inmunditiae ambulabant dominati
onemque contempnunt audaces sibi pla
centes sectas nonmetuunt facere bl
[u]ii asfemantes ·:· ubi angueli fortitudi
ne et uirtute cum sint maiores
nonportant aduersum eos execrabile
iudicium hii' uero uelutinrationabilia
pecora naturaliter incaptionem etinper
niciem inhis' quae ignorant blasfem
[c]orumpa antes incoruptione sua periu nt
ntur
percipientes mercedem iniquitatis
Uoluntatem existimantes dei dilici
as coinquinationis etmaculae dili
ciis' affluentes inConuiuiis' luxoriantes

oculos habentes plenos adulteriis' etincessa
biles dilecti pellicantes animas insta
biles cor' exercitatum auaritiae ha
bitantes etmaledictionis filii relinque
ntes rectam uiam erraueruntsecuti
sunt uiam balam exbosor' qui merce
dem iniquitatis amauit correptionem
uero habuit suae uessaniae subiuga
le animal mutum inhominis uoce
loquens etprohibuit profetae insipientiam
uiii hii sunt fontes sine aqua etnibulae turbi
nibus agitatae etquibus caligo tenebrarum
reseruatur Superbia enim uanitatis lo
quentes pellicent indisideriis' carnis
luxoriae eosquipaululum effugi
unt qui' inerrore conuersantur libertatem
illis' promitentes cum ipsi Sint serui
coruptionis aquo' enim quis superatur
huius seruusest Si enim refugientes coinqui
nationes mundi incognitione domininostri et sal
uatoris ihesuxpisti his' rursum inplexi
indiliciis' superantur factasunt eis' postterio
rapeiora prioribus melius enim erat il
lis' noncognoscere uiamiustitiae quam post ag
nitionem retrorsum conuerti abeo quod il
lis' traditumest sancto mandato Contigit
enim eis' illud ueri proberbii Canis reuertens
adsuumuomitum etsuis' luta inuolu
tabro caeni /// dam scribo æpistu
hanc ecce uobis' iam carissimi secun
lam in quibus excito uestram in commonitio
ne sinceram mentem utmemores
sitis eorum quae prædixi uerborum asanctis pro
fetis' etapostulorum uestrorum

præceptorum domini etsaluatoris /// mis'
uiiii hoc Primum scientes quod uenient innouissi
diebus indiceptione inlusores iuxta
proprias conscientias ambulantes dicentes
ubi est promissio aut aduentus eius exquo
patres enim pres nostri dormierunt sic' omniaper
seuerant abinitio creaturæ latet enim eos
hoc uolentes quod caeli erant prius etterra
deaqua eteraquam consistens dei uerbo perquæ
ille tunc erant mundus aqua inunda
tus perit Caeli autem quinunc Sunt et terra
eodemuerbo repositi Sunt igni seruati
indie iudicii etperditionis impiorum ho
x minum Unum uero hoc nonlatet uos' cari
ssimi quia unus dies apud deum sicut mille anni
et mille anni sicut unus dies Nontardat dominus
promissis' sed patienteragit propter uos' nolens aliquos
perire sed omnes adpoenitentiam reuerti expec
tat adueniet autem dies domini ut fur' innoc
te inqua cæli magno impetu trans ient eli
menta uero Calore soluuntur etterra etquæinipsa
sunt opera exurientur Cum hæc igitur omnia
desolutasint quales oportet esse uos' in
SanCtis conuersationibus etpietatibus expectant
es etproperantes inaduentum domini dieiperquamcaeli
ardentes soluentur et elimentaignis ar
dore tabescent Nouos uero caelos et
xi nouam terram secundum promissaillius expecta
mus inquibus iustitia habitat propter quod caris
simi hæc expectantes satis agiteinmacu
lati etinuiolati inuenire inpace et domini nostri
longuanimitatem Salutem arbitramini
sicut et carissimus frater noster paulus secundum eam
datam sibi sapientiam scripsit uobis' sicut et
inomnibus æpistolis' loquens ineis dehis'
inquibus Sunt quædam difficilia intellectu
quæ indocti etinstabiles deprauant
Sicut etcaeteras scripturas adsuam
ipsorum perditionem Uos igitur fratres præs
cientes custodite ne insipientium er
rore trans ducti excidatis apriori firmi
tate Crescite uero ingratia et inagni
tione domini etsaluatoris ihesu xpisti ipsi glo
ria etnunc etindie aeternitatis amen amen' .....



incipit æpistola iohannis apostoli
i Quod fuit abinitio quod
audiuimus etquod uidimus
oculis' nostris quodperspeximus
etmanus' nostrae tracta
uerunt deuerbo uitae et
uita manifestaest nobis'
etuidimus ettestamur et
adnuntiamus uobis' ui
tam aeternam quæ erat apud
patrem et apparuit no
bis' quod uidimus et audiui
mus etadnuntiamus uo
bis' utet uos' societatem habeatis nob
isCum etsocietas nostra sit Cumpatre etfilio
eius ihesu xpisto ethæc scripsimus uobis' ut gaud
ium nostrum sit plenum ethæcest adnuntiatio quam
audiuimus abeo etadnuntiamus uobis'
quoniam deus luxest ettenebræ ineo nonsunt ullæ
ii Si dixerimus Quoniam societatem habemus
Cum eo etintenebris' ambulamus menti
mur etnon facimus ueritatem Si autem inluce
ambulemus sicut ipseest inluce societatem
habemus adlucem et Sanguis ihesu xpisti filii eius
mundat nos' abomni peccato Si dixeri
muS quoniam Peccatum nonhabemus ipsi nos' se
ducimus et ueritas' innobis' nonest Si confetea
mur peccata nostra fidelis est dominus et iust us

ut remittat nobis' peccata nostra et emun
det nos' abomni iniquitate Si dixerimus
quoniam non peccauimus mendacem eum facimus
et uerbum eius nonest innobis' // quis peccauerit
[iii] filioli mei hæc scribo uobis' utnon peccetis sed si
aduoCatum habemus apudpatrem ihesum xpistum iu
Stum etipse est propitiatio propeccatis' nostris non pro
nostris tantum sed etiam prototius mundi /// manda
et inhoc scimus quoniam cognouimus eum Si'
ta eius obseruemus qui dicit se' nosse eum
etmandata eius noncustodit mendaxest inhoc ueri
tas' nonest Qui autem seruat uerbum eius uere inhoc
Caritas' dei perfectaest inhoc Scimus
Quoniam inipso SumuS qui' dicitse' inipso mane
re debet sicut ille ambulauit et sic' ip
se ambulare // bo uobis' sed manda
[ii]ii CarisSimi nonmandatum nouum scri
tum uetus quod habuis · tis abinitio manda
tum uetus est uerbum quod auditis Iterum ma
ndatum nouum Scribo uobis' quodest uerum
et inipso etinuobis' quoniam tenebræ transie
runt et lumen uerum iam lucet Qui dicit
se' inluce esse etfratrem suum odit
intenebris'est usque adhuc' Qui dilegit
fratrem Suum inlumine manet etscanda
lum ineo nonest quiautem odit fratrem suum in
tenebris'est etintenebris' ambulat etnes
cit quo eat quoniam tenebræ obcecauerunt
[u] oculos eius Scribo uobis' filii quoniam remituntur
uobis' peccata propter nomen eius scribo uobis'
quoniam cognouistis eum quiest abinitio // malignum
Scribo uobis' adoliscentes quoniam uincistis
Scribo uobis' infantes quoniam cognouistis
patrem ///// ///// eum qui abinitio est
Scripsi uobis' patres quoniam cognouistis
SCripsi uobis' adoliscentes quia for
tes estis etuerbum dei inuobis' manet et
uinCistiS malignum .,.,.,

ui NOlite dilegere mundum neque eaquæ in
mundo Sunt Si quis dilegit mundum non
est caritas' patris ineo quoniam omnequod inm
undoest concupiscentiacarnis et con Cupiscentia
oculorum etsuperbiauitae quæ nonest apatre sed
exmundoest etmundus transibit et concupiscentia eius
Qui' autem facit uoluntatem dei manet in æter
num /// xpistus uenit Nunc autem antexpisti sunt multi
uii filioli nouissimahora est sicut audistis quia ante
facti unde scimus quoniam nouissimahora est sicut
audistis quia antexpistus uenit exnobis' prodiderunt
sed nonerant exnobis' namsi' fuissent exnobis'
permansisent utique nobiscum sed utmanifes
ta fiant quoniam nonsunt omnes exnobis' sed uos unc
tionem habetis asancto etnostis omnia nonscripsi
uobis' quasi ignorantibus ueritatem sed quasi scientibus
eam et quoniam omne mendacium exueritate nonest
quisest mendax nisiisqui negat quoniam ihs nonest xpc
hicest antexpistuc quinegat patrem etfilium
Omnis quinegat filium nec patrem habet qui autem
confitebitur filium etpatrem etfilium habet
uiii Uos' quod audistis abinitio inuobis' permane
at Si inuobis' permanserit quod abinitio
audistis etuos' infilio etpatre manebi
tis et hæc est repromissio quam ille pollicitusest
nobis' uita aeterna hæc scripsi uobis' dehis'
qui' Seducunt uos' etuos' unctio quam accipistis
abeo maneat inuobis' et nonnecesse habetis
ut aliquis doceat uos' sed sicut unctio eius docet
uos' deomnibus etuerumest et nonest mendacium et sicut
docet uos' manete ineo utcum apparue
rit habeamus fiduciam etnon confundamur
abeo inaduentu eius Si' scitis quoniam iustusest
scitote quoniam etomnis qui' facit iustitiam
uiiii exipso natusest uidete qualem carita
tem dedit nobis' pater ut filii dei nominemur

et Simus *propter* h*oc* saeculum ignorat nos'
q*uoni*am *et*ipSum ignorauit hic mundus
n*on*nouit nos' q*uia* nonnouit carissimi n*unc*
filiid*ei* Sumus *et*n*on*dum apparuit quid
erimus scimus h*oc* q*uoni*am cum apparuerit
Similes ei erimus q*uoni*am uidebimus eum
Sicut*est* et omnis qui h*ab*et spem hanc
ineo s*anct*ificat se' si*cut*ille *sanctusest* /// em fa
x Omnis qui facit peccatum*et*i*n*iquitat
cit *et*peccatum iniquitas' *et*scitis q*uoni*am il
le apparuit ut peccata tolleret *et* pec
catum i*n*eo n*onest* Omnis qui' i*n*eo manet
n*on* peccat *et*omnis qui' peccat n*on*uidet
eum nec' cognouit eum filioli nemo
uos' seducat qui facit iustitiam iust*us*
est si*cut* ille iustus *est* Qui facit pecca
tum exdiabulo*est* q*uoni*am abinitio zabu
lus peccauit inh*oc* apparuit filiusd*ei*
ut desoluat op*era* zabuli // cit q*uoni*am
Omnis qui natus*est* exd*eo* peccatum n*on*fa
semen ipsi*us* ineo manet *et*n*on*pot*est* peccare
q*uoni*am exd*eo* nat*us est* inh*oc* manifesti sunt fi
lii d*ei* *et* filii diabuli Omnis q*ui*' n*on* facit
iustitiam n*onest*ded*eo* *et*qui' n*on*dilegit fr*atre*m su
um n*onest* ded*eo* q*uoni*am audistis abinitio ut
dilegamus abi*n*uicem n*on* Si*cut* Cain' qui' ex
maligno erat *et*occidit fr*atre*m suum *et*id
eo p*ropter* q*uod* occidit eum q*uoni*am op*era* eius mali
gna erant fr*atr*is *autem* · *eius* · iusta // uos' m
xi et nolite mirari fr*atre*s mei si' odit
undus hic nos' scimus q*uoni*am tr*an*slati
Sumus demorte inuitam q*uoni*am dilegi
mus fr*atre*s qui' n*on* delegit fr*atre*m su u*m*

manet inmorte Omnis qui' odit
fr*atre*m suum homicida*est* et Scitis q*uoni*am o*mn*is
homicida n*on* h*ab*et uitam aet*er*nam inse'
manentem in h*oc* cognoScimuS cari
tatem q*uoni*am ille p*ro*nobis' animam
suam posuit Sic' *et*nos' debemus p*ro*
fr*atr*ib*us* n*ostr*is animas ponere Qui*autem*
habuerit Substantiam h*uius* mundi
*et*uiderit fr*atre*m Suum necessitatem
h*ab*ere *et*clusserit uiscera Sua abeo
q*uo*mo*do* caritas' d*ei* p*er*manet ineo // *in omni*
filioli n*on* delegamus u*er*bo t*antum* *et* lingua *sed*
op*ere* *et*u*er*itate inh*oc* cognoscimuS q*uoni*am
xii exu*er*itate Sumus *et*inconSpectu *eius* Sua
demus corda n*ostr*a q*uoni*am si' rep*re*henderit
nos' cor' n*ostr*um maior*est* d*eus* corde n*ostr*o
et nouit omnia Carissimi si' cor'
n*ostr*um n*on*rep*re*henderit nos' fiduciam h*ab*em*us*
add*eu*m *et*q*uod* cumq*ue* petierimus accipi
emus abeo Si mandata *eius* custodiam*us*
et eaq*uæ* sunt placita coram eo facia
mus *et*h*oc*est mandatum*eius* utcredam*us*
innomine filii *eius* ih*es*u xp*ist*i *et* dilegamus
alt*er*utrum si*cut* dedit mandatum nobis'
et q*ui*seruat mandata *eius* inillo manet
*et*ipse ineo *et* inh*oc* Scimus q*uoni*am manet inno
bis' desp*irit*u quem innobis' dedit . . . . . .
xiii Carissimi nolite omni sp*irit*ui credere
sed p*ro*bate sp*irit*us si exd*eo* sint q*uoni*am multi
pseodo p*ro*fetæ exierunt inh*unc* mundum
inh*oc* cognosci*tur* sp*irit*us d*ei* omnis Sp*irit*us qui *con*fi
tet*ur* ih*es*umxp*ist*um uenisse incarne
exd*eo*est *et* omniSSp*irit*us · Qui · soluit ih*es*um
xp*ist*um exd*eo* n*onest* *et*hic*est* an*te* xp*ist*us . .

dequo audistis quoniam uenit et nunc iam
inmundoest uos' exdeo estis filioli etuin
cistis eos quoniam maior est qui inuobis'est quam
qui inhoc mundo Sunt ipsi demundo Sunt
ideo demundo Sunt loquntur etmun
duS eoS audit noS' exdeo SumuSqui' nouit
deum audit noS' qui' nonest exdeo nonaudit noS'
Inhoc Cognoscimus Spiritum ueritatis etSpiritum er
roriS // tas' exdeoest et Omnis qui'di
xiiii Carissimi dilegamuS inuicem quoniam cari
fratrem legit caritatem exdeonatusest et cogn
oscit deum qui'nondilegit eam nonnouit deum
quoniam deus caritas'est inhoc apparuit carit
as' dei innobis' quoniam filium Suumunigeni
tum miSSit deus inmundum utuiuamus
pereum non quod dilexerimus deum sed quoniam ipse
dilexit nos' etmissit filium Suum propitia
torem propeccatis' nostris // debemus alter
Carissimi Sisic' dilexit nos' deus etnos'
[xu] utrum dilegere deum nemo uidit umquam
Si dilegamus inuicem deus innobis' man
et et caritas' eius innobis' perfectaest
inhoc intellegimus quoniam ineo manebimus
etipse innobis' quoniam despiritu Suo dedit
nobis' etnos' uidemus etestificamur
quoniam pater missit filium Suumsaluato
remmundi quisquis confessus fuerit
quoniam ihesus est filius dei deus ineo manet et ip
se indeo etnos' cognouimus et caritati
dei credimus quam habet deus innobis' ·:· deus
[x]ui caritas' est et qui manet incaritate in
deo manet etdeus ineo · inhoc perfectaest ca
ritas' nobiscum utfiduciam habeamus
indie iudicii quia sicut illeest etnos' Su mus ·.·

inhoc mundo timor nonest inCaritate sed perfec
ta Caritas' foras mittit timorem quoniam
timor poenam habet qui autem timet non est per
fectus incaritate nos' ergo delegamus in
uicem quomodo ds prior dilexit nos Si quis dixerit
quomodo deum dilegit et fratrem suum odit mendaxest
qui enim nondilegit fratrem suum quem uidet quo
tidie deum quem nonuidet quo modo potest
dilegere et hoc mandatum habemus abeo ut
qui' dilegit deum dilegat etfratrem suum
xuii Omnis qui' credit quiaihesusxpistus exdeo natusest
qui' dilegit genitorem dilegit eum qui na
tusest exeo inhoc cognoscimus quomodo dilegi
mus filiosdei Cum deum dilegamus etman
data eius faciamus hæcest enim caritas' dei
utmandata eius custodiamus etmanda
ta eius grauia nonSunt quoniam omne quod nat
umest exdeo uincit mundum ethæc est uictoria
quæ uincit mundum fides nostra quisest qui uin
cit mundum nisi qui credit quoniam ihesusest filius
dei hicest qui per aquam et Sang
uinem ihesusxpistus noninaqua tantum sed in aqua et san
guine etspiritu quitestificatur quoniam xpistus est uer
itas' quia ·iii· sunt qui' testimonium dant
spiritus etaqua etsanguis et ·iii· unum Sunt
xuiii Si testimonium hominum accipimus
testimonium dei maius est quoniam hocest testi
monium dei quod maius est quia testificatusest
uel dominus deus defilio suo qui credit infilio dei
habet testimonium dei inse' qui noncredit
filio mendacem facit eum quomodo non credi
dit in testimonio quodtestificatusest dominus de
filio suo ethocest testimonium quia uitam
aeternam dedit nobis' deus ethæcuita in filio
eius est qui habet filium habet uitam qui nonhabet
filium dei uitam aeternam non habet ·.·.·.·

xuiiii hæc Scripsi uobis' utsciatis quoniam uitam ha
bebitis aeternam qui creditis innomine filii
dei ethæcest fiducia quam habeamus adeum quia
quod Cumque petieriermus Secundum uoluntatem
eius audit nos' etscimus quomodo audit nos quic
quid petierimus ScimuS quoniam habemus petitio
nes quas' postulamus abeo Si quis scit
fratrem suum peccare peccatu m non admor
tem petat proeo etdabitur ei uita peccanti Si'
nonadmortemest peccatum admortemautem pec
catumest nonproillo dicout roget /// tum adm
Omnis iniquitas' peccatumest et est pecca
ortem Scimusquoniam omnisqui' natusest exdeo
nonpeccat sedgeneratio dei conseruat eum et
malignus nontanguit eum //// maligno
xx Scimus quoniam exdeo Sumus et mundus totus in
positusest etscimus quomodo filius dei uenit et
deditnobis' sensum utagnoscamus uerum
deum etSimus inuero filio eius ihesuxpisto hic est
deus uerus etuita aeterna filioli custodi
te uos' asimulacris'

incipit eiusdem aepistula · ~

i Senior electe domine et eius fili
is quos' ego dilego inueritate non
egosolus Sed etomnes qui cog
nouerunt ueritatem propter ueritatem
quæ permanet innobis' etnobis
cum erit inæternum Sit uo
biscum gratia misericor
dia pax' adeo patre et
axpisto ihesu filio patris in
ueritate etcaritate uera
ihesu filio ·.·

gauissus Sum ualde quoniam inueni
defiliis' tuis' ambulantes inueri
tate sicut mandatum accipimus
ii apatre et nunc rogo te domina
nontam quam mandatum nouum scribens
tibi Sed quod habuimus abinitio ut dilegamus
alterutrum ethæcest caritas' utambule
mus secundum mandataeius // um audistis
iii hoc est enim mandatum utquem admod
abinitio ineo ambuletis quoniam multi
seductores exierunt inhunc mun
dum qui non confitetur ihesum xpistum ueni
entem in carne hicest seduc
tor et antexpistus //// tis quæ operati estis
uidete uos'met ipsos ne' perda
sed ut mercedem plenam accipiatis
iiii Omnis qui' præcidit etnonmanet indoc
trina xpisti dominum nonhabet qui permanet
indoctrina xpisti hic et filium
et patrem habet Si quis uenit
aduos' et hanc doctrinam non ad fert
nolite recipere eum indomum

1 John, V. 13–21.

2 John, 1–10.

neque aue ei dixeritis Qui' enim dicit illi
aue Commonicat illius operibus ma
u lignis' Plura habens uobis' scribere
nolui per chartam et atramentum
Spero enim me' futurum apud uos' et os' ad
os' loqui ut gaudiumuestrum plenum
sit Salutant te' filii'
SororiS tuae electae
Incipit eiusdem
tertia . . . .

i Senior gaio carissimo quem ego
dilego inueritate Carissime
Per omnia opto te benefa
cere et Saluum esse deomnibus
orationem facio prospere ing
redi et ualere sicut prospere agit
anima tua gauissus enim ual
de uenientibus fratribus et testimo
nium perhibentibus ueritati tuae sicut
tu' inueritate ambulas' maior
uel maius gaudium — em horum nonhabeo gratiam quam
ut audiam filios meos inuerita
te ambulantes // d quid opera
ii Carissime fideliter facis qui
ris infratres et hoc inperigrinos qui
teStimonium reddiderunt
caritati tuae in conspectu æclesiæ
quos benefacitis deducens digne
deo pronomineenim eius profecti sunt nihil
accipientes agentibus nos' uero debemus — uel ergo
Suscipere huiusmodi participes ut
conoperati Simus ueritatis /// is qui am
iii Scripsisem forSitan æclessiae sed si
at principatum gerere ineis'
diotriphes nonrecipit noS' si ue — propter hoc
nero ex commoniam opera eius quæ fecit
uerbiS' maliGnis' garriens innos' et
quasi nonei iSta Sufficiant nec ipse
Suscipit fratres eteosqui Cupiunt
prohibuit etdeæclesia iecit . . . . . .
C arissimi nolite emittari malignum
Sed quod bonumest qui benefacit exdeo est et qui
malefacit nonuidit deum . . . . . .
iiii de demetrio teStimonium redditur
abomnibuS etabipsa ueritate etes
timonium perhibemus et noStis quo
niam testimonium noStrum
uerum est . . . . . .
u Multa quidem habui scribere
tibi sed nolui per atrament
um etcalamum Scribere tibi Spero autem
pro tinus te' uidere etos' ados
loquemur Pax tibi
salutant te' amici tui
saluta tu' amicos pernomen
finit amen . . . . . .

incipit æpis*tula* iudæ apos*toli*

i Iudas ihesu xpisti seruus
autem iacobi his' qui in
domino deo patre dilec
tis' et ihesuxpisto conserua
tis' uocatis'que mise
ricordia uobis' etpax'
etcaritas' adinplea
tur Carissimi omnem solicitudi
nem faciens scribendi uobis' decomm
oni uestra salute necesse habui scri
bere uobis' deprecans supercertari
semel traditæ sanctæ fidei
Subintroierunt enim quidam homi
nes qui ollim præscriptisunt inhoc iudicium
dei nostri gratiam trans ferentes inluxoriam et
solum dominatorem et dominum nostrum ihesum xpistum
ii negantes ., Commonere autem uos' uolo sci
entes omnia quoniam ihesus populum deterra
aegipti saluans deinceps secundo eos
qui noncrediderunt perdidit anguelos
uero qui' nonseruauerunt suum princip
atum sed dirilinquerunt suum domicilium
iniudicium magni diei uinculis' aeternis'
·iii· Subcaligine reseruauit sodoma Sicut so
doma et gomorra etfinitimae ciuita
tes quæ Simili modo harum exfornicatæ
et abeuntes post carnem alteram factaesunt
inexemplum æterni ignis poenam suscipi
entes Similiter ethii' carnem quidem
maculant · dominationemautem spernunt
maiestatem autem blasfemant // bulo dis
CUmmichael archanguelus cum za
putans alter caretur demoisi corpore
nonest aussus iudicium inferre blas
femiae sed dixit imperet tibi dominus .,.,.,.,.,.

hii autem quæcumque ignorant quidem bl
asfemant quæ cumque autem naturaliter
tamquam muta animalia norunt
inhis' corrumpuntur // inerror
iiii Uae autem illis' quia inuiam cain' abierunt et
em balaam mercede effussisunt
et contradictione chore perierunt hii'
Sunt qui' inæpulis' suis' maculati conui
uentes sine timore semet ipsos pas
centes nubes sine aqua quæ auentis' cir
cumferuntur arbores autumpnales
infructuossæ bis mortuæ fluc
tus' ferimaris despumantes suas
confussiones Sidera errantia quibus
procella tenebrarum inaeternum re
seruataest /// am enoch' dicens ecce ue
·u· Profetauit autem dehis' septimus abad
niet dominus insanctis milibus suis' face
re iudicium contra omnes etarguere
omnes impios deomnibus operibus impie
tatis eorum quibus impieegerunt
deomnibus duris' uerbis' eorum quæ locuti
sunt contra eum impii peccatores
hii Sunt mormuratores querellossi Secundum
disideria sua ambulantes
et os eorum loquitur superbiam
mirantes personas quaestus' caus
·ui· Sa .,. Uos' autem CarisSimimemor
es estote uerborum quæ prædicta
sunt ab apostolis domini nostriihesuxpisti .,
quia dicebant uobis' quoniam innouissimo
tempore uenient inl usso
res secundum sua dissideria ambul
antes in impiet atibus

hii Sunt qui segregant semet ips
os animales spiritum non habentes // uos'met ip
Uos' autem carissimi superaedificantes
Sos sanctissimae uestrae fidei inspiritu sancto
orantes uos'met ipsos indilectione
dei conseruate expectantes miseric
ordiam domini dei nostriihesuxpisti inuitam æ
ternam et uos' quidem arguite deiu
dicatos illos uero saluate deigne ra
pientes aliis' autem misseremini intimo
re odientes eam quæ carnalisest macu
latam tonicam . .
ei autem qui potest uos' conseruare
Sine peccato etconStituere ante con
Spectum gloriae Suae inmacu
latoS inexultatione Soli deo
Saluatori nostro per ihm xpm dnmnostrum
Cui gloria magnificantia imperi
um et potestas' ante
omne Sæculum et nunc et inom
nia Saecula Saeculorum : . .
AMHN . . . . . .

i

pocalipsis ihu xpi quam
dedit illi deus .,.,.,.,.,.,.,.,.,.,.,.,

; ii ; .,. iohannis ·uii· aeclessiis' quæsunt in assia .,

; iii ; .,. ego iohannis frater uester etsocius intribulatione

; iiii ; .,. anguelo ephessi aeclessiae Scribe ——

; u ; .,. Post hæcuidi etecce hoStium apertum incaelo .,.,.,.,.,

; ui ; .,. et uidi cum aperuerit unum deSigillis' .,

; uii ; .,. Ubi primus anguelus tuba cecinit // menti eius .,.,.,.,.,

; uiii ; .,. et apertumest templum dei quod est inCælo et appaRuit arca testa

; uiiii ; .,. et Stetit Super harenammaris etuidi demari bestiam discendentem

; x ; .,. et Post haec uidi et apertumest templum tabernaculi testimo
nii sancti inCælo · s̄ · et uii · angueli effudent // decaelo

.,. xi ; Post haec uidi alium anguelum discendentem
habentem potestatem magnam .,. // et qui sede

.,. xii ; .,. et uidi caelum apertum et equum album
bat Super eum uocatur fidelis et ueruS .,

; xiii ; .,. et Uidi Caelum nouum
et terram nouam

; xiiii ; .,. et oStenditmihi
flumen
aquæui
uæ
splendidum .,.,.,

ihu xpi quam
dedit illi dns
palam fa
cere
seru
is' su
is' q
ue
oportet fieri cito et signa
uit mittens per anguelum su
um seruo suo iohanni qui
testificatusest uerbum dei et
testimonium ihu xpi quæ cumque
uidit beatus qui legit et
audit uerba profetiae huius
etserua't eaquæ inea Scrip
tasunt tempus enimpro
peest /// inassia gratia
iohannis ·uii· aeclissiis' quæ sunt
uobis' etpax' adeo patre qui
est etqui erat et qui' uenturus est et a ·uii·
spiritibus qui in conspectu throni eius sunt
et ab ihu xpo quiest testis fidelis primo
genitus mortuorum etprinceps regum
terrae qui' dilexit nos' etlauit apec
catis' nostris' insanguine suo etfecit
nos' regnum et sacerdotes deo pat
ri suo ipsi gloria insaeculæ sæ
culorum ecce uenit cumnubibus
caeli etuidebit omnis oculus
et qui' eum confixerunt etplanguent se'
supereos omnes tribus' terrae etiam amen'
ego sum alfa et ω principium et finis .,.,.,
ego iohannis frater uester etparticeps intrib
ulatione etregno etpatientia inxpisto ihesu
fui ininsola quæ uocatur pathmos propter uerbum
dei etestimonium ihesu xpisti fui inspiritu indie
dominico et audiui post me' uocem magnam
tamquamtubae dicentis quod uides scri
be inlibro etmitte ·uii· aeclessiis'
dicit dominus quiest et qui erat etuenit omnipo
tens effessum etsmirnam etpergamum
ethiathiram etsardis et laudaciae
et filadelphiae et conuersus sum
ut uiderem uocem quæ loquebatur mecum
et conuersus uidi ·uii· candelabra aur
ea etinmedio ·uii· candelabreorum
Similem filio hominis uestitum pudo
re et præcinctum admammellas zo
nam auream .,. // lana alba et
caput etcapilli erant candidi tam quam
tamquam nix etoculi eius uelut flamma
ignis etpedes eius similes auricalco
sicut incamino ardenti et uox' illius
tamquam uox' aquarum multarum
ethabebat indextera sua ·uii· stel
las etdeore eius gladius exutraque p
arte acutus exiebat etfacieseius sicut
so'l fulget inuirtute sua et cum
uidissem cecidi adpedes eius tam quam mor
tuus etpossuit dexteram suam superme

hæcest et anguelo thiathiræ æclessiæ scribe hæcdicit filius dei qui habet oculos ⋯ ⁝

dicens noli timere Hgo sum primus et
nouissimus uiuus etfui mortuus et ec
ce uiuens insaecula saeculorum
et habeo claues mortis etinferni // tet
S cribe ergo quæ uidisti et quæ sunt et quæ opor
fieri post hæc sacramentum ·uii· stel
larum quas' uidisti indextera mea
et ·uii· candelabra aurea ·uii· stel
lae angueli ·uii· aeclessiarum etcandelab
ra ·uii· aeclessiæ sunt · /// tenet ·uii·
anguelo effessi aeclessiæ scribe hæc dicit qui'
Stellas indextera sua qui' ambulat
inmedio ·uii· candelabrorum aureorum
Scio opera tua et laborem et patientiam etquia
nonpotes sustinere malos etteptas
ti eos qui' se' dicunt apostolos et nonsunt et
inuenisti eos mendaces et patientiam
habes et sustinuisti propter nomen meum ·
etnondifficisti Sed habeo aduersum te'
pauca quod primam caritatem re
linquisti memor esto itaque unde ex
cideris etage poenitentiam etprima o
pera tua fac' Sin' autem uenio cito etmoue
bo candelabrum tuum deloco suo nisi poe
nitentiam egeris Sedhoc habes quia odisti
facta necolitarum quemetego odi
ui Qui' habet aurem audiat quid
spiritus dicat aeclessiis' uincenti
dabo edere deligno uitæ quod est inpa
radisso dei mei //// primus etnouissimus
et anguelo Smirnae aeclessiæ scribe hæc dicit
qui fuit mortuus et reuixit Scio
tribulationem et paupertatem tuam
sed diues es et blasfemiam habes ab
his' qui' se' dicunt iudeos esse et
nonsunt sed synagoga satanae nihil
horum timeas quæ passurus es ecce
missurusest zabulus quosdam ex
uobis' incarcerem ut temptemini et ha
bebitis temptationem x diebus // tibi
esto fidelis usque admortem etdabo
coronam uitae Qui habet aurem
audiat quid spiritus dicat aeclessiis qui uin
cerit non ledetur amorte ..... ·ii·
et anguelo pergami aeclessiæ scribe hæc
dicit qui habet rumpheam flamme
am utraque parte acutam Scio ubi
habitas' ubiest sedis satanæ etten
es nomen meum etnonnegasti fidem meam
etindiebus antifastis mei fidelis qui
occissusest apud uos' ubi satanas habi
tat Sed habeo aduersumte' pauca ha
bes' illic' tenentes doctrinam balam
qui docebat balac' mittere scanda
lum coramfiliis' hisrahel edere etf
ornicari itahabes et tu' tenentes doc
trinam necolitarum Similiter poeni
tentiam age Si quo minus ueniam
cito etdelebo eos gladio oris mei
qui habet aurem audiat quid spiritus dicat æc
lessiis uincenti dabo edere demanna
abscondito etdabo ei calculum candi
dum etincalculo nomennouum scri
ptum quod nemoscit nisi qui' accipit deest
⋯ ⁝ ut flammam ignis etsimiles pedes
auricalco noui opera tua etcarita
tem etfidem etministerium etpatientiam
et longuanimitatem etopera nouissi
ma plura prioribus sed habeo ad
uersum te' multa quia permittis muli
erem zezabel quæ se'dicit profeten' esse

*et*seducit seruos meos fornicare
*et*manducare deitholothitis' *et*
dedi tempus ut poenitentia*m* ageret
*et*non*u*ult poenitentiam agere afor
nicatione sua ecce mitto eam in*l*ec
tum *et*qui mechant*ur* cum ea in*t*ribu
lationem maximam n*i*si poenitentia*m*
ægerint abope*r*ib*us* suis' *et*filios *eius* in*t*er*f*i
ciam in*m*orte *et*scientom*n*es æc*l*es*si*æ q*ui*a
ego sum scrutans renes *et*corda
et dabo unicuiq*ue* u*estru*m *secundum* op*er*a sua .
Uobis' *autem* dico *et*caete*r*is' qui' thiaræ
estis *et* q*u*i Cumq*ue* n*on*hab*e*nt doctrinam ha
nc *et*q*u*i nec' cognou*er*unt altitudines
satanae q*ue*m admo*dum* d*ic*unt n*on*mittam
sup*er* uos' aliud pond*us* ta*m*en id q*uod* habe
tis tenete donec ueniam Qui ui
cerit *et*q*u*i custodierit usq*ue* infi
nem op*er*a mea dabo illi potestat
em sup*er* gentes *et*reget illos inuir
ga ferrea tamquam uas figu
li *con*fringuent*ur* Si*cut* *et*ego accipi a
patre meo *et*dabo illis' stellam
matutinam Qui h*ab*et au*rem* au*diat* qui
d spi*ritus* dicat aec*l*es*si*is /// ribe hæc*dicit*
et anguelo sardis aeclessiae Sc
q*u*i h*ab*et ·uii· sp*iritus* d*e*i *et* ·uii· stell*as*
scio op*er*a tua q*uia* no*men* habes *et*q*uod* ui
uas' *et*mortuus es esto uigela
ns *et* *con*firma' caet*er*a q*uæ* morit*ur*a
erant n*on* enim inuenio op*er*a tua
Plena coram d*e*omeo // accip
inmente *er*go habe qualiter
isti *et* audisti *et*poenitentiamage
Si *er*go n*on* uigelau*er*is ueni*am* tam*quam* fur'

*et*nescieS qua' hora ueniam adte' *sed*
habes' pauca nomina insardis q*uæ*
non inquinnau*er*unt uestimenta *et*
ambulau*er*unt mecum in*a*lbis' q*uia* dig
ni sunt Qui uicerit sic' uestiet*ur*
in albis' uestimentis' *et*n*on* delebo no*men*
eius delibro uitae *et*con*f*itebor no*men* *eius*
coram patre meo *et* cora*m* ang
uelis' *eius* qui' h*ab*et aurem audiat
quid sp*iritus* dicat aec*l*es*si*is // scribe
et anguelo aecles*si*æ fidadelphiæ
hæc d*ic*it *sanctus* *et*u*er*us qui h*ab*et clauem dauid
qui ap*er*it *et*nemo cludit *et* cludit *et*ne
mo ap*er*it Scio op*er*a tua ecce dedi co
ramte' hostium q*uod* nemo pot*est* clu
dere q*uia* modicam uirtutem habes'
et seruas' u*er*bum m*eu*m *et*n*on*negasti no*men*
m*eu*m ecce dabo desinago*ga* satanae
eos qui' se' d*ic*unt iudeos e*sse* *et*n*on*sunt *sed*
sinagoga *et*mentiunt*ur* *et*faciam illos
utueniant *et*adorent an*te*pedes tuos
*et*scio q*uia* ego dilexi te q*uia* sustinuisti u*er*
bum sustinentiae meae *et* ego te' ser
uabo ab horatemptationis q*uæ* uen
t*ur*a *est* inuniu*er*sum orbem temptare
habitantes ecce uenio cito tene' q*uod*
habes' .. utnemo accipiat coron
amtuam Qui' uicerit faciam illu*m*
columpnam in*t*emplo d*e*i mei *et* fo
ras n*on*egredie*tur* amplius Scriba*m*
su*per* eum no*men* d*e*i mei *et* no*men* ciuitatis
d*e*i mei nouæ hiru*salem* q*uæ* decaelo
discendit ad*e*o meo *et*no*men* m*eu*m nouum
qui' h*ab*et au*rem* au*diat* quid sp*iritus* dicat aec*l*es*si*is

et anguelo laudaciae aeclessiæ scri
be hæc dicit amen' quiest testis fide
lis etuerus quiest principium dei creaturæ
SCio opera tua quia neque frigidus es ne
que calidus es neque calidus Utinam
frigidus esses' aut calidus sed quia iam
tipidus es etnec' frigidus nec' cali
dus incipiam te' euomere exore
meo quia dicis quod diues sum et locuple
tus sum etnonnullius egeo etnescis' quia tu'
es misser etmiserabilis et pauper
etcaecus etnudus Suadeo tibi emere
ame' aurum ig nitum probatum ut
loCuples fias' etuestimentis' albis' in
duaris etnon appareat confussio nu
ditatis tuae Colerio unge ocul
os tuos ut uideas ego quos' amo
arguo etcastigo emulare ergo eta
ge poenitentiam ecce sto' ad hos
tium etpulso Si quis audierit uo
cem meam etaperuerit ianuam intro
ibo adillum etcaenabo cum illo
etipse mecum Qui uicerit dabo
illi sedere inthrono meo sicut et ego
uici etsedi cumpatre meo intro
no eius qui habet aurem audiat quid spiritus dicat
aeclessiis' . ~ /// umest incaelo et
Post hæc uidi et ecce hostium apert
uox prima quam audiui tam quam
tubae loquentis mecum Ascende
huc' etostendam quæ oportet fieri
Post hæc fui statim inspiritu et ecce se
dis posita erat incaelo etsupra
sedem sedens Scribe ergo quæ uidisti
etquæ sunt et quæoportet fieri post hæc sac
ramentum ·uii· stellarum quas'
uidisti indexteramea et qui sedeb
at similis erat aspectui lapidis
iaspidis etsardinis etiris erat incir
cuitu sedis Similis uissionis smr
agdinis etincircuitu sedis sedilia
xxiiii· seniores sedentes circum a
micti uestimentis' albis' et in capiti
bus eorum coronas aureas et deth
rono procedebat fulgora uoces eto
nitrua etuii lampades ardentes ante
thronum quæsunt uii spiritus dei etincon
spectu sedis tamquam mare uit
reum simile cristallo et inme
dio throni ·iiii· animalia plena
oculis' ante etretro // 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 incircuitu et intus
plenasunt oculis' etrequiem non
habebant die ac nocte dicentes
SanctuS SanctuS Sanctus dns ds omnipotens qu
et qui erat et qui uenturusest et cum dar
ent illa animalia Gloriam et
honorem et benedictionem sed
enti super thronum uiuenti insæc
ula saeculorum pro cedebant xxiiii
seniores antesedem introno

*et*adorabant uiuentem insecu*la* sæcu*lorum*
et mittebant coronas suas an*te* th
ronum dicentes dignus es d*omi*ne d*eus*
n*oste*r Accip*ere* gloriam *et* honorem *et*
uirtutem q*uia* tu' creasti omnia *et*p*ropter*
uoluntatem erant *et*creatasunt
et uidi i*n*dext*er*a sedentis sup*er* thron
um librum scriptum intus *et*fo
ris signatum ·uii· sigillis' *et*uidi an
guelum p*ræ*dicantem uoce magna q*u*is
est dignus ap*er*ire librum *et* solu*ere* sig
nacula *eius* *et*nemo pot*er*at incaelo
neq*ue* int*er*ra neq*ue* subtus t*er*ram a
p*er*ire librum neq*ue*respicere illu*m*
et Ego flebam multum q*uoni*am nemo dig
nus inuentus*est* ap*er*ire librum
neq*ue* uidere eum *et*unus desenio
rib*us* d*ici*t mihi ne fleris ecce uicit
leo detribuiuda radix dauid
ap*er*ire librum *et* ·uii· signa*cula* eius
et uidi *et* ecce inmedio throni *et* in me
dio ·uii· animalium *et* i*n*medio seni
orum agnum stantem tam qua*m*
occissum h*aben*tem cornua ·uii· *et*ocu*los*
·uii· qui' sunt sp*iritus* d*ei* missi inorb
em t*er*rarum *et*uenit *et* Accipit libr*um*
dedext*er*a sedentis inthrono *et*cu*m*
ap*er*uisset lib*rum* ·iiii· ani*malia* · *et* xxiiii· se
niores ceciderunt coram agno
h*aben*tes Singuli citharas *et* fiolas au
reas plenas odoramentorum
q*uæ* sunt orationes *sanctorum* *et*cantant
cantiCum nouum dignus es ap*er*i
re libr*um* *et*ap*er*ire signacula *eius*
q*uoni*am occissus es *et* redimisti nos'
d*eo* i*n* sanguine tuo exom*ni* tribu

et lingua *et* pop*ulo* *et*natione *et*fecisti
nos' d*eo*n*ostr*o regnum *et* nationes sacerdo
tes *et*regnantes sup*er* t*er*ram // ultor*um*
et uidi *et* audiui uocem anguelorum m
in circuitu throni *et* animalium *et*se
niorum *et*erat nu*merus* eor*um* dena mi
lia milium dicentium uoce mag
na dign*us* *est* agnus qui' occissus*est*
accip*ere* uirtutem *et*diuini*tatem* *et*sapien*tiam*
et fortitu*dinem* *et*honor*em* *et*glor*iam* *et* bene*dictionem*
et omnem creat*ur*am q*uæest* i*n*caelo *et* super
t*er*ram *et*i*n* mari q*uæ* ineis' s*unt*
et omn*es* Audiui dicentes
sede nti inthrono
bene dictio *et* honor *et*
glo*ria* *et* potes*tas* Insaecu*la* Saecu*lorum*
et ·iiii· animalia dicebant amen
et seniores ceciderunt infacies suas
et adorau*er*unt uiuentem i*n* saecu*la* sæ
culor*um* /// ·uii· sigillis' *et*audiui
et uidi q*uod* ap*er*uisset agnus · unum de
unum de ·iiii· animalib*us* d*icen*tem ta*m*
q*uam* uocem tonitrui *et* ueni *et* uide
*et*ecce equus albus *et* qui' sede
bat sup*er*illum habebat arcu*m*
*et*data*est* ei corona *et* exiuit uin
cens utuinceret /// animal d*icens*
et Cum ap*er*uisset sig*illum* ·ii· audiui ·ii·
ueni' *et*uide' *et*exiuit alius equus ru
fus et qui' sedebat sup*er*illum *et*da
tum*est* ei utsumeret pacem det*er*ra
et ut inuicem se' i*nter*ficiant *et* datus*est*
ei gladius magnus / mal ·iii· d*icens*
et cum ap*er*uisset sig*illum* ·iii· audiui ani

ueni' *et* uide' *et* ecce equus niger *et* qui
sedebat sup*er*eum habebat stat*er*em
inmanu sua *et* audiui tamqua*m* uo
cem inmedio ·iiii· animalium dicenti
um bilibris' tritici denario uno
·*et* ·iii· bilibriordei denario uno
et uinum m*eu*m *et*oleum m*eu*m ne lesseris
et Cum ap*er*uisset sig*illum* ·iiii· audiui uo
cem ·iiii· animalis dicentis ueni' *et*
uide *et*uidi *et*ece equus pallidus *et*
qui' sedebat sup*er* eum no*men* erat illi
mors .,. *et* infer nus se
q*ue*bat*ur* illum *et*d ata
est illi potestas' sup*er*
·iiii· partes t*er*ræ in*ter*
ficere gladio *et*fame *et*morte
et bestiis' terræ .,.,.,.,.,.,.,.,.,.,.,
et Cum ap*er*uisset ·u· sig*illum* uidi subalt
are d*e*i animas int*er*fectorum p*ropter*
u*er*bum d*e*i *et*testimonium q*uod* habeb
ant *et*clamabant uoce magna di
centes usquequo d*omi*ne d*e*us *sanctus et*
u*er*us n*on*uindicas' sanguinem n*ostr*um
dehis' qui' habitant int*er*ra *et* da
tæsunt illis' stolæ singulæ
albae *et*d*ictum*est illis' utrequiesce
rent temp*us* adhuc' modicum
donec inpleant*ur* serui eo*rum* *et* fra*tr*es
con
eorum qui' int*er*ficiendi sunt si*cut* *et*illi .,.
et uidi Cum ap*er*uisset sig*illum* ·ui· ett*er*
ræmotus *factusest* mag*nus* *et*so'l *factusest*
niger tamquam saccus cili
tota
cinus *et* luna facta si*cut* sang

uis *et*stellae ceciderunt sup*er*
t*er*ram si*cut* ficus amittit gross
os suos cum uento magno mou
et*ur* *et*caelum recessit *sicut* lib*er* inuo
lutus *et*omnis mons *et*insolae mo
tatae delocis' suis' *et*reges t*er*ræ
*et*principes *et*tribuni *et*diuites *et* f
ortes *et*omnis seruus *et*lib*er* abs
conderunt se' inspeloncis' *et* pet
ris' montium *et*dixerunt montib*us*
cadite sup*er*nos' *et* abs*con*dite afa
cie sedentis sup*er*thronum *et*ab
ira agni q*uoni*am uenit dies magn*us*
iræ ipsorum *et* quis pot*er*it stare
post*hæc* uidi ·iiii· anguelos stantes
sup*er* ·iiii· angulos t*er*ræ tenentes
·iiii· uentos ne' flaret uentus s*uper*
t*er*ram neq*ue* s*uper* mare neq*ue* in*u*llam
arborem *et*uidi alt*er*um ang*uelum* ascend
entem abortu solis h*aben*tem signum d*e*i
uiui *et* clamauit uoce magna ·iiii·
anguelis' quib*us* datum*est* nocere t*er*ræ
*et*mari d*icen*s nolite nocere t*er*ræ
neq*ue* mari neq*ue* arborib*us* quo' usq*ue*
signemus seruos d*ei*n*ostr*i infrontib*us*
eo*rum* *et* audiui numerum signator*um*
c x l iiii milia signati exomni
tribu filiorum his*rahel*

ex tri bu iuda $\overline{\text{xii}}$ Signati
ex tri bu ruben $\overline{\text{xii}}$ sig*nati*
ex tri bu gad $\overline{\text{xii}}$ sig*nati*
ex tri bu asser $\overline{\text{xii}}$ sig*nati*
ex tri bu neptal*im* $\overline{\text{xii}}$ sig*nati*
ex tri bu mannasse $\overline{\text{xii}}$ sig*nati*
ex tri bu semeon $\overline{\text{xii}}$ sig*nati*

exTribu leui xii signati
ex tribũ issachar xii signati
ex tribu zabulon xii signati
ex tribu ioseph xii signati
ex tri bu beniaminxii signati
Post hæc uidi turbam magnam quam
d enumerare nemo poterat exomnibus
gentibus etTribubus etpopulis' etlinguis'
stantes ante thronum etin conspectu ag
ni amicti stolas albas et palmae
inmanibus eorum etclamabant uo
ce magna dicentes salus' deo nostro qui' se
det super thronum etagno et omnes angueli
Stabant incircuitu throni etseniorum
et ·iiii· animalium etceciderunt infa
cies suas in conspectu throni etagni
et adorauerunt eum dicentes amen'
benedictio et claritas' et sapientia et gra
tiarum actio et honor etuirtus' etfor
titudo deo nostro insaecula saeculorum amen' et res
pondit unus desenioribus dicens mihi
qui' amicti sunt stolis' albis' qui'
sunt etunde uenierunt etdixi illi domine . tu scis'
etdixit mihi hii Sunt qui' uenierunt de
magna tribulatione et lauerunt stolas su
as et candidas eas fecerunt ins
anguine agni ideo sunt ante thr
onum dei etseruiunt ei die acno
cte intemplo eius etqui sedet inthro
no habitabit supereos etnonessuri
ent neque sitient amplius neque
cadet super eos sol' neque ullus æstus
quoniam agnus qui inmedio throni est re
get illos etdeducet illos adfontes
aquarumuitae et absterget deus omnem
lacrimam aboculis eorum // um incæ
et cum aperuisset ·uii· sigillum factum silenti
lo quasi media hora etuidi ·uii. anguelos
Stantes inconspectu dei etdataesunt eis'
·uii· tubae etalius anguelus uenit ets
tetit ante altare habens turibulum
aureum 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 anguelus
turibulum et inpleuit illud deigne
altaris etmissit interram etfac
tasunt tonitrua et nubes uoces
etfulgora etterremotus etuii· angueli
qui habebant ·uii· tubas · pa
rauerunt se' ut tubacanerent .,.,.,
et primus anguelus tuba cecinit etfactaest
grando et ignis mixtus insanguine
et missusest interram etterтia pars
terræ con bustaest etiii· pars arbo
rum etomne foenum uiride conbus
tumest /// magnus igne ardens
et ·ii· anguelus tubacecinit etamquam mons
missusest inmare etfactaest tertia
pars maris sanguis et mortua
est ·iii· pars pisciuminmari quæ
habebat animas etterтia pars
auium periit .,.,

et ·iii· ang*uelus* tuba cecinit *et*cecid
it d ecaelo stella magna ar
dens tam quam facula *et*cecidit
int*er* tiam partem fluminum *et* info
ntes aquar*um* *et*no*men* stellæ d*icitur* absin
thius *et*fa*ctaest* ·iii· pars aquarum
et in absinthium *et*multi hominu*m*
mortui deaquis' q*uia* amaræ fa*ct*aesu*nt*
et ·iiii· anguelus tuba cecinit *et* p*er*cu
ssa*est* ·iii· pars solis *et* lunae *et*t*er*tia
pars stellarum utobscuraret*ur*
·iii· pars eorum *et* diei t*er*tia pars
apparet *et*noctis simili*ter* *et*uidi *et* au
diui uocem unius aquilae uolan
tis p*er*medium caelu*m* dicentis uoce
magna Uae' uae' uae' ha
bitantib*us* int*er*ra decaet*er*is' uocibus
tubarum ·iii· anguelorum qui'
erant tuba cantat*ur*i .. /// magnam
et ·u· ang*uelus* tuba ceci*nit* *et*uidi stellam
decaelo cecidisse int*er*ram *et*dat
a*est* illi clauis abyssi putei *et*as
cendit fumus putei si*cut* fumus fo
rnacis magnae *et*obscuratus*est*
sol' *et* aer' defumo putei *et* defumo
exierunt locustae int*er*ram *et* da
ta*est* illi potestas' si*cut* ha*b*ent scorpio
nes *et* p*r*æceptum*est* illis' ne' leder
ent foenum t*er*rae neq*ue* omne
uiride neq*ue* omnem arborem n*is*i
t*antu*m homines qui' n*on*ha*b*ent signum d*ei*
inf rontib*us* *et*dictum*est* eis' ne'
occiderent eos s*ed* ut cruciarent*ur* men
sib*us* quinq*ue* *et*cruciatus eorum ut cru
ciatus scorpionis cump*er*cutit ho*min*em
*et*indieb*us* illis' q*uæ*rent homines mortem
*et*non*in*uenient eam *et*dissiderabunt mo
ri *et*fugiet mors abeis' // es equis' pa
et uidi Similitudines locustar*um* Simil
ratis' inp*r*ælium *et*erant s*uper* capita eor*um*
tamq*uam* coronae similes auro *et* facies
earum si*cut* facies hominu*m* *et* habebant
capillos si*cut* capillos mulierum *et* dent
es earum si*cut* dentes leonum erant *et* ha
bebant luricas si*cut* luricas ferreas
*et*uox' alarumearu*m* si*cut* uox' curruu*m*
et equoru*m*multorum currentium
inbellum *et*habebant caudas .. scorpi
onum " similes *et*aculei incaudis' ear*um*
*et*potestas' earum nocere hominib*us*
mensib*us* ·u· *et*habebant s*uper* se' reg
em anguelum abysi cuino*men* ebreice
abadaon' g*receautem* apalion' *et* latine
no*men* ha*b*et ext*er*minans uæ unum abit
ecce ueniunt adhuc' ·ii· uæ post*hæc* ·:·
et ·ui· ang*uelus* tuba cecinit *et* audiui uocem
unam excornib*us* altaris aurei q*uod* *est*
an*te* oculos d*omi*ni dicentem ·ui· ang*uelo* qui'
habebat tubam Solue ·iiii· angue
los qui' alligatisunt influmine ma
gno eufrate *et*solutisunt ·iiii·
ang*ueli* qui'parati inhoram *et* diem *et* men
sem *et* annum utocciderent ·iii· part*em*
hominum *et*nu*mer*us equistris exercitus
uicies milies dena milia *et* audiui
nu*mer*um eorum *et*ita uidi equos i*n*uissione

et q*ui* sedebant sup*er* eos h*abent*es luricas
igneas *et* iacintinas *et* sulforeas *et*
capita tamq*uam* capita leonum *et* deore
ipsor*um* p*ro* cedit ignis *et*fum*us* *et* sulphur
abhis' ·iii· plagis' occissa*est* iii pars
hominum deigne *et*fumo *et* sulfore
qui' p*ro* cedebant exore ipsorum po
testas' enim equorum inore ipsor*um*
est et incaudis' Nam caudae eorum si
miles scorpionib*us* h*abent*es capita *et*in
his' nocent *et* caet*er*i homines erant q*ui*
n*onsun*t occissi inhis' plagis' neq*ue* poeniten
tiam egerunt deop*eribus* manuum Suar*um*
ut n*on* adorarent demonia *et*sim
ulacra aurea *et* argentea *et*aere
a *et* lapidea *et* lignea q*uæ* neq*ue* uid
ere possunt neq*ue* audire neq*ue* a*m*
bulare *et*n*on*aegerunt poenitentiam ab
homicidiis' neq*ue* afornic*atione* sua neq*ue*
afurtis' suis' /// tem decaelo amic
et uidi alium ang*uelum* fortem discenden
tum nube *et*iris erat incapite *eius et*
facies *eius* sic*ut* so'l *et*pedes *eius* tamq*uam* colu*m*
pna ignis *et* habebat inmanu sua
libellum ap*er*tum *et*possuit pedem
suum dext*er*um s*uper* mare sinistrum
autem s*uper* t*er*ra*m* *et* clamauit uoce magna
q*uem* admo*dum* cum leo rugit *et*c*um* clamas
set locutasunt ·uii· tonitrua uo
ces suas *et*c*um* locuta fuissent scri
pt*ur*us eram *et* audiui uocem decælo
dicentem signa q*uæ* locuta sunt ·uii·
tonitrua *et*noli ea scrib*ere* *et*angue
lus q*uem* uidi stantem s*uper* mare *et*
s*uper* t*er*ram læuauit manum su
am ad caelum *et* iurauit p*er*uiuen
tem in sæcu*la* sæculor*um* q*ui* creauit
caelum *et*t*er*ram *et*ea q*uæ* in eo sunt *et*
t*er*ram *et*ea q*uæ* inea sunt *et*mare
et ea q*uæ* ineo sunt q*uia* temp*us* amplius
n*on*erit s*ed* indieb*us* uocis ·uii· angueli
cum cep*er*it tubacanere t*unc* *con*summa
bit*ur* mist*er*ium d*ei* s*icut* aeuanguelizauit
p*er*seruos suos p*ro*fetas *et*uocem au
diui decaelo it*er*um loq*ue*ntem mecum di
centem uoce uade *et*accipe libr*um*
ap*er*tum demanu angueli stantis s*uper*
mare *et* sup*er* t*er*ram *et* abii adangu
elum d*ic*ens ei utdaret m*ih*i libr*um* *et* d*ic*it m*ih*i
accipe *et* deuora're illum *et* faciet
amaricare uentrem tuum s*ed* inore
tuo erit dulce tamquam mel *et*ac
cipi librum demanu angueli *et* deuo
raui illum *et*erat inore meo tam*quam*
mel dulce *et*c*um* deuorassem eum
amaricatus*est* uent*er* m*eus* *et* d*ic*it m*ih*i
Oportet te' it*er*um p*ro*fetare populis'
et gentib*us* *et*regib*us* *et* linguis' multis' *et*
uel m *uel* m *uel* e
datus *est* calamus mihi similis uir
gæ *et*stabat anguelus d*ic*ens mihi
Surge *et*met*er*e templum *et*altare *et*
adorantes ineo /// ras *et*ne' met*er*is
atrium *autem* q*uod*est foris templum iece fo
eum q*uoni*am datum*est* gentib*us* *et*ciuitatem
s*anct*am calcabunt mensib*us* ·xlii· *et* da
bo ·ii· testib*us* meis' *et* p*ro* fetabunt die
b*us* x mille ducentis sexaginta ami
cti saccos hii' sunt ·ii· oliuæ *et* ·ii·
candelabra in *con*spectu d*omi*ni t*er*ræ

stantes *et*si' quis eis' nocere uoluerit
ignis ieciet deore eorum :, *et* deuor
auit inimicos eorum *et* si quis le
dere uoluerit eos sic' oportet eu*m*
occidi hii h*ab*ent potestatem cludendi
cælum ne pluat dieb*us* p*r*ofetiæ eor*um*
et potestatem h*ab*ent s*uper* aquas *con*uertendi
eas insanguinem *et*p*er*cut*ere* t*er*ram
omni plaga quoties cu*m*q*ue* uoluer*in*t
*et*c*um* finierint testimonium suum bes
tia q*uæ* ascendit deabyso faciet adu*ersus*
eos bellu*m* *et*uincet eos *et*occideteos *et*
corpora eorum iacebunt inplateis'
ciuitatis mag*næ* q*uæ* uocat*ur* spi*ritaliter* sodoma
*et*egiptus ubi *et* d*omi*n*us* eor*um* crucifixus*est*
*et*uidebunt depopulis *et* gentib*us* *et*
tribub*us* *et* linguis' corpora eor*um*
p*er* ·iii· dies *et*dimedium n*on* sinunt po
ni inmonumentis' *et*inhabitantes
t*er*ram gaudebunt s*uper* illos *et* iuc
undabunt*ur* *et*munera mittent inui
cem q*uoni*am hii ·ii· p*rofetæ* cruciau*er*unt eos q*ui*
i*n*habitant t*er*ram *et*pos*t* dies ·iii· *et*dime
dium sp*iritus* uitae ad*e*o i*n*trabit ineos
*et*stabunt s*uper* pedes suos · *et*timor
mag*nus* cadet s*uper* eos uidentes et audi
ui uocem mag*nam* decaelo dicente*m* illis'
ascendite huc' i*n*caelum *et* ascender*unt*
innube *et*uiderunt illos i*n*imici eor*um*
et illa hora f*actus*est t*er*ræmotus mag
n*us* *et* x pars ciuitatis cecidit *et* oc
cissæs*un*t i*nter*remotu animæ ·uii· m̄ ·
et reliqui s*un*t i*n*timore missi *et* deder*un*t
gloria*m* d*e*o caeli uæ ·ii· abiit *et*ec
ce ·iii· ueniet cito .,

et uii· ang*uelus* tuba cæci*nit* *et*f*act*aes unt uo
ces magnæ dicentes incælo
f*actum*est regnum huius mundi d*omi*ni n*ost*ri
et xp*isti* *eius* *et*regnabit i*n*sæcu*la* sæculor*um*
*et*xxiiii· seniores qui' in *con*spectu d*e*i
sedent insedilib*us* suis' cæciderunt
infacies suas *et* adorau*er*unt d*eu*m
dicentes gratias tibi agimus d*eu*s
pat*er* · omnipo*tens* qui es *et* qui eras *et*q*u*i acci
pisti uirtutem magna*m* *et* regnas
ti *et* iratæ sunt gentes *et*ad uenit
ira tua *et*temp*us* mortuorum iudi
cari · *et*reddere mercedem seruis'
tuis' p*r*ofetis' *et*sanc*t*is tuis' *et*timentib*us*
no*men* tuum pusillis' *et*magnis' *et* ex t*er*mi
nandi eos qui' corrump*er*unt t*er*ra*m*
et ap*er*tum*est* templum d*omi*ni incaelo *et*uis uel dei
sa*est* arca testamenti *eius* intemplo
*et*f*act*as unt tonitrua *et* fulgora *et*
uoces *et* t*er*ræmotus *et*grando mag
na *et* signum magnum apparuit
m*ih*i i*n* cælo mulier amicta sole *et* luna
subpedib*us* *eius* *et*i*n*capite *eius* corona
stellarum ·xii· *et*i*n*ut*er*o h*ab*ens clamab
at part*ur*iens *et*cruciat*ur* utpariat
et uiss*umest* aliud signum i*n*caelo *et* ecce
draco mag*nus* rufus h*ab*ens capita
·uii· *et*cornua ·x· *et*i*n*capitib*us* suis'
·uii· deademata *et*cauda *eius* tra
hebant ·iii· partem stellarum cæ
li *et*missit eam int*er*ram *et* draco
stetit an*te*mulierem q*uæ* erat pari
t*ur*a ut c*um*pep*er*isset filium eius de
uoraret *et* pep*er*it filium mas*culum* qui

recturus erit omnes gentes inuirga fer
rea et raptusest filius eius addominum ethron
um eius etmulier fugit ad insolitudinem ubi
habebat locum paratum adeo utibi pa
scat illam diebus mille ducentis' ·lx·
et factumest prælium incaelo michiel et angue
li præliabant cumdracone et draco
pugnabat etangueli eius etnonualebant
nec est locus eorum amplius in cælo et proi
ectusest draco ille magnus serpens
antiqus qui' uocatur zabulus etsa
tanas qui' seducit uniuersum orbem
proiectus interram et angueli eius cumillo mi
ssisunt ·ˌ ////// taest salus' etuirtus etreg
et audiui uocem magnam decaelo nunc fac
num dei nostri etpotestas' xpisti quia proiectusest ac
cussator fratrum nõstrorum qui' acc
ussat illos ante conspectum dei nostri die ac
nocte etipsi uincerunt illum prosang
uine agni et propter uerbum testimonii' sui etnon
dilexerunt animas suas usque adm
ortem propterea lætamini cæli etqui habi
tatis ineis' uae' terræ etmari quia
discendit zabulus aduos' habens iram
magnam sciens quod magnum tempus nonhabet
etpost quam uidit quod proiectus est interram persec
utus est mulierem quæ peperit filium masculum
et datae sunt mulieri ·ii· alae magn
ae aquilæ utuolaret indisertum
locum suum ubi alitur pertempus etem
pora etdimedium temporis afacie ser
pentis etmissit serpens exore suo
post mulierem aquam tamquam flu
men ut eam faceret trahi aflu

mine etaudiuit terra mulierem
etaperuit os' suum terra et deuorauit
flumen quod missit draco deore suo et
iratusest draco inmulierem et abiit
facere prælium cum reliquis' desemine
eius qui' custodiunt mandatum (uel a) domini etha
bentes testimonium ihesu et stetit super
arenam maris //// bentem capita ·uii·
et uidi demari bestiam ascendentem ha
et cornua ·x· etsuper ·x· cornua x de
ademata et super capita nomina blasfe
miae et bestia quamuidi Similis erat
pardo etpedes eius sicut ursi etos' eius sicut os'
leonis etdedit illi draco uirtutem
Suam etsedem suam etpotestatem magnam
et uidi unum decapitibus quasi occissum in
morte etplaga mortis eius curataest
etadmirataest uniuersa terra post bestiam
et adorauerunt draconem quia dedit po
testatem bestiae etadorauerunt bestiam
dicentes quis similisest bestiae etquis po
terit pugnare cum ea etdatumest ei os' lo
quens magna et blasfemias et dataest ei
potestas' facere mensibus xl ii etaper
uit os' suum inblasfemias addominum bl
asfemare nomen eius ettabernaculum eius et eos
qui' incaelo habitant etdatum illi præli
um facere cum sanctis etuincere illos
etdataest ei potestas' inomnem tribum
etpopulum et linguam et gentem etadorabunt eum
omnes gentes qui' habitant terram quorum
nonsunt scripta nomina inlibro uitae agni
qui' occissusest aborigine mundi si quis
aurem habet etaudiat quid spiritus dicat

qui' incaptiuitatem duxerit incap
tiuitatem cadet qui ingladio occide
rit oportet eum occidi hic' patientia
etfides sanctorum /////// terra et habebat
et uidi aliam bestiam ascendentem de
cornua ·ii· Similia agno et loquebatur
Sicut draco etpotestatem prioris bestiæ
omnem faciebat inconspectu eius etfecit
terram etinhabitantes inea adorare
bestiam primam cuius curataest pla
ga mortis eius etfecit signa magna ut
etiam ignem faceret decaelo discendere
interram inconspectu hominum et seducit
habitantes interra propter signa quæ data
sunt ei facere inconspectu bestiæ
dicens habitantibus in terra ut faciant
imaginem bestiæ quæ habet plagam gla
dii etuixit etdatumest illi ut daret spiritum
imagini bestiae ut moueatur et loq
uatur imago bestiae et faciat ut qui
cumque nonadorauerit imaginem bestiæ
occidatur etfaciat omnes pusillos etmag
nos etdiuites etpauperes etliberos et seru
[n]otam os habere carecterem eius indextera manu
aut infrontibus suis' utne' quis pos
sit emere aut uendere nisi qui habet carec
[n]otam terem nominis bestiæ aut numerum nominis eius
hic' est sapientia qui habet intellectum conpu
tet numerum bestiæ numerus enim hominis
etnumerus eius est d c xl ui .,. /// tem sion' etcum
et uidi etecce agnus stabat supermon
c xl iiii milia habentia nomen eius et nomen
patris eius scriptum infrontibus suis'

et audiui uocem decælo tamquam uocem
aquarummultarum etiam quam uocem
tonitrui magni et audiui tamquam uocem
chithariorum citharizantium
uoce magna inchitharis' suis' et
cantabant tamquam canticum nouum ante
Sedem et ante ·iiii· animalia et senio
res et nemo poterat dicere canticum
nisi illa ·cxl iiii· milia qui emptisunt
deterra hii' Sunt qui' cummulieri
bus nonsunt coinquinnati uirgines enim sunt
hii sunt qui' secuntur agnum quo' cumque abi
erit hii emptisunt exhominibus
primitiae deo et agno etinore ipso rum
nonest inuentum mendacium sine ma
cula enim sunt .,. /// um caelum habentem
et uidi alterum anguelum uolantem permedi
aeuanguelium aeternum uteuangue
lizaret habitantibus interra et super
omnem populum · et gentem etribum etpopulum
et linguam dicentem uoce magna
timete deum et date illi honorem
quia uenit hora iudicii eius et adorate
eum qui' fecit caelum etterram ;.
mare etomnia quæ ineis' sunt
et fontes aquarum . //// it cæcidit uel secutusest
et alius anguelus locutusest dicens cæcid
babilon' magna illa quia auino
uel quæ iræ fornicationis suae potiona
uel biberunt uit omnesgentes .. et alius anguelus ter
tius cæcinit secutusest illos dicens
uoce magna Siquis adorauerit
bestiam et imaginem eius et acciperit

carecterem infronte sua aut inma
nusua · et hic bibet deuino iræ dei quod mi uel suæ
xtumest incalice eius mero etcruciabitur
igne etsulphore inconspectu anguelorum sancto
rum et ante conspectum agni et fumus as
cendet tormentorum insaeculа sæculorum
nechabent requiem die acnocte qui' ad
orauerunt bestiam etimaginem eius et si'
quis accipit carecterem nominis eius hæc
patientia sanctorumest qui' custodiunt
mandata domini etfidem ihesu /// be ..
et audiui uocem decaelo dicentem mihi scri
beati mortui qui' indomino moriuntur
amodo iam dicit spiritus ut requiescant
alaboribus suis' opera enim sequuntur
illos etuidi et ecce nubem candidam
et super nubem sedentem filio hominis
Similem habentem incapite suo coro
nam auream etinmanu sua fal
cem acutam //// uoce magna ad
et alter anguelus exiuit detemplo clamans
sedentem super nubem dicens mitte fal
cem tuam etmete quia uenit hora ut
metatur quoniam aruit messisterræ etmis
sit qui sedebat supernubem falcem
suam interram et messaest terra etan
guelus exiit detemplo quodest incaelo habens
etipse falcem acutam // super ignem
et alius anguelus dealtari qui habet potestatem
clamauit adeum uoce magna
qui habet falcem acutam dicens
mitte falcem tuam acutam
et uiendimia butros uiniæ ..,

terræ quoniam maturae sunt uuae eius
etmissit anguelus falcem suam interram
et uindimiauit uiniam terræ etmissit
inlacum iræ dei magnum et calcatus
est lacus extra ciuitatem et exiuit sanguis
delacu · usque adfrenos equorum per
stadia ·ī d c· /// etmirabile angue
et uidi aliud signum incaelo magnum
los ·uii· septem habentes plagas nouis
simas quoniam inillis' consummataest
iradei · etuidi tamquam mare ui
treum mixtum igne eteos qui uin
cerunt bestiam et imaginem illius et
numerum nominis illius stantes super
mare uitreum habentes citharas
dei etcantantes canticum moysi ser
ui ·dei· et canticum agni dicentes magna
etmirabilia opera tua domine deus omni
potens iustae etueae uiae tuae
rex' saeculorum quis nontimebit te'
domine etmagnificabit opera tua nomen
tuum quia solus pius es quoniam omnes gen
tes uenient etadorabunt in conspec
tu tuo quoniam iudicia tua manifes
ta sunt /// lum tabernaculi tes
et post hæc uidi et ecce apertumest temp
timonii' incaelo et exierunt ·uii·
angueli habentes ·uii· plagas detem
plo uestiti lintiamine mundo
candido præcincti circa pecto
ra zonis' aureis' et unum ex
·iiii· animalibus dedit ·uii· anguelis
·uii· fiolas aureas plenas

iracondia dei uiuentis insæcula sæculorum
et inpletumest templum fumo amaiesta
te dei etuirtute eius etnemo poterat intro
ire intemplum donecconsummentur
plagae ·uii· anguelorum etAudiui uo
templo
cem magnam decaelo dicentem ·uii· anguelis·
i te etfundite ·uii· fiolas irae dei interr
am et abiit primus et effudit fiolam suam
interram et factumest "seuum "uulnus ac pessi
mum inhomines qui habebant carecterem
bestiae eteos qui' adorant imaginem
eius etSecundus effudit fiolam suam inmare
et factumest sanguis tamquam mortui et
Anima omnis uiuens mortua est inmari
et ·iii· effudit fiolam suam super flumi
na etfontes aquarum et factusest tamquam mo
rtui Sanguis etomnis anima uiuens
mortuaest infontibus et fluminibus et audi
ui anguelum aquarum dicentem iustus
es domine qui es et qui' eras' sanctus quia hæc iudicasti
quia sanguinem sanctorum et profetarum fuderunt
et sanguinem eis' dedisti bibere quia digni
sunt morti etaudiui dealtari dicen
tem etiam domine deus omnipotens uera etiusta
iudicia tua //// et datumest illi estu
et ·iiii· anguelus effudit fiolam suam insole
adfligere homines igni et eStuauerunt
nt homines estu magno et blasfe
mauerunt nomen dei habentis potestatem super has'
plagas neque egerunt poenitentiam
ut darent illi Gloriam /// Sedem
et ·u· anguelus efudit fiolam suam super
bestiæ et factumest regnum eius teneb
rossum et commanducauerunt lin
guas suas · prædolore et blasfemauer
unt deum caeli prædoloribus ac uulne
ribus suis' et non aegerunt poenitentiam
exoperibus suis' /// lumen illud magnum
et ·ui· anguelus effudit fiolam suam inf
eufraten' et siccauit aqua eius ut præpa
retur uia regibus abortusolis etuidi
deore draconis et deore bestiæ et
deore seodoprofetae spiritus ·iii· inmun
dos inmodum ranarum Sunt enim spiritus
demoniorum facientes signa quæ proced
unt adreges totius terræ congregare
illos inprælium ad diemmagnum omnipoten
tis et audiui uocem dicentem mihi
ecce uenio sicut fur' beatus qui' uige
lat etcustodit uestimenta sua ne'
nudus ambulet etuideatur turpido eius
et con gregabit illos inlocum qui' uoc
atur ebreice hermagidon' .,.,.,.
et ·uii· anguelus effudit fiolam suam inær
em etexiuit uox' magna detemplo at
rono dicens factumest et factasunt fulgo
ra etuoces etconitrua etterremotus
factus magnus qualis numquamfuit ex
quo homines fuerunt super terram
talis terremotus sic' magnus et
factaest Ciuitas' magna in ·iii· par
tes etciuitates gentium cæcide
runt etbabilon magna uenit in
memoriam ante deum dare ei ca
licem uitae uini indignationis
iræ dei

et omnis insola fugit *et* montes n*on* s*un*t
inuenti *et*grando magna si*cut* tallentum di
scendit decælo i*n*homines *et*blasfema
u*er*unt homines d*eu*m p*ropter* plag*am* grandi
uel magna fac ta*est* nis q*uoni*am magnificata*est* uechimente*r* *et*ue
nit unus de ·uii· ang*uelis* qui' habebant fio
las *et*loCutus mecum ueni ostendam t*ibi*
dampnationem meritricis mag*næ* q*uæ*sedet
s*uper* aq*u*as multas cum q*u*a fornicatis*un*t
reges t*er*ræ *et*inebriatisunt qui habit
uel prostituti on is ant t*er*ram deuino fornicationis *eius et*
abStulit me' i*n*disertum insp*iritu* // na*m*
et uidi muli*erem* sedentem·s*uper* cociniam ple
nominib*us* blasfemiae h*aben*tem cornua
·x· *et*capita ·uii· *et*circumdata erat
porpura *et*cocino *et* i*n* aurata erat au
ro *et* lapide p*re*tiosso *et*margaretis' h*ab*ens
poculum aureum i*n*manusua Plenu*m*
ab hominationum *et* i*n*munditiar*um* *et* for
nicationis *eius et*i*n*fronte *eius* no*men* scriptum
mist*er*ium babilon magna mat*er* fornic
ationum *et* ab hominationum t*er*ræ
et uidi mulierem eb*riam* desang*uine* sanc*t*or*um* ih*es*u *et*de
sanguine martirum c*um* uidissem admi
ratus sum illam admiratione magna
et d*ixit* mihi ang*uelus* q*ua*re miraris ego t*ibi* dica*m*
saCramentum mulieris *et*bestiæ q*uæ* por
tat eam q*uæ* h*ab*et capita ·uii· *et*x cornua
bestia quam uidisti fuit *et*n*onest* ascensu
ra deabyso ·*et*· i*nin*t*er*itum ibit *et* mirab
uel quorum unt*ur* inhabitantes t*er*ram q*uoni*am n*on* sunt
scripta no*min*a : a *con*stitutione mundi uid
entes bestiam q*uæ* erat *et*n*onest* *et*hic'*est* sen
sus qui h*ab*et i*n*se' sapientiam ·uii· capita
·uii· montes sunt s*uper* quos' mulier

