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**STUDIES ON THE COMMENTARIE**  
**OF**  
**CARDINAL STEPHEN LANGTON**

**Part I. — By Rt. Rev. George LACOMBE, Ph. D.**  
*Research Professor of Mediaeval History, Catholic University of America*

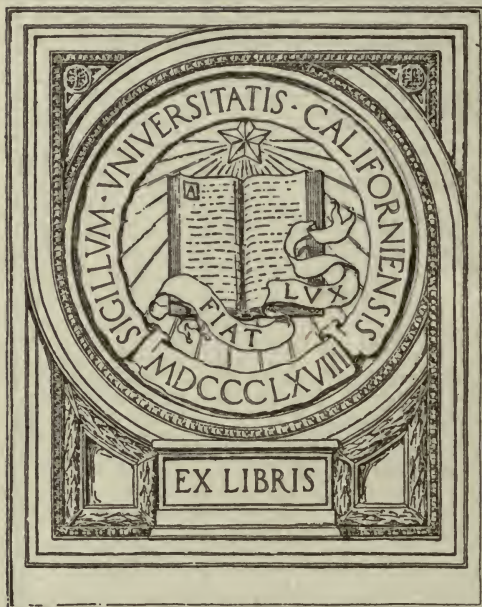
**Part II. — By Beryl SMALLEY, B. A. (Oxon.), Ph. D.**  
*Victoria University, Manchester*

**WITH**

**INDICES OF RUBRICS AND INCIPITS**  
**OF THE QUESTIONES OF STEPHEN LANGTON**

**by Alys L. GREGORY, Ph. D.**  
*Victoria University, Manchester*

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# STUDIES ON THE COMMENTARIES OF CARDINAL STEPHEN LANGTON

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## PART I

### INTRODUCTION

Few personages of the XIII century are as well known and yet as little known as Cardinal Stephen Langton. To the average reader, he is the great medieval protagonist of political liberty, who helped the English barons wrest the *Magna Carta* from King John in 1215. Of his literary activity, of his university career, which filled the greater part of his life, very little is known. Yet in a letter written by Honorius III in 1224 to secure a benefice for the learned medieval orientalist, Michael Scot, the pope declares that Langton shines forth as a star among other masters by his eminent learning and profounder doctrine. This was likewise the opinion of that medieval bibliophile Otto of St Blaise <sup>1</sup>, who called him the *doctor nominatissimus*.

The seventh anniversary of Langton's death was celebrated in 1928. Strange to say, it attracted more attention to him as a writer than as a statesman. It was marked by two events : the publication of Professor Powicke's *Stephen Langton* <sup>2</sup>, and an agreement among Langton students, who had been working in America, England, France, and Germany, to pool their interests and work toward a common end : the publication of a life of Langton which would be definitive, and the preparation of the ground for an edition of his more important works.

#### I

It must be born in mind that Professor Powicke's book has all the limitations of its genre ; it is merely the publication of a series

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1. *Monumenta Germaniae Historica*. SS. XXIII, 1206.

2. POWICKE F., *Stephen Langton*, Oxford, 1928.

of lectures, which were rapidly prepared, and as rapidly published. No one recognized the *lacunae* better than the author. Yet it can be safely affirmed that future research will rather enlarge our knowledge of Langton's activities than change our appreciation of his thought and of his action on his age.

Owing to the short time at his disposal Professor Powicke neglected three most important sources of information, which were obvious but unavailable without a great deal of preliminary work. (It will be necessary to peruse with attention all the Cartularies of the period from 1160 to 1230 in an effort to fix with more precision the activities of Langton, particularly during the days of his mastership at Paris. At the present writing M. Marcel Dickson is preparing for publication the *Summa* of Langton's fellow countryman, Robert de Courson. The critical introduction will entail considerable research in this cartulary material, and it is hoped that at the same time he will keep watch for any reference to our author. Nothing is more needed than a *Regesta Archiepiscoporum Cantuariensium* along the lines of Bohmer's work for the Archbishops of Mainz. Indeed Mgr. Grabmann agrees with me that one of the prime requisites for putting the chronology of the early scholastic period on a scientific basis is a systematic search through the cartulary and chronicle material of the epoch, the listing, by manuscript and date, of all masters to whom reference is made, and the establishing thereby of a fixed chronology on which all hypotheses may firmly rest.

A second source of information which will have to be prepared is the vast sermon material attributed to Langton by the manuscript tradition. In addition to the mss. noted by Professor Powicke in the second Appendix of his *Stephen Langton*: Paris, Bibl. nat. mss. lat. 12420, 14859; Sainte-Geneviève 1422; Arsenal 400; Troyes, Bibl. Municipale 862, 1100, 1227, 1367; London, British Museum, Royal 2 D. XXXVII; Oxford, Magdalen College 168; Bruges 28, 278; Rheims 582, we must add: London, Lambeth Palace 71 (a very important collection of *Sermones dominicales*); Vitry le François 75; Cambridge, University Library Ee. VI. 10; Corpus Christi Col. 459; Brussels II 953, II 962; Paris, Bibl. nat. mss. lat. 14593, 14470, 14925, 16463, 16875, and at least a dozen mss. containing single sermons. We have here a solid mass of at least 500 different sermons, which will have to be sifted, dated, authenticated, and then examined for any light they may throw on the career of their author. If Langton's *Questiones* and Commentaries ar

any indication, the Sermons<sup>1</sup>, particularly in his second manner, should yield a great deal, for he is the most personal and communicative of the Paris masters, reveling in remarks about his contemporaries and his countrymen<sup>2</sup>. Rarely did he succeed in reducing his teaching to the arid scholastic *Questio*. I hope to find time shortly to whip this sermon material into shape. For one thing it can be affirmed that most of the sermons in the London ms. British Museum, Royal 2 D. XXXVII must be attributed to Langton's countryman, Robert Pullus.

Professor Powicke realized this personal note in Langton's writing when he utilized his *Questiones* with such happy effect, showing that the key to the striking career of this international Englishman was to be sought in the lectures he had elaborated in the shadow of Notre Dame, during the years he was a master at Paris. The *Sunma* and the *Questiones*<sup>3</sup> are attracting so much attention elsewhere that we may leave aside the problems they entail. What Professor Powicke has done for the *Questiones* is being undertaken by one of his pupils, Miss Beryl Smalley, for the Glosses on the Historical Books of the Old Testament, and also for the Minor Prophets, and it will have to be done for Langton's entire literary output.

As an example of what we may expect from this source, I submit two citations from Langton's gloss on the Epistles of St Paul (Paris, Bibl. nat. lat. 14443, f. 395): « Ad hoc faciunt quod Sodoma

1. Cf. the important sermon on the Great Interdict contained in the Troyes ms; 862, f. 89. This is surely authentic. On the other hand the Paris Bibl., nat. lat 14470 contains a corpus of anonymous sermons which seem to be Langton's. One of these, if it is authentic (no other copy exists), makes mention of a twelve years old nephew of our author: He says, f. 336d: « Ego pocius eligerem de nepote meo aliquo iuvene, qui est virgo XII annorum et nunquam peccavit, quod percuteretur coram oculis meis cutello et occideretur quam quod iret semel ad lupanar. »

2. Cf. his gloss on the Pauline Epistles ms. Bibl. nat. lat. 14443, f. 317 b: « Dixit etiam quidam Anglicus quod longe magis exhilarabatur animus si diceretur ei semel: Gwesseyl (wassail) quam si centies diceretur ei: Esto hilaris. » The Nordics were not prohibitionists at this writing it would seem. On this subject see a large part of Langton's *Sermo ad populum* in the Troyes ms. 862, f. 89 et sqq. Cf. LA COMBE, *An unknown document on the great Interdict*, in *Catholic Historical Review*, Washington, 1930.

3. To the literature given in UEBERWEG-GEYER, *Grundriss der Geschichte der Philosophie*, Berlin, 1928 we must add: POWICKE, *op. cit.* pp. 49 to 74. Lacombe, and Landgraf: *The Questiones* of Cardinal Stephen Langton, in *The New Scholasticism*, Washington 1929 pp. 1-18 and 113-158; LANDGRAF A. *Handschriftentunde aus der Frühscholastik inr Zeitschrift für katholischer Theologie*, Innsbruck, t. 53 (1929) p. 99-103. LOTTIN O., *Un nouveau manuscrit fragmentaire de la Somme d'Étienne Langton*, in *Recherches de Théologie ancienne et médiévale*, Louvain, 1929, p. 373-376.

interpretatur muta, et recte, quia qui Sodomite sunt, nec etiam mutire inter homines debent. Quidam magnus, cui adhibenda est fides, dicit se audisse a magno et pio cantore Parisiensi quod ipse Cantor legerat in scriptis Hieronymi quod ea nocte qua natus est Salvator mundi, mortui sunt omnes Sodomite". Or again (ibid. f. 255b): « Cantor Parisiensis, sicut dicunt qui eum audierunt, dixit quod Christus est Filius Dei adoptivus ». Does it sound as if Langton had been a pupil of the Chanter, when he can only cite from hearsay one of the current stories of the great theologian, when he cannot quote directly the opinion of his supposed master on one of the most debated points of the second half of the XII century? Yet it has been confidently affirmed that Langton was a pupil of *Petrus Cantor*. If it is eventually proved that the *Summa* contained in the mss. Bamberg Q.VI. 50, Oxford, Bodl. Laud. Misc. 80, and Cambrai 402<sup>1</sup> (a fragment) is an authentic work of Langton, then we will have definite authority for regarding him, not as the pupil of *Petrus Cantor* but of *Petrus Manducator*<sup>2</sup> and for fixing his arrival at Paris somewhat earlier than has been supposed.

Indications of this sort show that Langton's entire literary output will have to be sifted. When the result is added to the details coming from the proposed *Regesta*, and the whole is worked up into a life of Langton by Professor Powicke, whose knowledge of the reign of king John is unique, it will be something worthy of that great medieval figure.

## II

Before turning to the Commentaries of Langton, the real subject of this study, it might be useful to note that he is the author of a certain number of miscellaneous works, most of which have come down to us; others still escape identification or are definitely lost.

Professor Powicke found the *Documenta Clericorum*<sup>3</sup> in the Oxford ms. Bodl. 57, where it was always to be seen, tho Miss Norgate in her article in the *Dictionary of National Biography* considered it lost. With greater difficulty Miss Marthe Dulong discovered at Lambeth Palace the poem *De contemptu mundi*

1. On this ms. Cf. O. LOTTIN. *art. cit.*

2. Cf. ms. Bamberg Q VI.50, f. 73 b: « Alii dicunt quod primum coniugium non est veri nominis coniugium... Nos autem magistri nostri Manducatoris sequentes vestigia, dicimus utrobique esse coniugium »

3. *Op. cit.* p. 205.

attributed to Langton by the ms. 371, f. 137 and has discussed the value of this attribution in an article : *Langton versificateur* published in the *Mélanges Mandonnet*<sup>1</sup>. The poem on the *Hexaemeron* is still elusive, tho copies of it are known to have existed.

The older bibliophiles mention a *De Similitudinibus*. Pits<sup>2</sup> gives us the incipit : *Nec miles in bello nec sacerdos*. In the list of mss. belonging to the Earl of Ancaster, published by the Historical Mss. Commission<sup>3</sup>, there is a notice of a *Similitudinarium* attributed to Langton. Tho the Catalogue was made in 1907, Lord Willoughby and my friend, Mr. Sidney Ehrman, were unable to find this ms. in the library at Grimsthorpe, even after a diligent search. The juxtaposition of a *Similitudinarium* to Langton on the Prophets in the Peterhouse ms. 119 makes me wonder if this might be the same work.

There is a work : *De penitentia Magdalene* preserved in Corpus Christi College, Cambridge, ms. 226 ; Balliol College, Oxford, ms. 152, and Dole, ms. 99-106. Bale and Pits<sup>4</sup> attribute it to Stephen's brother Simon, archdeacon of Canterbury ; the Dole and Corpus mss. to Stephen himself — the old catalogues are non committal. It would be quite a relief to pass over to the truculent brother this tiresome treatise full of never-ending considerations which seem foreign enough to Langton's incisive mind. I am not at all convinced that Stephen and not Simon should be regarded as the author<sup>5</sup>.

1. *Mélanges Mandonnet* in *Bibl. Thomiste*, Paris, 1930. (in press).

2. PITSEUS, *Catalogus Scriptorum*, Paris, 1619, p. 304.

3. *Historical Mss. Commission. Mss. of the Earl of Ancaster*, Dublin, 1907, p. 482 : « A volume in mediaeval oak boards, covered with leather, containing, written on parchment, in double columns :

A. *Numerale* [by William of Leicester, called de Montibus, chancellor of Lincoln] *Incipit* : Audi Israel, Dominus Deus unus est. *Ends* : Huius summe finem facimus cui nomen Numerale imponimus : plura quidem hic ommissa in alius opusculis nostris copiosius sunt exarata. *Explicit* : Preceded by table of contents. 88 pp.

B. *Speculum Penitentis* [by the same]. *Incipit* : De peccatorum agnitione tractatum teximus penitenti perutilem, cui nomen imponimus speculum Penitentis *Ends* : Item inquirenda sunt tria que viciis avaritiae redimunt... retributis meritorum, restitutio et ablatorum, distributio perceptorum. 14 pp.

C. A miracle of S. Weerburgh at Weedon, Northhamptonshire [Extract from Goscelin the Monk's *Vita Sae. Werburge*] 1 1/4 pp.

D. *Similitudines* magistri W. Lincolniensis ecclesie cancellarii in sermonibus edite. 46 1/4 pp.

E. *Similitudinarium* magistri Stephani Cantuariensis archiepiscopi. 33 1/2 pp. »

4. *Index Britanniae Scriptorum* (ed. R. LANE POOLE), Oxford, 1902, p. 413. — PITSEUS, *Catalogus Scriptorum*, Paris 1619, p. 320.

5. On the fly leaf of the Balliol Col. ms. 152, we read : *Summa Magistri Simonis Langton*, again on fol. 29 : *Incipit meditatio penitentiae*, and in the margin : *Sic*

Pits<sup>1</sup> speaks of a *De Benedictionibus in Monte Elbal* and a *De factis Mahumeti*; they have not been discovered as yet; that does not mean that they are definitively lost. As for Langton's *Vita Ricardi Regis*, the negative result of the researches made in the English libraries for the Roll Series gives little hope for salvaging more than is incorporated into the work of Ranulph Higden.

The text of the Constitutions of the Council of Oxford in 1222, published in Wilkin's *Concilia* is, as frequently remarked, quite unsatisfactory, made as it was from XV. century mss. There exist almost contemporary copies, among others the Cottonian ms. Vesp. E III, f. 103. It is doubtful if it has ever been noted with sufficient clearness that the Constitutions of the Archbishops of Canterbury were reduced to the form of a methodical corpus in the XV century. This was divided into five books: 1) *de fide et sacramentis*, 2) *de iudiciis*, 3) *de vita et honestate clericorum*, 4) *de sponsalibus et matrimoniis*, 5) *de accusationibus*. There exist the following mss. of this work, Cambridge, Trinity col. 400, f. 1; 401, f. 57; London, Lambeth Palace, 171, f. 10. Langton's Constitutions have an important place in this work.

While reading some of Langton's glosses and turning the pages of old catalogues, I have come across the mention of a certain number of his works which seem to have disappeared.

In the first place there is a reference by Langton himself to a treatise on the "*Computus*" which he mentions in his gloss on the *Histories* in these words (Avranches ms. 36, f. 176 d): "*Monoides, quando est unius vel duorum dierum in suo cremento. Consule artem nostram de compoto in aliis*". This "*ars de computo*" must have been one of those works on the calendar, which were being continually revised from the time of Bede.

The catalogue of Dover Priory<sup>2</sup> (n<sup>o</sup> 472) mentions the *Constitutiones prime Stephani Archiepiscopi* whose incipit was: *Baptismus cum magna*.

In the library of Christ Church at Canterbury there was preserved under the number 1221 a work called the *Distinctiones Stephani*

voluit Dominus cantuariensis ut vocaretur libellus iste. It must be noted that *Dominus cantuariensis* may be Simon as well as Stephen.

1. *Op. cit.* p. 304. LELAND also in his *Collectanea*, Oxford, 1715, t. III, p. 152 mentions a ms. at Buckest. Stephanus Cantuar. de benedictionibus et maledictionibus datis in Monte Ebal.

2. JAMES M. R., *op. cit.*

*Archiepiscopi*. This could be one of two things <sup>1</sup> : a commentary on the Psalms, or a dictionary on the fourfold sense of words after the manner of the *Summa Abel* of the Chanter.

The number 1228 contained several interesting items :

- 1) *Summa Stephani Archiepiscopi*,
- 2) *Sermo Alex. Nequam*.
- 3) *Tractatus de Viciis et Virtutibus*.
- 4) *Epistole Sancti Bernardi*.
- 5) *Epistole S[tephani] Archiepiscopi*.
- 6) *Expositio super Orationem Dominicam et quedam notabilia*.

In the course of this study it will become plain that Langton's works were generally grouped together. Hence there is a great probability that the *Tractatus de Viciis et Virtutibus* <sup>2</sup> is the same as the work mentioned on page 17 and that the *Expositio super Orationem Dominicam* is likewise from Langton's pen. There is a copy of this preserved among Langton's sermons in the ms. of Bruges 278, f.66 a.

We can almost weep however when we see the mention of *Epistole S. Archiepiscopi* <sup>3</sup>. What a light they would have thrown on that formative period of Church and State, the reign of John and of Henry and the pontificate of Innocent III !

Under the number 1229 there is a mention of a work which existed in Boston of Bury's time : *Concordantie Veteris et Novi Testamenti*. It is anonymous in this copy but it is grouped with *Sermones S. Archiepiscopi* and the *Interpretationes Hebraicorum nominum*.

Under the number 1165 is a *Tractatus S. Archiepiscopi super Ecclesiam*. If this title does not deceive us, Langton, and not James of Viterbo, would have given us the first treatise on the Church. It might again, have been a treatise like the *Speculum Ecclesie* of St. Edmund Rich. It is quite as probable, however, that either Montague James or the scribe misread the abbreviation ; it would be more normal to read : *Tractatus S. Archiepiscopi super Ecclesiasticum*, or *super Ecclesiasten*.

Under the number 1176 I note the following items : *Sermo S.*

1. LACOMBE G., *Prévostin de Crémone*, Kain, 1927, pp. 104-130.

2. LACOMBE G., *The Questiones of Cardinal Stephen Langton in The New Scholasticism*. Washington, 1929, t. III, p. 17. The manuscripts of Langton's *De viciis et virtutibus* are : Milan, Brera A F, XII, 36 ; Douai 434 ; Rouen 657 ; Paris Bibl. nat. lat. 2295, 3236 B, 10727, 14526, 18189 ; Charleville 93 ; Amiens 272.

3. A certain amount of this correspondence has seen preserved elsewhere. Cf. *Ancient Correspondence* I, 35, 113, 115 ; II 6 ; XI, 9, 60.

Archiepiscopi : *Viderunt* ; under 1177 : Item sermo eiusdem : *Vidi super* ; there follows an explanation which is somewhat ambiguous *Vel de mortalitate rerum qui dicitur angelus*. The mention of sermon collections which have disappeared are frequent enough, but they will be reserved for an article on the sermons.

Professor Powicke called my attention to a work preserved in five XV cent. mss<sup>1</sup>. entitled : *Stephani Parisiensis Expositio super Regulam Sancti Benedicti*. Fabricius (*Bibliotheca Mediae et Infimae Latinitatis*. Patavii, 1754, t. XVIII, p. 211) attributed it very tentatively to Etienne Tempier. Dom Calmet in a note to the Epinal ms., attributed it to some XII century Stephen, who was probably a Benedictine. Prof. Powicke was curious to know if there were any grounds for attributing it to Langton.