: *in* libro uitæ

sedet *et*reges ·uii· s*un*t ·u· ciciderunt
un*us* *est* *et* alius n*on*dum uenit *et* c*um* uenerit
oportet illum breue temp*us* manere
et bestia q*uæ* erat *et*n*onest* ipsa uiii· *est* *et*de
·uii· *est* *et*i*nin*t*er*itum uadet ·/// qui' regnum
et ·x· cornua q*uæ* uidisti ·x· reges sunt
n*on* dum accip*er*unt s*ed* potestatem tamq*uam*
una hora accipient po*st* bestiam hii'
unum habebunt *con*silium *et*uirtutem *et*
potestatem suam tradent bestiæ hii'
Cumagno pugnabunt *et* agnus uincet
illos q*uoni*am d*omin*us dominorum*est* *et* qui·c*um*
illo sunt uocati *et*electi *et*fideles *et*rex'
regum *et* d*ixit* mihi aquæ *uel* quas q*uæ* uidisti
ubi meritrix sedet populi sunt *et* gen
tes *et* linguæ ·*et*x· cornua q*uæ* uidisti
·x reges hii' :· *et*bestiam hii' odient for
nicariam *et*desolut*am* facient illa*m* *et*nu
dam *et* carnes *eius* manducabunt *et*ip
sam igni *con*cremabunt de*us* enim dedit
i*n* corda eorum ut faciant q*uod* placi
tum*est* illi utdarent regnum suu*m* bes
tiæ donec *con*summent*ur* u*er*ba d*ei* *et*mu
lier quam uidisti ciuitas' magna q*uæ* h*ab*et
regnum s*uper* gentes t*er*ræ /// decælo ha
et Post hæc uidi alium ang*uelum* discendentem
bentem potestatem mag*nam* *et*t*er*ra inlu
minata*est* agloria *eius* *et*clamauit
forti uoce d*icen*s cicidit cicidit ba
bilon' magna *et*fac*ta*est habitatio dra
conum *et*custodia omnis sp*iritu*s inm
undi *et*custodia omnis uolucris
inmundæ .,....,

quia deira fornicationis eius biberunt omnes
gentes et reges terræ cumilla fornica
tisunt et mercatores terræ deuirtute
diliciarum eius abinmunditia diuit
es facti sunt /// Exite deilla popu
et audiui aliam uocem decaelo dicentem
lus meus utnon participes sitis dilic
torum eius et deplagis' eius non accipiatis
quoniam peruenierunt peccata eius usque ad
caelum et recordatusest dominus iniquitat
um eius reddiditeilli Sicut illa reddidit
etduplicate duplicia eius Secundum · opera eius et
inpoculo quodmiscuit miscite illi dup
lum quantum glorificauit se' etin
diliciis' fuit tantum date illi tormento
rum et luctum quod incorde suo dicit seo
uel o
da regina etuidua nonsum et luctum
nonuideo ideo inuna die ueni ent pla
gæ mors et luctus et fames etigni con
uel quia
buretur quod fortis est deus qui' iudi
cat eam etflebunt etplanguent se'
super illam reges terræ qui cum illa
fornicatisunt et indiliciis' uixerunt
Cum uiderint fumum incendi eius lon
gue Stantes propter timorem tormento
rum eius dicentes /// Ciuitas' illa for
u ae' uæ' ciuitas' magna babilon'
tis quoniam una hora uenit iudicium su
um et negotiatores terræ flebunt etlu
gebunt superillam quoniam merces eorum
nemo emet et amplius mercedem auri
et argenti et lapidis et margaretæ

et byssi etporporæ et serici et coci
et omne lignum thinum etomnia uas
sa ebroris delapide pretiosso ære
mento etferro etmarmore etcinama
um et ammonium et odoramentum et
unguenti et turis ⁝ et uini et olei et simi
læ etritici et iumentorum et ouium
et equorum etredarum etmancipiorum
et animarum hominum et poma dissi
derii animae tuæ et discendent ate'
et omniapinguia etpræclara præterierunt
ate' et amplius adillam iam non uenient
Mercatores horum qui' diuites fac
tisunt abea longue Stabunt propter timorem
tormentorum eius flentes etlugentes et
dicentes Uae' uae' ciuitas' illa magna
quæ amicta erat bisso etporpura
etcoco et deaurata erat auro et lapi
de pretiosso et margaretis' quoniam unaho
ra destitutaesunt tantae diuitiæ
etomnis gubernator et omnis qui' inlocum
n
nauigat et nautae et qui mari operatur
uid
longue steterunt et clamauerunt dicentes
locum incendii eius dicentes quæ similis huic
ciuitati magnæ etmisserunt puluerem super
capitasua etclamauerunt flentes et
lugentes Uae uæ ciuitas' inqua' diui
tes factisunt omnes qui' habent naues inmari
depretiis' eius quoniam una hora desolutaesunt
exulta' super eam · caelum et sancti apostoli et profe
tæ quoniam iudicauit deus iudicium uerum
deilla

et sustulit unus ang*uelus* fortis lapi
dem q*ua*si molarem magnum · *et* missit · inmare
d*icen*s hoc impetumittetur babylon'
magnailla ciui*tas* *et*ultra n*onin*uenietur
*et*uox' chitharodorum *et*mussicor*um*
et tibia canentium *et* tuba n*on* audietur
inte amplius *et*omnis artifex artis
n*onin*uenietur inte' amplius *et*uox' molæ
n*on*audiet*ur* *et* lux' lucernae n*on*lucebit
t*ibi* amplius *et*uox' sponsi *et*sponsæ
n*on* audietur adhuc' inte' q*uia* mercator
es t*erra*e tui erant principes q*uia* in
ueneficiis' tuis' tuis' errau*er*unt om*nes*
gentes *et* inea sang*uis* p*ro*fetarum *et*
s*anct*or*um* inuentus*est* *et*omnium qui' int*er*fec
tisunt int*er*ra //// quarum multarum

Post h*æc* audiui q*ua*si uocem magnam a
incælo dicentium alle luia salus'
*et*uirtus' d*omin*o*est* q*uia* u*era* *et*iusta iudi
cia *eius* sunt qui' iudicauit demeritri
ce illa magna q*uæ* corrumpit t*er*ram
uel in forni cati o n e in p*ro*stitione sua *et*uindicauit sang*uinem* *sancto*
r*um* suorum · demanib*us* *eius* *et* it*er*um dixe
runt alle luia *et*fum*us* *eius* ascendet
insaecu*la* sæcu*lorum* .ꝰ

et ciciderunt seniores ·xx·iiii· *et* ·iiii· a
nimalia *et*adorau*er*unt sedentem sup*er*
thronum dicentes amen' alle luia
et uox' dethrono exiuit d*icen*s laudem
dicite d*omin*o n*ostr*o omnes serui *eius* *et*qui' tim
etis eum pusilli *et*magni *et* audiui uoc
em q*ua*si tubæ magnæ *et*sic*ut* uocem aqu*ar*um
multar*um* *et* sic*ut* uocem tonitruorum
magnorum dicentium alle luia q*uoniam*
regnauit d*omin*us d*eus* n*oster* omnipotens // am

gaudemus *et* exultemus *et* demus glori
ei q*uia* uenierunt nuptiæ agni *et* uxor *eius*
p*ræ*parauit se' *et*datum*est* illi ut coop*er*iat
se bissum splendidum *et*mundum bis
Sum enim iustificationes *sanct*or*um* sunt
*et*dic*it* m*ih*i scribe beati qui' ad cænam
nuptiarum agni uocatisunt *et* dic*it* m*ih*i
h*æc* u*er*ba u*era* sunt d*ei* *et*cicidi an*te*pedes *eius*
utadorarem eum *et*dic*it* mihi uide ne'
feceris Conseruus tuus sum *et* frat
rum tuorum h*aben*tium testimonium
ih*es*u d*eu*m adorantium testimonium
enim ih*es*u *est* sp*iritus* p*ro*fetiae d*ei* .ꝰ.,.ꝰ.,.ꝰ

et uidi Caelum ap*er*tum *et*ecce equs al
bus *et*qui' sedebat sup*er*eum fidelis
*et*u*er*ax uocat*ur* *et*iustitia iudicat *et* pug
nat oculi *autem* *eius* sic*ut* flammaignis *et* in
capite *eius* deademata multa erant
h*ab*ens n*omen* scriptum q*uod* nemo scit n*isi* ipse
et uestitus erat uestem asp*er*sam sang*uine*
et uocat*ur* n*omen* *eius* u*er*bum d*ei* *et* exercitus qui'
Sunt incaelo sequebant*ur* eum ineq*uis*'
albis' uestiti bissum album mun
dum *et* deore ipsi*us* p*ro*cedit gladi*us*
acutus ut inipso p*er*cutiat gentes
*et*ipse reget eos inuirga ferrea
*et*ipse calcabit torqular' uiri fu
roris iræ d*ei* omnipotentis *et*h*ab*et
inuestimento *et*infemore suo n*omen* no
uum scriptum rex'regum *et* d*omin*us do
minantium *et*uidi unum ang*uelum* Stantem

insole *et*clamauit uoce dicens omnibus
auibus quæ uolant permedium caelum
Congregamini ad cænam magnam dei
ut manducetis carnes regum *et*car
nes tribunorum *et*carnes fortium
*et*carnes equorum *et*sedentium in
ipsis' *et*carnes omnium liberorum
ac seruorum *et*pusillorum ac
magnorum /// citus eorum *con* gre
et uidi bestiam *et* reges terræ *et*exer
gatos adfaciendum prælium Cum
illo quæ sedebat inequo *et*cum exerci
tu *eius* *et* adprehensa*est* bestia *et* cum illa
pseodo profeta qui' fecit signa cor
am ipsa quibus seduxit eos qui acci
perunt carecterem bestiæ *et*qui' ador
auerunt imaginem *eius* uiui missisunt
hii ·ii· instagnum magnum ignis
ardentis sulphoris *et*caeteri occis
sisunt ingladio sedentis super equm
qui' procedit deore *eius* *et* omnes aues
saturatæ sunt carnibus eorum
et uidi anguelum discendentem decælo habentem
clauem abyssi *et* catenam magn
am inmanu *eius* sua *et*ad prehendit
draconem *et*serpentem antiqum
qui *est* zabulus *et* satanas *et* liga
uit eum per annos mille *et*missit
eum inabyssum *et*clussit *et*signa
uit super illum ut nonseducat amplius
gentes donec conSummentur mille anni .,

Post hæc oportet illum solui modico tem
pore et uidi sedes *et*sedentes super
eas *et*iudicium datum*est* illis' *et*uidi ani
mas decolatorum propter testimonium ihesu
et propter uerbum dei *et*qui nonadorauerunt bestiam
neque imaginem *eius* nec' acciperunt carec
terem *eius* infrontibus aut inmanibus suis'
hii' omnes uixerunt *et*regnauerunt cumxpisto
mille annis' *et* caeteri mortuorum non
uixerunt donec consummentur mille
anni · hoc *est* resurrectio prima beatus
et sanctus qui' habet partem inresurrectione
prima inhiis' ·ii· mors potestatem non
habet sed erunt sacerdotes dei *et* xpisti *et* reg
nabunt cum illo mille annis' .,.,.,
et Cum consummati fuerint mille anni
soluetur satanas decarcere suo *et*exi
bit *et*seducet gentes qui' sunt super
·iiii· angulos terrae gog *et* magog *et*con
gregauit illos inprælium quorum numerus *est*
sicut arena maris *et*ascenderunt super
latitudinem terræ *et* circuerunt cas
tra sanctorum *et*ciuitatem dilectam *et* disc
endit ignis decaelo adeo *et* deuorauit
eos *et* zabulus qui seducebat eos
missusest instagnum ignis *et* sulpho
ris ubi bestia *et* pseodoprofeta crucia
buntur die ac nocte in sæcula sæculorum :,
et uidi tronum candidum magnum *et* se
dentem super eum acuius aspectu fu
git terra *et* caelum *et* locus nonest inuen
tus ineis' *et* mortuos magnos *et* pusil
los stantes inconspectu throni *et* libri

apertisunt et alius liber apertusest uitæ
et iudicatisunt mortui exhis' quæ er
ant scripta etiudicatumest desingulis'
Secundum opera sua etdedit mare mortuos qui
ineo erant etmors etinfernus mor
tuos qui' inipsis' erant etiudicatum
desingulis' secundum opera ipsorum et infernus
et mors missisunt instagnum ignis et
qui' nonest inuentus inlibro uitae scriptus
Instagnum ignis //// primum enim cæ
et uidi caelum nouum etterram nouam
lum etprima terra abit etmare iamnonest
et ciuitatem sanctam hirusalem uidi discend
entem decaelo adeo paratam sicut spon
sam paratam sicut sponsam ornatam uiro
Suo et audiui uocem magnam dethrono
dicentem ecce tabernaculum dei cum hominibus
habitabit cum eis' etipsi populi eius erunt
etipse deus cum eis' erit deus eorum et absterget
omnem lacrimam oboculis eorum et
mors ultra nonerit neque clamor neque
dolor erit ultra quia prima abierunt etdixit qui
sedebat inthrono ecce facio omnia
noua etdicit mihi scribe quiahæc uerba fid
elissima sunt etuera //// um et finis
et dixit mihi factumest ego sum α et ω · initi
ego sitienti dabo defonte aquæ uitæ gratis
qui' uicerit possedebit hæc etero illi
deus etille erit mihi filius timidis' autem et in
credulis' etexecratis' ethomicidis' etfor
nicariis' etueneficis' etidulatris' ethominibus
mendacibus pars illorum erit instag
no ardenti igne et sulphore quodest mors
sæcunda

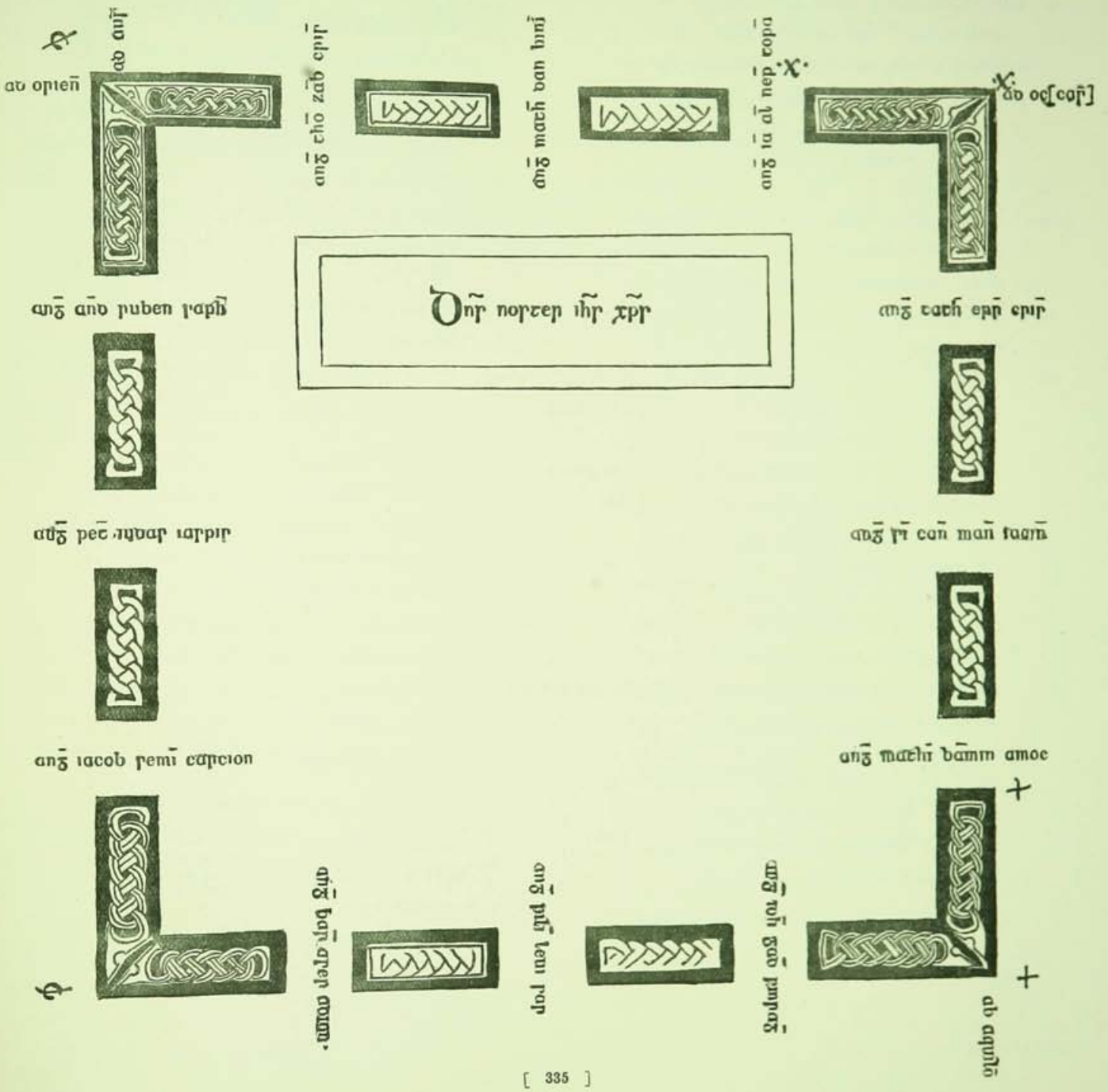
et uenit unus deanguelis habentibus fiolas ·uii·
plenas plagis' nouissimis' et locutusest
mihi dicens ueni ostendam tibi sponsam
uxorem agni etsustulit me inspiritu in
montem altum etostendit mihi ciuitatem
sanctam hirusalem discendentem decaelo ha
bentem claritatem dei lumen eius simi
le est lapidi pretiosso tamquam lapis
iaspidis sicut cristallum et habebat
murum magnum altum habens xii por
tas etinportis' xii anguelos etnomina sc
ripta quæsunt nomina xii tribuum
filiorum hisrahel aboriente port
æ ·iii· etabaquilone portæ ·iii· et ab
austro portæ ·iii· etaboccassu
portæ ·iii· etmurus ciuitatis habens fund
amenta xii etinipsis' xii nomina xii
apostolorum agni et qui loquebatur mecum habe
bat harundinem auream ut meteret
ciuitatem etportas eius etmurum ciuitatis etciuitas in
quadro positaest et longuitudo eius tan
ta quanta et latitudo et mensus est ciuitatem
dearundine perstadia ·cxii milia
longuitudo et latitudo et altitudo æquales
sunt etmensusest muros eius ·cxl· mi
lia ·iiii· cubitorum mensuraest hominis
quæest angueli eterat structura muri
exlapide iaspidis ipsa uero ciuitas ex
auro mundo Similis uitro mundo
fundamenta muri ciuitatis omni
lapide pretiosso ornata fundam
entum primum iaspis ·ii· zaphi
rus ·iii· sardonicus ·iiii· smrag
dus ·u· sardonix ·ui· sardinus

·uii· crisolitus ·uiii· birullus ·uiiii·
topatius ·x· chiroparus xi· ia
cintus xii ametitus *et* xii portæ
xii margaretæ sunt *per*singulas
et singulæ portae erant ex singu
lis' margaretis' *et* platea ciuitatis
aurum mundum ta*mquam* uitr*um* per*l*uci
dum *et* templum n*on*uidi inea dom*in*us enim
d*eu*s omnipo*tens* templum illi*usest* *et*agn*us*
*et*ciui*tas* n*on*eget sole nec luna ut luce
ant inea na*m* claritas' d*e*i inlumi
nabit ea*m* *et* lucerna *eius* agnus *et* ambu
labunt inea gentes p*er* lumen *eius* *et*
reges t*er*ræ adferent glori*am* sua*m*
et honorem gentium inillam n*on* i*n*tra
bit inilla*m* aliquid coinq*u*innatum
et faciens ab hominationem *et*menda
cium n*i*si q*u*i scriptis*un*t inlib*ro* uitae agni
et oStendit m*ih*i fluium aquæ uitæ sp
lendidum tamq*uam* cristallu*m* p*r*oced
entem desede d*e*i *et*agni i*n*medio plat
eæ *eius* *et* exutraq*ue* parte fluminis
lignu*m* uitae adferens fructus xii
p*er* menses singulos reddens fruct
um Suum et folia ligni adSanitatem
gentiu*m* *et*omne maledictum n*on* erit
ampli*us* *et*sedes d*e*i *et*agni inilla erunt
*et*serui *eius* illi seruient *et*uidebunt
faciem *eius* *et*no*meneius* infrontib*us* eorum
SCriptum erit *et*nox' ult*ra* n*on* erit
*et*n*on* ægent lucernae *uel* nec' neq*ue* solis lu
mine q*uoni*am d*omi*n*us* d*eu*s i*n*luminabit eos
*et*regnabunt insæcu*la* sæcu*lorum* *et*d*ixit* m*ih*i

hæc u*er*ba fidelissima Sunt *et*u*er*a *et*
d*omin*us d*eu*s sp*irit*u p*ro*fetarum missit ang*uelum*
suu*m* ostendere seruis' suis' q*uæ* oportet
fieri cito *et*ecce uenio uelocit*er* beatus
qui' custodit u*er*ba p*ro*fetiae huius ·.·
ego o iohannis qui' audiui *et*uidi hæc' *et*
p*ost* q*uam* audiui cicidi utadorarem a*nte* pe
des angueli q*ui* mihi h*æc* q*uæ* audiui osten
dit *et* d*ixit* mihi uide' ne' feceris *con*ser
uus tuus sum *et* fratru*m* tuo*rum* p*ro*
fetaru*m* *et* eo*rum* q*ui* seruant u*er*ba h*uius* lib*ri*
d*eu*m adora' d*ici*t mihi n*on*signau*er*is u*er*ba
p*ro*fetiae huius libri temp*us* *enim* p*ro*pe
est qui' nocet noceat adhuc' *et* qui' insor
dib*us* *est* sordescat adhuc' *et* iustus ius
titiam faciat *et*sanc*t*ificetur adhuc' *et*ego
uenio cito *et* merces mea mecum*est* red
dere unicuiq*ue* Secundum op*er*a sua
ego sum [⊤] *et* ·ω· p*r*imus *et*nouissim*us*
p*r*inci*pium* *et* finis · beati qui' lauant Sto
las suas insangui*ne* agni ut sit po
testas' eorum i*n*lig*no* *et* p*er*portas i*n*trent
inciui*tatem* *et*sint foris canes *et*uenifici
et inpudici *et* homicidæ *et* idolis' ser
uientes *et* omnis qui' amat *et* facit men
dacium ego ih*esu*s missi ang*uelum* m*eu*m testi
ficari uobis' hæc inæcl*essiis* // oriens
ego o · Sum radix *et* genus d*auid* *et* Stella
*et*splendida *et*matutina *et*spon
Sus *et* SponSa d*icu*nt ueni' *et* qui' audit
dicat ueni' *et* qui Sitit ueniat qui
uult accipiat aquam uitæ
gratis *con*testor omni audienti ·.·

uerba profetiae huius libri Si quis adpossuerit ad hæc adponet deus super eum plagas Scriptas inlege et Si quis dempserit dehis' auferet deus partem eius delibro uitae et deligno uitæ etdeCiuitate sancta etdehis quæ scriptasunt inlibro isto dicit qui' testimonium perhibet istorum etiam uenio cito amen' ueni domine ihesu gratia domini nostri ihesu xpisti cum omnibus hominibus .,

finit amen amen finit .,.,.,.,.,.,.,.,.



essaias deus noster refugium ... Caput siriæ damascus
et Caput damasci rasin' ..
essaias et adhuc' ·lx· etu · anni sunt dissinet
efrem esse populus et Caput efrem Sa
maria et Caput Samariæ filius ro
meliæ ... fluminis impetus reliqua
hiī excursus assirii exercitus' uas
tauit siriam rege pariter extincto ut
issaias prædixerat inducet dominus super
uos aquam fluminis ualidam regem
assiriorum hic' ergo hierusolimam læ
tificauit uastandis' hostibus etobsedi
ii one soluendo ... Sensui .. Ecce ego decli
auriam nabo supeream quasi fluium pacis et quasi
torrentem inundantem gloriam gen
tium inhierusalem consulabemini et gau
iii debit cor' uestrum ... moraliter .. fluius
compunctionis animam hominis iusti consecrat
iiii per anagogen ., quis est fluminis impetus
ille ni mirum dequo' dominus per iohannem qui cre
dit Inme flumina deuentre eius fluent
aquæ uiuæ hæc dicit dominus ihesus despiritu sancto
quem accepturi essent Credentes ineum uide
magnificantiam maiestatis sic' inter
ris' tribuitur æclessiæ dei ut tamen incælis' læ
tificet ciuitatem dei id est regnorum cæ
lestium ciues ., is cain' dī anessimthes
conid inspirut adam tra profetauit post
passionem etresurrectionem et ante ascensionem spm sanctum
dicens . accipietis uirtutem spiritus sancti
super uenientis inuos' eteritis mihi testes in
omni iudea etsamaria etusque adultimum
terræ ·· hic' conueniunt ·ii· profetiæ ·
inueteri · fluminis impetus · bidfir' olihū
accipietis · uirtutem ,,

ni'puse'it Samil et indli'thæ ueteris
celebrantur apud sollempnitates gentiles
sed demonibus festiuitas' exhibebatur pro eo
quod aut uitii alicuius auctores sunt
aut propter uitia etper uitia colunt ur
celebrantur apud iudeos sollempnitates
quædam sed s literam in legem enim spiritalem
nonpoterat peruenire iudeus · // spiritui sancto
celebrantur apud nos' sollempnitates sed sicut
placet id est ut uel dicamus honestum uel
agamus hicest noster festus dies ut inanimæ
thessauros perenne aliquid etperpetuum recondamus
Solummun in ueteri cenciges :· lex post ·l· diem
pascæ inramesse ., infiguram reliqua
Similis figura etdissimilis · lex permoysen data
·g· ·· lex per seruum data inprimo penticoste ··
gratia permediatorem manifestata reos
liberauit · in · secundo · penticoste ..,
·S· litre · S · ru'næ · ., inebdomadibus :uii·
·S· stoir ·S· senso ., ebdomadibus · penticoste·
insina in sion' ., inmensibus · scenopigia
indiserto inciuitate ., in annis' ·uii· remissiones
moisi ·c·xx· septimanæ septima
intabulas incorda narum · infine eorum
in xl diebus inuna hora iubilius
quia ·iiii· tri' ·iii· persona cain'
in ·iii· lege ·in· tertia lxx·uii· lamech·
hora diei super eos qui' ·uii· abadam enoch'
in ·iii· domu uii· tertio · abadam abarcham
fractae tabulæ ·uii tubæ cum essu
hic' uero intigra corda hericho ·· candelabrum
cum nubibus · finitis' his'
accipietis · aaron' · templum ·
coictach · primus lxx· annis' populus in captiuitate
coictach · secundus lxx·uii· inter primum adam et s
sechtæ qui' numerus spiritus sapientiæ et intellectus·
seruiuit inueteri condid dithetacht insp[irto]
·septimus dies sabbatum secht ·n· delbichsin isi[n]
tsollummun sechtmanach forsi[nn]
æclis ·uii· gra'dich profetauit
ihesus hic' dicens · accipietis ·

Primum quidem sermonem
feci deomnibus o' theofile
quæ caepit ihesus facere et do
cere usque indiem qua' præci
piens apostolis suis' prædicare
aeuanguelium per spm scm
quos elegit assumptusest quibus et præbuit
Semet ipsum unum postpassionem Suam in
multis' argumentis' perdies xl apparens
eis' etloquens deregno dei et conuescens præci
pit eis' ne' abhierusolimis' discende
rent sed expectarent promissionem patris
idest xpistus
quaminquit audistis per os' meum quia iohannis
idest sola sine sancto spiritu
quidem babtitzauit in aqua uos' autem babti
zabimini Spu sancto nonpostmultos hos' dies . Igitur
idest qui præsentes ascendenti aderant .
qui Conuenierunt interrogabant eum dicentes
domine Si intempore hoc restitues regnum hisrahel
dixit autem eis' nonest uestrum nosse tempora uel momenta
quæ pater possuit insuapotestate sed accip
ietis uirtutem superuenientis spirituc sancti inuos'
et eritis mihi testes inhierusalem et inomni iu
dia et inomni Samaria et usque adultimum
terræ et Cum hæc dixisset uidentibus illis' ele
uatusest et nubs suscipit eum aboculis' eorum
Cumque intuerentur incaelum euntem illum
ecce ·ii· uiri adsteterunt iuxta illos inues
tibus albis' qui dixerunt uiri galilei quid hic'
statis aspicientes incaelum hic ihesus qui' as
sumptusest auobis' incaelum Sic' ueniet quem ad
modum uidistis euntem eum euntem incae
lum tunc reuersisunt inhierusolimam .

et ii Cum introiissent incennaculum as
cenderunt ubimanebant petrus
et iacobus et iohannis et andrias
filippus et thomas etbartholomeus etmatheus
et iacobus alphei et Simon'zelotis
et iudas iacobi hii omnes erant
per Seuerantes unianimiter inor
atione cummulieribus et maria
matre ihesu et fratribus eius et indiebus il
lis' exsurgens petrus inmedio frat
iii rum dixit erat autem turba hominum si
mul fere cxx uiri fratres oportet
impleri scripturam hanc quam prædixit
spirituc sanctus peros dauid deiudaqui' fuit
dux' eorum qui conprehenderunt ihesum
qui connumeratusest innobis' et sor
titusest sortem ministerii huius et hic qui
dem possedit agrum demercede iniquita
tis et suspensus crepuit medius etde
fussasunt omnia uiscera eius et notum
factumest omnibus habitantibus inhierusa
lem ita utappelletur ager ille lingua
eorum acheldemach hocest ager sangui
nis scriptumest enim inlibro psalmorum
fiat Commemoratio eius diserta etnonsit
qui' habitat inea et episcopatumeius
accipiat alter oportet ergo exhis' uiris'
qui nobiscum congregatisunt in omni
tempore quo intrauit et exiuit internos' .

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dominus ihesus incipiens ababtismate
iohannis usque indiem qua' adsump
tusest anobis' testem resurrec
tionis eius nobiscum fieri unum
et statuerunt ·ii· hioseph qui uo
catur barnabbas qui cognomi
natusest iustus et matheam et o
rantes dixerunt tu' domine qui no
sti corda omnium ostende quem e
legeris exhis' ·ii· unum accipere
locum ministerii huius et apostul
atus' dequo' praeuaricatusest iudas
ut abiret inlocum suum et dede
runt sortes eorum et cecidit
Sors supermatheam et adnume
ratus est cum xi apostolis .,. /// erant omnes
et Cum conplerentur dies penticostes
pariter ineodem loco et factusest repen
te : decaelo sonus tamquam adue
nientis spiritus uechementis et repleuit
totam domum ubi erant apostoli se
dentes etapparuerunt illis' dispertitæ
linguae tamquam ignis sedit supra
singulos eorum et repletisunt spiritu
sancto etcaeperunt loqui uariis' linguis'
prout spiritus dabat loqui illis' erantautem
inhierusalem habitantes iudei uirirelegios
si exomni natione quaest sub caelo
f acta autem hac' uoce conuenit multi
tudo etmente confussaest quoniam audie
bat unus quisque eorum lingua
suaillos loquentes Stupebant autem omnes
etmirabantur dicentes nonne homines isti qui
loquntur galilei sunt et quomodo nos' audiuimus
unusquisque linguam nostram inqua nati sumus par
thii etmedii et aelamitæ et qui habitant meso
potamiam·etiudeam et capodociam pontum etas
siam · frigiam : et pampiliam aegiptum partes
libiae quaest circacirinen' : etaduenae romani
iudei quoque etprosiliti cretáes et arabes aud
iuimus eos loquentes linguis' nostris magnalia dei
Stupebant autem omnes etmirabantur adinuic
em dicentes quidnam uult hoc esse alii inriden
tes dicebant quiamusto repletisunt isti .,.
S tans autem petrus cum xi leuauit uocem suam et lo
cutusest eis' Uiri iudei et qui' habitatis inhie
rusalem uniuersi hoc uobis' notumsit et au
ribus percipite uerba mea nonenim sicut uos' exis ti
mastis hii' ebreisunt cum hora nonsit tertia
diei sed hoc est quod dictumest perprofetam iohel et erit inno
uissimis' diebus dicit dominus effundam despiritu
meo super omnem carnem et profetabunt fi
lii uestri et filiae uestrae et iuuenes uestri uission
es uidebunt et seniores uestri somnia somniabunt
et Quidem superseruos meos et super ancel
las meas indiebus illis' effundam de
spiritumeo etprofetabunt filii uestri et filiae uestræ
et dabo prodigia incaelo sursum et signa
interra deorsum sanguinem et ignem et ua
porem fumi sol' conuertetur intenebras
et luna insanguinem ante quam ueniat
dies domini magnus et manifestus et erit
omnis qui cumque inuocauerit nomen domini
Saluus erit :,. :, :,. :, :,. :, :,. :, :,. :, :,.

Uiriisrahelitae audite uerba mea hæc
ihesum natzareum uirum adprobatum
adeo innobis' uirtutibus et prodigiis' et sig
nis' quæ fecit perillum deus inmedio uestrum
sicut scitis hunc diffinito consilio etpræsci
entia dei traditum permanus iniquorum
idest interficis adfligentes interimistis quem deus suscitauit
Solutis' doloribus inferni iuxta illud
quod inpossibile erat teneriillum abeo
dauid enim dicit ineum Prouidebam dominum
Coram me' semper quoniam adexteris' meis' Est
ne Commouear · propter hoc laetatum est cor'
meum etexultauit lingua mea insuper et caro
mea requiescet inSpe' quoniamnondirilinques ani
mam meam ininfernum nec' dabis sanctum
tuum uidere coruptionem notas mihi feci
Sti uias uitae replebis me' iucunditate
cumfacie tua : ⌣ ////// audenter dicere
iterum dixit petrus · uiri fratres liceat mihi
depatriarcha dauid' quoniam defunctusest
et Sepultusest et sepulcrum est eius apud nos'
usque inhodiernum diem Profeta igitur
cum esset et sciret quia iureiurando iuras
set illi deus defructu lumbi eius sedere
super sedem eius PROuidens locutusest deres
urrectione xpisti quia neque derilictusest inin
ferno neque caro eius uidit coruptionem
hunc ihesum resuscitauit deus quia omnes nos' tes
tes sumus dextera igitur dei exaltatus et promi
ssione Spiritussancti apatre effudit hoc donum
quod uos' uidetis et audistis nonenim dauid
ascendit incaelos dicit autem ipse dixit dominus
domino meo sede' adexteris' meis' donec ponam
inimicos tuos scabellum pedum tuorum : ⌣

Certissimeautem sciat omnis israhel quia et
dominum eum etxpm deus fecit hunc ihesum quem uos' cru
cifixistis hiis' auditis' conpunctisunt cor
de etdixerunt adpetrum et adreliquos
apostolos quid faciemus uirifratres demonstra
te nobis' petrus uero adillos ait Poeniten
tiamagite et babtitzetur unus quisque uestrum
innomine ihesuxpisti inremissionem peccatorum
uestrorum et accipietis donum sancti spiritus uobis' est
enim reprmissio etfiliis' uestris et omnibus qui
longue sunt quos' cumque aduocauerit dominus
deus noster Aliis' autem uerbis' pluribus testifica
batur et exortabatur eos dicens salua
mini ageneratione ista praua Quiergo re
ciperunt et crediderunt sermonem eius et bab
titzatisunt et adpossitae sunt inilla die
animae circiter ·iii· milia ////// Commo
Hrant autem perseuerantes indoctrina apostolorum et
nicationi fractionis panis et orationibus
fiebat autem omni animae timor Multa
quoque prodigia etsigna perapostolos fiebant inhie
rusalem etmetus erat magnus inuniuersis'
Omnes etiam qui' credidebant erant pariter
et habebant omniacommonia possesion
es et substantias et uendebant et diuidebant
illa omnibus proutcuique opuserat quotidie quoque
perdurantes unianimiter intemplo et frangeñ idest diui[
idest fientibus
tes circa domus' panem sumebant cibum cum
exultatione et semplicitate cordis conlau
dantes deum et habentes gratiam adomnemplebem
dominus autem augebat eos qui saluati fierent quotidie
inidipsum · /// horam orationis nonam
Petrus autem etiohannis ascendebant intemplum ad
et quidam uir quierat claudus exutero
matris Suæ bailabatur quem ponebant quotidie

adportam templi quæ dicitur speciossa ut pe
teret aelimoysinam abintro euntibus intem
plum is cum uidisset petrum etiohannem
incipientes introire intemplum roga
bat ut aelymoysinam 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 nonest mihi ·
Quod autem habeo hoc tibi do' innomine ihesu xpisti
natzareni surge et ambula et adprehen
sa ei manu dextera adleuauit etprotinus con
solidataesunt plantae eius et basses et exi
liens stetit et ambulabat et intrabat cum
illis' intemplum ambulans et exiliens
et laudans dominum etuidit omnis populus eum am
bulantem et laudantem dominum cognoscebant
autem illum quoniam ipse erat qui' adaelimoy
sinam sedebat adspeciossam portam
templi et inpletisunt stupore etexstassi
stupefacti ineo quod contigerat illi · Cum uide
ret autem petrum etiohannem concurrit omnis populus ad
eos adporticum qui' appellatur salamo
nis stupentes uidens autem petrus respondit
ad populum Uiri hisrahelitae quid mira
mini inhoc aut innos quid intuemini quasi nostra
uirtute aut pietate fecerimus hunc am
bulare deus abarcham etdeus issac etdeus iaco'b deus
patrum nostrorum glorificauit filium
suum quem uos quidem tradidistis et ne
gastis ante faciem pilati iudicante illo
dimitti Uos' autem sanctum etiustum negastis
et petistis uirum homicidam donari uo
bis' auctorem uero uitae interficistis quem deus
suscitauit amortuis' cuius nos' testes sumus

et infide nominis eius ambulamus hunc quem ui
detis etnostis confirmauit nomen eius et fides quæper
eumest dedit intigramSanitatem istam in con
spectu omnium·uestrum · etnunc fratres scio quia perig
norantiam fecistis scelus hoc sicut etprin
cipes uestri deus autem prænuntiauit peros' omnium
profetarum pati xpistum suum inpleuit sic'
P oenitemini igitur et conuertemini ut deleantur pecc
ata uestra et Cum uenerint tempora refri
gerii aconspectu domini etmisserit eum qui
prædistinatusest uobis' ihesum xpistum quem opor
tet celum quidem suscipere usque intempo
ra restitutionis omnium quæ locutusest
deus per os' sanctorumsuorum asaeculo pro
fetarum moysses quidem dixit quia profetam
uobis' suscitabit dominus deus uester defratri
bus uestris tamquamme' ipsum audietis iux
ta omnia quæ cumque locutus fuerit uobis'
Critautem omnis anima quænonaudierit profetam
illum exterminabitur deplebe et omnes profe
tæ asamuel et deinceps qui' locutisunt
adnuntiauerunt diesistos uos' estis filii'
profetarum et testamenti quod disposuit dominus
adpatres nostros dicens adabarcham in Semine
tuo benedicentur omnes familiae terrae uobis'
primum deus suscitans filiumsuum missit eum
benedicentem uobis' ut conuertat se' unus quisque ane
quitia sua ////// Sacerdotes et magistratus'
oquentibus autem illis' adpopulum superuenierunt
templi etsaduceaei · dolentes quoddocerent
populum et adnuntiarent inihesu resurrectio
nem amortuis' etiniecierunt manus ineos
et posuerunt eos incustodiam usque incras
tinum diem eratenim iam uespera multi autem
eorum qui audierunt uerbum crediderunt : ,. :.

et factusest numerus uirorum · u · milia factumest autem in
crastinum ut congregarentur principes eorum
et seniores et scribae inhierusalem etan
nas princeps sacerdotum etcaiphas etioh
annis etalaxander etquotquot erant degenere
Sacerdotali etstatuentes eos inmedio interro
gabant inqua'uirtute aut inquonomine
fecistis hoc uos // cipes populi etsenio
tunc Petrus repletusest spiritusancto dixit adeos Prin
res si' nos' hodie iudicamur in benefac
to hominis infirmi inquo iste saluus factusest
notum sit omnibus uobis' etomni plebi
hisrahel quia Innomine ihesu xpisti natzareni
quem uos' crucifixistis quem deus suscitauit
amortuis' inhoc iste adstat coramuobis'
sanus hicest lapis qui reprobatusest auo
idest templum uel iudasma bis' aedificantibus quifactusest incaput anguli
etnonest inalio aliquo salus nec' enim aliud nomen
est sub caelo datum hominibus inquo opor
teat nos' saluos fieri Uidentes autem petri
constantiam et iohannis conperto hoc quod homines
idest imperiti interpre; ~ Sine litteris' essent et idiotae admirabantur
etcognoscebant eos quoniam cumihesu fuerant
hominem quoque uidentes Stantem cumeis' qui cu
ratus fuerat nihil poterant contradicere
iusserunt autem eum foras extra concilium sece
dere et conferebant adinuicem dicentes quid
faciemus hominibus istis' quoniam quidem
notum signum factumest pereos omnibus habitan
tibus inhierusalem Manifestatumest autem etnon possi
mus negare sed ne' amplius deuulgetur inpo
idest minamus pulum Comminemur eis' ne' ultra loquan
tur innomine hoc ulli hominum et uocantes eos
denuntiauerunt ne' omnino loquerentur neque
docerent Innomine ihesu .,.,.,.,.,.,.,.,.

Petrus uero etiohannis respondentes dixerunt
adeos Si iustumest inconspectu domini uos'
potius audire quam dominum iudicate non
enim possimus nos' quæ uidimus et audiuimus
nonloqui at illi comminantes dimis
serunt eos noninuenientes quomodo punirent
eos propter populum quiaomnes clarifica
bant dominum ineo quod factumerat annorum enim
erat homo xl inquo' factum erat signum is
tud sanitatis dimissi autem uenierunt idest -- dis[
ad suos etadnuntiauerunt eis' quanta adeos
principessacerdotum etseniores dixisent
qui cum audiissent unianimiter leuauerunt
uocem addominum et dixerunt domine qui fecisti
caelum etterram etmare etomnia quæineis'
Sunt qui' spu sco peros' patrisnostri dauid pueri tui dix
K isti quare fremuerunt gentes et populi
medita tisunt inania adsteterunt re
ges terræ etprincipes conuenierunt inunum
aduersus dominum etaduersum xpistum eius // sus
Conuenierunt enimuere inciuitate ista aduer
sanctum puerum tuum ihesum quem unxisti hero
dis etpontius pilatus cum gentibus et populo
hisrahel facere quæ manus tua etconsi
lium decreuerunt fieri etnunc domine respi
ce · minas eorum etda' seruis' tuis' cum omni fi
ducia loqui uerbum tuum ineo cummanum'tuam
extendas ad sanitatis signa etprodigia
fieri per nomen sancti filii tui ihesu et cum oras
sent motatusest locus inquo erant congre
gati et repletisunt omnes spiritu sancto et lo
quebantur uerbum dei cumfiducia omni uolen
ti credere Multitudinis autem creden
tium erat cor' unum et anima una .,.,.,.,.,

neq*ue* quisquam eorum q*uæ* possidebat ali
quid Suum e*sse* dicebat *sed* erant illis' *omnia*
Commonia *et* uirtute magna reddebant ap
ostoli testimonium resurrectionis ih*e*su
xp*isti* d*omi*ni *et* gratia magna erat omnib*us* illis'
nec *enim* q*u*isquam egenserat int*er*illos q*uo*tq*uo*t
possesores agro*rum* a*ut* domorum erant
uendentes adferebant p*ræ*tia eoru*m* q*uæ*uen
debant *et*ponebant an*te*pedes apos*tolorum* di
uidebant*ur* Singulis' p*r*outunicuiq*u*e op*us* erat
io seph *autem* q*u*icogno*mina*t*usest* barnabbas abapos*tolis*
q*uod* i*nterpretatur* filius *con*sulationis leuita cyp
ri*us* genere *cum* hab*e*ret agr*um* uendidit illum
]sola ista
]qua fue
]eiudeis' *et*
]t
*et*adtulit p*ræ*tiu*m* *et*posuit an*te*pedes apos*tolorum*
Uir*autem* q*u*idam nomine annanias c*um* saphi
ra uxo*re* sua uendidit agru*m* *et* frau
dauit depræ*t*io agri *con*scia uxore sua .,
et adferens partem quandam adpedes
apos*tolorum* posuit dixit *autem* petrus anna
nia cur' temptauit satanas cor'tuum
mentiri te' sp*irit*ui *sancto* *et* fraudare depræ
tio agri · n*on*ne' manens t*ibi* manebat *et* uen
ditu*m* i*n*tua erat potesta*te* cur' posuisti i*n*cor
de tuo hanc rem n*onenim* es mentit*us* ho*mini*b*us* *sed*
d*e*o audiens *autem* annanias h*æ*c u*er*ba cicidit
et expirauit *et*fac*tusest* timor magn*us* i*n*omn*es*
qui audierunt Surgentes *autem* iuuenes
ammou*er*unt eu*m* *et* efferentes sepilier*unt*
f ac*tumest* *autem* q*u*asi orarum ·iii· spatium *et*uxor
ipsi*us* nesciens q*uod* fac*tu*mfuerat i*n*troiuit
respondit *autem* ei petrus dic' mihi si tan
~to agr*um* uendidistis at illa d*ixit* eti*am* tanto
~præ
ti
o
Petrus *autem* ait adea*m* q*u*id utiq*ue* *con*uenit
uobis' temptare sp*irit*um d*omi*ni ecce pedes
eor*um* q*u*i sepelier*unt* uir*um* tuu*m* stant adhostium
et efferent te *con*festim cecidit an*te*pedes *eius*
et ex pirauit intrantes *autem* iuuenes i*n*ue
nier*unt* illa*m*mortua*m* *et*extuler*unt* *et* sepilie
r*unt* aduir*um* suu*m* *et* fac*tus* *est* timor magn*us* i*n*uniu*er*
Sa æcl*essia* *et*i*n*omn*es* q*u*i audierunt h*æc* per manus'
autem apos*tolorum* fiebant signa *et* p*ro*digiamulta
i*n*plebe *et*erant unianimit*er* om*nes* inportico
Salemonis Caet*er*orum *autem* nemo audebat
con iungere se' illis' *sed* magnificabant
~dolo
s
e
eos p*opu*li magis *autem* augebat*ur* credenti
u*m* i*ndomi*no multitudo uiror*um* ac mulier*um*
ita utinplateas iecerent i*n*firmos *et*po
nerent i*n*lectulis' *et* i*n*grabattis' utuenien
te petro saltimumbra *eius* umbraret
q*uem*q*uam* eor*um* *et*lib*er*abatur abi*n*firmitate sua
Occurrebat *autem* *et*multitudo uicinar*um* ciui
tatu*m* hierussalem adferentes egros *et*
uexatos ab sp*irit*ib*us* inmundis' q*u*i curabant*ur* om*nes*.,
ex surgens *autem* annas princeps sacerdo
tum *et*omnesqui' cumillo erant q*uæ*est heres
~idest rep
leta
e
s
t
sis Saduceorum repletis*unt* zelo · *et*i*n*ieci
erunt manus' inapos*tolos* *et*posuerunt eos i*n*
Custodia puplica anguelus *autem* d*omi*ni
p*er*noctem ap*er*iens ianuas carceris *et*
educens eos d*ixit* ite *et*stantes intemplo
loquimini plebi omniau*er*ba uitae h*uius* q*u*i
c*um* audiissent intrau*er*unt deluculo i*n*
templu*m* *et*docebant adueniens *autem* prin
ceps Sacerdotum *et* qui' cum eo erant
*con*uocau*er*unt *con*cilium *et*omnes Seniores
filiorum hisrahel *et*misseruntminist
ros Incarcerem utadducerent eos cu*m*
ueniissent *autem* ministri *et* ap*er*to carcere
non*in*ueniissent illos reu*er*si nuntiau*er*unt
dicentes Carcerem q*u*idem inuenim*us*
claussum c*um* o*m*ni diligentia *et* custodes
Stantes adianuas ap*er*ientes *autem* nemi
nem

Inuenimus intus Ut autem audierunt hos
sermones magistratus templi et prin
cipes sacerdotum ambigebant deillis' quidnam
factum esset adueniens autem quidam nuntia'uit
eis' quia ecce uiri quos' posuistis incarcere
sunt intemplo stantes etdocentes populum tunc magis
tratus abit cumministris' etadduxit eos sine
ui timebant enim populum ne lapidarentur etcum ad
duxissent illos statuerunt in concilio etinterrog
auit eos princeps sacerdotum dicens Præcipiendo præcipi
mus uobis' ne' doceretis Innomine isto etecce
replistis hierusalem uestra doctrina etuultis in
ducere Super nos' Sanguinem hominis istius
Respondens autem petrus etapostoli dixerunt Oboedi
re oportet deo magisquam hominibus atilli dixe
runt deo respondit autem petrus deus Patrum nostro
rum suscitauit ihesum quem uos' interemistis sus
pendentes in ligno · hunc deus principem et saluato
rem exaltauit dextera sua addan
dam poenitentiam his rahel etremis
sionem peccatorum etnos' Sumus testes horum
uerborum etsps scs quem dedit deus omnibus oboedentibus
sibi hæc cum audiissent illi disecabantur etcogi
tabant interficere · illos Surgens autem quidam
inconcilio farisseus nomine gamaliel legis
doctor honorabilis uniuersae plebi ius
sit foras modicum apostolos secede
re dixitque adillos uiri hisrahelitæ
adtendite uobis' abhominibus istis' quid acturi
estis Ante enim hos' dies ex stetit teodas dicens
se esse aliquemmagnum cui consensit numerus uiro
rum circiter quadrigentorum qui' occisusest etomnes
quicumque credebant ei dissipatisunt et
redactus est adnihelum Post hunc exstetit
iudas galileus indiebus professi onis etauertit
populum post se' etipse periit etomnes quotquot consenserunt ei

subinterrogatione

id est interficisis

id est cruce

idest sequo et desequoht

prori um

idest census' cessaris

dissipatisunt etnunc itaque dicouobis' disce
dite abhominibus istis' etSinite illos
Quoniam Si est exhominibus conSiliumhoc aut opus desolue
tur Si uero exdeoest nonpoteritis dissoluere eos neque uos'
neque principes uestri ne forte etdeo repug
nare inueniamini conserunt autem illi et conuocantes'
apostolos cessos · denuntiauerunt ne' loquerentur
Innomine iheru et dimisserunt eos etilli quidem i
bant gaudentes aconspectu concilii quoniam digni
habetisunt pronomine dni contumiliam pati omni autem die
intemplo etcircadomus' noncessabant doc
entes etaeuanguelitzantes xpistum ihesum . . .
in diebus autem illis' crescente numero discipulorum
factusest mormur grecorum aduersus ebreos eo
quod dispicerentur inministerio cotidiano ui
duae eorum Conuocantes autem aposto
li ·xii· multitudinem discipulorum dixerunt nonest
aequum nos' dirilinquere uerbum dei et minis
trare mensis' Considerate ergo fratres uiros
exuobis bonitestamenti ·uii· plenos spiritu
sancto etsapientia quos' constituamus super hoc
opus Nos' uero orationi etministerio uerbi
instantes erimus etplacuit sermo co
ram omni multitudine et elegerunt stefanum
plenum fide etspiritu sancto // um hos' sta
et pilipum aduenam antioch
et procorum tuerunt ante conspectum
et necanorem apostolorum et orantes
et timonem inposuerunt eis' ma
et parmanam nus' etuerbumdei cresce
et niculeum bat etmultiplicabatur
numerus discipulorum inhie
rusalem ualde Multa etiam turba sacerdotum
oboediebat fidei . . // bat prodigia etsigna
+ Stefanus autem plenus gratia etfortitudine facie
inpopulo Surrexerunt autem quidam de synagoga

uel testimonii

idest iudeorum

quæ appellatur libertinorum et cerinensium
heretici et alexandrinorum eteorum qui erant acylicia
et assia disputantes cumstefano etnonpoterant
resistere sapientiae etspiritui quo loquebatur propter
quod arguerentur abeo cum omni fiducia
tunc Sumserunt uiros qui dicerent se au
diisse eum dicentem uerbablasfemiæ
inmoysen' etindeum Concitauerunt itaque
plebem et Seniores et Scribas et concurrentes ra
puerunt eum et adduxerunt eum in concilium
et Statuerunt testes falsos dicentes homo
iste noncessat loqui'uerba aduersus locum
sanctum etlegem audiuimus enim eum dicentem quoniam
ihesus natzareus hic distruet locumis
tum .⌣ etmotabit traditiones quas' tradi
dit nobis' moisses etintuentes ineum omnes qui
sedebant inconcilio uiderunt faciemeius tamquam
faciem angueli · dixit autem princeps sacer
dotum stefano Si hæc itase habent qui ait
U iri fratres audite deus gloriae patri nostro
apparuit abracham cum esset inmesopo q
tamia prius quam moraretur incharram
et inde transmigrauit illum interra chal
deorum etdixit adillum exi deterratua et
decognatione tua et dedomu patris tui et
ueni interram quam tibi monstrauero · tunc exiuit
deterra caldeorum et habitauit incarram
et inde postquam pater eius mortuus est
transtulit illum interram istam cannan' in
qua uos' habitatis etnondedit illi heredi
tatem inea nec' passum pedis sed re
promissit dare illi eam inpossesionem
et semini eius post ipsum cum non haberet et fili
um locutus est autem deus sic' quia erit semen
eius accola interra aliena et seruituti

eoS Subieciant etmale tractabunt eos
annis' quadragentis' et gentemcui seruie
rint iudicabo ego dixit deus etpost hæc exibunt
et deseruient mihi inloco isto etdedit illi tes
tamentum circumcissionis et sic' genuit issac'
etcircumcidit eum die · octauo · etsic' iss
ac' iacob' et iacob' xiipatriarchas
etpatriarchae emulantes ioseph
uendiderunt inaegiptum et eripuit
eum exomnibus tribulationibus eius etdedit ei gloriam
et Sapientiam inconspectu faraonis regis æ
gipti et conStituiteum præpositum super aegiptum
et Super omnem domum suam Uenit autem
famis Inuniuersam aegiptum et cha
nnan' et tribulatio magna etnoninue
niebant cibos patres nostri Cum au
diisset autem ia cob' esse frumentum
inaegipto missit patres nostros
primum etinsecundo cognitusest hioseph afratribus
Suis' etmanifestatumest faraoni genus eius
Mittens autem ioseph arcessiuit iacob
patrem suum et omnem cognationem ina
nimabus lxxu etdiscendit iacob' in æ
giptum et defunctusest ipse et patres
nostri et translatisunt insechem et posi
ti sunt insepulchro quod emit abrac
ham prætio argenti afiliis' emor
filii sichem cum adpropinquaret autem tempus
repromissionis quam confessus erat deus ab
rachae Creuit populus etmulti
plicatusest inaegipto quo adusque sur
rexit rex alius in aegipto .⌣

[e] eterat deus cumeo
.:. pars prototo
·· uel ioseph ··
uel ·:·

Qui' nonsciebat hioseph hic circumueniens
genus nostrum adflixit patres n̄ ut expugna"
rent infantes suos ne' uiuificarentur
masculi Eodem tempore natusest moysi
et fuit gratusdeo qui' nutritusest ·iii· men
sibus indomu patris sui exposito autem il
lo influmine sustuliteum filia farao
nis etnutriuit eum sibi infilium et eruditus
est moyses omni sapientia aegiptiorum et erat
potens in operibus etin sermonibus suis'
Cum autem inpleretur ei xl annorum tempus ascen
dit incor' eius ut uissitaret fratres suos
filios hisrahel et cumuidisset quendam ini
uriam patientem uindicauit illum et fe
cit uultionem ei qui iniuriam sustinebat
percusso aegipto existimabat autem intel
legere fratres quoniam deus per manus eius daret
illis' salutem · atilli noninteellexerunt Sequenti
die apparuit illis' litigantibus et reconcilia
bat eos inpace dicens Uiri fratres estis utquid
nocetis alterutrum is qui' autem iniuriam faciebat
proximo suo repuliteum dicens Quis te' consti
tuit principem supernos' aut iudicem numquid
interficere me' uis' tu' quem admodum interficisti
heri ægiptium fugit autem moyses inuerbo isto et
factusest aduena interra madian' ubi genera
uit ·ii· filios etrepletis' annis' xlta ap
paruit illi indiserto anguelus inmonte
sina inigne flammae rubi Moyses autem
uidens admiratusest uissum et acceden
te illo ut consideret factaest uoxdomini dicens
Ego' Sum deus patrum tuorum deus abarcham etdeus
issac' etiacob' Tremefactus autem moyses

uel exponerent

nonaudebat considerare dixit autem illi dominus
Solue calciamentum pedum tuorum locus
enim inquo stas' terrasanctaest uidendouidi ad
flictionem populi mei quiest inaegipto · et gemitum
eorum audiui et discendi liberare eos etnunc
ueni etmittamte' inaegiptum · Hunc moysen
quem negauerunt eum dicentes quis constituitte' prin
cipem aut iudicem hunc dominus principem et re
demptorem missit cummanu angueli qui
apparuit illi inrubo ille eduxit eos facies
prodigia etsigna interra aegipti etinrubro
mari et indiserto annis' xl Hicest moyses
qui dixit filiis' hisrahel Profetam uobis
Suscitabit deus defratribus uestris tamquam me'
ipsum audietis hic est qui fuit in aeclessia in so
litudine cum anguelo qui loquebatur inmonte syna
et cum patribus nostris qui accipit uerbauitae
dare nobis' cum noluerunt oboedire
patres nostri sed reppulerunt eum et auersi
sunt cordibus suis' inaegiptum dicentes adaaron'
fac' nobis' deos qui præcedant nos' moyses
enim hic qui eduxitnos deterra aegipti nescimus
quid factumsit ei . ✓ etuitulum fecerunt in illis'
diebus et obtulerunt hostiam simulacro
et lætabantur inoperibus manuum suarum
Conuertit autem abeis' deus ettradidit ser
uire militiae caeli sicut scriptumest inlibro pro
fetarum num quid uictimas aut hostias ob
tulistis mihi annis' xl̄ indiserto do
mus hisrahel etsuscipistis tabernaculum
moloch etsidus dei uestri rempham
figuras quas' fecistis adorare
eas et trans feramuos' inbabilonem
tabernaculum testimonii fuit patribus

idest stefan[dicit asem[ipso

idest in sy nagoga

idest idu lum mo a b'

stefanus d[

cocu[inebreo rem[in grec[lucife[in lā[

ñostris' indiserto sicut disposuit deus loquens
admoisen ut faceret illud secundumformam quam ui
derat quod et induxerunt suscipientes
patres nostri cum iessu inpossesionem genti
um quas' expulit deus afacie patrum
nostrorum usque indies dauid qui' inuenit
gratiam ante dominum et petit utinueniret
tabernaculum deo iacob Salemon' autem
aedificauit illi domum · sed non excelsus inma
nu factis habitat sed profetadicit Caelum mihi
Sedisest terraautem scabellum pedum meorum
quam domum aedificabitis mihi dicit dominus aut
quis locus requissitionis meae est nonne
manus mea fecit haecomnia .˛ // auri
duri ceruice etincircumcissicorde et
bus semper spiritui sancto restitistis sicut patres uestri
etuos' quem profetarum nonsunt persecuti patres
uestri et occiderunt eos qui' prænuntiabant
deaduentu iusti cuius uos' nunc proditor
es et homicidae fuistis qui' accipis
tis legem indispositione anguelorum
etnoncustodistis audientes autem hæc dise
idest indloing tis cabantur cordibus suis' et stridebant
dentibus ineum cum autem esset plenus spiritu sancto
intendens caelum uidit caelum
iudicium adiut or ii gloriam dei et ihesum stantem adexteris'
dei etait ecce uideo caelos apertos et
filium hominis adexteris' dei stantem
et exclamantes uoce magna conti
dun'sit nuerunt aures suas et impetum
uel cangab sat fecerunt unianimiter ineum etiniec
entes eum extra ciuitatem lapidab
ant etestes falsi disposuerunt
uestimenta sua secus pedes a
doliscentis qui uocabatur saulus .˛

etlapidabant stefanum inuocantem
etdicentem domine ihesu accipe spiritum meum
positis' autem genibus clamauit uoce magna
domine ne statuas illis' hoc inpeccatum et cum hoc dixi
sset obdormiuit //// die persecutio magna
Saulus autem erat consentiens necieius factaest autem inilla
in aeclessia quæerat inhirusolimis' etomnes dispersisunt
perregiones iudae etsamariæ præter apostolos
Curauerunt[e]autem stifanum uiritimorati[f] et fe sepillierunt[e] timidi[f]
cerunt planctum magnum super illum sau
lus uero deuastabat aeclessiam perdomus intrans
trachens uiros acmulieres trahebat
eos incustodiam igitur qui' dispersierant pertran
siebant aeuanguelitzantes uerbum dei .˛
diaconus uel apostolus
philippus autem discendens inciuitatem samariae prædica
bat illis' xpistum intendebant autem turbae his' quæ
apilippo dicebantur unianimiter audientes
et uidentes signaquæ faciebat multi enim
qui habebant spirituc inmundos clamabant
uoce magna etexiebant multi autem pa
ralitici et claudi curatisunt factumest autem
gaudium magnum inilla ciuitate // uitate
uir autem erat quidam nomine symon' quiantefuerat inci
magnus seducens gentem samariæ
dicens se' esse aliquem magnum cui ascultab
ant omnes aminimo usque admaximum
dicentes hæcest uirtus' dei quæuocatur magna
adtendebant autem eum propter quod multo tempore
magicis' suis' artibus diridebat eos cum
uero credidissent pilippo aeuanguelit
zanti deregno dei et innomine ihesu xpisti babtit
zabantur uiri ac mulieres tunc symon'
et ipse credidit et cum babtitzatus esset
adherebat pilippo uidens etiam signa

et uirtutes multas fieri stupens *et*ammi
rabatur Cum *autem* audissent apostoli
qui inhierusolimis' erant q*uia* recipit samaria
uerbum dei misserunt adillos petrum *et* iohannem qui cum ue
niissent orauerunt proipsis' utaccip*er*ent
spm scm non *enim* dum uenerat in quemquam ipsorum
sed babtitzati erant tantum innomine · domini ihesu
tunc inponebantmanus' super illos *et*accipi
ebant spiritumsanctum Cumuidisset *autem* symon'
quia perinpositionem manuum apostolorum
daretur spiritucsanctus obtuliteis' peccuniam dicens ·
date *et*mihi hanc potestatem ut cui cumque
inposuero manus' accipiat spiritum sanctum
Petrus *autem* dixit adeum Pecuniatua te
cum sit ininteritum quia donum dei existimasti pec
unia posideri nonest tibi pars neque sors
insermoneisto cor' enim tuum nonest rectum
coram deo poenitentiam itaque age ab
hac' nequitia tua *et* roga' deum si' forte
remittatur tibi hæc cogitatio cordis
tui infelle *enim* amarissimtudinis *et*ob
ligatione iniquitatis uideo te' esse respondens *autem*
symon' dixit Precamini uos' addominum pro
me' utnihil ueniat superme' horum quæ
dixistis *et* illi quidem testificati *et* locuti
uerbum dei rediebant hierusolimam *et*m
ultis' regionibus samarita norum
aeuanguelitzabant anguelus *autem*
domini locutusest adpilipum dicens Surge *et*
uade *contra* meridianum aduiam quæ dis
cendit abhierusalem ingazam hæcest *enim*
diserta *et* surgens abi it . . .

malorum quæ di ci ti s

: ciuitas apud fi listin o s

Et ecce uir quidam ethiops ionuchus (cuinte)
potens candacis reginæ ethiopum qui er
at super omnes gatzas eius uenerat adorare
inhierusalem *et*reuertabatur sedens super currum
suum legensque profetam issaiam dixit *autem* pi
lippo Spiritus accede *et* adiungere adcur
rum istum Occurrens *autem* philippus audiuit
illum legentem essaiam profetam · etdixit putas'
ne' intellegis quælegis quiait *et* quomodo possum si'
nonaliquis ostenderit mihi rogauitque
philippum utascenderet *et*sederet
secum ascendit *autem* *et*consedit *et*reuoluit
librum locus *autem* scripturae quam legebat
hic tamquam ouis adoccissionem duc
tusest *et*sicut agnus coramtondente se'
sineuoce sic' nonaperuit os' suum inhumilitate
iudicium eius sublatumest generationem il
lius quis enarrabit quoniam tolletur aterra uita eius
Respondens *autem* iunachus pilipo dixit obsecro
te dequo profeta dixit hoc dese an' dealiquo
Aperiens *autem* pilippus os'suum *et* incipiens
abscriptura ista aeuanguelitzauit
illi ihesum *et*dum irent peruiam uenie
runt adquandam aquam *et*ait iuna
chus ecce aqua quidme prohibet bab
titzari dixit *autem* pilipus Si' credis ex
toto corde licet *et*respondens dixit Credo
filium dei esse ihesum *et*iusit stare currum
et discenderunt uterque inaquam pi
lippus *et* iunachus *et*babtitza
uit eum cum ascendissent *autem* deaqua
Spiritus sanctus iniunachum eum *et*anguelus
domini rapuit pilippum . .

tarsende detarso ciliciæ ciuitate

et amplius eum n*on*uidit iunachus
ibat enim p*er*uiam suam gaudens pili
p*us* *autem* i*n*uentus*est* i*n*natzato *et* p*er*tra*n*siens aeu
anguelitzabat ciuitatib*us* cunctis' donec
ueniret cessariam /// cedes i*n*discipu*los*
Saulus *autem* adhuc i*n*spirans minas *et*
d*omi*ni accessitad*p*rincipem sacerdot*um*
*et*petit abeo aepistulas i*n*damas
cum adsynagogas utsiquos' i*n*uenis
set h*uius* uitae uiros acmuli*eres* uinctos p*er*
duceret i*n*hieru*salem* *et* *cum* it*er* faceret *con*tig
it utadp*r*opinq*u*aret damasco *et*subito
eum circumfulsit lux' decaelo *et*cad
ens i*nter*ram audiuit uocem dicentem sibi
Saule Saule q*ui*d me p*er*sequ*er*is q*ui*ses d*omi*ne
qui d*ixit* illeait Ego sum ih*esu*s q*uem* p*er*sequ*er*
is durum*est* t*ibi* *contra* stimulum calcitrare
*et*tremens *et* horrore p*er*culs*us* d*ixit* d*omi*ne
q*ui*d me' uis' fac*er*e *et*d*omi*n*us* adeum d*ixit* *sed* sur
ge *et* i*n*tra' ciuitatem *et*dicet*ur* t*ibi* quidte'
oportet facere uiri *autem* illiq*ui* comite
bant*ur* c*um*illo stabant stupefacti audi
entes q*ui*demuocem neminem *autem* uidentes
Surrexit *autem* saulusdet*er*ra ap*er* tisq*ue*
oculis' nihil uidebat admanus' *autem*
tr*a*chentes illum induxerunt i*n*damascum
et erat ·iii· die*bus* n*on*uidens *et*n*on*manduca
uit neq*ue* bibit ., //// annanias *et* d*ixit* il
erat *autem* q*ui*dam discip*ulus* damasci n*omine*
li inuissu d*omi*n*us* annania atille
ait ecce ego sum d*omi*ne *et* d*omi*n*us* ad illum
ait Surgens uade inuicum q*ui* uocat*ur*
√. rectus .

]ciuifi listi no rum
]palastinæ ap*ud* filis ti no s
]ris intomal
]tid *idest contra* prædicati on em
]intro
]aduerbium .-
]*proprium* uici·

*et*q*uæ*re indomu iudæ saulum n*omine* tarsensem
ecce *enim* ipse orat *et*uidit inuissu uir*um* anna
niam n*omine* i*n*trantem *et*ponentemsibi manus'
utuissum accipiat ·· r*espondit* *autem* annanias
d*omi*ne audiui amultis' deuiro h*oc* q*u*anta mala
des*anct*is tuis' fecerit i*n*hieru*salem* *et* hic h*ab*et po
testatem ap*r*incipib*us* sacerdo*tum* alligandi o*mn*es
q*ui* i*n*uocant no*men*tuum d*ixit* *autem* adeum dns ua
de q*uoni*am uas electionis *est*-m*ih*i iste utportet
no*men* me*u*m coram gentib*us* *et*regib*us* *et*filiis' his
r*ahel* ego *enim* ostendam illi quanta oporte
at eum p*r*ono*mine* meo pati *et*abiit annanias
et i*n*trauit indomum *et*i*n*ponens ei manus
d*ixit* Saule fr*ater* missit me' ih*esu*s qui appa
ruit t*ibi* i*n*uia q*u*a ueniebas' ut uideas *et*
i*n*plearis sp*irit*u s*anct*o *et*ceciderunt abocu
lis'*eius* tamq*uam* scamae *et* uissum reci
pit *et* surgens babtitzatus*est* *et*c*um* acci
pisset cibum *con*fortatus*est* fuit *autem*
c*um* discipulis' q*ui* fuerunt damasci p*er*
dies aliquos *et* *con*tinuo i*n*synagogis'
p*ræ* dicabat ih*esu*m q*uoni*am hic*est* filius d*ei* Stupe
bant *autem* om*n*es q*ui* audiebant *et*dicebant
n*on*ne' hic*est* q*ui* expugnabat inhieru*salem*
eos q*ui*i*n*uocabant no*men* istud huc' adh*oc*
uenit ut uinctos illos duceret Sau
lus *autem* magis *con*ualescebat *et* *con*fun
debat iudeos q*ui* habitabant
dama scum docens hic*est* xp*istu*c
Cum i*n*plerent*ur* *autem* dies multi *con*silium
fecer*un*t iudei ut eum i*nter*ficerent
notae *autem* fac*t*ae sunt saulo i*n*si
diæ eor*um* custodiebant *autem* *et*portas .,

cenni *aut* blosec
aut lanna .-

die acnocte utint*er*ficerent eum acci
pientes *autem* discipu*li eius* nocte p*er* mur*um*
dimisser*un*t eum submitentes i*n*sporta ''
C*um autem* ueniisset inhieru*salem* temptabat
iniungere se' discipulis *et*om*n*es time
bant eum n*on*credentes q*uia*esse*t* discipu*lus* ih*es*u
b arnabbas *autem* adp*re*hensum illum duxit
adapos*tolos et* narrauit illis' q*uo*mo*do* i*n*uia
uidisset d*omin*um *et* q*uia* locutus*est* ei *et* q*uo*mo*do*
fiducialit*er* indamasco egerit inno
mine ih*es*u *et*erat cumillis' intrans
et exiens inhieru*salem et* fiducialiter
agens innomine d*omi*ni loq*ue*bat*ur* q*uo*q*ue cum*
gentib*us et cum gr*ecis' disputabat illi
autem q*uæ*rebant occidere eum q*uod cum* cog
nuissent fr*atr*es deduxerunt eu*m*
nocte cessariam *et* dimisser*un*t thar
ciuitas
''aduerbium sum aeclessiae quidem p*er*tota*m* iu
dea*m et* gali*leam et* samariam habebant
pacem *et* aedificabant*ur* ambulan
tes in*n*timore d*omi*ni *et con*sulatione
f sp*iritus* s*anct*i replebantur // set locos
uel s
actumest autem ut petrum dum p*er*tr*an*siis
uniu*er*sos deuenire ads*anct*os qui'
e ciuitas habitabant liddam e inuenit *autem*
ibi hominem quemdam nomine
aeniam ab annis' ·uiii· iacentem
in grabato qui erat paralit*icus*
et ait illi petrus aenias sanat
te' ih*es*us xp*istu*c surge *et* sterne
t*ibi et con*tinuo surrexit *et* uider*un*t
illum om*n*es qui' habitabant
ciuitas
liddam *et* soronam q*ui con*u*er*sis*un*t ad
d*omin*um . , ⌣

in ioppe *autem* erat q*uæ*dam discipula
nomine tabitha q*uæ* i*nterpre*tatad*icitur* dorca
h*æc* plena op*er*ibus bonis' *et* aelimoysinis'
quas' faciebat f*actum est* indieb*us* illis' ut
i*n*firmata moriret*ur* q*uam cum* leuassent po
suerunt eam i*n*cenaculo C*um autem* p*r*ope es*set*
lidda abioppe discipuli audientes
q*uia* petrus es*set* inea misserunt duos
uiros adeu*m*rogantes ne pigrit*er*is
uenire adnos' usq*ue* ex surgens *autem*
petr*us* uenit cumillis' *et*c*um* ueniisset dux
er*un*t illum i*n*cænaculum *et*circu*m*stete*r*u
nt om*n*es uiduae flentes *et* ostendentes
tonicas *et*uestes quas' faciebat illis'
dorcha iectis' *autem* omnib*us* foras petr*us*
ponens genuaorauit *et con*u*er*s*us* adcor
p*us* d*ixit* tabita Surge innomine d*omi*ni
ih*es*u atilla ap*er*uit oculos suos *et*uis
so petro resedit dans *autem* illi manu*m*
eregit eam *et con*uocans s*anct*os *et*uiduas
adsignauit eam uiuam notu*m autem*
f*actum est* p*er* uniu*er*sam ioppen *et* credide
f r*un*t multi i*n* d*omi*no // ppen' ap*ud* symonem
actum est autem ut dies multos moraret*ur* i*n*io
quendam curarium uir*autem* q*u*idam er e dalire uel[
riarium[
at incissaria n*omin*e cornili*us* centorio icnoir
cohortis q*uæd*icit*ur* italica relegiossus ⌣ etalacda
et timens d*eu*m c*um* omni domusua faciens
aelimoysinas multas plebi *et*dep*re*cans
d*eu*m semp*er* uidit inuissu manifeste q*ua*si
hora ·uiiii· diei anguelum d*ei* i*n*troeu
ntem adse *et*dicentem sibi cornili at
ille i*n*tuens eu*m* timore correptus d*ixit*
q*u*id *est* d*omi*ne d*ixit autem* illi orationes tuæ ·

et aelimoisinæ tuae ascenderunt in
memoriam inconspectu domini *et* nunc mit
te uiros inioppen *et* arcessi symo
nem quendam quicognominatur petrus
hic hospitatur apudsymonem quendam
curarium cuiusest domus iuxtamare
hic dicet tibi quid te' oportet facere
et cum discessiset anguelus quiloquebatur
illi uocauit ·ii· domisticos suos etmi
litem unum metuentem deum exhis' qui il
li adherebant quibus cum narrasset omnia
dimissit illos inioppen /// inquantibus
pos teraautem die iter illis' facientibus et adprop
ciuitati ascendit petrus insuperio
ra utoraret circahoram ·ui·
etcum essuriret uoluit gustare
parantibus autem eis' cicidit super eum
mentis excessus etuidit caelum aper
tum et discendens uasquoddam uelut
linteum magnum ·iiii· initis sub
mitti decaelo interram inquo erant omnia
quadripedia et repentia terræ etuolat
ilia caeli et factaest uox' adeum
Surge petre et occide etmanduca'
Ait autem petrus absit dne quia numquam
manducaui omne commone etinmun
dum et uox' iterum secunda adeum dicit
quæ deus purificauit ne tu' commone
dixeris hocautem factumest perter etstatim re
ceptumest uas incaelum et cum intrase'
hessitaret petrus quidnam esset uis
sio · quam uidisset ecce uiri qui'
missi erantacornilio inquirentes
domum symonis adsteterunt adian
uam etcum uocassent interrogabant
si' simon' qui cognominatur petrus hic illic'
haberet hospitium . . . . . .

]ro fufirim
]reo idest obedio
]rio dufuismiu

]ánari uel am
]'ndæ

]mon uel coit
]enn idest apud gen
]es ut sus · religua

]apud iudeos et gentes

Petro autem cogitante deuissione dixit spirituc
ei ecce ·iii· uiri quærunt te' surge itaque
et discende etuade cumillis' nihil dubitans
quia ego missi illos discendens autem petrus ad
illos dixit ecce ego sum quem quaeritis quæcau
sa est propter quam uenistis qui dixerunt cornilius
centorio uir iustus etimens deum ettestimo
nium habens abuniuersagente iudeorum respon
sum accipit abanguelo sancto arcessire
te' indomum suam et audire abste uerba
introducens igitur eos recipit hospitio · // ex
Sequenti autem die surgens profectusest cumeis' etquidam
fratribus abioppen comitatti sunt eum
altera autem die intrauit cessariam corni
lius uero expectabat illos conuocatis'
discipulis' s · cognitis' suis' et necessa
riis' amicis' et factus est cum introiisset
petrus obius ei cornilius et procedens ad
pedes adorauit eum petrus uero le
uauit eum dicens Surge et ego ipse
homo sum sicut ettu' et loquens cum illo intrauit
et inuenit multos qui conuenierunt dixitque
adillos uos' scitis quomodo abhominatum sit
uiro iudeo coniungui aut accidere adaleni
genam sed mihi ostendit deus neminem commo
nem aut inmundum dicere hominem propter quod
Sine dubitatione ueni arcessitus inter
rogo quam ob caussam arcessistis me'
et cornilius ait Anudusquartana die
usque inhanc horam agens ieiunium
etorans eram hora ·uiiii· indomu
mea etecce uir stetit anteme' inueste
candida et ait adme' cornili' exau
ditaest oratio tua et aelimoysinæ
tuæ commemoratæ sunt in conspectu dei . . .

q

e coibdélig

iarcethra
mad laithiu

mitteergo inioppen' etarcessi Simonem qui co
gnominatur petrus hic hospitatur indomu
Simonis curiarii' iuxtamare cum adue
nerit loquetur tibi confestim igitur missi adte' et
benefecisti ueniendo adnos' nunc ergo omnes incon
spectutuo adsumus audire omnia quæcumque tibi
præceptasunt adomino Aperiens autem petrus os'
dixit inueritate conperio quoniam nonest personarum acceptor
deus sed inomni gente quitimet deum etoperatur iustitiam
acceptus est illi uerbum missit filiis' hisrahel
adnuntians pacem perihesumxpistum hicest om
nium dominus uos' scitis quod factumest uerbumperuni
uersam iudeam incipiens agalilea postbabtismum quod prædic
auit iohannis n ihesum anatzareth quomodo unxit eum deus
spiritu sancto et uirtute quipertransit benefaciendo
et sanendo omnes obpresos azabulo quoniam deus er
at cumillo etnos' testes sumus omnium quæ
fecit inregione iudeorum ethierusalem quem occi
derunt suspendentes inligno hunc deus sus
citauit ·iii· die etdedit eum manifestum
fieri nonomni populo sedtestibus præordinatis' adeo
nobis' qui' manducauimus etbibimus cum il
lo postquam resurrexit a mortuis' perdies xl
et præcipit nobis' prædicare populo ettestifica
re quia ipseest qui constitutusest adeo iudex uiuorum
et nonmortuorum huic omnes profetae testimo
nium perhibent testimonium remissionem
peccatorum accipere pernomen eius omnes qui credunt
ineum adhuc' illo loquente petro uerbahæc ce
cidit spirituc sanctus qui' audiebant uerbum etobstu
pebant excircumcissione fideles qui ue
nerant cumpetro quia et in nationes gratia spiritus
sancti effussaest audiebant enim illos loq
uentes linguis' uariis' et magnificantes deum
tunc respondit petrus numquid aquam quis pro
hibere potest utnonbabtitzantur aqua hiiqui
spiritum sanctum acciperunt sicut etnos' etiussit

eos Innomine ihesu xpisti babtitzari
tunc rogauerunt eum ut maneret apud ieos
aliquot diebus audierunt autem apostoli etfratres
qui' erant iniudea quoniam et gentes reci
pierunt uerbum dei cum ascendisset autem
petrus inhierusolimam disceptabant ad
uersus illum qui'erant excircumcissione
dicentes quare introisti aduiros præputium
habentes etmanducasti cumillis' inci
piens autem petrus exponebat illis' or
dinem dicens ego eram inciuitate ioppen' et
uidi in excessu mentis uissionem dis
cendens uas quoddam uelut linteumma
gnum ·iiii· initis' submitti decaelo
etuenit usque adme' inquod intuens conside
rabam etuidi quadripedia terræ
et bestias et reptilia et uolatiliacaeli
audiui uocem dicentem mihi surge pet
re occide etmanduca' dixi autem nequa
quaquam domine quia commone aut inmun
dum numquam introiuit inos meum
respondit autem uox' secunda decaelo quæ deus manda
uit tu'ne' commone dixeris hoc autem factumest
perter et receptasunt rursum omnia
in caelum etecce confestim ·iii· uiri ·
adsteterunt indomu inqua eramus missi
acessaria adte' me' dixit autem spirituc mihi
utirem cumillis' nihil hessitans
uenierunt autem mecum ·et·ui· fratres isti
et ingressi sumus indomum uiri narra
uit autem nobis' quomodo uidisset anguelum
indomusua stantem etdicentem sibi mitte
in ioppen' etarcessi simonemqui cognominatur
petrus qui' loquetur tibi uerba inquibus saluus
eris tu' etuniuersa domustua cum autem cæ
pissem loqui decidit supereos spirituc · sanctus . .

Sicut innos' initio recordatus sum
autem uerbi domini sicut dicebat iohannis quidem bab
titzauit aqua uos' *autem* babtitzabimini
spiritu sancto si ergo eandem gratiam dedit illis'
deus sicut etnobis' qui' credimus indominum ihm xpm
ego quis eram ego numquid possim prohi
bere deum ne' daret spiritum sanctum illis' credentibus
innomine ihesu xpisti hiis' auditis' tacuerunt
et glorificauerunt deum dicentes uere etgen
tibus deus poenitentiam aduitam dedit etilli
quidem qui' dispersi fuerunt atribula
tione quæfacta erat substefano perambu
lauerunt usque adfinicem etciprum etantiochiam
nemini loquentes uerbum nisi solis' iudeis'
erant autem quidam exeis' uiri ciprei et cirinei
qui' cum intrauissent antiochiam loque
bantur adgrecos adnuntiantes dominum ihesum
eterat manus domini cumeis' multusque numerus
credentium conuersusest addominum peruenit
japostolorum autem sermo adaures aeclessiæ quæerat inhie
rusolimis' super istis' etmisserunt barna
bban' usque adantiochiam qui cumperueniisset
etuidisset gratiam dei gauissusest et hor
tabatur omnes proposito cordis perma
nere indomino quiaerat uir bonus etple
nus spiritusancto et fide et adpositaerat tur
ba multa domino profectus autem tharsum (ciuitas)
utquaereret saulum quem cum inuenis
set perduxitantiochiam et annum to
tum conuersatisunt inaeclessia et docue
runt turbam multamita ut cognomina
rentur primum antiochiae (aduerb) discipuli xpisti ani
in his' autem diebus superuenierunt abhieru
solimis' profetae anteochiam et exsur (idest boni)
gens unus exhis' nomine agabus significabat
per spiritum famem magnam futuram
inuniuerso orbe terrarum quæ factaest sub
claudio discipuli autem qui' erant antio
chiae protunus quisque habebat
proposuerunt ministerium mittere
habitantibus iniudea fratribus quod et fe
cerunt mittentes adseniores permanus'
barnabbæ et sauli . /// utadfligeret
eodem autem tempore missit herodis rex ma nus
quosdam deæclessia occidit autem iacobum
fratrem iohannis gladio uidens autem quia place
ret iudeis' et adposuitadprehendere pet
rum erant autem diesazemorum quem cum ad
prendisset missit incarcerem /// litum
tradens ·quatuor quaternionibus mi
custodiri eum uolens post pasca produ
cere eum populo etpetrus quidem serua
batur incarcere fiebat autem oratio sinein
termissione abæclessia addominum proeo Cumautem produc
turus esset eum hirodis inipsanocte erat dor
miens petrus inter duos milites uinctus ·ii·
catenis' et custodes ante hostium custodie
bant carcerem etecce anguelus stetit
et lumen refulsit inhabitaculo percussoque
latere petri suscitauit eum dicens surge
uelocitер etceciderunt catenae demanibus
eius dixit autem anguelus adeum perge etcalcia'te' gal
licas tuas etfecit sic' etdixit illi circumda'
tibi uestimentumtuum et sequere me' exiens
Sequebatur etnesciebat si' uerum est quod fie
bat peranguelum estimabat enim autem se'
uissum uidere transeuntes autem primam et
·ii· custodiam uenierunt ad portam
ferream quæ ducit adciuitatem quæ ultro aper
taest eis' ,,,,

(idest dunaib cheth rairib idest quaternio dux ·iiii· uirorum et ipse quintus)

(nutasigthe dugallasu)

abse' *et*exeuntes p*ro*cesserunt uicum un
um *et con*tinuo ita anguelus discessit ab
eo *et*petrus adse' reu*er*sus d*ix*it n*un*c scio·u*ere*·
Q*uia* missit anguelum suum d*omin*us *et* eripuit
me demanu herodis *et*omni expectatione
plebis iudeor*um* *con*sideransq*ue* uenit addo
mummariae matris iohannis q*u*icogno
minatus*est* marcus ubi erant multi *con*gre
gati *et*orantes pulsante *aut*em eo hostium
ianuae p*ro*cessit puella adaudien
dum nomine chode *et*utcognouit uo
cem petri p*ræ*gaudio n*on*ap*er*uit ianuam *sed in*
tro currens nuntiauit stare petru*m*
an*te*ianuam atilli dixerunt adeam i*n*sa
nis' illa *aut*em adfirmabat sic' se' h*ab*ere illi
*aut*em dicebant angelus*eius est* Petrus*aut*em
p*er*seu*er*abat pulsans hostium c*um aut*em ap*er*uis
sent uiderunt *et*obstupuerunt Adnuens
*aut*em eis' manu ut taceret narrauit q*uo*modo d*eus*
deduxisset eum decarcere d*ix*itq*ue* nun
tiate iacobo *et* fr*atr*ib*us* hæc *et*egressus abi
it inalium locum facta*aut*em die erat
n*on*paruatemptatio i*nter*milites quidna*m*
depetro fac*tu*mess*et* hirodis *aut*em cum req*uæ*s
siset eum *et* n*onin*uenisset inquisitione
fac*ta* decustodib*us* iussit eos duci adse'
discendensq*ue* aiudea incessaria*m* ibi
commoratus*est* erat *aut*em tyris' *et*sydonis'
At illiom*nes* uenierunt adeum *et* p*er*sua
sso plato qui erat sup*er* cubiculum re
gis postulabant pacem eo q*uod* ualer
ent*ur* regiones eorumabillo statuto *aut*em
die herodis uestitus ueste regiasedit

idest ipse*est* marc*us* aeuanguelis*ta*

uel rhode

idest regerent *idest* rechtire fo rru

protribunali *et con*tinabat*ur* adeos popu
lus *aut*em adclamabat d*ei* uoces *et*non hom*in*is
*con*festim *aut*em p*er*cussit eum ang*uelus* d*ei* eoq*uod*
n*on*dedisset honorem d*eo* *et con*summat*us*
au*er*mib*us* exspirauit Uerbum *aut*em d*omi*ni cres
cebat *et*multiplicabat*ur* Barnabbas *aut*em
et saulus reu*er*sisunt abhierusolimis'
et expleto minist*er*io adsumpto iohanne
qui cognominatus*est* marcus erant *aut*em in
aecl*essia* q*uæ* erat antiochiae p*ro*fetæ *et*doc
tores Inquib*us* barnabbas *et* simon' q*ui*
uocat*ur* niger *et*lucius cyrinensis *et*mana
hen' q*ui* erat hirodis tetrarchae col
lactaneus *et* saulus Minist*ra*ntib*us* *aut*em il
lis' d*omi*no d*ix*it sp*iritus* s*anctus* Sep*er*ate mihi bar
nabban' *et* saulum inop*us* adq*uod* adsumpsi
eos tunc ieiunantes *et*orantes inponen
tesq*ue* eis' manus' dimisserunt illos *et*
ipsi q*u*idem missi asp*iritus*anc*to* abier*unt* seluci
am *et*inde nauigau*er*unt cyp*rum* et c*um*
ueniissent salamina p*ræ*dicabant u*er*b*um* d*ei*
insynago*ga* iudeor*um* h*aben*tes *aut*em *et*iohannem inmist*er*io
*et*c*um* p*er*ambulassent uniu*er*sam i*n*solam us
q*ue* ad pafum i*n*uenierunt uir*um* mag
numquendam pseodop*ro*fe*tam* iudeum cui no*men*
erat bariessus q*ui* erat c*um* p*rocon*sule se
regio paulo uiro prudente hic ar
cessitis' barnabban' *et* paulo dissiderab
ant audire u*er*b*um* d*ei* Resistebat *aut*em
illis' elimas magus sic' enim i*nterpretatur* no*men* e*ius*
quærens au*er*tere p*ro* c*on*sulem afide // s*ancto* in
Saulus *aut*em q*ui* *et*paulus repletus sp*iritu*
tuens ineum d*ix*it O' plene o*mni* dolo *et*
omni fallacia filii zabuli inimice
omnis iustitiae n*on*dissinis subu*er*tere
uias d*omi*ni rectas *et*n*un*c ecce manus d*omi*ni

proprium *proprium* *ciuitas* *ciuitas* *ciuitas* *ciuitas* *insola*

filii u s

et hæc est enim quærens a tere sub cution proconsule afide

super te' eteris caecus nonuidens lucem
usque adtempus eteonfestim cicidit ineum ca
ligo etenebrae etcircumiens quærebat qui
ei manum daret tunc proconsul cumuidisset
opus
factum credidit admirans super doctrina
domini· et cum apofo nauigarent paulus etqui
nel ss
cum eo erant uenierunt pergen pampiliæ
ciuitas prouincia
iohannis autem discendens abeis' reuersusest hie
rusolimam illi uero pertranseuntes pergen pam
piliae uenierunt antiochiam quæ est pis
prouincia
sidiae et ingressi synagogam die sabbati
sederunt Post lectionem autem legis et profetarum
misserunt principes synagogæ adeos
dicentes uiri fratres siquisest inuobis' ser
mo exhortationis· adplebem dicite
Surgens paulus etmanu silentium indic
nel e
ansait uiri hisrahelitae etqui time
tis deum · audite deus plebis hisrahel pat
res nostros elegit etexaltauit plebem cum
essent incolæ interraaegipti etinbrachio ex
celso eduxit eos exea et per xl annorum
tempus mores eorum sustinuit indiserto
etdistruens gentes ·uii· interra channan'
sorte distribuit eis' terram eorum quasi
post ·cccctos·l· annos etposthæc dedit iudi
ces usque adsamuel profetam exinde po
ul
stauerunt regem etdedit eis' saul
filiumcis uirum detribu beniamin' an
nis'·xl· etammoto illo suscitauit eis'
dauid inregem cui testimonium perhib
ens dixit inueni dauid filium iesse
uirum secundum cor' meum qui faciet uolunta
tes meas huius deus exsemine secundum promi
ssionem eduxit hisrahel saluatorem
ihesum prædicante iohanne antefaciem
aduentus' eius babtismum poenitentiæ
omni plebihisrahel Cum inpleret autem iohannis cur
sumsuum dicebat Quem me' arbitra
mini esse nonsum ego xpistus sedecce uenit postme'
cuius nonsum dignus calciamenta pedum soluere
uiri fratres filii generis abrachæ et
qui inuobis' timent dominum uobis' uerbum salutis
huius missumest Qui enim habitant hie
rusalem etprincipes eius hunc xpistum ignorantes
etuoces profetarum quæ peromne sabbatum le
et
guntur iudicantes inpulluerunt etnul et nel inpleuerunt
lam caussam mortis inuenientes ineum
petierunt apilato ut interficerent eum . .
Cumque consummassent omnia quæ deeo scrip
taerant deponentes eum deligno posu
erunt eum inmonumento deus uero suscitauit
eum amortuis' quiuissusest perdies multas
his' qui' simul ascenderunt cumeo degalilea inhi
erusalem qui' usque nunc sunt testes eius adplebem
etnos' uobis' adnuntiamus eam quæ adpatres
nostros repromissionem factaest quoniam hanc deus ad
inpleuit filiis' nostris suscitans ihesum Sicut et
inpsalmo ·ii· scriptumest filius meus es tu'
ego hodie genuite' postula' ame' etda
bo tibi gentes hereditatemtuam et posse
sionem tuam terminos terræ Cum autem
suscitauerit eum amortuis' amplius iam
non reuersurum incoruptionem itadixit quia
dabo uobis sancta fidelia dauid ideoque eta
lius dicit nondabis sanctumtuum uidere corup
tionem dauid enim suæ generationi cum ad
ministraset uoluntati dei dormiuit
etadpositusest adpatres suos etuidit
coruptionem quem uero suscitauit deus nonui
dit coruptionem Notum igitur situobis' uiri fratres

quia per hunc ihesum poenitentia uobis' et remis
sio peccatorum adnuntiatur abomnibus
quibus nonpotuistis inlege moysi iusti
ficari inhunc ihesum Omnis qui' credit ius
tificatur Uidete ergo ne' superueniet
uobis' quod dictumest inprofetis' Uidete
contemptores et miramini et disperd
emini quia opus operorego indiebus uestris ·
opus quod noncredidis Si quis enarrauerit uo
bis' Exeuntibus autem illis' rogabant
utsequenti sabbato . ⌣ loquerentur sibi uer
bahæc Cumque dimissaesset sinagoga
secutisunt multi iudeorum etcolentium deum
et aduenarum paulum etbarnabban' qui
loquentes suadebanteis' utpermanerent
ingratiadei Sequenti uero sabbato pene u
niuersaciuitas' conuenit audire uerbum
domini · uidentes autem turbas iudei repletisunt
zelo et contra dicebant his' quæ apaulo di
cebantur blasfemantes /// uobis' opor
tunc constanter paulus et barnabbas dixerunt
tebat Primum loqui uerbum dei sed quoniam re
pellistis illos etindignos uos' iudicas
tis aeternae uitæ ECCe conuertemur
adgentes Sic' enim præcipit nobis' dominus
Posuite' lumen ingentibus ut sis' il
lis' insalutem usque adextremum terræ
Audientes autem gentes gauissi sunt
et glorificabant dominum etcrediderunt
quotquot præordinati erant aduitam æter
nam Deseminabatur autem uerbum domini peru
niuersam regionem //// mulieres et ho
i Udei autem concitauerunt relegiossas
(idest principes) nestas et primos · ciuitatis etex
citauerunt persecutionem inpaulum
etbarnabban' etiecierunt eos definibus suis'

At illiexcusso puluere pedum ineos
uenierunt iaconiam (ciuitas) discipuli uero reple
bantur gaudio etspiritu sancto factumest autem inioconio
utsimul introirent Synagogam iudeorum
etloquerentur ita utcrederet iudeorum etgre
corum copiossa multitudo qui' uero incre
duli fuerunt iudei suscitauerunt persequ
tionem etadiracondiam concitauerunt animas
gentium aduersus fratres sed dominus continuo pacem
fecit interillos Multo igitur tempore demora
tisunt fiducialiter agentes indomino misericor
diam testimonium perhibente uerbo gratiæ
suæ dantes signa etprodigia fieri permanus'
eorum Diuissaest autem multitudo ciuitatis et
quidam quidemerant cum iudeis' quidam
uero cum apostolis cum autem factus esset impetus gentium etiu
deorum cumprincipibus suis' ut contumiliis'
ad ficerent etlapidarent eos intelleg
entes fugerunt adciuitates liconiæ
literam et derben etuniuersam in circuitu re
gionem et ibi aeuanguelitzantes erant
et Quidam uirinlistris infirmus pe
dibus sedebat claudus exutero mat
ris suae qui' numquam ambulauer
at hic audiuit paulum loquentem qui intui
tusest eum etuidens quia haberet fidemut sal
uus fieret dixit magnauoce Surge super
pedes tuos rectus et exiliuit etambula
bat turbæ autem cum uidissent quod fecerat
paulus leuauerunt uocem suam liconiæ (civitas aduerbium)
dicentes Dii similes hominibus discenderunt
adnos' etuocabant barnabban' iouem
Paulum uero mercorium quoniam ipse erat
(idest orator) dux uerbi · Sacerdos autem iouis · qui erat
inciuitate (coirnea) tauros et coronas ante ianuas
adferens cumpopulis' uolebat sa
crificare Quod ubi audierunt apostoli
barnabbas etpaulus conscissis' tonicis' suis ·

exiluerunt intu*r*bas clamantes *et* dicen*tes* uiri
qui'facitis h*æc* *et*nos' mortales sumus similes
uobis' homines adnuntiantes uobis' abhis'
uanis' *con*u*er*ti add*omi*n*u*m uiuum q*ui* fecit caelum *et*
t*er*ram *et*mare *et*omn*ia* q*uæ* in*e*is' s*unt* qui' *inpræteritis*'
generationib*us* dimissit om*nes* gentes ingredi
uias suas *et* quidem n*onsi*ne testimonio semet ip
sum reliquit benefaciens decaelo dans
pluias *et*tempora fructifera inplens
cibo *et* lætitia corda u*estr*a *et*hæc dicentes uix
uel sedauerunt suaderent t*ur*bas ne' sibi immolarent

Sup*er*uenerant *autem* quidam abantiochia *et*iaconia
iudei *et*p*er*suassis' t*ur*bis' lapidantesq*ue* pau
lum traxerunt extr*a* ciuitatem aestimant
es eum mortuum e*sse* Circ*um*dantib*us* *autem* eis' dis
cipulis' surgens i*n*trauit ciuitatem *et* post*er*a
die p*rof*ec*tusest* cum barnabba inderben' *cum*q*ue*
aeuanguelitzassent u*er*bumd*ei* ciuitatiilli
et docuissent multos reu*er*sisunt listr*am*
et iaconiam *et* antiochiam *con*firmantes
animas discipulor*um* *et* exhortantes utp*er*ma
nerent infide et q*uoni*am p*er*multas tribulatio*nes*
oportet nos' intrare inregnumd*ei* *et*c*um* *cons*
tituissent illis' p*er*singulas æclesias p*r*espi
t*er*os *et*orassent cum ieiunantib*us* commen
dau*er*unt eos d*omi*no inquem crediderunt *trans*
ciuitas uelregio
euntesq*ue* pessidiam uenerunt inpampilia*m*
et loquentes inp*er* gen u*er*bum d*omi*ni discenderunt
regio
]non ipsa occiden initaliam *et* inde nauigau*er*unt antiochia*m*
]alis
un*de* erant traditi gratiæ d*ei* inop*us* q*uod* *con*ple
u*er*unt Cum *autem* ueniissent *et* *con*gregassent
aec*lessi*am retulerunt quanta fecisset d*eus*
c*um* illis q*uia* ap*er*uisset *et* gentib*us* hostium fidei
Moratisunt *autem* temp*us* n*on* modicum cum disci*pulis*

et quidam discendentes deiudea docebant
fr*atres* dicentes q*uia* n*isi* circumcidamini s̄
moremmoysi n*on* potestis salui fieri // bæ
fac*ta* *er*go seditione n*on*minima paulo *et* barnab

adu*er*sus illos statuerunt ut ascende
rent paulus *et* barnabbas *et*q*ui*dam
alii exaliis' adapostulos *et* p*r*espit*er*os i*n*hie
rusalem sup*er* hac' q*uæ*stione Illi *igitur*
ciuitas
deducti abaec*lessia* p*ertran*siebant fenicen
et samariam narrantes *con*u*er*sationem
gentium *et*faciebant gaudium mag
num omnib*us* fr*atri*b*us* Cum *autem* ueniissem
inhieru*salem* susceptis*un*t abæc*lessia* *et*abapos*tolis*
et senioribus adnuntiantes quanta fe
cisset d*eus* cumillis' Surrexerunt *autem*
quidam de heresi fariseorum
Qui crediderunt dicentes q*uia* opor
tet circumcidi eos p*ræcipere* q*uoque* serua
re legem moysi Conuenierunt
q*ue* apos*toli* *et*Seniores uidere u*er*bumh*oc*
cum *autem* magnaq*uæ*stio fieret //// fr*atre*s uos'

Surgens petrus d*ixit* adeos uiri
SCItis q*uoni*am antiquis' dieb*us* inuobis'
elegit d*eus* p*er*os' m*eu*m audire gentes
u*er*bum aeuanguelii *et*credere *et*q*ui*no
uit corda d*eus* testimonium p*er*hibuit
dans illis' sp*iritu*m s*anctu*m si*cut* dedit *et*nobis'
*et*nihil discreuit int*er*nos fide
purificans cordaeor*um* n*unc* *er*go q*uid*
temptatis ēd*eu*m i*n*ponere iugu*m*
sup*er* ceruicem discipulor*um* q*uod* neq*ue*
p*atre*s u*estr*i potuerunt neq*ue* nos' por
tare potuim*us* s*ed* p*er* gratiam d*omi*ni
ih*es*u Credimus saluari q*uem* admo*dum*
Crediderunt *et*illi tacuit *autem*
omnis multitudo *et*audiebant
barnabban' *et* paulum narr
antes q*uanta* fecisset d*eus* c*um* illis'
signa *et* p*ro*digia ingentib*us* p*er*eos *et*pos*t*
q*uam* tacuer*un*t respondit iacob*us* di*cens* . .

dicens . ⸗ Uiri fratres audite me' simon' nar
rauit quem admodum primum deus uoluit sume
mere exgentibus populum nomini suo ethuic con
cordant uerba profetarum sicut scriptumest Post hæc reuert
ar etaedificabo tabernaculum dauid quod cecid
it et diruta eius reædificabo et eregam illud
ut requirant caeteri hominum dominum etomnes
gentes super quas' inuocatumest nomen meum dicit dns
faciens hæc notum asaeculo est opus suum propter
quod ego iudico noninquietari eos qui' exgentibus con
uertantur addominum sed scribere adeos utabstin
eant se' acontaminationibus simulacro
rum afornicatione etsubfucatis' etsang
uine etquæ cumque sibi fieri nolunt ne' aliis'
faciant moisses enim atemporibus antiquis'
habet insingulis' ciuitatibus eos qui eum prædicant
insynagogis' ubi per omne sabbatum legitur . ⸗
tunc placuit apostolis' et senioribus cumomni
aeclessia elegere uiros exhis' etmittere anteochiam
Cum paulo et barnabba iudam qui cognominatur
barnabban' etSiliam uiros primos infratribus
Scribentes permanus' eorum æpistulam continentemhæc
apostoli et seniores hiis' fratres qui sunt antiochiæ
etSiriæ etciliciæ fratribus exgentibus salutem quoniam
audiuimus quod quidam exnobis' exeuntes turba
uerunt uos' uerbis' euertantes animas uestras quibus
non mandauimus placuit nobis' collectis' inu
num elegere uiros etmittere aduos' cumca
rissimis' nostris barnabba et paulo hominibus
qui tradiderunt animas suas pronomine
domini nostri ihesu xpisti missi Sumus ergo iudam et siliam
qui' etipsi uobis' refferent eadem uissumest
enim spiritui sancto etnihil nobis' ultra inpone
re honeris uobis' quam hæc necessaria ut
abstineatis uos' abimmolatis' simulacro
rum et sanguine etsubfucato et fornicati
one et ea quæ uobis' fieri nonuultis ne' fece
ritis aliquibus aquibus custodientes uos'

formuich thib idest moi rt chenn

beneagite ualete //// congregata multitudine
uiri igitur dimissi discenderunt antiochiam et
tradiderunt æpistulam quam cum legissent
gauissisunt super consulationem iudas autem et sili
as etipsi cum essent profetae uerbo plurimo consu
latisunt fratres etconfirmati sunt /// cum pace
facto autem ibi aliquanto tempore dimissisunt
afratribus adeos qui misserunt illos uis
sum est autem siliæ remanere ibi solus autem iu
das abiit Paulus autem et barnabbas demo
rabantur antiochiæ docentes etaeuangue
litzantes cumaliis' pluribus uerbum domini : ⸗
Post aliquot autem dies dixit adbarnabban' paulus
reuertantes uissitemus fratres peruniuersas ci
uitates inquibus prædicauimus uerbum domini quomodo
se' habeant /// nem qui cognominatur marcus pau
barnabbas autem uolebat adsumere iohan
lus autem orabat eum qui discessiset ab
his' apampilia · etnoniisset cumeis' inopus
nondebere suscipi eum factaest autem discessio ita
ut discenderent abinuicem et barnabbas
adsumpto petro nauigauit cyprum
Paulus uero electo silia profectusest traditus
gratiæ domini afratribus Perambulant autem si
riam etciliciam confirmantes æclessias et
præcipiens custodire præcepta apostolorum etseniorum
et cum circumiisset has' nationes /// am dis
ciuitas ciuitas
peruenit autem inderben et listram et ecce quid
cipulus nomine erat illi themotheus
filiu mulierisiudeæ fidelis patre gen
tili huic testimonium reddebant qui'
inlistris erant et iaconio fratres hunc uo
luit paulus secum proficisci etadsumens
circumcidit illum propter iudeos qui erant
inillis' locis' sciebant enim omnes quod pater
eius gentilis esset Cum autem pertransirent ciuitates
tradidebant eis' custodire dogmata
quæ erant decreta abapostolis' et seni
oribus qui essent inhierusolimis' et æclesiæ
confirmabantur fide et habundabant

marco

uel uiduæ

uel dis[

numero quotidie transeuntes frigiam et ga
litae regionem uetatisunt aspiritu sancto lo
qui uerbum dei inassia Cum uenissent autem in
mysiam temptabant ire bithiniam (ciuitas)
etnonpermissit eos sps ihesu cum autem per transis
sent moysiam discenderunt troade
et uissio per noctem paulo ostensaest
Uir macedo quidam erat stans etdi
]don precans eum et dicens transiens inmacidoniam
]proprium adiuuanos' Ut autem uissum uidit statim
]as dicti quessiuimus proficisci inmacidoniam
certi facti quia uocasset nos' deus æuangue
litzare eis' Nauigantes autem atroia
directo cursu uenimus samotrachiam (id est ciuitas)
et sequenti die neapolin (idest ciuitas) et inde (uel p ciuitas) filippis'
quæest primapartis macidoniæ ciuit
]ifoni as' colonia eramus autem inhac' die
urbe diebus aliquot confirmantes uerbum
domini die sabbati autem egressi sumus fo
ras portam iuxtaflumen ubi uidebatur
oratio esse etsedentes loquebantur mulieribus
quæ conuenierunt etquædam mulier nomine
]rci lida porpuraria ciuitatis theya
]ir terinorum colens deum audiuit uerbum dei
]hiathi cuius dominus aperuit cor' intendere
]oram his' quæ dicebantur apaulo Cum autem bab
titzata esset domuseius diprecataest dicens
siiudicatis me' fidelem domino esse introite
indomummeam et manete et coegit nos'
factumest autem euntibus nobis' adorationem puel
lam quandam habentem spiritum phithonem obuia
re nobis' quæ quæstum magnum præstab
at dominis' suis' diuinando hæc subsecu
taest paulum et adnos' clamabat dicens
isti homines serui dei excelsi sunt qui'
adnuntiant uobis' uiam salutis hæc autem
faciebat multis' diebus dolens autem pau
lus et conuersus spiritui dixit præcipio tibi innomine
ihesu xpisti exire abea et exiit eadem

hora uidentes autem domini eius quia exiit spiritus
questus eorum adprehendentes paulum
et Siliam per duxerunt inforum adprinci
pes etofferantes eos magistratibus dixe
runt hii' homines Conturbant ciuitatem
nostram cum Sint iudei et adnuntiant morem quem
nonlicet nobis' suscipere neque facere cum su
mus romani et concurrit plebs aduersus
eos etmagistratus scisis' tonicis' eorum iuse
runt uirgis' cedi et cum multas plagas
eis' inposuissent misserunt eos in carce
rem præcipientes custodi utdiligenter custo
diret eos qui cum tale præceptum accipisset
missit eos ininteriorem carcerem et pedes eos
strinxit (idest icip) inligno media autem nocte fuerunt
paulus et silias adorantes et laudantes deum
et audiebant eos qui' incustodiaerant // mo
Subito uero terræmotus est factusest magnus . itaut
uerentur fundamentacarceris confestim et aper
tasunt statim omniahostia etuniuersa eorum
uincula solutasunt expergefactus autem cus
tos carceris etuidens apertas ianuas car
ceris' euaginato gladio suo uolebat se'
interficere æstimans fugere uinctos .
clamauit autem paulus uoce magna dicens
nihil fecerismali tibi uniuersi enim hic' sumus
petitoque lumine introgressus est etremefactus
procedit paulo et siliæ producens eos foras
ait domini quid me' oportet facere ut
saluus fiam at illi dixerunt crede indomino
ihesu etsaluus eris tu' et domus tua etlocutisunt
ei uerbum cumomnibus qui' erant indomu eius etlul
lens eos inillahoranoctis lauauit pla
gas eorum et babtitzatusest ipse et domuseius
continuo cum perduxisset eos indomum suam
adposuit eis' mensam et lætatus est cum omni do
mu suacredens indomino etcum dies factus
esset misserunt magistratus' lectores

dicentes dimittite homines illos nuntia
uit *autem* custos' carceris u*er*bah*æc* paulo q*uia* magis
tratus misserunt ut dimitemini n*unc* *igitur* exeunt
es ite inpace paulus *autem* d*ixit* eis' cessos nos' i*n*
uel indem *id est* *quia* paulus red
puplice *con*dempnatos homines romanos dit cens
um ro
misserunt in carcerem *et*n*unc* occulte nos' manis'
*in*tarso
ieceant n*on*ita erit S*ed* ueniant *et* ipsi nos' ieci cilic
iæ
ant nuntiau*er*unt magistratib*us* lectores
u*er*ba h*æc* timueruntq*ue* audito q*uod* romani es
sent *et*uenientes dip*re*catisunt eos *et* educen
re
tes rogabant ut egreden*tur* urbemexeun
ciuitas
tes *autem* decarcere introierunt adlidiam *et*
uissis' fr*atri*b*us* narrau*er*unt quanta fecis
set d*omi*n*us* cumillis' *et* *con*sulantes eos p*ro*fecti
ciuitas
sunt Cum *autem* p*er*ambulassent anfipoli*m*
ciuitas *ciuitas*
*et*apoloniam uenierunt tensalonicam
ubi erat synagoga iudeoru*m* S*ecundum* *con*suitudi
nem *autem* paulus intrauit adeos *et* p*er*sabb
ata ·iii· diserebat eis' descript*uri*s' *et*ap*er*i
ens *et*inSinuens q*uia* xp*istu*m oportuit pati *et*
resurgere amortuis' *et* q*uia* hic*est* ih*esu*s xp*istu*c
q*uem* ego adnuntio uobis' *et*quidam exeis'
credi*d*erunt *et* adiunctisunt paulo *et*
siliæ *et*decolentib*us* gentilib*usque* multitu
do magnamulieresq*ue* nobiles · credide
runt nonpaucae zelantes *autem* iu
dei adSumentesq*ue* deuulgo uiros quos
da*m* malos *et* tu*r*ba facta *con*citau*er*unt
proprium
ciuitatem *et*adsistentes domui iassonis
q*uæ*rebant eos inpopulum p*ro*ducere *et* cum
n*on*i*n*uenissent eos trahebant iasone*m*
et q*uo*sdam fr*atre*s adprincipes ciuitatis
clamantes *et*dicentes q*uoni*am hii sunt q*ui*
orbem concitau*er*unt *et* huc' uenierunt
quos' suscipit iasson' *et* hii' homin
es *contra* dicreta cessaris faciunt
regem alium e*sse* ih*esu*m dicentes *con*citau*er*unt
autem plebem *et* principes ciuitatis audientes

idest *uerbo excussationis*
h*æc* *et* accepto satis abiassone *et*caete*ri*s dimi
sserunt fr*atre*s u*ero* *con*festim p*er*noctem dimisser*unt*
ciuitas
paulum *et*siliam inberoneam qui cum ad
uenissent insinagogam iudeor*um* introue
runt hii *autem* erant nobiliores eoru*m* quis*unt*
thesalonicae qui suscip*er*unt u*er*bum cum o*mni*
auiditate quotidie scrutantes script*uras*
sih*æc* se hab*er*ent q*uomodo* paulus adnuntiarbat
et multi quidem crediderunt exeis' *et* gentilium
mulierum honestarum *et*uiri n*on* pauci
cum *autem* cognuissent inthesalonica.iudei q*uia* *et*
beroiæ p*ræ*dicatum*est* apaulo u*er*bum d*ei* uenie
runt *et*ibi commouentes *et*turbantes
multitudinem statimq*ue* t*unc* paulum dimis
serunt fr*atre*s utiret usq*ue* admare
silias *autem* *et*thimotheus remanserunt ibi
qui *autem* deducebant paulum p*er*duxer*unt*
usq*ue* athenas *et* accepto mandato abeo ad
siliam *et*timotheum utquam celeriter ueni
rent adillum p*ro*fectisunt paulus *autem*
cum athenis' eos expectaret incitabat*ur*
sp*iritus* *eius* inipso uidens idulatriæ dedita*m*
ciuitatem disputabat *igitur* insynagoga
cumiudeis' *et* colentib*us* d*eum* *et* inforo p*er*
omnes dies adeos qui aderant qui
e *proprium* *heretici* dam *autem* *e*pecurie *et* Stoici philosophi
disserebant cumeo *et* quidam dicebant
er *er* *si*
quid sibi uult hic seminiu*er*bi*us* dicere *thar*
uero
alii inriddentes dicebant nouor*um* ui
det*ur* demonior*um* adnuntiator esse
q*uia* ih*esu*m adnuntiabat eis' *et*resurrecti
e *cusi*
onem *et* adp*re*hensum eum adariopagum *sal*
duxerunt dicentes n*on*posimus scire
doctrinam q*uæ*st h*æc* noua q*uæ*d*icitur* ate
doctrina enim noua quædam infers
aurib*us* n*ostri*s uolumus *er*go scire q*ui*dnam
uellent h*æc*esse athenenses *autem* omn*es*

et aduenae hospites *et*nihil aliud uaca
bant nissi aut discere aut audire
aliquid noui Stans *autem* paulus inmedio
aripagi ait uiri athinenses peromnia
Quasi superstitiores uos' uideo pr*æteriens*
et uidens Simulacra uestra inueni *et*a
]hoc al]re ram inqua' scriptum*est* ignoto deo q*uod*
*er*go ignorantes colitis hoc ego adnuntio
uobis' deus qui' fecit mundum *et*omnia
q*uæ* ineo sunt hic caeli *et*terræ cum sit
deus nonin manufactis' templis' inhabitat
nec' manibus humanis' colitur indigens
aliquo Cumipse det omnibus uitam
et insperationem *et*omnia fecitque exu
nosanguine omne genus inhabita
re Super uniuersam faciem terræ
diffiniens Statuta tempora *et*termin
]thomnibus os habitationis eorum quaerere
deum Si forte adtractent eum aut
inuenient quamuis non longue sit
abuno quoque uestrum inipso enim uiui
mus *et*mouemur *et* Sumus sicut qui
(idest prædictum)
dam uestrum poetarum dixerunt ipsius
enim creatura *et*genus Sumus genus *enim*
cum Sumus dei non deb emus æstimare
auro *et*argento autlapidi sculpturæ
]rtis artificis *et*cogitationibus humanis'
diuinum esse similem *et*tempora quid
em huius ignorantiæ dispiciens deus nunc
adnuntiat hominibus utomnes ubique
poenitentiam agant eoquod Statuit diem
inqua iudicaturus*est* orbem in æ
quitate inuiro ihesu inquo' statuit
fidem præbens omnibus Suscitans eum
amortuiS' Cum audiissent *autem* re

surrectionem mortuorum quidam qui
dem inridebant Quidam uero dixerunt
audiamus te' dehoc' iterum sicut paulus
exiit demedio illorum quidam uero uiri
adherentes ei crediderunt inquibus
huasalh chiro *et* dionissius ariopagita *et*mulier nomine
damaris et alii cumeis' ./ /// corintum

Post hæc regressus ab athenis' uenit
*et*inueniens quemdam iudeum aquilam
nomine (ciuitas) puntium genere qui' nuper
uenerat abitalia *et* prescillam uxorem
rexromæ eius eoquod præcipisset claudius discedere omnes
iudeos aroma accessit adeos *et* saluta
uit illos *et*quia eiusdem erant artis maneb
at apud eos *et*operabatur erant *autem* sce
" nofactoriæ artis *et*in trabat insy
nagogam persabbatum omne disputa
bat interponens nomen domini ihesu suadeb
at *autem* nonsolum iudeos sed etiam grecos Cum ue
niissent *autem* demacidonia Silias *et* timo
theuS inStabat uerbo paulus testificans
iudeis' xpistum ihesum contradicentibus eis' *et*blas
femantibus excutiens uestimenta Sua dixit
ad eos sanguis uester supercaput uestrum
mundus ego exhoc adgentes uadam // cuiusdam

et migrans inde intrauit indomum
nomine titiiusti colentis deum cuius do
mus erat coniunctasynagogæ
propinum crispus *autem* archisinagogus cre (ii) huasal terchomrictid
didit domino cumomni domu sua *et*mul
ti (ciuitas) chorintinorum audientes credideruntt
et babtitzabantur dixit *autem* dominus nocte per uis
sionem paulo noli' timere sed loquere
et ne' taceas propter quod ego sum tecum
et nemo adponetur tibi utnoce
at te' quomodo populus mihi multus
inhac' ciuitate Sedit *autem* annum
et sex menses docens ineis' uerbum dei ./

Subgallione *autem* pro Consule achaiæ insur
rexerunt uno animo iudei inpaulum *et* addux
erunt eum adtribunal dicentes q*uia* *contra* legem
hic p*er*suadet hominib*us* colere d*e*um incipi
ente *autem* paulo ap*er*ire os' d*ixit* gallio adiud
eos Siquidem e*sse*t iniqum aliquid aut fa
cinus pessimum o' uiriiudei recte uos'
sustinerem si u*er*o quaesitiones sunt deu*er*bo
et denominib*us* legis u*est*ræ uos' ipsi uideretis
Iudex ego hor*um* nolo esse *et* eminauit eos atri
bunali adpr*e*hendentes *autem* omnes gr*e*ci sustinen
principem sinagog*æ* p*er*cutiebant eum an*te* tri
bunal *et* nihil eorum gallioni curæ erat
Paulus u*er*o cum adhuc' sustinuisset dies
multos fr*atr*ib*us* ualefaciens nauigauit in
siriam *et* cumeo priscella *et* aquilla qui
sibi tonderat incincris caput habebat
enimuotum deuenit effessum *et* illos ibi re
liquit ipse u*er*o ingressus synagogam dis
putabat cumiudeis' rogantib*us* *autem* eis' utam
pliore tempore maneret nonconsensit
s*ed* ualefaciens d*ixit* Oportet me' diem sollem
nem qui' sup*er*uenit facere hierusalem di
cens Iterum reu*er*tar aduos' d*e*o uolente . . .
Profectus *autem* abeffesso *et* discendens cessa
riam ascendit *et* salutauit aecl*essia*m *et* dis
cendit antiochiam *et* facto ibi aliq*u*anto tem
pore pr*o*fectus*est* p*er*ambulans exordine
galitiæ regionem *et* frigiam *con*firmans
discipulos . , Iudeus *autem* quidam appello
nomine alaxandrinus natione uir elo
quens deuenit effessum potens inscript*ur*is'
hic erat uiam d*omi*ni edoctus *et* feruens sp*iri*tu
loq*ue*batur *et* docebat deligenter eaq*uæ* sunt
deih*es*u sciens tantum babtismaiohannis
hic *er*go cæpit fiducialiter agere InSyna
goga q*uem* c*um* audiisset p*r*iscella *et* aquilla ad
sumpserunt eum *et* diligenti*us* exposuer*unt* ei

idest apud paulum

immact idest iecit

proprium

id benedicens uel acebras

idest paulus

ciuitas

uiamdei cum *autem* uellet ire achaiam
hortantes eum fr*atr*es scripserunt disci
pulis' utsuscip*er*ent eum qui cum ueniisset
Contulit multam *con*sulationem his' qui
Crediderunt uechimenter enim iudeus
reuincebat puplice ostendens perscr
ipt*ur*as e*sse* ihm xpm ///// lus p*er*agratis' sup*er*io
f*actum*est *autem* Cum appello esset corinti ut pau
rib*us* partib*us* ueniret effessum *et* inueni
ret quos'dam discipulos d*ixit*q*ue* adeos
Si Sp*iritu*m s*anctu*m accipistis credentes at illi
dixerunt adeum necq*ue* Si sp*iritus* s*anctus* *est*
audiuimus ille u*er*o ait Inquo' *er*go babtit
zati estis qui dixerunt iniohannis
babtismate d*ixit* *autem* paulus iohannis
babtitzauit babtismapoenitentiae
populum dicens ineum qui' uent*ur*us *est*
po*st* ipsum utcrederent inih*es*um hiis' auditis'
babtitzatisunt innomine d*omi*ni ih*es*u *et* cum
Inposuisset illis' manum paulus uenit
sp*iritussanctus* sup*er*eos *et* loq*ue*bantur linguis' *et*
pr*o*fetabant erant *autem* omnes uiri fere
xii milia . . ingressus *autem* sinagogam
c*um* fiducia loquebat*ur* p*er* ·iii· menses
disputans *et* Suadens de regno d*e*i Cum *autem*
quidam indurarent*ur* *et* non crediderunt
maledicentes uiam d*omi*ni coram multitudi
ne discendens abeis' segregauit discip
ulos suos quotidie disputans in scola
cuiusdam tyranni abhora ·u· usq*ue*
ad horam ·uiiii· *et* decimam hoc *autem* fact*um*est
p*er* biennium itaut om*nes* qui' habitaba
nt in assia audirent u*er*bum d*omi*ni iu
dei atque *et* gentiles uirtutesq*ue* n*on*modicas d*e*us
faciebat p*er*manus' pauli ita utetiam
s*uper* languidos deferent*ur* acorpore
eius saudaria *uel* simicintia *et* rece deban[t]

sachilli

be[ca

abeis' languores *et*spiritus nequam egredebantur
temptauerunt *autem* quidam de circumeun
]rcist tibus iudeis' exorcistis' inuocare super eos
qui habebant spiritus malos nomen domini ihesu
dicentes adiuramus uos' perihesum xpistum
quem paulus prædicat erant *autem* quidam
]ri sceuæ iudei principis sacerdotum ·uii
filii qui hoc faciebant respondens spiritus
nequam dixit eis' ihesum noui *et* paulum scio
uos *autem* qui' estis nonnoui *et*insiliens ho
mo ineos inquo' erat demonium pes
simum dominatus amborum inualuit
contra eos ita ut nudi *et*uulnerati effuger
ent dedomuilla hoc *autem* notum factumest om
nibus iudeis' atque gentibus qui' habitaba
nt effessum ecce cicidit timor super
eos *et*magnificabatur nomen domini multi creden
tium uenierunt *con*fitentes *et* adnuntian
tes actus' suos multi *autem* exhis' qui' fu
]udalia erant curiossasectati Contulerunt
libros *et* conbusserunt Coram omnibus
et Conputatis' prætiis' illorum inuenierunt
peccuniam denarii eorum ·l· milia ita
fortiter crescebat uerbum dei *et* conforta
batur hiis' *autem* expletis' proposuit pau
lus inspiritu transire macidoniam *et* ach
iam *et* hierusolimam ire dicens quoniam postquam
fuero ibi oportet me' *et*romam uid
ere mittens *autem* inmacidoniam duos
exministrantibus sibi thimotheum *et*
erastum ipse remansit adtempus
in assia factaest *autem* inillo tempore
tribulatio nonminima deuia domini
demetrius *autem* quidam nomine ar
gentarius faciens aedes argenteas
dianæ præstabat artificibus non modi
cum quæstum

·· id inoina ch sel itaidbd erec quia teath rum id est spec taculum ambitiathrum idest circ um s pect acu l u m

·· idest aliter idutiret

·· idest inconnum erat io n e

uel suades set

uel forinses idest dalti

f: et uel indeb uel iarfichid

hic conuocans eos qui huius modi erant artifi
ces dixit uiri scitis quia dehoc artificio quæsitio
est nobis' et substantia et uidetis et auditis quia
nonsolum effessi sed penetotius assiæ paulus
hic suadens auertit turbam multam dicens quoniam non
Sunt dii qui'manibus fiunt non solum *autem* hæc peric
litabitur nobis' pars inredargutionem
uenire sedmagnae deanae templum inni
chilum deputabitur sed *et* distrui incipiet *et*
maiestas' *eius* quam tota assia *et* orbis co
lit hiis' auditis' repletisunt ira *et*clamauer
unt dicentes magna deana effesorum *et* inple
taest ciuitas' confussione *et* inpletum fecerunt
unoanimo intheathrum rapto gaio *et*aris
tarcho macedonibus comitibus pauli /// serunt
paulo *autem* uolente intrare inpopulum non permis
discipuli quidam *autem et* deassiæ principibus
qui erant amici *eius* misserunt adeum regantes
ne se' daret inteathrum alii *autem* aliud cla
mabant ·· erat enim aeclessia confussa *et*plu
res nesciebant qua' excausa ueniissent
de turba *autem* detraxerunt quendam alaxandrum
propellentibus eum iudeis' alaxander ergo manu
silentio postulato uolebat rationem re
ddere populo quem utcognouerunt iudeum esse
uox' factaest unaomnium quasi per ·ii· horas
clamantium magna deana effessorum
et Cum sedasset scriba turbam dixit uiri
effessi quisest hominum qui' nesciat efes
siorum ciuitatem cultricem esse magnæ de
anæ iouisque prolis cum ergo hiis' *contra* dici nonpos
sit oportet uos' sedatos esse *et*nihil agere
temere adduxistis enim homines istos
neque sacrilegos neque blasfemantes deam uestram
quod Si demetrius *et*qui' cum eosunt arti
fices habent aduersus aliquem caussam aduen
tus' forinsecus aguntur *et*proconsules sunt
accussent inuicem Si' quid *autem* alterius rei

·· mixti one

idestutfit semper idest incongregatione
quæritis inligitima aeclessia poterit absolui nam
et periclitamur hodie tamquam inquieti eltim
uel u
ultiossi cumnullus obnoxius sit dequo po
ssimus reddere rationem concursus' istius
etcumhæc dixisset dimissit aeclessiam postquam
autem cessauit tumultus uocatis' populus
uel sosipater idest unum nomen " piri idest pater uel filius piri
discipulis' exortatus eos ualedixit etprofectusest
utiret inmacidoniam Cum autem perambulasset
partes illas etexortatus eos fuisset mul
to sermone uenit adgreciam ibi cum fecis
set menses ·iii· factaesunt illi insidiæ aiud
eis' nauigaturo in syriam habuitque consilium ut
reuerteretur permacedoniam comitatusest autem eum
proprium uiri proprium berensdæ plē
sosi pater peri · b eroensis · thesalonic
proprium proprium proprium
ensium uero aristarchus secundus et gauius
proprium proprium
derbensde idestdenomine ci uitatis
derbius · etimotheus · assiani uero tichicus
proprium arunnethitis
et trofimus hii' cum præcessisent sustinebant
nos' troiade nos' uero nauigauimus post
idest ciuitas
dies azemorum aphilippis'· etuenimus ade
os troadem indiebus quinque ubi demorati
Sumus diebus ·uii· Inuna autem sabbati cum conue
nissemus adfranguendum panempaulus dis
putabat eis' profecturus incrastinum protraxi
tque sermonem usque admediam noctem erant
lampades copiossæ incennaculo ubi eram
idesfiuxta
us congregati /// thicus super finistram
extra domum
Sedens autem quidam adoliscens nomine eu
cum mergeretur Somno graui disputa
nte diu paulo eductus asomno cecidit de
tertio cennaculo deorsum et sublatusest
mortuus adquem paulus cum discendisset
incubuit supereum et conplexus dixit nolite
turbari animaenim ipsius ineoest /// ans
aScendens autem franguensque panem et gust
Satis que adlocutus usque adlucem sic'
profectusest adduxerunt autem puerum ui
uentem etconsulatisunt nonminime nos' autem
ascendentes nauigauimus innasson' inde
suscepturi paulum .

Sic' enim disposuerat ipse per terram
iter facturus Cum autem conuenissemus
in asson' adsumpto eo uenimus mili
ten' etinde nauigantes sequenti die ue
nimus contralicium et aliadie ad
plicuimus saminum et Sequenti uenimus
militum Propossuerat enim paulus
trans nauigare effessum ne·qua·mora il
li fieret inassia festinabatenim Si po
ssibile sibi esset ut diem penticosten' face
idest ciuitas
ret inhierusolimis' amilito autem mit
tens effessum uocauit maiores natu'
aeclessiæ qui' cum ueniissent adeum et
Simul essent dixiteis' uos' scitis aprima
die qua' ingressus sum inassiam qua
liter uobiscum peromne tempus fuer
im seruiens deo cumhumilitate etla
crimis' et temptationibus quæ mihi accede
runt exinsidiis' iudeorum quomodo nihil
e non
uerborum subtraxerim utilium quo minus
adnuntiarem uobis' et docerem uos' p
uplice etperdomus' testificans iudeis'
atque gentibus indominum poenitentiam etfi
dem indominum nostrum ihm xpm et nunc ecce al
ligatus ego uado spiritu inhierusalem quæ e
uentura sunt mihi ignorans nisi quod spiritus sanctus
per omnes ciuitates protestatur mihi dice
ns quoniam uincula ettribulationes me
ae manent sed nihil horum uereor
idestquam anima[
∴ id uitam meam ·
nec' facio animam prætiosiorem quam me
dummodo consummem meum cursum
et ministerium quod accipi adomino ihesu
testificari aeu anguelium
Gratiae dei et nunc ecce ego scio
quia amplius nonuidebitis animam
meam uos' omnes per quos' transiui

difficileest hoc dum hoc uerbum non inuenimus in æuanguelio Sic' soluitur Certumest quod xpistuc dicit hoc uerbum quamuis' noninuenitur inæu] anguelio cum paulus dixit meminisse uerbi domini ihesu aliter meminisse uerbi domini idest quam dicit modo per mo' idest quia dominus ihesus locutusest perpaulum utipse paulus dixit Si experimentum eius quæritis qui inme' loquitur xpistus est item hic' quæritur quomodo beatius est qui dat quam qui accipit nochis fir' foirbthe quiinplet quoddictumest uade etuende omnia '' nimbiaadi araroibrea bith manicroi'mao'neuch sic' soluitur beatius dare idestdare aliquis quod laborauit idest astoradsaithirdo quam acci (:

]idest quod non labo
]it etideo ut
]umest unus
]que laborat
]abeat unde
]monicet indi
]bus ut iohan
]cassianus
]c rationem
]o libro de
]libris' suis'
]mendat . .e

omnes prædicans regnum dei qua
propter contestor uos hodiernadie quia
mundus Sum a sanguine omnium
non enim subterfugi quominus ad
nuntiarem omne consilium dei
uobis' adtendite uobis' etuni
uerso gregi inquo uos' spiritus sanctus po
suit episcopos regere æclessiam
dei quam adquessiuit sanguine suo
ego scio quoniam intrabunt post dis
cessionem meam lupi graues
inuos' nonparcentes gregi ·
etexuobis' ipsis' resurgent
uiri loquentes peruersa ut addu
cent discipulos post se propter quod ui
gelate memoriam retinent
es quoniam per triennium nocte et
die non quessaui cum lacrimis'
monens unumquemque uestrum et nunc
commendo uos' deo et uerbo gra
tiæ ipsius qui potens est æ
dificare etdare heredita
]sanctificatis' omnibus]
tem in sanctificationibus argentum
enim autaurum autuestem
nullius concupiui : ipsi scitis quoniam
adea quæ mihi opus erant et his'
qui mecum sunt ministrauer
unt manus istæ omnia os
tendi uobis' quoniam sic' labor
antes oportet suscipere
infirmos

ac meminisse uerbi dominiihesu quoniam ipse dixit
beatius est magis dare quam accipere
et cum hæc dixerit positis' genibus suis' cum omnibus il
lis' orauit magnus autem fletus factusest
omnium et recumbentes super collum pau
li osculabantur eum dolentes maxi
me inuerbo quod dixerat quoniam amplius fa
ciem eius nonessent uissuri et deducetbant
eum adnauem cum autem factumesset utna
+ uigaremus abstracti abeis' recto
cursu uenimus choo (idestciuitas) et sequenti die ro (ciuitas)
dum et inde pataram (ciuitas) et cum inuenis
semus nauem trans fretantem phoenicen (ciuitas)
ascendentes nauigauimus cum appar
uissemus cybro (ciuitas) et relinquentes eam
– ducnii ··adsinistram nauigabamus autem insy
riam et uenimus tyrum ibi enim nauis
erat expositura honus inuentis' autem dis
cipulis' mansimus ibi diebus uii· qui pau
lo dicebant perspiritum neascenderet inhie
rusolimam expletis' diebus profecti iba
mus deducentibus nos' omnibus cum
uxoribus et filiis' usque adforas ciuita
·:· uel usque fo ris ciui tat em tis ·:· etpositis' genibus inliture ora
uimus etcum ualefecissemus inui
cem ascendimus innauem illi autem re
uersisunt insua nos' uero nauigatione
··· finita uel renuntiata explicita athiro discendimus tho
lomaidem etsalutatis' fratribus man
simus die una apud illos et alia autem die
profecti uenimus cessariam et intrantes

··· lase cele birsimme

diaconi
indomum philippi aeuanguelistæ qui erat
diaconis unus deseptem mansimus apudeum huic *autem*
erant filiae ·iiii· uirgines profetantes *et* cum
moraremur ibi per dies aliquot superuenit
quidam aiudea profeta nomine agabus
is cumueniisset adnos' tulit zonam pau
li *et*alligans sibi pedes *et*manus' d*ixit* hæc d*ici*t spiritus
sanctus uirum cuius*est* zonahæc sic' alligabunt
eum inhierusalem iudei *et* tradent eum inma
nus' gentium q*uod* cum audessemus eum rogab
amus nos' *et*qui' loci illius erant ne' as
cenderet inhierusalem tunc respondit pau*lus*
et d*ixit* quid facitis flentes *et*adfligentes cor'meum ego
enim nonsolum alligari sed *et*mori inhierusalem para
tus sum propter nomen dni ihu *et* cum ei suadere nonpo
tuissemus quæssiuimus dicentes fiat domini uo
luntas Post dies *autem* istos præparati as
cendeba mus inhierusalem uenierunt *autem* quid
am exdiscipulis acessaria nobiscum adducen
tes hunc iassonem apudquem hospitaremur
quendam cyprium antiquum discipulum
et Cum uenissemus hierusolimam libenter ex
ciperunt nos' fratres Sequenti *autem* die introib
at paulus nobiscum adiacobum omnesque
collectisunt senioresquos' cum salutass
et narrabat persingula quæ fecisset deus in
gentibus per ministerium illius At illi cum audi
issent magnificabant dominum dixeruntque ei
Uides' frater quotmilia sunt hominum aiud
eis' qui'crediderunt dominum *et*omnes emula
idest selotes tores sunt legis Audierunt *enim* dete' quia disc
essionem doceas amoisi eorum qui per gentes
sunt iudeorum docens non debere eos circum
cidere filios suos neque secundum consui
tudinem ingredi quid ergoest utique oportet
conuenire multitudinem audiant enim te
superueniisse hoc ergo fac' quod tibi dicimus Sunt·no
biscum uiri ·iiii· uotum habentes super se'
hiis' asSumptis' sanctifica te cum illis' *et* in
pende inillis' utradant capitasua
*et*omnes sciaent quia quæ dete' audierunt fal
sa sunt sed ambulans *et*ipse custod
iens legem dehis' *autem* qui crediderunt
exgentibus nos' scripsimus iudicantes
utabstineantse' abidulis immolano to
*et*sanguine *et*subfucato *et* fornicati
one tunc paulus adsumptis' uiris'
postera die purificatus Cum illis' intrauit
intemplum: adnuntians explicationem finem
dierum purificationis donec offeretur
prouno quoque eorum oblatio quam præcipit
moisses dumautem ·uii· dies conSummarentur
hii' qui' abassia erant iudei cumuidiss
ent eum intemplo concitauerunt omnem popu
lum *et* iecierunt ei manum uel s clamantes
uiri hisrahelitæ adiuuate nos' hicest
homoqui' aduersus legem *et*populum et
locum hunc omnes ubique docet insuper *et*
gentiles induxit intemplum *et* uiolauit
sanctum locumistum uiderunt enim tro
finum effessium inciuitate cumipso
quem æstimauerunt quoniam in templum induxis
set paulus commotaqueest ciuitas' to
ta *et* factaest concursio populi *et*adprehen
dentes paulum trahebant eum
extra templum *et* statim clausæsunt
ianuæ Quærentes *autem* eum occidere
nuntiatumest tribuno choortis quia tota
confunderetur hierusalem qui' statim
adsumptis' militibus *et*centhorio
nibus decurrit ad illos qui' cum uidis
sent tribunum *et* milites cessauerunt
percutere paulum tunc acced
ens tribunus adprehendit eum *et* iussit

alligari catenis' ·ii· *et* interrogabat
quis esset aut quid fecisset alii aliud *idestaliter*
clamabant inturba *et* cum nonposset
certum cognoscere prætumultu iussit
adduci eum incastra et Cum uenii
]mmen]empli sset ingradus contegit ut portaretur
amilitibus propter uim populi sequebatur enim eum
multitudo populi clamans tolleeum
]ductus]dhuc' sed et cum caepisset induci incastra
]rabant]ere paulus dicit tribuno Si licet mihi loqui
loqui aliquid adte' qui dixit grece nosti non tu' *ꝰidest interrog.*
es ægiptius qui ante hos' dies tumultum
Suscitasti *et* eduxisti indisertum
]dbide ·iiii· milia uirorum secariorum
et dixit adeum paulus ego homo sum
quidem iudeus atharso ciliciæ non
ignotae ciuitatis municeps Rogo
autem te permitte mihi loqui adpopulum
et cum ille permissiset paulus
Stans ingradibus adnuit manu ad
plebem *et*magno silentio facto ad
locutus*est* ebreicalingua dicens // red
Uiri fratres *et*patres audite nunc quam
do rationem aduos' Cum audiis
sent *autem* quia ebreicalingua loquebatur
adillos magis præstiterunt silentium
*et*dixit ego Sumuir iudeus atha
rso cy liciæ natus nutritus *autem*
inista ciuitate secus pedes gama
liel eruditus iuxta ueritatem paternæ
legis æmulator legis sicut *et*uos' omnes
estis hodie qui hanc uiam perse
cutus Sum usque admortem allig
ans *et* trahens incustodias ui
ros *et*mulieres sicut princeps sacer
dotum testimonium mihi reddidit
et omnes maioresnatu aquibus *et* æ
pistulas accipiens adfratres da
mascum pergebam utadducerem

inde uinctos inhierusalem uti punerentur
factumest eunte me' *et* adpropinquante damas
co mediadie subito decaelo circumfulsit
me lux copiossa *et*decidens interram au
diui uocem dicentem mihi saule saule quid
me persequeris durumest tibi contra stimulum cal
citrare ego *autem* respondi quis es domine dixitque
adme ego sum ihesus natzarenus quem tu'
persequeris *et* qui' mecum erant lumen qui
dem uiderunt uocem non audierunt eius qui
loquebatur mecum *et* dixit quid faciam domine
deus *autem* dixit adme' Surgens uade damas
cum *et*ibi tibi docetur deomnibus quæ te' oportet
facere et Cum nonuiderem præ clarita
te luminis illius admanum deductus
acomitibus ueni addamascum annanias
autem quidam uir secundum legem testimonium
habens abomnibus habitantibus ueniens
adme' *et*adstans dixit mihi saule frater
respice *et*ego eadem hora respexi
ineum at ille dixit deus patrum nos
trorum præordinauit te' utcognos
ceris uoluntatem eius *et*uideris iustum
et audieris · uocem exore eius qui' eris
testis illius adomnes homines eorum
quæ uidisti *et* audisti *et* nunc quid mora
ris ex surge babtitzare *et* ablue
peccatatua inuocato nomine illius
factumest *autem* reuertenti mihi inhirusolimam
et oranti intemplo fieri me' instupo
re mentis *et*uidi illum dicentem mihi
festina' *et* exi' uelociter exhierusolima
quoniam non recipient testimonium tuum
deme *et*ego dixi domine ipsi sciunt quia
ego eram concludens incarcerem
et cedens persinagogas eos qui credeb
ant Inte' *et*cum funderetur sanguis

stefani testis tui ego adstabam *et* con*sentiebam*
et custodiebam uestimenta inter*ficentium* me'
illum *et*dixit adme' uade q*uoniam* egoinnationes
mittamte' longue audiebant *autem* eum us
q*ue* adhocuerbum *et*eleuauerunt uocem suam dicen
tes tolledeterra h*uiu*smodi n*on* enim fas*est* eum uiuere
uociferantibus *autem* eis' *et*proiecentib*us* uestimenta
sua *et* puluerem iectantib*us* incaelum iussit
tribunus induci eum incastra *et* flagi
llis' cedi *et* turqueri eum ut sciret p*ropter* q*uam*
causam sic' clamauerunt ei *et* cum adstri
nxissent eum loris' d*ixit* adstanti sibi cento
rioni paulus · Si hominemromanum *et* in
dampnatum licet uobis' flagillare quo au
dito centorio accessit adtribunum *et* adnun
tiauit d*icens* quid act*ur*us es hic homo ciues ro
manus *est* accedens *autem* tribunus d*ixit* illi
tu' romanus es *et*ille d*ixit* eti*am* *et* respondit
tribunus q*uam* facile te' ciuem romanum
dicis ego summa peccunia hanc ciuita
tem con*secutus* sum *et*pau*lus* ait ego *autem* *et* nat*us*
sum p*rotin*us *er*go discesserunt abillo qui eum
tradiderunt tribunus *autem* timuit pos*tquam* p*ræ*
sciuit q*uia* ciues romanus esset quia alligasset
eum postera *autem* die uolens scire diligentius
qua ex caussa causaretur aiudeis uoc
auit eum *et*iussit sacerdotes con*uenire* *et* omne
con cilium *et* p*ro*ducens paulum statuit inter*illos*
in tendens *autem* inconcilium paulus ait uiri
fratres ego omni conscientia bona con*uersatus*
Sum antedeum usq*ue* inhodiernum diem
Princeps *autem* sacerdotum annanias p*ræ*cipit
ad stantib*us* sibi p*er*cut*ere* os' *eius* tunc paulus
adeum d*ixit* percutiet te' d*eus* paries dealbate
et tu'sedens iudicas' me' *et*legem iubes me
p*er*cuti *et* qui adstabant Summum sacerdo
tem d*ei* maladices d*ixit* *autem* paulus nescie

facile*est* dum ciues romanus sis non timebis aliquid

duaircher'

amroman'

idest subimperio romano

idest intarso ci liciæ

bam fratres q*uia* p*r*inceps *est* summus sacer
dotum Scriptum*est* enim principem pop
uli tui nonmaledices Sciens *autem* paulus q*uia*
una pars esset saduceorum *et* altera fa
risseor*um* exclamauit inconcilio uiri
fratres ego farisseus Sum filius farisse
orum despe' *et* deresurrectione mor
tuorum ego iudicor et Cum hæc dixis
set *factaest* dissentio inter faris*seos* *et*saduce
os *et*solutaest multitudo Saducei enimdi
cunt n*on* esse resurrectionem neq*ue* angue
lum neq*ue* spiritum farisseiautem utrumq*ue* con*fitentur*
ac*tusest* *autem* clamormagnus *et*surgentes
quidam farisseorum pugnabant
dicentes nihil mali inuenimus inhomine
isto quid si' spiritus locutus*est* ei autangue
lus *et*cummagna dissentio facta*est*
timens tribunus ne discerperetur
paulus abipsis' iussit milites discen
dere *et*rapere eum demedio eorum ac
deducere eum incastra Sequenti *autem*
nocte adsistens ei dominus ait constans esto
Sicut enim testificatus es deme inhie
rusa*lem* sic' te' oportet *et* rome testifi
cari facta*autem* die collegauerunt se'
quidam exillis' *et* deuouerunt se' dicen
tes neq*ue* manducat*ur*os neq*ue* bibit*ur*os
donec occiderent paulum erant *autem*
plusquam xl qui hanc coniuratio
nem fecerunt qui accesserunt ad
principes sacerdotum *et* seniores *et*dix
erunt deuotione deuouimus nos'
met ipsos nihil gustat*ur*os donec occi
dam*us* paulum nunc *er*go uos' notum fa
cite tribuno cumconsilio utprodu
cat illum aduos' tamquam aliquid
certi*us* cogniturí deeo nos' u*er*o prius

idest interficer[

conicim ta nacul

uel soluit

exiudeis

quam propiat parati sumus interficere
illum Quod cum audiisset filius sororis
pauli insidias uenit etintrauit incastra
nuntiauitque insidias paulo uocans autem
adse unum excentorionibus ait ado
liscentem hunc perduc' adtribunum habet enim
aliquid indicare illi et ille quidem adsu
mens eum duxit adtribunum et ait uin
ctuspaulus uocans rogauit me' hunc
adoliscentem perducere adte' habentem aliquid
loqui' tibi Adprehendens autem tribunus ma
num illius secessit cum eo seorsum
etinterrogauit illum quidest quod habes indi
care mihi ille autem dixit iudei constituerunt
rogare te' ut crastinadie paulum
perducas' inconcilium quasi aliquid certius
armifois tis inquessituri sint deillo' tu' uero ne' credideris
illis' insidiantur enim exeis' uiri amplius quam
xl qui' se' deuouerunt nonmanducare
neque bibere donec interficerunt eum etnunc
paratisunt expectantes promissum tu
um Tribunus igitur dimissit adolis
centem præcipiens ne cui loqueretur
quoniam hæc sibi nota fecisset et uocatis'
·ii· centorionibus dixit illis' Parate mi
lites ducentos uteantusque cessariam
et equites lxx · et lancearios ducentos
]gandu idest]ecedig atertia horanoctis etiumenta præparate
utinponentes paulum saluum perduce
rent adfelicem præsidem timuit enim ne
forte raperent eum iudei etoccidirent
et ipse postea calumpniam Sustineret
tamquam accepturus esset peccuniam Scri
bens aepistulam continentem hunc
]omen tri bun i mundum Claudius lissias' optimo
præsidi felici salutem · Uirum hunc conprehen
sum aiudeis' et incipientem interfici abeis'

Superueniens cum exercitu eripui cognito
eo quia romanusest uolensque scire caussam
quam obiecebant illi deduxi illum inconcilium eorum
uel i
quem inueni accussare dequæstionibus legis
ipsorum nullum uero dignum morte aut uin
culis' habentem cremen etCum mihi perlatum esset
deinsidiis' quas parauerunt ei missi adte'
denuntians et accussatoribus utdicant apud
te' uale' Milites ergo secundum præceptum sibi
adsumentes paulum duxerunt pernoc
tem inantipatridem et postera die dimis
sis' equitibus utirent cum eo reuersi sunt ad
castra qui cum ueniissentcessariam et
tradidissent æpistulam præsidi statuerunt
anteillum et paulum Cum legisset autem etinterroga
sset dequa prouincia esset etcognoscens quia
decilicia audiam te inquit cum uenerint
Accusatores tui iussitque inpretorio he
rodis custodiri eum post ·u· autem dies discen
dit princeps sacerdotum annanias cum se
niorib*us* quib*us*dam proprium et tertolo quodam orato
re qui adierunt adpræsidem aduersus pau
lum tacito paulo caepit accussare
tertulus dicens cuminmulta pace agamus
perte' etmulta corrigantur pertuam proui
dentiam semper etubique suscipimus op
time felix cum omni gratiarum actione
ne diutius autem te' protraham oro breuiter
audias nos protuaclementia inuenimus
hunc hominem pestiferum et concitantem sedi
tiones omnibus iudeis' inuniuerso orbe et
auctorem seditionis sectae nazarenorum
qui etiam templum uiolare conatusest quem cum ad
prechendimus uoluimus iudicare eum
s̃ legemnostram intercedens autem lisias tribunus

idestcessar ip se fuit im perator her odis autem rex felix autem præs es · claudius li sias tribu nus sed hero odis deiude is' alii autem de romanis' fuerunt

cum ui' magna eripuiteum demani
bus nostris iubens accussatores adte' ue
nire aquo' poteris ipse iudicans de
omnibus istis' cognoscere dequibus nos' ac
cussamus eum adiecierunt *autem* etiudei
dicentes hæc itase' habere respondit paulus annu
ente sibi præside dicens exmultis' annis'
genti huic esse te' iudicem sciens bono
animo prome' satisfaciam potes enim
cognoscere quia nonsunt mihi dies plusquam xii
exquo ascendi adorare inhierusalem
etneque intemplo inuenierunt me cum ali
quo disputantem aut consensum facientem
turbæ neque insynagogis' neque in ciuitate
neque probare possunt quicquam tibi dequibus
nunc accussantme' confeteor *autem* hoc tibi
quod secundum sectam quam dicunt heressim sic' dis
eruio patri deomeo credens omnibus quæ in
lege et profetis' scriptasunt Spem
habens indeum quam expectant etipsi
resurrectionem futuram mortuorum
et iniquorum inhoc etipse studio sineof
fendiculo conscientiam habere ad deum
et adhomines semper post annos *autem* plu
res aelimoysinas facturus ingentem
meam ueni etoblationes etuotum inqui
bus inuenierunt me' purificatum intem
plo non cumturba neque cum tumultu et adpre
chenderunt me' clamantes etdicentes
tolle amicum nostrum quidam *autem* uenie
runt exassia iudei quos' oportebat
apudte præsto esse et accussare si' quid haber
ent aduersus me' aut hii ipsi dicant Si'
quid inuenierunt inme' iniquitatis
cum Stem inconcilio nissi de unahac' uoce
solummodo qua clamaui intereos stans

uel concursum

iust

quoniam deresurrectione mortuorum
ego iudicor hodie auobis' distu
lit *autem* illos felex certissime sciens
dehac' ueritatis uia dicens eum tribu
nus discenderit lisias audiam uos'
iussitque centorioni custodireeum
et habere requiem nec' quendam prohi
bere desuis' ministrare ei // drucilla
postaliquot *autem* dies ueniens felex cum
uxore sua quæerat iudea uocauit
paulum et audiuit abeo fidem quæstin
xpistum ihesum disputante *autem* eo deiusti
tia etcastitate etdeiudicio futuro treme
factus felex respondit quid nunc ad
tenet uade tempore *autem* oportuno
arcessiam te' Simul adsperans quæ
peccunia daretur ei apaulo propter quod fre
quenter arcessiens eum loquebatur
cum eo biennio *autem* expleto accipit suc
cessorem felix porcium festum
uolens *autem* gratiam præstare iudeis' felex
reliquit paulum uinctum festus
ergo cum ueniisset inprouinciam post triduum
ascendit inhierusolimam acessaria
adieruntque eum principes sacerdotum
et primiiudeorum aduersus paulum et
rogabant eum postulantes grati
am aduersus eum utiuberet per duci
eum inhierusalem insidias tenden
tes uteum interficerunt inuia fes
tus *autem* respondit seruari paulum
incessaria se' *autem* maturius profecturum qui
ergo inuobis' ait potentes sunt discen
dentes Simul Si quod est inuiro cremen
accussent eum demoratus *autem* inter
eos dies non amplius quam ·uiii· aut
x discendit cessariam

proprium *proprium*

et altera die sedit protribunali etius
sit paulum adduci qui cum perductus
esset circumstaterunt eum qui' abhie
rusolima discenderant iudei mul
tas et graues caussas obiecentes quas'
probare non poterant paulo reddente rationem
quoniam neque in legemiudeorum neque intem
plum neque incessarem quicquam pec
caui festus uolens iudeis' gratiam præ
stare respondens paulo dixit uis'
hierusolimam discendere et ibi de
hiis' iudicari apudme' /// is Sto' ubi
]suide bri]emon idest cessari a dixit autem paulus adtribunal cessar
me'oportet iudicari iudeis' non nocui
Sicut tu'nosti melius Si enim nocui aut dig
num morte aliquid feci nonrecusso mo
ri Si' uero nihilest eorum quæ hii accussant
inme nemo potest me illis' dona
]aluindi m re cessarem appello tunc festus
Cum consilio locutus respondit cessa
rem appellasti adcessarem ibis
et Cum dies aliquot transacti essent agripa
rex' et proprium bernicæ discenderunt cessa
riam adsalutandum festum /// tus
et cum dies pluresibi demoraretur fes
depaulo indicauit dicens Uir quidamest
dirilictus afilice uinctus dequo'
cum essem hierusolimis' adieruntme'
iudei principes sacerdotum etseniores
iudeorum postulantes aduersus illum
dampnationem adquos' respondi quia
non est con suitudo romanis' dampnare
aliquem hominem prius quam is qui' acc
ussaretur præsentes habeat accussato
res locumque diffendendi accipiat
ad abluenda cremina quæ ei obiecciuntur
cum ergo huc conuenissent sine ulla dilatione