The prefatory letter gives us a definite date for the dedication of the work : *Venerabili Patri et Domino venerando Roffredo Insulano divina providentia SS. Marcelli et Petri cardinali presbytero... Stephanus Parisiensis omnium clericorum ultimissimus*. Roffredo de l'Isola di Sora became Cardinal priest under the title of Saints Marcellin and Peter in 1191 and died May 30, 1209. The dedication then falls between the years 1191-1209. But the work itself is the result of a long life spent in religion by a certain *Stephanus Parisiensis*.

Two names immediately come to mind : Stephen Langton, and Stephen of Tournay ; but was either of them the author of this work ?

1) Langton was usually called *Stephanus Cantuariensis* but that only after 1206. In two mss. containing his verses : *Ave Virgo Virginum, Parens absque pari* he is called *Stephanus Parisiensis*<sup>2</sup>. He had been in close touch with the Benedictine rule, hence, so far as competence and chronology are concerned, he could have written the dedicatory epistle. However the author speaks as if he were a member of the order of St Benedict (Epinal ms. 12, f. 1<sup>r</sup>) : « *De vita Patris nostri sancti Benedicti* » ; he mentions spiritual and temporal difficulties which find no place in Langton's life before 1206 (*ibid.*) : « *Quia vobis tanquam patribus et benefactoribus meis specialissimis, a quibus multa spiritualia et temporalia bona,*

1. Epinal 12. — Bamberg, Ed. II. 4. — Munich. Staatsbibl., clm, 3029, 4308, 18155. In the Munich, clm. 18155, f. 40 is a *De esu carniū* attributed to a *Stephanus Parisiensis*. This leaves another problem to be solved.

2. DREVES, *Psalteria Rythmica*, Leipzig, 1900, t. XXXV, p. 170.



necessitatum et tribulationum tempore... But a greater and almost unsurmountable difficulty to Langton's authorship of this treatise is a series of stories on ff. 67 sqq. taken from the lives of Thibaud, bishop of Paris (1144-1158) and of Pope Eugenius III (1145-1153), which the author introduces with the formula : *Vidi etiam*. If these stories are not *exempla* there is small likelihood of Langton being the author.

2) Let us now take up Stephen of Tournay's claim. Born in 1128, educated at Ste-Euverte d'Orléans, he became a canon regular in this monastery in 1155 and its abbot in 1167, thereupon abbot of Ste-Geneviève at Paris and finally bishop of Tournay in 1192. He could, as far as chronology is concerned, have written the letter to Cardinal Roffredus. Indeed we have a similar one addressed to Cardinal Soffredus (P. L. 211, col. 545) in which he says : « Rogo, si placet, ut quascumque petitiones nostras, iusticiam postulantes, Domino Pape offeratis, et iudices super iustitia impetretis. » One is almost tempted to ask if there is not a scribal error in our XV century texts, and that we should read Soffredus (1183-1210) instead of Roffredus.

\* Again Stephen was born in 1128, and could well have witnessed the events chronicled for the years 1145-1153, which make it impossible for us to attribute this *Expositio Regule Sancti Benedicti* to Langton. c. 1155

There are difficulties however. The prefatory letter is not found in the large collections of Stephen's Epistles (P. L. CCXI), and what is more important, its address is not in the form consistently employed by Stephen of Tournay and his chancery.

Dom Calmet was tempted to regard the author of this treatise as a XII century Benedictine, in spite of the use of the word *clericus* by the author. The similarity of the address used by Rigold in the dedicatory epistle of his *Gesta Philippi Augusti* : « Serenissimo et amantissimo domino suo Ludovico... beati Dionysii Areopagite clericorum minimus... » makes me look to some monk of St Denis or of a monastery in the region about Paris as the possible author of the work. There is no probability in ascribing it to Langton and very little to Stephen of Tournay.

## III

It is evident that Langton was a prolific writer, who had gained a wide influence over his contemporaries. One can always interpret the formulas employed in papal bulls as terms of courtesy, but the appreciation of Honorius III is well borne out by that prince of medieval bibliophiles, Otto of St Blaise, in his continuation of Aubry de Trois Fontaines<sup>1</sup>. These annals which furnish such precious information on the doctors of the period, do not fail us here. Writing under the year 1213 the author tells us that "in England after the death of the Archbishop of Canterbury, Hubert Walter, one of King John's clerks, John Grait was elected at the King's behest ; Innocent III quashed the election and named as archbishop Master Stephen de Languetone, a widely known doctor and theologian, who wrote on the Prophets, on the Psalms, and Postils on the Epistles of St Paul ". And he adds that Langton is said to have written on many other subjects. When giving the Cardinal's necrology under the year 1228<sup>2</sup> he writes : " In England died the Archbishop of Canterbury, a theologian known above all others of his time, who wrote many theological commentaries and books worthy of the consideration of later generations, one of them on Ysaïas, another on the XII Prophets, and certain Postils on the Epistles of St Paul. » Further details are added by the Pseudo-Henry of Ghent in his *De Viris Illustribus*<sup>3</sup> : " Stephen, by birth an Englishman, presided over the faculty of Arts at Paris, after

1. M.G.H., SS. XXIII., p. 886, 40, anno 1206 : « In Anglia post mortem archiepiscopi Cantuariensis, qui dicebatur Hubertus Galteri, electus est de voluntate Regis quidam clericus eius, nomine Iohannes Grait ; sed per monachos Cantuarienses coram papa cassata fuit electio, et factus est archiepiscopus Magister Stephanus de Languetone, nominatissimus doctor theologus, cuius habentur libri super Prophetas, super Psalterium, et Postille super beati Pauli Epistolas ; et multa alia dicitur scripsisse. Hic ergo expulsus a rege Iohanne venit in Franciam, et apud Pontiniacum secum habitavit, ubi multa scripsit. »

2. *Op. cit.*, p. 922, 20, anno 1228 : In Anglia mortuus est archiepiscopus Cantuariensis, Magister Stephanus de Languenton, super omnes sui temporis nominatus theologus, qui multas expositiones theologicas fecit et scripsit, et libros ad memoriam posteris reliquit, ex quibus unum super Ysaïam, et alius super duodecim Prophetas, et super Epistolas Pauli quasdam postillas. »

3. Paris Bibl. nat. nouv. acq. lat. 314, f. 77. [cap. xxvii]. « Stephanus natione Anglicus Parisius liberalium artium scolis prefuit ; inde theologice scole presidens theologiam celeberrime docuit. Totam scripturam primus medullitus et moraliter cepit exponere ; in Eptaticum et in Regum Moralitates suas litteris mandatas reliquit. Scripsit et in XII Prophetas, ipsos moraliter, et subtiliter, secundum modum scolastice lectionis, exponens. »

which he directed a school of theology, and taught that science with great distinction. He was the first who began to comment the whole Bible in its moral and its full sense, and left in writing his moral explanation of the Heptateuch and of Kings. He wrote a subtle moral gloss on the XII Prophets, explaining them after the method used in the scholastic *lectio*". Add to this the testimony of Nicolas Trivet<sup>1</sup>, the Dominican annalist, who tells us: [In 1228] "Stephen of Canterbury died. He commented the whole Bible and divided it into the chapters we moderns use. While he was teaching theology in Paris he was made cardinal priest of St. Crysogonus".

The information furnished by the chronicles, which will be amply corroborated by the ms. tradition, shows us that Langton played a role in medieval exegesis certainly as important as that of Nicholas of Lyra or of Hugh of St. Cher. As this study is primarily interested in the Commentaries of Langton, I leave aside the two extremely important services rendered by him to biblical science: "his rearrangement of the chapters of the Bible into their present equal lengths, which attempts at the same time to give a unity of subject matter to the divisions"; secondly the almost definite form in which the Books of the Bible are now arranged. This article does not touch either of these subjects. I can add however another ms., Trinity College, Cambridge, 212, f. 2, to those given by Denifle<sup>2</sup> to prove that Langton was the author of a new series of divisions for the chapters and of a new order for the Books. This ms. which Whitgift<sup>3</sup> describes as *Biblia Archiepiscopi Langton*, has the list of incipits of chapters usually ascribed to Langton, but it is anonymous; a XIV. century hand has added his name: Langton.

Professor Powicke<sup>4</sup> has noted that Langton's chapters were not always preserved, giving as an example *Cantica Canticorum* chapter VI which begins in the ms. CLXVIII of Magdalen College, Oxford: *Quo abiit dilectus meus*; this is now verse 17 of Chapter V; but the

1. TRIVET, *Annales sex regum angliae*, éd. THOMAS HOG. (*English Hist. Society*) 1845, p. 216.

2. DENIFLE H., *Die Handschriften der Bibl. Correctoren des XIII Jahrhunderts in Archiv. für Literatur und Kirchengeschichte des Mittelalters*, t. V (1888), p. 270-6. Cf. BERGER S., *Histoire de la Vulgate pendant les premiers siècles du Moyen Age*. Paris 1893. Cf. POWICKE *op. cit.*, p. 35.

3. JAMES M. R., *The Western mss. in the Library of Trinity College. Cambridge*. Cambridge 1900, p. 280.

4. *Op. cit.*, p. 37.

Paris ms., Bibl. nat. lat. 14417, f. 125<sup>v</sup>, gives the incipit of chapter vi as it is found in modern Bibles : *Dilectus meus descendit*.

The extraordinary ascendancy as an exegete achieved by Langton and recorded by the chronicles is amply born out by the manuscript tradition. Both Trivet and the Pseudo Henri of Ghent affirmed that he glossed the whole Bible ; and it can be asserted in turn that almost this entire gloss has come down to us. Fortunately we have the precious detail of Otto of St Blaise<sup>1</sup> which affirms that Langton glossed the Psalter ; it would have been incredible that the Psalter, which with the Epistles of St Paul was the book most commented on in the Middle Ages, especially at the end of the XII century, should not have been glossed by Langton. We must be satisfied with Otto's corroboration of our *a priori* conviction for among the 200 odd mss. which contain Langton's works none contain a gloss on the Psalms which can be attributed to our author with any probability. When considering the authenticity of Langton's glosses two copies of what might be this lost work will be indicated, they will be mentioned merely for purposes of identification, in case an attributed copy of this commentary should come to light.

It must not be confounded with another work of Langton which exists in numerous mss. and has been printed twice<sup>2</sup> ; this composition, a chaplet of verses in honor of Our Lady, is entitled in the ms. of the Royal Library at Brussels II-1060. f. 145 : *Incipit Psalterium editum a Magistro Stephano Cantuariensi Episcopo*. This ms., which was acquired from the Cheltenham collection, is not found in the Catalogue of Van den Gheyn. The incipit of these verses is as follows :

“ Benigna mater, suscipe quod offero ”.

It must be confessed, however, that there is always the possibility that this *Psalterium* is the work on the Psalter mentioned by Otto of St Blaise. It might be noted that it was not always known under this name. In a legacy of Henry de la Wyle, Chancellor of the Church of Salisbury, dated June 2, 1329, we find among

1. Cf. M. G. H., SS. XXIII, p. 886.

2. DREVES. G. M., *Psalteria Rythmica*. Gereimte Psaltieren des Mittelalters. (Analecta Hymnica Medii Aevi XXXV). Leipzig 1900, p. 171.

the bequests : *Item Breviarium secundum Stephanum de Langton* ; this probably refers to that *Psalterium* <sup>1</sup>.

We must note however still another hypothesis. We know that the authors of this period : *Petrus Cantor*, *Petrus Pictaviensis*, *Prepositinus* all left *Distinctiones super Psalterium*, of a new and particular type, in which collections of *Distinctiones* were introduced. In an article on the *Questiones* of Langton I studied his *Summa de Viciis et Virtutibus* <sup>2</sup>, which has come down to us in some 12 mss., among others that of the Palazzo di Brera, Milan, ms. A F XII, 36 (ff. 1-81), which, from the description furnished me, contained a series of glosses and authorities grouped by catch words, but not alphabetically as in the *Summa Abel*. This work was sometimes called : *Adam ubi es*, but in the Brera ms. it was entitled : *Summa que dicitur generaliter Magistri Stephani de Languetona*. A personal examination, however, showed a note on the f. 91 which reads : *Summa Magistri Stephani de Languetona super Psalterium. Conventus Fratrum Minorum de Mediolano. Non vendatur*. May we not, after the tradition fixed by this note, have in this work the gloss on the Psalter which we have held to be lost ? It is a plausible hypothesis but it is offered merely as a matter of record.

With the exception then of this Gloss on the Psalter, all of Langton's Postils on the Old Testament have come down to us in the mss. These commentaries were, in all probability, written in connection with Langton's theological lectures. He lived at a period when the pedagogical methods in vogue at the University were in a state of flux. In the old days <sup>3</sup> the lectures had been built about the *Textus*, as the Scripture was called. At an indefinite moment after the composition of the *Sentences* of the Lombard and of the *Histories* of Peter Comestor, the gloss began to play on these handbooks instead of on the *Textus* itself. Since we have from the pen of Langton a gloss on the *Histories*, or *Historia Scholastica* and again on the Lombard's *Maior glossatura*, we will begin our study by a few remarks on each of these two works.

1. Cf. M. DULONG. *Langton versificateur* in *Mélanges Mandonnet*, t. II, Paris, Vrin, 1930.

2. *art. cit.*, p. 14.

3. Roger BACON. *Opus Maius* quoted in *Chartularium Universitatis Parisiensis* t. I, p. 473 : « Deinde sancti doctores non usi sunt nisi hoc textu, neque sapientes antiqui, quorum aliquos vidimus, ut fuit dominus Robertus episcopus Lincolnensis, et frater Adam de Marisco, et alii maximi viri. » This text is a little late for our purpose but Bacon probably records a tradition. It might be added here that the *Summa super Psalterium* of Prepositinus, is in reality a gloss on the Lombard's Commentary on the Psalter, as is the Gloss of Peter of Poitiers. Cf. Rheims ms. 161 : *Petri Pictaviensis Distinctiones super Psalterium Magistri Petri Lombardi*.

## CHAPTER I

## THE " GLOSA IN HISTORIAM SCHOLASTICAM "

## I

The growing importance of the Paris schools in the later half of the XII century, the realization that pedagogical methods must change to meet the needs of a growing student body, where the expense and difficulty of reproducing mss. left the young clerks without the necessary books, <sup>1</sup> the conviction that theological instruction could not be given without an adequate knowledge of the whole Bible history induced *Petrus Comestor* to compose the *Historia Scholastica* <sup>2</sup>, one of the most famous of medieval handbooks. It was probably introduced immediately into the schools; and if later custom is an indication, the reading and explanation of this work took place at the break of dawn. Langton does not make this statement, but a passage from his gloss *In Exodum* might be interpreted in this sense <sup>3</sup>. Again there are those who see in the nursery rhyme: *Frère Jacques, frère Jacques, dormez-vous?* an echo of the time when the convent bell of St Jacques called the sleepy theologians to this exercise <sup>4</sup>. That the *Histories* played an important role in the intellectual formation of the first Dominicans can be gathered from a ruling of the General Chapter held at Paris in 1228 under the Master General, Jordan of Saxony which decreed that the young brothers sent to Paris should make three books the base of their theological formation: the *Histories*, the *Sentences*, the *Texts* and the *Glosses* <sup>5</sup>.

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1. Cf. a curious text of Langton in the Arras ms. 68, f. 73 d: [In Exodum]: « Hoc est contra scholares qui quaternos et scripta sua occultant, et aliis accordare nolunt immo in archa submergunt; sed ob hoc submergendi sunt in gehenna nisi peniteant ».

2. P. L. t. CXCVIII.

3. Arras, ms. 68 f. 74 a: « Et scolares debent ad litteram surgere mane ad missam, ubi representatur manna, id est, Corpus Christi et eius memoria. Et etiam ad scolas mane debent surgere. »

4. If this is true, tradition has replaced the correct hour, Prime, by Matins.

5. Cf. DENIFLE-CHATELAIN *op. cit.*, p. 112: « Statuimus autem ut quelibet

From Langton's commentaries on the *Historia Scholastica* (we have the reports of two separate years) we can perceive what constituted a study of the *Historiæ*. It was not merely a rapid reading, an idea we might get from the fact that it was done *cursorie*<sup>1</sup>, but often a word for word explanation almost in the manner of the *Glosa Interlinearis*. In the case of the gloss in the Paris ms. 14414 it is a full commentary, with theological *questiones* here and there. Tho these glosses of Langton on the *Historiæ* are perhaps the earliest examples of this genre that we possess<sup>2</sup>, may it not be that he himself had in his time studied the *Historiæ*, even as he was expounding them? In glossing the words of the *Historia Scholastica*: « Faciam quod homo penitens facere solet, quia delebo quod feci », he adds (Paris Bibl. nat. lat. 14414, f. 117 c): « Aliter a magistro nostro et a magistro Beleth audivimus. » This would throw the glossing of the *Historia Scholastica* in the Schools somewhere before ca. 1182, the date of Jean Beleth's death.

It is most important to note that Langton speaks of a *Magister noster* who cannot be confounded with *Petrus Comestor*, for he does not share that author's opinion, and whose teaching seems to be contemporary with that of John Beleth. We have already noted that the Bamberg *Summa* makes Langton the pupil of *Petrus Comestor*. It need not astonish us to hear Langton speak of another as *magister noster*, when recalling his class remembrances of the *Historia Scholastica*. It might be well to mention in this connection the number of Masters, under whose guidance John of Salisbury had placed himself. (Metal. I, c. 102. P. L. CXCIX, 869-869). In fact this text strengthens greatly the possibility of Langton having been Peter's († 1178) pupil, in face of the difficulty raised by the date we must assign to the composition of the gloss on the *Historia Scholastica* found in the Paris Bibl. nat. lat. 14414. We will see shortly that Langton was probably engaged in this work, sometime before 1187, and it is usually assumed that this charge was the first step towards the mastership of theology. However

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provincia fratribus suis missis ad studium ad minus in tribus libris theologie providere teneatur; et fratres missi ad studium in Ystoriis, et Sententiis, et Textis et Glosis precipue studeant et intendant. »

1. DENIFLE H. *Quel livre servait de base à l'enseignement des maîtres en théologie dans l'Université à Paris* in *Revue Thomiste*, t. II (1894), 149-162.

2. The *Magistralia* of Oyno, contained in the ms. lat. 446 of the Bibl. nat. are excerpts from the commentary of Comestor on the Gospel, not glosses on the *Historia Scholastica* as Mgr. Grabmann suggests. (*Die Geschichte der Scholastischen Methode*, t. II, p. 498).

if Langton had heard John Beleth he could well have been Peter's pupil. If we lend credence to the testimony of the Pseudo-Henry of Ghent we will realize that Langton's theological studies at Paris were not in an uninterrupted sequence. The period passed in the Faculty of Arts <sup>1</sup> might well fill in the years between *circa* 1177-1187.

Still the matter is not so simple, because it is almost certain that this gloss on the *Historia Scholastica* is a *reportatio*. In the text from ms. lat. 14414 that we publish, five different times we find a *dixit* slipping in, and it appears quite regularly to the end. We find it also, but more rarely, in the other gloss. For a time it seemed that the subject of *dixit* was *Manducator*, but a collation of the *Historia Scholastica* with our text showed that this was not the case. I give but one example (*Hist. Schol.* P. L. t. 198, col. 1059) : " Et potuit esse ut aque, que totum aeris spatium occupabant vaporabile, solidate modicum obtineant locum, vel terra paululum subsedit ". In ms. lat. 14414, f. 129, the single word *solidate* is glossed: "*Solidate*, postea sicut, inquit, est videre in panno humectato, quem si appropies igni totam domum obnubilabit aqua inde evaporans ". This is Langton talking through the pen of the reporter.

Let us take for granted that this gloss is a *reportatio*. An essential point for us is to note that there is no regularity in the introduction of the quotations. There is much matter reported which is not indicated by a *dixit* or an *inquit*. This shows the difficulty of interpreting the phrase : " Aliter a magistro nostro et a magistro Beleth audivimus ". Who is the subject of " audivimus ", Langton or the reporter ? I have little doubt that it is Langton, tho the phrase is not introduced by an *inquit*. Often enough the exact words of the master are taken down without any introduction. Again the plural of majesty " audivimus " is out of place in the mouth of a reporter. Also it would seem strange for a student taking down those notes in 1193 to have attended Beleth's lectures, that is, before 1182.