Sequenti die sedens protribunali iussi ab
duci uirum dequo cum adstitissent
accussatores nullam caussam def
ferebant dequibus ego suspicabar
malum quæstiones uero quasdam desua su
perstitione habebant aduersus eum et dequo
dam ihesu defuncto quem adfirmabat
paulus uiuere hessitans autem ego dehuius
modi questione dicebam Si' uellet ire
inhierusolimam etibi iudicari dehis'
Paulo autem appellante ut seruaretur
agusti adcognitionem iussi seruari eum
donec mittam eum ad cessarem /// se ho
idesthirodis agripa propri ·ii· agrippa autem ad festum ait uolebam et ip
minem audire Cras' inquitaudies
eum altera autem die cum ueniisset agrippa
et bironice cummulta ambitione et
uel inaudito ri u m introiissent inatrium cum tribunis'
etuiris' principalibus ciuitatis etiubentefes
to adductusest paulus et dixit festus agri
ppa rex' et omnes qui simul adestis
nobiscum uiri iudei uidetis hunc dequo omnis
multitudo iudeorum interpellauit me'
hierusolimis' ut traderem eum morti
Inaccussabilem nonpotui tradere eum
propter mandata quæhabemus cessaris Si quis autem
accussat eum sequatur cessaream
ubi custoditur qui' cum conuenissent cla
mauerunt tollite eum deuita nonoportet
uiuere eum amplius ego uero conperi nihil dig
num eum morte admissise ipse autem
hoc appellante agustum iudicaui mit
tere dequo quid certum scribam domino non
uel o habeam propter quod duxi eum aduos' etmaxi
me adte' rexagrippa utinterrogatio
ne habeam quid scribam Sine rati
one enim mihi uidetur mitere uinctum et cau
ssameius nonsignare agrippa autem adpa
ulum ait permittetur tibi loqui protemet ipso,

tunc paulus extensamanu coepit
rationemreddere deomnibus quibus ac
cussaretur aiudeis' rex agrippa estimo
me beatum apudte cum sim diffensurus
me hodie maxime te' sciente omnia
quæ apud iudeos sunt consuitudinis etquaesti
onis propter quod obsecro utpatienter me' au
dias et quidem uitam meam aiuuentute
quæ abinitio fuit in gente mea in hierusoli
mis' uenierunt omnes iudei præscientes me
abinitio Si' uellint testimonium perhibere
quoniam s̃ certissimam sectam nostræ religi
onis uixi farisseus et nunc inspe' re
promissionis quæ adpatres nostros factaest
adeo isto etiudicor pro quam iudicio subiec
tus inqua xii tribus' nostrae nocte ac die
deseruientes sperant inueniri dequa'
spe' accussor aiudeis' rex quid incre
dibile iudicatur apudnos' si deus mortu
os suscitat et ego quidem existima
ueram me aduersus nomen ihesu xpisti domini na
tzarei debere multa contrariaagere quod
etfeci inhierusolimis' et multos sanctorum
ego incarceribus clussi aprincipibus sacer
dotum potestate suscepta et cum
occiderentur detuli sententiam // puniens
et per omnes synagogas frequenter
eos conpellebam blasfemare et am
plius inSaniens eos persequebar usque
adextremas ciuitates inquibus dum
irem damascum cum potestate et
permissione principum sacerdotum die
media inuiauidi rex decaelo supra
splendorem solis circumfulsit me'
lumen eteos qui mecumerant simul
omnesque simul nos' cum decidissemus
interram audiui uocem dicentem mecum
mecum ebreicalingua saule Saule

idest ante uos' gentiles

in

in

quid me' persequeris durum est tibi
contra stimulum calcitrare
ego autem dixi quis es domine dns autem dixit
ego sum ihesus quem tu' persequeris sed
exsurge et Sta' super pedestuos
adhoc enim apparui tibi ut constituam
te ministrum etestem eorum quæ
uidisti eteorum quibus apparebo
tibi eripiens te' depopulo et genti
libus inquos' nunc ego mitto te' aperi
re oculos eorum ut conuertantur ate
nebris' adlucem et depotestatesa
tanæ addominum ut accipiant re
missionem peccatorum etsortem inter
sanctos perfidem quæ inme est unde rex'
agrippa nonfui incredulus uissio
ni caelesti sedhis' qui sunt dam
asci et primum et hierusolimis' et in
omnem regionem iudae et gentilibus
adnuntiabam ut poenitentiam age
rent et conuertantur addeum digne poe
nitentiae operafacientes hac' ex
caussa iudei cum essem in templo con
prehensum temptabant interficere me
auxilio autem adiutus dei usque inho
diernum diem sto' testificans mi
nori atque maiori nihil extra
dicens quamea quæ profetae sunt lo
cuti futura esse et moisses dixit
si passibilis xpistuc si primus
exresurrectione mortuorum
lumen adnuntiaturus est populo
etgentibus hæc loquente eo et ratio
nemreddente festus mag
na uoce dixit insanis' paule

idest est

+

idestmulta scientia

multae litteræ inmsaniam conuerterunt te'
et paulus noninsanio inquit optime
feste sed ueritatis etsobrietatis uerba
loquor Scit enim dehis' rex adquem
loquor constanter latere eum enim nihil
horum arbitror neque enim in aung
idestcelatiue ulo quicquam gestumest credis
rex agrippa profetis' scio quia credis
agrippa autem dixit adpaulum inbre
uel inmodi c o ui Suades me' xpistianum fieri
et paulus dicit Opto apud deum et inm
odico et inmagno nontantum te' sed omnes
hos' qui audierunt hodie fieri ta
les quales et ego sum exceptis' uin
culis' his' etexsurrexit rex etpræ
proprium
sses et beronice · et qui adsedeba
nt cumeis' et cum sequessisent
loquebantur ad inuicem dicentes quia
nihil morte aut uinculorum dign
um quid fecit homo iste ·.·.·.·
agrippa autem festo dixit dimitti
poterat hic homo si nonappellas
set cessarem dicreuit autem eum
nauigare initaliam etradi pa
ulum cum reliquis' uinctis' cu
Stodibus centorioni nomine iulio
arbir coortis agusti ·.·

ascendentes autem nauim adromiti
nam incipientem nauigare
circa loca assiae egressi su
mus perseuerante nobiscum
proprium proprium ciuitas
aristarco macedone thesolo
nicense Sequenti autem die uenimus
Sydonem humane autem tractans

iulius paulum permissit adamicos ire
curam sui agere et inde cum sustul idest nauim
lessemus subnauigauimus cybro propterea
eo quod essent uenti contrarii etpilagus cyliciæ
et pampyliæ nauigantes xu diebus uenimus
inlistram quæest cyliciæ etibi inueniens cento
rio nauim alaxandrinam nauigantem
initaliam trans posuit nos' ineam Cum mul
tis' diebus tarde nauigaremus // hiben
et uix deuenissemus contra chinidum pro
te nos' uento atnauigauimus cretæ
iuxta secundum salmonem et uix iuxtanauigan
uel in
tes uenimus adquendam locum qui uocatur
boni portus cui erat iuxta ciuitas'
idest muiri de' uel proprium thalasa multo autem tempore perac
ciui
to cum etiam non esset tuta nauigatio eo quod ieiuni
um iam præteriisset consulabatur eos pau
lus dicens eis' uiri uideoquoniam cuminiuria
etmulto dampno nonsolum honeris et na
uis sed etiam animarum nostrarum inci
piet esse nauigatio /// magis credeb
uel nauicle
Centorio autem gubernatori et nauicularioro idest dúnd
naueirchi
at quam hiis' quæ apaulo dicebantur ·.·.·.·
non
et Cum aptus portus esset adhem
dugaimi gud idest ad manend andum plurimi Statuerunt consilium
um in eo in nauigare inde Si quomodo possint de
hic m e uenientes penicem hiemare portum
Crete respicientem ad africum etad
ciuitas
chorum aspirante autem austro
æstimantes propositum se' tenere cum
sustulissent deassole nauigabant uel deasson
dinmuir a'gu cretam non post multum autem missit se
contra ipsam uentus tifphonicus qui
uocatur euroaquilo Cumque erepta erthuais certach
esset nauis ·.·

*et*non posset Conari aduentum data naue
fluctib*us* ferebamur insolam *autem* qua
uel clauda ndam decurrentes q*uæ*uocat*ur* cladia
potuimus uixobtinere scapham qua
uel adiuto ri is' sublata adiutorio utebamur aci
nguentes nauim timentes ne' insirtim
incederent submisso uasse sic' fe
uel ualide rebant*ur* :· per manente*autem* ualde
autem nobis' tempestate iectatis' se
quenti die iectum fecerunt *et* ter*t*ia die
aidmi armamenta nauis suis' manib*us* p*r*oie
cierunt neq*ue* sole neq*ue* luna neq*ue* si
deribus apparentib*us* p*er*multos dies
et tempestate n*on*exigua inminente i*am*
ablataerat spes omnis salutis n*ostr*æ
et Cum multa ieiunatio fuisset t*unc*
Stans paulus i*n*medio eor*um* d*ixit* .
Oportebatuos' quidem o' uiri au
dito me' n*on* egredi acreta lucriq*ue* fa
cere iniuriam hanc *et* iact*ur*am et n*unc*
suadeo uobis' bono animo esse amis
sio enim nullius animae erit exuo*bis*
p*ræter* q*uam* nauis adstetit enimmihi an
guelus d*e*i hac'nocte cuius egosum
*et*cui diseruio d*icens* ne' timeas pau
le cessari oportet te adsist*ere*
et ecce donauit t*ibi* d*eus* omnes
qui' nauigant tecum p*ropter* q*uod* bono
animo estote uiri credo *enim* d*e*o q*uod*ita
erit q*uem* admo*dum* dictum*est* mihi Ini*n*sol
am *autem* quandam nos' oportet deue
nire *sed* pos*t*ea q*uam* quartadecima nox'
Sup*er*uenit nauigantib*us* nobis' *in* adr
ia circa mediam noctem suspica
bant*ur* nautae apparere sibi aliq*uam*

regionem Qui submitentes bolidem i*n*
uenierunt passus'·xx· *et*pusillum se
parati inde inuenierunt passus xu·
t imentes *autem* ne'asp*er*a loca incederemus
erus
depupi mittentes anchoras ·iiii· ob
tabant diem fieri nautis' u*er*o q*uæ*rentib*us*
fugere denaui cummissisent scap
ham inmare subobtentu q*ua*si apru *fuacis
ra incip*er*ent anchoras extendere
d ixit paulus centorioni *et* militib*us* n*is*si hii'
innaui remanserint uos' salui fieri
n*on*potestis t*unc* absciderunt milites
funes scapæ *et*passisunt eam absci
dere et Cumlux' i*n*cip*er*et fieri rog
abat fieri paulus omnes sumere ci
bum postea d*icens* quartadecima
hodie dies ieiunii p*er*manetis nihil acci
pientes p*ropter* q*uod* rogo uos' accip*er*e cibum p*ro*
salute u*estr*a q*uoni*am nullius u*estr*um capillus de
capite p*er*hibit et cum h*æc* dixisset
sumens panem *et* gratias egit d*e*o in*con*
spectu omnium ··· et cum fregis
set caepisset t manducare
animequiores *autem* fac*t*isunt omnes ·– diriug[mnig·
et ipsi adsumpserunt cibum
er amus u*er*o uniu*er*sae animae innaui
ducenti lxx ·ui· *et*satiati cibo *et*adle
uabant nauim iectantes tritic*um*
inmare Cum *autem* dies facta esset
n*on*cognoscebat t*er*ram /// bentem lit*us*
S inum u*er*o quendam *con*siderabant ha
inq*uem* cogitabant si possint iecere
nauim et Cum anchoras abs
uel obtuliss en t tulissent commitebantse' mari
idest innaluæ
Simul laxantes iunct*ur*as gub*er*naculor*um*

idest ferun siuil' uel seol'

*et*leuato artimone *secundum*flatum auræ
tendebant adlitus et cum *in*cidissem*us*
]muirido inlocum bithalassum inpigerunt
nauim *et* prura quidem fixa mane
bat Inmobilis pupis u*e*ro soluatur aui'
maris militum *autem* consilium fuit
]os quos custodie ban t ut custodias cimbidi occiderent ne·quis c*um*
natasset effugeret Centorio *autem* uol
ens seruare paulum p*r*ohibuit fieri
iussitq*ue* eos quipossent natare mi
t*e*re se' p*r*imos *et*euadere *et*exire ad
t*er*ram *et* caet*er*os alios intabulis' fereb
ant *et* quosdam sup*er*ea q*uæ* denaui es
]urad sent *et* sic' fac*tum*est ut omnes animæ
]euade re n t accederent adt*er*ram *et*cum euassise
m*us* t*un*c cognouimus q*uia* militinæ inso
la uocabat*ur* barbari u*e*ro p*ræ*stabant
n*on*modicam humanitatem nobis' acc
ensa enim pira recipiebant nos'
omnes p*r*o*pter* imbrem qui *in*minebat et
frigus Cum *con*gregasset *autem* paulus
]ana Sarmentor*um* aliquantammultitud
inem *et* inpossuisset sup*er*ignem ui
p*er*a acalore cump*ræ*cessiset in
uassit manum*eius* ut uero uider*un*t
barbari pendentem bestiam demanu
eius adinuicem dicebant utiq*ue* homici
da*est* homo hic quem cum euasse
rit demari ultio n*on*sinit uiu*er*e *et*il
le quidem excutiens bestiam inignem
nihil mali passus*est* at illi æs
timabant eum *in*tumorem *con*u*er*tan
dum *et* subito cassurum *et* mori
diu *autem* illis' sp*er*antib*us* *et* uidentib*us*
nihil mali in eo fieri *con*u*er*tantes se

idestdluth si t

dicebant eum esse d*eu*m // insolæ no
in locis' *autem* illis' erant p*ræ*dia p*r*incipis
mine puplici nos' suscipiens trid
uo benigne exhibuit *con*tigit *autem* patr
em p*ro*p*rium* puplii' febrib*us* *et* disentiria uexat
um iacere adq*uem* paulus intrauit et
cumorasset *et*inpossuisset ei man*us*
saluauit eum quo' facto *et*om*n*es qui *in*in
sola habebant infirmitates accide
bant *et* curabantur qui' eti*am* multis'
nos' honerib*us* honorau*er*ant *et*nauigan
tib*us* inposuerunt q*uæ* necessariaerant
Post *autem* menses ·iii· nauigauimus *in*naue
alaxandrina q*uæ* ininsola cemau*er*at
cui erat insigne castror*um* paras
se modios xx· chorus et *cum* ue
nissemus siricussam mansimus ibi
triduo inde circumnauigantes·
deuenimus regium *et*pos*t*unum diem flante
austro secundo die uenimus putheolos
ubi inuentis' fr*atr*ib*us* Rogati sumus
manere ap*ud* eos dieb*us* ·uii· *et*sic' ue
nimus Romam *et* inde cum audiis
sent fr*atres* *con*currerunt nobis' usq*ue*
idestdalteoch ad apifor*um* *et*trestab*er*nas quos *cum*
uidisset paulus gratias agens d*eo*
accipit fiduciam Cumuenissemus
autem Romam p*er*missum*est* paulo mane
re sibimet cumcustodiente Se'
milite Post ·iii· *autem* diem *con*uocauit
p*r*imos iu deor*um* cumq*ue* *con*uenissent
dicebat eis' ego uiri fr*atres* nihil
adu*ersus* plebem faciens aut mo
rem pat*er*num uinctus abhieru
solimis' traditus sum *in*manus'
Romanor*um*

idest dindir ect idest rith folo idest ab latiuum *et* sem plex hæc nom e n

uel chororum

·· proprium apius claudus

Qui cum interrogationem deme' hab
uissent uolueruntme' dimittere eo
quod nulla caussamortis esset inme'
Contradicentibus autem iudeis' coactus sum
appellare cessarem nonquasi ingentem
meam habens aliquid accussare Propter hanc
igitur caussam rogauiuos' uidere etal
loqui Propter spem enim hisrahel catena
hac' circumdatus Sum At · illi · dixe
runt adeum nequeliterteras accip
imus dete' aiudea neque adueniens
aliquis fratrum nuntiauit aut locu
tusest aliquid dete' malum Rogamus
autem ate' audire quid sentis' nam desec
ta hac' notumest nobis' quia ubique ei contra dicitur
Cum Statuissentautem illi diem uenierunt
adeum inhoSpitium plures quibus ex
ponebat testificans regnumdei suad
ensque eos deihesu exlege moysi et profetis'
amane usque aduesperam et quidam
credebanthis' quæ dicebantur quidam autem (uel uero)
noncredebant Cumque inuicem nonessent
conSentientes disceptabant dicente pa
u lo unumuerbum quia bene spiritus sanctus lo
cutusest per essaiam profetam etad patres
nostros dicens uade adpopulum istum et
dic' aure audietis etnon intellegetis et
uidentes uidebitis etnonprospicietis ~
incrasatumest enim cor' populi
huius et auribus grauiter audierunt
et oculos suos conresserunt (p) ne fo
rte uideat (n) oculiS' et au
ribuS audiant et corde
intellegant etconuertantur et Sanem
illos · ·

Notum ergo sit uobis' quoniam gentibus
missumest hoc Salutare dei ipsi et audi
ent et Cum haec dixisset exierunt
iudei multam interse habentes queStionem
Mansit autem biennio toto insuo
conductu etSuscipiebat omnes
qui introiebant adeum prædicans
regnum dei et docens quæ Sunt dedomino ihesu
xpisto Cum fiducia Sine prohibitione · · · ·

Incipit uita sancti martini episcopi

Querit sulpicius dist
rio fratri car
issimo salutem

Ego quidem frater unianimis libell
um quem deuita sancti martini scri
pseram scetha sua promere
et intra domisticos parietes co
hibere decreueram ··· Quia ut sum infir
mus natura iudicia humana uita
bam Ne quod fore arbitror · sermo
incultior legentibus displiceret Omni
umque reprehensione dignissimus iudica
rer Quia materiamtantam disertis' meri
to scriptoribus reseruandam inpudens
occubassem ·· Sed petenti tibi sepius negare
nonpotui ·.· Quid enim esset quod non amori tuo
uel cum detrimento mei pudoris inpenderem
Uerum eatibi fiducia libellum edidi quia
nulli ate' prodendum reor quia id spopondi
sti :· Sed uereor ne' tu' ei ianua sis futurus
et emissus semel nonqueat reuocari
Quod si' accederit utabaliquibus eum legi
uideris bona uenia ·id· alectoribus
postulabis ut res' putiusquam uerba per
pendant et aequo animo ferant si au
res eorum uitiossus forsitan sermo per
culserit Quia regnum dei non in eloquentia sed in
fide constat ··· Meminerint etiam salutem
saeculo non aboratoribus sed apiscatoribus
esse prædicatam ·· Cum utique si' utile fuis
set id quoque dominus præstare potuisset Ego enim
cum primum animum ad scribendum
appuli quia nefas putarem tanti uiri
latere uirtutes apud me' ipse dedici [ut]
solocismis' non erubescerem quia nec' mag[nam]
istarum rerum scientiam contigissem
Quia et si' quid ex his' studiis ollim
fortasse libassem totum id desuitu
dine tanti temporis perdidissem Sed
tamen ne' nos' maneat molesta diffensio su
ppreso si' tibi uidetur nomine libellus edatur
Quod ut fieri ualeat titulum fron
tis erade ut sit muta pagina // tore[m]
Et quod sufficit loquatur materiam non loquatur auc

Incipit prologus

Plerique mortali studio et glori
ae saeculari inaniter dediti
exinde perennem utputabant
memoriam nominis sui quessiuerunt
si uitas clarorum uirorum sti
lo inlustrarent quæ utique res' non peren
nem quidem sed aliquantulum tamen
conceptae spei fructum adferebat
Quia et suam memoriam licet incassum
propagabant et præpossitis' magnorum
uirorum exemplis' non parua emulatio
legentibus excitabatur .,, Sed tamen nihil adbea
tam illam aeternamque uitam hæc eorum
cura pertenuit Quid enim aut ipsis'
occassura cum sæculo scriptorum
gloria profuit aut quid posteritas' emulu
menti contulit legendo hectorem pug
nantem aut socraten' philosophantem
cum eos non solum stultitia sitemitari sed non
accerrime etiam inpugnare dementia est

Quippe qui humanam uitam præsen
tibus tantum actibus aestimantes spes' su
as fabulis' animas sepulchris' dederunt
Siquidem adsolam hominum memoriam
se perpetuendos crediderunt Cum ho
minis officium sit perennem putius uit
am quam perennem memoriam quaerere
non scribendo aut pugnando aut philosoph
ando sed pie sancteque et relegiosse uiuendo
Qui' quidem error humanis' litteris' tra
ditus intantum ualuit ut multos plane
æmulos uel inanis philosophiae uel stul
tae illius uirtutis inuenerit Unde
et facturus mihi opere prætium uideor si' uit
am sancti martini exemplo aliis' mox futuram
perscripsero Quo' utique adueram sapi
entiam et caelestem militiam diuinamque uir
tutem legentes incitabuntur In quo ita nostri
quoque rationem commodi ducimus ut non ina
nem abhominibus memoriam sed æternum a
deo præmium expectemus quia et si' ipsi nonita ui
xerimus utexemplo : aliis' esse possimus dedi
mus tamen operam ne' hos' lateret quis esset
emittandus .,

Incipit uitam sancti martini exordiar
scribere Utse' uel ante æpisco
patum uel inepiscopatu gesser
it Quamuis 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' quæ conperta nobis' erant plura
omissimus quia sufficere credimus si'
tantum excellentia notarentur ·· Simul et le
gentibus consulendum fuit Ne' quod his'
pararet copia congesta fastudium .,
Obsecro itaque eos qui lecturisunt ut fidem
dictis' adhibeant · Neque me' quicquam
nissi quod conpertum et probatum sit scripsisse
arbitrentur Alioquin tacere quam falsa
dicere malluissem /// nuniae opido o

Incipit martinus abarria pan
riundus fuit Sed intra i
taliam ticinis' parentibus xxx med xx· ticinum papia long ·v· ligu
alatusest Secundum saeculi dignita
tem non infimis' gentibus tamen pater
eius miles primum Postea tribunus mili
tum fuit ·· Ipse armatam militiam in
adoliscentia secutus inter scolares alas
subrege constantino ·· Deinde subiuli
ano cessare militauit Non tamen spon
te quia aprimis' fere annis' diuinam putius
seruitutem sacra inlustris pueri serua
uit infantia Nam cum esset annorum
·x· inuitis' parentibus adeclesiam confugit
Se'que catacominum fieri postulauit .,
Mox' mirum inmodum totus in dei opere
conuersatus cum esset annorum xii herimum
concupiuit fecissetque uotis' satis si' æ
tatis infirmitas' nonfuisset inpedimen
to Animus tamen aut circa monasteria aut
circa aeclesiam semper intentus medita
batur adhuc' inaetate puerili 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'
militaribus alligatusest uno tantum seruoco
mite contentus · Cui tamen uersa uice do
minus seruiebat adeo utplerumque ei
et calciamenta ipse detraheret etipse
tergeret Cibum una caperent ·· hic tamen
sepius ministraret pertriennium fere
ante babtismum in ermis fuit intiger
tamen abhis' uitiis' quibus illud hominum ge
nus inplicari solet multa illius circa
commilitones suos benignitas' fuit .,
mira Caritas patientia uero atque hu
militas' ultra humanum genus modum
nam frugalitatem ineo laudari non est neces
se quia ita ussusest ut iam illo tempore nonmi
les sed monachus putaretur · quibus re
bus ita sibi omnes commilitones suos de
uinxerat ut eum miro affectu uenera
rentur nec'dum tamen regeneratus in xpisto ageb
at quendam bonis' operibus babtismi
candidatum ·· adsistere scilicet labo
rantibus opem ferre misseris' ale
re ægentes . uestire nudos · nihil
sibi exmilitiae Stipendiis præter quoti
dianum uictum reseruare ··· iam tunc
aeuanguelii non surdus auditor · decr
astino noncogitabat // arma et semplex
i + quodam igitur tempore cum iam nihil præter
militiæ uestimentum haberet me
dia hieme quæ solito asperior cun

ambenes · gal bel ··

ctis' inhorruerat adeo ut plerosque
algoris uis' extingeret obuiam habuit
inporta ambiensium ciuitatis pauper
em nudum qui cum prætereuntes ut sui
misserentur oraret Omnesque eum mise
rum præterirent intellexit uir adeo ple
nus sibi illum aliis' misericordiam non præ
stantibus reseruari ·· quid tamen ageret nescit
qui' nihil præter calamidem qua indutus
erat habebat ··· iam enim reliqua in o
pus simile consumpserat .. arrepto ita
que ferro quo præcinctus erat mediam diui
dit · partemque eius pauperi tribuit ··· re
liqua rursus induitur ·· interea decircums
tantibus inridere nonulli coeperunt quia
deformis esse truncatusque habitus ui
deretur multi tamen quibus erat mens
sanior altius gemescere quod nihil simi
le tale fecissent cum utique plus'
habentes uestire pauperem sine sua nu
ditate potuissent ·· nocte itaque
in secunda Cum se' dedisset sopori ui
dit xpistum calamidis suae qua pauperem
texerat parte uestitum intueri dili
gentissime dominum uestemque quam dederat
iubetur agnoscere mox' adanguelo
rum circumstantium multitudinem
audiuit ihesum clara uoce dicentem
martinus adhuc' catacominus hac'
me' ueste contexit ,. uere memor dominus
dictorum suorum quæ ante prædixerat quan
diu fecistis hæc uni exhis' minimis' is
tis' fratribus meis' mihi fecistis .,

xxx · amari [.....] usq ; [.....]usq ; pictaui ingal̄ eq'tā det

se' inpaupere professus est fuisse uestitum
et adconfirmandum tam boni operis testi
monium ineodem se' habitu quem pauper acci
perat dignatusest ostendere quo uisso
beatissimus noningloriam eleuatusest hu
manam sed bonitatem dei insuo opere cog
noscens cum esset annorum ·xxu· ad
babtismum conuolauit ·· nec' tamen sta
tim militiae renuntiauit contribuni
sui precibus euictus Cui contubernium fa
miliare præstabat et enim transacto tri
bunatus' sui tempore renuntiaturum
se' sæculo polliciebatur qua' marti
nus expectatione suspensus per bien
nium fere postea quam babtismum
consecutusest solo licet nomine militauit
in terea inruentibus intra gallias barbaris'
iulianus cessar coacto inunum exer
citu apud uagionum ciuitatem donatium cæ
pit erogare militibus et ut est consuitudi
nis singuli incitabantur donec admarti
num uentumest tunc uero oportunum tempus
existimans quo peteret dimissionem neque enim
intigrum sibi fore arbitrabatur si' do
natium non militaturus acciperet actenus
inquid adcessa·rem militaui tibi pater[e]
ut nunc militem deo donatium tuum mili
taturus accipiat Xpisti ego miles sum
pugnare mihi nonlicet tunc uero aduer
sus hanc uocem tirannus infremuit
dicens eum metu pugnae quæ postera die
erat futura non relegionis gratia de
tractare militiam at marti
nus intripidus immo inlato sibi ter
rore constantior Si hoc inquit igna
uiæ

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 ·· retrudi ergo eum in
custodiam iubetur facturus fidem dictis' ut
inermis barbaris' obieceretur // sua omnia
pos tera die hostes ligatos depace misserunt
se'que dantes Unde quis dubitat hanc uere
beatissimi uiri fuisse uictoriam Cui
præstitutum sit ne' inermis adprælium mit
teretur et quamuis pius dominus seruare
militem suum licet interhostium gladios
ettela potuisset tamen ne' uel aliorum mor
tibus sancti uiolarentur obtutus' eximit pug
l nae necessitatem: neque enim aliam pro
milite suo xpistus debuit præstare uicto
riam quam ut subactis' sine sanguine hos
tibus nemo moriretur exinde relicta
militia sanctum hilarium pictauae epis
copum ciuitatis Cuius tunc indei rebus
spectata etcognita fides habebatur ex
petiit et aliquandiu apud eum commor
atusest temptauit autem idem hilarius
inposito diaconatus' officio sibi eum
martinum inplicare etministerio uin
cere diuino sed cum sepissime re
stitisset indignum se' esse uociferans
intellexit uir altioris ingenii' uno eum
modo posse constringi si' id ei officii'
inponeret inquo quidem locus iniuriæ
uideretur Itaque exorcistam
eum esse præcipit quam ille ordinationem

ne' dispexisse tamquam humilior
em uideretur nonrepudiauit nec mul
to post admonitus persoporem ut patri
am parentesque quos' adhuc' gentilit
as' detinebat relegiossa solicitudi
ne uissitaret exuoluntate sancti hila
obstric tus rii' profectusest ··· multis' abeo precibus
et lacrimis' ut rediret mestus ut fe
runt perigrinationem illam ingressusest
contestatus fratribus multa se' aduersa pas
surum quod postea probauit euentus // dit
at primum inter alpes deuia secutus ince
inlatrones Cumque unus secure ele
uata incaput eius librasset ictum fe
rientis dexteram sustenuit alter.,
u inctis' tamen manibus posttergum uni aduersandus
et spoliandus traditur qui cum eum adre
motiora duxisset percunctari abeo
coepit Quisnam esset respondit xpisti
anum se' esse Quærebat etiam abeo an'
timeret tum uero constantissime profete
batur nunquam se' tam fuisse securum
Quia sciret misericordiam domini maxime
intemptationibus adfuturam Se' magis
illi dolere quia xpisti misericordia utpu
te latrociniam exercens esset indignus
in gresusque aeuanguelicam disputatio
nem uerbum dei latroni prædicabat ·· Quid
longius moror latro credidit.,
Prosecutusque martinum uiae reddi
dit Orans ut prose dominum precaretur.,
Idemque postea relegiossam agens uitam.,

uissusest adeo ut hæc quæ supra retulim
us exipso audita dicantur /// lanium
igitur martinus inde progresus cum medio
præteriisset diabulus initenere humana
specie adsumpta se' : ei obuium tulit quo
tenderet quaerens .,. Cumque id am
artino responsum accipisset quo' se'
dominus uocaret id tendere ait adeum
Quocumque ieris uel quo cumque tempta
ueris zabulus tibi aduersabitur tunc ei pro
fetica uoce respondens dominus mihi : inquit adi
utorest nontimebo quid faciæt mihi homo
Statimque aconspectu eius inimicus euanuit
Itaque utanimo ac mente concoeperat mat
rem gentilitatis absoluit errore
Patre inmalis' perseuerante Plures
tamen suo saluauit exemplo deinde
cum heressis arriana pertotum orbem
etmaxime intra hiliricum pulularet
cumaduersus perfidiam sacerdotum solus
peneacerrime repugnaret multis'que
suppliciis' esset adfectus nam pu
plice etuirgis' cessusest et adextrem
um deciuitate ire conpulsusest italiam
repetens Cum intra gallias quoque disces
su sancti hilarii quem adexilium heretico
rum uis' cogeret turbatam esse aeclesiam
conperiisset mediolani sibi monasterium
constituit .,. ibi quoque eum ausentius auc
tor etprinceps arrianorum grauis
sime insectatus est multis'que adfectus
iniuriis' deciuitate exturbauit.,.,.

Secedendum itaque tempori ratus ad
insolam cui gallinaria nomenest secessit
comite quodam uiro prespitero magnarum
uirtutum uiro hic aliquandiu
radicibus uixit herbarum quo tem
pore eleborum uenenatum utfer
unt gramen incibum sumpsit
Sed Cum uineni inse grasantis uicina
iam morte sensiset inminens ei
periculum oratione depulit Sta
tim quoque omnis dolor fugatus est
nec' multo post cum sancto hilario conperii
sset regis poenitentiam potestatem
que indultam fuisse redeundi romæ
ei temptauit occurrere profec
tusque ad urbemest Cum iam hilarius
præteriisset Ita eum uestigiis persecutus
cum abeo gratissime fuisset ex
ceptus haud longe aboppido sibi
monasterium conlocauit /// taco
b quodamtempore se' ei quidam ca
minus iniunxit cupiens sanctissi
mi uiri institui disciplinis' pau
cis'que interpositis' diebus langore cor
reptus ui' febrium laborabat
ac tum martinus forte discess
erat et cum per triduum defuis
set regressus exanime corpus inue
nit Ita subita mors fuerat
ut absque babtismo humanis' rebus
excederet Corpus inmedio positum
triste merentium fratrum
frequentabatur
fratrum officio Cui martinus
flens iulansque adcurrit tum uero
tota spiritum sanctum mente con coepiens
egredi cellam inquacorpus iaciebat
caeteros iubet ac foribus obser
ratis' super examinata defuncti fra
tris membra prosternitur et Cum
aliquandiu orationi incubuisset
sensisetque per spiritum domini adesse uirtu
tem erectus paululum et indefuncti
ora defixus orationis suae ac
misericordiae domini intripidus ex
pectabat euentum Uixque duarum
fere horarum spatium intercesserat
uidet defunctum paulatim memb
ris' omnibus commoueri et laxatis'
inussum uidendi luminibus palpitare
t um uero a magna addominum uoce conuersus
gratias agens cellulam clamore
conpleuerat quo' audito qui' præforibus
adsteterant statim inruunt admi
rum spectaculum quod uidebant ui
uere quem mortuum reliquerant itare
dditus uitae statim babtismum
consecutusest plures postea uixit an
b nos' primumque apud nos' martini
uirtutum uel materia uel testimonium
fuit idemque refferre erat so
litus se' corpore exutum adtri
bunal iudicis ductum deputatum
que obscuris' locis' et uulgaribus tur
bis' tristem excipisse sententiam

tunc per ·ii· anguelos iudici fuiss e
sugestum hunc esse proquo' martinus o
rasset et ita per eosdem anguelos se ius
sum reduci martino redditum ·· Uitae
que pristinae restitutum Obhoc primo
tempore beati uiri nomen emicuit Utqui'
b sanctus ab omnibus habebatur Potens etiam et uere
iii apostolicus haberetur ··· Nec multo post dum
agrum lupigini cuiusdam honorati secundum
saeculum uiri præteriisset clamorem et
luctum turbae planguentis excepit ad
quam cum solicitus adstitisset et quis
esset hic fletus inquiriret indicatur hic
unus exfamilia seruulus laqueo ui
tam sibi extorsise Quo' cognito cellu
lam inqua corpus iaciebat ingreditur ex
clussis'que omnibus turbis' superstratus cor
pori aliquantisper orauit Mox' uiues
cente uultu marcescentibus oculis' inor
atione illius defunctus eregitur lento
que conamine enissus adsurgere adpre
hensa beatissimi uiri dextera inpedes
consistit atque ita cumeo usque aduestib
ulum domus' turba omni inspectante processit
iiii Peridem tempus fere adepiscopatum to
ronicae ciuitatis aeclesiae petebatur
Sed cum erui demonasterio suo nonfacile
posset rusticus quidam unus eciuibus
uxoris languore simulato adgenua
eius prouolutus utegrederetur obtinuit
i ta dispositis' iam in itenere ciuium tur
bis' subquadam custodia ad ciuitatem usque
deducitur Mirum in modum incre
dibilis multitudo nonsolum exillo oppido
sed etiam exuicinis' urbibus adsufragia fe
renda conuenerat ., Una omnium uolunt
as' eadem uota eademque sententia mar
tinum episcopum esse dignissimum fe
licem fore tali aeclesiae sacerdotem .,
Pauci tamen et nonnulli exepiscopis' qui constituen
dum antestitem fuerant euocati im
pie repugnabant dicentes scilicet con
temptibilem esse personam indignumque
l episcopatu hominem uultu dispicabi
lem ··· Ueste sordidum ·· Crine defor
mem ··· Ita apopulo sententiae sanioris
hæc illorum inritaest dementia Qui in
lustrem uirum dum uituperare cupi
unt prædicabant · Nec' uero aliud his' fa
cere licuit Quam quod populus deo uol
ente cogebat ., Inter episcopos tamen qui'
aderant præcipue defensor quidam dicitur
restitisse Unde animaduersumest grauiter
illum lectione profetica tam notatum .,
Nam cum fortuitu lector cui legendi eo
dem die officium erat interclussus a
populo defuisset turbatis' ministris'
dum expectabatur qui' non aderat unus
ecircumstantibus sumpto · psalterio
quem primum uersum inuenit arripuit .,
P salmus autem hic erat exore infanti
um et lactantium perficisti laudem
Propter inimicos tuos ut distruas ini
micum et diffensorem Quo' lecto
clamor populi tollitur .,.,.,.,.,.,.,.,

Pars diuersa confunditur ··· atque
ita habetumest diuino nutu psal
mum hunc lectum fuisse ut testim
onium operis sui diffensor audiret
quia exore infantium et lactantium inmar
tino domini laude perfecta ostensus pa
riter et destructus esset inimicus .,
iam uero sumpto episcopatu qualem se'
quantumque præstiterit nonest nostrae faculta
tis euoluere .., eadem enim constantis
sime perseuerabat forma quæ prius fuerat
eademque incorde humilitas' · eademque
inuestitu eius uilitas' erat atque ita ple
nus auctoritatis et gratiae inple
bat episcopi dignitatem ·.· ut nec'
tamen propositum monachi uirtutemque
desereret ., aliquandiu ergo adheren
ti adaeclesiam cellula ussusest dein
de Cum inquietudinem frequentan
tium ferre nonpossit · duobus fere
extra ciuitatem milibus monasterium si
bi constituit ·· qui' locus tam secr
etus et tam remotus erat ut heri
mi solitudinem non ·dedideraret .,,
ex uno enim latere præcissa montis ex
celsi rupe ambiebatur reliquam
planitiem liger fluius reducto
paululum sinu duxerat ., una
tantum eademque arcta admodum
uia adiri poterat ··· ipse ex
lignis' contextam cellulam habebat .,

multique exfratribus ineodem modo ·· ple
rique exfratribus subsaxo superiecti
montis concauo receptacula sibi fece
runt discipuli fere lxxx erant qui ad
exemplum beati magistri instituebantur
nemo ibi sibi quicquam proprium habebat
Omnia inmedium conferebantur non eme
re aut uendere utpleris'que monasteriis'
mos'est quicquam licebat ars ibi
exceptis' scriptoribus nulla habeb
atur Cui tamen operi minor aetas' de
putebatur maiores orationi ua
cabant ··· rarus quisquam extra
cellulam suam egressusest nisi cum adlo
cum orationis conueniebant cibum
una omnes post horam ieiunii' accipiebant
uinum nemo nouerat nisi quem infirmitas' cogis
set ··· plerique camellorum setis' ues
tiebantur ··· mollior ibi habitus pro
cremine erat ··· quod eo maius mirum sit
necesseest quod multi intereos nobiles habe
bantur qui longue aliter edocati adhanc'
se' humilitatem etpatientiam cogerant
plerosque exipsis' postea audiuimus epis
copos ·· quæ enim esset ciuitas' aut aeclesia
quæ non sibi demartini monasterio cuperet
sacerdotem ·· Sed utreliquas uirtutes
eius quas' in episcopatu egit adgrediar
erat chaut longe aboppido mo
nasterii locus proximus quem falsa homi
num opinio uelut consepultis' ibi mar
teribus consecrauerat ..,... ,...,. ..., ...,. ...,

nam altare ibi asuperioribus episco
pis' constitutum habebatur ·· Sedmar
tinus nontemere adhibens incertis' fid
em abhis' qui' maiores natu' erant pres
piteris' uel clericis' flagitabat nomen sibi
martiris uel tempora passionis os
tendi ·· Sed grandi scrupulo permoueri
coepit quod nihil certi constans sibi
maiorum memoria tradidisset
cum aliquandiu ergo aloco illo abstinu
isset se' nec' dirogans relegionem quia
incertus erat ·· nec auctoritatem
suam uulgo adcommodans ne' super
stitio conualesceret .., quodam die
paucis' Secum fratribus adhibetis'
adlocum pergit .., dehinc super sepulcrum
illud adstans orauit addominum utquis
esset uel cuius meriti esset sepultus os
tenderet .:. tunc conuersus adleuam uidit
prope adsistere umbram sordidam
atrocemque imperat ·· ut nomen meritumque
loqueretur ..·.. nomen dicit decremine
Confitetur latronem fuisse obscele
ra percussum uulgi errore celeb
ratum sibi nihil cum marteribus esse commo
ne ·.· et Cum illos gloria ·· se'
poena retineret ..·.. mirum in mo
dum uocem loquentis qui aderant audie
bant .:. personam tamen nonuidebant .,,
tum martinus quid uidisset exposuit
Iussitque exeo loco altare quodibi fu
erat submoueri .:. atque ita populum
superstitionis illius absoluit errore

ui accedit autem insequenti tempore dum i ter
c ageret ut gentilis cuiusdam corpus
quod adsepulchrum cum superstitiosso
funere defferebatur obuium haberet
conspicatusque eminus uenientium turbam
quidnam id esset ignarus paululum
stetit .:. nam fere quincentorum ·tt·
passuum interuallum erat .:. ut dif
ficile fuerit dignoscere quiduid
eret .:. tamen quia rusticam manum
cerneret et agente uento lintiamina
corpori superiecta uolitarent profa
nos sacrificiorum ritus' agi cre
didit quiahæc esset gallis' rusticis' con
suitudo Simulacra demonum candi
do tecta uelamine missera perag
ros suos circumferre dementia
eleuato ergo inaduerso signo crucis im
perat turbae nonmoueri loco ··· honusque
deponere ··· hic' uero mirum inmod
um uideres' miseros primum uelut
saxa riguisse ··· dein cum promo
ueri se' summo conamine niterentur
ultra accedere nonualentes rediculum
inuertiginem rotabantur donec uincti
corporis honus deponant adto
niti et insemet ipsos inuicem as
pectantes quidnam sibi accedis
set taciti cogitabant ·· Sed cum be
atus uir conperiisset exsequiarum
illam frequentiam esse nonsacrorum
eleuata rursus manu dat eis' ab
eundi et tollendi corporis potestatem .,

ita eos et cum uoluit stare conpulit
.et libuit abire permissit /// tiquissi
item cum inuico quodam fanum an
mum diruisset ·· et arborem py
ni quæ fano erat proxima esset adg
ressus excidere ·· tum uero antesti
tes loci illius caeteraque gentilium turba
coepit obsistere ·· et cum illi idem
dum templum aedis euertitur imperante domino
quieuissent succidi arborem non patie
bantur ·· ille eos sedule commonere
coepit ·· nihil esse relegionis instipi
te .·. ut deum putius cui seruiret ipse
sequerentur ·· arborem illam excidi o
portere quæ esset demonis' dedicata ·· tum
unus exillis' qui erat audacior caeteris' .,
Si' habes' inquit aliquam dedeo tuo quem
dicis te' colere fiduciam nos'met ipsi
succidemus hanc arborem ·· tu ueni' ru
entem excipe ·· et si' tecumest tuus ut
dicis dominus euades' ·· tum ille intripi
dus confissus indomino facturum se polli
cetur ·· hinc uero adistius modi condicio
nem promissionis omnis illa gentili
um turba consensit ··· facilemque arbo
rissuae habere iacturam ·· si inimicum
sacrorum suorum cassu illius obr
nissent ··· Itaque cum inunam part
em pynus illa esset inclinans utnon
esset dubium quam inpartem succissa
conrueret eo loco uinctus statuitur
proarbitrio rusticorum quo' arbo
rem esse cassuram nemo dubitabat

Succidere igitur ipsi suam pynum cum in
genti gaudio lætitiaque coeperunt .:. ade
rat eminus turba mirantium .:. Coepit
itaque dum paulatim nutare pinus
et ruinam etcassuram suam emittari
pallebant eminus monachi .:. et ex
periculo iam propiore conterriti spem om
nem fidemque perdiderunt .:. Solam
martini mortem expectantes .,., .,.,
at ille confissus indomino intripidus oper
iens Cum iam frangorem sui' pinus'
concedens aedidisset iam cadenti iam
super se' ruenti eleuata in obuiam manu
salutis signum obponit .:. tum uero tur
binis modo retro coactam putares
diuersam 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 .:.
Xpisti nomen abomnibus incommone prædicari
Satisque consistit eodem die salutem illi
uenisse regioni .:. nam nemo fere
ex inmani illa multitudine gentilium
fuit qui noninpositionem manus' deside
raret et addominumihesum relicto impie
tatis errore crediderit et uere
ante martinum pauci admodum immo
pene nulli inillis' regionibus xpisti nomen
reciperant .:. quod adeo exuirtutibus
illius exemploque conualuit ut etiam ibi
nullus locus sit qui' non aut aeclessiis'

frequentissimis' aut monasteriis' sit
repletus Nam ubi fana distruxerat
statim ibi aut æclessias · aut monasteria con
struebat .:. Nec' minorem subeodem fe
re tempore eodem inopere uirtutem aedidit
Nam cum inuico quodam fano antiquissimo et
celeberrimo ignem iniecisset inproximam
immo inherentem domum agente uento
flammarum globi ferebantur · Quod ubi
uiii· martinus aduertit rapido cursu tectum
q domus' ascendit obuiam se' aduenienti
bus flammis' inferens .:. tum uero mirum in
modum cerneres contra uim uenti ignem ret
orqueri utconpugnantium interse' ele
mentorum quidam conflictus uideretur
Ita uirtute martini ibi tantum ignis est o
peratus ubi iussusest /// plum opulentissim
lirobrosum Inuico autem cuilibroso nomenest cum itidem tem
um superstitione relegionis noluisset
euertere restitit ei multitudo gentilium
adeo utnon absque iniuria sit ire conp
·uiiii· ulsus .:. Itaque secessit adproxima lo
ca ubi pertriduum cilicio indutus et
cinere ieiunans semper atque orans pre
cabatur addominum utquia templum illud euer
tere humana manu nonposset uirtus'
illud diuina dirueret .:. tum subi
to ei ·ii· angueli hastati atque scuta
ti adinstar' militiae caelestis se' ob
tulerunt dicentes missos se' adomino
esse utrusticam manumultitudinem
fugarent Præsidiumque martino
ferrent .:. Ne quis dum templ
um distrueretur obsisteret ·· rediret

ergo adopus ceptum inpleret deuotus ··
Ita regressus aduicum inspectanti
bus gentilium turbis' et quiescentibus dum pro
fanam sedem usque adfundamentum
diruisset .:. aras omnes atque Simu
lacra redigit inpuluerem .:. Quouis
so rustici se' cum intellegerent diuino
nutu obstupefactos atque perterritos
ne' episcopo uel re obpugnarent omnes fere
ihesum dominum crediderunt clamantes pal
am et confitentes dominum martini esse co
lendum idulaneglegenda quæ sibi prodisse
x nonpossent .:. Quid etiam heduorum ges ⁄ inpa[
r tumsit refferam .:. ibi dum temp
lum itidem euerteret furens gentilium rus
ticorum ineum inruit multitudo
xi Cumque unus audacior cunctis' stricto
eum gladio percuteret reiecto pallio nudam
ceruicem percussori præbuit .:. Nec' cunc
tatus est ferire gentilis .:. Sed cum altius
dexteram extollisset resos pinatus ruit
CONSternatusque diuino metu ueniam precabatur.
xii Nec' desimile huic fuit illud cum
eum idola distruentem cultro quid
s am ferire uoluisset inipso ictu
ferrum eidem manibus excussum non conp
aruit .:. Plerumque autem contradicentibus
sibi rusticis' ne' eorum fana distrue
ret Ita prædicatione sancta gentilium anim
os mitigabat ut luce eis' ueritatis osten
lb sa ipsi sua templa subuerterent ·· Cu
rationum uero tam potens et sanitatum in
eo gratia erat utnullus fere ad
eum egrotus accesserit qui non continuo.,

acciperit sanitatem quod uel exconsequenti
licebit exemplo /// lisseos egritudine
triueris' quaedam puella dira para
tenebatur Ita utetiam permultempus
nullo adhumanos ussus' corporis
officio fungueretur · Omni exparte
præmortua uix tenui spiritu palpitab
at tristes adsolam funeris exp
ectationem adstabant propinqui ..
Cum subito nuntiatur ad ciuitatem illam uenis
se martinum ··· Quod ubi puellae pa
ter conperiisset cucurrit exanimis pro filia
rogaturus ·· et Cum forte martinus
iam aeclessiam fuerat ingressus ubi ins
pectante populo multis' aliis' epis
copis' præsentibus heiulans senex gen
ua eius amplectitur dicens ·· filiamea
moritur misero genere languoris
et quod ipsa est morte crudelius
solo spiritu uiuit iam carne præm
ortua rogo ut eam adeas atque
benedicas' ··· Confido enim quod perte'
reddenda sit sanitati ·· Qua' ille
uoce confussus obstipuit et refu
git dicens hoc suae non esse uirtutis se
nem errasse iudicio non essese' dig
num Perquem dominus signum uirtu
tis ostenderet ··· Sed cum persta
ret uehimentius pater flens et
orans utexanimem uisitaret ..
Postremo acircumstantibus episcopis'
ire conpulsus discendit addomum
puellae ingens turba præforibus ex
pectans quidnam dei seruus esset

facturus ··· acprimum quæ erant illi fa
milaria inistiusmodi' rebus arri
piens arma solita prostratus ora
uit ···· inde egram intuens dari
sibi oleum postulabat ·· Quod cum benedix
isset inos' puellae uim sancti licoris
infudit ··· Statimque uox' redditaest
tum paulatim Singula Contactu
eius membra coeperunt uiuescere do
nec firmatis' gressibus populo teste
surrexit .., proconsularis uiri ser
xiiii eodemque tempore tetradi cuiusdam
s uus demonio correptus dolendo
exitu cruciabatur ···· Rogatus ergo mar
adae' iu bet tinus utei manum inponeret deduci eum
Sed nequam spiritus nullo proferri modo de
ea cellula inquaerat potuit ·· ita
utin aduenientes rapidis' dentibus se
uiebat ··· tum titradius adgenua
sancti uiri aduoluitur orans utaddom
um inqua' demoniaticus habebatur
ipse discenderet ··· tum uero martinus
negauit se' profani et gentilis domum
adire non posse ··· nam tetra
dius eodem tempore adhuc' gentili
tatis errore inplicatus tenebatur
Spopondit ergo se' Si' depuero de
mon' fuisset exactus xpistianum fo
re ...., Ita martinus inposita
manu puero inmundum abeo spiritum
abiecit ·· Quo' uisso titradius dominum ihesum
credidit ..., Statimque catacomi
nus factus est ..., nec' : multo : post · baptizatusest
Semperque martinum salutis suae

xu t Pauctorem miro coluit affectu ..,..,..,
Peridemtempus ineodem oppido ingressus
patris familias cuiusdam domum inlimi
ne ipso restitit dicens horribile inat
rio domu'demonium se' uidere cui cum
ut discederet imperaret cocum patris
familias qui ininteriore parte edis morab
atur arripuit ··· Seuire dentibus miser
coepit et obuios quosque laniare ··· Commota
domu familia turbataest ··· Populus infu
gam uersusest martinus se' furienti
obiecit ··· ac primum stare ei imperat ..,
Sed cum dentibus fremeret hiantique ore mur
sum minaretur digitos ei martinus inos'
intulit ··· Si habes inquit aliquid potesta
tis hos' deuora' ··· tum acsi' candens fer
rum faucibus accipisset longue reductibus
dentibus digitos beati martini uitabat at
tinguere ··· et Cum fugere deobseso
corpore poenis' etcruciatibus cogeretur
nec' tamen exire ei peros' licuerat foeda
relinquens uestigia fluxu uentris egr
essus est ··· intereaque cum demetu atque
impetu barbarorum subita ciuitatem
fama turbasset demoniaticum adse' exhi
beri iubet ··· imperatque utan' uerus esset hic n
untius fateretur ··· tunc confessusest se'
·x· demones fuisse qui' hunc rumorem
perpopulum dispersisent ut hoc saltim me
tu exillo oppido martinus fugaretur
barbaros nihil hominus numquam inruptio
nem cogitare ··· itaque cum hæc inmundus
spiritus inmedia aeclessia fateretur metu ettur

batione præsenti ciuitas' liberata est ..,..,..,
xui e apud parses uero dum portam ciuitatis il
lius magnis' secum turbis' abeuntibus in
troiret leprosum miserabili facie horr
entibus cunctis' osculatusest atque benedixit
Statimque abomni malo mundatus est ..,..,
Postera die adaeclessiam ueniens nitenti cute
gratias prosanitate quam acciperat agebat
xuii r·c· nec' prætereundumest ·· quod fimbriae ues
timento eius cylicioque detractae creb
ras super infirmantes agerent uir
tutes ··· nam cum aut digitis' inligatæ
aut collo inditae sint sepe abegro
tantibus morbos fugauerunt ..,..,..,
xuiii e arborius autem uir præfectorius sancti ad
modum et fidelis ingenii cum filia eius
grauissimis' quartanae febribus' ure
batur aepistulam martini quæ cassu ad
eum dilatafuerat pectori puellæ
inipso accensu ardoris inseruit .,
Statimque fugata febris quæ res apud ar
borium intantum ualuit est utstatim puel
lam deo uoueret ·· et perpetuae uirginit
ati dedicaret ··· profectusque admar
tinum præsens ei puellam uirtutum eius
testimonium quæ per absentem licet cura
ta esset neque abalio obtulit eam quam a
martino habitu uirginitatis inposi
to passusest consecrari /// futurus ex
xuiiii f etiam paulinus uero uir magni postmodum
empli cum oculum grauiter dolere coepi
sset cumpupillam eius candidior nu
bs Superducta texisset oculum eius mar

tinus pinnaculo contigit Pristinamque
ei sanitatem sublato omni dolore
restituit .., ipse autem cum cassu quod
am se' esset decennaculo deuolutus et
Per confragossos scalae gradus' decidens
multis' uulneribus affectus Cum exanimis
iaceret incellula et inmodicis' dolori
bus cruciaretur nocte ei anguelus uissusest
eluere uulnera .., et salubri unguen
deest to contusi corporis sui superlinere liuo
res .,., atque ita postero die restitutus est sa
nitati utnihil umquam pertulisse se'
incommodi putaretur .,. Sed longum est
ire persingula sufficiant hæc uel pauca
deplurimis' satisque sitnos' et inexcel
lentioribus nonsubtrachere ueritatem · et
inmultis' uitare fastidium atque ut
minora tantis inseram ·· Quam
uis' utest nostrorum aetas' temporum
quibus iam deprauata omnia atque co
ruptasunt penepræcipuum · sit adolatio
ni regiae sacerdotalem non cessise
constantiam Cum adimperatorem max
imum ferocis ingenii' uirum et bellorum
ciuilium uictoria elatum plures
exdiuersis' orbis partibus episcopi con
ueniissent ··· et foeda circaprin
cipem omnium adolatio notaretur
Se'que degeneri inconstantia regiae cli
entillæ sacerdotalis dignitas sub
didisset Insolo martino aposto
lica auctoritas' manebat .,
Nam et si' ei proaliquibus supplican
dum regi fuisset imperauit pu
tius quam rogauit .,.,.,.,.

et aconuiuio eius frequenter rogatus abs
tinuit dicens se' mensae eius participem esse
nonposse qui' imperatores ·ii· unum de
regno et alterum deuita expulisset
Postremo cummaximus nonsponte se' sump
sise imperium adfirmaret sed inpositam
sibi amilitibus diuino nutu regni neces
sitatem non armis' diffendisse etnon alienam
abeo dei uoluntatem uideri ·· Penes
quem tam incredibili euentu uictoriæ fuis
set elatus ··· Nullusque exaduersariis'
nissi inacie occubuisset tandem uictus uel
ratione uel precibus ad conuiuium uenit ··· Mirum
inmodum gaudente rege quod id impetras
set ··· Conuiuae autem aderant uelut addiem
festum euocati summi atque inlustris uiri
hic est Præfectus idemque consul euodius uir quo nihil
umquam iustius fuit ·· Comites duo summa po
xxi testate præditi frater regis et patruus .,.
Medius interhos martini prespiter occubuer
at ipse autem sella iuxta regemposita
consederat admedium fere conuiuium utmoris est
pateram regi minister obtulit ··· ille sancto
admodum episcopo putius dari iubet ex
pectans atque ambiens utabillius dextera po
culumsumeret ··· Sed martinus ubi bibit pa
teram prespitero suo tradi iubet ··· Nullum
scilicet existimans digniorem 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' contempti fuerant
placeret ac ita celeberrimum peromne
palatium fuit fecisse martinum in regis pran
dio quod in imfimorum iudicum conuiuiis' epis
coporum nemo fecisset .,.

eique maximo longueante prædixit futur
um utsi aditaliam pergeret quo ire cupi
ebat bellum ualentiniano imperatori
inferens sciret se primo quidemimpetu
futurum esse uictorem ··· Sed paruum post tempus
esseperiturum ·· Quod quidem ita uidimus
nam primo aduentu eius ualentinianus
infugam uersusest deinde post tantum fere
annum resumptis' uiribus captum in
tra aquiliglae muros maximum interficit
d Constat etiam anguelos abeo plerumque
iussos ita ut conserto inuicem apud eum
sermone loquerentur ··· diabulum uero
u ita conspicabilem et subiectum ocu
lis' habebat utsiue se' inpropria
substantia contineret siue indiuersas
figuras spiritalis nequitiae transtulis
set qualibet abeo subimagine uide
retur Quod cum diabulus sciret se' re
fugere non posse conuiciis' eum fre
quenter urgebat Quia fallere non pos
set insidiis /// manu cornu tenens
xxii Quodam autem tempore bouis cruentum in
cumingenti fremitu cellulam eius inru
pit Cruentamque ostendens dexter
am et admiso requenti scelere
congaudens ··· ubiest inquit martine
uirtus' tua ·· Unum detuis' modo interfici
t unc ille uocatis' fratribus refferat
quod diabulus indicasset Solicitos
esse præcipit per cellulas singulorum
quisnam hoc cassu fuisset adfectus
neminem quidem de esse demonachis' sed
uirum rusticum mercede conductum ut
uechiculo ligna defferret

ire insiluam nuntiant ··· Iubet igitur
aliquos ire ei obuiam ··· Ita haut
longue amonasterio iam pene exani
mis inuenitur ·· Extremum trahens spiritum
indicat fratribus cassum mortis et uulne
ris ··· Iunctis' scilicet bobus dum diso
luta arcitius lora constringuere
bouem sibi excusso capite inter iung
uina cornu deiecisse ··· Nec' deest
xxiii multo post uitam reddidit ··· Uide
res quod iudicio dei zabulo data fuerat
hæc potestas' ··· In martino illud
mirabile fuit quod nonsolum hoc quod supra uel era[
retulimus ., Sed multa huius modi siquoti
ens accedissent longue ante præuidebat
et Sibi nuntiata fratribus indicabat
x frequenter autem zabulus dum ille nocen
di artibus sanctum uirum conatur inludere
uissibilem se' ei formis' diuersisimis'
ingerebat ··· Nam interdum iniouis per
sonam Plerumque mercorii ··· Persepe
etiam se' ueneris ac mineruae transfi
guratum uultibus offerebat ··· ad
uersus quem semper interritus signo se' cru
cis etorationis auxilio protegebat
a udiebantur etiam plerumque conuicia quibus
illum turba demonum proteruis' uocibus in
crepabat ··· Sed omnia falsa etuana
cognoscens · non mouebatur obiectis' ..,
t estabantur etiam aliqui exfratribus audiis
se demonem proteruis' uocibus increpa
ntem martinum · Cur' intra monaster
ium aliquos exfratribus Qui' ollim ba
btismum diuersis' erroribus perdide
runt conuersos abse' postea re ci
pisset Exponentem cremina singulorum

martinum diabulo repugnantem
respondisse constanter antiqua dilic
ta melioris uitae conuersatione pur
gari et permisericordiam domini ab
soluendos peccatis' esse · qui peccare dis
sinerint contradicente diabulo nonperti
nere adueniam creminossos et semel
labsis nullam adomino præstari posse
clementiam ··· tunc inhac' uoce fertur
exclamasse martinum ··· Si' tu' ip
se miserabilis abhominum insec
tatione desisteres ··· et te' factorum
tuorum uel inhoc tempore cum dies iudicii inprox
imoest poeniteret ego tibi · confissus indomino
xpisti misericordiam pollicerer .....
O quamsancta dedomini pietate præsumptio
inqua etsi auctoritatem præstare nonpo
tuit ostendit affectum et quia dedia
bulo eiusdemque artibus sermo exort
usest non abre uidetur licet extrinse
cus refferre quod gestum sit Quia et
quædam ineo martini uirtutum portioest
et res' digna miraculo rectae me
moriae mandabitur in exemplo cau
endi si quid deinceps cuipiam tale conti
gerit /// mox' prespiter nunc felici bea
Clarus quidam adoliscens nobilissimus
tus excessu cum relictis' omnibus se'
admartinum contulisset breui tem
pore adsummum fidei uirtutumque om
nium culmen enituit ·· Itaque cum haut
longue sibi ab episcopi monasterio
tabernaculum constituisset multique
apud eum fratres commorarentur ·· iu
uenies quidam adeum anatolius nomine sub
professione monachi omnem hu

militatem atque patientiam mentitus ac
cessit ··· habitauit aliquandiu incommo
ne cum caeteris' ·· dein' procedente tem
pore anguelos apudse' loqui solere
dicebat ··· Cum fidem ei nullus adhiberet
Signis' quibusdam plerosque adcredendum
coartabatur ·· postremo eo usque proces
sit utinterse' ac dominum nuntios discur
rere prædicaret ···· Iamque se' unum ex
profetis' uolebat haberi ··· clarus tamen
nequaquam adcredendum cogi poterat
illeei iramdei pollicebatur et præsen
tes plagas cur' sancto noncrediderat
comminari coepit ··· postremo inhanc
uocem erumpisse fertur ··· ecce hac
nocte candidam uestem mihi dominus dabit
decaelo ·· qua' indutus inmedio uest
rorum diuersabor ·· Idque uobis' signum
erit inme dei esse uirtutem qui dei
ueste donatus sim ··· tum uero grandis
omnium adhanc professionem expectatio fuit
I taque admediam fere noctem fremi
tu terram moueri insultantium commouerique
omnem monasterii locum uissum est
C ellulam inqua' idem adoliscens contineb
atur crebris' cerneres micare
luminibus ··· fremitusque ineadem dis
currentium et mormur quoddam ·
multarum uocum audiebatur ··· deinde
facto silentio egressus unum defratribus
adse' uocat ··· tonicamque ei qua er
at indutus ostendit ··· obstupe
factus ille conuocat caeteros ··· ip
se etiam clarus occurrit ... adhi
betoque lumine uestem omnes diligenter
inspi
ciun
t

erat autem summae mollitiae can
dore ex imio micantique porpura
nec tamen cuius esset generis aut uel
leris poterat agnosci Curiossis' tamen ocu
lis' aut digitis' adtractata non aliud quamuestis
uidebatur ..., interea · clarus admo
net fratres orationi insistere utmani
festius eis' dominus quodnam esset ostenderet
i taque reliqum noctis ymnis' psalmis'que
consumitur ·· Ubi inluxit dies adprehensum
dextera trahere admartinum uoleb
ant ille autem nolebat beneconscius inlu
di eum diabuli arte nonposse ·· tum uero
reniti ac reclamare miser coepit
interdictum sibi dicebat esse ne' se
martino ostenderet ··· Cum eum inuitum ire
con pellerent intratrahentium manus' uestis
euanuit ··· Unde quis dubitat hanc etiam
martini fuisse uirtutem utfantas
siam : suam zabulus cum esset martini oculis'
ingerenda disimulare diutius aut
xxiiii tegere nonposset ···· animaduersumest · tamen eo
demfere tempore fuisse inhispa
nia iuuenem ··· Quicum sibi multis' sig
nis' auctoritatem credendi paras
set eousque elatusest utse heliam profe
teretur Quod cum plerique temere credidi
ssent addit utse xpistum diceret ·· in
quo' adeo inlussit etiam uteum clam
quidam episcopus ruphus nomine ut
deum adoraret ··· Propter quod eum postea
episcopatu deiectum uidimus · Ple
rique etiam nobis' exfratribus retulerunt
eodemtempore inoriente quendam exstetisse
qui se' iohannemesse iectauerat exquo
coniecere possumus istius modi · pseo
do profetis existentibus antexpisti aduentum inmi
nire qui' iam inistis' ministerium iniquitatis
operatur ··· non prætereundum autem uidetur
quanta martinum sub his'dem diebus
diabulus arte temptauerit /// tate
xxu quodam enim die præmissa præse' potes
y et circum amictus ipse luce porpor
ea quo facilius claritate adsumpti ful
goris inluderet etueste etiam regia indu
tus deademate ex gemmis' auroque
redimitus calceis' auroque inlitis'
sereno ore læta facie Ut nihil ho
minus quam diabulus putaretur or
anti ei in cellula adstetit ··· Cumque
martinus priore aspectu eius fuisset
hebiatus diu multumque silentium ambo
tenuerunt ··· tum prior zabulus
agnosce inquit martine quem cernis
xpistus ego sum discensurus adterram
pri us me' manifestare tibi uolui · ad
hæc cum martinus taceret nec' quicquam
responsi refferet iterare aussusest
zabulus professionis audaciam ·,
martine inquid quid dubitas' ref
fer credere quem uides' ··· Xpistus ego
sum ··· tum ille reuelante sibi
spiritu utintellegeret zabulum esse
nondominum non se' inquid · ihesus dominus porporatum
nec' deademate renitentem uenturum
esse prædixit ··· ego xpistum nisi ineo habitu
formaque uenientem qua passusest et nisi
crucis Stigmata proferentem noncredam ·,·,

xxui. ad hanc ille uocem statim utfu mus
euanuit ··· Cellulam tanto foetore
conpleuit utsine dubio indicia relinquer
it Zabulum se' fuisse ··· hoc ita
gestum esse utsupra retulimus exip
sius martini ore cognouimus nequis
forte existimet me' fabulossum esse ··
nam cum ollim auditafide eius uitaque etuir
tutibus dissiderio illius aestuaremus · gra
tam nobis' adeum uidendum perigrinationem
suscipimus ··· Simulque iam quia ardebat
animus uitam illius scribere ··· par
tim abipso inquantum ille interrogari po
tuit ·· sciscitati sumus ··· partim
ab his' qui interfuerant uel sciebant cog
nouimus ··· quo quidem tempore cre
di non potest ··· qua' humilitate qua' benig
nitate suscipit nos' congratulatus pl
urimum et gauissus indomino quod tanti esset
habetus anobis' quem perigrinatione sus
cepta expeterimus ·· miserum me' pene
non audeo confiteri cum nos' sancto conuiuio
suo dignatusest adhibere ··· aquam ma
nibus nostris ipse obtulit ·· aduesper
um autem ipse pedes nostros absluit
nec reniti aut contradicere constantiæ
fuit ita auctoritate illius op
presus sum utnefas putarem si' non
quieuissem ··· Sermo autem illius non ad
aliud apud nos' fuit quam mundi
inlicebras etsaeculi honera relin
quenda suadebat ut dominum ihesum liberi ex
peditique sequeremur .....

Præstantissimumque nobis' præsentium
temporum inlustris uiri paulini Cuius
supra mentionem fecimus exemplum inge
rebat qui' summis' opibus obiectis'
xpistum se cutus solus pene his' tempo
ribus aeuanguelicapræcepta inpleret
illum nobis' sequendum illum clamab
at emitandum ··· beatumque esse inpræsen
ti sæculo tantae fidei uirtutisque do
cumento Cum secundum sententiam domini diues et
possedens multa uendendo omnia et donan
do pauperibus quod erat facto inpossibi
le possibile fecisset exemplo .
e iam (uero) inuerbis' martini et confabulatione eius quanta
granitas' quanta benignitas' ., quam alacer .
quam efficax erat ·· quam inabsoluendis'
scripturarum questionibus prumptus est et fa
r cilis ··· et quanquam multos adhanc
partem incredulos scio quippe quos' ui
derem me' ipso etiam refferente (non credere) ., ihesum tes
tor spemque commonem me ex nullius
numquam ore tantum scientiae tantum ingenii
tantum boni ettam plures sermones audiisse
quamquam in martini uirtutibus quantu
la est ista laudatio nisi quod mirum est inhomine
inliterato ne' hanc quidem gratiam defu
isse ··· Sed iam finem liber postulat ··
sermo cludendus est nonquod omnia quæ de
martino fuerint dicenda deficerint
Sed quia nos' ut inertes poetae extremo ino
pere neglegentes uicti materiæ mole succu
buimus ·· nam et si' facta illius ex
plicari uerbis' utcumque potuerint

Interiorem uitam illius et conuersationem co
tidianam et animum semper intentum nu ·· cælo
lla uere umquam profeteor explicabit or
atio ··· illam scilicet perseuerantiam et temper
amentum in abstinentia ··· et ieiuniis' poten
tiam ··· Putius inuigiliis' et orationibus ·
Noctesque abeo perinde ac dies transactas ...
Nullumque uacuum ab opere dei tempus quod uel
otio indulserit uel negotio ··· Sed nec' cibum
aut somnum capiebat quidem nisi inquantum
naturae necessitas' cogisset ··· Uere fate
bor nisi ipse utaiunt abinferis' hume
rus emergeret nullus posset uerbis' ex
ponere ·· adeo omnia maiora sunt
inmartino Quamutuerbis' concoepi queant
Numquam hora ulla momentumque præteriit
Quo nonautorationi incumberet autinsis
teret orationi ·· Quanquam etiam interlegendum
autsi' quid aliud forte agebat ·· Num
quam animum aboratione laxabat ·· Ne'
mirum utfabris' ferreis' moris est qui inter
operandum proquodam laboris leuamine
incudinem suam feriunt ··· ita marti
nus etiam dum aliud agere uideretur semper
orabat ·· O · uere beatus uir inquo do
lus non fuit ··· Neminem iudicans ne
minem dampnans ··· Nulli malum pro
malo reddens ··· tantam quippe
qui' aduersus omnes iniurias patientiam ad
Sumpserat utcum esset Summus sa
cerdos' inpune etiam ab infimis' cleri
cis' lederetur .. Nec' propter id eos autloco
umquam moueret autasua inipso
quantum fuit caritate repullerit
Nemo umquam illum uidit iratum ..,
Nemo commotum ··· Nemo merentem
Nemo ridentem ··· Unus idemque sem
per caelestem Quodammodo laetitiam uultu
præferens extra naturam hominis uidebatur
Numquam inillius ore nisi xpistuc ··· Num
quam inillius corde nisi pietas' nisi pax' nisi
misericordia nisi pietas erat .., /// res illius ·· nisi ca[
Plerumque etiam pro eorum qui' obtractato
uidebantur solebat flere peccatis' ....
Qui inremotum et quietum ueninatis'
linguis' etuipereo ore carpebant ·· et
uere nonnullos experti sumus inuidos uir
tutis uitaeque eius Qui inillo oderant id
Quod inse nonuidebant et quod emittari
non ualebant ··· O · nefas dolendum atque
ingemescendum non alii insectatores eius li
cet pauci admodum non alii' tamen quam
episcopi ferebantur .., Nec' tamen quem
quam nominari necesseest licet nos'met
ipsos nominari plerique circumlatraent
Sufficiat utqui' exhis' hæc legerit et agnouerit
erubescat ··· Nam si' irascetur de
se dictum fatebitur · Cum forte dealiis'
nos' senserimus Nonrefugimus autem ut si
qui huiusmodi sunt NoS quoque cum ta
li uiro oderint .., illud facile con
fido omnibus sanctis opusculumistud gra
tum fore ··· decaetero Si' quis hæc'
infideliter legerit ipse peccabit
Ego mihi Conscius sum rerum fide
et amore xpisti inpulsum ut scri
berem manifesta expossuisse uera dix
isse Paratumque utspero habebit adeo
præmium non qui'cumque legerit sed quicumque credide
rit ....

Secundus –

explicit liber primus sulpicii deuita sancti martini episcopi incipit ·ii· postimiani de uirtutibus mon[achorum]

Quum in unum locum ego
et gallus conuenissemus uir
mihi et propter memoriam
sancti martini exillius enim
discipulis' erat et propter sua
merita carissimus
interuenit nobis' postemi
anus meus ··· nostri[ ]
causa aboriente quo se'
ante triennium patriam relinquens trans
tulerat regressus conplexi hominem
amantissimum ··· exosculatusque sum ho
minem amantissimum genua et pedes
eius ·· Cum autem uno et altero spatio obstupef
acti inuicem flentes gaudio deambul
assemus iectis' interram cyliciis' consedi
mus ·· tum prior postemianus me in
tuens Cum essem inquit inremotis' ægip
ti libuit usque admare procederem ..,..,
ib i nauim honerariam offendi ·· quæ
cum mercibus narbosam petens soluere
parabat ··· eadem nocte in somnis'
adstare mihi uissus es ··· et iniecta
[me] manu trahere utnauim illam cons
cenderemus ··· mox tenebras rumpen
te diluculo [cumeo] loco [inquo quieu]eram
[sur]rexissem somnium meum [ipse mecum]
reputans tanto tui disiderio [subito]
correptus sum utnihil cunctatus [na]
uim conscend[erim] tricissimo die mas
siliam adpulsurus ··· inde huc
xmo · die peruenerim ··· adeo prospera
nauigatio piae uoluntati adfuit ..,..,

tu modo propter quem et maria transnauigauimus
tantumque terrae transcurrimus conplectendum
fruendumque te' remotis' omnibus trade
ego uero inquam etiam cum tu' in aegipto morar
eris totus circate animo etcogitatione
semper uersabar ··· me'que dete' die ac
nocte cogitantem toum tua caritas' pos
sidebat ··· ne'dum modo me' tibi esti
mes puncto temporis defuturum ··· quo'
minus amore tuo pendens ··· te' intue
ar te' audiam te'cum loquar ··· nul
lo penitus in secretum nostrum quod nobis' hæc
cellula remotior præstat admisso ..,
nam huius galli nostri ut arbitror præsentiam
nonmoleste feres ··· qui' hoc aduentu tuo ut
uides' ipse triumphat atque ego perenni
gaudio ··· recte inquid plane posti
mianus gallus iste insocietatem nos
tram retenebitur ··· quia et si mihi parum cog
nitus est non proeo tamen quod tibi est carissimus
potest mihi nonesse carus · maxime
cum demartini sit disciplina ··· ne
que grauabo quemlibet consortem uobiscum ut
poscitis fabulari ··· quippe qui' propter hoc
uenerim ut me' huius sulpicii mei ·· me'
autem utraque manu conplectebatur dissiderio
etiam uerbosum inpenderem ··· ego uero inquam
satis probasti quantum pius amor pos
sit ··· qui' nostri caussa tot maria tantum
que terrarum emensus asummo utita di
cam solis egressu usque adoccidua eius ue
nisti ·· age ergo quia secreti internos' nec' oc
cupati sumus et sermoni tuo uacare

debe
[mu]
s

e disseras nobis' uellim tuae peri
grinationis historiam qualiter in
oriente fides xpisti floreat ··· Quæ sit
uirtus' sanctorum ·· Quæ instituta seru
antur monachorum ··· Quantis' sig
nis' ac uirtutibus inseruis suis xpistuc
operatur ··· Nam certe inhis' regionibus
interista opera quæ uidimus ipsa uita
nobis fastidioest ··· Libenter exte'
audiamus .., Si uel inherimo uiuere
xpistianis' licet ··· Adhæc postimianus
inquid faciam ut dissiderare te'
uideo ··· Sed quesso te' prius exte' au
diam an' isti omnes sacerdotes quos'
hic' relinqueram tales sint quales eos
ante quam proficiscerer noueramus
t um ego inquam absiste quaerere is
ta quæ aut una mecum utputo nosti aut
si ignoras' · non audire sit melius .,.,.,
illud reticere non possumus ··· Non solum il
los dequibus interrogas' nihil melio
res quam noueras factos ·· sed unum il
lum nostri quondam amantem inquo
respirare abistorum insectati
onibus solebamus asperiorem nobis'
fuisse quam debuit .., Nec uero quic
quam inclementius ineo dicam quem ut
amicum colui .,., et tunc etiam cum ama
ui putabatur inimicus ., Me' autem cas
tis' cogitationibus reuoluentem adm
odum dolor iste conpunguit pene
nos sapientis et relegiossi uiri ami
citia destitutos .., Uerum hæc quæ plena
meroris sunt relinqu a mus .,

te' putius ut dudum spoponder
as' audiamus .., Ita inquid fiat p
ostimianus quod cum dixisset paululum
omnes reticuimus ·· Dein' cylicium cui
insederat adme' propius admouit
atque ita exorsusest ante hoc triennium quo tem
pore sulpicii' hinc abiens uale dixi
ubi narbonam nauim soluimus Quin
to die portum affricae nauiga
intrauimus ··· adeo prospera dei nutu na
uigatio fuit ··· Libuitanimo adire
chartaginem uisitare loca sancta sanctorum
et præcipue adsepulchrum cypria
ni martiris adorare ·· Quinto
decimo die adportum regressi proiec
tique inaltuum alaxandriam peten
tes reluctante austro pene insir
tim inlati sumus · quod prouidi nautae
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 studiossius explorandorum loco
rum gratia longius processi ·iii· fere alito
re milibus paruum tegorium inter ar[enas con]
spicio Cuius tectum sicut salustius ait quasi ca
rina nauis erat contiguum terrae satis firm
is' tabulis constructum nonquod ibi uis imb
rium ulla timeatur ··· fuisse enim illic
pluiam nequando quidem auditum est sed quod uentorum
ea uis' esset ut si qu[ando uel] clementiore caelo
aliquantulum spirare flatus coeperit
maius inillis terris [quam] in ullo mari nauf
ragiumsit ··· Nulla ibi germina sata
que proueniunt quippe ininstabili lo co

arentibus arenis' adomnem motum uen
torum cedentibus ·s· : ibi auersa uentorum
quædam amari promontoria uentis' resis
tunt terra aliquantulum solidior
herbam raram atque hispidam gignit
ea ouibus pabulum est satis utile quarum
incolae lacte uiuunt ··· Qui' solertior
es sunt uelutita dixerim diuitiores orde
acio pane utuntur ··· Ea ibi sola m
essis est quæ celeritate prouentus' per naturam
solis uel aeris uentorum euadere so
let ··· Quippe fertur adiecti seminis
·xxx mo· die maturescere ··· Consistere
autem ibi homines non alia ratio facit quam omni
tributo liberi sunt ··· Extrema siqui
dem cyrinenorum oraest deserto illi
contigua quod inter affricum et ægiptum inter
iacet ·· Perquod ollim cato cessarem fu
giens duxit exercitum ·· Ego adtegorium
illum pertendi quod eminus conspiceram · ibi
Inueni senem inueste pellicia ·· molam ma
nu uertentem Cum salutatos nos' accipit
benigne ··· Iectos nos' inillud litus expo
nimus ··· Et ne' statim cursum reppetere
potuimus molestia maris deteneri ··
egressi Interram utmos' est humani ingenii'
naturam locorum cultumque habitantium uo
luisse cognoscere xpistianos nos' esse id præ
cipue quaerere an' essent interillas so
litudines xpistiani aliqui ··· Tum uero ille
flens gaudio ad genua nostra prouoluitur
iterum nos' ac sepius exosculatos inuitat
adorationem ··· Dein' expossitis' interram
berbecum pellibus facit nos' discumbere
adponit prandium sane locopletis

Simum demedium panem ordeacium
eramus nos' autem ·iiii· ipse autem quintus
fasciculum etiam herbae intulit cuius nomen ex
cidi ··· Quae mentae similis exuberans
foliis' saporem mellis parabat cuius
prædulci admodum suauitate dilectati
atque exsatiati sumus ··· Adhæc subri
dens ego adgallum meum quidest inquam galle
placet ne' prandium fasciculus her
barum et dimedius panis uiris' · quinque
tum ille sicut est uerecondissimus aliquan
tulum erubescens dum fatigationem
meam accipit facis inquit sulpicii
tuo more qui' nullam occassionem si'
qua' porrecta tibi fuerit omittis qui
nos' aedacitatis fatiges sed facis inhumane
qui nos' gallos homines cogis exemp
lo uiuere anguelorum quanquam
ego Studio manducandi etiam anguelos eos
manducare credam ··· Nam istum di
medium ordeacium panem uel solus ti
meo atinguere sed contentus sit hoc cyri
nensis ille Cui uel necessitas' uel natura
est essurire uel sunt postremo isti quibus
utcredo marina iactatio inediam
cibi fecerat ··· Nos' procul amari ab
sumus et quod galli sumus nos' aedacitatis
tibi etiam sepe testatus sum ··· Sed pergat
hic putius explicare cyrinensis illi
us historiam ··· Tum uero postimianus inquit
cauebo post hæc cuiusquam abstinentiam
prædicare ne' gallos nostros arduum poe
nitus offendat exemplum ..., ..., ..., ...

Statueram autem etiam caenam illius cyri
nensis uel consequentia exponere con
uiuia ··· Uii · enim diebus apud ipsum fui
mus sed prætereundumest refferre conui
uia ne' gallus se' æstimet fatiga
ri ··· Caeterum postera die cum aliqui
exincolis' adnos' confluere coepis
sent cognoscimus illum hospitem nostrum
esse prespiterum quod nos' summa desimul
atione celauerat ··· dein' cumipso
ad aeclessiam processimus quæ fere ·ii· mi
libus aberataconspectu nostro interiec
to monte exclusa .., erat autem texta
uilibus uirgultis' nonmulto ambitior
quam nostri hospitis tabernaculum inquo
nisi incuruusquis consistere nonpoterat
Cum hominum mores quaereremus il
lum præclarum animaduertimus nihil eos
aut uendere aut emere quid sit fr
aus' aut furtum nesciunt ··· aurum
atque argentum quæ prima mortales ho
mines putant habent neque habere cupi
unt ··· nam cum ego prespitero illi ·x·
nummos aureos obtulissem reffu
git altiori consilio protestatus aeclessiam
auro non construi sed distrui putius
aliquantulum uestimentorum ei indul
simus quod cum ille benigne accip
isset reuocantibus nos' admare
nautis' discessimus ··· prosperoque
cursu ·uii· die alaxandriam perue
nimus ··· Ubi foeda inter æpisco
pos etmonachos certamina gere
bantur exeaoccasione uel causa
qua scilicet congregati inunum sepius
sacerdotes frequentibus decre
uisse senodis' uidebatur · ne quis
originis libros legeret aut haberet
qui' tractator sacrarum scripturarum
peritissimus habebatur Sed episcopi quædam
inlibris' illius scripta insanius me
morabant quæ desertores eius diffendere
non aussi ab hereticis' putius fraudu
lenter inserta dicebant ·· et ideo non
propter illa quæ inreprehensione merito uoca
rentur etiam reliqua esse dampnanda
Cum legentium fides facile posset habere
discretionem ne' falsata sequeretur
et tamen catholice disputaretineret
non est autem mirum si' inlibris' neutricis'
et requentibus scriptis' fraus here
tica fuisset operata quæ inquibusdam lo
cis' nontimuisset incedere aeuangue
licam ueritatem ··· aduersus hæc episcopi
obstinantius renitentes propotestate
cogebant ·· recte etiam uniuersa cum p
rauis' etcum ipso auctore dampnari
quia satissuperque sufficerent libri quos'
aeclessia recipisset et repudiandam
lectionem poenitus quæ plus' esset noci
tura credentibus quam profutura cre
dentibus ···· mihi autem exillius libris' quæ
dam indaganti curiossius admodum
multa placuerunt sed nonnulla repreh
endi inquibus illum non dubiumest sensise
praua quæ defensores eius falsata non con
tendunt ··· ego miror unum eund
emque hominem tam diuersum ase' esse
potuisse utineaparte qua probatur
neminem post apostolos habeat equa
lem ··· in ea uero qua' iure re

— Secundus —

prehenditur nemo deformius doceatur
errasse nam cum ab episcopis' excerp
ta inillius libris' multa legerentur quæ contra ca
tholicam fidem scripta constarent locus
ille uel maximam parabat perfidiam inquo'
editum legebatur Quia dns xpc sicut proredemptio
ne hominis incarnem ueniisset etcrucem pro
hominis salute perpessus ··· Mortem proho
minis aeternitate gustasset ita esset eodem
ordine passionis suae etiam diabulum red
empturus Quia hoc benignitati illius pietatique cong
ruerit utqui' perditum hominem refor
masset Prolapsum quoque anguelum
liberaret Cum hæc atque alia huiusmodi ab
episcopis' proderentur exstudiis' partium
orta contensioest ··· Quæ cum repremi sacer
dotum auctoritate nonposset seuo ex
emplo adregendam aeclessiæ disciplinam præ
fectus adsumitur Cuius terrore fratres
dispersi ac perdiuersasoras monachi sunt
fugati .., Ita utpræpossitis' aedictis' inn
ulla Consistere sede sinerentur .., Illud
me' admodum permouebat quod hirunimus
uir maxime catholicus et sacrae le
gis peritissimus Cum qui' originem secu
tus primo tempore putebatur ·· Nunc idem præ
cipue uel omnia illius scripta dampnar
et ··· Nec uero aussus sim tam temere
dequoquam iudicare ··· Præstantissimi tamen
etdoctissimi uiri ferebantur ··· In hoc cer
tamine disidere ··· Sed tamen siue illud er
rorest utego sentio siue hepessis utputa
tur ··· Non solum repremi nonpotuit multis'
animaduersionibus 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 benigne admodum etmelius quam opi
nabar excipit ·· et secummie' tenere
temptauit ··· Sed nonfuit animus ibi consis
tere ubi requens fraternae cladis fer
uebat inuidia .., Nam etsi' fortasse
uideatur parere episcopis' debuisse
t amen non ob hanc caussam multitudinem
tantam sub xpisti nomine uiuentem præ
sertim abepiscopis' oportuisset ad
fligi ., Igitur inde degressus beth
lem oppidum repeti ·· Quæ ab hierusoli
ma ·ui· milibus separatur ., abalexan
dria autem xui · mansionibus abest aecle
siam loci illius hirunimus prespiter regit
n am parochia est episcopi qui hierusoli
mam tenet .., Mihi hirunimus iam pridem
superiore illa perigrinatione mea conpertus
facile optinuerat me' ··· Utnullum mihi
expetendum rectius arbitrarer ··· Uir
enim præter fidei meritum dotemque uirtutum
nonsolum latinis atque grecis' sed ebreicis'
etiam litteris' itainstitutusest utse' illi inomni
scientia nemo audebat conparare
Miror autem Si' non et uobis' permulta quæ
scripsit opera conpertusest cumpertotum orbem
legatur ··· Nobis' uero gallus inquid conper
tus nimiumest ., Nam antehoc quinquen
nium quendam illius libellum legi
inquo tota nostra natio monachorum ab
eo uechimentissime uexatur et car
pitur .,, unde ei interdum et belgicus noster

[lib]er

irasci ualde solet ·· Quod dixerit
nos'usque aduomitum solere satiari
ego uero uiro illo ignosco atque ita sentio
deorientalibus illum disputasse po
tius quam deoccidentalibus monachis'
Nam aedacitas' ingrecis' gula ingallis' naturaest
tum ego inquam scolastice galle dif
fendis gentemtuam Sed quesso te' liber
iste numquid hoc solum uitium dampnat in
monachis' ··· Immo uero inquid nihil poe
nitus omissit quod non carperet aut laceret
et exponeret præcipue auaritiam nec' mi
nus uanitates insectatusest ·· Multa
desuperbia ··· Non pauca desuperstitione
deseruit .., Uere fatebor pinxisse
mihi uidetur uitia multorum ··· Caeterumde
familirietatibus uirginum et monachorum
atque etiam clericorum quam uera quam fortia
dispu prædicauit ··· Unde etaquibusdam quos' nominare
nolo dicitur nonamari ., Nam sicut belgic
cus noster irascitur aedacitatis nimiae esse
nos' notatos ··· ita illi fremere dicuntur .,
cum inillo opusculo legunt scriptum ce
lebem spernit uirgo germanum fratrem quæri
t · extraneum ··· Adhæc ego nimium inquam
galle progrediens caue' ne' ette' ali
quis qui' hæc forte agnoscat exaudiat
te'que iam cum hirunimo incipiat nonama
re ··· Namquia scolasticus es non in me
rito te uersu conici illius admonebo
., Obsequium amicos ·· Ueritas parat odium
tua nobis' potius ut coeperas' postimiane
reppetatur orientalis oratio ·· Inquid
ego ut dicere statueram apud hirunim
um ·ui· mensibus fui · Cui iugis aduersus
malos pugna

Perpetuumque certamen concitauit odia
hereticorum perditorum ·· Oderunt eum
heretici quia inpugnare nondissinit eos
Oderunt eum clerici quia uitia eorum insectatur
etcremina Sed plane boni eum homines ad
mirantur atque dilegunt ··· Nam qui eum here
ticum esse arbitrantur insaniunt ·· Uere dixe
ram catholica hominis scientia sana
doctrinaest .., totus semper inlectione · to
tus inlibris'est .., Non die nonnocte requi
escit aut legit semper aliquid aut scribit
Quod nisi mihi fuisset fixum animo et promissum
deo ante propositum herimum adire uel exigu
um temporis punctum et tanto uiro dis
cedere noluissem ·· Huic ergo traditis' atque
commissis' omnibus meis' ··· Omnique fami
lia mea quæ me' contra uoluntatem animi mei
secuta tenebat inplicatum ·· Exhonera
tus graui quodammodo fasce poenitus
ac liber regressus inde adalexandriam
uissitatis' ibi fratribus adsuperiorem thebai
dem idest ad egipti extrema loca contendi
Ibi enim uastae patentesque herimi so
licitudines plurimum ferebantur habere ma
nachorum ., Longumest si' cupiam omnia
refferre quæ uidi Pauca perstringuam
Haut longue ab herimo contigua nilo
multa monasteria sunt ··· Hic' habita
ntuno loco plerique centeni Quibus
summum iusest subabbatis imperio
uiuere ··· Nihil arbitrio suo agere
peromnia ··· Adnut um illius potesta
temque pendere ··· Exhis' si' qui' maiorem uir
tutem mente concoeperint ut acturi solita
riam uitam se' adf herimum confer ant

hæc non nisi abbate permittente discedunt
illorum prima uirtusest parere alieno
imperio ., transgressis' adherimum abb
atis illius ordinatione panis uel quis libet
cibus alius ministratur // neram cuidam qui nuper
c assu pereos dies quibus illuc adillos adue
ad herimum secesserat ··· neque amplius
abhoc monasterio quam duobus milibus taberna
culum sibi statuerat · panem abbas
per ·ii· pueros misserat quorummaior
habebat annos aetatis ·xu· minor xii. ·
h is' ergo redeuntibus aspes miræ magnitu
dinis fuit obuia Cuius occursu nihil
perterriti ·· ubi ante pedes eorum uenit quasi
incantata carminibus cerula col
la disposuit minoris pueri manu
adprehensam ac pallio suo inuolutam fer
re coepit ·· dein monasterium ingressus
quasi uictor inoccursu fratrum inspec
tantibus cunctis' captam bestiam inuoluto
pallio nonsine iectantiæ tumore dipos
suit ., Sed Cum infantium fidem uirtutemque
caeteri prædicarent abbas ille altiori
consilio ne' infirma aetas' insolesceret
uirgis' utrumque conpiscuit multum obiurga
tus ·· Cur' ipsi quod pereos dominus obiurgatus
fuerat ··· ut Opus illud nonsuæ fidei sed
diuinae fuisse uirtutis discerent
putius deo inhumilitate seruire non insignis'
et uirtutibus glori ari quia melior
esset infirmitatis conscientia uirtutum
uanitate ··· hoc ubi monachus ille
audiuit et pericli tatos infantulos oc
cursu serpentis ··· et ipsos insuper
multa uerbera meruisse uicto serpente
abbatem obsecrat ne' sibi post hæc panis
ullus aut cibus aliquis mitteretur .,
i amque octauus dies fuerat emensus
quo se xpisti homo intra periculum famis conclu
sserat ., arebant membra ieiunio Sed
difficere mens caelo intenta nonpoterat
corpus inedia fatescebat ., fides fir
ma durabat ., Cum interea abbas ille
monitus sit perspiritum ut discipulum uissitaret
pia solicitudine cupiens agnoscere
qua' uitae substantia uir fidelis
aleretur qui' ministrari sibi panem
abhomine noluisset ad requirendum eum
ipse proficiscitur ., at ille ubi eminus
Senem uenire conspexit occurrit .,
agit gratias ., ducit adcellulam
quam ingressi pariter · ambo conspici
unt palmiciam sportam cum calido
pane congestam foribus adfixam de
poste pendere ··· ac primum calens
panis odore sentitur ., tactu uero ac
si ante paululum focis esset ereptus
ostenditur ., aegipti tamen panis for
ma non cernitur .., Obstupefacti ambo
monus caeleste cognoscunt Cum ille
hoc abbatis aduentui præstitum fateretur ,
abbas uero illius fidei ac uirtutis
esse id putius adscriberet ., ita
ambo caelestem panem Cum magna
exultatione frigerunt ··· quod cum se
nex admonasterium postero die regres
sus fratribus retulisset · tantus omnes
incenserat ardor animorum ut
certatim adherimum et sacras so
litudines ire properarent .,.,....

hicest alterum numquam uidisset iratum

Miseros se putantes Si' qui diu
tius incongregatione multorum ubi huma
na esset patienda conuersatio resedissent
in hoc ego monasterio ·ii· iam senes uidi qui iam
per ·l· annos ibi degere ita ut numquam
inde discederent (uel i) fatebantur ., Quorum
prætereunda mihi commemoratio nonuid
etur ., Siquidem id decorum uirtuti
bus et deabb atis illius testimonio et omnium
fratrum audierim sermone celebra
ri Quod unum eorum sol' numquam uid
epulantem isset : iratum (deest) ., ad hæc gallus me' intuens
inquid O' si' noster ille cuius nmen nolo
dicere adesset nunc uellim · admodum
istud audiret exemplum ·· Quem inmulto
rum personis' sepe nimium experti sumus
uehimenter irasci .., Sed tamen quia inimicis' suis'
quantum ignouit aud io nuper si' istud au
diret magis magisque proposito confir
maretur exemplo ., Præclaram esse aduir
tutem iracondia nonmoueri .., Nec' uero
infitigabor iustas illius causas irarum
K fuisse .., Sed ubi durior pugna ibi
gloriossior est corona ., Unde quædam si'
agnoscis censeo iure laudandum eo
quod cum eum libertus deseruit ingratus
miseratusest putius quam insectatusest
abeuntem ··· Sed illi neque irascitur aquo
uidetur abductus ··· ego autem nisi istud uin
cendae iracondiae postimianus pro
didisset exemplum grauiter irascirer
discessione fugitiui ., Sed quia irasci nonli
cet tota istorum commemoratio quæ
nos' conpunguit abolendaest te' poti
us postimiane audiamus faciam inquid // sos
galle quod præcipis .., Uos' tam stud ios
uideo esse audiendi ··· Sed mementote
quia nonsinefoenore istum apud uos' depono sermonem
l ibens præsto quod poscitis dummodo quod paulo post
poposcero nonnegetis .., Nos' uero inquam
nihil habemus inquo tibi motum uel sine fenore resti
tuere possumus ., Sed tamen quicquid putauer
is imperato ··· dummodo utcaeperas' dissideri
is' nostris satisfacias .., Ualde enim dilectat (tua)
nos' oratio ··· Nihil inquid postimianus
uestris Studiis' defraudabo ··· et quia heremitæ
unius incipientis uirtutem agnouistis ego re
feram adhuc' uobis' pauca deplurimis'
Ubi uero prima herimi ingressussum xii anilo fe
re milibus ··· habebam autem unum exfratribus du
cem locorum peritum ·· Peruenimus adquend
am senem monachum subradice montis ha
bitantem ··· ibi quod in illis' locis' rarissimumest
puteus erat ·· bouem unum habebat cuius
hic erat totus labor inpulsa rotali
machina aquam producere ··· Nam fere
mille aut amplius pedum profundum putei
ferebatur hortus illic' erat multis' hole
ribus copiossus ··· hoc quidem contra naturam herimi
est Ubi omnia arentia exusta asolis
ardoribus nullius umquam seminis uel exi
guam radicem quidem ferunt .., Uerum
hoc illi labor cum pecore commonis et
propria laboris industria ··· frequens pā[
enim aquae inrigatio tantam pinguitudi
nem harenis' dabat ·· utmirum inmodum
uiuescere atque fructificare horti illius
holera uideremus ··· ex his' igitur una cumdomi
no bos' ille uiuebat .., Nobis' ille quoque
exilla copia sanctus coenam dedit ., ibi ui
di quod uos' galli forte noncreditis ollam cum
holoribus sine igne feruescere .,

quæ nobis' incaenam parabatur ·· Ita tan
ta uis' solis est ut quibus libet cocquis' etiam
ad gallorum pulmenta sufficiat .,
Post caenam autem iam declinante uespere inuitat
nos' adarborem palmae Cuius interdum
ramis' uti solebat quæ fere ·ii· milibus pas
suum · ab erat ··· Nam hae tantum arbores
in herimo licet raro habentur ··· tamen utrum
quod solers antiquitas' procurauerit an' so
la natura herimi gignit ignoro · nisi dominus
præscius habitandam quandoque asanctis: hæc ser
uis' suis' parauit ··· ex maiore enim
parte qui intrailla secreta consistunt cum
alia ibi germina nulla succedunt is
tarum arborum pomis aluntur ·· ergo
ubi adillam adquam nos' hospitis nostri duce
bat humanitas' arborem peruenimus
leonem ibi offendimus ··· Quo' uisso ego
et ille dux' meus intremuimus ··· Sanctus ille
incunctanter accessit ., Nos' licet tri
pidi secuti sumus .., feram paululum
cerneres · abeo imperatam adeo · cum modestia
secessit se' et constitit ·· dum ille adtig
ua ramis' humilioribus poma decer
peret Cumque plenam palmulis' manum ob
tulisset occurrit bestia accipitque
tam libere quam nullum domisticum ani
mal et cum comedisset abscessit .. Nos'
hæc intuentes et adhuc' trementes facile
potuimus perpendere quanto inillo fi
dei uirtus est et quanta innobis' esset
infirmitas' ··· alium æque singularem
uirum uidimus inparuo tegorio inquo'
non nisi unus recipi possit habitantem
de hoc illud ferebatur quod ei lupa esset
solita adstare cænanti nec' fa
cileumquam bestia falleretur quin'
illi adligitimam reffectionis hor
am occurreret ··· et tam diu præ foribus
expectaret donec ille panem qui' cæ
nulae superfuisset offerret ., illa
manum eis lambere solebat atque
ita quasi inpleto officio et præstita consu
latione discederet ·· Sed forte acci
dit utille sanctus dum fratres qui' adeum ue
nerant ducit abeuntes diutius abesset
nec' nisi sub nocte remearet ., interim
bestia adconsuitudinarium illud cænæ
tempus occurrit .., uacuam cellu
lam Cumfamiliarem patronum ab
esse sentiret ingressaest curiossius
explorans ubi nam esset habitator
Cassu contigua cum panibus ·u· palmi
cia fiscella pendebat exhis' unum
præsumit etdeuorat ., deinde perpet
rato scelere discedit .., regressus
heremita uidit sportellam desolu
tam nonconsistante panium numero intel
lexit dampnum rei familiaris ., ac
prope limen panis adsumpti frag
menta cognoscit sed nonerat incerta
suspicio quæ furtum persona fecisset
ergo cum sequentibus diebus secundum consuitu
dinem bestia nonueniret ·· ne mirum
audacis facti conscia adeum uenire
desimulans cui fecisset iniuriam
aegre patiebatur heremita se' alum
næ suae solacio destitutum .,.,.,

Postremo oratione illius reuocata septi
mum post diem adfuit utsolebat ante cæ
nanti Sed utfacile cerneres uerecondiam
poenitentis nonausa proprius accedere deiec
tis' interram profundo pudore luminibus
Quod palam licebat intellegi quandam ueniam
precabatur ·· heremita quam illius confes
sionem misertus iubet eam proprius accede
re ., ac manu blanda caput triste per
mulcit .., dein' pane duplicato ream suam
refficit .., Ita indulgentiam consecuta offi
cii consuitudinem deposito omnimerore
repparauit ., intuemini quesso xpisti etiam
uirtutem inhac' parte cui sapit omnequod br
utumest Cui miteest omne quod seuit ., lupa præ
Stat officium ., lupa furti cremen ag
noscit ., lupa conscia pudore confunditur ,,
uocata adest ., Caput præbet et habet sensum indu
ltae sibi ueniae ., Sicut pudorem gessit er
randi ., tua hæc uirtus' xpiste ., tua hæc sunt
xpiste miracula ·· et enim quæ intuo nomine o
perantur seruitui tua sunt ., et in hoc inge
mescimus quod maiestatem tuam feræ sentiunt
homines autem nonuerentur .,, ne cui autem incredibile
hoc exemplum forte uideatur maiora memo
rabo .., fides xpisti adest me' nihil finguere
neque incertis' auctoribus deuulgata nar
rabo ·· Sed quæ mihi perfideles uiros conpertasunt
explicabo ·· habitant plerique inherimo
sine ullis' tabernaculis' quos' anchoritas uo
cant homines ., uiuunt herbarum radi
cibus .., nullo umquam certo loco consis
tunt .., ne abhominibus frequententur
frequenter quo' nox' cogerit Sedes habent
ad quendam igitur hoc ritu ac lege uiuentem ·ii·
fratres tamen ex nitria licet longua diuersaque
regione exierunt quia ollim ipsis' inmonasterii
conuersatione carus fuisset et familiaris
ad eum auditis' eius uirtutibus adierunt quem uel tem[
diu multumque quaessitum tandem mense ·uii·
reperierunt in extremo illo diserto quod est mem
phis contiguum demoranten quas' ille solitu
dines iam per xii annos dicebatur habitare
qui' licet omnium hominum uitaret occurs
um tamen agnitos nonreffugit .., Seque per trid
uum nonnegauit carissimis' ., quarta die
aliquantulum pro gressus cum prose quitur abeun
tes laenam miræ magnitudinis adse' ue
nire conspiciunt licet bestia tribus reppertis'
non incerta quem peteret ·· anchoritae pedibus ad
uoluitur et Cumfletu quodam ac lamentatione
procumbens indicabat dolentis pariter et rog
antis affectum .., mouet omnes et præcipue il
lum qui' se' intellexerat expetitum ., Præceden
tem sequntur ·· nam subinde resistens
Subinde respectans facile poterat intellegi
id eam uelle utquo' illa duceret anchorita
sequeretur ·· præcedentem secuntur ·· quid multis'
moror ad speloncam bestiæ per uenitur ubi
illa adultos iam ·u· catulos malefoeta nu
triebat ·· qui' perpetua caecitate tenebantur
clusis' luminibus utexierunt exulua mat
ris quos singulos derupe prolatos ante ancho
ritae pedes mater expossuit ·· tum demum sanctus
ille aduertit quid bestia postularet ., inuoca
toque dei nomine contractauit manu lumina
claustra catulorum ac statim caecitate de
pulsa apertis' bestiarum oculis' diu negata lux'
patuit ., Ita fratres illi anchorita quem dissi
derauerant uisitato quodammodo cum fructuosa
laboris sui mercede redeunt ·· qui tes
timonio tantae fidei etuirtutis admissi
fidem sancti etgloriam xpi quæ peripsos testificata esset

uidissent ·· Mira dicturus sum laenam
post dies ·u· ad auctorem tanti muneris re
uertisse eidemque inussitatae feræ pellem
detulisse promunere ., Qua' plerumque sanctus
ille quasi amictulo pendulo circumiectus non de
dignatus est monus accipere sumpsise perbes
tiam cuius alium interpretabatur putius auctorem
erat etiam alterius anchoritae inillis' regioni
bus nomen inlustre qui inea parte diserti quæ est si
nus habitabat ··· Hic cum se' primum adhe
rimum contulisset holerum radicibus quas' præ
dulces interdum et saporis eximii imfert hare
na uicturus ignarus germinis elegendi noxia
plerumque carpebat ·· Nec facile uim
radicum sapore discernere poterat quia
omnia æque erant dulcia ·· Sed plerumque
occultiore natura uirus letale choibebat
Inse · Cum uero edentem uis' interna tor
queret et inmensis' doloribus uitalia uniuersa
quaterentur et frequens uomitus cruciatibus non
ferendis' ipsam animae sedem iam sto
macho fatescente desoluerit Omnia
poenitus quæ essent edenda formidans septi
mum ieiunus diem spiritu difficiente duce
bat ·· Cum adeum fœra cui dorca
nomenest accessiset huic propius adstanti fa
sciculum herbarum quem collectum pridie ati
nguere non audebat obiecit ., Sed bestia quæ ui
rolenta erant ore discutiens quæ inno
xia nouerat elegebat ·· Ita uir sanctus eius
quid ederet uel quid respuere deberet
edoctus exemplo et periculum euassit
famis et herbarum uenina uitauit ..
Sed longumest deomnibus qui' herimum
colunt conperta nobis' uel audita meri
ta memorare ·· Annum intigrum et
uii· fere menses intrahas' solitudines
constitutus exigi ., Magis uirtutis admira
tor alienae ·· Quam quod tam arduum atque
difficile potuerim emittari propossitum
Sepius tamen cum sene illo qui' bouem et pute
um habebat habitaui ·· Duo beati anto
nii' monasteria adi quæ hodie abeius discipulis
incoluntur .., Adeum etiam locum in quo bea
tissimus paulus primus heremita fuit
deuersatus accessi ., Rubrum mare uidi .,
Iugum synai' montis ascendi · Cuius cacu
men caelo pene contiguum nequaquam adiri potest
Inter huius recessus' anchorita esse aliquis fe
rebatur quem diu multumque quæsitum uidere
nonpotui Qui' fere iam per ·l· annos acon
uersatione humana remotus nullo ues
tis ussu sed setis' corporis sui nuditatem
suam nesciebat diuino munere hic
quoties eum relegiossi uiri adire uo
luerunt , cursu auio petens occur
sum humanum uitabat ., Uni tantum modo
ferebatur se' ante quinquennium præbuisse
Qui credo potenti fide eum obtinuere
meruit cui inter multa conloquia per
cunctanti cur' homines tanto opere ui
taret respondisse perhibetur Eum qui
abhominibus frequentaretur nonposse ab
anguelis' frequentari ., Unde non inmeri
to recepta opinione multorum fama
uulgauerat sanctum illum abanguelis' uis
sitari ·· Ego autem asyna monte degres
sus adnilum flumen regressus sum cuius
ripas frequentibus monasteriis' con sertas

utraque exparte perlustraui Plerumque
uidi utdudum dixerim habitare inuno lo
co centenos ., Sed bina uel terna milia in his'
dem uiculis' egere se constabant ., Nec'
Sane ibi minorem putetis conuersantium inm
ultitudine monachorum esse uirtutem quam
eorum esse cognoscetis qui' se' ab humanis'
coetibus remouerunt .., Præcipua ut iam
dixeram ibi uirtus'est et prima oboedentia
Neque alter adueniens inmonasterio ab
vel sus
abbate accipitur Quamquitemptatus
prius fuerit et probatus ., Nullum umquam re
ccussaturus quamquamlibet arduum ac di
fficile indignumque toleratu abbatis
imperium ·· Duo uobis' refferam incre
dibilis oboedentiae admodum magna mi
racula licet subpetunt plura mihi
recolenti sed adincitandam uirtutum em
ulationem tamen cui pauca nonsufficiunt
multa nonproderunt ., Ergo cum quidam actibus
Saeculi abdicatis' monasterium ingressus
magnae dispossitionis suscipi se' ro
garet abbas ille coepit ei multa propone
re ·· Graues esse istius disciplinae la
bores .., Sua uero dura imperia quæ nullus
facile ualeret implere patientia
Et utaliud putius monasterium ubi faci
lioribus legibus uiueretur expeteret ·· Nec' tem
ptaret adgredi quod inplere non posset
Ille uero nihil his' terroribus permoueri sed ma
gis ita omnem oboedentiam polliceri ut
Si eum abbas inignem ire præciperet non re
cussaret intrare Quamillius confes
sionem ubi magister accipi non cuncta
tus probare profetentem .,,,,,,,,,,

cassu clibanus pro pe ardebat
Qui multo igne succensus coquendis'
panibus parabatur ··· Exundabat ab
ruptis' flamma fornacibus et intra ca
mini illius concaua totis' habenis' regnab
at incendium ·· Hic igitur aduenam illum iubet
magister intrare Nec' distulit parere præ
cepto ·· Medias flammas nihil cunc
tatus ingreditur quætam mox' audaci fide
uitae uelutillis' quondam ebreis' pueris'
cessiere ., Uenienti superata natura fu
git incendium et Qui putabatur
cassurus uelut frigido rore perfussus
se ipse miratusest Sed quid mirumest si' tum xpiste
tyronem ignis ille nontetigit ·· Utnec' abba
tem poeniteret dura mandasse Nec discip
ulum pigeret imperio paruisse qui' eo die quo
aduenerat dum temptatur infirmus perfec
tus inuentusest .., Merito felix ., merito
gloriossus probatusest oboedentia et glorifi
catus est Passione // Sum ., requenti
+In eodem autem monasterio factumest idquod dicturus,
memoria ferebatur quidam itidem qui' ad
eundem abbatem recipiendus aduenerat
Cum Prima ei lex' oboedentiæ Proponeretur
ac perpetem polliceretur ad omnia uel adextre
mam patientiam imperata cassu abbas tura
chinam uirgam iam pridem aridam manu gere
bat hanc solo fixit ., Atque illi aduenae
id operis inponit ., Ut tam diu inrigatam illi
uirgulæ aquam ministraret ., Donec quod contra
naturam erat omnem uiresceret lignum ari
dum insolo arente .,, Subiectus aduena du
rae legis imperio aquam propriis' humeris' quoti
die conuechiebat · quæ anilo flumine per
que
·ii· fere milia petebatur ., iam emenso anni

Spatio labor non cessabat operantis
defructu operis spes' esse nonpoterat ., tamen oboe
dentiae uirtus' in labore durabat .,
Sequens quoque annus uano labore iam effect
um fratris eludit ., tertio demum succidentium
temporum labente curriculo Cum neque noc
te neque die aquarius ille cessaret opera
tor uirga floruit ., ego ipse exilla ar
busculam uirg·a uidi ., quæ hodieque intra at
rium monasterii ramis' uirentibus quasi intes
timonium manet ..., quantum oboedentia me
ruit et quantum fides possit ostendit .,
Sed me' dies ante quam difficiet tam diuersa
miracula quæ mihi desanctorum uirtutibus sunt con
perta consumem ., duo uobis' adhuc' exempla
præclara memorabo quoniam unum egregium er
it aduersus inflatio nem miserae uanita
tis exemplum .., alterum aduersus falsam iustitiam
nonmediocre documentum ., /// sesis' demonum in
quidam ergo sanctus fugandorum decorporibus ob
credibili præditus potestate inaudita per
dies signa faciebat ..., non solum enim præsens
neque uerbotantum ., Sed absens quoque interdum cylicii
sui fymbriis aut aepistolis' misis' cor
pora obsesa curabat .., hic ergo mirum
inmodum frequentabatur apopulis' extraneis'
extoto adeum orbe uenientibus taceo de
minoribus ., Præfecti comitesque ac diuersarum
iudices potestatum præforibus illius sepe iacue
rant ... Episcopi quoque sanctissimi sacerdotali
auctoritate depossita contingui se' atque
abeo benedici humiliter postulantes sanctific
atos esse ac diuino munere inlustratos
quotiens manum eius uestemque contigerant non in
merito crediderunt .., hic ferebatur ab
omni potu poenitus inperpetuum abstinere
ac pro cibo tibi sulpici in aurem loquor
ne gallus hoc audiat ... uii tantum car
ricibus persingulos dies sustentabatur .. in
terea uiro sancto utexuirtute honor .. Ita ex
honore coepit obripere ·· quod malum ille u
bi primum potuit sentire inse' grasari
diu multumque discutere Conatusest .. Sed hoc rep
pelli poenitus uel tacita constantia (uel conscientia) uanita
tis perseuerante uirtute non potuit ., ubique
nomen eius demones nuntiauerunt excludere ase'
confluentium populos nonualebat ., uirus
interim latens serpebat inpectore ., et cuius
nutu exaliorum corporibus demones fuga
bantur ., Se' ipsum occultis' cogitationibus ua
nitatis purgare nonpoterat ., totis' igitur precibus
conuersus orasse addominum fertur ., Ut permisa
inse' mensibus ·u· diabuli potestate similis
fieret illis' quos' ipse curauerat ., quid
multis' moror ··· ille præpotens ··· ille Sig
nis' ac uirtutibus toto oriente uulgatus .,
et ille adcuius populi limina ante conflux
erat ·· adcuius fores ante summae istius
saeculi potestates se' prostrauerant correp
tusest ademone ·· retentus inuinculis' omnia
illa quæ inergominis' fieri solent perpessusest
quinto demum mense purgatusest nontantum
ademone sed quod erat illi utilius atque obtatius
uanitate ., Sed mihi ista exempla replican
ti nostra infidelitas' nostra occurrit infirmi
tas' ··· quis enim nostrumest quem si' unus homun
culus h umilis salutauerit aut si' fatuis'
uerbis' atque adolantibus una femina laud
auerit eum non continuo elatussit superbia
aut noninflatus protinus uanitate utetiam si
nonhabeat conscientiam sanctitatis tamen quia uel
stultorum adolatione aut fortasse
errore sanctus esse dicatur sanctissimum se' pu
taret ·· iam uero si' ei munera crebra

mittantur dei se magnificantia adse
rit honorari ·· et cui dormienti atque
quiescenti necessaria conferantur ., Quod si'
uel demodico ei aliqua uirtutis alicuius signa
succederent anguelum se' putaret cæ
terum cum neque perse opere neque uirtute conspi
cuus sit si' quis clericus effectus fuer
it dilatat continuo fimbrias suas
uel inflatur
gaudet salutationibus ·· Inflammatur
occursibus ., ipse etiam ubique discurr
it et qui ante apedibus aut asello ire consu
erat Spumantibus equis' superbus inuenitur
parua prius ac uili cellula contentus habi
tare eregit celsa laquearia ., constru
it multa conclauia ·· sculpit hostia .,
pinguit armaria ., Uestem respuit
grossiorem ., Indumentum molle dissi
derat atque hæc caris' uiduis' mandat ·
ac familiaribus tributa uirginibus
illa ut birrum regentem ., hæc ut fluentem
texat lacernam ., Uerum hæc describenda
mordacius beato uiro hirunimo re
linquamus · adpropossitum redeamus .,
tum uero inquid gallus meus nescio quid hiru
nimo relinqueris disputandum ., Ita bre
uiter nostrorum uniuersa instituta conplex
us es utpauca hæc tua uerba si' aequanimiter
acciperent etpatienter expeterent multum in eis'
arbitror profutura ita ut non indegeant post
hæc libris' hirunimi · coerqueri sed tu' illa
potius euolue quæ coeperas' ··· et illud quod
aduersus falsam iustitiam dicturum te' esse pro
misseras' prode documentum ., Nam ut
uere tibi fatear nullo perniciossius malo
intra gallias laboramus ., Ista faciam post
timianus inquid necte' diutius suspensum
tenebo ··· adoliscens quidam ex assia .,
prædiues opibus genereque præclarus habens
uxorem et filium paruulum Cum in ægipto
tribunus esset et frequentibus aduersus blembos
expeditionibus quadam hieme contigisset sancto
rum etiam tabernacula et uidisset conplura abeato
uiro iohanne uerbum salutis accipit ., nec'
moratus inutilem militiam cumuano illo ho
nore contempnere constanter herimum in g
ressus breui tempore inomni genere
uirtutum perfectus emicuit ., potens inie
iuniis' humilitate conspicuus ., firmus
fide · facile se antiquis' monachis' stu
dio uirtutis aequauerat .., Cum interim subi
re coepit eum cogitatio iniecta per diabu
lum quod rectius esset ut rediret adpatri
am filiumque unicum ac domum totam cumux
ore saluaret · Quod utique esset acceptius deo
quam si' se' solum saeculo eripere contentus sa
lutem suorum nonsine impietate neglegeret
iStius modi ergo falsae iustitiae colore
superatus post quadriennium fere cellu
lam suam atque propossitum heremita dese
ruit .., Sed ubi ad proximum monasterium quod
amultis' fratribus habitabatur accessit cau
ssam discessionis atque consilium quærentibus
confitetur ., Renitentibus cunctis' etpræcipue lo
ci illius abbate resistente malo animo
fixa sententia nonpotuit euelli ., igitur se'
infelici obstinatione proripiens cum do
lere omnium degressus afratrum consp
ectu uix absceserat inpletur ademone
cruentasque spumas ore prouoluens
suis' dentibus se' ipsum lacerabat ··· dein
de admonasterium idem fratrum humeris'
portatus cum coerqueri inmundus ineo spiritus
nonualeret necessitate cogente ferreis'
nexibus alligatur .., Pedes cum manibus uincuntur.
Non inmerito fuit poena fugitiuo utquem

non cohiberet fides catena coerceret .. Post
fere biennium demum oratione sanctorum in ab
mundo spiritu liberatus adherimum unde dis
cesserat mox' regressus .., et ipse cor
reptusest et aliis' profuturus exemplo .. ne'
quem aut falsae iustitiae umbra decip
iat aut incerta nobilitas' inutili leuita
te conpellat semel deserere coepta
hæc nobis' deuirtutibus domini quas' inseruis'
suis' uel emittenda operatusest uel timenda
scire sufficiant ., Sed quia satisfeci uestris
auribus immo etiam uerbossior fortasse
fui quam debui ., tumodo adme' autem loqueba
tur debitum foenus exsolue ut te' dem
artino tuo utes solitus plura reff
erentem iam pridem inhoc dissideriis' meis'
aestuantibus audiamus numquid inquam
tibi demartino meo liber ille nonsufficit
quem ipse tu' nosti me' de illius uita
atque uirtutibus edidisse ergo id ag
nosco quidem postimianus inquid neque um
quam adextera mea liber iste discessit nam
si agnoscis aperit librum qui' sub ueste la
tebat et en'ipsum · hic mihi inquid
interra et inmari comes fuit hic inperigri
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
toriæ præuulgata teneatur Primus eum
romae urbi uir Studiossisimus pa
ulinus inuexit dein'·cum·tota certatim
urbe raperetur exultantes librarios
uidi eoquod nihil illo prumptius nihil ca
rius ibi uinderetur ·· nihil abhis' quæstii
ossius haberetur ., Siquidem hic longue ante
perigrinationis meae cursum prægres
sus erat Cum adaffricam ueni
iam pertotam Kartaginem legebatur .,
Solus eum cyrinensis ille prespiter
nonhabebat ., Sed me' largiente descrip
sit ··· nam quid ego dealaxandria
loquar ··· ubi poene omnibus magis quam
tibi notusest hic aegiptum nitriam the
baidam ac tota memphitica transiuit
hunc ergo inherimo aquodam sene legi
uidi ·· Cui cum me' familiarem tuum esse
dixissem et ab illo et amultis' fratribus
hæc mihi iniuncta legatio est ., ut si' umquam ter
ras istas cucurrerem teque' incolomem
titigissem eate' supplere conpellerem
quæ inillo tuo libro de uirtutibus beati
uiri te' professus es præteriisse ·· age ergo
quia nonilla ate' audire dissidero quæ scrip
ta sufficiunt ., illa quæ tu' propter legenti
um utcredo fastidium præteristi multis'
id una mecum ate' poscentibus explic
entur ., ego equidem postimiane inquam cum
te dud um desanctorum uirtutibus audi
rem loqui' tacitis' admartinum meum
cogitationibus meis' recurrebam .,
merito perspiciens omnia quæ singuli
diuersa fecissent perunum istum facile con
pleta .., nam cum excelsa retuleris
quod mihi dixisse liceat pace sanctorum nihil
ate poenitus audiui inquo martinus esset
inferior .., Sed Sicut nullius umquam
cum illius uiri meritis' profeteor confer
endam esse uirtutem ., Ita et illud
animaduerti inqua condicione decet illum con
ferri cum heremitis' uel etiam anchoritis'
illi enim abhominum inpedimento liberi sunt

Caelo tantum atque anguelis' testibus
plane admirabilia docentur operari
is te uero inmedio coetu et conuersatione pop
ulorum interclericos desidentes et inter
episcos seuientes cum fere quotidianis'
scandalis' hinc atque inde premeretur .,
ex inpugnabili tamen aduersus omniahæc uirtute
fundatus stetit ·· et tanta operatusest
quanta ne' illi quidem quos' ate' audiui
mus in herimo esse uel fuisse fecerant
a c si' illi paria fecissent quis iudex tam
esset iniustus utnon istum potentiorem
esse merito iudicaret .., puto enim istum
fuisse militem qui ininiquo loco pugna
uerit et tamen uictor euasserit ., illos autem
æque conpone militibus ·· Sed qui exloco æ
quo aut etiam desuperiore certauerint
q uid ergo et si omnium unauictoria est non
potest omnium esse par' gloria ., et tamen
cum præclara retuleris anemine retu
listi mortuum suscitatum quo' uno o
pere utique te' necesseest confiteri martino
neminem conferendum , namsi' admi
randumest quod illum aegiptium flamma nonte
., tigit hic quoque sepius imperauit incendiis'
si reuoluas' quod anchoritis' feritas' bes
tiarum uicta subcubuit hic familia
riter et rabiem bestiarum etserpentium uenina
conpiscuit .., quod si' illum conferas' qui' inm
undis spiritibus obsessos uerbi imperio aut etiam
fimbriarum uirtute curabat · ne'
in hac' parte quidem inferiorem fuisse mar
tinum multa documentasunt ., Si' etiam adillum
recurras' qui' setis' suis' pro ueste contectus
putabatur ab anguelis' uissitari cum is
to quotidie angueli loquebantur .. Iam uero aduer
sus uanitatem atque iactantiam spiritum
ita inuictum gessit utilla uitia for
tius nemo contempserit cum quos'dam inmun
dis' spiritibus adflatos absensplerumque cur
auit nec' solum comitibus aut præfectis' Sed
etiam ipsis' regibus imperaret ., minimum qui id
dem deillius uirtutibus sed ut credas' uellim
non solum uanitati sed etiam caussis' atque occas
sionibus uanitatis neminem fortius repug
nasse ·· parua quidem sed nonpræterunda
dicturus sum quia etille laudandusest qui præditus
summa potestate tam relegiossam ad
reuerantiam beati uiri ostenderet potes uolun[
tatem ·· memini uincentium præfectum uirum
egregium etquod nullus sit intra gallias omni uir
tutum genere præstantior · is fertur dum toro
nos præteriret amartino id sepius poposcisse
utei conuiuium insuo monasterio daret in quo
quidem beati uiri ambrosii' episcopi præfe
rebat exemplum qui eo tempore consules et
præfectos subinde pascere ferebatur ·· Sed
fertur uir altioris ingenii ne' uel exhoc ua
nitas' atque inflatio subriperet noluisse
ergo necesseest fatearis omnium illorum quos'
enumerasti inmartino fuisse uirtutes
martini autem uirtutes inillis' omnibus non fui
sse ., quid tu' ita mecum sentis inquid
postimianus quasi non deeodem tecum sentiam sem
h perque senserim ., ego uero quandiu uiuam
semper et sapiam ægipti monachos memora
bo ·· mirabor anchoritas ·· mlau
dabo heremitas ··· martinum autem excipiam
ego illi quemquam monachorum uel certe episco non a[
porum quempiam conparare ., // bosforus
hoc ægiptus fatetur ., nec' ignorat arminia
hoc syria exclussa anobis' cog
hoc aethiopia conperit nouit ., et postremo si
hoc indus audiuit quis aut furtunatas inso
hoc parthia las aut glaciale
hoc persæ nouerunt

frequentat ocianum quo' misserior
regio nostra sit quæ tantum uirum cum inproximo
haberet non meruit nosse · nec' tamen huic
cremini miscebo populares ., Soli illum
clerici et sacerdotes soli nesciunt · nec' in
merito nosse illum inuidi noluerunt
quia si uirtutes illius nouissent suauitia
nouissent .., horreo dicere quod nuper au
diui infelicem dixisse nescio quem te' inlib
ro tuo plura mentitum ., nonest homi
nis uox ista sed diabuli ., nec marti
no inhac' parte ditrahitur sed fides aeu
anguelii dirogatur ., nam cum dominus ip
se testatussit istiusmodi operam quam mar
tinus inpleuit ab omnibus fidelibus esse fa
ciendam · qui' martinum noncredit ista fe
cisse · noncredit etxpistum ista dixisse Sed
infelices digeneres somnolenti quæ ipsi fa
cere nonpossunt facta abillo erubes
cunt et mallunt illius negare uirtutes
quam suam inertiam confiteri ., uerum nobis'
adalia properantibus omnis istorum mentio
relinquatur ··· tu' putius utiam dudum dis
sidero residua martini opera retexe
at ego inquam arbitror rectius ist
ud esse gallo poscendum quippe
qui' plura nouerat neque enim ignorare
potest magistri facta discipulus et
qui' noninmerito istam uicem nonsolum mar
tino sed etiam nobis' debeat præstare quia et ego
iam librum aedidi .., tu' actinus orienta
lium gesta memorasti ., istam demum ne
cessarii sermonis historiam gallus e
uoluat quia ut dixi et nobis' debet loquendi
uicem ., et martino suo credo præstabit ut
nonte' illius grauat galle facta comme
mor
ar
e

ego oplane inquid gallus licet inpar sim
tanto honeri tamen prolatis' superius apostimi
ano cogor exemplis' oboedentiae ut honus
illud quod inponitis nonrecussem Sed dum cogi
to me hominem gallum interaequitanos
uerba facturum uereorne' offendat nimium
uestras urbanas aures · sermo rus
ticior .., audietis me' tamen ut gortho
nicum hominem nihil cum fuco aut cum co
turno loquentem .., nam Si' mihi tribuis
tis martini me' esse discipulum illud
etiam concedite · ut mihi liceat illius exemplo cir
cuitus ïnanes sermonum falleras et
uerborum ornamenta contempnere tum uero
inquid postimianus uel celtice aut si' mauis'
gallice loquere .., dummodo iam martinum
loquaris ·· ego autem credo quia etsi' etiam mu
tus esses non defutura tibi uerba quasi fac
undo ore quibus martinum loquaris
sicut zachariae iniohannis nomine lin
gua resolutaest ., caeterum cum sis
scolasticus hoc ipsum artificiosse
facis utexcusses imperitiam qui' exuber
monachum as' eloquentia ., Sed neque tam astutum neque
gallum esse decet callidum ., uerum
adgredire putas quod coepis · et quod
te' manet explica ··· nimium enim dum
alias res' gerentes consumimus tempus
etiam solis occidui umbra prolixior ad
monet nonmultum deuicina nocte super
esse ··· dein' cum paululum omnes conticuis
semus gallus ista ita coepit Cauen
dum mihi inprimis' esse arbitror ne' eadem
de martini uirtutibus repetam quæ inlibro
suo sulpicius iste memorauit .,

Unde prima illius intermilitandum gesta
prætereo ··· neque ea adtigam quæ aut laicus
aut monachus egit ., nec' uero audita ab
aliis' putius quam quæ uidi ipse dicturus sum ·
·xxuii quo' primum tempore igitur relictis' scolis'
meis'que parentibus beato uiro me'
innomine xpisti contuli · paucos post dies
euntem adaeclessiam sequebamur interim
ei seminudus hibernis' mensibus pauper oc
currit orans sibi uestimentum dari
l tunc ille archidiacono arcessito iussit
algentem sinedilatione uestiri .., dein'
secretarium ingresus cum solus uterat il
li consuitudo resederet ., hanc enim si
bi etiam inaeclessia solitudinem permissa cle
ricis' libertate præstabat ·· Cum quidem
inalio secretario prespiteri resederent
uel salutationibus uacantes uel audiendis'
negotiis' occupati .., martinum uero sua
solitudo usque ineam horam qua sollempnia
populo agi consuitudo deposceret cohibe
bat .., illud nonpræteribo quod insecretario se
dens numquam cathedra ussusest .., nam inæ
clessia nemo illum umquam sedere
conspexit utquemdam nuper uidi ., testor
deum non sinemeo pudore sublimi solio et
quasi regio tribunali celsa sedere se
martinus dentem ~ Sedebat autem incellula rus
ticana ut sunt istae inussibus seruu
lorum quas' nos' rustici galli tripetias uo
camus ., uos' autem scolastici aut certe tu' qui
degrecia uenisti tripodias nuncupatis
hoc secretum beati uiri pauper ille captiuus
cum ei archidiaconus distulisset dare
tonicam inrupit desimulatum se' aclerico
querens plorans algere ·· nec' mora
sanctus paupere nonuidente intra anfibalum
sibi tonicam latenter producit ., pau
peremque contectum discedere iubet ., dein' pau
lopost archidiaconus ingressus admonet
populum illum adagenda sollemnia pro consui
tudine expectare inaeclessia etiam debere procedere
cui ille ait respondens pauperem prius
dese' autem dicebat oportere uestiri et se'
ad aeclessiam non posse procedere nisi uestem pa
uper acciperet .., diaconus uero nihil extrin
secus intellegens indutum anfibalo quasi ues
te nudum interius nonuidebat ··· postremo pau
perem non apparare causatusest ··· mihi
inquid uestis quæ parataest defferatur pau
per nondeerit uestiendus ., petit arctam do
mum adens clericus necessitate conpulsus
iam felle commoto eproximis' tabernis' bigerri l
cam uestem breuem atque hispidam ·u·
conparatam argenteis' rapit ·· atque ante
martini pedes ., iratus exponit ., en inquid
tibi uestem sed pauper hic' nonest ., ille nihil mo
tus iubet eum paululum stare præ foribus
secretum utique procurans dum uestem sibi
nudus inponeret totis' uiribus laborans
utpossit occultum esse quod fecerat .., sed quando
in sanctis uiris' latent ista quærentibus uellent
nollent cuncta produntur ···· Cum hac' igitur
xxuiii Sacrificium deo ueste oblaturus procedit
quo' quidem die mira dicturus sum cum iam
altare sicut est sollempne bene diceret glob
um ignis decapite eius uidimus emicare
l ta utinsublime contendens longum admo
dum crinem flamma produceret hoc licet
celeberrimo die factum in magna populi
multitudine uideremus ., una tantum deuir
ginibus etunus prespiter ··· iii· tantum demonachis'
uidere ., caeteri cur' non uiderunt .,

nonpotest nostri esse iudicii' /// culus meus uir
xxuiiii Per idem fere tempus cum euanthius auun
licet negotiis' saeculi occupatus ad
modum xpistianus grauissima febris egri
tudine etextremo mortis periculo coepiss
et urgeri martinum uocauit ., Nec' cu
nctatus ille properauit ·· Prius tamen quam medium
Spatium uiae uir beatus euoluerit uir
tutem aduenientis sensit egrotus ·· re
ceptaque continuo sanitate aduenientibus
nobis' obuiam ipse processit ·· /// ce tenuit
ꝗ Altera die redire cupientem magna pre
··· Cum interim unum afamilia puerum lætali
ictu serpens percussit .., Quem iam exani
mem ui' uenini ipse euanthius suis' hu
meris' inlatum ante pedes sanctissimi uiri
nihil illi inpossibile confessus expossuit
i amque malum peromnia serpens membra
defunderat ·· Cerneres omnibus uenis'
inflatam cutem et aduteris instar' tensa
uitalia ··· martinus iamporrecta
manu uniuersa pueri pertractans
membra digitum propeipsum uulnuscu
lum fixit quo' bestia uirus infude
rat .,. tum uero mira dicturus sum ·· Uidimus
ueninum exomni parte prouocatum admar
tini digitum cucurrisse ., dein' per il
lud uulneris foramen exiguum ita ui
rus Stipasse cum sanguine utsolet
exuberibus caprarum autouium manu pas
torum presis' longua linia copiossi
lactis effluere ··· Puer surrexit
incolomis ·· Nos obstupefacti tantæ
rei miraculã id quod ipsa cogebat uer
itas' fatebamur non esse subcaelo ..,

qui' martinum possit emittari .,/ /// cesses
xxxi Consequenti itidem tempore cum eo iter dum io
uissitat agebamus nescio qua necissita
te remorantibus nobis' aliquantulum ille
præcessit ··· interim peraggerem puplicum
l plena militantibus reda fiscalis uiris'
ueniebat ·· Sed ubi martinum inueste his
pida nigroque et pendulo pallio circum
iectum contiguo delatere iumenta uiderunt
paululum inpartem alteram pauefacta
cesserunt ., dein' funibus inplicatis' proten
tos illos quibus missera ipsa animalia
utsepe uidistis conglobantur ordines
miscuerunt ··· dumque egre expediuntur
moram fere properantibus illis' qua' permoti
iniuria militantes .,/ præcipitatis' interram
se' dederunt altibus ... dein' martinum flag
ris' ac fustibus urgere coeperunt .,/ Cum qui
dem nonmotus ille etincredibili patientia
præbens terga cedentibus maiorem insaniam
infelicibus commoueret ., magis exhoc
furentes quod ille quasi non sentiens uerbera in
lata contempneret .., nos' ilico consecu
ti cede cruentum atque uniuersa corporis
parte laniatum cum exanimis interram
procubuisset inuenimus .., Statimque eum
asello suo inpossuimus ac locum ce
dis exacrantes ipsius raptim abire
properauimus .., interea illi regressi
adredam suam furore satiato agi
quo' ire coeperant iumenta præcipiunt
Quæ cum omnia solo fixa ac si' enia signa
riguissent tollerantibus altius uocem
magistris' flagris' hinc atque inde re
sonantibus nihil poenitus mouebantur
con surgunt inde omnes pariter inuerbera .,

Consumunt gallicas molorum poe
l na mastigias ··· tota rapitur silua
deproximo ., trabibus iumenta tunduntur
sed nihil penitus saeuae manus' age
bant ., uno atque eodem loco stabant
fixa Simulacra ·· quid agerent
infelices homines nes ciebant .,
nec iam ultra desimulare poterant
quin' licet brutis' pecoribus agnos
cerent diuino munere retineri se'
tandem inse' regressi coeperunt quærere
quis esset · quem ineodem loco ante paulu
lum cedissent ., tunc percunctantes
exeuntibus agnoscunt martinum ase'
tam crudeliter uerberatum .., tum uero ap
paret omnibus causamanifesta
nec' ignorare iam poterant quod illius
uiri iniuria tenerentur ·· igitur rapi
dis' nos' passibus omnes consecuntur
et conscii facti ac meriti pudore
confussi flentes et puluere quo se' ipsi foe
dauerant caput atque ora consparsi ante
martini se' genua prouoluunt · ueniam
diprecantes uteos abire sineret postu
lantes satisse' uel conscientia sola dedis
se poenarum esse satisque intellexisse quam
eosdem ipsos uiuos obsorbere terra po
tuisset uel ipsi putius amissis' sensibus
ininmobilem saxorum naturam riguisse
debuissent sicut et fixa locis' quibus steter
ant iumenta uidissent orare se'
atque obsecrare coeperunt ut indulge
ret sceleris ueniam et copiam præsta
ret abeundi ·· Senserat etiam prius quam occur
rerent uir beatus illos teneri .,
nobis'que iam id ante prædixerat ueniam

tamen clementer indulsit eosdemque permis
sit abire animalibus restitutis' .,
illud (uel autem) etiam animaduerti debet sulpici mar decet
tinum tibi dicere sepe solitum nequaquam si
bi inepiscopatu · eam magis uirtutum gra
tiam subpetisse quam prius habuisse
Se' meminit quod si uerumest immo quia uerumest
coniecere possumus quanta fuerant
illa quæ monachus operatusest et quæ teste
nullo solus exercuit · Cum tanta illum
inepiscopatu signa fecisse subocu
lis' omnium uideremus ··· multa quidem
illius prius gesta innotuere mundo neque
potuere celari ··· Sed innumerabilia
esse dicuntur quæ dum iactantiam uitat occu
luit ·· neque inhominum notitiam passusest
peruenire quippe qui humanam substan
tiam supergressus uirtutis suæ conscientia
mundi gloriam calcans caelo teste
perfruitur quod uerum esse uel exhis' quæ conperta
sunt nobis' nec' latere poterant possimus
aestimare ., Siquidem ante episcopatum mor
xxxii tuos ·ii· uitae restituerat quod liber tuus
plenius (uel est) sit locutus .., in episcopatu
uero quod prætermissise (-te) · miror unum tantum modo
suscitauit cuius rei ego testis sum ., si tamen
nihil deidoneo teste dubitatis .., id ip
sum autem uobis' qualiter gestum sit explicabo
fuerat causa nescio qua carnutum oppidum
petebamus dum interea uicum quendam habit
i antium multitudine frequentissimum præteri
mus obuiam nobis' inmanis turba processit quæ
erat tota gentilium ., nam nemo in illo uico
nouerat xpistum ., uerum adfamam tanti uiri
campos omnes late patentes confluentium
multitudo contexerat .., sensit hoc' martinus

operandum et adnuntiante sibi spiritu totus
infremuit ., nec' mortale aliquid sonans
uerbum dei gentilibus prædicabat sepius ingemescens
cur' tanta dominum turba saluatorem nesciret
interea Sicut nos' incredibilis circumdederat m
ultitudo · mulier quædam cuius filius paulo ante
]iii l difficerat corpus examine beato ui
ro protensis' manibus coepit offerre dicens
S cimus quia amicus dei es ., restitue mihi fi
lium meum quia unicusest mihi ., iunguit · se' ·
multitudo caetera et matris precibus
adclamabat ., tummartinus uidens
proexpectantium salute utpostea nobis' ip
Se dicebat consequi posse uirtutem def
functi corpus manibus propriis' accipit .,
et cum inspectantibus cunctis' genua flexisset
et ubi consummata oratione surrexit ui
uificatum paruulum matri reddidit
t um uero coepit multitudo omnis incaelum
clamore sublato xpistum deum fateri · pos
tremo cuncti certatim adgenua beati
uiri ruere coeperunt fideliter postu
lantes uteos faceret xpistianos ., nec'
cunctatus inmedio uterant campo cun
ctos inpossita uniuersis' manu catacomi
nos fecit ·· Cumquidem conuersus adnos' dice
ret non inrationabiliter catacominos in cam
po fieri ubi solent martires consecrari
u icisti inquid postimianus galle uicisti
non utique me ipsum qui martini putius sum
adsertor et qui hæc omnia deillo uiro sem
per et sciui et credidi ..., Sed heremitas om
nes anchoritasque uicistis ., nemo
enim illorum sicut martinus hic uester immo
noster mortibus imperauit ..., meritoque hunc
iste sulpicius apostolis' et conparauit et pro

fetis' quem peromnia illis' esse consimilem uir
tus' fidei atque uirtutum opera testantur
Sed perge quæso quanquam nihil magnifican
tius audire possimus perge tamen
galle quod etiam demartino superest sermo
nis euoluere ··· nam etiam minima illius
et cotidiana animus festinat cogita cognoscere
re ··· quia minima illius aliorum maximis'
maior a esse nondubium est .., ita fa
ciam gallus inquid .., uerum id quod dicturus sum
ipse nonuidi ·· prius enim gestumest quam me
iunguerem uiro illi , Sed factum ce
lebreest et fidelium fratrum qui interfue
rant sermone eod uulgatumest .,.,.,
e odem fere tempore quo' primum episcopus
z datus est fuit ei necessitas' adire comi
tatum ·· ualentianus tum maiore
regno potiebatur ., is cum martinum cog
nouisset ea petere quæ præstare noleb
at iussit eum palatii præforibus arce
l ri ··· et enim adanimum illius inmitem
ac superbum uxor eius accesserat ar
riana quætotum illum asancto uiro ne' ei
debitam reuerantiam præstaret auerteret
xxxiiii itaque ubi martinus semel atque iter
um superbum principem frustra adi
re temptauit recurrit adnota
præsidia cylicio obuoluitur · cinere
conspargitur Cibo potuque abstinetur ·
Orationem noctibus diebusque perpetuat
· Septimo die adstetit ei anguelus
iubet eum ire securum adpalatium
regias fores quamlibet claussas res
oluendas Sponte · imperatoris esse su
perbum spiritum molliendum .., igitur istius modi
præsentis angueli confirmatus alloquio

et fretus auxilio palatium petit
Patentlimina ., Nullus obsistit
Postremo usque adregem nemine
prohibente peruenit .., Qui' cum uenien
tem eminus uideret frend ens cur' fu
isset admissus nequaquam adsurgere
dignatusest adstanti donec regiam sel
lulam ignis operiret regemque ipsum ea
parte corporis qua' sedebat ad
flaret incendium Ita solio suo superbus
excutitur ·· admartinum inuitus adsur
git conplexus multum quem spernere ante decre
uerat uirtutem sensisse diuinam emenda
tione fatebatur · Nec' expectatis' ma
rtini precibus prius omnia præstat · quam amarti
no rogaretur .., Conloquio atque conuiuio
illum frequenter adsciuit ., Postremo ab
eunti multamunera ob tulit ·· Quæ
uir beatus utsemper paupertatis suæ
sit custos' Cunctareliquit .., et quia se
mel palatium ingressi sumus licet di
uicibus uersis' occupationibus inpalatio gesta
contexam coniectam simul ·· Nequaquam enim prætereun
dum uidetur circa martini admiratio
nem reginæ fidelis exemplum .,.,.,
Maximus imperator rem puplicam guber
nabat · Uir omni uirtute meritoque præ
dicandus Si ei uel deadema nonligitime
tumultuante milite inpositum sibi re
ppudiare uel armis' abstinere ciuili
bus licuisset .., Sed nec' magnum imperium
sine armis' teneri et nonabsque periculo
rennui potuit .., hic martinum se
pius euocatum receptumque intrapalatium
uenerabiliter honorabat ., totus sem
per fuit cum eo illi sermo depræsentibus
defuturis' defidelium gloria deaeter
nitate sanctorum ··· Cum interim deore mar
tini diebus et noctibus regina pendebat æ
uanguelico illo noninferior exemplo pe
des sancti fletu rigabat Crine tergebat ··umquam
martinus Cumque nulla ·· femina eum contigi
sset istius adsiduitatem ., Immo putius
seruitutem euadere nonpoterat · non illa
opes regni nonimperii dignitatem nondeade
ma nonporpuram co gitabat ·· de
uelli amartini pedibus solo strata non
poterat ·· Postremo auiro suo conui
uium popo scit dein' martinum uterque
conpellunt utei remotis' omnibus minis
tris' præberet sola conuiuium ., Nec' potuit
uir beatus obstinatius hoc reluctari ·
Conponitur castis' reginæ manibus anairmbt appa
ratus ·· Sellulam ipsa consternit men
sam admouet ·· aquam manibus administrat
Cibum quem ipsa coxerat adponit ·· Illo
edente illa eminus Secundum famulantium dis
ciplinam solo fixa consistit et inmobi
lis per omnia ministrantis modestiam ethu
militatem exhibens seruientis · mis
cuit ipsa bibituro · et ipsa porrex
it .., finita caenula frag
menta panis adsumpti micasque colle
git satis fideliter illa reliquias imperia
libus æpulis' ante ponens beata mu
lier tantae pietatis effectu illi mu
lieri merito conparandaest quæ uenit
afinibus terræ audire salemonem
Siquidem semplicem sequamur histori
am Sed fides reginarum est conferenda
separata maiestate quod mihi liceat
misterii dixisse illa expetit audire
sapientem salamonem ista nontantum meruit

audiisse contenta sed etiam seruire sapi ·
enti martino ·· adhæc postimianus iam du
dum inquid galle audiens te' loquentem fidem
reginæ uechimenter admiror ., Sed ubi
est illud quod nulla umquam femina ferebatur
propius accedisse martino ·· ecce ista
regina nonsolum adstetit sed etiam ministrauit
et uereorne' isto aliquantulum se' tueantur
exemplo qui' libenter feminis' inseruntur
t um gallus quid tu' inquid non so uides quod sol
: dicere ent grammatici : locum tempus personam pro
pone enim tibi anteoculos captum inpalatio
imperatoris precibus ambiri reginæ fide
cogi temporis necessitate constringui
ut claussos carcere liberaret et exiliis'
datos restitueret ··· et bona adempta
re demeret ., hæc quanto putas' consta
re æpiscopo debuisse ut pro his' om
nibus nonaliquantulum propossiti relaxaret
derigore ·· uerum tamenquia occassione huius
exempli maleussuros arbitraris esse
aliquos ··· illi uere felices erunt si'
adisciplinae exemplo istius uiri nonre
cedant ··· uideant enim quia semel mar
tino tantum inuita sua iam septuagenario
nonuidua libera nonuirgo lasciua sed sub
uiro uiuens ipso pariter supplicante
regina seruit etministrauit hæc ae
denti non cumæpulante discubuit ., nonau
ssa est participare conuiuium sed deffere
bat obsequium ·· disce igitur disciplinam ser
uiat tibi matrona etnon imperat sed ser
uiat nonrecumbat sicut martha illa minis
trauit deo nec' tamen estadscita conuiuio : immo : præla
taest ministranti quæ uerba putius audiebat .,

Sed inmartino ista regina utrumque conp
leuit · et ministrauit ut martha et au
diuit ut maria ··· Quod Si' quis uti uoluerit
hoc exemplo · peromnia teneat exemplum
talis caussa sit talisque persona tale
obsequium tale conuiuium ·· et inomni uita se
mel tantum ·· præclare inquid postimianus nos'tros
istos utadmartini ingrediantur exem
plum tua constringuit oratio ·· Sed profe
teor tibi quia hæc surdis' auribus audientur
nam si' martini uias uniuersas seque
remur Sceuae opinionis obprobriis'
careremus caeterum sicut tu' soles dice
re Cum edacitatis argueris galli su
mus ., ita nos' inhac' parte numquam uel
martini exemplo uel tuis disputatio
nibus corrigemur ., uerum tamen hæc nobis'
iam dudum dicentibus quid tu' tam obsti
nate sulpici' taces' ... ego uero inquam
ollim nonsolum modo taceo sed illis' deistis tacere
dispossui ., nam quia quandam uiduam ua
gam nitidulam sumptuossam obiurgauer
im lasciuius uiuentem .., itidemque uir
ginem adoliscenti cuidam mihi caro inde
centius adherentem cum quidem ipsam
frequenter audiissem confitentem deeius
amore tota mihi omnium feminarum cunc
torumque monachorum odia concitaui
utaduersusme' bella legiones utrique
susciperent iurata unde quæso uttacea
tis ne' hoc etiam quod uos' loquimini admeam inui
diam refferatur ., tota anobis' istorum
mentio relinquatur ., admartinum pu
tius reuertamur · tu galle ut adgres
sus es opus coeptum explica tum ille iam
quidem uobis' inquid tanta narraui ut
satisfacere studiis' uestris meus sermo ~

debuerit Sed quia uoluntati uestrae nonob
secundare mihi nefasest quantum ad
huc' diei superest loquar ··· Nam certe
dum stramen illuc' quod in lecto nostro
paratur aspicio · Subuenit Inmemo
riam straminis ubi martinus iacuit
factam esse uirtutem ista res' gestaest
xxxu l Claudio magnus uicusest inconfinio bi
turig um et turonorum aeclesia ubiest
celebris relegione sanctorum ., Necminus
relegiossa sanctarum uirginum multitu
dine .., Praeteriens ergo martinus insec
retario aeclesiae illius habuit man
sionem ., Post discessum illius cunctae
insecretarium illud inruerunt uir
gines ., adlambunt singula loca ubi
aut sederat uir beatus aut steterat .,
S tramen autem inquo quieuerat partiuntur .. una
earum post dies paucos partem straminis
quam sibi pro benedictione collegerat ad
ceruicem suspendit inergomini pueri
quem spiritus erroris agitabat .., Nec' mo
ra dicto citius iecto demone curataest
persona ··· Peridem fere tempus mar
tino atrib eris' reuertenti fuit obuia
et uacca quam demon' agitabat quae relicto
xxxui grege suo inhomines furebatur ·· et
multos petulca confoderat noxie
Uer um ubi nobis coepit esse contigua hii' qui
sequebantur eam eminus prædicare nos' coe
bos perunt uoce magna utcaueremus eam · Sed post
uel u
quam adnos' turbis furibunda luminibus pro
pius accessit martinus ·· Eleuata obuia
manu pecodem consistere iubet quae mox' ad
∴ stare uerbum illius ∴ inmobilis ·· Cum interea dorso illius
coepit martinus uidet super sedentem demonem quem
increpans discende inquid funeste depecode
et innoxium animal agitare desiste
apparuit nequam spiritus et abscessit Nec'
defuit sensus inbucula utquin' se' in
tellegeret liberatam ante pedes sancti recep
ta quiete prosternitur ·· Deinde iubente mar
tino gregem suum petit ., Seque agmini cæ
terarum oue placidior inmiscuit ·· hoc fuit
tempus quo inter medias flammas positus non
sensit incendium quod mihi non arbitror esse .
refferendum quia hoc sulpicius plenius licet
inlibro suo praeteritum ., postea inaepistola
tunc
tamen quam adeusebium prespiterum · modo episco
pum fecit expossuit · Quam tu' postimi
ane utcredo aut legisti aut si' incognita
tibi est Cum libuerit exarmario illo ha
bes' inprumptu Nos' abillo exemp
la omissa refferamus .., /// uenantium
xxxuii Quodam autem tempore dum iocesses circumiret
et agmen incurrimus Canes leporem
sequebantur .., Iamque multo spatio
bestiola uicta Cum undique campis' late
patentibus nullum esset refugium mortem
inminentem iam iamque capienda crebris'
flexibus defferebat ··· Cuius periculum
uir beatus pia mente miseratus im
perat canibus utabsisterent sequi etsine
rent abire fugientem ··· Qui' continuo
adprimum sermonis imperium constiterunt cer
neres uinctos · Immo putius fixos in su
is' inherere uestigiis' ., Ita lepusculus
persecutoribus alligatis' incolomis e
uassit ·· Opere prætium autem est etiam fami
et liaria illius uerba etspiritalia facta me
o morare ·· Ouem nupertonsam for
te conspexerat ·· aeuanguelicum ait
id mandatum quidem ista conpleuit
duas habuit tonicas unam earum largitaest

nonhabenti ita ergo etuos' facere debetis
item ita subulcum cum algentem uidis
set ac pene nudum inueste pel
lica sues pascentem inquid .. en' adam
iectum deparadisso inueste pellicia
sed nos' illo uetere deposito qui adhuc' inis
to manet adam nouum putius induamus
oues prata exparte depauerant
pauci etiam nonnulla foderant · pars
caetera quæ manebat inlessa diuersis'
floribus quasi picta uernabat .. Spe
ciem inquid gerit coiugii' pars illa quæ
apecoribus depastaest .. et si' non poe
nitus gratiam amissit herbarum nul
lam tamen florum retinet dignitatem ., illa
uero quam porci pecora inmunda fode
runt imaginem foedae fornicatio
nis ostendit .., caeterum illa portio
quæ nullam sensit iniuriam uirginitatis
gloriam profert herbis' foecunda
luxoriat .. et femineo fructu ex
uberat · et ultra omnem speciem disti
ncta floribus quasi gemmis' micantibus
Ornata radiauit .. beata spe
cies etdeo dignaest ... nihil enim uirgi
nitati est conparandum · Sicut illi qui coiugia
fornicationi conparant uechimenter
errant ita et illi qui coiugia uirgini
tati æquanda aestimant misseri poe
nitus etstulti sunt ., uerum haec asapienti
bus uiris' tenenda distinctio est ut co
iugium pertineat adueniam ., uirginitas'
spectat adgloriam ... fornicatio
deputetur ad poenam nisi satis factione
purgetur .. miles quidam cingulum mili
tiæ inaeclesia monachum professus abi
ecerat .., cellulam sibi eminus erexit ,

inremoto loco quasi heremita uicturus
interea astutus inimicus uariis' co
gitationibus brutum pectus agitare
coepit ut coiugem suam quam martinus in
monasterio puellarum esse præcipit uolun
tate motata secum uellet putius habi
tare ., adit ergo martinum fortis he
remita et quid haberet animi confitetur ..,
ille uero uechimenter coepit abnuere
feminam uiro rursum iam monacho
nonmarito incongrua ratione misce
ri ... postremo Cummiles insultaret
adfirmans nihil hoc proposito abeo
nociturum hoc iterum se' solo coiugis uti uelle
solacio .. porro ne' rursum se' in
sua redire uoluerent nonesse metuen
dum sed esse militem xpisti ., illam quoque in eiusdem
militiae sacramento perdurare si'
patiretur episcopus sanctus sexum suum fi
dei merito nescientes pariter milita
re ... tum martinus uerba ista uo
bis' dicturus sum ait .. dic' mihi si' umquam
inbello fuisti si' inacie constetisti
adhæc ille respondens inquid frequen
ter inacie steti et frequenter inbello interfui
adhæc martinus ait dic' mihi ergo numquid in
illa acie quæ armata inprælio para
batur aut etiam aduersus hostilem exercitum
conlato comminus pede districto ense
pugnabat ullam unam feminam aut sta
re aut pugnare uidisti .. tum de
mum 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 conparatione coreptum .., martinus
autem conuersus adnos' sicut eum turba frequens

frat
ru
m

Uallabat mulier inquit uirorum cas
tra nonadeat acie militum seperata consistat
procul femina Insuo degens tabernaculo
remota sit Contemptibilem enim reddit exer
citum si uirorum cohortibus turba feminea
misceatur Miles inacie pugnet et in campo
Mulier se intra murorum munimenta conti
neat habet etilla gloriam si pudicitiam suam
uiro absente seruauerit Cuius hæc prima uir
tus et consummata uictoria est nonuideri Illud
uero Sulpici meminisse te credo quo affectu
nobis cum et tu coram me adesses illam
uirginem prædicaret quæ ita se poenitus ab
omnium uirorum oculis' remouisset ut
ne ipsum quidem adse martinum cum eam ille
officii caussa uissitare uellet admisserit
Nam cum agellum sacerdos præteriret illius
inquo iam se ante conplures annos pudica
cohibebat audita fide illius atque uirtute
deuertit ut tam inlustris meriti puellam
relegionis officio episcopus honoraret
Nos consequentes illam uirginem gauissuram
Putabamus Siquidem hoc intestimonium uir
tutis suæ esset habitura adquam tanti nominis Sa
cerdos depossito propositi rigore ueniisset
Uerum illa fortissimi uincula propositi, ne
martini quidem contemplatione laxauit
Ita uir beatus accepta peraliam feminam ex
cussatione laudabili ab illius foribus quæ se
uidendam salutandamque nondederat lætus
abscessit O uirginem gloriossam quæ ne
martini tanta contemplatio permouit .,.,.,
O martinum beatum qui illam reppulsam non
adduxit contumiliam suam duxit sed magni
ficans illius cum exultatione uirtutem in
ussitato inhis' dumtaxat regionibus gau
debat exemplo cum ergo haut longue abilla
uillula nos manere nox inminens cogis
set Senium beato uiro eadem illa uirgo trans
missit fecitque martinus quod ante nonfecerant
nullius enim ille senium nullius munus acce
pit nihil exeis quæ uenerabilis uirgo misse
rat refutauit dicens benedictionem illius asa
cerdote minime respuendam quæ esset multis'
Sacerdotibus præferenda audiant quesso
uirgines istud exemplum ut fores suas
Si has' malis obsistere uolunt etiam malis'
claudant et ne adse inprobis' liber sit ac
cessus nonuereantur excludere etiam sacerdotes
totus hoc mundus exaudiat uideri se amar
tino nonpassaest uirgo nonutique illa qualem
cumque ase reppulit sacerdotem sed in eius
uiri conspectum puella nonuenit quem uidere ui
dentium salus fuit Quis autem aliud hoc præter
martinum sacerdos non adsuam retu
lisset iniuriam et quos aduersus sanctam
uirginem motus quantasque iras mente
concepisset hereticamque iudicasset et ana
themandam esse diceret quam uero illæ bea
tæ animæ illas uirgines prætulisset quæ
crebris' occursibus se præbent obuiam sa
cerdoti ubique quæ conuiuia sumptuossa
disponunt quæ cumillo pariter discumbunt
Sed quo me ducit oratio Paululum is
te sermo liberior repremendusest ne in
aliquorum forsitan offensam incur
rat Et enim obiurgationis uerba non pro
derunt infidelibus fidelibus autem satisfacit
exemplum Uerum Ita fidem ego ac uir
tutem huius uirginis prædicabo utnihil tamen il
lis' quæ admartinum uidendum exlonquin
quis' regionibus sepe uenierunt arbit
rarer derogandum Si quidem beatum

uirum hoc frequenter affectu etiam an
gueli frequentarent Caeterum quod dicturus
Sum hoc tibi sulpici me autem intuebatur te
teste perhibeo Quodam die ego et iste sulpi
cuban cius præforibus exultantes iam peraliquas
horas Cum silentio sedebamus ac si ante
angueli tabernaculum mandatas excu
bias duceremus circumfussi ingenti ti
more et tremore Cum quidem nos claus
so celulæ suæ hostio ibi esse nesciret interim
con loquentium mormor audiuimus et
mox horrore circumfundimur obstu
pentes pudore quodam nec ignorare
Potuimus sed nescio quid fuisse diuinum
. Post ·ii· fere horas martinus adnos
. egreditur actum cum iste sulpicius sicut
apud eum nemo familiarius loquebatur cæ
pit orare ut pie quærentibus indicaret
quid illud diuini fuisset terroris quod fate
bamur nos ambo sensisse uel cum quibus
fuisset incelula conlocutus et enim ten
uem nos scilicet et uix intellectum sermoci
nantium sonum præforibus audiere // erat
tum ille diu multumque cunctatus sed nihil
quod ei sulpicius non extorqueret inuito ...,
INCredibilia forte dicturussum sed xpisto
teste nonmentior nisi quis tam sacrilegusest
utmartinum æstimet fuisse mentitum
dicam inquit uobis' sed uos quesso nulli dica
tis agna tecla et maria fuerunt mecum
refferebat autem uultum et habitum singu
larum nec uero illo tantum die sed frequenter se
ab eis confessusest uissitari Petrum etiam et
paulum et apostolos uideri ase sepius
nonnegauit Iam uero demones pro ut ad eum quisquam
ueniisset suis' nominibus increpabat
Mercorium maxime patiebatur infes
tum Iouem brutum atque hebitem esse
di ce bat deest

quæ pleris'que etiam incodem monasterio constitutis'
incredibilia uidebantur necdum ego confidam
omnes qui hæc audiant Credituros nam nisi in æs
timabilem uitam atque uirtutem martinus
egisset nequaquam apud nos posteros tanta
Gloria prædicatus haberetur Quanquam
nimirum Si inoperibus martini infirmitas
humana dubitauerit cum multos hodeque
uideamus nec æuangueliis credisse
hicest AMartino autem sepe anguelos uissos fami
liariter et sensimus et experti sumus
Rem minimam dicturus sum sed tamen dicam
Apud nimansum episcopum Sinodus habebatur
adquam quidem ire nolebat sed quid gestum
ibi esset scire cupiebat Cassu cum eo is
te sulpicius nauigabat sed procul utiste
semper solebat solus acæteris inremota
nauis parte sedebat et ibi anguelus ei
quid Gestum esset insynodo nuntiauit nos
postea tempus habeti consilii solicite re
quirentes satis conpertum habuisse ipso
die fuisse conuentum et eadem ibi fuisse
decreta quæ martino anguelus nuntiauer
at Caeterum Cum abeo define saeculi
quæreremus ait nobis neronem et anti
XPistum prius esse uenturos et neronem in oc
cidentali plaga subactis ·x· regibus im
peraturum et Persecutionem abeo actenus
exercendam utcogat coli idola gentili
um Ab antixpisto uero primo orientalis
Partis esse imperium capiendum qui quidem
sedem et caput regni hierusolimam esset
habeturus et abillo urbem et Templum esse
repparandum etillius eam persequtionem fu
turam ut xpistum dominum cogat negari se putius
xpistum esse confirmans omnesque secundum le
Gem circumcidi iubebit et ipsum denique ne
ronem abantixpisto esse perimendum

atque ita subillius potestate uniuersumor
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 constitus aetate ligi
tima Sumpturus imperium Quo autem hæc audiuimus
abillo annus octauus est Uos æstimate quod
inpræcipitio consistantquæ futura metuuntur cumhæc
maxime gallus nec dum explicatis quæ statu
erat referre Loqueretur puer familiaris ing
ressus est nuntians presbyterum refrigerium
Stare præforibus dubitare coepimus ut
rum adhuc gallum melius esset audire an'
optatissimo uiro nobis qui officii caussa
adnos ueniebat occurrere tum gallus etiam
si non obaduentum inquit sanctitissimi sacerdo
tis relinquenda nobis' esset oratio hæc nox ip
sa cogebat huc usque protractum finire
sermonem :,