A further problem is raised by the date which Miss Smalley has assigned to the composition of Langton's gloss on the Book of Kings — after 1187, but quite close to the third crusade. How

1. Almost at the same moment we see Amaury of Bene *regens in artibus* for a long period and later passing to the Faculty of Theology. Cf. *Œuvres de Rigord et de Guillaume Le Breton*, éd. DELABORDE, t. I, Paris, 1882 p. 230 : « Fuit igitur in eadem sacra facultate quidam clericus, Amalricus nomine...qui cum in arte logica peritus esset, et scholas de arte illa et de aliis artibus liberalibus diu rexisset, transtulit se ad sacram paginam excolendam ».



would it be possible for Langton to be engaged on the *Historia Scholastica*, as a *baccalarius biblicus* in 1193, after having expounded the Old Testament as a master? — But are we sure that in the XII century, when the *Historia Scholastica* was introduced into the schools, its explanation fell to a bachelor? The gloss in *Bibl. nat. lat.* 14414 is far from being an elementary explanation.

Again if we note the differences between the two glosses we are discussing, one (*lat.* 14417) is almost devoid of chronological elements, the other fixes the date firmly in 1193. Could these chronological elements have been introduced by the reporter, taking up his notes many years after he had written them?

The difficulties can be escaped by denying the authenticity of these two glosses on the *Historia Scholastica*. — I am personally convinced that further study will confirm it.

For the present let us establish the date of the gloss: *Fluvius egrediebatur*: 1193. I would like to stress the fact that Langton is writing in a milieu he knows well. He drops hints on the liturgy of Notre Dame<sup>1</sup>, on the architecture of Parisian houses<sup>2</sup>, he glosses in French when the latin word fails him ("subnervaverunt taurum, gallice *esgareterent*", *ms. lat.* 14414 f. 121d); he speaks frequently of the bishop of Paris, Maurice de Sully<sup>3</sup>; on two occasions<sup>4</sup> he makes the same extraordinary statement of this man, whom he must have known personally: Maurice de Sully, at the moment Langton is writing, is in the 33rd year of his episcopate, and what is more, past the 120th year of his life. If Maurice were in the 33rd year of his episcopate at the writing, the gloss on the *Historia Scholastica* would have been written in 1193, since Maurice succeeded Peter Lombard to the See of Paris in 1160. The information about Maurice's age, unsupported by any other

1. *Paris, Bibl. nat. lat.* 14414, f. 123 b: « In Ecclesia Parisiensi est consuetudo quod in Secreto Misse maiores omnes sedent, et ut etiam expriment apostolos, qui omnes sederunt, id est cessaverunt et fugerunt, Domino pugnante pro eis... Pueri stant inclinato capite. »

2. *Ibid.*, f. 124 c: « Incastrate; non erat una tabula alii insita, sicut fit in ligneis parietibus domorum, ubi una tabula alii est insita, et stant fixe; sed erant plicate sicut erant quedam fenestre domorum, et maxime Parisius ubi parietes domorum sunt stricti. »

3. *Ibid.*, f. 122 c (margin): « Episcopus Parisiensis Mauricius ad tollendam incredulitatem semper sibi minuit in diebus Egyptiacis. »

4. *Ibid.* f. 117 c: « Creditur enim Dominus Mauricius, qui modo Parisius sedet, XXXIII<sup>o</sup> anno sui episcopatus plus vixisse. » *Ibid.* f. 118 c: « Plures enim repertiuntur vixisse plus quam CXX annis postea. Dominus enim Parisiensis qui adhuc sedet, scilicet Dominus M., plus vixit. »

testimony, is so unusual that we might hesitate about the exactitude of Langton's chronology. By a happy coincidence, however, Langton in the very same lesson gives us the *elements de diplomatique* to control this date and to fix the very month and day on which he is lecturing (ms. cit., f. 117 d) : " Verbi gratia hodie est dies dominica, pridie idus Martii, C littera dominicalis, luna septima ; in sequenti anno erit pridie idus Martii, secunda feria, cui [littera] B<sup>1</sup> tunc deserviet et luna erit XVII<sup>a</sup>. " Again on f. 118<sup>a</sup> : « *Nota kalendas ianuarii sunt dominica die ; sic erat forsitan quando Magister composuit hoc opus*<sup>2</sup>. Nos quoque supra posuimus exemplum de die dominica que erat pridie idus Martii ; eo enim die notavimus hanc lectionem " By utilizing this chronological data we conclude that Langton was lecturing on a Sunday which fell on the 14<sup>th</sup> of March ; this was the case on Passion Sunday 1193 — a date corroborated by Langton's statement that Maurice de Sully was in the 33<sup>rd</sup> year of his episcopate. We are forced to make our concordance of dates fall in 1193 because Langton gives us a list of the nobles who fell in the third crusade (ms. cit., f. 118) : " Hoc in temporibus nostris videmus expletum. Multi enim magni ceciderunt in presenti guerra contra Saladinum, tum propria morte, tum occisi, ut imperator Romanus Fredericus, comes Flandrensis Philippus, comes Theobaldus<sup>3</sup>, comes Stephanus, et innumerabiles alii nobiles. " From the corroboration given the date 1193 by these converging

1. The ms. has C, but the error is so obvious that it must be the scribe's fault.

2. Note that both *Manducator* and Langton seem to be working on Sunday, one composing, the other glossing. Was the explanation of the *Historia Scholastica* a Sunday exercise ?

If we pay attention to Langton's hint, *Manducator* may have been composing on a Sunday which fell on the first of January. This happened in 1161, 1167, and 1178. The latter date must be ruled out, William of Champagne, to whom the *Histories* are dedicated as Archbishop of Sens, was transferred to Rheims in 1176. There is no year between 1168 — the date of William's transfer to Sens — and 1176, which is marked with the dominical letter A. If we conceive that the work was too considerable to be written in a few months, it seems quite possible that *Manducator* composed it in 1167 (whose dominical letter is A), and dedicated it to William the next year, 1168, on his arrival at Sens.

3. *Cœuvres de Rigord et de G. Le Breton*. ed. DELABORDE, Paris, 1885, t. II, p. 108, 109.

Et iam Blesensis Theobaldus iamque Philippus,  
Flandrensis comites, iam Vindocinensis, et ille  
Quem Glemus, quem Mons clarus, quem Pertica misit,  
Terrea spiritibus viduarant vasa beatis ;  
Illustris Stephani contristant funera Sacrum Cesaris... »

Theobald of Blois, Philip of Flanders, Stephen of Sancerre, died in Holy Land in 1190-91.

testimonies we may be certain that the gloss on the *Historia Scholastica* in Bibl. nat. lat. 14414 was composed in that year.

How long Langton fulfilled this charge is a matter of conjecture. At any rate he glossed his illustrious predecessor more than once. We cannot date with the same precision the second gloss on the *Historia Scholastica* whose incipit is : *Reverendo Patri... Premittit Magister*. It is far more succinct than the *Fluvius egrediebatur* and just so much harder to date. There is one phrase however which seems to justify us in placing its composition before 1187, when Jerusalem fell into the hands of the Saracins under Saladin. Commenting on Comestor's text : "*Postea cum gentes habitaverunt in Jerusalem*", Langton proceeds : « *Scilicet post destructionem per Romanos, antequam acceperunt eam Christiani, quod, inquit, factum est non sunt multi anni.* »

It would be interesting to conclude from the fact that we possess two different glosses on the Comestor's *Histories* from Langton's pen that, at this period, the explanation of the *Historia Scholastica* was one of a Master's regular occupations, a part of his daily regime. But we must be more prudent, and regret that we have not been able to study three other works which give indications of belonging to the same *genre*<sup>1</sup> and might throw light on the problem.

We must now touch on the authenticity of these two glosses. As we have noted, they have come down to us in two recensions. They outwardly show hardly any resemblance, but on close examination indicate identity of authorship or a mutual dependence on a common source. Since this common source is non-existent we may hold to the dependence of the later gloss *Fluvius egrediebatur* on the earlier report *Premittit*.

The evidence for their authenticity is not overpowering. Claude de Grandrue in the table of contents of the ms. lat. 14417 calls the gloss beginning : *Reverendo Patri... premittit Magister* : " *Glose Cantuariensis archiepiscopi super Hystoriam Scholasticam.* " On the other hand a tab attached to the f. 176<sup>r</sup> of the Avranches ms. 36, which contains the second report<sup>2</sup>, reads. " *Super Vetus Testamentum ex Stephano de Languetonio* ". The value of these

1. The glosses in the Laurentian Library at Florence, Plut. VIII. dext. V ; Venice, St Mark's, theol. 149 ; Prague 100.

2. It is anonymous in Paris, Bibl. nat. lat. 14414, and also in the ms. A. III. 26 of Durham Cathedral Library. I must thank the clerk of the Cathedral Chapter, R. R. C. Bayley, for the description which permitted the identification of the latter ms.

attributions lies in this that they are independent and that they represent a tradition — there must have been a record in an old catalogue — not two separate guesses. Outwardly there is nothing to suggest a relationship between them. On a first reading here and there a phrase will strike the eye as being common to both texts. When one has taken the trouble to collate the mss. however, it is evident that on almost every column from ten to fifty words will be the same. When once the glosses reach the Second Machabees, they continue textually to the same end, both omitting the Acts of the Apostles. It is hard to explain away a tradition originating in Paris and in Avranches which would attribute to the same author works which are strongly related but do not lend themselves to easy identification. Add to this the small probability that the chronology of the two works would square so completely with that of Langton's life, if the attribution to the Archbishop were a matter of guess work.

There was a time when the *Historia Scholastica* was one of the most widely used books in Christendom. Today it is almost a miracle to find any one who has read it. To give an idea of what Books of the Bible are summarised and what Books are omitted, a somewhat detailed description of the mss. will be given, and a transcription of the Prologue and first chapters of the text, to permit the reader to see for himself the characteristics of this type of gloss.

## II

### A. — Paris, Bibl. nat. ms. lat. 14414.

This St Victor ms., formerly pressmarked E 17, is one of a legacy made by Bertold, archdeacon of Wurtzburg<sup>1</sup>, to this Priory, to aid poor students in their studies. The Bibliothèque nationale at Paris possesses 5 of the volumes presented by Bertold, all of which contain the following inscription on the title page<sup>2</sup>: " This

1. Cf. DELISLE, *Le Cabinet des Manuscrits de la Bibliothèque Nationale*, Paris 1874, t. II, p. 211 : Anniversarium Domni Bertoldi, archidiaconi Herbipolensis, de cuius beneficio habuimus XX volumina librorum quos omnes dedit ad usum scholarium. Cinq de ces volumes font encore partie du fonds de St Victor : Mss. lat. 14414, 14417, 14443 (seconde partie), 14526 et 14435. » All contain works of Langton.

2. « Iste liber de libris domni Bertoldi Herbipolensis, ecclesie sancti Victoris Parisiensis collatus, caritative clericis in theologia studentibus est accomodandus secundum formam expressam in autentico eiusdem Bertoldi, quod scilicet authenticum servat armarius ».

book, one of those books which Bertold of Wurtzburg donated to the Priory of St Victor at Paris, is to be loaned without charge to poor students in the faculty of theology, according to the provisions expressed in the will of the said Bertold, the original of which will is in the possession of the keeper of our manuscripts. ”

A XV century hand, (Claude de Grandrue) has drawn up for us on the title page a table of contents for Bertold's gift :

“ Que secuntur hic habentur scilicet : Litteralis expositio Bibliotece secundum quondam archiepiscopum Cantuariensem, cuius Genesis 2, Exodus 16, Leviticus 23, Numeri 27, Deuteronomius 33, Iosue 43, Iudicum 50, IIII<sup>or</sup> libri Regum, primus 57, secundus 66, tercius 72, quartus 79, duo libri Paralipomenon primus 85, secundus 93, Thobias 99, Iudith 101, Hester 103, Esdras 104, Neemias 107, duo libri Machabeorum primus 109, secundus 112. Item moralitates super Hystorias scholasticas, quarum hystoriarum Genesis 115, Exodus 122, de Levitico 126, Numeri 127, Iosue 129, Iudicum 130, Regum 130, Hystoria Thobie, Visio Ezechielis 132, Machabeorum et Historia Evangelica 133. Item alie glose et moralites quorundam librorum Sacre Scripture, qui sunt Genesis 143, Exodus 156, Leviticus 166, Numeri 173, Iosue 181, Iudicum 184, Ruth 187. ”

A modern hand has bracketed together the rest of the items of this table with the note in the margin, *ista desunt* : “ Item liber dictus Tropus Cantoris Parisiensis incompletus, cuius deest incium a folio 191 usque ad folium 197. Item tractatus eiusdem Cantoris De Figuris 197. Versus de eisdem figuris. Item et septem regule Thiconii ”; then the incipit of the 3<sup>rd</sup> fol, the explicit of the next to the last fol., and the numbers of the last fly leaves : “ A. scilicet folii tercii : *hystoria sic describitur* ; B. scilicet folii 196 : *fnibus exulant*. C. 198 et 199 ”.

#### I. — De litterali expositione Bibliotece secundum archiepiscopum Canthuariensem, Genesis.

Inc. Glosa in prologum Hieronimi : *Frater Ambrosius* etc... Duo prohemia, f. 1<sup>a</sup>.

Expl. Rerum tuarum et est yronia, f. 2<sup>b</sup>.

Inc. glosa in prologum secundum Hieronimi : *Desiderii mei desideratas* etc. Epistola supra posita, f. 2<sup>b</sup>.

Expl. Et postea rogantur Apostoli, f. 2<sup>d</sup>.

Inc. text : *In principio creavit* etc Prius nota quod dicitur in glosa que sic incipit : sicut Paulus, f. 2<sup>d</sup>.

Expl. *In genibus Ioseph* id est qui sederunt in genibus Ioseph, f. 16<sup>a</sup>.

Title : Exodus.

Inc. : *Hec sunt nomina* etc. LXX annumerato Iacob, f. 16<sup>a</sup>.

Expl. Litteratores Iudei qui a spirituali intelligencia excluduntur, f. 23<sup>c</sup>.

Title : Leviticus.

Inc. : *Vocavit autem Dominus Moysen*. Nota quod per positionem huius coniunctionis, f. 23<sup>c</sup>.

Expl. : Et ita annis descendentibus, descendebat precium f. 27<sup>b</sup>.

Title : Numeri.

Inc. : *Locutusque Deus est* etc. In primis nota quod videtur Magister velle in Historiis, f. 27<sup>b</sup>.

Expl. : Et ideo nupsit Ioseph qui erat de tribu sua, et secundum hoc littera plana est, f. 33<sup>b</sup>.

Title : Deuteronomius.

Inc. : *Hec sunt verba que locutus est Moyses*. Hec sunt que secuntur f. 33<sup>b</sup>.

Expl. : Usque in finem apposuit Hesdras, f. 42<sup>c</sup>.

Title : Iosue.

Inc. glosa in prologum Hieronimi : *Tandem finito* etc. *grandi fenore*; metaphorice, f. 42<sup>d</sup>.

Expl. : Per quod detractiones canine sonitus denotatur, f. 43<sup>b</sup>.

Inc. text. : Quia factum est. Copulativa coniunctio, f. 43<sup>b</sup>.

Expl. : Contra si in monte Effraym videtur quod debuit esse in possessione Effraym, f. 50<sup>a</sup>.

Title : Iudicum.

Inc. : *Post mortem Iosue* etc. Prius pregustanda, f. 50<sup>a</sup>.

Expl. : *In diebus illis non erat rex in Israel* quia si ibi esset hoc non factum esset, f. 55<sup>d</sup>.

Title : Ruth.

Inc. : *In diebus unius viri* ; non determinatur cuius, f. 55<sup>d</sup>.

Expl. : Oportet quod discalciaret eum, f. 56<sup>b</sup>.

Title : Regum I<sup>us</sup>.

Inc. glosa in prologum Hieronimi : *Viginti duas litteras*. Prologum premitit Ieronimus, f. 56<sup>b</sup>.

Expl. : Non loquar sed digito compescam labellum, f. 57<sup>a</sup>.

Inc. text. : *Vir erat unus* etc. Nota quod glosa dicit quod, f. 57<sup>a</sup>.

Expl. : Ornamenta quarum inspectio renovaret dolorem Iudeorum, f. 66<sup>c</sup>.

Title : Regum II<sup>us</sup>.

Inc. : *Factum est autem postquam... veste concisa* etc ; hec sunt signa doloris, f. 66<sup>c</sup>.

Expl. : Ei resistere in quantum potest, vel si non resistit peccat, f. 72<sup>a</sup>.

Title : Regum III<sup>us</sup>.

Inc. : *Et rex David senuerat*. Nota quod duo, f. 72<sup>a</sup>.

Expl. : Ocozias cum patre, unde dicitur quod VII<sup>o</sup> anno Iosaphat, f. 79<sup>a</sup>.

Title : Regum IIII<sup>us</sup>.

Inc. : *Prevaricatus est...* et transgressus est fedus, f. 79<sup>a</sup>.

Expl. : Secundum sibi et sic impletum est quod Ieremias promiserat, f. 84<sup>d</sup>.

Title : Paralippomenon I<sup>us</sup>.

Inc. glosa in prologum Hieronimi : Ieronimus et Rabanus hunc librum esposuerunt, f. 84<sup>d</sup>.

Expl. : Surde audire volentes, f. 85<sup>b</sup>.

Inc. glosa in secundum prologum Hieronimi : *Eusebi s Ieremius* ; binomius erat, f. 85<sup>b</sup>.

Expl. : Sed diversis sermonibus transtulerunt, f. 85<sup>c</sup>.

Inc. text : *Adam Seth* subaudi : genuit, f. 85<sup>c</sup>.

Expl. : Sed tamen librum Samuelis habemus id est Regum, f. 93<sup>b</sup>.

Title : Paralippomenon II<sup>us</sup>.

Inc. : *Confortatus* etc. Hic incipit secundus liber, f. 93<sup>b</sup>.

Expl. : Id est ydolatra et Betheron offensio, f. 99<sup>d</sup>.

Title : Tobias.

Inc. glosa in prologum Hieronimi : *Chromatio et Eliodoro* etc. Ieronimus huic libro, f. 99<sup>d</sup>.

Expl. : Opus esset vobis acceptum, f. 99<sup>d</sup>.

Inc. text : *Tobias ex tribu* etc primo ostendit quis, de qua tribu, f. 99<sup>d</sup>.

Expl. : Angelis de societate hominum gaudentibus, f. 101<sup>d</sup>.

Title : Iudith.

Inc. glosa in prologum Hieronimi : *Apud Hebreos* etc. Ieronimus ad petitionem Paule, f. 101<sup>d</sup>.

Expl. : Consonabant cum Chaldeo, f. 101<sup>d</sup>.

Inc. text : *Arphaxat itaque rex Medorum* etc. Rabanus querit in glosa, f. 101<sup>d</sup>.

Expl. : *Pecuniaria* id est propria data sunt illi, f. 103<sup>b</sup>.

Title : Hester.

Inc. glosa in prologum Hieronimi : *Librum Hester* etc. Prologum premit-  
tit Ieronimus, f. 103<sup>b</sup>.

Expl. : Concordabant LXX cum Hebreis, f. 103<sup>c</sup>.

Inc. text : *In diebus Assueri regis*. Rabanus dicit : ignoramus, f. 103<sup>c</sup>.

Expl. : *Et spiritu* quoad Mardocheum, f. 104<sup>c</sup>.

Title : Esdras.

Inc. glosa in prologum Hieromini : *Utrum difficilius* etc. Ieronimus more  
suo, f. 104<sup>c</sup>.

Expl. : Id est arrogancia me impugnet, f. 104<sup>d</sup>.

Inc. text : *In anno primo Ciri* etc, sicut in Hester diximus, f. 104<sup>d</sup>.

Expl. : Quod delinquere possent, f. 107<sup>b</sup>.

Title : Neemias.

Inc. : *Verba Neemie*. Hucusque prosecutus est Hesdras, f. 107<sup>b</sup>.