Uerum quia demartini uirtutibus nequ
aquam ex plicari uniuersa potuerunt
hæc uobis' hodie audiisse sufficiant
Cras enim reliqua dicemus Ita pari
ter hac accepta galli responsione sur
reximus explicit Secundus liber

Pro ferdomnacho ores'

incipit tertius galli

Vcescit hoc galle sur
gendumest nam ut uides et pos
timianus instat et hic presby
ter qui auditorium amissit
hesterno die expectat ut ei
demartino nostro inhodiernum
diem quæ explicanda distuleras tu de
bitor sponsionis euoluas non ignarus
quidem ipse omnium quæcumque memor
anda sunt demartino sed dulcis et gra
ta cognitio est etiam nota relegenti
Siquidem natura ita conpertum sit ut me
liore conscientia quisquam nosse con
gaudeat quæ multorum testimoniis' non esse
incerta cognoscit Nam et is aprima
adoliscentia martinum secutus nouit
quidem omnia sed libenter cognita recog
noscet fatebor enim galle tibi mar
tini mihi sepius auditas esse uirtutes
quippe qui deeo multa etiam litteris man
dauerim sed perammirationem gestorum
mihi semper noua sunt quæ deillo licet au
dita sepius reuoluantur proinde
addito nobis' refrigerio auditore
eo inpensius gratulamur quo prump
tius postimianus iste qui hæc orienti in
ferre festinat quasi subtestibus consigna
tam abste ueritatem accepturusest hæc me
loquente gallo iam adnarrandum pa
rato Inruit turba mona chorum
euagrius presbyter aper Sabastianus
agricola et post paululum egreditur pres
byter noster etherius cum calapione
diacono postremo aurilianus dul
cissimus meus presbyter alonguiori
uia ueniens occurrit anellus quid uos'
inquam tam subito quam insperate

tam diuersis' regionibus tam mane concur
ritis nos' inquiunt hesterno die cogno
uimus gallum iStum per totum diem enar
rasse martini uirtutes et reliqua inho
diernum diem quia nox oppreserat distulisse
Propterea maturauimus ut frequens adiutori
um faceremus tantam materiam loquituro
sed interea nuntiatur multos sæcularium
stare præforibus nec ingredi audentes et ut
admitterentur rogantes tum aper nequaquam
istos inquit admisceri nobis' conuenit
qui adaudiendum curiossitate putius
quam relegione conuenierunt confus
sus sum ego illorum uice quos' nonadmit
tendos esse censabat egre tamen obtinui ut
echerium exuicanis et celsum admitterent
consularem caeteri sunt reppulsi tum gal
lum media insede conponimuS qui cum diu
ten silentium posuisset nobili sua uerecon
dia tandem ita exorsusest Conuenistis
inquit admeaudiendum et sancti et diserti ui
ri sed relegiossas potius quam doctas au
res attulistis ut arbitror audituri me'
fide teste nonorationis copiam loquiturum
quæ autem hesterno die dictasunt nonreuoluam
illa qui non audierint exscripturis' cognoscent
noua postimianus expectat orienti nun
tiaturus ne se inconparatione martini
præferat oc cidenti acprimum gestit a
nimus quæ refrigerius hic inaurem
suggerit explicare res' incornutum
gestaest ciuitate pater filiam xii anno
rum abutero mutam coepit offerre mar
tino poscens utlinguam eius meritis suis
sanctus absolueret ille cedens episcopis' qui
tum forte illius latus ambiebant ua
lentiano atque uictricio inparem se' esse
tantæ molis sed illis' quasi sanctioribus nihil in
fate possibile uidebatur at illi coeperunt pia prece
una cum patre suplici uoce iunguentes ora
re martinum ut sperata uota præstaret lugentis
nec cunctatus ultra utrumque præclarum et osten
dendo humilitatem et nec defferendo pietatem
iubet Circumstantis populi multitudinem
submoueri episcopis tantum adsistentibus inora
tione suo more prosternitur dein pusillum
olei cum exorcismi præfatione benedicit atque ita
in os puellæ sanctificatum liquorem cum
linguam eius digitis teneret infundit nec
fefellit sanctum uirtutis euentus patris nomen
interrogat moxilla respondit proclamat
pater cum gaudio pariter etlacrimis mar
tini genua conplectens et hanc primam se
filiæ uocem audiisse cunctis' stupentibus
fatebatur ac ne id cuiquam incredibile for
te uideatur perhibeat uobis presbyter euag
rius testimonium ueritatis nam res ipso
xlii præsente tum gestaest paruum illud est quod nuper
arpagio presbytero refferente cognoui sed
non præter mittendum uidetur auitiani comitis uxo
rem mississe martino oleum quod addiuersas
morborum caussas necessarium sicut est con
suitudo benediceret et ampullam uitream
istius modi fuisse ut rotunda inuentre
cresceret ore producto sed oris extensi concauum
nonrepletum quia ita moris esset uascula illa oleo non
repleri utpars umbonibus obstruendis'
libera relinquatur testabatur presbyter
uidisse oleum sub martini benedictione
creuisse quod habundante copia superna de
flueret denique cum admatrem familias
reffertur uasculum feruisse uirtute nam
intermanus pueri portantis ita exundas
se oleum super ut omne uestimentum copia illius

illius superfussi liquoris operiret mat
ronamque Ita usque adSummum labrum
plenum uasculum recipisse ut prespiter ho
dieque fateatur obdendi pessuli quo clu
di diligentius seruanda consuerunt in
xliii uitreo illo spatium nonfuisse Miror
et illud quod huic me autem intuebatur memini
contigisse Uas uitreum cum oleo quod mar
tinus benedixerat infinistra editiore
depossitum paululum fuerat Puer
familiaris incautior linteum superposi
tum ibi esse ampulam ignarus contraxit
uas super constructum marmore paui
de mentum cicidit Cunctis metu exterritis'
ne benedictio martini periisset Perinde
ampulla incolomis est repperta ac si super
plumas mollissimas decidisset quæ res
non putius adcassum quam admartini est
refferenda uirtutem cuius benedictio
perire nonpotuit Quid illud quod factumest a
quodam uiro cuius nomen quia præsensest et ueta
uit prodi suppremitur // fuit Canis nobis'
xliiii huic quidem tempori hic etiam saturninus inter
inoportunus latrabat et Innomine inquit
martini iubeo tibi obmutescere Canis la
tratus ingutture linguam abscissam pu
tares ommutuit Ita paruum est ipsum mar
tinum fecisse uirtutes credite mihi quia etiam
alii inillius nomine multa fecerunt
xlu Auitiani comitis quondam nos cognouimus
barbaram nimis cruentam feritatem et
ultra omnia hic rapido spiritu ingressusest toronos
nám Ciuitatem cunctis sequentibus eum mis
serabili facie ordinibus catenatis' perdendis'
diuersa poenarum genera parari iubet
disponens posttera die attonita ciuitate

adopus tam triste procedere quod ubi
martino conpertumest solus paulo ante
mediamnoctem adprætorium bestiæ il
lius tendit sed cum profundæ noctis silentio
quiescentibus cunctis' nullus foribus ob
serratis' pateret ingressus antelimina
cruenta proSternitur interea Auitianus
Somno grauissimo sepultus anguelo in
gruente percellitur Seruus dei inquit
adtua limina iacet et tu quiescis qua ille
uoce percepta lecto suo turbatus excutitur
Conuocatisque seruis' suis' trepidus ex
clamat martinum stare præforibus ut
irent protinus et claustra reserarent
ne dei seruus pateretur iniuriam sed illi
utest omnium natura seruorum uix prima
limina egressi inridentes domino quod
Somnio fuisset inlussus negant quem
quam esse præforibus exsuomet ingenio
coniectantes neminem posse nocte ui
gelare necdum illi crederent inillo
noctis spatio et horrore iacere ante
limina aliena sacerdotem idque auitia
no facile persuassumest rursum solui
tur insoporem sed mox ui maiore per
cussus exclamat martinum stare præ
foribus ideo sibi nullam animi quietem
et corporis permitti tardentibus seruis'
suis ipse usque adlimina exteriora pro
gressus martinum ibi ut senserat
deprehendit perculsus misser tantæ ma
nifestatione uirtutis Quid mihi inquit
hoc domine fecisti nihil te necesseest loqui
Scio quid dissideras uideoquid requi
ras discede quantocius ne me obin
iuriam tuam caelestis ira consumat
sa tis soluerim

huc' usque poenarum uerbera crede quia
non leuiter apud me actumest ut ipse procederem
et post discessum sancti conuocat officiales
suos iubet omnes custodias relaxari
ipse et mox ita proficiscitur Ita fugato auiti
ano refferente conperta sunt // coram
tum nuper refrigerius prespiter quem
uidetis abagario fideli uiro et tribu
no extribunis' subinuocatione diuinæ
maiestatis audiuit qui sibi hoc auitiano
ipso ipso reuelatum esse iurauit cae
terum nolo me miremini hodie facere quod
hesterno nonfeci utadsingulas quascumque
uirtutes omnium testium nomina per
Sonasque coniectam Si quis fuerit in
credulus adeos qui adhuc incorpo
re sunt recurrat exigit id infideli
ter plurimorum qui inaliquibus exemp
lis' quæ hesterno die memorata sunt nuta
re dicuntur accipiant ergo testes adhuc'
incolumes atque uiuentes quibus qui de
fide dubitabant magis credant sed
si adeo infideles sunt profeteor quia nec
illis' Crediturí sunt Miror autem quemquam
qui uel tenuem sensum habet relegionis
tantum Creminis commitere uelle ut putet
demartino quemquam mentiri posse
requiescat aquoquam qui suspicio
neque enim martinus hoc indeget utmen
daciis' adseratur sed apud te totius sermo
nis fidem xpiste depromimus nos' nec alia
dixisse nec alia dicturus sum quamea
aut quæ ipsi uidimus aut quæ manifestis'
auctoribus uel Plerumque ipso reffer
ente cognouimus . . . . . .

Cæterum et si dealogi speciem quo adle
uandum fastidium uariaretur assump lectio
simus pie nos præstruere nostræ histo
riæ ueritatem profetemur hæc extrin
secus inserere nonullorum incredu
litas nonsine meo dolore me conpulsit sed
redeat adnostrum sermo consensum inquo
cum me tam Studiosse audiri uideam fa
teor necesseest aprum fecisse constanter
qui repulerit infideles eos tantum iudicans
audire debere qui crederent uel efferor et furor
siquid creditis spiritu et prædolore totus in
sanio si noncredant martini uirtutibus
xpistiani quas demones fatebantur . . . . .
xlui Monasterium beati uiri ·ii· aciuitate
aberat milibus separatum sed si quotiens
uenturus adæclessiam pedem extra celulæ suæ
limina extolleret uideres pertotam æclessiam
inergominos rugientes et quasi adueniente
iudice agmina dampnanda trepida
re ut aduentum episcopi clericis' quem uen
turum nescirent demoniorum gemitus'
indicarent Uidi quendam adpropiante
martino inaera raptum manibus ex
tensis' insublime suspendi utnequaquam
solum pedibus adtingueret Si quando autem exor
cizandorum demonum martinus oper
am recipisset neminem sermonibus in
crepabat neminem manibus adtracta
bat sicut Plerumque perclericos turba uerbo
rum rotatur sed remotis' inergominis'
caeteros iubebat abscedere aforibus
obseratis inmedio æclessiæ cilicio circumi
ectus cinere sparsus solo stratus or
abat tum uero Cerneres miseros hos per
urgeri diuerso exitu et sublatis' pedibus insublime

quasi denube pendere nec tamen in faciem
uenire uestes ne faceret uerecondiam
xluii uiro sancto nudata pars corporum
at inparte alia uideres sine interro
gatione uexatos crimina sua confetentes
nomina etiam nullo interrogante prodebant
ille se iouem iste mercurium fate
batur postremo Cunctos diabuli ministros
Cum ipso auctore Cruciari cerneres
ut iam inmartino illud inpletum fatea
mur quod scriptumest quoniam sancti deanguelis iudi
xluiii cabunt pagum quendam insenonico
annis' sin gulis grando uexabat con
pulsi extremis' malis' incolæ martini
auxilium poposcerunt missa perauspi
cium perfectum uirum fida ligatione
satis Cuius agros specialiter grauius quam
caeterorum adsuerat procella populari
Sed facta ibi oratione martinus ita uni
uersam liberauit abingruenti peste re
gionem poenitus ut perxx annos quibus
mansit incorpore postea grandinem
in illis locis' nemo pertulerit quod ne for
tuitum esse etnon potius præstitutum pu
taretur martino eo anno quo ille diffe
cit rursus incubuit rediuiua tem
pestas adeo sensit mundus fidelis
uiri excessum ut Cuius uita iure gau
debat eiusdem morte gaugeret Caeterum
si adhæc probanda quæ diximus infirmior
auditus etiam testes exigerit nonego u
num hominem sed milia multa producam
et totam intestimonium uirtutis ex
pertæ senonicam aduocabo regionem
et tamen tu refrigeri credo presbyter memi
nisti nuper nobis' super hoc cum romulo
auspicii illius filio honorato et rele
giosso uiro fuisse sermonem qui

hæc nobis tamquamconperta referebat
et Cum defuturis prouentibus perassidua dampna
trepidaret ut ipse uidisti magnâ secum
merore lugebat martinum noninhæc tem
pora reseruatum Sed utauitianum re
curram qui cum ino mnibus locis cunctis
que inurbibus æediderit Crudelitatis suæ
nefanda munimenta toronis tantum inno
cens erat et illa bestia quæ humano sangui
ne et infeliciummortibus lætabatur mit
em se atque tranquillum beato uiro præ
xluiiii sente præstabat memini quadam die
adeum uenisse martinum qui ubi secre
torium eius ingressusest uidet post tergum il
lius demonem magnitudinis miræ
adsedentem quem eminus uerbo quia ita neces
seest ut parum latino loquamur exsuf
flauit auitianus se exsufflari
æstimans quid me inquit sancte sic' acci
pis tum martinus nonte inquit exsuf
flo sed eum qui ceruici tuæ teter incubuit
Secessit diabulus et reliquit familiare
subsellium Satisque constat post illum di
em auitianum humiliorem fuisse
seu quod intellexerit egisse semper obse
dente sibi diabuli uoluntate seu quod in
mundus spiritus abillius sensu fugatusest
priuatus permartini auxilium potes
tate grassandi cum erubesceret minister
auctorem nec ministrum auctor ur
l geret in uico ambiensium hoc est incas
tello ue teri quod frequens habitabatur a
fratribus nunc idulum noueratis grandi opere cons
tructum politissimis' Saxis' moles turri
ta surrexerat quæ inthronum sublime
conscendens Superstitionem loci illius operis
dignitate ser ua bat

huius distructionem marcello ibi
dem consistenti presbytero uir beatus sepe
mandauerat Post aliquantum tempus re
gressus increpat prespiterum curad
huc idoli structa consisterent ille caus
satus uix militari manu succidi et ui
puplicæ multitudinis tam molem
posse subuerti ne dum id facile pu
taret per inbicillos clericos aut infir
mos monachos quieuisse curari
tum martinus recurrens adnotasub
sidia tota nocte peruigelat inoratione
mane ortaest tempestas Sedem idoli
usque adfundamenta dissoluit ue
rum hæc marcello teste dictasunt
li aliam eius non dissimilem in simili opere
uirtutem refrigerio adStipulan
te perhibeo Columpnam inmensæ
molis cui idulum superstabat para
bat auertere sed nulla erat facultas qua id
daretur effectui tum adorationem
suo more conuertitur uissam certumest
Parilem quodam modo columpnam ruere
decælo quod inpacta idulo tantam mo
lem illam in expugnabilem soluit inpul
uerem Paruum scilicet si inuissibiliter
Caeli uirtutibus uerteretur nisi ipsæ uirtutes
s' uissibiliter 'seruire martino humanis'
oculis' cernerentur // profluio sangui
lii idem (autem) mihi refrigerius testis est mulierem
nis laborantem cum martini ues
tem exemplo illius mulieris æuangue
licæ contigisset submomento tempo
ris fuisse Sanatam // inqua consisteramus
liii Serpens secans flumen inripam
adnatabat Innomine inquit domini iubeo te
redire mox se mala bestia aduer
bum sancti retorsit et inalteram ripam nobis'
inspectantibus transmeauit Quod Cum omnes
nonsinemiraculo cerneremus altius inge
mescens ait Serpentes mihi obaudiunt
homines autem me non audiunt // lo ante horam ref
liiii piscem pascæ diebus edere consuetus pau
fectionis interrogat an haberetur inprumptu
tum cato diaconus adquem monasterii admi
nistratio pertinebat doctus ipse piscari
negat per totum diem sibi ullam cessisse
capturam sed neque alios piscatores qui uen
dere solebant quicquam quieuisse age
re Uade inquit linumtuum mitte captura per
ueniet Contiguum ut sulpicius ipse disscrip
sit habebamus habitaculum flumini cum pro
cessimus Cuncti ut pote feriatis diebus
uidere piscantem omnium spebus inten
tis' nonincassa futura temptamina quibus piscis
martino auctore martini ussibus quære
retur adPrimum iectum inrete permodico in
manem essicem diaconus adtraxit
admonasterium laetus occurrit nec
mirum ut dixit poeta nescio quis utimur
enim uersu scolastico quia inter scolasticos
fabulamur Captiuamque suem mir
antibus intulit argis Uere xpisti iste
discipulus gestarum uirtutum asal
uatore quas in exemplum sanctis suis'
dedit emulator xpistum inse monstra
bat operantem qui sanctum suum usquequaque
glorificans diuersarum munera
gratiarum inunum hominem confere
bat // se se martini manum Sa
lu testabatur arborius expræfectis' uidis
crificium offerentis uestitam quo
dam mo do

nobilissimis' gemmis' et luce micare
Porporea et admotum dexteræ conlis
Sarum interse gemmarum franguo
rem audiisse Ueniam adillud quod
propter temporum notam semper occuluit
sed nos celare nonpotuit in quo est
illud miraculi quod facie ad faciem
cum eo est anguelus locutus Maximus
imperator alias Sane bonus depraua
tus Consiliis' Sacerdotum post priscilliani
necem ethachium episcopum priscilliani
accussatorem Caeterosque illius socios quos'
nominare nonest necesse ui regia tuebatur
dicens nequis ei Crimini daret opera illius
et qualem Cumque huius modi hominem fuisse
dampnatum interim martinus mul
tis grauibusque laborantium caussis'
ad comitatum ire Conpulsus procellam
ipsam tempestatis totius incurrit
Congregati apud treueros episcopi tene
bantur qui quotidie Commonicantes
ethacio episcopo commonem sibi caus
Sam fecerunt hiSubi nuntiatumest
inopinantibus adesse martinum totis'
animis' labefacti musitare et tre
pidare coeperunt etiam pridie impera
tor exeorum sententia decreuerat tri
bunos Summa potestate armatos
adhispaniam mittere qui hereticos
inquirerent et ut his' adprehensis'
uitam et bona ademerent necdu
bium erat quin' Sanctorum etiam maximam
turbam tempestas ista depopulatura
esset paruo discrimine inter hominum

genera et enim tum oculis solis' iu
dicabatur Cumquis pallore potuis aut
uestequam fide hereticus aestimaretur hæc ne
quaquam plaCitura martino episcopi sentie
bant Sed male consciis' illa uel molestissima
erat Cura ne se ab illorum commonione
adueniens abstineret nondefuturi qui tanti uiri
constantiam sequerentur præmissa auctorita
te ineunt Cum imperatore Consilium ut missis'
magistris' officialibus obiam adurbem illam
propius accedere uetaretur nisi se cum pace
episcoporum ibi consistentium adfore profeteretur
quos ille callide frustatus profetetur se cum
pace xpisti esse uenturum postremo ingressus noc
turno tempore adit æclessiam tantum orationis gra
tia postero die palatium petit proptermul
tas Caussas quas' euoluere longumest has
principales habebat petitiones pronarso comite
et leocadio præside quorum ambo gratiani
fuerant partium Studiis pernicioribus quæ nonest tem
poris explicari iram uictoris emeriti illa
præcipua cura erat ne tribuni adhispaniam
cum iure gladiorum mitterentur pie enim erat
solicitudo martino ut nonsolum xpistianosqui
subilla erant occassione uexandi sed etiam ipsos
hereticos liexaret (b r) uerum primo atque altero
die Suspendit hominem dei callidus imperator
siue ut rei pondus inponeret siue quia inplaca
bilis' bonis' erat siue quia ut plerique tum ar
bitrantur auaritia reppugnabat Siquidem
in bona eorum inhiauerat fertur enim non uir
ille multis bonis actibusque præditus aduersus

auaritiam consuluisse nisi regni neces
sitate Quipe exausto aprincipibus su
perioribus rei puplicæ erario pene semper
in expectatione atque procinctu bellorum
Ciuilium constitutus facile excussabatur
quibuslibet occasionibus subsidia imperio
quorum parauisse interea episcopi Commonio
nem nonmartinus inhibeat tripidi ad
regem Concurrunt dampnatos se' esse
conquirentes actum esse desuo omnium statu
Si theonesti pertinaciam qui eos solus pa
lam lata sententia dampnauerat martini
auctoritas armaret etnonoportuisse ho
minem moenibus ciuitatis recipi illum iam
nonsolum diffensorem hereticorum esse sed uin
dicem Nihil actumest morte priscilliani si
martinus illius exerceat ultionem Post
remo prostrati Cum fletu ac lamentatione
potestatem regiam inplorant ut tueretur
ui sua aduersum unum hominem nec mul
tum aberat quin cogeretur imperator mar
tinum cum hereticorum sorte miscere
sed ille licet episcopis' nimio fauore esset
obnoxius nonerat inscius martinum fide
sanctitateque ac uirtute cunctis' præstare mortalibus
alia longue uia sanctum uincere parabat ac
primo Secreto arcessitum blande appel
lat heret cos iure dampnatos mor e
iudiciorum puplicorum potius quam insec
tationibus Sacerdotum non esse Causam qua ethaci
caeterorumque partis eius putaret commo
nionem esse dampnandam theonesti odio po
tiusquam Causa fuisse discidium eundemque
tamen solum esse quise acommonione

Interim separauit reliquis' acæteris' nihil
notatum quinetiam ante paucos dies
habeta senodus et ethacium pronun
tiauerat culpa nonteneri quibus uerbis'
cum martinus parum moueretur rex
Ita ira accenditur ac se deconspectu
eius arripuit Mox percussores his pro
quibus martinus rogauerat diriguntur
Quod ubi martino conpertumest iam noctis
tempore palatium inrumpit spo
pondit si parceretur se commonica
turum modo ut tribuni inaeclessiarum ex
cidium missi iam adhispaniam retra
herentur Nec mora maximus indul
get omnia Postero die felicis episcopi
ordinatio parabatur sane sanctissimi uiri
et plane dignissimi qui etiam meliore
tempore sacerdos fuerit et huius diei
Commonionem martinus iniit satis
æstimans adhoram cedere quam
inhis nonconsoluere quorum ceruicibus
gladius inminebat 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 noxiæ commo
nioni fuisse permixtum longe haut
auico cuinomenest anathena quo uasta
Solitudine Siluarum secreta poe
netrabantur prægressus paululum
comitibus ille subsedit Caussamdo
loris et facti accussante acdiffend
ente inuicem cogitatione peruoluens

adsistit ei reppente anguelus merito
inquit martine conpungueris sed aliter te ex
ire requiesti reppara uirtutem præsu
me constantiam ne iam nonsolum periculum
gloriæ sed salutis incurras itaque abil
lo tempore Satiscauit cum illa et acia
næ 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
cto temporis cui se necessitate nonspiritu mis
cuisset detrimentum sentire uirtutis
xui· annos postea uixit nullam senodum
ab omnibus episcoporum conuentibus se re
mouit sed Plane ut experti sumus inminu
tam adtempus gratiam multiplici mer
cede repparauit etuidi postea adseodofo
rum ipsius monasterii adductum inergo
minum et priusquam limina adtingue
ret fuisse curatum testantem quen
dam nuper audiui Cum interreno mari cur
Suillo quo roma tenditur nauigaret Subi
to turbinibus exortis' extremum uitæ om
nium fuisse discrimen et Cumquidam
ægiptius negotiator necdum xpistianus
magna uoce clamauit dicens martine
eripenos' mox tempestatem sedatam
fuisse seque obtatum Cursum Cum Sum
ma placiti æquoris quiete tenuisse
luii IIContius exuicariis uirfidelis cum fami
liam illius lues extrema uexaret
et inauditæ calamitatis exemplo per
totam domum corpora egra procumber
ent martini per litteras inplorauit
auxilium quotempore uir beatus men
te permensusest difficile impetrari quod
Petebatur nam spiritusentiebat diuino do
mum illam numine uerberari tamen non prius de
stitit ·uii· totosdies totidemque noctes
orando et ieiunando continuansquam idquod ex
orando reciperet impetraret mox
adeum licontius diuina expertus beneficia
peruoluit nuntians simulque agens gra
tias agens domum suam omni periculo libera
tam ·c· etiam argenti libras obtulit
quas uir beatus nec respuit nec recipit
Sed Priusquam pondus illud monasterii limina
attingueret redemendis' Captiuis' ·id·
continuo deputauit et Cum ei sugeretur a
fratribus utaliquid abeo inSumptummo
nasterii reseruaret omnibus in angustum esse
uictum multis' deesse uestimentum nos'
inquit æclessia pascat etuestiat dum ni
hil nostris ussibus quærere uideamur
Succurrunt hoc loco illius uiri magna mira
cula quæ facilius ammirari possimus
quam perficere agnoscetis profecto quæ dico
multa Sunt illius quæ nonqueant explicari
uelut istudest quod nescio anita anobis' pos
cit exponi ut gestumest // sed celanda per
luiii quidam exfratribus erat cuius nomen non ignoratis
sonaest ne sancto uiro uerecondiam fece
rimus qui ergo adfornaculum illius
carbonum copiam repperisset et mota
ta sibi selula deuaricatis pedibus nudato

Super ignem illum iunguine resederit
Continuo martinus sacro tegmini factam
sensit iniuriam uoce magna proclamans
quis inquit nudato iunguine nostrum in
honorat tabernaculum hoc ubi frater
audiuit et exconscientia quod increpabatur ag
nouit continuo adnos occurrit exani
mis ruborem suum non sine martini uir
tute confessus // ua admodum tabernacu
Yuodam itidem die dum inarea quæ par
lum illius ambiebat inuillo suo
quod nostis omnes sedili ligneo resedis
set uidet ·ii· demones in excelsa il
la quæ monasterio supereminisset rupe
consistere inde alacres ac lætos uocem
istius modi adhortationem emittere
eia te bricio eia te bricio Credo
Cerneres misserum eminus adpropin
quantem et conscii quantum illi rabiem sui
spiritus suscitassent necmora bricio
furibundus inrupit ibi plenus insa
nia euomuit inspiritum martinum mille con
uicia obiurgatus enim pridie abeo fue
rat curqui nihil ante clericatum quip
pe inmonasterio abipso martino nutri
tus habuisset equos aleret etmanci
pia conpararet naminillo tempore
arguebatur amultis' nonsolum pueros
barbaros sed et puellas scythis uul
tibus coemisse quibus rebus infelicissimus
felle Commotus etutcredo præcipue de
monum illorum agitatus instinctu
martinum ita agressusest utuixma
nibus temperaret Cumque sanctus uultu pla
cidissimo mente tranquilla infelicis
amentiam pertranquilla uerba cohiberat
ita ineum nequam spiritus redundabat
utne suaquidem illi quamuis uana ad
modum mens subueniret trementibus mem
bris' oculis turuis' incertoque uultu decolore
præfurore rotabat uerba peccantisse adfe
rens sanctiorem quippe quia primis fere annis'
inmonasterio inter sacras æclessiæ discipli
nas eo ipso martino edocente creuisset
martinum quoque aprincipio quod non queat dissi
mulare militiæ actibus sorduisse et nunc
inter inanes superstitiones etfantassias uissi
onum ridicula prorsus inter deleramenta
senuisse hæc cummulta atque alia etiam quæ reticere
meliusest aceruiora uomuisset egressus
tandem furore satiato qui se poenitus uin
dicasset rabidis ea parte qua uenerat gres
sibus recurrebat tuminterea utcredo per
martini orationem fugatis abillius corde
demonibus redactus inpoenitentiam mox re
uertit atque admartini se genua prouoluit ue sel sternit
niam prouoluit poposcit fatetur errorem
nec sine demonis' fuisse tandem sanior se
confetetur nonerat apud martinum laboriste
difficilis utignosceret supplicanti
tunc ipse nobis' omnibus sanctus exposuit qualiter eum
ademonibus uidisset agitari se' conuiciis non mo
ueri quæ magis illi aquo essent effussa nocuis
sent exinde cum bricio multos apud eum mag
nisque Criminibus persepe premeretur cogi nonpotuit
ut eum aprespiteratu submoueret ne suam uide
retur persequi iniuriam illud sepe commemorans
Si xpistuc passusest iudam cur ego nonpatiar
bricionem adhæc postimianus audiat inquit
istud exemplum noster iste deproximo quicum
sit sapiens præsentium memor futurorum autem
inmemor si fuerit offensus insanit in
sua se nonhabet potestate seuit inclericos
grassatur inlaicos totumque terrarum orbem

inSuam commouet ultionem inqua per trienni
um iugiter dimicatione consistit nec tempore nec'
ratione uexatur dolenda hominis et mise
randa condicio est Si etiam inhac' sola insanabilis
mali peste premeretur uerum istud ei patientiæ
et tranquillitatis exemplum refferre gal
le debueras utnesciret irasci et sciret ignos
cere Siquis istum breuiter sermonemmeum prola
tumque forte cognouerit sciat me nonmagis ore
inimici quam amici animo locutum quia si fieri
posset optarem utmartino potius episcopo
quam fallere de tyranno Similis diceretur sed istum
hominem Cuius commemoratio parum su
auisest transeamus admartinum potius galle
rede nostrum trans eamus tum ego cum iam esse uesperum
occiduo sole sentirem inquam dies abiit
postimiane surgendumest simul tam stu
diossis auditoribus coena debetur

demartino autem expectare nondebes utulla
Sitmeta refferenti latius enim ille deffun
ditur quam ullo sermone ualeat concludi ista deillo
uiro interim portabis orienti sed dum recurris
diuersas oras loca portusque etinsolas et urb
esque perleges martini nomen etgloriam sparges
perpopulos inprimis' memento nonpræterire cam
paniam et si maxime cursus indiuio sit non
tamen tanti iteneris tibi sint uel magnarum
morarum ulla dispendia quin adeas illuc'
inlustrem uirum ac toto orbe laudatum
primum paulinum illi quesso te illud sermonis
nostri quod uel hesterno conficimus uel hodie diximus
uolumen euolue illi omnia recitabis ut
mox perillum sacras uiri laudes roma
cognoscat sicut primumillum nostrum libellum
non peritaliam tantum sed pertotum etiam defluit hili
ricum ille martini pissimus emittator

non inuidus gloriarum sanctarumque inxpisto uirtutum
non abnuet præsulem nostrum cum suo felici conponere
inde si forte adaffricam transfretabis ref
feres audita Kartagini licet etiam uirum
nouerit pridem tamennunc præcipue adte deeo plura
cognoscat ut ipse dixisti ne solum sibi cipria
num martirem suum quamuis sancto illius
sanguine consecrata meretur iam si adleuam
achaiæ sinum paululum deuexus intra
ueris sciat corintus sciant athenæ non sa
pientiorem inachademia platonem nec soc
raten incarcere fortiorem felicem quidem
greciam quæmeruit audire apostolum prædican
tem sed nequaquam gallias axpisto dirilictas
quibus donauerit habere martinum Cum uero adæ
giptumusque perueneris quamquam illa sanctorum
suorum numerositate etuirtutibus superat
tamen nondedignetur audire uirtutem martini quia
uel illi uel uniuersæ æclessiæ insolo martino
eoropa non cesserit Caeterum cum hierusoli
mam inde petiturus uentorum cursui ue
lamina commisseris negotium tibi nostri
doloris iniunguo utet siumquam inlus
tris illius tolomidis litus accesseris solicitus
inquiras ubi sit consepultus noster ille pampu
nius nec fastidias uissitare ossa perigrina
multas illic' lacrimas tam affectu tuo
quam nostris effunde uisceribus ac licet inomni
munere solum ipsum flore porporeo
et Suaue redolentibus Spargere graminibus
Simul ignosce decepto et misserere fu
gitiuo placitum illi esse dominum etindulgens
tantis' obnoxio erroribus precare iudi
cium dices tamen illi sed nonaspere etnonacerrime
Si cum patientis eloquio non exprobrantis
elogio quod si uel te quodam uel me semper

audire uoluisset etmartinum magis
quam illum quem nominare noluisset emittatus
numquam ame tamcrudeliter disperatus esset
utIgnoti pulueris syrte tegeretur naufragii sor
te perditionis passus inmediomari mor
tem etuix inextremo litore nactusest sepul
turam Uideant hoc opus Suum quicumque inultione
illius mihi nocere uoluerunt uideant gloriam
suam uel nunc aduersus nos grassarius dissinant
uindicati hæc cum maxime flebili uoce ge
meremus omnium lacrimis pernostra lamen
ta Commotis cummagna martini am
miratione sed nonminore exnostris fletibus do
lore discessumest ..... finit amen' .....

incipit æpistula sulpicii eiusdem

DeSternadie Cum adme Ple
rique monachi ueniissent
Inter fabulas iuges longumque
sermonem mentio incedit li
belli mei quem deuita beati uiri martini
ædidi studiosseque eum amultis' legi liben
tissime audiebam Interea indicatur mihi dixis
se quendam malo spiritu suscitatum cur mar
tinus qui mortuos suscitasset flammas
domibus depulsisset etipse nuper adustus incen
dio periculosse fuisset obnoxius Passioni
O iStum quisquisest misserum iudeorum inuer
bis' eius perfidiam etdicta cognoscimus qui
Incruce Possitum dominum his' uerbis' increpa
bant alios Saluos fecit se ipsum non potest
Saluum facere Uere plane iste quicumqueest
Si illis' temporibus natus esset utique in dominum hanc
uocem emittere potuisset Profecto nequaquam
ei uoluntas adperfidiam defuisset qui
simili sanctum domini blasfemat exemplo ..,

quidest ergo quisquis es martinus ideo non potens
ideo nonsanctus quia est periclitatus incendio
O beatum et per omnia Similem apostolis' etiam
in his' conuiciis uirum nimphe ethoc depaulo gen
tiles cum eum uipera mordisset sensisse reffe
runtur hic debet homicida esse quem saluum fac
tum demari facta uiuere nonsinuerunt at ille
excussa uipera inignem nihil mali uersabatur patiebatur
illi subito cassurum etrepente moriturum
eum putabant sed cum uiderant nihil mali contin
guere ei conuertentes se dicebant eum dominum esse
quin uel horum exemplo hominum mortali
um infelicissime perfidiam tuam coarguere
debueras ut si tibi scandalum mouerat quod mar
tinus flamma ignis uidebatur adtactus
et hoc rursum admerita illius etuirtutem ref
feres quod circumseptus ignibus nonperiisset ag
nosce enim misser agnosce quod nescis'
Omnes fere sanctos magis insignes periculorum suorum
fuisse uirtutibus Uideo quidem petrum fide
potentem uerum obstante rerum natura
mare pedibus supergressum et instabiles
aquas corporeo presisse uestigio sed nonideo
mihi minor uidetur gentium prædicator quem fluc
tus obsorbuit et post triduum toti
demque noctes emer gente aprofundo unda
restituit atque cautscio anpene plus fue
rit uixisse inprofundo ansupra maris pro
funda transiisse Sed hæc tu ut arbitror Stulte
nonlegeras an lecta nonaudieras neque enim
absque diuino Consilio istiusmodi exemplum
beatus æuanguelista sacris' litteris pro
tulisset nisi ut exhis' humana mens eruderetur
naufragiorum atque serpentium cassus sicut
apostolus reffert qui nuditate fame
latronumque periculis' gloriebatur Omnia hæc

sanctis hominibus atque omnibus adperpetrandum esse
commonia sed inhis tulerandis' atque uincendis'
præcipuam semper istorum fuisse uirtutem dum
per omnia temptamenta patientes etsemper inuic
ti tanto fortius uincerent quanto grauius per
tulissent unde hoc quod admartini infirmitatem
uocatur plenumest dignitatis et gloriæ
Siquidem periculossisimo cassu temptatus æuas
serat Cæterumhoc amissum in libello quem deuita
ipsius scripsimus nemo miretur cumibidem pro
fessus sum me non omnia illius facta conplexum quia
Si persequi uniuersa uoluissem inmensum uolu
men legentibus edidissem neque enim sunt tam parua
quæ egessit ut omnia potuerint conprehendi sed tamen
hoc dequo quæstio incidit latere nonpatiar sed rem
omnem ut gestaest refferam ne forte consulto
hoc quod aduituperationem beati uiri poterat op
poni prætermissise uideamur Cum adiunces
Sim quandam pro sollempni consuitudine
sicut episcopis' uissitare æclessias suas morisest
niputhacuir tuebal hic media fere martinus ueniisset hieme
mansionem ei insecretario aeclessiæ clerici
parauerunt multum ignem scabro iam et
pertenui pauimento subdiderunt lectum ei
plurimo Stramine exstruxerunt dein'
Cum se martinus incubitum collocasset
insuetam mollitiam strati maleblan
dimentis' horrescit quippe qui nuda humo
tanto cylicio superiecto occubare consuerat
. i taque quasi accepta permotus iniuria Satra
tum omne proiecit et Cassu super fornacu
lam partem paleæ illius quam remoue
bat proiecit ille ut erat moris nuda humo
ex lassitudine iteneris urgente sompno
requieuit ad mediam fere noctem per
interruptum ut diximus supra pauimen
tum ignis æstuans ardentes paleas
adprehendit

martinus Somno suscitatus re
inopinata ancipiti periculo etmaxime
ut refferebat diabulo insidiante atque ur
gente præuentus tardius quam debuit adora
tionis confugit auxilium nam erumpere foras
cupiens cumpessulo quem hostio obdederat diu
multumque luctatus grauissimum sensit in
Cendium adeo utuestem qua indutus erat adsum
pserit tandem inse reuersus ut sciret
noninfuga sed indomino esse præsidium SCutum fidei
etorationis arripiens mediis' flammis' totus
addominum conuersus incubuit tum uero diuinitus ual
latus igne submoto innoxius ibi orbe flamma
rum orabat monachi autem præforibus crepitan
te et conluctante incenso somno excitati ob
serratas effringunt fores demotato
igne deincendiis' flammis' martinum auf
ferunt Cum iam poenitus consumptus esse
tamdiuterno incendio putaretur Caeterum ut
uerbis' meis dominus est testis mihi ipse refferebat
et nonsine gemitu fatebatur pene inhoc se dia
buli arte deceptum utexcussus somno
auxilium (consi) nonhaberet quo perfidem etorationem
periculo reppugnaret denique tandiu circa
se seuisse ignem quandiu erumpere hostio
turbatus mente temptauerit ubi uero uix
illum crucis et orationis arma reppe
tisset medias cessisset flammas seque
tum sensisse rotantes quas male esset
expertus urentes unde intellegat quisquis
hæc legerit non temptatum quidem illo mar
tinum periculo sed probatum finit amen

p[.....] ores'

InCipit alia aepistula eiusdem seueri adaurilium diaconem

Quam ame mane digres
sus es eram resedens so
lus incella subieratque me
illa quæ sepius occupabat
cogitatio spes futurorum præ
sentiumque fastidium iudi
cii metus formido poe
narum et quod sequens erat
atque unde cogitatio tota discenderat
peccatorum meorum recordatio
tristemme confectumque reddiderat
deinde Cum fatigata anguore ani
mi inlectulo membra possuis
sem ut plerumque exmestitudine so
let somnus oppressit Quiutsemper matutinis'
horis' leuior incertusque sit Ita susp
ensus ac dubius Permembra diffunditur ut
quod inalio sopore non euenitpæne uigelans dor
mire sentias Cum reppente sanctum mar
tinum episcopum uidere mihi uideor prætex
tum toga candida uultu igneo stellanti
bus oculis' crine porporeo atque ita mihi
inea habitudine corporis formaque qua
noueram uidebatur utquod eloqui nobis' perdif
ficile est nonposset aspici cum possit agnosci
arridensque mihi Paululum libellum quem
deuita illius scripseram dextera præferebat
ego sancta genua conplexus benedictionem pro
consuitudine flagitabam super possi
tamque capiti meo manum tactu blan
dissimo sentiebam cum inter benedictionis
uerba sollempnia familiare illud ori
suo Crucis nomen iteraret mox ineum lumi
nibus intentis' Cum exsentiari uultu illius
conspectuque nonpossem subito mihi insublime
sublatus eripitur donec inmensa aeris
istius uastitate cum tamen rabida nube subuec
tum acie Sequeremur oculorum patenti cælo
receptus uideri ultra nonpotuit Nec multum
post sanctum presbyterum clarum discipulum illius qui
nuper excesserat uideo et eadem quamagistrum
uia scandare ego inpudens sequi cupiens dum
altos gressus' molior etconor euigelo somnoque
excitatus congratulari coeperam congressione uisione
Cum adme puer familiaris ingreditur solito
tristior uultu loquentis Pariter etdolentis inquam
ego quid tam tristis loquens gestis' inquit
·ii· monachi modo atoronis' adfuerant domi
num martinum obiisse nuntiant concedi fate
or abortisque lacrimis' fleui uberrime quin'
etiam dum hæc adte frater scripsimus fluunt lacri
me nec ullum inpatientissimi doloris admitto
Solacium te uero ubi hoc mihi nuntiatumest parti
cipem esse uolui luctus mei quieram socius
amoris Ueni ergo adme statim utpariter luge
amus quem pariter amabamus Quanquam sci
am uirum illum nonesse lugendum cum post euictum
triumphatumque saeculum nunc demum red
ditaest corona iustitiæ sed tamen ego nonpossum mihi
imperare Quin doleam præmissi si quidem pat
ronum sed solacium uitæ præsentis amissi et
si rationem ullam doloradmitteret gaudere
deberem estenimille utest consertus apostolis'
ac profetis' et quod pace sanctorum omnium dixe
rim inillo sanctorum grege nulli secundus ut
spero credo confido inillis potissimum qui Sto
las suas insanguine lauarent adgregatus
agnum ducem abomni intiger labe comittatur
Nam licet ei ratio temporis nonpotuerit præs
tare martinum gloria tamen martyris
nonCarebit quia uoto atque uirtute et potuit esse
martyr etuoluit Quod Si ei neronianis' decia
nisque temporibus in illa quæ tunc exstitit dimicare

congressione licuisset testor deum Caeli ac ter
ræ Sponte aculeum ascendisset ultro se
ignibus intulisset ebreisque pueris æquan
dus inter flammarum globos media licet ym
z· num domini infornace cantasset quod si eseianum
illud Supplicium persequtori forte plac
uisset numquam profecto impar profetæser
ris' etlamminis' desecare timuisset ac si præ
cissis' rupibus abruptisque montibus agere
felicem furor impius malluisset perhibeo con
fissus testimonium ueritati sponte cicidisset
Si uero gentium doctoris exemplo gladio deputa
tus inter alias ut sepe prouenit uictimas duceretur
primum Omnium carnificem conpulso palmam
Sanguinis occupasset iam uero aduersus omnes
Poenas atque supplicia quibus plerumque hu
mana cessit infirmitas ita confessione domini
non recedens inmobilis obstitisset ut lætus
ulceribus congaudensque cruciatibus quælibet inter
tormenta rississet Sed quanquam ista nontu
lerit inpleuit tamen etiam sine cruore
martinum namquas ille prospe æternita
tis humanorum dolorum nonpertulit passio
nes

fame	Quo enim illo dolente nondoluit
uigiliis'	Quo scandalitzante non ustusest
nuditate	Quo pereunte non gemuit
ieiuniis	præter illa quotidiana illius
obprobriis'	aduersus humanæ spiri
inuidorum	talisque nequitiæ diuersa
insectationibus	certamina dum in eo ua
inproborum	riis temptationibus adpe
cura pro in	titio semper exsuperat
firmantibus	fortitudo uincendi
solicitudine	aequanimitas sustinendi
pro periclitan	Ouere ineffabilem uirum
tibus	pietate missericordia
	caritate

quæ Cum quotidie etiam insanctis uiribs' Sæ
culo frigente frigescit inillo tamen usque
adfinem aucta indies perseuerauit Quo ergo
illius bono uel specialiter fruitus sum Cum me
indignum etnonmerentem unique dilegebat
en rursum lacrimæ fluunt immoque depec
tore gemitus erumpit inquo mihi posthæc homi
ne Similis requies incuius erat caritate
solaCium misserum me infelicem poterone
umquam si diutius uixero nondolere quod marti
ni superstes sum quandiu erit mihi post hæc uita
iucunda erit dies aut hora sine lacrimis'
aut tecum frater dilectissime potero illius
mentionem habere sine fletu aut umquam loquens
aperte aliud quam deillo loqui potero sed quidte
in lacrimas fletusque commoueo ecce nunc consu
latum esse te cupio qui me consulari ipse
nonpossum nondeerit nobis ille mihi crede non
deerit intererit desermocinantibus adstabit
orantibus quodque iam hodie præstare dignatus est
uidendum se'ingloria sua sepe præbebit et
assidua sicut ante paululum fecit benedictione
nos' proteget inde secundum uissionis qua
Caelum sequentibus patere monstrauit quo
sequendus esse docuit quo spes nostra tendenda
quo animus diregendus instruxit quid
tamen fiet frater quodmihiipse conscius con
scendere illud arduum ac poenetrare
non potero ita sarcina molesta me prægrauat
et peccati mole depressum negato inastra
conscensu sæua 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 diutius
occupo æpistula tam loquaci .,

quid demororque uenturum Simul iam pa
ginata inpleta nonrecipit // tum longuius
mihi tamen fuit hæc ratio sermonem is
tum longuius proferendi ut quia doloris
nuntium æpistola defferebat eadem tibi
exquadam nostri confabulatione præstaret
Karta solacium

explicit aepiStula eiusdem Seueri ad
aurilium ..,

ΠΕΡΜΑΡΤΙΝΙ · CΥΦΦΡΑΓΙΑ ·
CΥΜΜΥΜ · ΔΕΠΡΕΚΟΡ · ΔΝ̄Μ
ΥΤ · ΜΙΚΗ · CΑΠΙΕΝΤΙΑΕ · ΔΩΝΕΤ
ΔΙΥΙΝΑ · ΜΥΝΕΡΑ · ·

te domine Sancte pater Omnipotens ante Sæcu
la Sine initio per unigenitum filium
tuum noStrae Salutis auctorem
ac Spiritum sanctum paracletum et per uniuer
sum hierusalem clerum cælestis
per præcipuos patres nostros
ac profetas
per apostolos
Præcipue per Sanctam mariam genitricem
unigeniti filii tui ac saluatoris nostri
ihesu xpisti nati p cessi passi crucifixi
sepulti ad inferos discendentis
protoplaustum nostrum inhumeris'
defferentis inpasca resurgentis
apostolis ostendentis ad caelos ascen
dentis innouissimis' diebus adiudicium
peruenientis fideliter rogare præsumo
ut me uilissimum seruulum tuum in
temporali hac' uita prospero cursu auxi
liari digneris et per missericordiam
tuam infinitam bonum finem inuolum
tate tua inueniam atque sapientiæ
meæ minimæ præmia incælesti gau
dio inuenire merear peromnia sæ
cula Saeculorum amen ..—

APPENDICES.

A.—The Text of Muirchu, as exhibited in the Burgundian MS. (see pp. xvii, xviii, *supr.*), which supplies the parts of Book I 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 *v°*, 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. lxix, *supr.*

D.—Interpretation of the *notulae* of ff. 18 *v°*, 19 *r°* (pp. 36, 37, *supr.*). See p. lxxii, *supr.*

E.—The portions of the *Confessio* 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, xviii.)

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, *infr.*; col. *b*, line 28) *De ebdomadali frequentia cum Patricio, et reliqua.* [Cp. p. 16, *supr.*, col. *b*, 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 "*A passione . . . . . 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 *b*) 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 uita sancti patricii confessoris:

Tempus locus et persona requiruntur · Locus dicitur acesarea
capadotiæ quæ prius masadra dicta · Tempus ualen
tiniani · et ualentis qui regnauerunt ·x·cem vii·tem
annis ætate mundi quinque milia c·lxxv · Apas
sione autem domini nostri ihesu xpisti colliguntur anni ·
cccc·xxx·vi · usque ad obitum patricii · Persona
basilii melchus inhebraica · basilicus in greca
rex in latina · Basilius idest regulus · Basilica idest
regularis domus · basilium idest regale · basilión
idest regnum · et hic totas artes suas ingreca lingua
scripsit rufinus presbiter inutraque lingua expertus · qui
incesarea nutritus est · transtulit opera eius inlatinum
licet latinus fuit · Jnueni iiii or nomina inlibro scrip
ta patricii abuduldanum episcopum concubrensum · sanctus
magonus quiest clarus sucsetus · ipseest patricius quia
seruiuit ·iiii or· domibus magorum · et emit illum ab
illis unum cui nomen erat miluch Mocuboin ma-
gus · et seruiuit illi ·vii tem· annis · Patricius alforni filius
iiii or· nomina habuit · Sochet quan do natus est contice quando
seruiuit · Mauonius quando legit · Patricius quando
[1] ordinatus est · de natiuitate S̃ PATRICII ET de eius captiuitate

PATRICIUS Qui et sochet uocabatur in hibernia ·
brito natione in britannis natus · cualfar-
ni diaconi ortus filio ut ipse ait potiti presbiteri . qui
fuit uicoban nauem thabur indecha ut procu
la mari nostro quem uicum constanter indubitanterque
conperimus esse uen tre matre etiam conceptus concesso nomine
annorum ·x·vi · Puer cum ceteris captus inhanc bar
barorum insulam aduectus est apud quendam gentilem
immitemque regem in seruitute detentus · qui sexennem
more hebraico cum timore dei et tremore · secundum
psalmiste sententiam in uigiliis et orationibus multis · cen
cies indie et cencies in nocte orabat libenter
rediens incipiensque timere deum et amare om-
potentem dominum · Nam usque ad id temporis ignorabat deum
uerum · sed tunc spiritus feruebat ineo · post multas
ibi tribulationes · port famem et sitim · port frigo
ra et nuditates · port pascenda pecora · port frequen
tias angelici uictorici adeo ad illum missi port ma
gnas uirtutes omnibus pene notas port responsa di-
uina equibus unum aut duo hæc exempla tantum gracia
demonstrabo · Bene ieiunas cito iturus ad patriam
tuam · Et iterum · Ecce nauis tua parata est quæ non erat prope ·
sed forte habebat ducenda milia passuum ubi
numquam habuerat iter · Post hæc omnia ut diximus
quæ enumerari poene a nemine possunt cum ignotis bar
baris gentilibusque hominibus multos et falsos deos ado
rantibus iam innaui sibi parata · deserto tiranno
gentilique homine cum actibus suis · Et accepto cælesti
eternoque deo incomitatu sancto excepto diuino
ætatis suæ anno xxiii · ad britanias nauiga-
[2] uit · De nauigatione eius cum gentibus ·

Vernis itaque diebus totidemque noctibus quasi ad
modum ionæ inmari cum iniquis fluctuans · postea
bis denis simul et octenis diurnis luminibus mo
ysico more alio licet sensu perdesertum fatigatus ·
murmurantibus gentilibus quasi iudei fame
et siti pene deficientibus compulsus agubernatore
temptatus · atque ut illis deum suum ne perirent ora
ret rogatus mortalibus exoratus turmæ misertus
spiritu contribulatus · merito coronatus · adeo magni
ficatus · abundantiam cibi ex grege porcorum adeo
misso sibi uelut ex coturnicum turma deo aiuuan-
te præbuit · Mel quoque siluestre ut quondam iohanni sub
uenit · Motatis tamen pessimorum gentilium me-
rito porcinis carnibus pro locustarum usu · Ille autem
sanctus patricius nichil gustans de his cibis · Immolaticum
enim erat · nec esuriens nec sitiens mansit illesus ·
Eadem uero nocte dormiens · temptauit satanás gra
uiter fingens saxa ingentia et quasi comminuens
iam membra · sedinuocato helia · bina uoce ortus
est ei sol qui refulgens expulit omnes caliginum tene-
[3] bras · et restitutæ sunt ei uires eius · De alia captiuitate [patricii

Et iterum post multos annos capturam abalieni
genis pertulit ubi prima nocte audire meruit
responsum diuinum sibi dicens · Duobus mensibus
eris cumillis idest cum inimicis tuis · Quod ita fac-
tum est Sexagesimo autem die liberauit eum dominus
de manibus eorum præuidens ei cum comitibus suis cibum
et ignem et siccitatem quottidie donec ·x·mo die perue

[4] Et iterum post paucos annos ut antea in patria sua
nerunt ad homines de susceptione aparentibus ·
propria apud parentes suos requieuit · qui ut filium
receperunt rogantes illum ut uel sic post tantas
tribulationes et temptationes de reliquo uitæ
numquam abillis discederet · Sed ille non consensit
[5] et ibi ostensæ sunt ei multæ uisiones · Et erat
annorum · xxx ta · secundum apostolum inuirum perfectum ·
et cetera usque plenitudinis xpisti · Egressus ad sedem
apostolicam uisitandam et honorandam · ad caput
itaque omnium ecclesiarum totius mundi · ut sapi
ens iam diuina sanctaque misteria adquæ uoca
uit illum deus ut disceret atque intellegeret et
impleret · Et ut prædicaret et donaret diui-
nam gratiam innationibus externis conuertens adfidem
[6] xpisti · de inuentione S̄ geraiani ingallis
Trans nauigato et ideo non exiuit amplius ·
igitur mari dextro britannico accepto itine
re per gallicas alpes ad extremum ut corde pro
posuerat transcensurus quendam sanctissimum episcopum
alsiodori ciuitate principem germanum sum
mum donum inuenit · aput quem non paruo tempore
demoratus · iuxta id quod paulus adpedes gama
liel fuerat in omni subiectione et patientia atque
oboedientia · scientiam · sapientiam · castita
temque · et omnem utilitatem tam spiritus quam animæ cum
magno dei timore et amore in bonitate et
simplicitate cordis corpore et spiritu uigore
toto animi desiderio didicit dilexit custodiuit ·
[7] de etate eius quando uisitauit pereum angelus ut ueniret ad
Factisque ibi multis temporibus quasi ut alii · xl ta · alii /am hiberni ·
xxx ta · annis · ille antiquus ualde fidelis uic-
toricus nomine qui omnia sibi inhibernia seruitute posi
ta ante quam essent dixerat · Crebris uisionibus
uisitabat · dicens ei ad esse tempus ut ueniret et e
uangelizaret in nationes feras et barbaras ad
quas docendas miserat illum deus piscaret ibique dic-
tum est ei uisione uocante filie et filiæ · Silue
[8] foclade · et cetera · de conuersione eius de gallis et ordina
Oportuno ergo tempore inperante comitanteque te palla
consilio ceptum ingreditur iter adopus euangelicum dii
cui olim opus præparatum erat · et misit ger-
manum seniorem cum illo · Hoc est Segicium præpositum ·
ut testem ac comitem haberet idoneum · qui nec ad
huc a sancto domino germano in pontificali gradu
ordinatus est · Ceteri enim erant quod palladius archi
diaconus papæ celestini urbis qui tunc tenebat sedem
apostolicam xl v · asancto petro apostolo · Jlle scilicet palla
mus tus
dius ordinatus asancto papa et missus fuerat adhanc
insulam sub romani rigore positam conuertendam
Sed proibuit illum deus · quia nemo potest accipere de
h
terra nisi datum fuerat ei de celo · Nam neque in
ferientes et inmites facile recipiunt doctrinam eius
neque et ipsum longum uoluit transigere tempus
in terra non sua sed reuertente eo adillum qui misit eum
primo mari transito inpictorum finibus uita func
[9] tus est · de ordinatio patrici ab amatho re
Audita itaque morte sancti palladii // ge et episcopo.
in britannis · quia discipuli palladii idest augu
stinus et benedictus et ceteri redeuntes retulerunt
incurbia de morte eius · Patricius et qui cum eo erant
declinauerunt iter ad quendam mirabilem hominem summum
episcopum amatho regem nomine inpropinquo loco habitan
tem · Jdeoque sanctus patricius scienz quæ uentura sunt illi episcopalem
abamatho rege sancto episcopo accepit · Sed etiam auxi
lius sanninus et cæteri inferiores gradus ordinatisunt
eodem die sanctus patricius · Tunc acceptis benedictionibus
perfectisque omnibus secundum morem cantato etiam patricio
quasi specialiter et conuenienter hoc psalmistæ uerse ·
Tu es sacerdos in æternum secundum ordinem melchisedech
Uenerabilis uiator paratam nauim innomine sanctæ trini
tatis ascendit · et peruenit britanniam · et omissis
omnibus ambulandi anfractibus præter comunis uiæ
officium · Nemo itaque desideria quærit dominum · prospero
[10] itinere mare nostrum peruenit · de rege hiberniæ
Jn illis itaque diebus quibus uenit patricius ad hiberniam
insulam regnabat logere filius nehil inloco
temori qui tunc erat caput regi n scotorum · uir magnus
et gentilis feraxque hic autem scenos · et magos · et aru-
spices · et incantatores habebat · qui poterant omnia sci-
re et præuidere præsagio more gentilitatis · et ydo
latriæ antequam essent · Equibus duo ceteris præferebantur
quorum nomina sunt lotrach qui et lucru · et loiét cal-
uus qui et ronál · et hi duo ex sua arte ma
gica crebrius proferebant more quendam esternum
futurum inmodum regni cum igna quadam doctrina
molesta de longinquo transmarino ad uectum
apaucis dictatum · amultis susceptum · abomnibus ho-

norandum · regna subuersurum · reges restitentes
occisurum · turmas seducturum · omnes eorum deos de-
structurum · et eiectis omnibus illorum artibus operibusque
insaecula regnaturum · portantem quoque suadendemque
hunc morem signauerunt et prophetauerunt his uerbis quasi in
modum uersiculi crebro ab eisdem dictis · maxi
me in ante credentibus aduentum patricii du
obus uel tribus annis · Hæc autem uersiculi uerba propter
linguæ idíoma non tam manifesta adueniet
asiæ caput cum suo lingno curuo capite ex sua
domo capite perforata incantabit nephas
ex sua mensa exanteriori parte domus suæ · re
spondebit ei familia sua tota · fiat fiat · Quando
ergo hæc omnia fient · regnum nostrum quod est gentile non
stabit quia sic postea eueniet · euersis enim in ad
uentu patricii ydolorum culturis · fides xpisti repleuit
omnia · satis de hoc diximus · redeamus ad propositum ·

[11] Consumato igitur de primo itinere inhanc insulam
nauigio sancto perfectoque honerata nauis sancti ami
rabilibus transmarinis spiritalibusque thesauris · inpor-
tunum portum cuelenorum qui uocatur scoticæ ostium
delata est ubi uisum est ei nichil profecturus esse · quia
ut seipsum primitus redimeret · et inde appetens
sinistrales fines ad illum gentilem hominem míl-
com aput quem quondam incatipuitate fuerat · por
tansque ei geminum seruitutis precium terrenum utique
et cæleste · ut de captiuitate liberaret eum cui ante
captiuus seruierat ad interiorem insulam quæ eius nomine
usque hodie uocatur proram nauis uertit · Tunc de inde
bregi conelosque fines et regiones ulutorum inle
ua dimittenste adextremum inquodam fretu quod est
prenisse sé immisit · Et descenderunt interram adostium
sanile · et absconderunt nauiculam et uenerunt inre
gionem ut requiescerent ibi · et inuenit porcina
rios cuiusdam uiri natura boni licet gentilis ·
cui nomen erat dicuín · habitans ibi · nunc est orreum
patricii · Porcinarios autem putabat latrones esse
exiuit et nuntiauit domino suo · Jnduxit dicoín illum
super eos ignorantibus eis qui corde proposuerat eos
occidere · Sed uidens faciem patricii · uertit dominus
ad bonum cogitationes eius · et prædicauit ei patris
fidem · et ibi credidit patricio præ omnibus · Et man
sit ibi sanctus patricius aput illum non multis diebus
sed cito uoluit uisitare milúch et
portare ei precium
suum · et sic conuerteretur ad fidem · relicta naui aput
dicoín · Uenit inregionem crunneorum · donec
peruenit ad montem mís · De quo monte multo
ante tempore qui ibi captiuus seruierat presso uestigio
inpetra alcius montis expedito gradu uidit an
gelum uictoricum inconspectu suo asscendisse

[12] in celum · de morte milúch ·

Audiens autem mliúch seruum suum iterum adsé conuerten
dum ut morem quem nolebat faceret · quasi per uim
ne seruo · subiectus fuiset et ille dominaretur
instinctu diaboli sponte se igni tradidit ·

Congregata tota substantia sua adse inuna do
mo incensus est cum substantia · stans autem patricius
alatere dextro montis mis ubi primo serui
erat · cum tali gratia adueniens uidit ubi nunc crux
in signum habetur · qui inde uidit rogum regis
insensum stupefactus · iGitur adhoc opus duas uel tres
horas nullum uerbum proferens · suspirans et gemens
atque lacrimans · hæc uerba ait · Nescio deus scit · hic
homo rex qui sé ipsum tradidit igni · ne crederet
et ne seruiret deo uiuo eterno · Nescio · deus sit · ne
mo defiliis eius sedebit rex super sedem regni eius
agenerationе ingenerationem · Jnsuper et semen eius
seruiet inæternum · Et his dictis orans et armans sé
signo crucis conuertit cito iter suum ad regiones ulutorum
per éadem uestigia qua uenerat rursum peruenit
adcampum inis addiochín ibique diebus mansit

[ ] multis · et cepit ibi fides crescere · de ebdomadali frequentia

Adomissa iterum recurrat oratio cumpatricio et reliqua
angelus domini adeum in omni septima die septimanæ
semper uenire consueuerat et sic homo cum homine loquitur
ita conloquio eius patricius fruebatur · et iam cum insexto
mo
x anno etatis captiuus esset · et cum vii annis ser-
ta
uisset · xxx · uices conduxionum angelus adeum
uenerat · et consiliis atque cloquiis fruebatur angelicis
antequam de scocia ad latinos pergeret centies in
die · et cencies innocte orabat · Alio autem die
custodiens seruili officio ducebat · Et angelus
ad eum ueniens sues illi indicauit ubi essent · Jtem
idem angelus postquam ei multa locutus est · pedem
supra petram ponens inmontem mis · coram se ascen
dit · et uestigia pedis angeli in petra hucusque
ta
manentia cernuntur · et inillo loco xxx ui
cibus prædictus ei angelus locutus est · et ille locus
orandi locus est ·

[13] [de] consilio sancti patricii et de ecclesia primi pascæ ·

Appropinquauit autem pasca indiebus illis quia primum
deo pasca quasi filiis israhel inegiptum sicut legimus
in genesim in nostra insula celebratum est · Et in
inierunt consilium ubi primum pasca ingentibus ad quas
misit illos deus celebrarent multisque super hanc
rem consiliis iactatis · Postremo inspiratio diui
nitus sancto patricio uisum est hanc maximam resurrectionis
domini festiuitatem quasi caput omnium solepnitatum in
campo bregmaximo ubi erat regnum maximum
nationum harum · quod erat gentilitatis omnis et ydo
latriæ caput draconis confringeret aseruis dei
exelsi celebrari · uti hic inuictus cuneus incaput
totius ydolatriæ ne possit ulterius aduersus xpisti
fidem insurgere sub malleo fortis operis cum fide
uincti sancti patricii et suorum manibus spiritualibus pri
[14] mum illideretur · et sic factumest · de obblatione primi pascæ

Eleuata igitur naui admare et dimisso in hac insula
in fide plena et pace pleno bono uiro qui dichu
uocabatur · migrantes decampo himis · dextraque
manu dimittentes omnia · ad plenitudinem mi
sterii quæ erant ante non incongrue leua inportu
hosti colo denenere et prospere delatisunt · relictaque
ibi naui pedestri itinere uenerunt ad ferte uirorum
fech · quod fecerat unus de nouem magis profetis breg ·
fixoque ibi tentorio debita pasca uota insa
crificium laudis cum omni deuotione Sanctus patricius
cum suis deo altissimo sed prophetæ uocem rediit
[15] de gentili festiuitate intemoria eadem nocte.

Contigit autem in illo anno ut aliam ydolatriam
solempnitatem · quod gentiles incantationes mul
tis et magicis inuentionibus · nonnullisque aliis ydo
latrie superstitionibus. Congregatis etiam regibus sa
trapis · ducibus · principibus et optimatibus populis
insuper et magis · incantatoribusque uocatis ad le-
gere uelut nabuchodosor regem eadem qua sanctus
patricius nocte pasca illi aliam adorarent · ex-
ercerentque festiuitatem gentilem · Erat quoque mos
apud eos per edictum omnibus intimatis · ut quicumque incunc
tis regionibus · uel procul · uel iuxta · inilla nocte in
cedisset ignem ante quam inpalatio regis incenderetur
periret anima eius morte · Sanctus ergo patricius sanctum pasca
celebrans · incedit diuinum lumen ualde luci
dum et benedictum quod innote refulgens
a cunctis pene habitationibus per campi planiciem
uisumest · Accidit autem ut atentorio uel templo uide
retur ante quam accederet inpalatio regis · et miratisunt
omnes · Conuocatisque omnibus maioribus ad regem · et seni
oribus et magis · dixit ei rex · Quisest qui hoc nefas aususest
facere inregno meo ·/ pereat ille morte · Et re
spondentibus omnibus · necisse illum qui hoc fecerat · magi
responderunt · Rex inæternum uiue · Hic ignis quem
uidemus · quique in hac nocte accensusest · ante quam
accenderetur inpalatio tuo nisi extinctus fuerit
nocte qua accensus est · numquam extinguetur in
æternum · Jnsuper et omnes ignes nostræ consuetudinis
superabit · et ille qui incendit et regnum superueni
ens aquo incensus est inhac nocte superabit nos omnes
et te' · et cedent ei omnia regna · et ipse inplebit
[16] omnia · et regnabit · insecula seculorum · amen de gressu

His auditis turbatus est regis ad patricii ·
est rex loegere ualde et omnes optimates cumeo ·
et respondens dixit · Non sic erit · sed nunc nos
ibimus ut uideamus exitum rei · et retinebimus
eos · uel occidemus facientes tantum nefas inregnum
nostrum · Junctis ergo curribus ternis nonies secundum tra
ditiones deorum · et assuptis his duobus magis con
flictionem præ omnibus optimatis · idest logith caluus ·
et lotrachim fine noctis illius perrexit loegere
de temoir ad ferte uirorum fech ominum et e
quorum facies adleuam uertens · Euntibus autem illis
dixerunt magi · Rex ne tu ibis adlocum inquo
incensus est ignis · ne forte tu postea adoraueris
illum qui incendit · præ eris foris iuxta et uocabi
tur adte ille · ut ipse te adorauerit · et tu ipsius
dominatus fueris · et sermocinabitur adinuicem nos
et ille inconspectu tuo rex · Bonum inuenistis con
silium · sic faciemus ut locuti estis · Et peruenerunt
præfiniti · Descendentibusque illis de curribus etequis
non intrauerunt in circuitu loci incensi · sed sederunt
[17] iuxta · de uocatione patricii adregem etmorte

Et uocatur sanctus ad regem extra locum incensi magi
dixeruntque magi adsuos · Nec surgemus nos inad
uentu eius · Nam quicumque surrexerit in aduen
tu istius · credet ei postea · etadorabit eum · Surgens
denique sanctus patricius et uidens multos curros et equos
eorum · huncque psalmistæ uersiculum non incongrue in
labiis et in corde decantans · Hii in cur
ribus et hii inequis · nos autem
in nomine domini dei nostr

ambulabimus · Uenit adillos · Jlli uero nonsurrexerunt
inaduentu eius ut antea consiliati sunt · Sed unus
tantum adomino adiutus qui noluit oboedire dic-
tis magorum · hoc est herc filius dego cuius nunc reliquiæ
adorantur in illa ciuitate · Surrexerat et bene
dixit eum patricius et credidit deo æterno · Jncipientibus
que illis sermocinari ad inuicem · Alter magus nomine
locru · procax erat sancto deo æterno audiens detrahe
re fidei catholicæ tumulentibus uerbis · Hunc autem
intuens toruo oculo talia promentem sanctus patricius
ut quondam petrus symonem cum quadam pacientia et
magno clamore · confidenter addominum dixit · Domine
qui omnia potes et intua potestate consistis · quique misisti
huc hunc impium qui blasphemat nomen tuum ele
uetur nunc foras · et cito moriatur · Et his dictis ele
uatus est magus inaere · et iterum dimissus desuper uerso
ad lapidem cerebro comminutus · et mortuus fuit
[18] coram eis · et ualde timuerunt gentiles · De ira regis
Jratusque cum suis rex patricio · super hoc uoluit et suorum ad
eum occidere · et dixit · Mitte manum inistum perden patrici
tem nos · Tunc uidens gentiles irruituros ineum sanctus um
patricius surrexit · claraque uoce dixit · Exurgat
deus et dissipentur inimici eius · et fugiant qui oderunt
eum a facie eius · Et statim irruerunt tenebræ · et com
motio quædam horribilis · et expugnauerunt semet
ipsos · alter aduersus alterum insurgens et terre motus
factus est · et collocauit axes curruum eorum · et aie-
bat eos cum ui et præcipitauerunt currus et equos perpla
niciem campi maximi donec adextremum pau-
ci ex eis semi mortui euaserunt ad montem
mondorum · et prostracti ab hac plaga coram rege
ac suis senioribus ad maledictum patricii septem
septies uiri · Donec ipse remanserat ·iiii· tan
tum ipse et uxor eius · et alii exsociis duo · Et
timuerunt ualde · Ueniensque regina ad patrici
um dixit ei · homo iuste et potens · ne perdas regem ·
Ueniens autem rex genua flectens adorabit dominum
deum tuum · Et uenit rex more coactus et flectit
genua coram sancto · et finxit se ad orare quem nolebat ·
Et post quam separauerunt abinuicem paululum
gradiens uocauit rex sanctum patricium simulato
uerbo uolens interficere · Sciens autem patricius
cogitationes regis pessimi benedictis in nomine
ihesu xpisti sociis suis octo uiris cum puero suo uenit ad
regem · Annumerauit eos rex uenientes · Statimque
comparuerunt nunquam ab oculis regis dempti · Sed
uiderunt gentiles octo tantum ceruos cum hinulo e
untes quasi ad desertum · et lex o legere mestus
timidusque et ignominiosus cum paucis euaden-
[19] tibus adtemoir reuersus est · De auentu patricii
Sequenti uero die hoc est indie pascæ ad regem inpallatio
recunbentibus regibus et principibus et magis totius
hiberniæ ad loegere · Festus enim dies aput illos
erat manducantibus illis et bibentibus uinum in
palatio regis themoriæ sermocinantibus aliis
et aliis cogitantibus de his quæ facta fuerant noc-
te hac uenerabili utriusque solempnitatis xpistianæ
uidelicet et gentilis · Sanctus patricius quinque tantum uiris
ut contenderet de fide sancta · et uerbum dei prædicaret in
themoir coram omnibus nationibus hibernensium · Tunc
illic collectorum · ostiis clausis · secundum id quod de xpisto
legitur uenit · Eo ergo ueniente inpalatio regis ne
mo de omnibus in aduentu eius surrexit præter unum tantum ·
hoc est dubthoc filius lugir poeam optimum . apud
quem tunc temporis ibi erat poeta adolescens nomine felech
qui postea mirabilis episcopus fuit · cuius reliquiæ ado-
rantur · his letantibus et bibentibus dubthoc autem
solus exgentibus inilla die inhonore sancti patri
cii surrexit · Et benedixit ei sanctus patricius et credidit
deo in illa die · et reputatum est ei ad iustitiam ·
Uis o itaque patricio uocatus est agentibus ad uescen
dum · ut probarent eum in uenturis rebus · Jlle autem
[20] sciens quæ uentura essent · non repulit uesci · De
Cenantibus conflictione patricii aduersus magum ·
autem omnibus ille magus loiet caluus qui fuerat in
nocturna conflictione etiam in illa die sollicitus
est · extincto socio suo confligeret aduersus sanctum pa
tricium · et ut inicium causæ haberet intuentibus aliis
inmiscuit aliquid exuase suo inpoculum patricii
ut probaret quid faceret · Uidensque patricius hoc probati
onis genus · uidentibus cunctis benedixit poculum ·
conuersus est liquor innaturam suam · Et mirati sunt omnes
Et post poculum ait magus · Faciamus signa in hoc
campo magno · inducamus niuem super terram.