Expl. : Ab omnibus alienis uxoribus, f. 109<sup>b</sup>.

Title : Libri Machabeorum.

Inc. glosa in prologum Hieronimi : *Machabeorum liber* etc. Ie onimus  
premittit istum prologum, f. 109<sup>b</sup>.

Expl. : Rabanus exponere hunc librum, f. 109<sup>b</sup>.

Inc. text : *Et factum est postquam*. Cum tractaturus, f. 109<sup>b</sup>.

Expl. : Hircanus ; de isto invenies in Historiis, f. 112<sup>b</sup>.

Title : Machabeorum II<sup>us</sup>.

Inc. : *Fratribus qui sunt* etc. Iste secundus liber, f. 112<sup>b</sup>.

Expl. : *Sed non erit*. ut ille qui est ingratus. Deo gratias, f. 113<sup>d</sup>.

## II. — Moraliates super Hystorias scholasticas Genesis <sup>1</sup>.

Inc. prologus : Fluuius egrediebatur de loco voluptatis... Locus volup-  
tatis est Spiritus Sanctus, f. 115<sup>a</sup>.

Expl. : Quod tamen non invenimus fecisse Magistrum, f. 115<sup>a</sup>.

Inc. text : *In principio erat Verbum*. Convenienter notantur in hoc duo  
Cherubym, f. 115<sup>a</sup>.

Expl. : Sustinent quandoque ad ludendum cum illis, f. 122<sup>d</sup>.

Title : Explanatio Exodi.

Inc. : *Historia sequitur Exodi*, eadem continuata, f. 122<sup>b</sup>.

Expl. : Ad operandum nec affectum ad volendum, f. 126<sup>b</sup>.

1. Title from Index.



Title : Historia Levitici.

Inc. : *Tercia distinctio grece Leviticus*. Sed nonne hoc nomen, f. 126<sup>b</sup>.

Expl. : Suspendebatur et ut nullus eo uteretur, f. 127<sup>c</sup>.

Title : Historia Numerorum.

Inc. : *Quarta*. Liber iste dicitur Ebraice, f. 127<sup>c</sup>.

Expl. : Ex aliqua parte de tribu regali, f. 129<sup>a</sup>.

Title : Historia Deuteronomii.

Inc. : *Quinta adhuc*, id est preter obiciebatur, f. 129<sup>a</sup>.

Expl. : *Et non resurrexit ultra etc.* Explicit Pentatuchus f. 129<sup>d</sup>.

Title : Incipit Historia Iosue.

Inc. : *Liber Iosue cognominatur a posteris*, qui fuerunt post, f. 129<sup>d</sup>.

Expl. : Iudea sic dictus scilicet mons Efraim, f. 130<sup>b</sup>.

Title : Historia Libri Iudicum.

Inc. : *Liber Iudicum* compegerit librum, f. 130<sup>b</sup>.

Expl. : VII filii servierunt scilicet, f. 130<sup>d</sup>.

Title : Regum.

Inc. : *Fuit vir unus etc.* In marginali habetur, f. 130<sup>d</sup>.

Expl. : *Anno XV<sup>o</sup> Amasie*, correctior littera est XIII<sup>o</sup>, f. 132<sup>c</sup>.

Title : Historia Tobie.

Inc. : *Terminus historie*, quando enim, f. 132<sup>c</sup>.

Expl. : Sed una in uno et alia in alio, f. 132<sup>c</sup>.

Title : Visio Ezechielis.

Inc. : *Milicie celi* planetis, soli, f. 132<sup>d</sup>.

Expl. : Nova regula musice, f. 133<sup>c</sup>.

Title : De Machabeis.

Inc. : *Qui dicebatur Machabeus*. Machabeus dicitur, f. 133<sup>c</sup>.

Expl. : Sub pendulo pie condicionis. *Munus...* missum, f. 133<sup>d</sup>.

Inc. [secundus liber] : *Mortuo Symone etc.* Iam tantum processit historia, f. 133<sup>d</sup>.

Expl. : In Iudea priusquam redirent, f. 134<sup>d</sup>.

Title : Lucas.

Inc.<sup>1</sup> : Et hoc est : *Fuit in diebus etc.* Sic incipit Lucas evangelium suum, f. 134<sup>c</sup>.

Expl. : Quadriga ignea. Glosa predicta legitur hic : *Hoc hanc ultimam etc.* Expliciunt glose super Evangelium, f. 142<sup>b</sup>.

1. Cf. this text in ms. lat. 14417 of the same library, ff. 153<sup>d</sup>-158<sup>b</sup>.

## III. — [Glose in Octoteuchum]

Inc. prologus<sup>1</sup>: *Volavit ad me unus de seraphin et tulit forcipe calculum de altari, quod produxerat ex se IIII<sup>or</sup> cornua, et tetigit os meum. Verba Ysaie prophete, f. 143<sup>a</sup>.*

Expl. : *Movebat eam exponendo et sanabatur unus, id est in unitate fidei, f. 143<sup>a</sup>.*

Inc. text : *In principio id est in Filio creavit Deus celum et terram ; in principio temporis vel ante omnia, f. 143<sup>a</sup>.*

Expl. : *Et condiri et in virtutum operibus quoad bonam de vobis opinionem, f. 155<sup>d</sup>.*

Title : *Exodus.*

Inc. : *Hec sunt nomina.* In introitu tabernaculi erat velum IIII<sup>or</sup> coloribus distinctum, appensum, f. 156<sup>a</sup>.

Expl. : *Sic in futuro plenissime operiet eam quando Deus absterget omnem lacrimam etc. Explicit Exodus, f. 165<sup>a</sup>.*

Title : [In Exodum].

Inc. : *Omnia fecit Deus in numero...* De numero patet quia quinque sunt libri Moysi. De primo dictum est, sequitur de secundo, f. 155<sup>r</sup>.

Expl. : *Fides incarnationis que nobis prestat refrigerium et intendit ad caritatem, f. 179.*

This text begins on f. 155<sup>r</sup> and follows the bottom margins to f. 164. Then it takes up on f. 165<sup>a</sup> after the end of the preceding gloss on Exodus. It continues to 166<sup>a</sup>, ending with the words : *Et fiunt cum celaturis* : here we find a note : *Quere finem in fine Numeri.* On 178 is the end of a gloss on Numbers where we once more find our text on Exodus with a note : *Finis Exodi*, where the text continues : *Et fiunt cum celaturis non cum picturis.* Let us now take the text which follows the words : *Cum celaturis*, on f. 166<sup>a</sup>. It is the continuation of the commentary on the ff. 143<sup>a</sup>-155<sup>a</sup>. On f. 166<sup>a</sup> is a rubric : *Finis Genesis*, and the gloss, starting with the words : " *Dicitur et Gat latrunculus* ", ends at the end of the column : " *In operibus active et contemplative* ".

Title : [Leviticus]

Inc. prologus : *Quicumque ex filiis Israhel captivam alienigenam, f. 166<sup>b</sup>.*

Expl. : *De perceptione Sacramentorum in Levitico, f. 166<sup>b</sup>.*

Inc. text : *Vocavit autem Dominus de tabernaculo quod significat Ecclesiam, id est unitatem Ecclesie, f. 166<sup>d</sup>.*

Expl. : *Synay quod interpretatur rubus per quod Lex, que pungitiva fuit., f. 173<sup>a</sup>.*

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1. This is not the same Commentary as Langton on Genesis contained in ms, Durham A. I.7, which begins with the same words.

Title : [Numeri]

Inc. prologus : *omnia fecit Deus in numero...* Non ergo debet intelligi ad litteram quod Dominus ait ad Abraham, f. 173<sup>b</sup>.

Expl. : Id est in opere versa dat nobis vitam eternam.

Inc. text : *Locutus est Dominus ad Moysen.* Per Moysen Lex Dominus loquitur illi, f. 173<sup>a</sup>.

Expl. In presidia fugitivorum... cades quod interpretatur sanctum per quod contricio, f. 178<sup>c</sup>.

f. 179 contains the end of a gloss on Exodus, cf. above under number 5.

f. 180 is blank.

Title : [Iosue]

Inc. : Ego in manibus prophetarum... quod non tantum prophete prophetati sunt, f. 181<sup>a</sup>.

Expl. : Edificare altare, id est fidem passionis Christi, f. 184<sup>c</sup>.

Title : [Iudicum]

Inc. : *Omnia fecisti in numero...* Congruo enim ordine liber iste, f. 184<sup>c</sup>.

Expl. : *Per te peccatum est* id est defectus et improvidentia, f. 188<sup>d</sup>.

Title : [Ruth] <sup>1</sup>

Inc. : *Brevis in volatilibus...* dulcoris habet fructus eius, sic liber iste brevis, f. 189<sup>c</sup>.

Expl. : Nota quod David ponitur in hac genealogia ultimus quia Christus, qui per David designatur, fuit finis Legis et Prophetarum.

Explicit. f. 190<sup>b</sup>.

Vellum. XIII century. ff. 191. f. 191 is blank and incorrectly numbered 199. 0.350 × 0.240. 2 columns of 54 to 65 lines. Red initials; text underlined in black. Modern binding.

## B. — Paris, Bibl. nat. ms. lat. 14417 (St Victor 42).

1) Title : Incipit expositio Magistri Hugonis <sup>2</sup> prioris de Sancto Iacobo Parisiacensi super Genesim.

Inc. prol. magistralis: Principium verborum tuorum veritas, Deus Pater, immo et operum, f. 1<sup>a</sup>.

Expl. : Breviter ostendit. Dicit ergo, f. 2<sup>b</sup>.

Inc. glosa in prol. galeatum : *Frater Ambrosius* etc ; *fidem* id est certitudinem fidei, f. 2<sup>b</sup>.

1. This is the gloss of Hugh of St Cher on Ruth.

2. Hugh of St Cher.

Expl. : *II minuta*, Luce XXI, f. 5<sup>a</sup>.

Inc. glosa in secundum prologum Hieronymi : *Desiderii*. Post primum prohemium, f. 5<sup>a</sup>.

Expl. : Tanto deterius. Sic de exemplaribus, f. 6<sup>b</sup>.

Inc. text : *In principio* etc. Agit Moyses in hoc libro, f. 6<sup>b</sup>.

Expl. : In genibus Ioseph, id est qui sederunt in genibus Ioseph quibus trans annis scilicet centum decem annis scilicet, f. 124<sup>d</sup>.

2) Title : Capitula Canthuariensis archiepiscopi super Bibliotecam, f. 125.

Inc. : Incipit liber genesis. I. In principio creavit Deus celum et terram  
II. Igitur perfecti sunt celi et terra, f. 125<sup>a</sup>.

Expl. : [Apoc]. XXII. Et ostendit michi flumen aque, f. 126<sup>v</sup>.

Here on 2 ff. of five columns to a page are gathered the incipits of the chapters of the Bible, arranged for the schools by the archbishop of Canterbury. It will be well to list the order of the Books of the Bible, according to this table : Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Ruth, II Kings, IV Paralippomena, Hesdras, Tobias, Judith, Hesther, Job, Parables, Ecclesiastes, Cantica, Canticorum, Wisdom, Ecclesiasticus, Ysaias, Jeremias, Lamentations, Baruch, Ezechiel, Daniel, XII Minor Prophets, 2 Machabees, Matthew, Mark, Luke, John, Romans, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, II Thessalonians, II Timothy, Titus, Philemon, Hebrews, James, 2 Peter, 3 John, Jude, Acts of the Apostles, Apocalypse.

3) Title : Epistole et Evangelia per annum.

Inc. : Dominica prima in adventu. Epistola. Ad Romanos XIII, g.  
: Scientes quia, f. 127.

4) [Glose Cantuariensis archiepiscopi super Hystoriam Scholasticam] <sup>1</sup>.

Inc. glosa in prologum : *Reverendo patri* etc. Premittit Magister prologum, f. 129<sup>a</sup>.

Expl. : *Ab ipsius fundamenti principio* id est a libro geneleos que est principium hystorie, f. 129<sup>a</sup>.

Inc. glosa in textum : *In principio*, id est in Filio, id est per etc. Hic titulus : incipit Scolastica Historia, f. 129<sup>a</sup>.

Expl. : Se vidisse vestigia sepulcrorum. Capitulum. Explicit Genesis, f. 131<sup>b</sup>.

Inc. [Exodus] : *Istoria Exodi* etc. *Distincta est*, apertis, inquit, forsitan ab Esdra, f. 131<sup>b</sup>.

Expl. Nubes illa in nocte similiter precedens eos, f. 134<sup>a</sup>.

1. Title from the Index.

Inc. [Leviticus] : *Tercia distinctio* etc. *Offertorius* ; ab oblacionibus nominat eos. f. 134<sup>a</sup>.

Expl. : Supra estimacionem id est precium f. 135<sup>b</sup>.

Inc. [Numeri]. : Capitulum. *Quarta* etc. quod sonat apud eos non habetur. f. 135<sup>b</sup>.

Expl. : Hoc non observatur modo a Iudeis huius temporis f. 137<sup>b</sup>.

Inc. [Deuteronomius] : *Primum capitulum. Quinta* etc. Eliditur hic quorundam opinio f. 137<sup>b</sup>.

Expl. : *Adeo familiariter* quantum ad frequentem collocutionem f. 137<sup>d</sup>.

Inc. Iosue : [blank] Nave [blank] sinonima sunt similiter Ihesus et Iosue. *Qui scripsit* f. 137<sup>d</sup>.

Expl. : Denudabatur ab aristarum folliculis, a palearum f. 138<sup>a</sup>.

After the words *A palearum* another hand has copied on the four columns of the f. 138<sup>a</sup> a commentary on the *Quicumque Vult*.

Inc. : Quid est fides ? Fides est credulitas f. 137<sup>a</sup>.

Expl. : Ex duabus naturis existere credimus f. 138<sup>d</sup>.

The commentary on Iosue follows on the next folio :

Inc. : [palearum] cellulis ut fieri solet f. 139<sup>e</sup>.

Expl. : *In Greciam* ubi Thebas condidit, a quibus Thebani. Explicit Liber Iosue f. 139<sup>e</sup>.

Inc. : Liber Iudicum. capitulum. *Liber* etc. Ita, inquit, appellatus est liber iste f. 139<sup>e</sup>.

Expl. : Deorsum ascendebant. *Eadem clausula* verba mea f. 140<sup>e</sup>.

Inc. : De Rut. *Post Sampsonem* etc. Historia, inquit, Ruth f. 140<sup>a</sup>.

Expl. : *Secundum diversos casus*. Quod et supra dictum est. Explicit Liber Iudicum. Incipit Liber Regum.

Inc. : Liber Regum. Dissensio, inquit, est inter nos et Hebreos f. 140<sup>d</sup>

Expl. : Incertum est, inquit, quo devenerunt. Explicit Primus Liber Regum f. 142<sup>a</sup>.

Inc. : Incipit capitulum secundi. *Factum est* etc. Iste, inquit, adolescens mentitus est. f. 142<sup>a</sup>.

Expl. : Quare plaga cessavit in populo f. 143<sup>b</sup>.

Inc. : Capitulum. Incipit Malachim, id est secundum volumen f. 143<sup>b</sup>.

Expl. : *Serviebat Edom* scilicet rex Idumeus f. 145.

Inc. : Hic incipit Liber III<sup>us</sup>. Capitulum. *Porro* etc. *patris et matris sue* scilicet Achab et Iezabel f. 145<sup>c</sup>.

Expl. : Quod diligens lector inveniet, preconsiderata Regum historia f. 147<sup>b</sup>.

Inc. : Incipit Tobias. *Historia* etc. Iste, inquit, èt filius f. 147<sup>c</sup>.

Expl. : Quo ordine prophetavit in serie leges f. 147<sup>d</sup>.

Inc. : Capitulum. *Ezechiel* etc. Cisate (sic) dicebatur f. 147<sup>d</sup>.

Expl. : *Rebellionem veriti* quod scilicet rebellare vellent f. 148<sup>a</sup>.

Inc. Daniel. Capitulum prime pericope. *Prophetavit* etc. Non, inquit, mirum f. 148<sup>a</sup>.

Expl. : *Decuplum*, id est decies tantum ; *prima pericopa* f. 148<sup>b</sup>.

After the works *prima pericopa* the same hand which had begun the commentary on *Quicumque Vult*, broken off at f. 138<sup>d</sup>, again takes up this commentary :

Inc. : De duabus personis compositam f. 148<sup>b</sup>.

Expl. : *Fideliter sive fiat* f. 148<sup>d</sup>.

Thereupon the scribe of the commentary on the *Historia Scholastica* takes up once more :

Inc. : Id est distinctio que non dicitur visio f. 149<sup>a</sup>.

Expl. : In palacio vestro et de familia vestra fuimus f. 150<sup>b</sup>.

Inc. : Liber Iudith. *Hanc istoriam*, prefacio est f. 150<sup>c</sup>.

Expl. : *Darii filius* scilicet nothi. *Parasitidis* nomen est mulieris f. 150<sup>c</sup>.

Inc. : Liber Ester. Prefacio. *Librum Ester* etc. *Regnavit*. Ibi incipit. f. 150<sup>d</sup>.

Expl. : *Erant ibi* etc, scilicet in Iudea. f. 151<sup>c</sup>.

Inc. : De Machabeis. Hic incipit ystoria Machabeorum. *Proprie tamen Iudas*. f. 151<sup>c</sup>.

Expl. : *Municiunculam*, scilicet turrem f. 152<sup>a</sup>.

Inc. eorum Machab. II<sup>us</sup> : Incipit Epistola Iude. *Secundus liber* etc. Prelibat Magister f. 152<sup>a</sup>.

Expl. : *Navigaverunt* et interim, suple natus est precursor Domini in Iudea priusquam redirent f. 153<sup>d</sup>.

Inc. : Historia Evangelica. *Hoc (est) fuit in diebus* etc. Sic incipit Luchas f. 153<sup>d</sup>.

Expl. : *Subvectus* quadriga ignea. Expliciunt glose super Evangelium f. 158<sup>b</sup>.

f. 158<sup>v</sup> is blank.

5) Title : [Langton in Ysaïam].

Inc. prol. magistralis : Quatuor rote per bases singulas et axes erei et per IIII partes... Bases iste f. 159<sup>a</sup>.

Expl. : Suppliciorum comminatio et promissio bonorum f. 159<sup>b</sup>.

Inc. glosa in prologum Hieronimi : *Nemo cum Prophetas* etc. Huic operi beatus Ieronimus f. 159<sup>b</sup>.

Expl. : Tantum laboravi. *Sui Iudei* etc f. 160<sup>a</sup>.

Inc. text : *Visio Isaie* etc. Istud usque ad locum illum : *Audite celi* est titulus libri f. 160<sup>a</sup>.

Expl. : Iudei perfidia sunt dampnati sed Ecclesia parit. Expliciunt Glose super glosas Ysaie f. 210<sup>a</sup>.

6) Title : Daniel.

Inc. prologus magistralis : Sicut in tabernaculo Domini erant tabule integre f. 210<sup>a</sup>.

Expl. : Interfectione draconis et sic ostendit tractatus f. 210<sup>b</sup>.

Inc. glosa in prologum Hieronimi<sup>1</sup> : Huic operi preponit Hieronimus prologum in quo ostendit Danielem f. 210<sup>b</sup>.

Expl. : Id est iudicium Dei vel iudicat me Deus f. 210<sup>d</sup>.

Inc. text : *In anno tercio regis Ioachim* qui Zeliachim dictus est... qui scribitur per chim f. 210<sup>b</sup>.

Expl. : *Interfecto* et post silentium quia tunc pax erit f. 216<sup>b</sup>.

7) Title : [In Prophetas Minores.]<sup>2</sup>

Inc. prol. magistralis : Facies rationale iudicii... Cum preciperet Deus Moysi f. 216<sup>b</sup>.

Expl. : Et intentio suo loco assignatur f. 216<sup>d</sup>.

Inc. glosa in prologum Hieron. : *Non idem est ordo* etc. Premittit Ieronimus.

Expl. : Et tercia die resurges f. 217<sup>b</sup>.

Inc. text : *Verbum Domini* etc. Quasi titulus est f. 217<sup>b</sup>.

Expl. : In mentem et in futuro in maiestatem f. 241<sup>a</sup>. The rest of fol. 241 is blank.

8) Title : [Prepositini Summa super Psalterium]<sup>3</sup>.

Inc. : Egredimini filie Syon... Ad vos viri litterati f. 242<sup>a</sup>.

Expl. : Non alii convenit adoratio. Glosa : videns ergo Propheta f. 308<sup>b</sup>.  
The rest of f. 308 is blank.

1. This prologue contains a curious *excursus* on different languages of the Middle Ages.

2. Glosses on Osee, Joel, Abdias, Jonas, Naum, Habacuc, Sophonias, Aggeus, and Ihesu Ben Syrac.

3. This is a much more complete copy of Prevostin's Gloss on the Psalter than those known up to date. It is uncomplete however, stopping at Psalm XCVIII.

9) Title [Hugh<sup>1</sup> of St Victor (?)] : Incipit Liber primus de origine et divisione artium, continens capitula XXV.

Inc. : Accipe, Karissime frater, exceptionum munus f. 309<sup>a</sup>.

Expl. Liber Tercius : Quia de immutabilibus et semper novis loquitur f. 312<sup>a</sup>.

10) [Anonymous]

Inc. : Columne basis triplicis innititur nostra fides f. 312<sup>b</sup>.

Expl. : Facile avertet diligens inquisitor f. 313<sup>c</sup>.

11) Title : [Liber Quare].

Inc. : Quare septuagesima celebratur ? Ideos ut f. 313<sup>c</sup>.

Expl. : Quare ille VI lectiones dupliciter legebantur... propter communitatem utriusque populi f. 315<sup>c</sup>.

Parchment XIVth century. 315 ff. 0,350 × 0,250. Composed of 2 volumes bound together before the XV cent.

A. ff. 1-128, 2 columns of 35 lines. Red and blue initials. The text to be glossed is underlined in red. No marginal notes. The last 4 folios written on 5 columns.

B. ff. 120-315. The first numbering has been erased and a XV century hand has continued the first pagination.

On the first fly leaf and again on f. 129, where the second volume begins, are the usual signs of St Victor's ownership : " Iste liber est Sancti Victoris Parisiensis. Quicumque eum furatus fuerit vel celeverit vel titulum istum deleverit, anathema sit. Amen ". Then follows on the flyleaf a prescription for the librarian, indicating that the volume had been willed to the church of St Victor by Bertoldus of Wurtzburg etc.<sup>2</sup> Under this a XV cent. hand has made a table of contents which shows that the collection was in its present state at that moment :

#### Tabula Sequentium.

Expositio Magistri Hugonis de Sancto Iacobo Parisiacensi super Genesim 1. Initia capitulorum omnium singulorum librorum Biblie 125, ubi habentur epistole et ewangelia missarum tocius anni, tam de tempore quam de sanctis 127. Glose Cantuariensis archiepiscopi super Hystoriam Scolasticam, cuius Genesis 129. Item expositio Simboli quod edidit Athanasius 138. Item glose super Ysaïam 159, super Danielem 210, super duodecim Prophetas 216, super partem Psalterii, scilicet ab eius inicio usque ad psalmum *Dominus regnavit exultet terra*<sup>3</sup> a folio 242 usque 308. Item tres primi libri exceptionum Magistri Hugonis de Sancto Victore 309. Item tractatus docens modum et artem refellendi

1. This work is often attributed to Hugh of St. Cher. In our ms. a rubric on f. 311 c reads Incipit prologus Magistri Gualterii Canonensi (sic) Sancti Victoris Parisius sequentis operis.

2. Cf. p. 24, note 2.

3. Ps. XCVIII.



cavillationes heretici manifesti et insidias (de) hostis domestici fidei 311. Questiones de ecclesiasticis officiis intitulatae Quare 313. A<sup>1</sup> *tare et dicere*. B<sup>2</sup> *in aquam baptismatis*. C<sup>3</sup> 315 usque 317.

### C. — Avranches Ms. 36

1) Title : Super Psalterium novem quaterni.

Inc. prol. : Est introitus interior, est introitus f. 1<sup>a</sup>.

Inc. text : *Beatus vir* etc ; in hoc psalmo agitur f. 1<sup>d</sup>.

Expl. : Rerum aut personarum fieri mutationem f. 67<sup>a</sup>.

ff. blank, 68<sup>b</sup>-69<sup>d</sup>.

2) Title : Super Matheum III<sup>or</sup> quaterni.

Inc. prol. : Fecit Deus duo luminaria magna... Per firmamentum celi satis eleganter f. 69<sup>a</sup>.

Inc. text : *Liber generationis Ihesu Christi*. Ecliptica est oratio f. 70<sup>a</sup>.

Expl. : Est quasi arra future mercedis f. 111<sup>a</sup>.

3) Title : Lucas.

Inc. prol. : Pedes eorum pedes recti et planta f. 111<sup>a</sup>.

Inc. text : *Multi conati sunt...* etiam complete sunt inquam f. 111<sup>d</sup>.

Expl. : Ait : Vobiscum sum usque ad consummationem seculi. Amen.

Explicit. f. 147<sup>b</sup>.

4) Title : Marcus.

Inc. prol. : Celum michi sedes... His verbis f. 147<sup>c</sup>.

Inc. text : *Initium Evangelii Ihesu...* Filii Dei, inquam f. 148<sup>a</sup>.

Expl. : De hoc habemus glosa : *Nota quod Marcus* etc f. 175<sup>b</sup>.

5) Title : Magister Petrus Lombardus<sup>4</sup>.

Inc. : Super illum locum in Ioele : Sanctificate ieiunium f. 175<sup>b</sup>

Expl. : Filialis reverentia que permanet in eternum f. 175<sup>b</sup>.

1. Incipit of f. 2<sup>a</sup>.

2. Explicit of f. 314 d, folio before the end.

3. ff. 316 and 317 no longer exist. They were probably flyleaves. Claude de Grandrue usually noted the fly leaves at the end of mss. in this manner.

4. To our knowledge these two fragments of Peter Lombard have never been noted.

6) Title : Idem super Evangelia.

Inc. : Alia sunt que inquiruntur circa Evangelium f. 175<sup>b</sup>.

Expl. : Vitam habeatis in nomine eius. Hec est utilitas f. 175<sup>c</sup>.

7) Title : Super Vetus Testamentum a Stephano de Languetonia E. 30. (This title is written on a piece of vellum pasted on at the bottom of f. 176. XVII cent. hand.)

Inc. prolog. : Fluvius egrediebatur de loco voluptatis... Locus voluptatis est Spiritus Sanctus. f. 176<sup>a</sup>.

Inc. text. : *In principio erat Verbum*. Convenienter notantur f. 176<sup>c</sup>.

Expl. : Precursor Domini in Iudea priusquam redirent et hoc est f. 194<sup>a</sup>.

Title : [Historia Evangelica].

Inc. : *Fuit in diebus* etc. Sic incipit Lucas f. 194<sup>c</sup>.

Expl. : Subvectus quadriga ignea. Glosa predicta legitur hic hoc : *Hanc ultimam* etc. Expliciunt Glose super Evangelium f. 201<sup>a</sup>.

8) Title : [Questio anonyma].

Inc. : Quidam dicunt quod peccata redeunt f. 201<sup>b</sup>.

Expl. : Ergo est triplex f. 201<sup>c</sup>.

9) Title : [Peter of Poitiers in *Sententias*].

Inc. : Summa Divine Pagine in credendis et agendis f. 202<sup>a</sup>.

Expl. : Et que sint ab hoc opere aliena. Explicit f. 250<sup>c</sup>.

The treatise of Peter of Poitiers contained in Bibl. Nat. lat. 14 423, f. 4, offers a slightly different text for Books III and IV of this Commentary.

10) Title : Super Actus Apostolorum.

Inc. : Sicut Legi date per Moysen f. 251<sup>a</sup>.

Expl. : Regni Neronis, Petrus et Paulus martirio coronati sunt f. 260<sup>a</sup>.

11) Inc. : Prima petit campum etc. De virtutibus ergo dicturi a fide f. 260<sup>a</sup>.

Expl. : Nisi ignorantia facti potest excusare. f. 260<sup>d</sup>.

12) Title : [Langton in 12 Prophetas Minores].

Inc. : In Ecclesiastico : Ossa duodecim prophetabunt in loco suo, nam roboraverunt Iacob f. 261<sup>a</sup>.

Expl. : A quo nos liberare dignetur Qui vivit... seculorum. Amen. Expliciunt. f. 286<sup>b</sup>.

13) Title : Incipit moralitas super Ysaia secundum M. Stephanum de Languetonia.

Inc. : *Audite celi*... Ecce in ultionem f. 287<sup>a</sup>.

Expl. : In die quo novi. Explicit Ysaia f. 316<sup>a</sup>.

Vellum. XIII cent. early, ff. 316+2 paper flyleaves, 0,240 × 0,265. 2 col. of 60 lines. Edges cut by the binder ; this may have destroyed the attributions to the authors. Former numbers. Titles pasted on ff. 1 and 176. Well written. No rubrics or glosses.

### III

To give an idea of the type of the gloss on the *Historia Scholastica* we subjoin the sections on the *opera sex dierum* from each commentary.

Paris. Bibl. nat, lat. 14417, f. 129<sup>a</sup>.

*Reverendo Patri*, etc. Premittit Magister prologum epistolarem, id est epistolam loco prologi, quam dirigit ad Dominum Senonensem, ut manum correctionis huic operi apponet et favorem suum eidem exhibeat. *Nova cudere*, id est novas expositiones facere, dumtaxat ad edificationem sit. *Quedam incidencia*, ut de incendio Troiano et similibus. Legitur enim, inquit, super Ester, quod rex Persarum [habuit] proprium scriptorem cronicorum, id est gestorum sui temporis, et proprium incidencium, eorum scilicet que temporibus suis finitimis regionibus emenserant. *Instar rivuli*, quia sicut rivulus non dimittit cursum suum propter incidencia, sic nec ego propositum, id est historie cursum. *Ennicorum*, id est gentilium ; ennos enim grece, gens latine. *Stilo rudi*, scripture nove. *Lima*, correctione. *Imperatorie*, prefacio est, in qua fit decensus ad litteram per quoddam simile. *Vel cum sis* quod idem est (est). *Kalendaria*, id est menstrua vel mensurna. *Effimera*, id est diurna, a pisce vel verme qui hoc nomine censetur et eodem die quo nascitur moritur, vel paulo est, et post animalis. Hystoria de gestis unius anni et supra, ut Troiana, quamvis et decennalis dicatur ; mensurna de gestis unius mensis et supra, ita quod infra annum ut de Hester ; diurna, de gestis unius diei vel supra, ita quod infra mensem, ut de Iudith vel de opere VI dierum, quod alio nomine dicitur cosmographia, id est descriptio mundi, cosmos enim mundus—alio exameron ab Augustino ab exa, quod est VI, quia de operibus VI dierum ibi agitur. *Que per factum aliud figurat*, exemplum est, inquit, non diffinitio ; sumitur enim quandoque allegoria a persona, ut Ysaac significat Christum, quandoque a re que non est persona, ut vervex occisus humanitatem passam. Persona est enim « individua rationalis nature substantia » ; quandoque a numero, ut « Apprehendent VII mulieres virum unum », etc, id est VII dona gratiarum ; quandoque a loco ut per montem in quo docebat Christus eminentia virtutum ; quandoque a tempore ut : « Non sit fuga vestra in hyeme », id est in refrigeratione karitatis ; quandoque a facto ut interfectio Golie, id est interfectio Diaboli a Christo. Tropologia est sermo conversivus pertinens ad mores animi et magis movet quam allegoria, que pertinet ad Ecclesiam militantem ; anagoge ad triumphantem et ad Domini Trinitatem. Et nota, inquit, quod sicut voces significant historiam, sic hystoria allegoriam et alia vocabula. *Doma*,

tectum domus. *Ab ipsius fundamento principium*, id est a libro Geneseos que est principium hystorie.

*In principio*, id est in Filio, id est per etc. Hic titulus : Incipit Scollastica Hystoria. Sic incipit Geneseos liber. In hoc autem capitulo nichil ultra hanc clausulam exponit Magister : In principio creavit Deus celum, etc : quod quia super librum multipliciter exponitur, ostendit Magister diversas acceptiones huius nominis « principii », scilicet pro inchoatione temporis et pro Filio et pro Patre et Spiritu Sancto. Et quia per celum et terram mundus intelligitur, ponit varias acceptiones huius nominis. « mundus », Ad ultimum opinionem philosophorum elidit per hoc verbum « creavit » ; est enim creare de nichilo aliquid facere. Philosophi autem dicebant mundum ex preiacenti materia factum. *Pan* eo quod omnia contineret, sicut ait Philosophus, sed unitus est *quia* etc. *Omnis creatura*, quia convenientiam habet cum omni. Et vide quod creare dupliciter dicitur ; altero improprie. *Superiores*, a luna sursum. *Inane* vocavit locum in quo nunc est mundus. *Iterandum est*, ut scilicet dicatur : « In principio », id est in Filio « creavit Deus celum et terram ». In principio, id est in inicio temporis. *Semper eternus*, id est cum tempore. *Licet enim*, probatio est quod simul omnia facta sint, alioquin contrarie essent auctoritates quas ponit ; sed utraque vera est, quia quodlibet eorum factum est in inicio. *In primo die*, hoc in sequentibus apparebit.

Capitulum sive distinctio. *Terra autem* [et]c. Premittitur rubrica hec : « De primaria mundi confusione » ; quam aliter attendit philosophus, aliter theologus. Dicebat philosophus elementa omnia permixta, sicut fex permiscetur vino in musto, ubi est confusio, donec paulatim fex residat, sed postea sortita sunt loca propria : ignis et aer superiorem, terra et aqua inferiorem. In hac opinione erat qui dicebat : « Et corpore in uno frigida pugnabant calidis et humencia siccis ». Theologus dicit quod ab initio creationis sue singula sunt sortita loca propria. In hoc tamen solo erat confusio, quod aque vaporabiles erant usque ad sublimarem regionem tenues ad modum nebule. Et vide quod tribus nominibus appellant materiam illam primordiale III<sup>or</sup> elementorum, scilicet mundum istum sensibilem, primo nomine terre, secundo nomine abissi, tercio nomine aquarum ; et in fine capituli subdit causam quare. *Inutilis et infructuosa*, glosa est eius quod dixerat inanis. *Ornatu suo*, quem postea recepit, ut celum, sidera, aer, aves, et huiusmodi. Abyssus proprie est profunditas obscura : *a*, sine ; *bissus*, genus lini candidissimi, et nascitur in Egipto. *Sed tenebre*. reponio ad utramque obiectionem hereticorum quia tunc *nichil erat* quod appellaretur hoc nomine tenebre, sicut modo silencium nil est nisi absentia vocis, nuditas nil est nisi absentia vestis. Sed modo, inquit, fateor creaturam esse tenebras postquam lux creata est ; nam ex objectu corporis ad lucem habent creari : Unde subdit : *obscuritas* ante et tu intellige postea. *Chathalogo*, enumeracione. *Materia domus*, ligna scilicet et lapides strata coram se in area. *Quid de quo*, scilicet columpnam, basem vel epistilium. *Ductilem*, tanquam ceram mollem in manu artificis. *Pro super ferebatur* quod est in littera nostra. *Sira lingua*, que in plerisque consona est Hebreo. *In quo*, scilicet in fovendo, attenduntur duo, scilicet inicium et regimen sive dispositio,

quia tunc incipit esse animal in ovo et disponi secundum membra, de illud fovet avicula. *Male*, quia Spiritum Sanctum nil aliud intellexit esse quam animam mundi; descenderat enim in Egiptum ut annales legeret Egypciorum, inter quos reperit hoc opus Moysi et quædam apposuit libris suis.

Capitulum. *Dixitque Deus*, dicere Dei tripliciter: pro gignere, ut hic, et disponere ut: « Dixit Dominus Domino meo », et pro manifestare in effectis: « Quod est facilius dicere: dimittantur tibi peccata tua? » Rubrica: « De opere prime diei », quamvis tamen precedencia fuerint opus prime diei, id est spacii XXIII horarum, creatio vero lucis proprie dicta est opus prime diei, sed qualitatem, scilicet diei illuminate per illam lucem creatam. Veritas enim, inquit, est post creationem premissorum quantulamcumque morulam temporis defluxisse, alioquin nil esset ad hystoriam; et tenebre erant super; et tunc lucem creatam esse in oriente, id est nubem quandam lucidam, que ad modum solis peregit cursum suum usque ad occidentem et ita factum est vespere. Revoluta vero eadem luce per subterius emisperium usque ad ortum factum est mane, et ita factus est dies unus. *Tam facile*, operatus est in creando. *Ut quis verbo*, id est loquendo et ita per hoc verbum « dixit » innititur ibi facultas. *Ut nunquam simul*, quantum ad distantiam; *sed semper*, quantum ad qualitatem. *Intelligitur etiam hic*, id est ex verbo: « fiat lux », ac si diceret ad creaturam angelicam. *Sicut tamen*, quod quamvis dixerim noctem dici a nocendo.

Capitulum. *Secunda die*. Rubrica: « De opere secunde diei. » *In medio aquarum*, superior scilicet et inferior. *Et dicitur firmamentum*. Duas assignat inde causas, tum quia firmum et solidum quantum ad materiam, tum quia terminus firmus est aquarum. *Concameratione*, id est concavatione. *Uranon id est palateum*, eo quod sit concavum; vocant Greci sic celum, ut: « Pater noster, qui es in uranis », hoc est in celis. *Quidam quartum etc.*: hanc, inquit, opinionem audiivi a quibusdam et vidi scriptam et etiam pictam in Trecensi<sup>1</sup> ecclesia ubi ad celum empireum in quadam vitrea, baiulisnubibus, fertur Christus, et istud saphirium est, et angelis repletum, supra quem est sperula quedam admodum rubicunda. *Et post*, repete « dictum est » similiter cum dices: *Et tercio*; et notat hcc tres modos operandi, scilicet mentaliter, materialiter, essentialiter; illud quod factum est in materia, illud quod factum est in essentia. *Et cum huius, etc.*, triplicem reddet solutionem huius questionis, unam Iudeorum, aliam a sanctis, terciam a se, et forsan aliunde. *Angelus factus est Diabolus*, a se ipso, et solet, inquit, extra esse glosula: id est Sathanel Lucifer, « Sathan » adversarius, « El » Deus, et invenitur hoc nomen in Epistola Clementis tantum. *Cantare consueverunt*, et hoc, inquit, maxime persequebatur in glosa eo quod de dominica cantandum est per totam ebdomadam. *Adhuc est de opere secunde diei*, adhuc enim dicturus est de aquis; unde supra mentionem fecerat cum ait: « Fecit Deus firmamentum aquarum »; et alibi: « Ut divideret aquas ab aquis. »

Capitulum. *Tercia die*. Rubrica « De opere tercie diei », quasi fuit distincto elementorum, scilicet terre et aeris, remotis aquis illis vaporabilibus et locatis in unum, id est in cceanum, quod sic habes super

1. This is an interesting text for archeologists.

Ecclesiasten : « Protensum est ab oriente in occidentem et circulares faciens reflexiones, labens per subterraneos meatus et plerisque locis emergens, creat ex se fontes et flumina ». Rubrica : quantum etiam ad terram ornatus quidam arborum et herbarum fuit huius diei opus.

*Solidate*, postea sicut, inquit, est videre in panno humectato quem si apropies igni, totam domum obnubilabit aqua inde evaporans. *Subseddit* per concavationem, iuxta opinionem Bede ; et vide, inquit, pro diversis eventibus et temporibus terra potuit variis censi nominibus. Humus enim proprie dicta est, cum operiretur aquis ; arida vero post congregationem aquarum in unum locum ; terra, postquam facta sunt gressibilia pedibus, quorum cepit teri tellus tempore Cahin, quo exerceri cepit, ligones tollerando et rastra. Solum vero quasi substantiale sit, eo quod solida sit. *Completo ergo opere*, secunde diei et tercie, *Germine terra*, actualiter et potencialiter ; quod factum est sic. *Plantas suas*, generale nomen est planta arboris et herbe. *Fructificatio*, quia tunc incipiunt frugescere spice campis.