Et ait patricius · Nolo concraria uoluntati dei in
ducere · Dixitque magus · Ego inducam cunc-
tis uidentibus · Tunc inuocationes magicas
exorsus · induxit niuem super totum campum pertin
gentem usque ad zonas uirorum · Et uiderunt omnes et mi
ratisunt · Et ait sanctus patricius · Potes malum et non bonum
facere · non sic autem ego · Tunc benedicens euanuit per cir
cuitum totum campum dicto sic citius absque ulla
pluuia aut nebulis aut uentis aut nix ·
Et ex clamauerunt turbae etmirate sunt ualde ·
Et post inuocatis demonibus induxit magus
densissimas tenebras super terram · et murmura
uerunt omnes · Et ait sanctus patricius · Expelle tenebras ·
At ille non poterat · Sanctus uero patricius orans benedixit ·
et repente expulsæ sunt tenebræ · Et refulsit
sol · et ex clamauerunt omnes · et gratias egerunt · His autem
omnibus gestis inconspectu regis inter magum patriciumque
Ait rex ad illos · Libros uestros inaquam mittite
et illum cuius libri illæsi euaserint · adorabimus ·
Respondit patricius · Faciam ego · Et dixit magus · Nolo ego
ad iudicium aque ire cum ipso · Aqua enim certe deum
habet · audiens baptismum per aquam apatricio datum ·
Et respondens rex ait · Mittite inignem · Et ait pa
tricius promptus sum · At magus nolens dixit · Hic homo
uersa uice inalternos annos nunc aqua nunc igne dominum
suum ueneratur · Et ait sanctus patricius · Nonsic · sed tu
ipse ibis · et unus ex meis pueris ibit tecum in
separatam et clausam domum · et meum ergate et
tuum erga me erit uestimentum · et sic simul
incendemini inconspectu altissimi · Et hac consilium
insedit · Et ædificata est domus eius cuius dimi
dium 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 cum ueste magica inparte do-
mus aridæ · conclusa itaque domus extrinsecus coram omni
turba incensa est · Et factum est in illa hora oran-
te sancto patricio ut consumeret flamma ignis ma
gum cum dimidia domo uiride permanente ca-
sula sancti patricii tantum intacta quod ignis non
tetigit · Felix autem binemus econcrario cum dimi
dia dom[o] arida secundum quod de tribus
pueris dictum est · non tetigit eum ignis omnino ·
neque contristauit · nec quicquam molestiæ intulit ·
Casula tantum magi quæ erga eum fuerat · Non sine
nutu dei exusta est · Et iratus est ualde rex
ad uersus patricium de morte magi sui · et ir
ruit pene in eum uolens occidere · Sed prohibu
it illum deus · Ad precem enim patricii · et aduocem eius
descendit ira dei inpopulum inpium · et perierunt
multi exeis · Et ait sanctus patricius regi · Nisi nunc
credideris · cito morieris · quia descendet ira
dei inuerticem tuum · Et timuit rex uehe-
menter · et commutatum est cor eius · et omnes optima
[21] tes cum eo · de conuersione regis ·
Congregatis itaque senioribus et omni senatu suo ·
dixit eis rex loegere · Melius est mihi cedere
quam mori · Jnitoque consilio ex suorum præcepto
credidit in illo die · et conuersi sunt ad dominum eternum · et
ibi crediderunt · Et ait sanctus patricius adregem · quod
restitisti doctrinæ etfuisti scandalum michi · non
pro longnetur dies regni tui · nullus tantum ex se-
[22] mine tuo erit rex inæternum post te · Sanctus autem patri-
cius secundum præceptum domini ihesu · iens et docens omnes gentes
baptizans eos in nomine patris · et filii · et spiritus sancti · prolec-
tus demoir prædicauit ubique domino cooperante et
sermone confirmate sequentibus signis · Finitur
Jtaque uolente primus liber · Jncipit secundus ·
domino patricii ut ita dicam totius hiberniæ episcopi
doctorisque egregii · de uirtutibus pauca pluribus
[27] ennarrare conabor · quodam igitur tempore cum tota bri
tannia incredulitatis algore rigesceret
cuiusdam regis egregia filia cui nomen erat mo-
nesan spiritu sancto repleta auxilio · cum quidam eius
expeteret amplexus coniugalis · non adquieum ·
cum aquarum multis irrigata esset undis · ad id
quod nolebat et deterius erat compelli potuit ·
Nam illa cum inter uerbera · et aquarum irrigati-
ones solita esset · interrogabat matrem et nutricem
uti compertum haberet rotæ factorem quo totus illumi-
natur mundus · et cum responsum acciperet per quod
compertum haberet solis factorem esse eum cui cælum
sedes est · Cum acta esset frequenter ut coniugali uin-
culo copularetur · luculentissimo spiritus sancti illu-

strata· Nequaquam itaque hoc faciam · quærebat
namque per naturam totius creaturæ factorem · inhoc
patriarchæ abraham secuta exemplum· Parentes
eius inito consilio adeo iusti tributo audito
patricio uiro ab æterno deo uisitato · vii· semper die
sconas partes cum filia pulsauere patricium · quem
tanto labore quæsitum reperire qui illos noui-
cos percunctari cæpit· Tunc illi uiatores clamare
ceperunt · et dicere· Cupidissimæ filiæ uidendi
deum causa coacti ad te uenire facti sumus·
Tunc ille repletus spiritu sancto eleuauit uocem suam et dixit
adeam· Si indeum credis· Et ait Credo· Tnc
sacro spiritus et aquæ lauacro eam lauit· Nec mora
postea solo prostrata · spiritum inmanus angelorum
tradidit· Ubi moritur ibi et adunatur· Tunc
patricius prophetauit quod post annos xx corpus
illius ad propinquam cellulam de illo loco tol-
leretur omni honore · quod postea ita factumest
Cuius trans marinæ reliquiæ ibi adorantur
[29] usque hodie · quod ammirabile gestum patricii non
transibo silentio huic nuntiatum est nequis
simum opus cuiusdam regis britanici nomine corictic
infausti crudelisque tyrranni· Hic namque e
rat maximus persecutor interfectorque xpianorum·
Patricius autem per epistolam ad uiam ueritatis reuo
care temptauit· Cuius salutaria deridebat
monita· Cum autem ita nuntiarentur patricio·
orauit dominum et dixit· Deus si fieri potest expel
le hunc perfidum de præsenti seculoque futuro· Non
grande postea tempus effluxuat · et musi-
cam artem audiuit aquodam cantare quod desolio
regali transiret· Omnesque karissimi eius uiri inhanc
proruperunt uocem· Tunc ille cum esset inmediofo
ro ilico uel ficuli miserabiliter arepta for
ma profectus in suorum præsentia ex illo die·
illaque hora uelut fluxus quæ transiens
[28] nusquam conparuit· Dominici et apostolici patricii
cuius mentionem facimus quod dam miraculum
mirifice gestum incarne adhuc stantem · quod
ei et Stephano poene totum contigisse legitur
breui retexam relatu· Quodam ante tempore cum orationis
causa ad locum solitum per nocturna spacia procideret.,
consueta cæli uidit miracula · suumque carissimum
ac fidelem probare uolens sanctum puerum dixit· O' fili
mi dic mihi quæso si sentis ea quæ ego sentio· Tunc paruu-
lus nomine benignus incunctanter dixit· Jam mihi cogni
ta quæ sentis· Nam uideo cælum apertum et filium dei·
et angelos eius· Tunc patricius dixit· Jam te meum suc
cessorem dignum esse sentio· Nec mora gradum consito
adsuetum locum orationis peruenire · his orationibus inmedio
fluminis alueo paruulus dixit· Jam algorem aquaticum
sustinere non possum· Nam ei aqua nimis erat frigida
tunc dixit ei patricius ut de superiori ad inferiorem
descenderet· Nichilominus ibi duo perstare po
tuit· Nam se aquam calidam sensisse testabatur·
Tunc ille non sustinens ineo loco diustare terram ascendit·
[23] Erat quoque de macuil et conuersione eius·
quidam homo inregione uloth patricii tempore malcuil
nomine · ethic homo ualde erat impius seuus tyranus.
ut ciclops nominaretur· Cogitationibus prauis · uerbis in
temperatus · factis malignus spiritu amarus · animo ira-
cundus · corpore scelestus · mente crudelis · uita gen
tilis · conscientia immanis · et transeuntes hospites crudeli
scelere interficiens· Sanctum quoque patricium caro fidei lu-
mine radiantem · et miro quodam celestis glorie diade
mate fulgentem uidens eum inconcussa doctrinæ
fiducia per congruum uiæ ambulantem iter interficere
cogitaret · dicens satellitibus suis ecce seductor ille
et peruersor hominum uenit· Cui mos est facere præstigias
ut decipiat homines multosque seducat· Eamus ergo et tem p
temus eum · et sciamus si aliquam habet potestatem ille deus
inqua se gloriatur· Temptauerunt itaque uirum sanctum hoc
homo· Posueruntque ex seipsis unum sanum inmedio
eorum · infirmitatemque mortem simulan-
tem · ut probaret sanctum in huius scemodi falla
cia rem sanctum seductorem uirtutem

præstigias · *et* orationes ueneficia · *uel* incantationes
nomin*an*tes · Adueniente *er*go *sancto* pat*r*icio cu*m* discipulis
suis gentiles dixer*unt* ei · Ecce unu*s* ex nobi*s* nu*nc* infir
matu*s* e*st* · accede *et* canta *super* eu*m* alias incantationes
tue sectæ si forte sanari possit · S*anctus* au*tem* pat*r*icius
sciens dolos o*m*nes *et* fallacias eor*um* · *con*stant*er* *et* intrepi
de ait · Nec mir*um* si infirmu*s* fuisset · *et* reuelan-
tes socii ei*us* facie*m* simulantis infirmitate · uider*unt*
eu*m* ia*m* mortuum · At illi obstupescentes admi-
rantesq*ue* tale miraculu*m* · dixer*unt* inter*se* gem*en*tes ·
Uere hic homo dei e*st* · malefecimu*s* tem*p*tantes eu*m* · S*anctus*
uero pat*r*icius *con*uersus ad malcuil quare tem*p*tare
me uoluisti ·⁻ Respondens ille crudelis tiran-
nu*s* ait · Penitet me facti huius · *et* quodcumq*ue* michi
præceperis faciam · *et* trado me nunc in*p*enitentiam dei tui
excelsi quem prædicas · Et *sanctus* pat*r*icius · Credo *er*go in
deo meo domino ihesu xp*isto* · *et* con*f*itere peccata
tua · *et* baptizare in nomine patris *et* filii *et* spiritus *sancti* · Et
con*uersus* in illa hora · credidit deo eterno · Baptizatusq*ue*
est insuper *et* hæc audiuit malcuil dicens · Confitebor tibi
sancte domine mi patrici quia proposui interficere te · Judica
*er*go quando debuerit protanto ac tali crimine · Et ait
pat*r*icius · Non possum iudicare · sed deus iudicabit ·
Tu au*tem* egredere nunc inhermis ad mare · et transi ue
loci*ter* de regione hac hiberniæ · Nichil tolles te
cum de tua substantia p*ræter* uigile *et* paruum indu-
mentum quo possit corpu*s* tuum con*tegi* · nichil gustans
nichilq*ue* bibens defructu insulæ hui*us* · *habensque* hoc
pedes tuos compede ferreo · *et* proice clauim ei*us* inmare · *et*
inmitte te' in unius pellis absq*ue* gubernaculo *et* remo ·
et quocumque te duxerit uentu*s* *et* mare esto paratu*s* · *et* terram in
quacumq*ue* deferat diuina prouidentia inhabita · *et* ex
erce ibi diuina mandata · Dixitque Malcuil · Sic faciam
ut dixisti · De uiro au*tem* mortuo quid faciemu*s*⁻
et ait *sanctus* pat*r*icius · Uiuat *et* resurgat sine
dolore · Et suscitauit eu*m* in illa hora ·
et reuixit sanus · Et migrauit inde ma-
lcuil ad mare dextero campo

hinis habens fiduciam inconcussaefidei · Colligauitque
se inlitore eiciens inmari clauim secundum quod
præceptumest ei · *et* ascendit mare innauim · *et* inspirauit
ei uentu*s* aquilo · eiecitque eu*m* admeridiem insulam
euanneam nomine · inuenitque ibi duos uiros ualde mi
rabiles · infide *et* doctrina fulgentes · qui primi docu
erunt uerbum dei *et* baptismum ineuannea · *et* conuersisunt homines in
sulæ huius adfidem catholicam indoctrinam eorum · quorum
hæc sunt nomina conhindri · *et* romuli · Hi *er*go uidentes uirum
huius habitus · mirati sunt · *et* miserti sunt eius · Eleuaue-
runtque eu*m* demari suscipientes cum gaudio · Jlle *igitur*
ubi inuenti sunt spirituales patres inregione adeo sibi
credita · ad regulam eorum corpus *et* animam exercuit
et totum uitæ tempus ibi exegit · apud istos *sanctos* episcopos usque
dum successor eorum in episcopatu effectusest · hic mal
cuit demare episcopus *et* antistes clarus ardehunun
[25] cuius nos suffragia adiuuent *sancta* · De gentili
Alia uice *sanctus* requiescens pat*r*icius indie labore in die
dominica
dominica supra mare iuxta salsuginem quæ est ad aquilonem
plagam acollo bonis distans non magno uiæ spa
cio audiuit sonitum interpertatum gentilium indie
dominica laborantium facientes fossam castelli ·
Uocatisque illis prohibuit eos pat*r*icius ne laborarent
indie dominica · At illi nonconsentientes ei · sed ma
gis deridebant eum · Sequenti au*tem* nocte uentu*s*
magnus adueniens turbauit mare · *et* omne opus gen
tilium destruxit tempestas secundum uerbum uiri dei ·
[24] [F]uit homo quidam inregione origentalium cui
nomen erat dar · Hunc au*tem* rogauit *sanctus* pat*r*icius · ut
aliquem locum daret ei ubi exerceret reli-
gionem · dixitque diues ad*sanctum* pat*r*icium · quem locum
petis ·⁻ Peto inquit *sanctus* illam altitudinem terræ quæ
dicitur arumsailech · hoc est ardmathe dones mihi et con-
stituam ibi locum · At ille noluit dare *sancto* il-
lam terram altam · sed dedit aliam inferiori terra
ubi nunc est ferte martirum iuxta armachè · *et*
habitauit *sanctus* pat*r*icius cum suis ibi · Post uero aliquod
tempus uenit eques dari ducens equum suum · Et ait

stulte mirabile ut pascere*tur* in herboso loco x*pisti*-
anor*um* · *et* offend*it* pat*r*icio tal*is* dilatio eq*ui* in locu*m* suu*m*
Et ait stulte fac*it* dare bruta mittens a*nim*alia t*ur*ba-
re locu*m* d*e*o oblatu*m* a se · At u*e*ro eques ta*m*qua*m* surd*us*
n*on* audiens *et*sic*ut* mutus nichil loq*ue*bat*ur* · Sed dimisso
eq*uo* nocte illa exiuit · Crastina au*tem* die mane uen*it*
eques uid*ere* equu*m* suu*m* inuenit eu*m* mortuu*m* · De-
niq*ue* reu*er*sus e*st* tristis dix*it* ad d*omi*nu*m* suum · Ecce x*pisti*
anus ille occidit tuu*m* equu*m* · Offendit itaq*ue* illu*m*
t*ur*batio loci sui · *et* dix*it* dare · Occidat*ur* *et*ille · nu*nc*
ite *et*int*er*ficite eu*m* · Euntib*us* au*tem* illis foras dicito ·
Cicius repentina mors irruit sup*er* dare ·
et ait uxor eius · Causa x*pist*iani e*st* hæc mors ·
erat q*uis* *et* portent*ur* nob*is* beneficia ei*us* · *et*saluus eris
et p*r*ohibeant · *et* reu*er*tent*ur* · q*ui* exier*unt* occid*ere* eum ·
Exier*unt*q*ue* duo uiri ad x*pist*ianu*m* · q*ui* dixer*unt* ei celan
tes sanari possit · S*anctus* au*tem* pat*r*icius sciens q*uæ* facta
s*unt* · dix*it* nimiru*m* · Benedix*it*q*ue* aqua*m* · et dedit ei
dic*ens* · Asp*er*gite equu*m* u*estru*m exaq*ua* ista · *et* portate
illum uob*is*cum ·

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 suchwise that Book I of *B* coincides with what has been above described as the *Narrative* part of Book I of *A* (see *Introduction*, pp. xx, xxxiii, *supr.*), *scil.*, its *Capita* 1-22,—*c.* 22 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. xviii, and pp. 39, 40, *supr.*).

Book I of *B* includes also one *cap.* of Book II of *A*, *scil.*, *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 *capita* of Book I (*A*), as given in the *Table*, f. 20 (pp. 39, 40, *supr.*). On inspection of these, it will be seen that one *cap.* (26) is wanting from *B*; and also that, in two cases, *capita* 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, 29, 28, 23, 25, 24. Moreover, *B* leaves out the latter part of *c.* 24, and abridges 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 *capita*, for which *B* is our sole authority, a few needful emendations may be here noted.[1]—(*c.* 1) p. 443 *a*, line 27; *read* thaburinde [= taberniae[2]] chaut[3] [= haut, haud] *for* thabur indecha ut.—*ib.* l. 36, reddens (H) [*supply from Probus*, quae dei sunt deo . . .] *for* rediens.—443 *b*, l. 5, exempli (H) *for* exempla.—*ib.* 8, ducenta (H) *for* ducenda.—(*c.* 2) 443 *b*, 17, Ternis *for* Vernis.—(*c.* 6) 444 *a*, 28, uirgo (P) *for* uigore.—(*c.* 27) 448 *b*, 33, adquieuit (H) *for* adquieum.—449 *a*, 4, istis *for* iusti.—*ib.* 6, scotiae (*or* scoticas, H) *for* sconas.—(*c.* 29) 449 *a*, 20, quoddam mirabile (H) *for* quod ammirabile.—*ib.* 30, effluxerat (H) *for* effluxuat.—*ib.* 34, uelpeculae (P) [*or* uulpiculi] *for* uel ficuli.—*ib.* 36, 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.; as also those drawn from Probus (*Vita* V of Colgan), marked P.

[2] As in *Confessio*, c. I (see p. 43 *a*, *supr.*).

[3] Chaut *for* haud occurs f. 195 v° *b*, line 29, *supr.* *Ch* for *h* is frequent in our MS., as michi *for* mihi (*passim*).

But the remaining *capita*, *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 r° *a*, l. 35, *for*	factus, *read* functus est		p. 444 *b*, l. 12
,, *b*, 12, *for*	inferioris, *read* inferiores		*ib.* 22
,, v° *a*, 21, *after*	modum, *ins* uersiculi		p. 445 *a*, l. 6
ib. 26, *for*	curui, *read* curuo		*ib.* 10
ib. 34, *for*	potest ea, *read* postea		*ib.* 15
v° *b*, 4, *for*	honorata, *read* [h]onerata		*ib.* 19
ib. 23, *before*	fretum, *ins* in quo[d]lam		*ib.* 31
f. 3 r° *a*, 11, *for*	nauis, *read* naui		p. 445 *b*, l. 1
ib. 16, *before*	seruierat, *om* erat		*ib.* 4
r° *b*, 22, *for*	inuenierunt, *read* inierunt		p. 446 *a*, l. 5
ib. 31, *after*	idolatriæ, *om* ne possit ulterius[1]		*ib.* 12
ib. 32, *for*	liberari, *read* celebrari		*ib.* 13
f. 3 v° *a*, 3, *for*	nauis, *read* naui		*ib.* 18
v° *b*, 18, *before*	nesciisse, *ins* dixit ei[s] rex quis est qui hoc nefas ausus est facere in regno meo · pereat ille morte · et respondentibus omnibus		p. 446 *b*, ll. 4-6
ib. 31, *for*	caöent, *read* cedent		*ib.* 14
f. 4 r° *a*, 7, *for*	viiii, *read* ternis nonies		*ib.* 21
f. 4 v° *a*, 20, *for*	ex suis sermonibus, *read* ac suis senioribus		p. 447 *a*, l. 32
ib. 22, *for*	hominibus, *read* quatuor		*ib.* 33
ib. 24, *for*	scotis, *read* sociis		*ib.* 34
f. 4 v° *b*, 5, *after*	regis, *ins* dempti		p. 447 *b*, l. 4
ib. 23, *after*	nationibus, *ins* hibernensium tunc illic collectorum		*ib.* 18
f. 5 r° *a*, 27, *after*	naturam, *ins* suam		*ib.* 40
ib. 29, *for*	paululum, *read* poculum		*ib.* 41
ib. 30, 31, *after*	signa, *om* super hunc campum maximum		*ib.* *ib.*
r° *b*, 3, *before*	nolo, *for* pater, *read* patricius		448 *a*, l. 1
23, *after*	omnibus, *ins* gestis		*ib.* 17
f. 5v° *a*, 5, *for*	ibi tecum, *read* ibit tecum		*ib.* 27
ib. 15, *after*	domus, *ins* arida[e] (*corr.*, aridam)		*ib.* 36
ib. 32, *after*	discendit ira dei, *ins* in populum impium . et perierunt multi ex eis . et ait sanctus patricius regi : nisi nunc credideris, cito morieris . quia descendet ira dei[2]		448 *b*, 8-11
ib. 33, *for*	suum, *read* tuum		*ib.* 11
ib. 34, *for*	commotum, *read* commutatum		*ib.* 12
v° *b*, 12, *before*	gentes, *ins* iens et docens omnes		*ib.* 22
f. 6 r° *a*, 5, *for*	quondam, *read* quodam		449 *b*, 27
r° *b*, 3, *for*	gentes, *read* gementes		450 *a*, 10
ib. 36, *for*	tibi, *read* ibi		*ib.* 33
f. 6 v° *a*, 30, *for*	uice, *read* uiae		450 *b*, 20
f. 8 v° *b*, 4, *before*	iterum, *ins* ad omissa		445 *b*, 29
ib. 23, *after*	locus, *ins* orandi locus est		*ib.* 45

[1] These words recur in lines 33, 34 (*A*).

[2] Omission from *A* due to homœoteleuton.

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 planctum magnum amici earum Uenit
magus caplit' qui nutriuit alt*er*am *et* fleuit et il
li Patricius pr*æ*dicauit *et* credidit et capilli ca
pitis *eius* ablatisunt . Et fr*ater* illius uenit Mael
5 *et* ipse d*i*x*it* Fr*ater* m*e*us credidit Patricio [*sed* n*on* ego] ita
s*ed* reuertam eum ingentilitatem . *et* ad Mathoum et
ad Patricium u*er*ba dura d*i*x*it* *et* Patricius illi d*i*x*it* *et*
pr*æ*dicauit et conuertit illum inpoenitentiam
Dei et ablatisunt capilli capitis illi*us* id est nor
10 ma magica incapite uidebatur airbacc
ut d*i*c*it*ur giunnæ . De h*o*c *est* u*er*bum q*uod* clariuse*st* om
nibus u*er*bis scoticis Similis *est* Caluus *contra* Cap
lit, quia crediderunt in Deo . Et consumptisunt
dies ululationis filiarum regis *et* sepilier*unt*
15 eas iuxta fontem Clebach *et*fecerunt fos
sam rotundam in similitudinem fertæ quia
sic faciebant scotici homines *et* gentiles.
Nobiscum *autem* Relic . . . uocatur [id est] residuæ
puellar*um* et immolata *est* ferta Deo et Pat
20 ricio cum s*anct*arum ossibus *et* heredib*us* *eius* p*ost*
se in saecula *et* aecl*ess*iam terrenam fecit in eo loco
Deinde *autem* uenit Patricius in campum Caire
tho i*d* *est* in Muig Cairetho *et* castrametatis*unt*
in eo loco . Et fundau*er*unt æcl*ess*iam in Arddlicce
25 q*uæ* sic uocat*ur* Sendomnach *et* posuit inilla Coi
manum diaconum s*anct*um sibi monachum car*um*
Xp*isto* *et* Patricio puer et tenuit Patricius Ardd
Senlis *et* posuit filiam in eo sanctam Lalocam *et* te
nuit locum in campo Nento. Exierunt cum
30 Cethiaco s*ancto* episc*opo* in suam p*rop*riam regionem
q*uia* degenere Ailello eius pater fuit mater autem
erat degenere Sai de regionib*us* Cenachtæ
a Domnach sairigi iuxta domum sair
Cennani i*d* *est* lapidum . Moris erat Ce
35 thiaco episc*opo* si fecisset inloco Curcusai
i*d* *est* domnach inpasca magno, inpasca secundo fiebat
inloco Comgellæ s*anct*æ sup*er* uadum duar*um*
furcarum i*dest* dêloarcc iuxta Cenondas
. . . . . breg q*uia* Cethiachi monachi d*i*c*unt*
40 monacham e*sse* Comgella Cethiacho .
Relictus est abillis Iostus diaconus quidam

s*anct*us penepuer pusillus in . . . . . .
et tenuit Fidarti *et* dedit illi Patricius lib
ros babtismatis *et* babtitzauit nepotes Maini
+ *et* insenectute sua bona babtitzauit Ce
5 ranum filium artificis q*uando* senex ac ple
nus dierum fuit . //tiuitatem ut p*er*iti
int*erest* *autem* *inter* mortem Patricii *et* Cerani na
simi numerorum æstimant cxl an
nor*um* et babtitzatus*est* Ceranus ex lib
10 ro Patricii adiacono Iusto populi [in]
conspectu //uiri fr*atr*es xu cum soro
Franci u*er*o patricii exierunt apatricio
re una . Nomina q*uoque* uirorum nolo
d*i*c*e*re n*i*s*si* ·ii· p*r*incipes Bernicius *et* Hernici*us*
15 *et* sororis no*men* Nitria episc*opi* et multi loci
illis' datisunt *et* ignoro n*i*s*si* unum inquo
est Bassilica s*anct*or*um* q*uia* indicauit illis'
Patricius s*anct*us similitudinem loci *et* digi
to indicauit decacumine Garad quia ue
20 nierunt adillum ut elegeret illis' de lo
cis' quos inuenierunt et fundauit Cethi
acus aecl*ess*iam Brergarad . q*uæ*dam filia erat
q*uæ* ueniret p*er* flumen Succæ *et* aridi pe
des *eius* ac ficones //ant s̊ aulae filior*um*
25 Uenit u*er*o Patricius ad Selcam inquo er
Briuin cum multitudine episcoporum s*ancto*
rum . Castrametatisunt incacuminib*us*
Selcæ *et* posuerunt sibi stratum *et* se
dem *inter* lapides inq*u*ib*us* scripsit manus
30 sua lit*er*as quas liodie *con*speximus ocu
lis' n*ostr*is *et* cumillo fuer*unt*

Bronus episc*opus*	qui tenuit cel
Sachelus	lolam B*e*nigni in
Bronachus p*r*espit*er*	a' Norto a Pat
35 Rodanus	ricio et Cethiaco
Cassanus	Felartus episc*opus* de
Brocidius	genere Ailello
Lommanus fr*ater* *eius*	et soror eius
Benignus heres patricii	et altera soror eius
40 et Benignus fr*ater* Cethiaci	fuit in insola
degenere Ailello	inmari Conmaicne

Fol. 12 v°, col. *a*, line **4**. *Mael*. Supplied from *V.T.* (*Moel*) | l. **5**. H. supplies *sed non erit*; S., *et non erit ita*. The letters *ta* at end alone are traceable. *V.T.* has, 'no advantage or profit shalt thou (get) of him.' But *sed non ego ita* seems rather indicated; so *Vita* V (Probus, in Colgan, p. 58, '*sed de me ita non erit*,' and similarly *Vita* VII, *ib.* p. 136). | l. **6**. B. punctuates after *gentilitatem*, connecting *et ad M.* with *et ad Patr.*, and reads *Mathonum*, suggesting that *Mathonus* = *Benignus* (see f. 11 v° *b*, for *Mathona* sister of *Benignus*). | l. **13**. *quia* (for *et*, as in H. and S., and f. 12 v°). So *V.T.*, 'that is, 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. *Sair* is expuncted; the scribe seems to have begun to write *Sairigi*, and probably intended to substitute *liacc* (so *V.T.*, *Dom Liacc*) = *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**. *si fecisset*. Or *fuisset*; but *fecisset* (in ecclesiastical sense) is confirmed by *V.T.* (noceilebrad, = 'used to celebrate'; so H. reads *celebrare*, in his *Latin Lives*); but *uisitare* (as also S.) in this place, in his *Documenta*. So in next l., *fiebat* (ungrammatically for *faciebat*). | l. **36** (marg). *domnach* is probably explained by *V.T.*, which has *Domnach Sai* for *curcusai*. | l. **38**. H., R., and S. give *da loarcc*, but MS has *de*. | l. **39**. A word or words (about ten letters) illegible before *breg*. | *ib.* For *monachi*, H. and S. both write *domini*; *V.T.* has *muinter*. | l. **41**. *Relictus est* is supplied (H., *relictus ibi*) on the strength of *V.T.*, 'Patrick *left* there . . . Deacon.'

Col. *b*, line **1**. After *in*, a space of twelve or more letters is illegible; probably to be filled *regionem nepotum Maini* (as *V.T.* suggests, 'into the territory of Hui-Maine'). So H. and S. in l. 3, *nepotes Maini*. | ll. **10, 11**. *populi in conspectu*. H. reads '*in* Patricii *consp.*'; S., '*in* meo *conspectu*'; but *populi* seems distinct in MS. | l. **15**. *episcopi* is to be read before *et sororis nomen N.* (which is probably misplaced). | l. **24**. Note that s̊ is expuncted, and that (after *ficones*) what follows is to be read after l. 25. *Cp. V.T.*, pp. 106, 108, for the sons of Brian at Selce. | l. **25**. See above, pp. xliii-xlv, for the grounds on which the passage, '*Patricius uenit de campo Arthicc*' (f. 9 r° *a*, p. 17 *supr.*) is claimed as belonging to Tirechan, and to be inserted here (or possibly before l. 12 *supr.*). | ll. **38-40**. The blanks in the latter divisions of these lines are filled from *V.T.*, p. 108.

quae sic uocat*ur* Croch Cuile et plantauit
aecl*essia*m sup*er*stagnum Selcæ inscæ, *et* bab
titzauit filios Broin. Et p*er*rexit adtra
mitem Gregirgi *et* fundauit aecl*essia*m in Dru*m*
5 mae *et* fontem fodiuit iuxta eam n*on*hab*et* flu
men inse *et* dese sed plenus semp*er*. Patini
eius *et*calix sunt incella Adrochtæ fi
liae Talain' *et*ipsa accepit pallium dema
nu Patricii. Et p*er*rexit adfilios Heric
10 *et* fuit inillo loco inquo fiunt mulieres iux
ta uadum filiorum Heric *et* furatis*un*t
equos illi*us* *et* maled*ix*it illis' d*icens* Semen u*estru*m
seruiet semini fratrum uestrorum
q*uod* sic conp*ro*bat*ur*. Et reu*er*tebatur incam
15 pum Airthic *et* aecl*essiam* Senes posuit ineo
campo *et* b*ene*d*ix*it locum iTaulich lapidum.
et exiit ad Drummut Cerrigi, *et* inuenit
·ii· uiros *con*flinguentes filios unius uiri
ad inuicem po*st* mortem patris eor*um* qui fa
20 ber æreus erat degenere Cerrigi Airnen
uoluerunt diuidere hereditatem *et* possi
tum erat lignum *con*tensionis q*uod* uocat*ur*
caam ap*ud* gentiles *et* arripuerunt gla
dios ancipites extensis' manib*us* p*er*cut*ere*
25 fr*ater* fr*atre*m pedib*us* erectis' q*uod* defunctu*mest*
inter*ra* more campi. Cum u*ero* ueniisset
illis Patricius uidens delongue q*ua*si mo
dum iugeris ap*er*uitq*ue* os' suum *et*d*ix*it tene
D*omi*ne pater posco manus' fratrum ne
30 faciant malum *inter* se *et* n*on*potuerunt por
regere manum aut collegere *sed* fuer*un*t
erecti q*ua*si imagines ligneas *et* b*ene*d*ix*it
eos ac p*ræ*cipit illis' *et* ait facite amiciti
am dum fr*atre*s sitis *et* q*uod* uobis dixero
35 facite sedete. Sederunt si*cut* Patrici*us*
d*ix*it *et* immolau*er*unt agrum et bona
patris eorum Patricio Deoq*ue* caeli. Fun
dauit æcl*essia*m ibi *et* inillo loco *est* Coonu ar
tifex frat*er* epis*copi* Bassilicæ .

P*er*rexit p*er*diserta Cerrigi
in campum australem i*dest* Nairniu
et inuenit Iarnascum s*anctu*m subulmo
cum filio Locharnach *et*scripsit
5 ilii elimenta *et* fuit ap*ud* illum ebdoma
si*ue* eo ampli*us* uiris uiiii a*ut* xii *et*plan
tauit ibi æcl*essia*m *et* tenuit iilum abba
tem. et fuit quidam sp*iritu* s*ancto* plen*us*
abaustrali Medbu nomine
10 Po*st* hæc uenit cum Patricio abIrlochir
*et*legit inArddmachæ *et*ordinatus*est*
ineodem loco et diaconus fuit Pat
ricio degenere Machi epis p*respiter* bon*us*
et fundauit æcl*essia*m in Imgoe Mair
15 Cerrigi lib*er*am monachus inArdd
Machæ. et p*er*rexit Patricius ad fon
tem q*uod* d*icitu*r Mucn[o] et fecit cellam Senes
q*uæ* sic uocat*ur* *et* fuit Secundinus so
lus subulmo frondosso sep*er*atim.
20 et *est* signum crucis ineo loco usq*ue* in
hunc diem. Et uenit p*er*diserta filio*rum*
Endi in[. . . .]aian' inquo erat Tomma
nus Turrescus. Post multa tem
pora uenit [. . . . . .] Senmeda filia
25 Endi filii Briuin et accipit pallium
de[man]u Patricii *et*dedit illi munilia
sua *et*manuales *et*pediales *et* bra
chiola sua quod uocat*ur* aros inscotica.
Et p*er*rexit adregionem Conmaicne'
30 hiCuil Tolit' etposuit inea aeclessias
quadratas q*uar*u*m* scio unam magnam aecl*essia*m
Arduiscon in . . . . . et cel
lolam mediam inqua reliquit so
rores Failar[ti] epis*copi* degenere Aile*llo* et
35 aliam cellam Sescin . . . . qu[. .]
. . . . . .
. . . . . .
. . . . barbar[.] . . . . . .
nominib*us* suis

Fol. 13 r°, col. *a*, line **2**. *inscae*. The letters *in* are expuncted (the scribe had begun to write *insolæ*); *scæ* = *sanctae*. | l. **6**. For *Patini*, cp. *patinos*, ff. 8 v° *b*, 11 v° *b*: H. and S. read *patina* here. | ll. **7**, **8**. *filiae Talain*. So *V.T.*, p. 108. | l. **20**. *Airnen*. So H., probably rightly; the final letters *nen* are legible. | l. **21**. *noluerunt*. So H. (in note), as the sense requires; but (in txt) *uoluerunt*, as also S.; MS ambiguous. | l. 37. *Deoque cæli*. So S., rightly; but there is no *et* following in MS.

Col. *b*, l. **1**. After *Cerrigi*, H. supplies *Airni* (after V. T., p. 110, *Ciarrige nArne*); (but it is not certain that the MS adds any word to *Cerrigi*). | l. **8**. *quidam*. So in MS; but *V.T.* (which gives the sentence in Latin) reads *quidem*, acc. to MS *E* of *V.T.*, though *R* of *V.T.* has *quidam*. In both, the words clearly relate to Locharnach (l. 4), not to Medbu (l. 9), who does not appear at all in *V.T.* Apparently *quidem* is right; whence it follows that l. 9 is misplaced, and ought to be read after l. 10 (*Post haec uenit . . . .*). | l. **13**. *epis* is expuncted, and *ps* (following), = *prespiter*, is a correction. | ll. **22**, **24**, each shows an illegible gap. | l. **32**, a still longer one. | l. **35**. The last legible word is *sescin* (not *sescis*, as given above, f. 13 r°; nor *piscis*, as H.). | ll. **36**, **37** are entirely effaced. | l. **38** shows but one word (and that hardly complete). | l. **39**, 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 "*Arduiscon*" (l. 32), to which word it subjoins "*et rl*" (= &c.) 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]

[Pages 238–242, Stokes and Strachan, *Thesaur.-Palaeohib.*, vol. II.; also Stokes, *V.T.*, vol. II., pp. 338–347.]

1. Ueniens Patricius infinem Calrigi[2] babtitzauit filium Cairthin et Caichanum, et postquam babtitzauit obtulerunt filius Cairthin et Caichán quintam partem Caichain Deo et Patricio, et liberauit rex Deo et Patricio. Hae sunt fines quintae partis, to wit 'Cáichán's Fifth': From the stream of Telach Berich[3] out of Braidne(?) as far as . . . Tuilgos from the mountain. From the stream of Conaclid to Reiriu and from the border of Druimm Nit[4] to the stream of Tamlacht Dublocho,[5] by the stream to Grenlach Fote.[6] 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,[7] with Daire Medóin, with Daire Fidas, with Daire Méil, with Druim Toidached by the stream as far as Conaclid. Lord and vassal offered all this immediately after baptism was conferred upon them.

2. Patrick established a foundation in Druim Daro, 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 Anfolmithe,[8] of the race of Cáichán, 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 Calrige both laymen and clerics[9] 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 stranger[10] of Patrick's community is put into it.

4. Naó et Naí, filii fratris Patricii, et Daall fllius Hencair, quos reliquit ibi Patricius offered three half-indles through his land Patricio in sempiternum. Et obtulit Patricio filium suum Conderc filius Daill.

Marii obtulit three half-indles through his land, et obtulit Patricio filium Mac rímae, et baptizavit eos Patricius, et aedificauit ecclesiam in hereditate eorum, et regnum offerebat cum eis Coirpre Patricio.

5. Ernene assigned to Cummen and to Alach and to Ernín Tir Gimmae and Muine Buachaile[11] and Tamnach. 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 herbgarden. 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 circlet 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.[12]

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 cumal[13] 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 *Thesaurus Palaeohibernicus*, vol. ii., 1903. A few alterations have been introduced.

[2] Now Calry in co. Sligo. Hogan, *Documenta de S. Patricio*, p. 96.

[3] 'Hill of Berach.' [4] 'Ridge of nest.' [5] 'Sepulchre 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 'décrad' (as printed, p. 33, *supr.*, and in all other editions) 'déorad' (= 'stranger') is to be read.

[11] 'Cowherd's Brake.'

[12] Tinóil, gen. sg. of tinól, '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) Patricius uenit in Hiberniam, Iserninus uero missus est in aliam regionem. Sed uentus contrarius detulit illum in dexteram partem Hiberniae. Then he [Iserninus] comes to his province, a small tribe in Cliu, named Catrige. He came thence and founded Toicuile. He left there a saint of his community. After this he went and founded Ráith Foalascich. Therein he left another saint. Thence he came to Lathrach dá Arad[1] in the Two Plains. Therein Cathub's seven sons went to him: he preached to them, et crediderunt et babtitzati sunt, and he went with them southwards to their abode. Éndae Cennsalach 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 .uii. filii Dúnlinge. After this he went to Crimthann son of Éndae Cennsalach, et ipse (*scil.*, Crimthann) credidit at Ráith Bilech.[2] 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 Endae at Scí Pátric.[3]

10. Crimthann son of Endae offers part of Ulba in Grian Fothart from Gabur Liphi as far as Suide Laigen.[4] 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[5] Áth Fithot.[6]

11. Patrick went from Tara into the province of Leinster, and he and Dubthach Maccu Lugir met at Domnach Mór Criathar[7] in Húi Cinselich.[8] Patrick besought Dubthach 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.' Dubthach 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 Dubthach to Patrick: 'Come to tonsure 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 Dubthach, 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 tablets; and he left with him seven of his community, to wit, My Catócc of Inis Fáil,[9] Augustín of Inis Becc,[10] Tecán, Diarmait, Naindid, Pool, Fedelmid.

12. After this he [Fiacc] established a foundation in Domnach Féicc[11], 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 Cúl Maige that thy resurrection is [to be]: the spot in which they should find the boar, be it there that they put their refectory: the stead 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 Slébte 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 thrice, 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 Slébte. 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 Conchad. Conchad went to Armagh, and Fland Feblae[12] gave his church to him, and he took himself [as] abbot.

[1] 'Site of two charioteers.' [2] Now Ravilly, co. Carlow. [3] 'Patrick's Blackthorn.'
[4] 'Leinstermen's seat,' now Mount Leinster. [5] [For *lethu* = 'with them,' see *Thes. Palaeoh.*, II., pp. 305, 313.]
[6] Now Ahade in Fothart, see Hogan, *Documenta*, p. 104, note (*g*).
[7] Now Donaghmore, Ballakeen, Wexford? See Hogan, pp. 104, 168.
[8] Part of Leinster (see *Book of Rights*, p. 208); in co. Wexford.
[9] Now Begeri in Wexford Harbour (Hogan, p. 181). [10] Now Inisbeg ('little island'), Wexford.
[11] 'Fiacc's Church'; see note [7]. [12] [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); Tir. = Tirechan, lib. II (as above, ff. 9 r°–15 v°).

d.g. (1) **ailbe isenchui . altare . . .**

V.T., p. 94. (Patrick crosses Shannon to *Duma Graid* (so R. explains *d.g.* in mg.); there ordains *Ailbe* priest, *in Senchua*[1] with the Húi Ailella; informs him of a stone *altar* underground in Sliabh Húa-nAilella).—*Cp.* Tir., f. 11 v° *a* (for *tumulus gradi, Ailbe, altare*); and 15 r° *a* (for Cell *Senchuae*). See *Introd.*, p. lxii *supr.*, on lines (1) and (2).

(1) **machet cetchen** | (2) **rodán mathona . .**

V.T., p. 98. (P. goes from Ail Find[2] to Dumacha Húa-nAilella; founds a church, Senchell[3] Dumaige, where he leaves *Maichet* and *Cetchen*, *Rodán* and '*Mathona* sister of Benén, who took the veil from P. and *Rodán*, and was their nun.')—*Cp.* Tir., f. 11 v° *b* (for Dumecha Húa-nAilella, Senella Cella D., *Macet et Cetgen, Rodanus*, '*Mathona* soror Benigni').

·a· (3) ·b· **'buail . . genus m̄ eirc . . ep̄ maine . & geintene inechainiuch**

V.T., pp. 142, 144. (P. on his way to Mag Luirg, by Bernas Húa-nAilella, falls into R. *Búall*,[4] at the ford Áth Carpait.[5] In Mag Luirg he lays a curse on the race of the *Maicc Eirc*, but removes it at the intercession of *Bishop Maine* of the Húi-nAilella, who was of P.'s community, as was also '*Gemtene in Echanach*[6] in Húi-nAilella.') *Cp.* p. 94 (where *Mane* is baptized by P., and ordained by Bishop Brón).—*Cp.* also Tir., f. 11 v° *a*; and also f. 15 r° *a* (for *Echenach*).

(4) **domnach mór áilmaige . domnach mor maige ene .**

V.T., p. 146. (P. goes past Druim Cliabh,[7] along *Mag Ene*, and builds *Domnach Mór Maige Ene*).—See also Tir., f. 15 r° *a* (*domnach ailmaige . . . ad campum áine*).

(5) **dub . drobés . esruáid. muirgus m̄ maileduin m̄ scan̄**

V.T., 146, 148. (P. curses the *Dubh*[8] and blesses the *Drobéss*[8]; seeks to settle at *Ess Ruaid*[8]; Coirbre drives him out; P. foretells that his share of the river shall be barren of fish; which came to pass, until his descendant *Muirgiusa macc Mailiduin maicc Scannláin* gave it to St. ColombCille, after which it became prolific.)—See also Tir., f. 15 r° *a* ('flumen quod dicitur *niger* . . fl. *drobaisco*').

(6) **rath cungi . clí . ardd fothid . . latharnn**

V.T., p. 148. (P. goes into Conall's territory,[9] between *Ess Ruaid* and the sea, where now is *Raith Chungai*[10]; sets a stake (*clí*) there . . . in *Ard Fothaid*.)—See also Tir., f. 15 r° *b* (for *Raith Congi*, where he baptizes a man 'de genere *Lathron*,' with his infant son who was afterwards at *Rath C.* 'in tempore regum Fergusso et *Fothuid*'; and founds a church 'in campo *Latrain*').

(7) **domnach mór maige itha mudubai m̄ orcáin**

V.T., p 150. (P. goes by Bernas Mor[11] of Tír Aeda[11] into Tír Eogain[11], into *Mag Itha* to *Domnach Mór Maige Itha*; and there leaves *Dudubae macc Corcain*).—See also Tir., f. 15 r° *b* (for *Bernas*, 'in *campo Itho*,' '*aeclessiam magnam*').

Line (1). [1] *Senchua*, now Shancoe (co. Sligo). | [2] *Ail Find*, now Elphin (co. Roscommon). | (2). [3] *Senchell*, now Shankill (co. Roscommon). | (3). [4] It 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*) *Maicc Erce*.') | [5] *Búall*, now R. Boyle (co. Roscommon); *Áth Carpait* = 'Ford of Chariot.' | [6] *Echanach*, now Aghanagh (co. Sligo). | (4). [7] *Druim Cliabh*, now Drumcliff (co. Sligo). | (5). [8] *Dubh* (= *niger*), *Drobéss*, now R. Duff, R. Drowes (co. Leitrim); *Ess Ruaidh*, now Assaroe, the falls of R. Erne (co. Donegal). | (6). [9] '*Conall's territory*': (Tír Conaill) = Tyrconnel (nearly = co. Donegal). | [10] *Raith Chungai*, now Racoon (co. Donegal; see also Tir., f. 11 v° *b*). | (7). [11] *Bernas Mór* (= Great Pass), now Barnesmore, in *Tír Aeda*, now Barony of Tirhugh (S.E. co. Donegal), bordering on *Tír Eogain* (Tir Owen), (co. Tyrone).

(8) **achad drumman . . coilboth m̄ oingusso m̄ eogin**

V.T., p. 156. (P. goes into 'Tír Eogain na Inse,'[1] 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 m̄ aido m̄ fera m̄ eo . eogan ifid mór**

V.T., p. 152. (P. first met *Eogan* in *Fid Mór* [but before his visit to Tír Eogan naInse]; also (p. 156) after the hostility of Coelbad, *Aed*, another *son of Fergus*, welcomes him). For *ferā* (= *feradig*), the correction *ferg̃* (= *fergussa*) is to be accepted.) See *Tr. Th.*, p. 145 (where *Aed* is said to be son of Coelbad). [*Breican* is not named in *V.T.* or *Tr. Th.*]

(10) **doro carn sétni ·xii· eirc . fergus mór m̄ nisé**

V.T., pp. 160, 162. (After some time, P. goes into Dalaradia[2] and thence into Dalriada.[2] *Doro*, king of '*Carn Sétnai* in the north,' finds infant beside dead mother in cairn; comes to P., who baptizes infant (afterwards Olcán, bishop in Airthir Maige[3]). *Mac Nisse* of Condire[3] 'reads his psalms with P.' [here *V.T.* suppresses with '*et indignatus etc.*,' a scandal which *Tr. Th.* relates, p. 146]. P. is here welcomed by the '*twelve* [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 Tuirtri[4] from Cairthenn Mór to Cairthenn Béc, and blesses his wife (and their child). She was 'Mogan, daughter of *Fergus Mór macc Nisse* of Dalriada.')

(11) **xii olcan filii . .**[5]

V.T., pp. 164, 166. (Afterwards, when *Olcán* removes the curse pronounced by P. on Saran (see (15) below), P. is displeased, and transfers *Olcán's* church (Airthir Maige) to *Macc Nisse* of Condire.)

(11) **ep̃s ném itelich ceniuil oingos** | (12) **muadan martrach & p̃sbit̃ erclach iraith mua**

(13) **·ii· cheinndán in dom cainri icothrugu.** | (14) **enán indruim findich . .**

V.T., p. 162; and *Tr. Th.*, p. 146. (In Dalriada P. founds *Raith Mudain*,[6] and leaves *presbyter Erclach* there; *Nem* in *Telach*[6]-*Cenéoil Oengusa*; two *Cennfindans in Domnach Cainri in Cothraige*[7]; *Enan* in *Drumman Findich*.) [*Tr. Th.*, *Druim Indich*.[8]]

(15) **xii filii coilboth . cell ·g̃· in eil̃ . fri . d . m . anair**

V.T., p. 162. (In Dalaradia 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. II., f. 15 r° *b* (where P. crosses the Bann to the place where is '*Cellola Cuile Raithin*,[9] *in Eilniu* (= *in Eilne*[9])'); for which *cp. V.T.*, p. 166 (where Nat Sluaig, another of the *sons of Coelbad*, promises him '*Cuil Raithin forur* na Bandae *anair*,' = '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 Coirbre, grandson of N., was ultimately Bishop).

(16) **lathrach pat̃. dan̄., slanán sarán m̄ coilboth**

(17) **conlae m̄ . c. dom combar lacenél fiáchrach** | (18) **reges . m̄ cuill**

V.T., p. 164; *Tr. Th.*, pp. 147, 183. (After the refusal of *C. Glass*, P. seeks to occupy the place which is now *Lathrach Pátraic*,[10] occupied by *Daniel* (known as 'the angel,' and as 'Patrick's dwarf'), where is the well *Slan*. *Sarán son of Coelbad* expels him (see above).—Another *son of C.*, *Conlae*, offers him *Domnach Combair*.[11] P. blesses him, that there should be *Kings* of his race (*cenel*) for ever.)—Of the inserted words, *lacenel fiachrach*, 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.')

m̄ cuill

V.T., pp. 220-2. (Story of the wicked *Mac Cuill* of Mag Inis in Ulad, and his conversion and punishment and after-history). *Cp.* Muirchu I., f. 5 v° *b*.

Line (8). [1] *Tír Eogain na Inse*, = Tír Owen of the sland, now Inishowen (the peninsular N. Barony of co. Donegal). | (10). [2] *Dalaradia* (district including E. of co. Down and S.E. co. Antrim, 'from Newry to Slemish,' *Tr. Th.*, p. 8); *Dalriata* (N. co. Antrim, now 'The Route'). | [3] *Airthir Maige*, now Armoy; also *Condire*, now Connor, whence the Diocese has its name (both in co. Antrim). | [4] *Húi Tuirtri* (in W. Tyrone, afterwards transferred to E. Antrim). (11).[5] *xii olcán filii*. Evidently there is misplacement here, and the 'xii *filii*' are wrongly assigned to Olcán; the words are apparently a correction of (10), where 'xii' is written without '*filii*' before '*eirc*.' | (11 and 12). [6] *Raith Muadain*, now Ramoan; and *Telach*, now Drumtullagh (both in co. Antrim). | (13). [7] *Cothraige*, now barony of Carey (N. Antrim). | (14). [8] *Druim Indich*, now Drumeeny (co. Antrim). | (15). [9] *Cuil Raithin*, now Coleraine (co. Derry, bordering Antrim). *Eilne*, the plain E. of R. Bann, where Coleraine stands; see R., *Eccl. Antiqq.*, p. 330. | (16). [10] *Lathrach Pátraicc*, now Glenavy (co. Antrim), properly Lennewy (Lann Abhaich = *Ecclesia Nani*; see R., *E. A.*, pp. 47, 236. | (17). [11] *Domnach Combair*, now Cumber (co. Down).

c (19) **b l . . . im̄ . s . mulū . a . . t . s . laf . a .**

V.T., pp. 76, 78; and *Tr. Th.*, p. 131. ((i) P. leaves *Bice* and *Lugaid* at Tech Laisrenn in Meath: (ii) *Molue*, a Briton, a pilgrim (*ailithir*), is placed in *Immliuch Sescainn*: (iii) P. baptizes *the men of Assail* (*lafiru A.*) at *Temair Singite*.

(20) [1] **ath . m . f . b . m̄ aida m̄ m̄ cair m̄ fergos** [a] [**m̄ decuill**, (*upper mg.*)]

VT., p. 78. (P. founds cloister at *Ath Maigne* in Asal; is opposed by *Fergus*, brother of *Brenainn macc Echaid Muinmedon*; foretells that his son shall not succeed him [possibly he is *Cairell macc Fergosso* (above)]).

[But *cp.* the story, p. 224, of P.'s displeasure against *Echaid macc Muiredach* of Ulaid, and the transfer of the kingship from him to his brother *Cairell* and to Deman his son. See below (27).]

Near *Ath-M.* is placed *macc Dicuill*, one of P.'s community.

crū munis (21) **m̄ . n . + :, psbyt leo & d . s . . ,**

(?) *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 bachall 'cuts a *Cross* in the flagstone as if it were clay'). [No trace of '*presbyter Leo*, &c.' But see Suppl. Note, p. 465 *infr.*]

For **crum [thir] munis** (mg.), *cp. V.T.*, pp. 68, 82; also p. 465, Add. N. (Bishop *Mu*[*i*]*nis*, his sister's son, follows P. to Erin: loses his *bachall*; it is found, and P. exchanges his own for it. It 'is one of the relics which *Muinis* has in Forgnaide.'[2]) *Cp.* also *Additam.*, f. 16 v° *a supr.* ('*Episc. Manis hiForgnidiu laCuirceniu*'); and Suppl. N. (1), p. 475.

(21) **psby lugach** | (22) **icuil air . . p . colo . c . er . mel c . cre . ,** | (23) **lugid m̄ eirc ifordruim . .**

(23) **c . cas . c . m . p** | (24) **senchi . s . ,**

V.T., p. 74; *Tr. Th.*, p. 130. (P. on his way to Rome meets six 'sons of the clergy,' &c., *Presbyter Lugach in Cell Airthir*, *Presbyter Colomb in Cluain Ernain*, *Meldan* of *Cluain Crema*, *Lugaid macc Erc in Fordruim*, *Presbyter* (= *Cruimtir*) *Cassan* in Domnach Mór Maige Echnach [*cp.* Tir., f. 11 r° *a*, for *Cassan*, Echnach]; 'Five (*coic*) of the *muintir* (= community) of *Patrick*'; 'five patens (*miassa*) *of Patrick* had they.' 'The sixth was *Sen Ciaran* of *Saigri*.')

(24) **lonan m̄ senich . de . g . comgil** | (25) **rigell . mat . , duluae 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 of Croibech* and Lugaid son of Oengus son of Natfraech, of P.'s community, are in Druim Inesclaind[3] in Delbna.') Neither *V.T.* nor *Tr. Th.* adds 'de genere Comgil.'

Cp. p. 194. ('Oengus son of Natfraich,' baptized at Cashel; see (48) *infr.*)

(26) . . **trian m̄ féic m̄ amal fr tricheim . sétne leet**

V.T., p. 220; *Tr. Th.*, p. 160. (*Trian brother of Trichem, son of Fiacc son of Amalgaid*, maltreats his slaves; P. curses him, but blesses his wife, and their children, *Sétne* and *Iarlaide*[4].)

(27) . . **echu . cairel . domungart .**

V.T., p. 224; *Tr. Th.*, p. 161. (P. transfers kingship in Ulaid to *Cairell* from his brother *Echaid* son of Muiredach,[5] 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 *Domangort*.)[6]

Cp. also *V.T.*, p. 120. (*Domongart son of Echaid* 'will upraise P.'s relics before doomsday'; 'his Church is on the side of Sliabh Slange.')[6]

sihair (28) . . **fiac oingus ailil mor conall etarsce** | (29) **m̄ ercæ pat . . .**

V.T., p. 192. (The five sons of *Macc Ercæ*, *Fiacc*[7] and his four brothers, *Oengus*, *Ailill Mór*, *Conall*, *Etarscela*, were driven into exile by *Cremthann macc Censelach* (see (29)) king of Leinster. P. induces the king to give F. his fifth part of his father's land, whereon he builds Sleibte.)—(For *Fiacc* (also *oi bair*[*che*] in mg.), Crimthann, and Sleibte, *cp.* f. 18 v° *a*, *supr.*; also *V.T.*, p. 402, *Preface* to Fiacc's *Hymn* (where it is related that Fiacc 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* VII).)

Line (20). [1] For *Aida, m̄.*, R. and S. read *et da macc* (= 'and two sons'). | (21). [2] *Forgnaide*, now Forgney (co. Longford). | (25). [3] *Druim Inesclaind*, now Dromiskin (co. Louth). | (26). [4] *Iarlathe*, son of Trian, was second successor of Patrick in Armagh. | (27). [5] *Muiredach* was the first of the Maicc 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). | [6] *Domongart*, reverenced as St. Domgard (or Donard); *Sliabh Slange* now bears his name, as Sliabh Donard (co. Down). | (28). [7] For *Fiacc*, see farther *V.T.*, p. 52 and pp. 188–194; ; also Muirchu I, f. 4 v° *b*; *Addit.* (*supr.*), f. 18 r° *b*, and p. 457 (11).

(29) **echuid guin̄ . m̄ oin̄ .** | (30) **crim̄ m̄ . cen̄ . . . . . .**

Tr. Th., p. 186, *ut supr.* (Colgan notes that the catalogues and genealogies of the kings which the *Four Masters* follow (*s. a.* 465) name *Echuid Guinech*, of the *Húi Barrche*, as the slayer of the above *Crimthann macc Censelich*, 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]

(30) **uii . muchon oc & mucha̅** | (31) **erdit . ī . f . ag̅ . i . b tecán diarmit**

(32) **naindid pol fedil̄ . dom̄ féic . lx . cúlmaige .**

V.T., p. 192; *Tr. Th.*, p. 155. (Crimthann[2] gives many churches to P.; amongst others, '*Inis Fail* where are *My-Conóc* and *My-Catoc*; *Erdit* and *Agustin* in *the lesser island*.')—Also, p. 190, (P. leaves *seven* with F.,' '*My C. of Inis F., Augustin of Inis Becc, Tecán, Diarmait, Naindid, Pol, Fedelmid*.' F. occupies his church (*Domnach Féicc*) 'till *threescore* of his community have fallen.' An angel foretells that his resurrection shall be in *Cúilmaige*). *Cp.* also *Addit.* (*supr.*), f. 18 r° *b*, and p. 457, 11 and 12 (for these *seven* names, and for *Domn. Féicc* and *Cúil Maige*).

(33) ., **currus . cnoc drommo gablæ .**

V.T., p. 242. (P. sends *chariot* from Armagh, with no driver, to Fíacc at Sletty, 'because he (F.) used to go on Saturday before Easter to the hill (*cnoc*) of *Drúim Coblai*,' but was hindered 'because a beetle has gnawed his leg.')—*Cp. Additam.*, as above (for this sending of chariot).

(34) ., **bríg . f . fergni m̄ cob̄ . d . u . er̄ . . bile m̄ cru̅ .**

V.T., p. 188. (*Brig, daughter of Fergna maicc Cobthach of the Húi-Ercáin* (*d . u . er̄*), warns P. of pitfalls made in his way by boys of Laiges.[3] P. alights at the hill *Bile maicc Cruaich*.)

(35) **soergus . dimmoc . g . hui̅s . , brandub . fintan .** | (36) **c . e . . aed . maedoc . i . c . m . m .**

V.T., p. 214. (*Soergus* breaks the Rule (*cáin*) of P. [see below (58) *Dungalach*]. *Glenn hUissen* was (acc. to O'Donovan *ap.* S.), in the Húi-Barrche (see 28) near Carlow [but *Dimmoc* is unidentified].—Acc. to *Annals of Leinster* (*V.T.*, pp. 514, 516), *Fintan* of *Cluain Eidnech*[4] died 603; *Brandub* son of Eochu, slew King *Aed*[5] in 578, and died 612. S., after *Mart. Dungall.*, reads the rest, '*Maedóc in Cluain Mór Máedoic*.'

(37) **finán itich airthiur . bríg lasar duilenn iii**

V.T., p. 188. (*Brig*, see (34)); also *Addit.*, f. 17 r° *b* (*Lassar*, daughter of Anfolmid, receives veil from P. at Druim Lias[6] under Benignus, and 'abides there after B. threescore years'). [*Duilenn*, last of the *three*, not traced.] For *Finán in Tech Airther*, R. cites *Fintan of Cell Airther* from (?).

(38) **cell auxili . . m̄ táil . cumbir . g . t . pat̄ .**

V.T., p. 187. (P. goes into Mag Liphi,[7] leaving *Úsaili* (= *Auxilius*) in *Cell Úsaili*,[7] and *macc Tail* in Cella Culind.)[7] *Cp. Addit.* (*supr.*), f. 15 v° *b* (for *Mag Lifi, Auxilius, Mactaleus, Cellola Cuilinn*); also, for *Aux.* and *Mact.*, see f. 9 v° *a* (list of bishops who came with P). [*Cumbir. g . t . pat(ricc)*, unexplained.]

(39) **d . s . fri , in . an . d . , d . m . m . l . erc .**[8]

[Unexplained.] (S. prints *Domnach Mór Maige Luadat*, referring to the *Four Masters* (*s. a.* 1160) for *Mag Luadat*.)

(40) **siluist̄ . d . i . mu lommæ . exor̄ . , d . m . c . f .**

V.T., p. 31 also *Tr. Th.*, p. 122. (*Sylvester* was one of two '*sancti ex Romanis*' buried at Domnach Airte,[9] one of the three churches founded by Palladius in Leinster.)

(For *d . i . Mulommae exorcista.*, R. cites, '*Molomme* of *Domnach Imlech*,' from a *Menologium*, 20th June:—S. prints for the rest *Domnach Mor Criathar Féicc*.) This is the place where *Féicc* is introduced by Dubhtach to P., and consecrated Bishop of Leinster; it was 'in the Húi Censelaich' (*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] *Láiges*, now Leix (in Queen's Co.). | (35). [4] *Cluain Eidnech*, now Clonenagh (in Leix). | (36). [5] The name *Aed* is apparently misplaced, and ought to stand next after *Brandub* in (35). | (37). [6] *Druim Lias*, now Drumlease (co. Leitrim). | (38). [7] *Cell Auxili*, now Killossy or Killishee; *Cella Culind*, now Kilcullen, *Mag Liphi*, = plain of the Liffey (all in co. Kildare). | (39). [8] For *fri , n . an .* (as printed, p. 37 *supr.*), *fri in . an* is to be read. | (40). [9] *Domnach Airte*, now Donard (co. Wicklow).

(41) **maine m̄ cais . cruim̄ . dom̄ m . maige file** .

V.T., p. 122 (as also Tir., f. 14 r° *b*) mentions the grave of Macc *Maicc Cass*, resuscitated, baptized, and reinterred, by P. on his way to Húa-*Maine* (in Connaught).

For *cruim̄*, see *V.T.*, pp. 232, 266; also *Tr. Th.*, p. 163. (*Cruimtheris* makes her abode at Cengoba, near Armagh). *Cp.* note below under (46).

[*Domnach mór Maige File*, not traced.]

(42) **sendom̄ la au . er̄ . , d . f . pp . d . brigitæ**

V.T., p. 104; also Tir., f. 12 v° *a*. *Sendomnach*[1] (near Ardlicce, in co. Roscommon), '*S. la au ercæ*' (= of the Húi Ercc). [The rest unexplained.]

(43) **ifidarti . britonisa . ⁄ d . pirnn . d . eochail̄** [*mg.*, ⁄ **astom in**]

V.T., p. 104; also Tir., f. 12 v° *b*. (P., after leaving Sendomnach, founds *Fidarta*, in the Húi-Maine, and leaves in it the Deacon Justus.)

But if we read (43) as continuous with (42), *D. Brigite ifidarti* may mean *Kill-Brigde* near *Fidhard* (= Fethard in Tipperary). So R., referring to *Tr. Th.*, p. 625.

[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 . , mogin fedelm . , [***mg.*, **c . cō . uii]**

V.T., p. 192. (P., while abiding at *Domnach Mór Maige Réta*,[2] 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, *Mogain* 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 dubaed . + find mag . , n̄ erit pax .**

V.T., p. 240; *Tr. Th.*, p. 164. (*Dubán* and *Dubáed*, 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.[3]

Also *V.T.*, p. 122; and Tir., f. 13 v° *b*. (P., in the region Corcu-Temne 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., f. 14 r° *b*) of the *cross* misplaced on a heathen grave and transferred by P. This occurred (acc. to Tirech.) when P. came 'in *Album Campum* (= *Findmag*) in regionibus Nepotum Mainé' (= Húi Maini).]

(46) **erc . , ingena rig lon̄g . reliquiæ . ymnus .**

V.T., p. 232; also *Tr. Th.*, p. 163. *Ercnat*,[4] 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 embroideresses').

ib. ib. (Nine *daughters of the King of the Lombards* (*ingena rig Longbard*) and a daughter of the King of Britain[5] come on pilgrimage to P.; one of these (acc. to *Tr. Th.*, p. 163) was *Cruimtheris* (see (41) *supr*)).

[Apparently *reliquiæ* ought to be placed before *ingena*.—But *reliquiæ* may perhaps denote the *relics* brought by P. from Rome to Armagh (*V.T.*, p. 238); *cp.* f. 9 r° *a*, *supr.* (which is a misplaced fragment of Tir.).]

ymnus. *V.T.*, pp. 242–6. (Sechnall composes his *hymn* in praise of P.)

(47) **b̄ach 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). [1] *Sen Domnach* (= Old Church) is a very common place-name; here, it may mean Shandonagh (co. Westmeath). (R.) | (44). [2] *Maige Reta*, now Morelt (in Queen's Co.), (O'Donovan, *ap.* S.). | (45). [3] *Tr. Th.* places this incident at Armagh, to which place the *Cross* more properly belongs than to the heathen's grave in the Húi-Maine (in Connaught).—On the other hand, the next words relate to one or other of the two Connaught narratives above noted. (See Knox, *Hist. of Co. Mayo*, for the places named. | (46). [4] *Erc nat* is diminutive of Erc. | [5] 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) **oingus . . fer nadgair . . . cambas aforgair .**

(H. renders *fer nadgair*, 'vir qui non clamauit'; referring to *V.T.*, p. 196, where *Oingus* son of Nathfraich of Cashel endures in silence the piercing of his foot by the spike of P.'s crosier.)

[*Cambas aforgair* (? *Forgais*), unexplained.]

(49) **muru áth eirnn . . , lonán m̄ m̄ eircc . . , cae .**

V.T., p. 202, (*Tr. Th.*, p. 157). (P. goes to Húi Fidgente; *Lomman* (*Tr. Th.*, *Lonan*[1]) *macc maicc Eirc* makes him a feast in Mullach-*Cae*, south of Carn Feradaig.)

[*muru áth eirnn*, unidentified.]

(50) . , **cuillenn . ailil m̄ cathbad m̄ lugthig . trian .**

V.T., p. 198. (P. abides in Ochtar *Cuillen*[2] in Húi Cuanach[3]; is resisted by *Ailill macc Cathbad maicc Lugaid*).—*Trian* [name frequently occurs; see, e.g., *V.T.*, p. 216, under (58) *infr.* (qu. same person ?)].

(51) . , **conall cormacc erc . f . f . b . fetambir**

V.T., p. 94. (*Erc son of Brón* [*Tr. Th.*, p. 134 says 'son of Brian] is father of Oengus, father of Hono, who gave Ail Find to P.' (in Roscommon).) [But the first two words and the last are unexplained.]

(52) **icrích coirbri m̄ briúin . dau m̄ briúin . . ,**

V.T., p. 90. (P. goes into the territory (*crích*) of *Coirpre*, whose two *sons* (*dau maicc*) offer him Granard.) [But these were in Co. Longford; the *Coirbre macc Briuin* here named was probably (see in (53), note [4]) of Limerick (or Clare).]

(53) **tuad clare coirp . broccan . + . coimán cell rath**

V.T., p. 200; *Tr. Th.*, p. 157. (P. desires to abide by *Clar*[3] at the *rath* of *Corpre*[3] and *Brocan*, but was opposed; yet left there one of his household, *Coeman* of *Cell Rath*.)—The prefixed *tuad* stands for *Tuad-Mumu* (= Thomond = N. Munster).

(54) **ardd ef . . . muin lombchu . grian . . .**

V.T., p. 202; *cp. Tr. Th.*, p. 157. (P. desires to abide at *Grian* in Arada Cliach,[4] but is resisted by Dola: in same region, two boys of his company, *Muin* and *Lommchu*, are left behind and afterwards 'found sleeping under a brake.' P. foretells that 'their resurrection will be there,' and there accordingly they are buried.) [*ardd ef*, unexplained.]

(55) **n . m . m . . . banchuire . dens . cuir . l . c . b .**

V.T., *ib.* (P. refuses to receive *Nena*, saying 'Of *Nena* shall be nothing.' . . . 'His descendants are in bondage in *Muscraighe Mitine*.'[5] . . As P. was going thence, the women ('*banchairi*') of *Grian* come to bewail; and he blesses them.) Also pp. 196–8. (P. goes into Muscraighe Breogain[5]; 'a *tooth* (= *fiacla*) 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, *Cuircthe*, *Loscan*, *Cailech*, *Beoán*.)

(56) **orbri . i . , , fuirg muindech mechar . . f . forat** | (57) **m̄ conli . . .**

V.T., p. 210. (P. goes into Muscraige Thire (= *Orbrige*)[6]; finds there three brothers, 'mighty men of that country,' *Fuirc*, *Munnech*, *Mechar*, *sons of Forat son of Conla*. *Munnech* is first to believe, *Mechar* follows, *Fuirc* refuses. P. promises to *Munnech* the kingship, *Mechar* to be companion to the king; *Fuirc* to be last of all for ever).

(57) **musc . cel imch dub gart lam** | (58) **trian . car nial nain m̄ nise conan sepis** | (59) **debita alump .**

V.T., p. 210. (P. permits Munnech's twelve sons to come to him, *Muscán*, *Cellachan*, *Immchath*, *Dubthach*, *Gairtne*, *Lamnid*, *Trián*, *Carthach*, *Niall*, *Naindid*, *Macc Nisse*, *Coninn*; of these Muscán alone comes in time, and to him therefore P. gives the succession as king. Coninn excuses himself, 'causa *sepis* exponendae'; Cellachán, 'causa munerum *debendorum*'; Carthach, because he was waiting for the advice of his '*alumnus*.') [Note that the MS. connects *Conan* with *sepis* by repeating the mark .–.; *Cellachan* with *debita* by . . .; *Carthach* with *alumpnus* by a vertical line.] On each of the three, P. pronounces an appropriate penalty.

Line (49). [1] *V.T.* and *Tr. Th.* both connect *Lonán* with the history of Nessan of Mungairit, now Mungret (co. Limerick; Húi Fidgente, in same co. (S.). | (50). [2] Ochtar *Cuillenn*, now Cullen; *Húi Cuanach*, now barony of Coonagh (both in co. Limerick). (O'Donovan, *ap.* S.) | (53). [3] *Clar.* 'In monte *Claire*' (*Tr. Th.*), now the hill Clar; *Raith Corpri*, now Racarbry (same co.) (O'D., *ap.* S.) | (54). [4] *Grian*, now Grean (same co.); *Arada Cliach*, in *Húi Cuanach* (above). | (55). [5] *Muscraighe Mitini*, part of barony of Muskerry W. (co. Cork); *M. Breogain*, adjoining, in co. Tipperary. | (56). [6] *Orbrige* (= *Muscraige Thire*), barony of Orrery (co. Cork). | (57). [7] '*alumnus*,' here misused to mean 'foster-father.'

(59) [: **dungalach**] (*interl.*): **xiiii . trian . foto m fo . xviii .**

V.T., pp. 212, 214. (P.'s Rule (*cáin*), imposed on Erinn, was first broken in Munster by '*Dungalach* of the race of Failbe Flann'; he was 'son of Faelgus grandson of Natfráich' of Cashel).

ib., p. 216; also *Tr. Th.*, p. 159. (P. brings back to life *Fot son of Derach* (*fil. Deratii*), and blesses a feast given by 'the Bishop *Trián*, 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 Natfráich, was followed by *fourteen* thousand men, all of whom feasted on the flesh of five beasts, two of which were the cows of Bishop *Trián*]. For *Forat*, *cp.* (56).)

[The xviii is unexplained; it seems to be a correction of xiiii.]

(60) **gas m̄ airt in campo sailech . , doirine .**

[All unexplained; for *doirine*, *cp.* f. 15 v° *b*, *dairenne*, 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 ('*echuid 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 r°, 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 . . . numerari*' (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 Constantinople, as Papal representative (*Responsalis*, or *Apocrisiarius*), 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. crat[era], to his escape, conveyed in a *basket* ('in *cratera* occultatis'), 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. busca (corr., *buxa*), 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. lxvi, to his probable age at death (b. *circ.* 540, d. 604).

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.[1]

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 '*xl·ii*' (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, ꝑal spu certainly is to be read ps*allam* sp*irit*u (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 *Regiones* of Rome, and (especially) the seven *Deacons*, of whom he was seventh (apparently chief) before he became Pope. May the '*uii. luminaria, uii. nuntii*' (of lines 4, 5) be the ἑπτὰ λυχνίαι, ἑπτὰ ἄγγελοι, of the Apocalypse, impersonated by these seven Deacons, representative of the *Clergy* (*cléir*, line 5) of Rome? The final words of line 5, *uii airich*, 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 *uerbum nihili*, '*anepacpiarius*' (line 1 of *b*), may represent a desperate and unsuccessful effort of the scribe to reproduce the title *apocrisiarius*, 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. II., *c.* i), 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. 104 r°, *supr.* (see also p. cxxvi).

Pope Gregory I addressed an Epistle[2] (A.D. 592) *Uniuersis Episcopis per Hiberniam*. He is cited by Cummian in his Epistle[3] (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 *lau*[*des*] (line 3) *Lau*[*rentius*] ought to be written, and *anas* may stand for *Anas*[*tasius*], as *pau* for *Pau*[*lus*], all three being names of Churches in Rome.

[2] Ussher's *Sylloge*, Ep. I. [3] *Ib.*, Ep. XI. [4] See Wasserschleben, *passim*. This collection was compiled by two Irish monks, of Iona and Dairinis, 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) *supr.*

In a brief unpublished memorandum on this line, Bishop Reeves suggests that *cru* (on the margin) stands (not for *crumthir* (= presbyter), but) for the name *Crum*(*m*)*aine*; and farther, that (in the text), after *psbyt, lec* (= *Lec*[*c*]*an*) is to be read for *leo*. Thus this notula would run, '*Crumaine presbyter Leccan*'; for which he compares *Tr. Th.*, pp. 132, 175 (Colgan), where P. is recorded to have 'built a church at *Leaccuin* (*Leccaniae*), and placed in it *Crommanius* (Crumminus, Cruminus) with others.' [So too *V. T.*, p. 82, 'P. left in *Lecan* Midi . . . . some of his muintir about *Crumaine*.' This passage is immediately followed by that which relates to 'Bishop *Muinis*,' as cited above on this line, p. 460.]

With these passages *cp.* '*Extract from Book of Leinster*' (Stokes in *V. T.*), where '*Crummine Lecna* Midnu' appears as one of the fifteen sons of *Darerca* sister of P.,—another of the fifteen being 'Bishop *Muinis*' (as stated likewise, *V. T.*, p. 82). See also p. 475 *infr.*, Suppl. N. (1).

Possibly the *d. s.* following *lec*, may represent '*Darerca soror*' [Patricii].

APPENDIX E.

(See pp. lxxix, xc, *supr.*)

I. The Passages of the *Confessio* which are omitted from the *Book of Armagh;*
II. The *Epistola* (*ad Milites Corotici*).

The text, in both, is taken from Dr. Newport White's *Libri S. Patricii* (1905).

I. *Confessio Patricii.*

fo. 24 *r**, col. *a*, line 10, after *postulat pro nobis*, add—

Cap. 26. Et quando temptatus sum ab aliquantis senioribus meis qui uenerunt et peccata mea contra laboriosum episcopatum meum —— utique in illo die fortiter inpulsus sum ut caderem hic et in aeternum; sed Dominus pepercit proselito et peregrino propter nomen suum benigne et ualde mihi subuenit in hac conculcatione quod in labem et in obprobrium non male deueni. Deum oro, ut non illis in peccatum reputetur.

27. Occasionem post annos triginta inuenerunt, et aduersus uerbum quod confessus fueram antequam essem diaconus.—Propter anxietatem mesto animo insinuaui amicissimo meo quae in pueritia mea una die gesseram, immo in una hora, quia necdum praeualebam. Nescio, Deus scit, si habebam tunc annos quindecim, et Deum uiuum non credebam, neque ex infantia mea; sed in morte et in incredulitate mansi donec ualde castigatus sum, et in ueritate humiliatus sum a fame et nuditate et cotidie.

28. Contra, Hiberione non sponte pergebam donec prope deficiebam. 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, ut ego curas haberem aut satagerem pro salute aliorum, quando autem tunc etiam de me ipso non cogitabam.

29. Igitur in illo die quo reprobatus sum a memoratis supradictis, ad noctem illam—

fo. 24 *r**, col. *a*, line 24, after *quos ego retuli uobis*, add—

32. Sed magis doleo pro amicissimo meo cur hoc meruimus audire tale responsum. Cui ego credidi etiam animam! Et comperi ab aliquantis fratribus ante defensionem illam, quod ego non interfui, nec in Brittanniis eram, nec a me orietur, ut et ille in mea absentia pro me pulsaret. Etiam mihi ipse ore suo dixerat, Ecce dandus 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 captiuitatis meae, quia tunc fortiter inquisiui eum, et ibi inueni illum, et seruauit me ab omnibus iniquitatibus. 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, forsitan tacuissem 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 uiuentem, 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 exaltarem et magnificarem nomen tuum ubicumque loco fuero; nec non in secundis, sed etiam in pressuris; ut quicquid mihi euenerit, 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 adgrederer, ita ut imitarem quispiam illos quos ante Dominus iam olim praedixerat praenuntiaturos euangelium suum in testimonium omnibus gentibus ante finem mundi. Quod ita ergo ut uidimus, itaque suppletum est. Ecce testes sumus quia euangelium 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, quae in me non erat, qui nec numerum dierum noueram, neque Deum sapiebam? Unde mihi postmodum donum tam magnum tam salubre Deum agnoscere uel diligere, sed ut patriam et parentes amitterem?

Cap. 37. Et munera multa mihi offerebantur cum fletu et lacrimis. Et offendi illos, necnon contra uotum, aliquantos de senioribus meis; sed, gubernante Deo, nullo modo consensi neque adquieui illis; non mea gratia, sed Deus qui uincit in me, et resistit illis omnibus ut ego ueneram ad Hibernas gentes euangelium praedicare, et ab incredulis contumelias perferre, ut aurem obprobrium peregrinationis meae et persecutiones multas usque ad uincula, 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 *condempnabitur* [*om reliqua sunt exempla*], add—

40. Et iterum: Praedicabitur hoc euangelium regni in uniuerso mundo in testimonium omnibus gentibus; et tunc ueniet finis. Et item Dominus per prophetam praenuntians inquit: Et erit in nouissimis diebus, dicit Dominus, effundam de Spiritu meo super omnem carnem, et prophetabunt filii uestri et filiae uestrae, et filii uestri uisiones uidebunt et seniores uestri somnia somniabunt; et quidem super seruos meos et super ancillas meas in diebus illis effundam de Spiritu meo et prophetabunt. Et in Osee dicit: Uocabo non plebem meam plebem meam, et non misericordiam consecutam misericordiam consecutam. Et erit in loco ubi dictum est: Non plebs mea uos, ibi uocabuntur filii Dei uiui.

fo. 24 *v*° *a*, line 5, after *uirgines xpi esse uidentur*, add—

42. Et etiam una benedicta Scotta genitiua, nobilis, pulcherrima, adulta erat, quam ego baptizaui; et post paucos dies una causa uenit ad nos; insinuauit nobis responsum accepisse a nutu Dei, et monuit etiam ut esset uirgo Christi et ipsa Deo proximaret. Deo gratias, sexta ab hac die optime et auidissime arripuit illud quod etiam omnes 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 nati sunt nescimus numerum eorum, praeter uiduas et continentes.

Sed et illae maxime laborant quae seruitio detinentur. Usque ad terrores et minas assidue perferunt; sed Dominus gratiam dedit multis ex ancillis meis nam etsi uetantur tamen fortiter imitantur.

43. Unde autem etsi uoluero amittere illas, et ut pergens in Brittanniis —— et libentissime paratus eram —— quasi ad patriam et parentes, non id solum sed etiam usque ad Gallias, uisitare fratres et ut uiderem faciem sanctorum Domini mei; scit Deus quod ego ualde optabam. Sed alligatus Spiritu qui mihi protestatur si hoc fecero, ut futurum reum me esse designat, et timeo perdere laborem quem inchoaui: et non ego sed Christus Dominus qui me imperauit ut uenirem essemque cum illis residuum aetatis meae, si Dominus uoluerit, et custodierit me ab omni uia mala, ut non peccem coram illo.

44. Spero autem hoc debueram; sed memetipsum non credo quamdiu fuero in hoc corpore mortis, quia fortis est qui cotidie nititur subuertere me a fide et proposita castitate religionis non fictae usque in finem uitae meae Christo Domino meo. Sed caro inimica semper trahit ad mortem, id est ad inlecebras in infelicitate perficiendas. Et scio 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 cognoui eum a iuuentute mea creuit in me amor Dei et timor ipsius; et usque nunc fauente Domino fidem seruaui.

45. Rideat autem et insultet qui uoluerit, ego non silebo neque abscondo signa et mirabilia quae mihi a Domino ministrata sunt ante multos annos quam fuerunt, quasi qui nouit omnia etiam ante tempora saecularia.

46. Unde autem debuero sine cessatione Deo gratias agere, qui sepe indulsit insipientiae meae et neglegentiae meae, et de loco non in uno quoque ut non mihi uehementer irasceretur qui adiutor datus sum, et non cito adquieui, secundum quod mihi ostensum fuerat, et sicut Spiritus suggerebat. Et misertus 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 seipsos post tergum meum narrabant et dicebant, Iste quare se mittit in periculum inter hostes qui Deum non nouerunt? Non ut causa malitiae, sed non sapiebat illis, sicut et ego ipse testor, intelligi, propter rusticitatem meam. Et non cito agnoui gratiam, quae tunc erat in me. Nunc mihi sapit quod ante debueram.

47. Nunc ergo simpliciter insinuaui fratribus et conseruis meis, qui mihi crediderunt, propter quod praedixi et praedico ad roborandam et confirmandam fidem uestram. Utinam ut et uos imitemini maiora, et potiora faciatis! Hoc erit gloria mea, quia, Filius sapiens gloria patris est.

48. Uos scitis et Deus qualiter apud uos conuersatus sum a iuuentute mea et fide ueritatis et sinceritate cordis. Etiam ad gentes illas inter quas habito, ego fidem illis praestaui et praestabo. Deus scit, neminem illorum circumueni; nec cogito, propter Deum et ecclesiam ipsius, ne excitem illis et nobis omnibus persecutionem, et ne per me blasphemaretur nomen Domini; quia scriptum est; Uae homini per quem nomen Domini blasphematur.

49. Nam etsi imperitus sum in omnibus tamen conatus sum quippiam seruare me etiam et fratribus Christianis et uirginibus Christi et mulieribus religiosis, quae mihi ultronea munuscula donabant, et super altare iactabant ex ornamentis suis, et iterum reddebam illis. Et aduersus me scandalizabantur cur hoc

faciebam. Sed ego propter spem perennitatis, ut me in omnibus caute propterea conseruarem, ita ut me in aliquo titulo infideles caperent uel ministerium seruitutis meae, nec etiam in minimo incredulis locum darem infamare siue detractare.

50. Forte autem quando baptizaui tot milia hominum sperauerim ab aliquo illorum uel dimidio scriptulae? Dicite mihi et reddam uobis. Aut quando ordinauit ubique Dominus clericos per modicitatem meam et ministerium gratis distribui illis, si poposci ab aliquo illorum uel pretium uel calciamenti mei, dicite aduersus me et reddam uobis magis.

51. Ego inpendi 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 numquam aliquis peruenerat qui baptizaret, aut clericos ordinaret aut populum consummaret, 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 auidissime cupiebant interficere me; sed tempus nondum uenerat. Et omnia quaecumque nobiscum inuenerunt rapuerunt, et me ipsum ferro uinxerunt. Et quarto decimo die absoluit me Dominus de potestate eorum; et quicquid nostrum fuit redditum est nobis propter Deum et necessarios amicos quos ante praeuidimus.

53. Uos autem experti estis quantum ego erogaui illis qui indicabant per omnes regiones quos ego frequentius uisitabam; censeo enim non minimum quam pretium quindecim hominum 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.

fo. 24 v° *a*, line 18, after *occasio cuiuslibet*—

55. [*Latter part*] Sed nihil horum uereor propter promissa caelorum; quia iactaui meipsum in manus Dei omnipotentis, quia ubique dominatur, sicut propheta dicit: Iacta cogitatum tuum in Deum et ipse te enutriet.

56. Ecce nunc commendo animam meam fidelissimo Deo meo, pro quo legationem fungor in ignobilitate mea, sed quia personam non accipit et elegit me ad hoc officium ut unus essem de suis minimis minister.

57. Unde autem retribuam illi pro omnibus quae retribuit mihi? Sed quid dicam uel quid promittam Domino meo? quia nihil uideo nisi ipse mihi dederit, sed scrutatur corda et renes, quia satis et nimis cupio et paratus eram ut donaret mihi bibere calicem eius sicut indulsit et caeteris amantibus se.

58. Quapropter non contingat mihi a Deo meo ut numquam amittam plebem suam quam adquisiuit in ultimis terrae. Oro Deum ut det mihi perseuerantiam, et dignetur ut reddam illi [me] testem fidelem usque ad transitum meum propter Deum meum.

59. Et si aliquid boni umquam imitatus sum propter Deum meum quem diligo, peto illi det mihi ut cum illis proselitis et captiuis pro nomine suo effundam sanguinem meum etsi ipsam etiam caream sepulturam, aut miserissime cadauer per singula membra diuidatur canibus aut bestiis asperis, aut uolucres caeli comederent illud. Certissime reor si mihi hoc incurrisset lucratus 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 numquam regnabit neque permanebit splendor eius; sed et omnes qui adorant eum in poenam miseri male deuenient. Nos autem qui credimus et adoramus solem uerum Christum, qui numquam interibit neque qui fecerat uoluntatem ipsius, sed manebit in aeternum, quomodo et Christus manebit in aeternum, qui regnat cum Deo Patre omnipotente 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 numquam habui aliquam occasionem praeter euangelium et promissa illius ut umquam redirem ad gentem illam, unde prius uix euaseram.

II. *Epistola* [*ad Milites Corotici Regis Aloo*[1]].

1. PATRICIUS peccator indoctus scilicet:—Hiberione constitutum episcopum me esse fateor. Certissime reor a Deo accepi id quod sum. Inter barbaras itaque gentes 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 Coroticus (*Coirthech*), Muirchu I (*Capitulat.*), f. 20 v° *a* (p. 40) *supr.*; also p. 449 *a* (*Coirctic*). In *Introduction* (p. *xc supr.*), the identification of this King with Caredig of South Wales is put forward as probable.—But Prof. Zimmer (*Celtic 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*, xxxii), that he was Ceretic, King of Ail Clyde (Dumbarton). So also Dr. Bury (p. 314).

effundere. Sed cogor, zelo Dei et ueritatis Christi excitatus, pro dilectione proximorum atque filiorum pro quibus tradidi patriam et parentes et animam meam usque ad mortem. Si dignus sum, uoui Deo meo docere gentes etsi contemnor a quibusdam.

2. Manu mea scripsi atque condidi uerba ista danda et tradenda, militibus mittenda Corotici ; non dico ciuibus meis neque ciuibus sanctorum Romanorum, sed ciuibus daemoniorum ob mala opera ipsorum. Ritu hostili in morte uiuunt, socii Scottorum atque Pictorum apostatarum, quasi sanguine uolentes saginari innocentium Christianorum, quos ego innumeros Deo genui atque in Christo confirmaui.

3. Postera die qua crismati neofiti in ueste candida—flagrabat in fronte ipsorum dum crudeliter trucidati atque mactati gladio supradictis,—misi epistolam cum sancto presbytero quem ego ex infantia docui, cum clericis, ut nobis aliquid indulgerent de praeda uel de captiuis baptizatis quos ceperunt. Cachinnos fecerunt de illis.

4. Idcirco nescio quod magis lugeam. an qui interfecti, uel quos ceperunt, uel quos grauiter Zabulus inlaqueauit. Perenni poena gehennam pariter cum ipso mancipabunt, quia utique : qui facit peccatum seruus est et filius Zabuli nuncupatur.

5. Quarepropter sciat omnis homo timens Deum quod a me alieni sunt et a Christo Deo meo pro quo legationem fungor ; patricida, fratricida, lupi rapaces, deuorantes plebem Domini ut cibum panis. Sicut ait : Iniqui dissipauerunt legem tuam, Domine, quam in supremis temporibus Hiberione optime et benigne plantauerat, atque instructa erat, fauente Deo.

6. Non usurpo. Partem habeo cum his quos aduocauit et praedestinauit euangelium praedicare in persecutionibus non paruis usque ad extremum terrae, etsi inuidet inimicus per tirannidem Corotici, qui Deum non ueretur nec sacerdotes ipsius quos elegit, et indulsit illis summam diuinam sublimem potestatem : quos ligarent super terram ligatos esse et in caelis.

7. Unde ergo quaeso plurimum, sancti et humiles corde, adulari talibus non licet, nec cibum nec potum sumere cum ipsis, nec elemosinas ipsorum recipere debere donec crudeliter poenitentiam agentes effusis lacrimis satis Deo faciant, et liberent seruos Dei et ancillas Christi baptizatas, pro quibus mortuus est et crucifixus.

8. Dona iniquorum reprobat Altissimus. Qui offert sacrificium ex substantia pauperum quasi qui uictimat filium in conspectu patris sui. Diuitias, inquit, quas congregauit iniuste euomentur de uentre eius, trahit illum angelus mortis, ira draconum multabitur, interficiet illum lingua colubris, comedit eum ignis inextinguibilis. Ideoque, Uae qui replent se his quae non sunt sua. Uel, Quid prodest homini ut totum mundum lucretur, et animae suae detrimentum patiatur ?

9. Longum est per singula discutere uel insinuare, per totam legem carpere testimonia de tali cupiditate. Auaritia mortale crimen. Non concupisces rem proximi tui. Non occides. Homicida non potest esse cum Christo. Qui odit fratrem suum homicida adscribitur. Uel, Qui non diligit fratrem suum in morte manet. Quanto magis reus est qui manus suas coinquinauit in sanguine filiorum Dei, quos nuper adquisiuit in ultimis terrae per exhortationem paruitatis nostrae ?

10. Numquid sine Deo, uel secundum carnem Hiberione ueni ? Quis me compulit—Alligatus spiritu—ut non uideam aliquem de cognatione mea ? Numquid a me piam misericordiam quod ago erga gentem illam qui me aliquando ceperunt, et deuastauerunt seruos et ancillas domus patris mei ? Ingenuus fui secundum carnem. Decorione patre nascor. Uendidi enim nobilitatem meam—non erubesco neque me poenitet—pro utilitate aliorum. Denique seruus sum in Christo genti exterae ob gloriam ineffabilem perennis uitae quae est in Christo Iesu Domino nostro.

11. Et si mei me non cognoscunt, propheta in patria sua honorem non habet. Forte non sumus ex uno ouili, neque unum Deum Patrem habemus ; sicut ait : Qui non est mecum contra me est, et qui non congregat mecum spargit. Non conuenit, Unus destruit alter aedificat. Non quaero quae mea sunt.

Non mea gratia, sed Deus quidem hanc sollicitudinem [dedit] in corde meo, ut unus essem de uenatoribus siue piscatoribus quos olim Deus in nouissimis diebus ante praenuntiauit.

12. Inuidetur mihi. Quid faciam Domine ? Ualde despicior. Ecce oues tuae circa me laniantur atque depraedantur, et supradictis latrunculis, iubente Corotico hostili mente. Longe est a caritate Dei traditor 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 uirgines Christi enumerare nequeo. Quam ob rem iniuria iustorum non te placeat ; etiam usque ad inferos non placebit.

13. Quis sanctorum non horreat iocundare uel conuiuium fruere cum talibus. De spoliis defunctorum Christianorum repleuerunt domus suas. De rapinis uiuunt. Nesciunt miseri uenenum, letalem cibum porrigunt ad amicos et filios suos : sicut Eua non intellexit quod utique mortem tradidit uiro suo. Sic sunt omnes qui male agunt ; mortem perennem poenam operantur.

14. Consuetudo Romanorum Gallorum Christianorum—Mittunt uiros sanctos idoneos ad Francos et

caeteras gentes cum tot milia solidorum ad redimendos captiuos baptizatos; tu toties interficis et uendis illos genti exterae ignoranti Deum. Quasi in lupanar tradis membra Christi. Qualem spem habes in Deum uel qui te consentit, aut qui te communicat uerbis adulationis? Deus iudicabit; scriptum est enim: Non solum facientes mala, sed etiam consentientes dampnandi sunt.

15. Nescio quid dicam uel quid loquar amplius de defunctis filiorum Dei quos gladius supra modum dure tetigit. Scriptum est enim: Flete cum flentibus. Et iterum: Si dolet unum membrum condoleant omnia membra. Quapropter ecclesia plorat et planget filios et filias suas quas adhuc gladius nondum interfecit, sed prolongati et exportati in longa terrarum, ubi peccatum manifeste grauetur, impudentur habundat. Ibi uenundati ingenui homines, Christiani in seruitutem redacti sunt, praesertim indignissimorum pessimorum apostatarumque Pictorum.

16. Idcirco cum tristitia et merore uociferabo: O speciosissimi atque amantissimi fratres et filii quos in Christo genui, enumerare nequeo, quid faciam uobis? Non sum dignus Deo neque hominibus subuenire. Praeualuit iniquitas iniquorum super nos. Quasi extranei facti sumus. Forte non credunt unum baptismum percepimus uel unum Deum Patrem habemus. Indignum est illis Hiberia nati sumus. Sicut ait: Nonne unum Deum habetis? Quid dereliquistis unusquisque proximum suum?

17. Idcirco doleo pro uobis, doleo, carissimi mihi; sed iterum gaudeo intra meipsum. Non gratis laboraui uel peregrinatio mea in uacuum non fuit. Et contigit scelus tam horrendum et ineffabile! Deo gratias, creduli baptizati de saeculo recessistis ad paradisum. Cerno uos. Migrare cepistis ubi nox non erit neque luctus, neque mors amplius, sed exultabitis sicut uituli ex uinculis resoluti, et conculcabitis iniquos, et erunt cinis sub pedibus uestris.

18. Uos ergo regnabitis cum apostolis et prophetis atque martyribus; aeterna regna capietis, sicut ipse testatur inquiens: Uenient ab oriente et occidente et recumbent cum Abraham et Isaac et Iacob in regno caelorum; Foris canes et uenefici et homicidae; et mendacibus et periuris 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 Coroticus cum suis sceleratissimis, rebellatores Christi, ubi se uidebunt? qui mulierculas baptizatas praemia distribuunt ob miserum regnum temporale quod utique in momento transeat sicut nubes uel fumus qui utique uento dispergitur. Ita peccatores fraudulenti a facie Domini peribunt, iusti autem epulentur in magna constantia cum Christo, iudicabunt nationes et regibus iniquis dominabuntur in saecula saeculorum, Amen.

20. Testificor coram Deo et angelis suis, quod ita erit sicut intimauit imperitiae meae. Non mea uerba, sed Dei et apostolorum atque prophetarum, quod ego Latinum exposui, qui numquam mentiti sunt. Qui crediderit saluus erit, qui uero non crediderit condempnabitur. Deus enim locutus est.

21. Quaeso plurimum ut quicumque famulus Dei promptus fuerit ut sit gerulus litterarum harum, ut nequaquam subtrahatur a nemine, sed magis potius legatur coram cunctis plebibus, et praesente ipso Corotico. Quod si Deus inspirat illos ut quandoque Deo resipiscant, ita ut uel sero poeniteant quod tam impie gesserunt.—Homicida erga fratres Domini!—et liberent captiuas baptizatas quas ante ceperunt, ita ut mererentur Deo uiuere, et sani efficiantur hic et in aeternum. Pax Patri et Filio et Spiritui Sancto, Amen.

APPENDIX F.

The Irish marginal Glosses

On the Patrician Documents, on the Text of the New Testament, and on the Memoirs of St Martin.

THESE glosses are printed (with one or two omissions) in *Thesaurus Palæo-hibernicus*, vol. I, pp. 494–498, and II., p. 45; with corrections and additions, *ibid.* I, p. 725, II, p. 417.

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), '[Maguil] sumpsit cum sociis suis *signa* diabolica super capita, i.e., *diberch*'; and R. also cites 'dibergach, = a robber, an outlaw.'

10 *r°*, right marg.; on *molae*, Tirech. I: broon, = 'millstone,' or 'quern.'

11 *r°*, upper marg.; on *mittens autem* . . . ., Tir. I (where Z stands on right mg., at line 9): is báile inso sís as incertus, = 'this below is a place that is uncertain' (wrongly given, '*arincertus*, p. 21 *supr.*).

13 *v°*, upper; on *totum caluum*, Tir. II: id totmáel = 'i.e., totally tonsured.'

16 *v°*, left; on *broccanus imbrechmig*, *Additam.* (p. 32): . . .]ammaith [. . .] ún and la [. . . .]rtrich; (a note partly mutilated by the binder and not as yet deciphered).

18 *r°*, col. *a*, interlined; on *fiat*, *Additam.* (p. 35): cet = 'permission.'

21 *v° b*, middle; on *ad sargifagum martyrem* (i.e., *ad sarcophagum martyrum*), *Lib. Ang.* (p. 42): du ferti martar = 'at the sepulchre of the martyrs.'

38 *r°*, middle; on *iudas*, Matt. x. 4: trógán, = 'wretch.'

65 *v°*, left; on Mc. xiii. 19–21: KELLAKF, Cellach, 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 *r°* left; on *acceptis panibus*, Luc. ix. 16: gabál oblann, = 'taking the oblation.' For *oblann*, *cp. oblin*, 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.

ib. ib.; on *benedixit*, *ib. ib.*: gabis ailli, = 'he gave thanks.' This phrase is used elsewhere for saying grace before meat.

ib. ib.; on *fregit*, *ib. ib.*: combach, = 'the breaking.'

ib. ib.; on *distribuit*, *ib. ib.*: fodil, = 'the distributing.'

ib. ib.; on *quod superfuit fragmentorum*, Luc. ix. 17: niputhuc 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 *r°* lower margin; tri tuimthea gléso in letraim dídenach, = 'three dippings of the instrument in the last page,' i.e. 'the last page was written with three dippings of the pen.' The word *dídenach* is omitted from the *Thesaurus*.

82 *r°* middle; on *stercora*, Luc. xiii. 8: áiledu, = 'dung.'

108 *v°* right; on the words *Romani sunt in partibus Italiae, hii praeuenti sunt a falsis apostolis* in the *Argumentum Pilagii*. ·i· post Barnabbán *vel* praeuenti ·i· re fothugud hirisse *uel* re narichtin du pool etc., = 'before the establishing of the faith; or, before the arrival of Paul.'

Fol. 172 *r*ᵃ right; on *fere 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 bige*, which gives no meaning.

ib. ib.; on *crepuit 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]ed*, and translate 'he had been disembowelled.'

176 *v*ᵃ left; on *disecabantur*, Act. vii. 54: indloingtis, = 'they were torn asunder.'

ib. ib.; on *continuerunt aures*, Act. vii. 57: dúnsit [uel] *con*gabsat, = 'they closed [or] they held.'

177 *r*ᵃ upper; on *ionuchus*, Act. viii. 27: cuimte. Stokes and Strachan explain this word as participle of *conbenim*, = 'I cut off' (properly *cuimthe*).

177 *v*ᵃ left; on *contra stimulum*, Act. ix. 5: [f]risin tomaltid, = 'against the goad': *cp. Thesaurus* I., p. 630, note *d*.

ib. upper; on *tarsensem*, Act. ix. 11: tarsende, = 'belonging to Tarsus.'

ib. right; on *scamae*, Act. ix. 18, cenni aut bloscc aut lanna. These three words are different attempts to render *squamae*. Stokes (Kuhn's *Zeitschr.* xxxi. 240) refers *cenni* to a nom. sing. *ceinn*. For *bloscc* the usual form is *bloesc*, = 'shell, husk': *lanna* is pl. of *lann*, = 'plate, scale.'

178 *r*ᵃ upper; on *in sporta*, Act. ix. 25: ·i· inoinchis *uel* icissiu, = '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*ᵃ right; on *curarium*, Act. ix. 43: dalire *uel* [ ]riarium . . . icnoir. Here *dálire* is probably a coinage from *dál* 'assembly' (as *uasal-fíchire* below from *uasal-fích*), and is due to *cur[i]arium* being interpreted as a derivative of *curia*. The rest of the gloss is mutilated by the binder. It should perhaps be restored '*uel coriarium croicnóir*', the last word being another artificial formation from *crocend* 'hide,' gen. *croicne*. Stokes and Strachan suggest '·i· *cennóir*', a word which they assume to be formed from *ceinn*, pl. *cenni*.

ib. ib.; on *italica*, Act. x. 1: etalacda, = 'Italian.' This should probably be *etalacdae*, the final *e* having been cut away (*Thesaurus*, II., p. 417).

178 *v*ᵃ left; on *parantibus*, Act. x. 10 (a gloss partly mutilated, distinguishing three similar Latin verbs): [pa]ro, fusirim, = 'I prepare': [pa]reo ·i· obedio: pario, dufuismiu, = 'I procreate.' The *Thesaurus* reads *fufirim*, which would mean 'I cause.' It is difficult to distinguish *si* from *fi* in the MS. with certainty. The verb *fosirim* (or *fusirim*) does not seem to occur elsewhere, but its existence is presupposed by the verbal noun *fúr*, = 'preparation.'

178 *v*ᵃ middle; on *uas*, Act. x. 11: loing, = 'a vessel.'

178 *v*ᵃ left; on *linteum*, Act. x. 11: [amal] anart *uel* am*al* [l]índae, = 'like a sheet or like a linen cloth.'

178 *v*ᵃ left; on *commone et inmundum*, Act. x. 14: [esc]mon *uel* coit[ch]enn, = 'unclean or common.'

178 *v*ᵃ right; on *necessariis amicis*, Act. x. 24; coibdelig, = 'kinsmen.'

ib. ib.; on *a nudusquartana die*, Act. x. 30: iár cethramad laithiu, = 'after the fourth day,' i.e. 'four days ago.'

179 *r*ᵃ left; on *personarum acceptor*, Act. x. 34: tecilsid, = 'an accepter.'

179 *r*ᵃ right; on *disceptabant*, Act. xi. 2: nudebthi[gtis], = 'they were disputing.'

179 *v*ᵃ right; on *quaternionibus*, Act. xii. 4: ·i· dunaib chethrairib, = 'that is, to the quaternions': *chethrairib* is miswritten for *cethrairib*.

ib. ib.; on *calcia te gallicas tuas*, Act. xii. 8; nutasigthe dugallasu, = 'shoe thyself with thy Gaulish shoes.'

180 *r*ᵃ left; on *ualerentur*, Act. xii. 20: ·i· regerent, ·i· rechtire forru, = 'that is, should be ruled (read *regerentur*), that is, a governor over them.' The word *rechtire* usually means 'steward,' but is used in the Würzburg Glosses to render *præpositus gentis* in 2 Cor. xi. 32.

181 *r*ᵃ, col. *b*, near the foot; on *coronas*, Act. xiv. 13; coirnea, = 'crowns.'

182 *r*ᵃ left; on *subfucatis*, Act. xv. 20: formuichthib ·i· moirtchenn, = 'things strangled, that is, carrion.' *Moirtchenn* is a loan from Lat. *morticinum*, meaning usually the carcass of an animal that has died of natural causes.

182 *v*ᵃ left; on *colonia*, Act. xvi. 12: . . . alnæ. This seems to be a mutilated Irish gloss, but it has not been explained.

ib. ib.; on *porpuraria*, Act. xvi. 14: · · rcr . . r. What remains of this gloss is barely legible; but Stokes's restoration, *corcróir*, is probably right. It would be a derivation of *corcur* (= Lat. *purpur*), invented to render *purpuraria*.

182 *v*ᵃ, col. *b* interlined; on *in ligno*, Act. xvi. 24: ·i· i cip, = 'in a block,' i.e. 'in the stocks.'

183 *r*ᵃ right; on *seminiuerbius*, Act. xvii. 18: si[laid bria]thar, 'a sower of words.'

ib. ib.; on *ariopagus*, Act. xvii. 19: cusi[nn ua]sal[fich], = 'to the Areopagus.' The restoration is indicated by the next gloss.

Fol. 183 v^a middle; ón *ariopagita*, Act. xvii. 34: huasal fichire. This word is invented to render *Areopagita*. The adj. *úasal* 'noble' is used as a prefix in nouns denoting rank, corresponding to the Greek ἀρχι—: so in the next gloss, and in *úasal-athair*, *úasal-sacart*, *úasal-epscop*, etc. The second element *fích* is a loan from Lat. *vicus*, and corresponds to *pagus*.

183 v^a right; on *archisynagogus*, Act. xviii. 8: huasalterchom rictid, = 'chief of the synagogue.'

184 r^a left; on *eminauit*, Act. xviii. 16: immact ·i· iecit, = 'he drove out.'

ib. ib.; on *ualefaciens*, Act. xviii. 21: ·i· benedicens *uel* acebras. This should no doubt be corrected to *a celebras*, = 'when he says farewell' (*Thesaurus* I., p. 725). The Latin participle present is regularly rendered in the glosses by *a*, = 'when' with the finite verb.

184 r^a middle; on *saudaria*, Act. xix. 12: sachilli. This word has not been explained.

184 r^a right; on *simicintia*, Act. xix. 12: be . . . ca. This mutilated gloss is wrongly referred in the *Thesaurus* to *modicas* (Act. xix. 11). The scribal marks show clearly that it is intended to refer to *simicintia*. It should therefore probably be restored, *bernbróca*, = 'drawers.' The *Thesaurus* (p. 497) gives a non-existent gloss *debai* on *simicintia*; this is corrected at p. 725.

184 v^a left: on *exorcistis*, Act. xix. 13: . . . rcist . . . The editors of the *Thesaurus* regard this as a mutilated Irish gloss, and restore *esorcistib*, which they correct (II. p. 417) to *exarcistid*, = 'exorcists.'

184 v^a upper; on *adquisitio*, Act. xix. 25: et *uel* indeb *uel* iárfichid, = 'getting, or wealth or inquisition.' The word *iarfichid* (*iarfigid*) is used to explain the Latin *inquisitio* in the Milan Glosses, 20° 9, 35° 29: here it seems to be due to a confusion between *adquisitio* and *inquisitio*.

184 v^a middle; on *in teathrum*, Act. xix. 31: id in oinach *uel* itaidbdercc, = 'that is, into a gathering or into an exhibition.'

ib. ib.; on *forinsecus*, Act. xix. 38: *uel* forinses ·i· daldi. This is an adjective derived from *dál*, = 'assembly, forum,' and is intended as an equivalent to *forenses*.

185 r^a left; on *beroensis*, Act. xx. 4: berensdæ, = 'belonging to Beroea.'

ib. ib.; on *derbius*, Act. xx. 4: derbensde, = 'belonging to Derbe.'

ib. ib., col. *a*, interlined; on *sustinebant nos*, Act. xx. 5: arunnethitis, = 'they waited for us.'

185 v^a upper, in the long gloss on *Beatius est magis dare quam accipere* (Act. xx. 35), lines 4-5: nochis fírfoirbthe qui inplet quod dictum est, uade et uende omnia . . . nimbiaadi araroibrea 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 *Beatius dare*: id dare aliquis quod laborauit ·i· astorad saithir do, = 'which is the fruit of his labour.'

185 v^a middle; on *ad sinistram*, Act. xxi. 3: duchli, = 'on the left.'

185 v^a right; on *cum ualefecissemus*, Act. xxi. 6: lase celebirsimme, = 'when we had said farewell.'

186 v^a left; on *in gradus*, Act. xxi. 35: [cé]mmen [t]empli, = 'the steps of the Temple.'

ib. ib.; on *secariorum*, Act. xxi. 38: [clai]dbide, = 'swordsmen.'

187 r^a middle; on *ego*, Act. xxii. 28: conicim tanacul, = 'I am able to save thee.'

187 r^a, col. *a*, interlined; on *consecutus sum*, *ib.*, *ib.*: duairchér, = 'I have purchased.'

ib. ib.; on *natus sum*, *ib.*, *ib.*: am román, = 'I am a Roman.'

187 v^a left; on *inquessituri sint*, Act. xxiii. 20: [i]armi foistis, = 'they would enquire.'

ib. ib.; on *lancearios*, Act. xxiii. 23: [sle]gandu ·i· [gai]scedig, = 'spearmen, that is, warriors.' The gloss is mutilated, but the restoration suggested by Hogan and by Stokes is probably right.

188 v^a left; on *tribunal*, Act. xxv. 10: suide bri[th]emon, = 'judge's seat.'

ib. ib.; on *appello*, Act. xxv. 11: · · sluindim. Mutilated: Stokes's restoration *adsluindim*, = 'I appeal,' is no doubt right.

189 v^a left; on *coortis*, Act. xxvii. 1: arbir, = 'a troop.'

189 v^a middle; on *thalasa*, Act. xxvii. 8: muiride, = 'maritime.' The glossator takes *thalassa* to be an adjective.

189 v^a right: on *nauiculario*, Act. xxvii. 11: *uel* nauiclero ·i· dund naueirchinniuch, = 'to the ship's captain.'

189 v^a middle; on *ad h[i]emandum*, Act. xxvii. 12: du gaimigud, = 'to winter.'

ib. ib. middle; on (. . . . . ?), Act. xxvii. 13: din muir-águ, = 'from the sea-beach (?)'. It is not clear to what words this gloss refers, and the meaning of *muir-águ* is uncertain.

189 v^a right; on *euroaquilo*, Act. xxvii. 14: erthuaiscertach, = 'north-eastern.'

190 r^a left; on *armamenta nauis*, Act. xxvii. 19: aidmi, = 'tackle.'

190 r^a, col. *b*, interlined; on *pup(þ)i*, Act. xxvii. 29: erus, = 'poop.'

190 r^a right; on *sub obtentu*, Act. xxvii. 30: fuacis, = 'under the pretext': *acis* (accais) = Lat. *occasio*.

ib. ib.; on *animequiores*, Act. xxvii. 36: díriug menmnig, = 'straight-minded.'

190 r^a col. *b*, last line; on *gubernaculorum*, Act. xxvii. 40: ·i· inna luae, = 'that is, of the rudder.'

190 v^a upper; on *artimone*, Act. xxvii. 40: ·i· fernn siuil *uel* seól, = 'that is, the mast, or the sail.'

190 v^a left; on *bithalassum*, Act. xxvii. 41: [dé]muiride, = 'having two seas.

Fol. 190 v^a middle; on *inpigerunt*, Act. xxvii. 41: ·i· dlúthsit, = 'that is, they pressed (jammed).'

190 v^a col. *a*, interlined; on *custodias*, Act. xxvii. 42: cimbidi, = 'prisoners.'

190 v^a left; on *et quosdam super ea quæ de naui essent*, Act. xxvii. 44: [d]iurad, = 'the remnant.' So restored by Stokes and Strachan. The word *diurad* may refer either to the remainder of the passengers, or to the remnants of the ship.

190 v^a right; on *disentiria*, Act. xxviii. 8: ·i· dindirect ·i· rith folo, = 'that is, a flux of blood.' The word *dindirecht* has not been found elsewhere.

190 v^a middle; on *forum*, Act. xxviii. 15: ·i· daltech, = 'that is, a meeting-house.'

The three 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 *Zeitschrift*, xxxi. 245, but are omitted from the *Thesaurus*, apparently by an oversight:—

Fol. 212 r^a right; on *apparatus*, Sulp., *Dial.* I (II. 6): anairmb*er*t, = 'the preparation.'

220 v^a left; opposite the grotesque face: [d]éccid in[so] sróin súil bél, 'look at this! a nose, an eye, a mouth.' The gloss is probably slightly mutilated, and should be restored as above. Stokes reads *éccid in sróin súil bél*.

221 r^a left; Sulp., *Epist.* I: nípu thacuir tucbál híc, = '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 *tucbál* is not found elsewhere, Dr. Holger Pedersen suggests that it should be altered to *turcbál*.

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^a, which precedes the Acts, is occupied (as described, p. cxxix *supr.*) 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, '*Fluminis impetus*,' the interval being filled by Esai. vii. 8, 9 ('*caput siriae . . . filius romeliae*'). This text it treats (i) *historice* (line 7), (ii) *sensui* (l. 13), (iii) *moraliter* (l. 17), (iv) *per anagogen* (l. 19); under (ii) citing Esai. lxvi. 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 ('*laetificet ciuitatem Dei*, i.e., *regnorum caelestium ciues*'). 'Is cáin di[diu] anessimthe[cht] conid inspirut adamre tra *profetauit*' (= 'Fair then is their [the Apostles'] going forth, and thus it is the marvellous Spirit that prophesied, . . . saying *Accipietis uirtutem Spiritus sancti . . . . ad ultimum terrae*' (Act. i. 8).—Thus the Old Testament promise ('*Fluminis impetus*') is fulfilled with that of the New; 'It will be true, saith Jesus' ('Bidfir, ol ihu'), '*Accipietis uirtutem*.'

Col. *b* proceeds to compare (lines 1–12) the festivals under the New Testament with those under the Old. 'Nipuseit samil ocus indlithae ueteris' (= 'it was not the same as the festivals of the Old [Testament]'). While heathen festivals are of 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), 'Sollummun in Ueteri Cenciges' (= 'The festival in the Old (Test.) is Pentecost'); it commemorates the Law granted[1] *fifty* days after the Passover in Rameses (Exod. xii. 6, 37; Lev. xxiii. 5, 16). Thus the first Pentecost (Jewish) is to be paralleled and contrasted with the second (Christian); '*Lex per Moysen*'; '*G[ratia per ihm 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*[1]: (i) '*S[ollummun] litre*' ('Festival of the letter'), (ii) '*S[ollummun] rúnae*' ('Festival of the mystery') (i) '*S[ollummun] stoir*' ('Festival of the historical sense'), (ii) '*S[ollummun] senso*' ('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,'[2] 'in *tertia* hora diei,' 'in *tertia* domu,'[3] then it resumes.) (i) the broken Tables, (ii) the whole hearts: (i) among clouds (Exod. xix. 9;

[1] It was taught by Jewish authorities (though not definitely stated in Scripture) that the giving of the Law 'in the third month' was on the fiftieth day from the Passover, i.e., on the day of the 'Feast of Weeks.'

[2] I.e., the 'new commandment,'—the Law of Christ, the third Law; the first being the Law of Nature (Rom. ii. 14, 15); the second, the Law of Moses.

[3] I.e., The Third (Herod's) Temple. It is implied here that the 'one place' of Acts ii. 1, was the Temple (as some have taught).

xxiv. 15, 18), (ii) these passed away (1 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 *b*[1] treat of the number *seven* (see in Appx. D, p. 465); 'sechtae *qui numerus*[1] *seruiuit in ueteri*' (= '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. (*b*[2]) continues this subject;—'in seven *weeks*, Pentecost; in the seventh *month*, Feast of Tabernacles: in the seventh *year*, Release; after the seventh *week* (*of years*), the Jubilee.—Again, Cain (avenged seven*fold*); Lamech, seventy *times* seven: seventh *from Adam*, Enoch; thrice-seventh *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-seventh in descent *from the first Adam*; the seven*fold* Gift of the Spirit ('*sapientia et intellectus* . . . . . *timoris Domini*' (Esai. xi. 2)). Finally—

'Condid dithetacht inspirto secht .n. delbich sin isin tsollummun sechtmanach forsinn æclis uii grádich[2] *profetauit ihs*' (= 'Thus it is of the coming of that septiform Spirit in the weekly festival of the septigraded Church that Jesus prophesied, when He said "*Accipietis*"').

[1] Note that nus (= *numerus*) is wrongly printed *nusquam* 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 *v*° *a*, line 14).

Germani autem Lommani hii sunt. Episcopus Manis, in Forgnide by Cuircne, Broccaid[1] in Imbliuch Ech[2] by Ciarrige Connacht, Broccan[1] in Brechmag by Húi Dorthim, Mo Genoc of Cell Dumai Gluinn in the south of Breg.

(2) P. 33 (f. 17 *r*° *a*, line 14).

Filii item Conlaid [obtulerunt] uiii campi pondera, i.e., uaccas campi uiii,[3] in hereditate sua; each an *indlea*,[4] from the Two Cairns,[5] even unto the mountain Carnn.

These *filii Conlaid* are probably the "*ii fratres*" of f. 13 v° *a* (p. 26), lines 5–8,—a confused passage which (after *V.T.*, p. 110) is to be corrected thus: 'Inuenit ii fratres filios uiri nominati *Conlaid* [MS, '*Coiliud*'], filii *Luchte* et *Derclaid*' [MS, 'filius *Luchti* filii *Conlaid* et *Derclaid*'; *V.T.*, Derclam].

[1] See f. 9 *v*° *b*, ([2]) and ([3]), for Brocidius, Brocanus.

[2] In MS., Imbliuch 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* indles, = *eight* ballyboes; so that an indle = four ballyboes. *Cp.* the *lethindli* (= 'half-indles') of f. 17 *v*°, lines 3–7 (p. 34, also p. 456). See also f. 11 v° *b*, 'Dedit rex illi foenum c uaccarum . . . .'

[5] *Da Charnn*; 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 ACDFGHΘKTV, and *c*, denote the same MSS as (Introd., Ch. X) in the Gospels (see pp. cxliv, cxlv); B, as in Acts (see p. clxxviii), is *Bambergensis*.

(*A*) Our MS 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 '*Incipit 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. ccxxiii) as 'Ambrosiaster's.' Apart from that *Commentary*, ours seems to be the only MS 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[1] (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[2]—occupying in A and others the first place in order. In our MS it fills f. 106 v°, and extends into 107 r° *a*; it is headed '*Incipit Prologus Pilagii in omnes aepistolas,*' but is subscribed simply '*finit Prologus.*' Two other Vulgate Codices agree in this ascription of authorship,—(*a*) a Vienna MS of the Pauline Epp. (1247 Biblioth. Palat.), of the eleventh century ('*Argumentum omnium Epp. quod* Pelagius *composuit*'); (*b*) a Bern MS of the whole Bible (A. 73), of the thirteenth century ('*Prologus* Pelagii *in omnes epystolas S. Pauli Ap.*').[3]

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°.[4]

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 (BKV*c*) append to their *Argumentum in Ep. ad Romanos*. It also (but less closely) agrees with a like *Praefatio* given by HΘT; 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 BKV*c*, 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.*'—HΘT, 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 *Catenae Wb*, *Wn* (both Irish, see below, note [3], and next page, note [2]) cite it repeatedly, as '*hl*,' '*hel.*'—It was probably the anonymous *Commentary* which Cassiodorus (in the passage referred to below, next page, note [8]) cites with approval. [2] G is the most notable exception.

[3] For (*a*) see Zimmer, *Pelagius in Ireland*, pp. 12, 137; he cites it as *Wn* (= *Wien*). It was written and annotated by Marianus Scotus (*Murchadh mac Robertaig*). For (*b*) see Berger, *Hist. de la Vulg.*, p. 32; 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 108 v°) is the shorter *Argumentum in Ep. ad Romanos* which is found in nearly all the MSS[1] 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 *supr*, note [3]) and in the Würzburg MS. (the well-known *Catena* on the Pauline Epistles,[2] 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 prefixes a like brief *Argumentum*. In most of them the name of '*Pilagius*' 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.[3] These Arguments appear likewise (but with no name of author) in A, &c., and in Zimmer's *Wb*, *Wn*.[4]

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 'Pilagius' 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 Irland*, 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,[5] who, though unaware of its authorship, detected the 'Pelagian error' of its doctrine. He also knew (or knew of) a second similar work ascribed by 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 ps.-Jerome work (or rather of a work which was the basis of both) purged of its Pelagianism. Thus, by comparison *inter se* 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 Jerome[6] correctly describes him as '*Scotticae 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[7] a rebuke because of the Pelagian '*virus*' reviving (probably rather surviving) in their Church. But a collection of Irish Canons, compiled apparently about 700,[8] 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 *Wb*) above mentioned, cites '*Pl*' (= Pelagius) 949 times, while of the six other authors[9] adduced, Jerome is the only one cited as many as 116 times (Z., pp. 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., pp. 137–154). 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 Θ give it in an altered form.

[2] See Zimmer, pp. 10, 39 *sqq.*; he cites it as *Wb*. This MS is the work of an Irish compiler, *circ.* 800. It has lost its first leaf, which probably contained general prefatory matter.

[3] To the pseudo-*Ep. ad Laudicenses* is prefixed the note, '*sed hirunimus eam negat esse Pauli.*'

[4] To Galatians, our D prefixes also (before that of Pelagius) a longer Argument, described as '*hirunimi.*'

[5] *De Instit. Div. Litt.*, c. 8 (Z., pp. 14 ff., 201 ff.).

[6] Pref. to *Comm. in Hieremiam*, lib. III.

[7] Ussher, *Sylloge*, Ep. IX.

[8] Wasserschleben, *Irische Kan.*, pp. 90, 162. For the compilation of these Canons, see above, p. 465, note [4].

[9] Augustine, Gregory I., Hilary (Ambrstr)., Isidore, Jerome, Origen.

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 it 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 Epistolas 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, *Glossae 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) Catenae (*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 towards 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. II., 1907), he has given an account of a ninth-century MS. (No. CXIX of the Reichenau 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 Pelagius-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 Epistolas* (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. 443–470). 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. 25–191), the classified Lists of the readings of the MS. given in Chapter X of the Introduction, Sections II–X (pp. cxlv–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.

INDEX

Ad Documenta de S. PATRICIO (pp. 3–48), *cum* APPENDICIBUS A–F, pp. 442–475.

[1] *Sic* Bury.

[1] Bury, *Proc. R.I.A.*, *vol.* xxiv. (1903), *pp.* 161, 162.
[2] Bury, *E.H.R.* Apr., 1902, *p.* 264.
[3] *Vid. V.T.* (Stokes), *p.* 333, *not.* 3.
[4] *Corr. pro* Iarsichid.

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[1] *Al.*, de mari.

[1] *Ita* Reeves, *in Indice ms. Vid. et.* Bury, *P.R.I.A.*, *in vol.* xxiv, *parte* 3, *p.* 155 (*Not.*).

[1] '*In regione Corcuthemne fundauit* (P.) *iii ecclesias, i.e., iii* Tuaga,' (*V.T., p.* 122).

PATRICIUS:

I. (*In Scriptis suis*).

(*a*, *In Confessione*; pp. 3-48; 466-8);

Patrem habuit Calpornum, diaconum, filium Potiti presbyteri, filii Odissi (43*a*), [1]; uillulam habitantem iuxta uicum **Bannauem Taberniae** (*ib.*) [*ib.*]. Annorum fere xui captus cum multis millibus hominum, in Hiberionem adductus (*ib.*), [*ib.*]; ignarus tunc neque bonum neque malum discernere sapiens (43*b*), [2]: ibi ad Dnm conuersus (*ib.*), [*ib.*]. Fidei suae confessionem profert (*ib.*), [4]: senem se profitetur, parum eruditum, aliena lingua aegre scribentem (44*a*), [9, 10], imperitum, indoctum (44*b*), [10, 12], lapidem in luto iacentem, Dei uirtute eleuatum (*ib.*), [*ib.*]. In Hib., pecora pascebat (45*a*), [16], die nocteque orationibus usque ad centum frequens; Dei timore amore fide indies auctus, spiritu incitato (*ib.*), [*ib.*], uitam duram agens (45*b*), [16]. Uoce in somno audita de reditu ad patriam monitus, et iterum de naui sibi parata, e seruitute post ui annos fugitiuus fit (45*b*), [17]. Itinere cc mille passuum facto nauem inuenit profecturam (*ib.*), [*ib.*], gubernatore inuito, a nautis receptus nauigat (*ib.*), [18], quosdam ex his gentilibus in fidem conuertere sperans (*ib.*), [*ib.*]: post triduum terram capiunt (*ib.*), [19]. Per deserta xxuiii dies progressis, deficiente cibo, fame inualente, ad preces Pi mittitur grex porcorum (46*a*), [19]; horum carnibus refecti Deo gratias agunt et Pm honorant; mel quoque siluestre inuentum gustare recusat P. (*ib.*), [*ib.*]. Eadem nocte a Satana temptatus 'Heliam' clamat (*ib.*), [20]; Solis orientis splendore experrectus releuatur (*ib.*), [*ib.*]. Captiuitati [cum nautis] finem post lx dies promittit responsum diuinum (46*b*), [21]; quod ita euenit (*ib.*), [*ib.*]. Ad Britannias post paucos annos reuersus, apud parentes ut filius recipitur (*ib.*), [23]. Ibi in uisu noctis uirum Uictoricum uidet de Hib. epistolam afferentem 'Uox Hiberionacum' superscriptam; uocem simul audit habitantium prope mare occidentale iuxta Siluam **Focluti**, rogantium ut illuc ueniat (*ib.*), [*ib.*]. Altera quoque [et tertia] uice Spiritum intus loquentem et orantem in se sentit (47*a*), [24, 25]. Quondam etiam temptatus a senioribus quibusdam, puerile delictum post xxx annos obiicientibus, et propter hoc reprobatus (46*b*) [26, 27], amicissimi perfidiam rem sibi confisam turpiter prodentis dolet (*ib.*) [27, 32]; uisione et responso diuino confortatur (*ib.*) [29]. Euangelium praedicatum 'usque ubi nemo ultra est' (466, 468) [34, 51], 'periculis xii perielitatam animam' (466) [35], 'patriam et parentes amissos' (*ib.*) [36], 'munera quae offerebantur reiecta' (467) [37], gentilium contumelias, persecutiones, uincula, memorat (*ib.*) [*ib.*]; ingenuitate sua propter opus Dni data, uitam quoque dare promptum se praestat (*ib.*) [*ib.*]. Populos multos in Deum renatos et consummatos narrat, clericos ubique ordinatos (47*a*), [38], gentem idolorum cultricem 'plebem Dni' uocatam, (48*a*), [41], filios Scottorum monachos, filias regulorum uirgines Xpi factas (unam praesertim nobilem) (48*a*), [41], persecutionem patientes (467) [42]; ancillis quoque parem datam gratiam (*ib.*), [*ib.*]. Britannias, Gallias, reuisere cupientem prohibet Spiritus, Xpo imperante ut cum Hibernis aetatis suae residuum agat (*ib.*) [43]. Perfectam se non egisse uitam, sed amore Dei et timore semper creuisse, et fidem seruasse profitetur (*ib.*) [44]; legationem suam multis prohibentibus, se ipsum gratiam sibi datam non cito agnouisse (*ib.*) [46]; inter Gentiles persecutionis causas et blasphemiae semper uitasse (*ib.*) [48], fratrum et sororum ultronea dona reddidisse (*ib.*) [49], gratis semper baptismum et ordinationem ministrasse (468) [50], pro discipulis impendisse (*ib.*) [51, 53], regibus praemia dedisse et mercedem filiis eorum in itinere comitantibus (*ib.*) [52]: hos nihilominus interficere uoluisse, bona diripuisse, ipsum ferro uinxisse affirmat; se tamen Dei ope mox liberatum et bona restituta (*ib.*) [*ib.*]: per omnes regiones uisitantem 'non minus quam pretium xu hominum distribuisse' (*ib.*) [53]. Internecionem aut captiuitatem sine timore quotidie expectat (48*a*), [55], perseuerantiae gratiam orans (*ib.*), [58]; animam Deo commendat (468) [56], calicem Dni bibere paratus (*ib.*) [57], spe Resurrectionis confisus (*ib.*) [59], Solem uerum Xpm credens et adorans (*ib.*) [60]. Se non nisi propter Euangelium ad Hib. rediisse (48*a*), [61]; si quid egerit, Dei donum esse profitetur (*ib.*), [62].

(*b*, *In Epistola*; pp. 468-70);

'Hiberione constitutum epm' se profitetur P. (468) [1], profugam ob amorem Dei, pro dilectione hominum patriam parentes animam usque ad mortem tradidisse (469) [*ib.*]. Quondam ipse cum seruis domus paternae captus (*ib.*) [10], per epistolam manu sua scriptam milites **Corotici** praedatores acerbe increpat (*ib.*) [2], propter Christianos neophytos quos ipse Deo genuit captos spoliatos occisos (*ib.*) [2, 3], et priorem quam iisdem miserat epistolam de spoliis et captiuis reddendis derisam et reiectam (*ib.*) [3]. Fideles monet ne cum parricidis talibus edant aut bibant (*ib.*) [7]. Ipsum ingenuum, decurionis filium, non sine Deo in Hiberionem missum, despectum queritur (*ib.*) [10, 12]. **Coroticum** indicat caedis et rapinae huius auctorem (*ib.*) [12, 14]. Impotentem se fatetur et indignum qui suis subueniat (470) [16]; horum pro passionibus dolens gaudet quoque de gloria in Paradiso futura (*ib.*) [17]. **Corotico** cum suis perditionem denuntiat, (*ib.*) [19]. 'Coram cunctis plebibus,' ipso etiam **Corotico**, legendam, hanc Epist. mittit (*ib.*) [21].

II. (*In Uita sec. Muirchu*; pp. 3-16; 442-451).

P. in Hibernia et **Sochet** uocatus (443*a*) [1], Brito in Britanniis natus (*ib.*); patre [Cualfarno], auo Potito [*ut in Conf.*]; de uico **Bannauem Thaburinde** 'haut procul a mari nostro,' *i.e.*, **Uentre** (*ib.*); matre **Concessa** (o) (*ib.*). Annorum xiii puer captus, in Hib. aduectus [*ut in C.*]; Dei tunc ignarus (*ib.*). Ibi regi gentili ui annos seruiuit (*ib.*), 16*b*, pecora pascendo (443*b*) [1], sues custodiendo (16*b*). Mox in timorem Dei et amorem ductus, spiritu feruente, centies in die centies in nocte orabat (443*a*) [1], (16*b*); Angeli Uictorici frequentiis fruebatur omni septima die uisitantis (443*b*) [1], (16*b*): 'per xxx uices conductionum,' 'antequam de Scotia ad Latinos pergeret' (16*b*); hic sues aliquando amissos illi indicauit (*ib.*); et post colloquium ascendens ad Montem **Mis**, in petram Montis **Scirit** uestigium pedis impressum reliquit (*ib.*); responsis diuinis [*ut in C.*] in fugam conuersus, itinere cc mille passuum facto in naui iam sibi parata anno aet. suae xxiii cum gentilibus ad Britannias nauigat (443*b*) [1]. De nauigatione Pi, de itinere pedestri xxuiii dierum, de fame, de cibo suppeditato, de temptatione dormientis, de 'alia captiuitate' lx dierum et liberatione (443*b*) [2, 3]; de reditu ad parentes (444*a*) [4] [*ut in C.*]. Annos xxx natus ad Sedem Apostolicam uisitandam exit (*ib.*) [5]. Per Gallias transiens, Alsiodori Germanum inuenit, et apud hunc diu moratur (*ib.*) [6]. Post xxx [xl] annos, ab eodem Angelo monitus (*ib.*) et uoce uocantium de silua **Foclitae** (3*a*), [7], ad opus euangelicum egreditur, comite Segitio quem misit Germanus (*ib.*), [8]. Audita

morte Palladii (prius a Caelestino Papa in Hib. missi), iter declinat ad Amathoregem epm̄, a quo eps̄ ordinatur (3*b*), [9]. Inde per Britannias in Hib. contendit (*ib.*) et ad Ostium **Dee** in **Coolenorum** regionibus naui peruenit (4*b*); inde praeter 'insulam P^ti,' **Bregam**, et **Conalneos** fines nauigat, et ad Ostium **Slane** in freto **Brene** descendit (*ib.*); Ibi a **Dichu**, habitante **Sabul**, benigne recipitur (5*a*). Inde per terram in **Cruidnenorum** fines pergit ad Montem **Mis** (ubi cum Uictorico olim colloquebatur) ad **Milcon** cui tunc ibi seruierat, Euangelium et pretium seruitutis simul allaturus (*ib.*). Illuc adueniens incendium prospicit cui sponte **Miliuc** se cum domu et omni substantia tradidit (5*b*). Reuersus ad **Dichon**, apud eum in Campo **Inis** diu euangelizans manet (*ib.*). Appropinquante Pasca (*ib.*), inde ad Ostium **Colpdi** nauigat (6*a*), unde per terram ad C. Maximum pergit, et ad **Ferti Fer Féec** fixo tentorio Festum celebrat (*ib.*), diuino igne accenso per totum Campum uidendo antequam **Temoriae** succenderetur ignis in solemnitate Gentilium (6*b*). Ad Regem **Loiguireum** ob hoc iratum uocatur P. (7*a*); adueuienti assurgit solus **Erce** f. **Dego** (7*b*); ad preces P^ti, unus e ii Magis regiis **Lochru** blasphemans in mortem abripitur (*ib.*); dispersi fugantur comites regii (8*a*), [*vid. Miracula, infr.*]: Rex cum uxore et ii tantum Scotis relictus, intercedente regina, coram P^o genua flectit (*ib.*); huius mox perfide insidiantis dolos euadit P. cum sociis (8*b*), [*vid. Mirac.*]. Postridie ad Regem **Temoriae** cum suis festum agentem, in caenacolum intrat P. cum u uiris (*ib.*); P^o assurgit solus **Dubthoch** f. **Macculugil** (9*a*). Contentio P^i cum Mago altero **Lucetmail** [*vid. Mirac.*]; incendio consumptus Magus (10*a*). Ad precem P^i plaga Dei in populum et Regem descendit (*ib.*); P^i minis perterritus ad Dnm̄ conuertitur Rex cum suis (10*b*); P^o praedictio de regno **Loiguirei** et de prole eius (*ib.*).—P. a **Temoria** exiens docet et baptizat omnes gentes Hibernicas (*ib.*), (448*b*) [21].—A P^o in fidem conuersus **Maccuil** in **Ulidia** tyrannus (10*b*, 11*a*), P^o iussu exsul egressus, **Euoniam** insulam aduectus, ibi eps̄ fit (11*b*, 12*a*). P^o postulanti 'locum ad religionem exercendam,' agrum dat **Daire** dines ubi postea fuit **Ferta** Martyrum (12*b*); addit postea [*vid. Mirac.*] totum agrum suum, in quo condidit P. ciuitatem **Ardd M.** (13*a*).—P^o mos erat diligenter orare, psalmos, &c., cantare, 'tropaeo crucis omni hora se signare' (14*a*); in itinere ad omnes cruces quot uidisset, de curru ad orationem descendere (*ib.*) [*vid. Mirac.*]; diem Dominicam honorare requiescendo a uespera Dom. noctis ad mane feriae ii (14*b*).—Morte adpropinquante, ad **Ardd** M. egressus, Angeli iussu de rubo ardente iuxta uiam monentis prohibitus, ad **Sabul** declinat, ibi moriturus (15*a*). Petitiones iii quas petierat datas confirmat Angelus (15*a*, *b*). Die xiii Kal. Apr. obit P., annorum cxx, post uiaticum ab epo Tassach acceptum (15*b*). Illa die et per xii dies nox non erat in illa prouincia (**Ulidia**), neque noctes usque ad finem anni tenebrosae ut antea (*ib.*). Super corpus uigiliis exequiarum prima nocte fecerunt Angeli psallentes; caeteris noctibus homines orantes et cantantes custodiam egerunt (*ib.*); plaustro impositum corpus ii bobus indomitis uectum ad **Dun leth glass**, ibi sepelitur (15*b*, 16*a*); cubito de terra superiecto ne a sepulcro reducantur reliquiae (16*a*). Humum postea iuxta tumulum quidam fodientes ignis eruptione recedere coguntur (*ib.*). Certamen quondam de P^i reliquiis inter populos ortum, freti sursum surgentis inundatio cohibet, certantium oculis felici fallacia illusis (*ib.*).

(*Miracula* P^i).

Magi **Lochru** interemptio in aethera sublati et inde in lapidem delecti (7*b*); **Loiguiri** comitum terraemotu et tenebris perculsorum fuga (8*a*): P^i et suorum, ceruorum specie adsumta, euasio (8*b*): P^o introitus in caenacolum Temoriae, ostiis clausis (*ib.*): Guttam in poculum a Mago **Lochletheo** immissam discernit P. et reiicit (9*a*). Nix a Mago eodem inducta super Campum, P^o benedicente euanescit (9*b*); tenebrae similiter inductae et dispersae (*ib.*). Inter P^m et Magum probatione per ignem facta, Magum cassula P^i indutum consumit flamma, cassulam non tangit (10*a*). Tyranni **Maccuil** comitem interimit et resuscitat P. (11*b*, 12*a*): Gentilium die dominica a labore desinere recusantium, mari inundante opus destruit P. (*ib.*): Aspersione aquae a P^o benedictae, **Dairi** equus a morte reuiuiscit (13*a*): Uiri cuiusdam agrum qui P^i boues abripuit, mare immissum maledicente P^o in salsuginem ponit (13*b*): Saxonissae **Moneisen** Deum uidere cupienti, morte felici dat P. quod cupiit (449*a*) [27]: **Coroticum** regem persecutorem in uulpiculum transformatum interimit P. (*ib.*) [29]: Caelum apertum et Filium Dei et Angelos ipse uidens uidere facit Benignum (449*b*) [28]: Mortuum Gentilem sub cruce sepultum interrogans respondere cogit, et crucem errore impositam amouet (14*b*). Noctem Dominicam sub diuo agens in graui pluuia, ipse in siccitate pernoctat (15*a*): Eleuata manu, digitis ut luminaribus campum noctu ita illustrat ut equos amissos inueniret auriga (*ib.*).

III. (*In Uita sec. Tirechan*; pp. 17–30).

P^i in nomina (17*b*). Anno aet. xuii^o captus ductus uenditus in Hiberniam P. (*ib.*); emptus a Mago **Milcone** (*ib.*), huic uii annos seruit porcarius (*ib.*), heri filias ii nutriens et docens, et filium eius **Gosactum** (30*a*) quem postea ordinauit (21*a*); **Milconi** in uisione uisus os filii igne replere et propter hoc increpitus (30*a*). P. in M. **Scirit** ab Angelo Uictore uisitatus (17*b*, 30*a*), qui inde ascendens uestigium pedis in petra impressum reliquit (30*a*); huius consilio a Mago discessit (*ib.*, *ib.*) anno aet. xxii^o (17*b*). Posthac uii annos peregrinabat per Gallias et Italiam et in insulis maris Tyrrheni, et in ins. Aralanensi [*Lerinensi*] xxx annos egit (*ib.*). Anno u^o **Loiguiri** R. in Hib. uenit (*ib.*), cum Gallis plurimis, episcopis, presbb., diacc., &c. (*ib.*). Insolas Maccu Chor et ins. 'Patricii' dictam, primum attigit (*ib.*); deinde ad Campum **Breg** descendit (18*a*); eadem die in Ualle Sescuani ecclm̄ primam aedificat (*ib.*), et uespere ad Ostium **Ai** uirum quendam bonum baptizat cum filio eius puero Benigno quem postridie secum ducit heredem suum in **Ardd M.** futurum (*ib.*). In C. Breg uii ecclas fundat P. (19*a*). Primum pasca agentis ad **Ferti fer Feec** P^i de manibus portatur ignis ad fumum accendendum benedictum coram R. **Loig^o** et suis (*ib.*). P^i conflictio contra iii fratres Magos Regis (*ib.*). Inter P^m et **Lochletheum** Magum probatio per ignem (*vid. supr., M.*, 10*a*); incendio consumptus Magus (*ib.*). **Taltenae**, **Coirpritici** inimici semen non regnaturum, **Conallo** baptizato et filiis solium firmum, praedicit P. (19*b*). Ad Uadum Broon ecclm̄ fundat; in hac iii frr. cum sorore una relinquit (*ib.*). **Temoriam** progressus, ibi cum **Loiguireo** quanquam credere nolente foedus pangit (*ib.*). **Hercum** baptizat qui sibi regiam intranti solus assurrexerat (20*a*; *cp. M.*, 7*b*). Ibi **Endeo** f. **Amolngid** de Silua **Fochloth** forte occurrit (*ib.*); hic filium suum **Conallum** P^o baptizandum dat (20*b*). Cum **Loig^o** iudicans P. inter ff. **Amolngid** hereditatem diuidit (*ib.*); partem suam Deo et P^o immolat **Endeus** (*ib.*). Cum ff. **Amolngid** foedere pacto, pretium dat P. ut sibi praesidio sint ad Siluam **F.** iter facienti (*ib.*). In his partibus multas ecclas fundat et clericos ordinat (21*a*). Ad alueum **Sinonae** fl. uenit (21*b*, 22*a*); per Uadum ii Auium in Campum **Ai** transit (22*a*). Contra eum ii Magi, **Loig^i** Regis filiarum nutritores, super Campum tenebras inducunt (*ib.*); has orationibus et ieiunio dissipat P. (*ib.*). **Ailbeum** presb. ordinat cui in monte **Húi Ailello** altare lapideum indicat (*ib.*). In Campo **Glais** Cellolam Magnam fundat. Magorum ii frātrum unus, Hono, domu sua P^o immolata, ab eo benedictionem accipit (*ib.*). P. cum synodo episcoporum ad fontem **Clebach**, ii filiab: **Loig^i**, **Ethne** et **Fedelm**, de Deo quaerentibus, Fidem exponit (23*a*, *b*). Harum baptismus et mors (23*b*), et sepultura (24*a*); Magi ii nutritores conuersi (*ib.*). Ecclm̄ ibi facit P. (*ib.*); alias quoque per regionem illam, in quibus clericos et uirgines ponit (24*a*,*b*). Iusto puero diacono in **Fidard** relicto

baptismatis librum dat, ex quo idem Iustim in senectute sua baptizauit **Ceranum** (24*b*, 18*b* (3)), natum cxl annos post mortem P^ii^ [!] (24*b*). Turbam P^e^ infestam cohibet **Hercaith** (17*a*); hic a P^e^ baptizatus f. suum **Feradach** (Sachellum) P^e^ immolat, Romae postea a P^e^ epm ordinatum (*ib.*). Inde retulit P. reliquias Petri Pauli Laurentii Stephani, postea in **Ardd M.** seruatas (*ib.*). Hunc **Sachellum** cum **Caetiaco** de clericis in Campo **Ai** ordinatis sine consilio suo accusauit P. (*ib.*). Ad **Selcam** cum episcopor. concursu progressus P. sedem ponit, ibi in lapide literas sculpit (24*b*). **Drummae** eccla fundata, fontem iuxta fodit P. (25*a*); patinos et calicem in cella **Adrochtae** monachae relinquit (*ib.*). Fratrum de hereditate conflictionem miraculo sedat (*ib.*; *vid. infr.*). Post longa itinera in partibus occidentalibus, multis ubique ecclis fundatis (25*a*, *b*), **Aigli** Montem attingit (25*b*, 26*a*), et in cacumine eius xl dierum ieiunium facit (26*b*); ibi uisionem uidet omnium ss. Hibernens. futurorum (*ib.*). Gentiles ab adoratione fontis **Slan** ad fidem Xpi conuertit (27*a*). Cum **Endeo** et **Conallo** fl. **Muadam** transit (28*a*), **Recradum** Magum cum suis obstantem maledictione interimit (*ib.*), multos credentes baptizat (*ib.*). Super Siluam **Fochl.** ecclm fundat (28*b*), in qua **Mucnei** epi sunt ossa (*ib.*). A P^e^ baptismum sibi et uii ff. postulat **Macc Dregin** (*ib.*); horum unum **Macc Ercae** eligit P. et presb. ordinat (*ib.*). Inter ff. **Amolngid** agrum **Foirrgea** diuidit, et ecclm ibi facit (*ib.*). In occidentali hac regione uii omnino annos egit ecclas fundans et clericos ordinans, **Sinone** fl. ter transito (29*b*). Inde trans fll. **Dub** (Nigrum) et **Drobaiscum**, amnem quoque **Ess Ruaid**, boreales regiones intrat (29*a*); per has similiter progrediens ecclas fundat et clericos constituit (29*a*, *b*). Inde per **Bernas** filior. **Conill** ad orientem pergit; denique, trans **Bandeam** et **Buas** fll. in Dalriadam (29*b*). In **Duin Sebuir** super petram P^ii^ sedet, et **Olcanum** ibi ordinat cui partem de reliquiis Petri et Pauli dat. In Campo **Elni** ecclas fundat, postea **Coindirensium** (30*a*); Montem **Miss** et **Scirit** reuisit (*ib.*); inde per **Doim** in regiones **Tuirtri**; deinde in **Maugdornu**; postremo ad R. Loig^m^ redit (*ib.*). Postea ad fines **Laginensium** pergit et in Campum **Lifi** (30*b*); epp. ordinat in Cellola **Cuilinn** et in **Sleibti** (*ib.*), ubi ff. **Dunlinge** baptizat; deinde ff. **Nioth Fruich** in **Mumania**, in **Caissiul.**

(*Miracula*):

Magus **Lochletheus** incendio consumptus (19*a*; *cp. M.*, 10*a*): Magus alter sursum raptus et in mortem deiectus (*ib.*; *cp. M.*, 7*b*): de labiis P^ii^ scintillae in labia **Herci** emissae (20*a*): Tenebrae quas Campo **Ai** induxit Magus dispulsae (22*a*): Xpi faciem uidere petentibus Regis **L.** filiabus mors data (23*b*): Fratribus de hereditate dimicaturis manus ad pugnam impotentes factae (25*a*): Fontis **Slan** cultus abolitus petra ab ore eius sublata (26*b*): Homo staturae giganteae a sepulcro suscitatus, baptizatus, sepulcro redditus (27*b*): Gentilis mortuus P^e^ interroganti de cruce iuxta sepulturam imposita respondere compulsus (*ib.*; *cp.* 14*b*): **Recradus** Magus P^ii^ maledictione interemptus (28*a*).

(*Vide etiam Episcopus, Ordinatio.*)

IV. (*In Additamentis*; pp. 16*b*, 17*a*, 30*b*, 31*a*, 31*b*).

P. anno ui^e^ baptizatus, xx^o^ captus, annos xu seruiuit, lxi docuit, annos omnino cxi uixit (*ib.*). P. in regiones trans Sinonam secum portat supellectilem et libros sacros in usum ecclesiar. nouarum (16*b*). P. per Gallias et Italiam totam, et in insulis maris Tyrrheni iter fecit (17*a*, *b*). *Kyrie Eleison* omni hora cantandum praecipit (17*a*).—P^ii^ iii petitiones de futuris et de Die Iudicii (30*b*). P. anno uii^o^ baptizatus, x^o^ captus, annos uii seruiuit, xxx legit, lxxii docuit, annos omnino cxx uixit (30*b*; *cp.* 15*b*, 16*b*); in iiii rebus Moysi similis, (1) alloquio Angeli de rubo; (2) ieiunio xl dier.; (3) aetate cxx annor.; (4) sepultura nemini nota (30*b*). Contentio xii dierum de corpore eius sedatur [*ut* 16*a*] (*ib.*). Sepulturam in **Sabul** esse, **Colombcille**, S. Spiritu inspirante, postea ostendit (31*a*). P. ab Ang. Uictore et a Celestino Papa missus Hib. pene totam baptizauit (*ib.*). P^ii^ quaternus honor, (1) Mortis eius solemnitas iii dier., in medio ueris [*cp.* 15*b*]; (2) Offertorium proprium immolandum; (3) Hymnus eius [*sc.*, *Secundini de eo*] perpetuo cantandus; (4) Canticum suum Scotticum [*sc.*, '*Lorica*'] semper canendum (31*a*).—Ad Campum Max. pergens P., **Lommanum** cum naui custodem reliquit in Ostio **Boindeo** (31*b*; *cp.* 6*a*, 18*a*); inde P^ii^ iussu **Lommanus** ad Uadum **Truimm** ascendit et ad Xpm conuertit **Fedelmidium** (*ib.*); hic P^e^ et **Lommano** immolat regionem totam et sua omnia (32*a*); cum hoc manet **Lommanus** donec peruenit P. et ecclm ibi aedificauit anno xxu^o^ ante ecclm **Ardd M.** fundatam (*ib.*). P^ii^ sororis f. erat **Lommanus** hic, cuius erant frr., epp. **Manis**, **Broccaid**, **Broccan**, **Mugenoc.**—[*In regionibus* **Connacht**]. P^e^ ecclm **Cluain Cain** offert **Colmanus** eps.; agros, &c., in regione **Ciarrichi**, ff. **Fiechrach**, &c.; familiam suam in his partibus P. cathedrae suae Altim. coniungit (*ib.*). **Bineanus** anchorita ecclm P^e^ immolat et ab eo gradum [episc.] accipit (33*b*). In regione **Calrigi**, oblationes **Macc Cairthin** et **Caichain** a P^e^ baptizatorum (*ib.*). Familiae in **Druim Lias** constitutae P. praeponit Benignum, cui post xuii annos successit uirgo **Lassar** a P^e^ consecrata et praefuit lx annos. De **Druim L.**, testamento ordinauit **Feth Fio** si e genere suo nemo idoneus inueniretur, ut e familia P^ii^ fieret praeses (*ib.*). **Daal**, **Marii**, baptizati, agros uterque et filium P^e^ offerunt; **Coirpre**, regnum suum (34*a*). Oblationem agri P^e^ donant monachae iii, **Ernene**, **Cummen**, **Alach** (*ib.*).—[*In regionibus* **Laginensium**.] P^m^ in Hib. mittit Germanus (Isernino quem prius iusserat illuc ire nolente) (35*a*). P. in has partes ueniens filios uii **Dunlinge** conuertit ad Xpm; postea regem quoque **Laginens. Crimthann**. Iserninus (postea **Fith** nominatus) quem, uento in Hib. australem forte actum, **Crimthann** expulerat, intercedente P^e^ ab exsilio reuocatur (*ib.*), et P^e^ se cum monasterio suo submittit (35*b*). P., **Dubthaco** commendante **Feccum** Album (*cp.* 8*b*) primum in **Lagenia** epm consecrat; huic quoque clocum, &c.; dat, et cum eo uii uiros e familia sua relinquit (35*b*). **Fecco** locum suum (*sc.* **Slebte**), ab Angelo designatum, a Rege Crimthann oblatum metitur P. (36*a*). Currum per Secundinum mittit P. **Fecco**, 'propter infirmitatem' eius (*ib.*). **Aed** eps **Slebtensis**, **Fecci** successor, postea **Ardd Macham** aduenit et epo **Segene** P^ii^ heredi se et ecclam suam submisit (*ib.*).

V. (*In Libro Angeli*; pp. 40 *et sqq.*).

P^m^ uisitans Angelus (40*a*) ii praemia laborum pollicetur, (*a*) fines Ardd Machae proferendos; (*b*) uniuersas gentes Scotticas in paruchiam donandas (40*b*). P. ex abundantia sibi data communicare cum omnibus Hib. religiosis promptum se profitetur (40*b*, 41*a*); sibi inuicem cum comitibus paruchiam suam peragranti receptionem hospitalem uindicat, et heredibus suis in perpetuum (41*a*, 42*a*). P^e^ epo Ardd M. 'ciuitas specialiter dedicata,' 41*b*; P^ii^ insignia uiolandi poena (42*a*). Causae difficiles Scotorum iudicibus ignotae, ad Cathedram P^ii^ referendae (42*b*); si in illa solui non poterint, Romam ad Cathedram Petri Ap. mittendae, *ib.* P. et **Brigita**, 'Hibernensium columnae' (42*b*): inter hanc et illum amicitia caritatis (*ib.*); prouinciarum definitio (43*a*).

acis, fu; *sub obtentu, sub occasione*, 373*b*.
[ad]sluindim; *appello*, 370*a*.
aeclis, eclis; *ecclesia* (*passim*); aeclis uii grádich; *ecclesiae* (*gen.*) *septem gradus* (*sc.*, *Ordines*) *habentis*, 336*b*, 475 (*vid.* isin).
aedocht, aidacht; *donatio, legatum*, 33*b*, 36*a*.
aidmi; *armamenta* (*nauis*), 373*a*.
ail, alo(o); *rupes*, 22*b*, 40*a*.
áiledu; *stercora*, 157*a*.
ailli; (*vid.* gabis), 149*a*.
airbacc giunnae; [*qu.*, *tonsura capillaturae?*], 24*a*.
airmbert, an-; *apparatus*, 417*b*.
altóir; *altare* (*sc.*, *sacerdotem*), 33*b*.
am rómán; *cum Romanus*, 367*a*.
[amal] anart, a. lindae; (*vid.* anart, lindae), 350*a*.
anair; *ab oriente*, 36*b*, 459.
anart, [amal]; *simile carbaso* (*uelut linteum*), 350*a*.
arbir; *cohori*, 372*a*.
ard(d), aird(d), *altus, altum, arduus, arduum*, (*passim*).
aros; *brachiola*, 25*b*.
áross, areis; *habitatio*, 31*b*.
arunnethitis; *sustinebant, expectabant, nos*, 363*a*.
as torad sáithir do; (*vid.* torad), 364*a*.
(asigthe); nu t.asigthe; *calcis te*, 352*b*.
áth; *uadum*, (*passim*).

baile; *locus, oppidum*, (*passim*); (*vid. et.* is baile); 21*b*; baile bó; *habitatio bouis* (*sc.*, *unius bouis pastio, mensura terrae*), 475.
banchuire; *mulieres*, 37*b*.
bél; *os*, (*vid.* deocht) 434*a*.
benna; *pinnae*, 40*b* (*vid. Not.*, *p.* cclxxxviii).
berensde; *beroeensis*, 363*a*.
bernas, bearnas; *iugum* (*inter montes*), 29*b*.
be[mbró]ca; *semicinctia, braccae*, 361*b*.
bid fir; *erit uerum*; *amen*, 336*b*, (*vid.* fir).
bile; *arbor*, 37*a*.
blocc; *squamae*, (*vid.* cenni), 348*b*.
briathar; *uerbum*, (*vid.* silaid b.), 359*b*.
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[d]iúrad; *reliquiae*, 374*a*.
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[1] *Corr. pro* deorad. [2] *Corr. pro* anessimthes (MS). [3] *Vid.* p. 473. [4] *Corr. pro* fufirim; *vid.* p. 472.

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[1] *Corr. pro* rum . . . i . . . d.

[2] *Vid.* p. 473.