*Quarto die*. Rubrica : « De opere quarte diei », quod fuit ornatus eorum que disposita erant. *Sicut nec stelle modo*, de nocte. *Scilicet ut ex ipsis*, scilicet luminaribus quantum ad stellas XII in zodiaco et huiusmodi que vocat minora, et hoc habes ex astrologia. *Geneatici*, qui scilicet de generationibus hominum inquirunt, sub quo signo scilicet geniti sint vel nati ut inde metiantur eventus eorum. *Et planete annos habent suos*, ut annus Saturni est XXX<sup>a</sup> anni, Iovis XII, quia tot annis peragrant zodiacum et sic pro tarditate aut velocitate quisque dicitur habere annum suum, alius maiorem, alius minorem. *Embolismalis*, superexcrecens inde inventus embola. *In incoatione noctis*, ante noctem, inquit, vel post inceptam, nunquam oritur rotunda. *Pansilenos* (sic), Pan totum, silenos lux noctis, quia tota lucet, cum [129<sup>o</sup>] plena est.

Capitulum. *Quinto die etc. Utraque ex aquis*, iuxta ymnum Gelasii : « Magne Deus potencie ». *Sunt in empyrico*, quasi ornatus eius. Capitulum. *Creavitque Deus etc. animas non habent*, sed tantum spiritus vegetativos qui cum ipsis animalibus extinguntur. Anima vero rationalis est ; hoc intellexit Boetius cum ait : « Vitasque minores, » id est spiritus brutorum.

Capitulum. *Sexta die etc*, planum est capitulum. *Queritur de quibusdam etc.* (Capitulum). *Exhalationibus*, id est fumigationibus, [Capitulum]. *Igitur perfecti sunt*, et subdit causam illationis duplicem, quarum altera est quia in senario factus est ; mundus igitur perfectus, et non e converso ut quidam volunt. Quare autem dicatur perfectus habes in serie. *Monadibus*, id est singularibus, quod sunt ab uno usque ad decem inclusive. *Sed nec in decadibus*, id est que composita a decem, vel que partem sui habent denarium. *Requievit etc.* de cetero non operans...

Paris, Bibl. nat. ms. lat. 14414, f. 115<sup>a</sup> 1.

Fluvius egrediebatur de loco voluptatis qui dividebatur in IIII<sup>or</sup> ca-

1. The variants are from Avranches ms. 36 f. 176.

pita. Uni \* est nomen Gion, alii Physon, tercio Tigris, quarto Eufrates. Locus voluptatis est Spiritus Sanctus in quo est vera et summa plenitudo voluptatis. Fluvius inde egrediens est Sacra Scriptura, a Spiritu Sancto edita, et eodem summi Dei digito depunctata. Dividitur autem fluvius ille in IIII<sup>or</sup> flumina, id est Sacra Scriptura in IIII<sup>or</sup> species, scilicet historiam, allegoriam, anagogen, tropologiam. Prima istarum, scilicet <sup>b</sup> hystoria, significatur per Gion, et convenienter; Gyon enim interpretatur terre hiatus. Qui vero solam historiam sequebantur, scilicet antiqui veteris synagoge, sola terrena expectabant. Hystoria dicitur ab yston quod est videre vel gesticulare; narrat enim tantum de eis que gesta sunt et visa. Secunda, scilicet allegoria, significatur per Physon; Phison interpretatur oris mutatio; mutatur quodam modo os in allegoria quia aliud dicitur et aliud significatur, unde dicitur allegoria ab alleon quod est alienum. Tercia scilicet anagoge significatur per Tygrim; Tygris interpretatur velox; veloci autem opus est ingenio et acuto, ut intelligantur ea de quibus est anagoge, scilicet unitatem in Trinitate et Trinitatem in unitate, et ordines angelorum. Dicitur autem anagoge ab ana quod est sursum et goge quod est ductio; unde <sup>c</sup> anagoge quasi sursum ductio; unde Ysagoga, id est introductio. Quarta scilicet tropologia, significatur per Eufraten; frugifer est autem interpretatio huius nominis Eufrates quare significat tropologiam. Magnus enim est fructus in illis in quibus consistit tropologia, scilicet in morum sinceritate; dicitur enim <sup>d</sup> tropologia a tropos quod est conversio et logos quod est sermo; inde tropologia est sermo conversus ad nostram eruditionem. Tribus omissis, agit Magister de sola historia.

Premittit autem epistolam quam dirigit archiepiscopo Remensi, quondam Senonensi, in quia materiam prelibat, causam operis suscepti assignat <sup>e</sup>, ordinem et modum etiam declarat. Historie vero dicit se principaliter insistere, licet quedam incidentia Ennicorum, id est gentilium, ut historiam Troianorum et huiusmodi, frequentius interponat, ubi comparat se Magister rivulo qui licet diverticula que secus alveum invenit repleat, cursum tamen solitum non dimittat. Hec epistola est prologus ante rem; demum ponit præmium in re, in quo Sacra Scriptura in <sup>f</sup> dividendo ad illam speciem de qua intendit descendit.

Sic ergo incipit: *Inperatorie maiestatis*, in hoc proemio quandam similitudinem assignat inter aliquem mundanum imperatorem et summum Deum, quorum uterque tres habet mansiones et ab eis diversa divinorum vocabula sorciuntur. Nota quod de cenaculo Domini ponit hoc exemplum: « Ambulavimus in domo Domini cum consensu »; sed cum in hoc exemplo non ponatur nomen cenaculi sed nomen domus, non videtur exemplum circumquaque conveniens. Melius ergo, ut nobis videtur, pro exemplo cenaculi quod pro Sacra Scriptura ponitur, diceret: « In loco pascue ibi me collocavit »; pascua enim Sacram significant Scripturam. *Cenaculi tres sunt partes*; videtur quod IIII<sup>or</sup> esset <sup>g</sup> ponendum ad hoc ut propria esset similitudo inter cenaculum et Scripturam; Scripture enim sunt superius in IIII<sup>or</sup> partes assignate. Asserimus quod dici potest una pars cenaculi aliam

a) enim. — b) scilicet om. — c) est ductio. Inde *inter*. — d) autem. — e) præ-assignat. — f) In quo Sacram Scripturam *inter*. — g) essent.

continere, ita et una pars Sacre Scripture aliam, ut allegoria anagogen. *Annalis hystoria*, que narrat gesta unius anni vel plurium usque ad X, unde historia Troianorum dici potest annalis. *Kalendaria*, que narrat gesta unius mensis vel plurium infra annum, ut historia Iudith. *Ephimera*, unius diei vel plurium infra mensem, sicut <sup>a</sup> a quodam pisce qui tantum per unum diem vel paucos durat. *Allegoria* per factum *aliud factum figurat*, non est hec <sup>b</sup> sufficiens assignacio allegorie; sumitur enim quandoque a persona, a loco, a tempore, a re, a regocio, ut per mortem Golie significatur <sup>c</sup> destructio Diaboli; a numero, ut <sup>d</sup> per quinarium, qui infaustus est numerus, significantur. V. sensus. Quatuor premissae species Sacre Scripture circa unum rotari possunt: Ierusalem quantum ad historiam civitas terrestris, allegorice est <sup>e</sup> Ecclesia militans, anagogice Ecclesia triumphans, tropologice anima fidelis. [De] prima loquend [um]; proposuerat enim forsitan componere allegorias, quod tamen non invenimus fecisse Magistrum.

*In principio erat Verbum*, convenienter notantur in hoc <sup>f</sup> duo Cherubyn sese respicere, id est Vetus et Novum Testamentum. Vetus enim Testamentum sic <sup>g</sup> inchoat Moyses: « In principio creavit Deus celum et terram »; Iohannes vero Evangelium suum quod hic summus quasi pro initio Novi Testamenti, sic: « In principio erat Verbum ». Hec duo Testamentorum initia coniungit Magister dicens: *In principio erat Verbum et Verbum erat in principio in quo Verbo et per quod <sup>h</sup> creavit mundum. In principio itaque, id est in Filio, creavit Deus mundum* et hoc resume: *In principio temporis*, dicitur autem Deus creare in Filio vel per Filium, quia Filius est eiusdem essentie cum Patre et eorum operatio est indivisa. Sumitur ergo hoc nomen « principio » semel positum equivoce in initio Geneseos, scilicet pro Filio Dei et pro temporis initio. *Creavit mundum*, sive pro empireo celo mundum accipias, sive mundum appelles sensilem, qui sensilis dicitur ad differentiam empirei celi quod propter suam subtilitatem nullo <sup>i</sup> sensu percipitur, seu etiam mundum appelles sublunarem regionem que est pars sensilis mundi. Convenienter et vere dicitur « creavit », creati enim est <sup>j</sup> ex nichilo <sup>k</sup> fieri. Si mundum accipias pro homine, qui microcismus <sup>l</sup> dicitur a Grecis, id est minor mundus, non dicitur proprie creavit mundum, id est hominem, nisi verbum creandi sumas pro verbo plasmandi, immo fecit hominem ex materia preiacenti, id est ante creata. Inter opinionem Platonis et Aristotelis hec erant <sup>m</sup> convenientia, quod uterque voluit tria esse ab eterno, hec erat differentia, quod Plato dixit Deum esse operatum in ylem per ydeas, id est formas, Aristoteles vero dixit mundum esse formatum et ydeis distinctum ab eterno sicut modo est; licet modo <sup>n</sup> dicat Magister Platonem dixisse duo fuisse ab eterno, scilicet Deum et mundum. Per mundum tamen duo intelligimus, scilicet naturam <sup>o</sup> et formam. *Inane*, est vacuitas que remaneret, me recedente, in loco quem ego repleo <sup>p</sup>, intellecto quod nichil subintraret <sup>q</sup>, nec aer scilicet nec aliud. *Athomi*, corpora sunt vix perceptibilia

a) mensem, et dicitur sic, *inter*. — b) hec *om.* — c) designatur. — d) ut *om.* — e) est *om.* — f) principio *ad.* — g) sicut. — h) Verbum *ad.* — i) sensilitatem. — j) est *om.* — k) verbo. — l) microcosmus. — m) erat. — n) ergo. — o) materiam. — p) impleo. — q) subintret.



aliquo sensu. *Prophetavit*, est enim prophetia de preterito sicut de futuro. *Solus Deus est eternus*, sed forsitan quedam fuerunt ab eterno que non sunt eterna, ut enunciabilia. Require aliunde differentiam inter perpetuum, sempiternum <sup>a</sup>, temporale sive perhenne, et eternum. *Quod simul factum est*, simul creavit Deus celum et terram, alioquin contrarie essent iste due auctoritates <sup>b</sup>: « Initio tu Domine terram fundasti et opera manuum tuarum sunt celi », et quod hic dicitur: « In principio creavit Deus celum et terram ». *Quandam dispositionem*, que notatur in sequenti capitulo ubi dicit: « Divisit lucem ac tenebras » *Terra autem*. Nota tria vocabula quibus appellat primariam mundi materiam: terra, aqua, abyssus. Quare vero eam indifferenter his nominibus appellat ipse in fine capituli manifestat <sup>c</sup>. Abyssus dicitur ab *a* et *bissus*; *bissus* est species lini candidissimi, unde adhuc dicitur omnis locus abyssus, qui sine claritate <sup>d</sup> est. Philosophi vero etiam <sup>e</sup> aliis nominibus predictam materiam appellant: silvam (sic), ylem, chaos, que vel proprie vel translative <sup>f</sup> bene eam significant. *Inutilis*, quantum ad illum statum. *Infructuosa*, tunc <sup>g</sup> non habens fructum, sicut dicitur planta inutilis et infructuosa dum est tenella. *Vacua ornatu suo*, id est ornatu <sup>h</sup> quem erat habitura. Erat autem materia illa quasi mustum in quo purus liquor superenatat, turbulenta subsident. Unde quidam: « Levis ignis in altum, terra gravis pessum, mediotenus humor et aer ». *Quod vero dictum est tenebre erant dogmatizaverunt quidam tenebras esse eternas*, erant enim tenebre cum fieret mundus. A [s]serim]us <sup>i</sup> illos deceptos fuisse <sup>j</sup>; non enim habetur: « tenebre fuerunt cum fieret mundus », hoc enim esset fieri, sed « tenebre erant », quod quidem verum est. Oritur hic questio utrum tenebre sint aliquid. Quidam dicunt quod non. Huiusmodi enim nomina, « tenebre », « nuditas », nichil ponunt, immo privant potius, sicut hec nomina « carentia », « absentia », pro qua opinione facere videtur quod dicit Magister: *Tenebre nichil aliud erant quam lucis absentia*. Talia ergo nomina significant aliquid sed nichil copulant nec appellant, sic <sup>k</sup> hoc nomen « falsum », cum dicitur: « aliquid est falsum », significat enim <sup>l</sup> falsitatem, sed nichil copulat. Significat etiam <sup>m</sup> veritatem, id est dat intelligi, more nominis relativi. Si enim aliquid est falsum oportet quod aliquid sit verum, cuius respectu dicitur aliquid falsum esse. Similiter cum dicitur homo est malus, hoc nomen malus nichil predicat ibi vel copulat, significat tamen, id est dat intelligi bonam naturam, quam privat malus. Idem dicunt de his nominibus: « tenebre », « nuditas », scilicet quod hoc nomen nichil copulat vel appellat, dat tamen lucem intelligi. Unde hec argumentatio est probabilis: locus est tenebrosus, ergo lux fuit futura. Nobis autem videtur quod non potest dici de hoc nomine « tenebre » quod dicitur de his nominibus « malus », « falsum », que sunt adiectiva, quia hoc nomen « tenebre » substantivum est, et cum non sit nomen significativum <sup>n</sup> ut chimera, aliquid debet appellare. Dicimus ergo quod tenebre sunt aliqua, alioquin nichil esset dictu: « tenebre erant »; et quod Dominus divisit lucem ac tenebras — et etiam aliter non posset relatio

a) et ad. — b) In ad. — c) ostendit. — d) caritate. — e) vero etiam om. — f) translatione. — g) tamen. — h) suo ad. — i) Dicimus. — j) esse. — k) sicut. — l) M. — m) enim. — n) substantivum.

feri ad hoc nomen « tenebre, » nisi aliquid supponeret — nostram opinionem confirmat <sup>a</sup>. *Quod in cathalogo*, id est in enumeratione creaturarum. *Dicitur : Benedicite lux et tenebre Domino*. Quod autem dicit Magister quod tenebre nichil<sup>b</sup> quam lucis absentia, intellige de tenebris que fuerant primo die ante lucem creatam ; nichil enim erant. Postea vero sunt tenebre create a Deo quando lux est creata ; illas dicimus esse aliqua. Quidam irrident Deum Veteris Testamenti quod creasset prius tenebras quam lucem. Irrideant heretici. Nos dicimus hoc ad litteram verum esse et mystice bene convenit. Dominus enim in tenebrosis, id est peccatoribus facit fulgere lucem gratiarum. *Fovebat*, hoc verbo notatur duplex sedulitas [115<sup>o</sup>], scilicet producendi fetus, et custodiendi, que etiam videbantur esse in Deo per effectum.

De opere prime diei. *Dixit autem Deus : Fiat lux*. Quamvis precedentia fuerint opus prime diei, id est spacii XXIII horarum que pro primo die sumuntur, creatio tamen lucis proprie dicitur opus prime diei secundum qualitatem, scilicet <sup>c</sup> diei illuminate per ipsam lucem creatam, id est nubem lucidam, et sic in illo spatio quod computatur pro primo die (que nichil) <sup>d</sup> prius erant tenebre quam lux. *Dixit autem Deus : Fiat lux*, id est verbum mentale, sive mentis conceptum, qui est ipsius Filius. *Genuit, in quo*, et per quem operatus est lucem et omnia. Nota <sup>e</sup> quod quando aliquis profert verbum, potest dici gignere verbum quod in mente concipit. Sed spiritus qui non loquitur nec instrumenta loquendi habet, quomodo gignit verbum ? A[sserim]us <sup>f</sup> quod a [blank] vel illum spiritum gignere verbum est ipsum cogitare vel habere <sup>g</sup> aliquid mente conceptum ab eterno. Hoc modo dicitur Deus genuisse Verbum, id est habuisse mentis conceptum ab eterno in quo et per quem omnia creavit. Illud etiam verbum mentale est Filius Dei. *Tam facile*, supple « fecit », *ut quisv erbo diceret*, et sic ostenditur facilitas creandi. *Videri fecit*, angelis qui iam erant creati. *Ut nunquam simul*, hoc potius refer ad qualitatem quam ad locorum distantiam. *Appellavit diem à dian greco*, id est previdit esse appellandam. *Factum est vespere*, prius fuit factum vespere quam mane. Erat enim ordo talis: Nubes illa lucida revoluta est ab oriente in occidentem et sic factum est vespere. Eadem revoluta est per inferius emisperium ad orientem, factum est mane, et sic dies unus ; ex quo <sup>h</sup> patet quod mane secunde diei est pars diei precedentis. Unde hec argumentatio non valet : « Est mane huius diei, ergo pars est huius diei ». Instantia : Hec est tua mater, ergo est tua mulier ; non ; licet enim sit mulier alterius, tamen est mulier alterius mater. Ita et mane alterius diei est mane alterius pars.

De opere secunde diei. *Secunda die disposuit... replevit sanctis angelis*, sed quid potest repleri rebus simplicibus ? Tenetur ergo improprie repletum. Habundantiam tamen vult notare. *Sanctis*, non quod essent tunc confirmati ; sed sanctis, id est caritatem habentibus. *In medio aquarum*, superiorum que sunt super ipsum, et inferiorum que sunt

<sup>a</sup>) affirmat. — <sup>b</sup>) aliud sunt *ad*. — <sup>c</sup>) scilicet *om*. — <sup>d</sup>) que nichil *om*. — <sup>e</sup>) notandum *om*. — <sup>f</sup>) Dicimus. — <sup>g</sup>) habere *om*. — <sup>h</sup>) quo *om*.

sub ipso. Quare sint aque sub firmamento<sup>a</sup> vel<sup>b</sup> super firmamentum<sup>c</sup> non solvit Magister, sed Deo solvendum remittit. *Ne igne solvi possent*, hoc est intelligendum de aquis que sunt sub firmamento, que possunt dissolvi igne supposito, qui calet et urit, nisi ita essent congelate. Superiores enim aque ita sunt congelate quod non possunt dissolvi igne, nec etiam ignis ethereus ad illas potest pervenire. Ignis vero superior nec urit nec dissolvit. Unde Plato de illo inquit : « Est mulcebris, non peremptorius ». *Quod autem dictum est : fiat<sup>d</sup> etc.*, nota : fit aliquid mentaliter, fit materialiter, fit essentialiter, quod notatur per : fiat, fecit, factum est. *Et cum huius diei bonum*, innuit Magister querendum quare non benedixit Dominus operi secunde diei sicut et operi prime. Ipsemet solvit tripliciter ; ultimam solutionem potius approbamus, scilicet quod ideo non benedixit quia quoddam opus incoaverat secundo die quod non eodem consummavit, immo in tercio die complevit, videlicet aquarum dispositionem vel collectionem, que iam create fuerant. Reservavit ergo Dominus benedictionem suam operi consummato. Solet in quibusdam codicibus in hac distinctione inveniri quedam notula sic incipiens : Quidam querunt, etc.

De opere tercie diei. *Tercia die*. Agitur in hoc capitulo de distinctione elementorum, scilicet terre et aeris, remotis aquis vaporabilibus et locatis. *Vaporabiles*, id est tenues et subtiles, sicut vapor aque et vini, quasi fumus tenuis et rarus. *In unum locum*, id est oceanum, vel *in unum locum*, id est in viscera terre, que accipit pro uno loco. *Spavium aeris... vaporabiles, solidate modicum...locum*, sicut videri potest in panno humectato, quem si igni apropiet totam domum obnubilabit, aqua inde vaporanti quasi fumo. *Subsedit*, per vacationem in quibusdam locis ; proprie humus dicta est ab humiditate<sup>e</sup>, solum a soliditate, quod gallice dicitur « soil », et dicitur de terra humida, quod non habet « soil » ; rationes aliorum nominum patent in littera. *Completo opere aquarum*, quod etiam ad secundam diem pertinebat, in quo create sunt aque. *Et addidit aliud*, pertinens ad terciam diem, et tunc benedixit simul toti operi sicut habetur ex premissis. *Sed in Martio factum dogmatizat<sup>f</sup> Ecclesia*, quod quidem verum est. Sed arbores non fecit Deus in forma plantarum tenellarum, immo fecit eas tunc ferentes fructus suos. Unde quidam decepti dixerunt mundum creatum esse in autumpno. Sed tunc erant magne arbores principia plantarum, sicut modo plante sunt principia magnarum arborum, et ne mireris ; Dominus enim magister est et dominus nature. *Nota cum primo*. In hoc capitulo invenis differentiam inter hec nomina : *Semen, sementis, sementinum*, in libro Fastorum<sup>g</sup> et sementina est nulla reperta dies. *Nec nos moveat*, hic innuit dispositionem aeris quam notavimus a principio huius capituli. Hec dicta<sup>h</sup> sufficiant de creatione et suppositione<sup>i</sup> quas operatus est Dominus [115<sup>a</sup>] in primo die, secundo et tercio.

De opere quarte diei. *Quarto die que disposuerat*, hac die ornavit Dominus ea que creaverat. *Plante enim*, antipophora (sic) ; aliquis enim

a) firmamentum. — b) etiam ad. — c) firmamentum om. — d) Fiat. om. — e) humore. — f) dig. — g) Sementinum est dum est in ipso semine ut granum fenicali dum est in calamo ad. — h) Predicta. — i) Dispositione

posset putare quod arbores pertinerent ad ornatum ; quod negat Magister, dicens Dominum inchoasse ornatum a superioribus sicut et dispositionem, scilicet a luminaribus celestibus. *Una luminum*, cave grammaticam <sup>a</sup> *Una dierum*, quia hoc nomen « dies » in plurali est tantum masculinum, oportet ergo quod substantive et articulare teneatur hoc nomen « una ». *In duabus*, id est respectu stellarum ; et *secundum se...*, et *ex duobus* <sup>b</sup>, id est quantum ad corpora ipsorum et lumina que fundunt. *Maxime in deserto Ethiope*, hoc est quantum ad viatores tantum. *Vel quod de ea factum est corpus solare*, hec ultima opinio verior videtur. *Signa* active dicuntur quia signa (et) <sup>c</sup> tempora et distinguunt <sup>d</sup> et signant ; et passive, quia signantur, id est considerantur ab hominibus. *Genedoci* (sic), id est naturas rerum inquirentes. *Apoletismata*, regule eorum sic appellantur ut regule arismetice aporismata. *Plane annos suos habent*, in quibus scilicet faciunt suas revolutiones. *Lunaris annus CCCLIII*, supple : communis, ad differentiam embolismalis, qui similiter dicitur annus lunaris, sed tamen superat communem lunarem una lunatione, continente XXX dies. *Solaris constans CCC<sup>e</sup> LXV. diebus et VI horis. Bissextilis : CCC<sup>f</sup> LXVI*. Nota <sup>g</sup> sicut bissextus adicit unum diem anno solari sic et <sup>h</sup> anno lunari. *Embolismalis CCCLXXX excedit*. Continet enim ultra hunc numerum IIII<sup>or</sup> [decim] dies ; et nota quod annum solare non excedit embolismalis XXX diebus, immo annum lunarem communem, qui superatur a solari XI diebus, quod videbis si consideres premissa. *Pansilenos*, <sup>i</sup> id est tota serena ; produc penultimam illius dictionis, Amphorais <sup>j</sup> dicitur luna antequam sit plena. *Dicotamas* quando medietas plena est. *Monoïdes* quando est unius vel duorum dierum <sup>k</sup> in suo cremento. Consule artem nostram de compoto <sup>l</sup> in aliis.

De opere V<sup>e</sup> diei. *Quinta die ornavit, Deus aerem avibus, aquam piscibus. Boni demones*, demon interpretatur sciens, et deberet proprie sumi tam pro bonis quam pro malis etiam <sup>1</sup> sine adiuncto. In usu tamen per se sumptum, sumitur pro immundis spiritibus ; cum hoc adiuncto : bonus vel boni, sumitur pro bonis angelis, sicut dicitur preclarum facinus, tamen hoc nomen facinus, sumptum per se, in malo accipitur. *Creavitque*, sed quia creari est fieri sine materia preiacenti, exponit Magister : id est plasmavit. *Atque omnem animam viventem atque motabilem*, id est mortalem ; per hoc quod dicit *animam*, vult quod bruta habeant animas, cui consentit Boetius dicens : « Vitasque minorum, » id est spiritus brutorum <sup>m</sup> ; « et animas hominum que non moriuntur » ; vel hac appellatione *animam viventem* appellat ipsa animalia expresse, scilicet animam, id est vivens ; *zoa* interpretatur anima vel vivens ; inde zodiacus quasi animalium custos ; *siche* profundum vel anima, unde sicomachia, id est anime pugna, unde Iuvenalis : « Zoe et ai <sup>n</sup> siche », id est : « Vita mea et anima ». Homo creatus

a) Similiter *ad.* — b) et duorum *int.* — c) et *om.* — d) distinguuntur. — e) et *ad.* — f) *etad.* — g) Notuandm. — h) in *ad.* — i) Pansileos. — j) amphirais. — k) dierum *om.* — l) et. — m) per hoc quod dicit *motabilem* id est mortalem, differentiam assignat inter spiritus brutorum *ad.* — n) Zoe Zai.

1. Is this a reference to a lost work of Langton ?

est, id est plasmatus est ut, non moreretur. *Si vellet*, id est si non peccasset, quod fuit in libero arbitrio suo, scilicet non peccare. *Crescite et multiplicamini*, accipe pro eodem ; non enim credibile est quod creverint postquam a Deo sunt facta, sicut nec homo qui factus est in integra statura, et arbores. Si tamen dicantur crevisse postquam sunt a Domino facti, non erit contra fidem, et est tunc differentia assignanda inter hec verba : « *crescite* <sup>a</sup> », « *multiplicamini* ».

De opere VI<sup>te</sup> diei. *Sexta die ornavit terram*. Ecce ordine procedit <sup>b</sup>, ornando enim a superioribus inchoavit ; sicut <sup>c</sup> enim aves sunt ornatus aeris sic animalia alia, scilicet <sup>d</sup> quadrupeda <sup>e</sup>, sunt ornatus terre. *Alacionibus*, id est fumositatibus <sup>f</sup>, ab alo, alas. *Bibiones*, musce, a bibendo. *Batrace*, species sunt buffonum qui gallice dicuntur « boterel ». *Teredones*, penultima huius nominis producit, teredo, teredinis, penultima correpta, est ipsa ligni putredo. Utraque dicitur a terendo. *Quedam animalia ledunt, que nec inde puniuntur*, nichil enim dicitur puniri quod non commiserit aliquid ; culpam enim est pena secutura. *In hoc instruitur homo*, scilicet quod in mortuos seviunt huiusmodi animalia, ut non horrescat aliquod genus mortis. Quocumque enim genere mortis moritur, « capillus de capite eius non peribit ». *Et de his intelligendum*, scilicet de animalibus nocivis.

De creatione hominis. Deinde subditur <sup>g</sup> de creatione hominis et fuit de opere VI<sup>te</sup> diei. *Faciamus hominem*, quidam credunt Dominum sic fuisse angelis locutum <sup>h</sup>, sed hoc stare non potest ; nichil enim fieri potest ad ymaginem Dei et angeli, sicut nec ad ymaginem hominis et asini. Deus enim creator, angelus creatura. *Quasi vox*. Queri potest cuius fuerit illa vox ; asserimus <sup>i</sup> locutionem sic esse intelligendam : vox illa fuit communis trium personarum ; in persona cuiuslibet dici potuit : *Factus est homo ad ymaginem Dei* tripliciter : quantum ad animam, quantum ad corpus, quantum ad exteriora [116<sup>a</sup>]. Quantum ad animam in similibus ; sicut enim anima est spiritus, ita Deus. Deus rationalis et anima rationalis. Similitudo vero attenditur in accidentalibus <sup>j</sup>, quia Deus est iustus et sapiens, et anima iusta est et sapiens. Accidentalibus dico quantum ad animam non quantum ad Deum ; iusticia enim Dei non est nisi Deus. Quantum ad corpus quia : « Os homini sublime dedit ». Deus etiam erigi dicitur quia supra nos intendit quantum ad exteriora, quia sicut Deus est Dominus omnium creaturarum ita et homo est dominus omnium aliorum animalium. Videtur tamen in quibusdam dominium perdidisse sicut in fine capituli dicitur. Similitudo vero proprie attenditur in virtutibus quas appellavimus accidentalia. Similitudine ergo potest homo privari, scilicet quando virtutibus spoliatur ; ymaginem semper retinet, unde Psalmista : « Cum ymagine pertransit homo », id est retinens ymaginem amittit similitudinem. *Masculum et feminam creavit eos*, « creavit » dicit <sup>k</sup> propter animam, et non simul tempore plasmavit

a) 69 et ad. — b) cedit. — c) sic. — d) scilicet om. — e) quadrupedia. — f) fumationibus. — g) subdit. — h) Unde Plato : Dii Deorum, loquens ad angelos Deus, ad. in margin. — i) dicimus. — j) accidentibus. — k) dixit.

eos sed in prescientia, unde hic loquitur de illis in simili, vel prolepsis <sup>a</sup> est, id est preoccupatio. Nondum enim formata est mulier, immo de eius formatione subdetur inferius. Eos dicit pluraliter, ne putemus androgeos. Cave ut sic intelligas. Supra dictum est : « Faciamus hominem, » et subditur : « masculum et feminam creavit » ; ne ergo posset putari quod ille homo esset duorum sexuum cum mentio sit facta quasi de uno homine, subdit : eos, ut fiat titulatio <sup>b</sup> ad hunc terminum hominem qui quodam modo supponit pro mare et femina ; confuse enim tenetur, ut alibi : Homo est dignissima creaturarum. *Tamen secundum corpus*, istud « tamen » respicit illud quod premissum est, scilicet : *quantum ad animam*, quasi dicat : dixi quod, quantum ad animam, est homo factus ad ymaginem Dei. *Tamen secundum corpus etc. in tribus*, patet que <sup>c</sup> sint hec tria. *Non solum quod factus est in genere suo ; ut predicta sed etiam etc.*, et est sensus : in hoc apparet hominis dignitas, quod in genere suo bonus est factus <sup>d</sup> sicut predicta in suo genere ; et quod *ad imaginem Dei* ad quam alie creature non sunt facte. *Sciat se amisisse*, id est perdidisse aliquid de potestate quam fuisset habiturus si non peccasset. *Crescite et multiplicamini*, anticipatio est, quantum ad seriem que sequitur. Adhuc enim aget. *Quod... patet* ; hic vult Magister <sup>e</sup> quod Dominus instituerit coniugium his verbis : « Crescite et multiplicamini », sed hoc idem dixit aliis animantibus, instituit ergo inter ea coniugium ? Potest dici quod quia rationabilibus creaturis locutus est, ideo potius eis loquens instituit coniugium his verbis, quam loquens ad alias creaturas. Videtur enim Adam instituisse coniugium, ubi dicit inferius : « Quamobrem relinquet homo patrem et matrem ». *Posse non mori*, si non peccasset homo. *Et erant bona*. Nota hunc ordinem : in se singula erant bona, in universitate sui generis accepta, erant valde bona, Deus autem optimus est. *Sicut oculus*, sensus est : sicut oculus animalis consideratus in suo toto pulchrior est quam separatus, ita quilibet res in universitate sui generis considerata et secundum naturam generis, erat melior quam per se considerata et divisa, sicut dicitur : homo est dignissima creaturarum, non tamen iste homo vel ille. *Quia que in ea*, id est in universitate sunt. *Per se*, id est vitio <sup>f</sup> suo. *Versa <sup>g</sup> in contumeliam*, id est nociva, et ita melior est universitas quam singularitas. *Nondum perfectus*, hac ratione diximus supra quod non benedixit operi secunde diei.

De quiete Sabbati et sanctificatione. *Igitur*, Magister subdit causam huius illationis duplicem. *Et quia in senario*, videtur secundum hoc quod perfectio senarii sit causa perfectionis celi et terre, quod falsum <sup>h</sup> est, quia nec perfectio eius est causa perfectionis exameron, id est operum VI dierum, nec perfectio operum est causa perfectionis senarii. Est ergo sensus talis expressus ab Augustino : Nec senarius numerus ideo perfectus est, quia VI diebus Deus opera fecit, sed ideo perfecit opera VI diebus quia senarius est perfectus. Sine his ergo perfectus esset, qui nisi perfectus esset, secundum eum opera non

a) prolensis. — b) relatio. — c) quod. — d) in se ad. — e) hic ultimo Magister dicit *int.* — f) initio. — g) vasa. — h) factum.

fierent. Senarius dicitur perfectus quia summa eius redditur ex partibus aggregatis, scilicet unitate, binario, et ternario, quia unum et duo et tria sunt VI. *In monadibus*, id est singularibus ab uno usque ad X. *In decadibus*, id est numeris habentibus X perfectionem sui. *Nisi in XXVIII*. Computa enim ab uno usque ad VII ita quod etiam VII connumeret, invenis in summa numerorum XXVIII. VII<sup>us</sup> autem est quarta pars<sup>a</sup> vicensarii octonarii. Hic invenis talem notam : *Partes illas suas dicimus numeri*, etc. ; licet quaternarius et V<sup>rius</sup> intra senarium sint non tamen dicuntur sue illius partes. Non enim potest dici<sup>b</sup> quota pars senarii sit, vel quaternarius vel quaternarius, quia neuter est eius aliquota. *Complevit Deus opus suum die VII* sed complere est<sup>c</sup> facere aliquid et ita Deus operatus est aliquid die VII<sup>o</sup>. Falsum<sup>c</sup> est ergo quod sequitur : *Requievit ab omni opere* etc. Hic solvit ipse Magister quadrupliciter ; vel dicatur quod ibi est VI<sup>o</sup> non VII<sup>o</sup><sup>d</sup>. *Verum est quod*<sup>e</sup> et sic parte diei operatus est aliquid et parte requievit ; non enim dixit : *toto die VII<sup>o</sup>*. *Vel complevit*, id est completum ostendit. Secunda solutio : *Requievit ab operibus* id est...

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## CHAPTER II

### POSTILLE SUPER APOSTOLUM

#### I

Otto of St Blaise is explicit in declaring that Langton glossed the Apostle. We have his twice repeated testimony that the Archbishop had composed "certain postils on the Epistles of St Paul <sup>1</sup>" As a matter of fact Langton referred his students to this commentary on more than one occasion, telling them that they would find the problems he was discussing in the *Questiones* treated at greater length in the Commentaries <sup>2</sup>.

These witnesses could not be put out of court ; yet a continued search through the printed catalogues failed to bring to light the apparently lost commentaries. Since the publication of Father Mandonnet's <sup>3</sup> « Introduction » to the *Quaestiones disputatae* of St Thomas, I have been on the watch for a text corroborating his idea that the origin of the XIII century *questiones* is to be sought in the *lectio*, the theological lesson on the text of the Bible. While studying the ms. lat. 14443 of the Bibl. nat. at Paris, which contains the Glosses of Langton on the Canonical Epistles, it came home that the anonymous Commentaries on the Epistles of St Paul which filled the ff. 292-433 of the ms., contained just such a mass of theological material. On the margins of the first few folios were a series of rubrics indicating *questiones*. After listing these rubrics it was astonishing to note that the result was a collection closely resembling Langton's *Questiones*, as found in the Bibl. nat. ms. lat.

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a) pars om. — b) — c) factum. — d) Et cessat obiectio ad in the margin. — e) prior solutio quod enim premissum est non est solutio cum non sit obiectio ad. in the margin.

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1. Cf. page 14.

2. Bibl. nat. lat. 16385, f. 46 c: « Quia Christus quinquies effudit sanguinem suum pro nobis, V partitum est totale officium misse ; et quia in sola cruce fuit sanguinis effusio, V partitum est canon misse, ut plenius diximus supra Primam ad Timotheum. Rome, Bibl. Apost. Vat., ms. Vat. lat. 4297, f. 38 : « Item super illum locum Prime ad Timotheum : Corporalis exercitatio ad modicum utilis est, pietas autem ad tria..., solutionem quere in notulis super hunc locum ». These citations are noted by Dr. A. Landgraf in his article *Die Echtheitsfrage bei Stephan von Langton* in *Philosophisches Jahrbuch*, 1927, p. 313.

3. *S. Thomae Aquinatis Quaestiones Disputatae*, Paris, 1925. Introduction p. 5.



14556. In spite of considerable zeal it was impossible to find in this formidable *in folio* the three references made by the *Questiones* of Langton to his Commentary, but the conviction persisted that this gloss was indeed his.

Whereupon Dr. A. Landgraf arrived in Paris to say that the thought the lost commentary was to be found in the Peterstift Library at Salzburg, where the ms. a. X. 19 contains a work entitled: *Super Apostolum S. Kantuariensis Archiepiscopi*. But he could not affirm with certainty that it was the work referred to by Langton himself, for he had not been able to identify the citations. We compared notes; the ms. lat. 14443, beginning *Sicut Veteris Testamenti series*, was the same as Salzburg a. X. 19 and also as a second copy of the same library: ms. a. XI. 7. This anonymous gloss had been studied by Denifle<sup>1</sup>, but he did not recognize it as Langton's.

Besides these three copies, there exist four<sup>2</sup> others: Cambridge, University Library li. IV. 23; the Plut. XI dext. VI, ff. 1-92 of the Laurentian Library at Florence; the ms. 269 (198) of the Bibliothèque Mazarine at Paris; again in ms. Mazarine 268 is found a gloss of Peter Lombard on the Apostle which a XV cent. hand calls the *Glose maiores*, on whose margins a large part of this text: *Sicut Veteris Testamenti series*, has been written.

Dr. Landgraf's discovery strengthened the conviction that in these seven mss. we had the thrice cited gloss of Langton on the Epistles of S. Paul. A second reading of the *Prima ad Timotheum* at length permitted the identification of the longer development on the sacrifice of the Mass which Langton referred to in his *Questiones*, and which is a word for word copy of a section found in the *Historia Scholastica*<sup>3</sup> of Peter Comestor (ms. lat. 14443, f. 396<sup>b</sup>) of the Bibl. nat.:

« *Ordo misse hic ostenditur, quod est speciale genus orationis, unde*

1. DENIFLE H. *Die abendlandischen Schriftausleger bis Luther*. Mainz, 1905, p. 94. Denifle distinguished two editions of this work: the primitive form ms. Salzburg a. XI-7; (the Paris ms. Bibl. nat. lat. 14443 belongs to the same family but the text is fuller); a shorter form preserved in the Mazarine and Laurentian mss. It will be necessary to establish the filiations of these various mss. to find what light it will throw on the composition of Langton's *Questiones*.

2. Miss Smalley discovered on the ff. 23<sup>a</sup>-52<sup>d</sup> of the Ms. 44 of Laon an anonymous gloss on the Pauline Epistles whose incipit is: *Sicut in prophetica doctrina privilegium*, which seemed closely related to our *Postille*. We have since identified it as an abbreviation of Langton's Postils on Romans and Corinthians.

3. P. L., t. 198 col. 1622. cf. Langton's *Summa*, Bamberg. Q. vi 50, fol., 69 d.

in illo capitulo Ecclesiastici : ' Immolantis ex iniquo ' etc., super illud verbum : ' Retribuet gratiam qui offert similaginem, et qui facit misericordiam offert sacrificium ' dicit Glosa : utrum scilicet gratum Deo, et quod in altari in commemoratione Ihesu Christi offertur, et quod per caritatem proximo tribuitur. Nota quod sicut habes in Historiis sub illa rubrica : " De trina oratione Domini iuxta villam Gethsemani ", Christus quinquies sanguinem suum fudit. »

Since then there can be no question of the authenticity of this work of Langton, it is now in order to describe one of the mss.

## II

**Paris, Bibl. nat. ms. lat. 14443 (St. Victor 377).**

In this volume are contained two separate mss. each one bearing the distinctive mark of St Victor, Paris.

A) ff. 1 to 251, contains an anonymous XIV cent. commentary on the Epistles of St Paul from Galatians to Hebrews.

Inc. : *Paulus Apostolus non ab hominibus neque per hominem* etc. Finita prima parte Epistolarum...

Expl. : Que possent diffusius tractari. Ff. 251<sup>v</sup>-252 are covered with an illegible theological scribble.

B) ff. 253-466 constitute one of the books left as a legacy to St Victor by Bertold of Wurtzburg.

I Title : Postille super Apostolum.

Inc. prologus magistralis : Sicut Veteris Testamenti series, f. 254<sup>a</sup>.

Inc. glosa in prologum Lombardi : *Principia* etc. Que iam extra diximus. f. 254<sup>b</sup>.

Inc. text. : *Paulus* etc. Constructio pendit usque ad illum locum, f. 254<sup>d</sup>.

Expl. : Hoc dicere est quasi ydolatria f. 290<sup>a</sup>.

Title : [Constitutions of Eudes of Sully].

Inc. : Districte precipitur sacerdotibus, f. 290<sup>b</sup>.

Expl. : Celebrabuntur ieiunia IIII<sup>or</sup> temporum. f. 291<sup>d</sup>.

Title : [In Primam ad Corinthios].

Inc. : *Paulus vocatus* etc *non per iram*, ut pseudo qui simpliciter apostoli dicebantur, f. 292<sup>a</sup>.

Expl. : Quod sic dicitur et ur sciant etc. Expliciunt Postille super Primam ad Corinthios. f. 321<sup>c</sup>.

Title : [In Secundam ad Corinthios].

Inc. : *Paulus Apostolus etc. Etsi primo contristari* in bono, ut in presentibus patebit, f. 321<sup>d</sup>.

Expl. : Patet quidem per hoc quod dicit. Expliciunt Postille super Secundam Epistolam ad Corinthios. f. 342<sup>d</sup>.

Title : [In Epistolam ad Galatas].

Inc. : *Paulus Apostolus etc. Nude* scilicet quia non sunt veri greci, f. 342<sup>d</sup>.

Expl. : Quibus imprimitur character Patrisfamilias. Expliciunt [Postille] Epistole ad Galatas. f. 359<sup>a</sup>.

Title : [In Epistolam ad Ephesios].

Inc. : *Paulus Apostolus etc. Partiticum*, quem postea in hac Epistola nominabit, f. 359<sup>a</sup>.

Expl. : Que est in Christo Ihesu. Expliciunt Postille Epistole ad Ephesios. f. 371<sup>d</sup>.

Title : [In Epistolam ad Philippenses].

Inc. : *Paulus et Thymotheus etc. nec pseudo apostolos*. Postea *per Epafraditum* etc., sicut in fine huius Epistole, f. 372<sup>a</sup>.

Expl. : Nisi ratio quandoque peccaret. Expliciunt Postille super Epistolam ad Philippenses, f. 379<sup>d</sup>.

Title : Ad Colossenses.

Inc. : *Paulus Apostolus Ihesu Christi etc. In eis ministerium acceperat* Paulo precipiente, f. 380<sup>a</sup>.

Expl. : Quod et illis et aliis predicabat patiebatur. Expliciunt Postille super Epistolam ad Colosenses. f. 387<sup>a</sup>.

Title : Ad Tessalonicenses.

Inc. : *Paulus et Sylvanus etc. Inhiberant*, id est intus biberant, f. 387<sup>a</sup>.

Expl. : Vel *Sanctis*, id est perfectis, a sanctio, sanctis. Expliciunt Postille super Primam Epistolam ad Tessalonicenses, f. 391<sup>c</sup>.

Title : Secunda ad Tessalonicenses.

Inc. : *Paulus et Silvanus etc. Hanc epistolam* etc., sicut et precedentem, f. 391<sup>c</sup>.

Expl. : Nichil scripsit propria manu. Expliciunt Postille Secunde Epistole ad Tessalonicenses. f. 393<sup>a</sup>.

Title : Prima ad Timotheum.

Inc. : *Paulus Apostolus etc Filius mulieris fidelis cum non esset circumciscus* di est cum esset ipse gentilis, f. 393<sup>a</sup>.

Expl. : Veniat ad me. Expliciunt Postille super Primam Epistolam ad Tymotheum, f. 402<sup>c</sup>.

Title : [Secunda ad Timotheum].

Inc. : *Paulus* etc. *Hanc secundam epistolam* etc. sicut et primam. *Et predicans* ut post, f. 402<sup>d</sup>.

Expl. : Propter asperam admonitionem dilectio. Expliciunt Postille Secunde Epistole ad Timotheum, f. 406<sup>c</sup>.

Title : [Ad Titum].

Inc. : *Paulus servus Dei* etc. *nimis paciēti*, ut dictum est super secundam ad Timotheum, f. 406<sup>c</sup>.

Expl. : *Apostolis discesserat*, a Corintho. Expliciunt Postille super Epistolam ad Tytum. f. 408<sup>c</sup>.

Title : [Ad Philemonem].

Inc. : *Paulus vincetus* etc. *Commendans fidem* etc., specialiter tamen loquitur ad Philemonem f. 408<sup>d</sup>.

Expl. : Ut quotidie videre possumus. Expliciunt Postille super Epistolam ad Philemonem. f. 409<sup>d</sup>.

Title : [Ad Hebreos].

Inc. : *Multiphariam*, tres causa square Apostolus hanc epistolam, f. 409<sup>b</sup>.

Expl. : In principio assignatur. Expliciunt Epistole beati Pauli Apostoli, f. 433<sup>d</sup>.

2) Title : Epistola Iacobi secundum Cantuariensem Archiepiscopum.

Inc. prol. mag. : Vidi et ecce candelabrum totum aureum... Candelabrum istud quod vidit Zacharias, f. 434<sup>a</sup>.

Expl. : Respondet emulis suis et hoc est quod ait. f. 434<sup>c</sup>.

Inc. text : *Non ita* etc construe sic ; *ordo VII epistolarum*... id est non est talis, f. 434<sup>c</sup>.

Expl. : Cooperta et in reditu discooperta, f. 445<sup>a</sup>.

Title : Epistola Petri prima.

Inc. : *Petrus*. Fuerunt quidam gentiles qui, f. 445<sup>a</sup>.

Expl. : Per orbem terrarum diffusis scribo. f. 449<sup>d</sup>.

Title : Epistola Petri secunda.

Inc. : *Symon Petrus*. Hanc epistolam scripsit, f. 450<sup>d</sup>.

Expl. : Sed potius *in gratia crescite* etc. f. 453<sup>d</sup>.

Title : Epistola Iohannis prima.

Inc. : *Quod fuit ab initio* etc. Johannes qui prius scripsit ewangelium, f. 453<sup>d</sup>.

Expl. : Demoniacus sanatus a Domino habitabat in sepulcris f. 463<sup>c</sup>.

Title : [Epistola Iohannis secunda].

Inc. : *Senior electe*. Dubitatio fuit diu, f. 463<sup>c</sup>.

Expl. : De filius alterius metropolis ecclesie. f. 464<sup>a</sup>.

Title : [Epistola Iohannis tercia].

Inc. : *Senior Gaiō*. Gayus iste cui scribit Iohannes, f. 464<sup>a</sup>.

Expl. : Nominati quod inimicis fieri non debet. f. 464<sup>e</sup>.

Title : [Epistola Iude].

Inc. : *Iudas* etc. Sicut Petrus et Iohannes suas epistolas conscripserunt, f. 464<sup>e</sup>.

Expl. : Anima sicut corpus vestimento, f. 466<sup>e</sup>.

Parchment, ff. 467 + 6 paper flyleaves, 0.250 × 0.350. The original numbering of the pages of the second ms. (ff. 254-467) was changed when the two mss. were bound together. The second ms. is XIII cent, written on two columns of 54 lines. A good text, which has been collated with another edition ; the differences are added in the margin and marked " *vacat* ".

### III

The description of this ms. however, does not show us the real nature of the work, for, in spite of the rubric : *Postille super Apostolum*, it is not the Epistles themselves which are glossed, but the Commentary on these same Epistles by Peter Lombard. The glossing of the Lombard was a custom frequent enough in following generations<sup>1</sup>, but by whom it was introduced is still a mystery. A text of Langton would lead us to believe that he himself had followed a course on this gloss of the Lombard from a master, who in turn had heard it explained orally<sup>2</sup> : " *Peccatrix ergo fuit, quia neci libidinis concupiscentia concepta, nec peccati causam in se habuit nec in ea peccavit. Magister a quo audivi locum istum, illud loqui ab aliis acceperat* ". It is not straining the text to conclude that the oral interpretation of this text took place in the schools in Langton's youth, and perhaps a generation still further back. I am very much inclined to think that these very postils we are discussing represent the oral teaching of Langton. What other explanation can we give to a reference which directs the reader to a text<sup>3</sup> which he will find ten pages or about ten pages further on

1. Geoffrey of Blaviaus, Bibl. Mazarine, ms. 180 (714) : « Hec sunt Postille fratris Gaufridi de Blaviaus super Epistolas sancti Pauli. Inc : *Principia rerum* etc. Hunc prologum fecit Magister non de verbis suis sed sanctorum ». The *Questiones* of the Pseudo-Hugh of St. Victor found in *P. L.* 175, col. 431, are likewise a gloss on the Lombard. Cf. DENIFLE *op. cit.*, p. 65.

2. *Ms. cit.*, f. 273 c.

3. *Ms. cit.*, f. 276. « Immo vera littera que est in libro Lombardi est hec : *Quamdiu hic legitur, et obscura est, sed tamen bene elucidatur per hoc quod sequitur post*

in the book ; such a direction would be meaningless unless it had reference to a standardized text or a Bible placed in the middle of the class room.

Whether the custom of glossing the *Maïor glosatura* was due to the authority of the Lombard or to the exigencies of the *Lectio*, it must not be imagined that this Commentary is a slavish word for word explanation of the *Magister*; it does not resemble the Gloss on the *Historia Scholastica*. Time after time there comes a *Salva pace magistri* with a frank disavowal<sup>1</sup> of the Lombard. Langton used the work to evolve and treat almost the same range of theological problems as he discusses in his *Questiones*, a fact which brings once more to the fore the problem of the relation between the *Lectio* and the *Disputatio*.

We have already noted the important role played in medieval theological instruction by the Commentary on the Apostle. It probably dates from the time of Abelard, who, Robert<sup>2</sup> thinks, was the first to introduce the *questio* into the gloss. Each succeeding generation saw a Commentary of this kind, and even those who departed from the custom felt constrained to apologize for<sup>3</sup> or explain their omission of *questiones*.

Langton did not utilize all his predecessors, yet a study of his sources throws considerable light on the teaching methods of the time. We can almost see him at work, dividing his text after the approved Aristotelian method, marking his *notabilia*, consulting his *auctoritates*, selecting the questions he is going to treat. Phrase by phrase he takes the text of the Lombard, first assuring himself of the soundness of the Master's quotations. It makes us realize the difficulties of an exegete at the beginning of the XIII century before the Dominicans and the University of Paris had established a corrected edition. Langton had to take into account the variants supplied by the various translations, also the tradition of the *Glosa ordinaria* which was occasionally different. He was tormented

decem folia, vel circiter decem folia, in hac Epistola, ubi dicitur in Textu : Dedit illis spiritu compunctionis oculos. »

1. *Ibid.*, f. 256<sup>a</sup> : « Intendit probare quod Christus secundum quod homo non sit creatura. Hoc fuit ei opinio et introducit ad hoc probandum glosam Augustini que est super Iohannem. Sed, salva pace Magistri, nulla est probatio, quia Augustinus... »

2. ROBERT. G. *Les Écoles et l'Enseignement de la Théologie pendant la première moitié du XII<sup>e</sup> siècle*, Paris, 1909, p. 120.

3. *Op. cit.*, p. 121 ; e. g. William of St. Thierry : « Suppressis que in ea [Epistola] sunt questionum molestiis. » Cited by Robert from *Expositio in Epistolam ad Romanos*, P. L., CLXXX, col. 547.

by the new readings introduced by the *correctores*<sup>1</sup>, even forced to consider variants found in the Lombard which at times were superior to his *Textus*<sup>2</sup>.

The first operation was always to consult the Gloss<sup>3</sup>, which he usually quotes as G : *Glosa*, occasionally as *glosa marginalis*, never as the *glosa ordinaria*. Langton had a critical mind ; for him, as for many of his contemporaries, a text had a meaning only when taken with its context. Time after time we find him quitting the *glosa* or a patristic text to ascertain what was found in the original<sup>4</sup>, and protesting violently when the text had been torn from its context. This is an excellent proof that, tho at this period the *glosa* was one of the tools handled by a University worker<sup>5</sup>, the masters did not limit their reading to it or to collections of *Sententie*. Langton refers to the *Originalis* of Bede, Jerome, Augustine, and Gregory. I quoted elsewhere a text of the Chanter<sup>6</sup> which pointed to a wider reading of St Jerome than of mere excerpts found in the *Florilegia* or Glosses.

The occasion has not arisen to identify all the citations of the Gloss in these Postils ; still there is no doubt in my mind that the reference, *Glosa*, frequently represents, not the *Glosa ordinaria* but the *Glosa interlinearis*; a case in point is found in Langton's

1. *Ms. cit.*, f. 269 d : « *Quid ergo peccavimus; hoc quidam heretici qui volentes persuadere Legem esse tenendam fideles ad hoc inconveniens ducere nitentur ut confidentia gratie peccarent, ex quo non tenebant Legem a peccato coherentem. Coherente, quidam libri, qui correcti esse dicuntur, habent coherentem, sed male, immo liber Lombardi habet utramque litteram scilicet coherentem et coherentem, unde in glosatura Anselmi coherentem est interlinearis.* »

2. *Ms. cit.* f. 282 c : « *Sicut illi qui volunt etc.*, littera ista plana, sed verior est ista littera que est in libro Lombardi. »

3. *Ms. cit.*, f. 254 d : « *Paulus etc.* Constructio pendet usque ad illum locum : *omnibus qui sunt Rome*, quasi Paulus talis et talis scribit omnibus qui sunt Rome et ita salutatur scribendo sic : *Gratia est vobis. Modo percurrite glosam cum textu.* » Cf. the same thing in Langton on Genesis, Arras ms. 68, f. 1 : « *Primo nota quod dicitur in glosa.* »

4. *Ms. cit.*, f. 415 a : « *Ut omnia etiam futura sunt facta in dispositione secundum illud : qui fecit, etc.* Quidam libri sic habent : *Secundum illud Ysaie : qui fecit etc.*, sed male : habent ; in libro enim Lombardi non habetur hec dictio Ysaie nec ista autoritas : *Qui fecit que futura sunt*, hiis verbis [non] est in Ysaia, nec alibi in nostra translatione. Sed Gregorius in Originali super primam visionem Ezechielis dicit : Ysaia in veteri translatione ait : *Qui fecit que futura sunt.* »

5. One may even ask if the explanations were not made on the text cut up into sections in the gloss rather than on the text alone ; e. g. in the Commentary on the XII Prophets in *Bibl. nat. lat.* 505, f. 1 b : « *Perlecta littera usque ad hunc locum in glosis : Et concepit adhuc, redi ad principium, exponendo allegorice.* » In the ms. A. I. 7 of Durham Cathedral the text is disposed on the page in this manner, and also in other mss.

6. Cf. p. 8.

Commentary on Aggeus II, 2, <sup>1</sup>. Another interesting point is that Langton tells us that this gloss depends on the *marginalis*: "*Interlinearis sumpta de marginali* <sup>2</sup>. "

Langton's two principal sources are the text of the Lombard which he is commenting, and the two Glosses. To these we must add two important Commentaries, neither of which has been published: the Glosses of Gilbert de la Porrée and of Peter of Corbeil on the Epistles of St Paul. Langton probably used Gilbert's Gloss, which he calls the *Glossatura media* <sup>3</sup> more frequently than he cites it by name. Strange to say it is always for the same opinion that he quotes Gilbert nominally. We must say that this Gloss is far from being the mere expansion of the *interlinearis* as the *Histoire Littéraire de la France* would lead us to suppose <sup>4</sup>. As to the gloss of Peter of Corbeil, it seems only natural that the references to *Corboliensis* and *Senonensis* are to the Commentary in the Apostle written by Peter of Corbeil, the master of Innocent III. This work is mentioned by the Pseudo-Henri of Ghent <sup>5</sup>; it is doubtless the Gloss that is contained in the ms. lat. 15603, ff. 168-173 and 176-187 of the Bibl. nat. For other mss. and further details see Denifle *op. cit.*, p. 91.

So as to gather together the various notes on the Gloss, it might be profitable to recall a passage in Langton's comment on the Canonical Epistles which makes mention of a *glossatura* of the Chanter <sup>6</sup>. While the whole of the chanter's commentaries went by the name of *Glossatura Cantoris*, the expression here has reference to his Gloss on the Canonical Epistles <sup>7</sup>. I quote the passage at

1. Cambridge, Trinity College, ms. B-2-26, f. 163<sup>b</sup>: « Glosa : Notabile operando merebatur ut in eo sermo amplius fieret, sed non est glosa Ieronimi glosa ista. » This text is found in the *glosa interlinearis*.

2. Bibl. nat., ms. lat. 14.443, f. 443 <sup>a</sup>.

3. *Ms. cit.*, f. 311 <sup>b</sup>.

4. *Hist. Litt. de la France*, Paris 1830, t. XIII, p. 474. The incipit of this Gloss of G. de la Porrée is: Sicut Prophete post Legem. I have noted the following mss. Oxon., Univ. col. 62 —; Évreux 84 —; Troyes 2266 —; Soissons 72 —; Mazarine; 717(258) —; Arsenal 61 —; Amiens 84 —; Bordeaux 62 —; Cambrai 290 —; Florence, Laurent Plut. XII. d. 1 —; Monte Cas. 235; 656 —; Bruges 78 — Valenciennes 89 —; Boulogne 24 —; Oxon. Madg. lat. 118 —; Paris, Bibl. nat. mss. lat. 656, 1028, 2580, 2581, 1209, 14441.

5. Cf. Paris, Bibl. nat. ms. nouv. acq. lat. 314, f. 77 v: « Alter quidam Petrus, ut putant, ille de Corbolio, Senonensis archiepiscopus, totum Apostolum exposuit subtiliter et copiose, appositis sanctorum Patrum sententiis locis singulis convenientibus... »

6. Paris, Bibl. nat. lat. 14443 f. 438<sup>a</sup>.

7. Mss. containing this Gloss are to be found in the Paris mss., Bibl. nat. lat. 682, f. 1; 15565, f. 157; Mazarine 176; Sainte-Geneviève 65.



length because of a curious story about Abelard and the Cistercians, f. 438<sup>a</sup> :

“ Tamen Cantor dicit in sua glosatura quod Augustinus dixit quod nunquam continetur in hac glosa. Nobis tamen non ita videtur. Si tantum assurgo diviti propter divicias suas, et voco pauperem, nec assurgo propter paupertatem suam, pecco mortali ter ; sed si assurgo diviti ne ipsum scandalizarem vel alios assistentes, non pecco. Dicitur quod Magister P. Abaalardus, volens videre Ordinem Clarevallensem, solus intravit in vili habitu, et cum pauperibus pauperrime receptus est. Sed crastina die, receptis mutatoriis, honorifice intravit capitulum eorum ; et statim clamavit : Si introierit vir aureum anulum habens etc. Et ipsi habuerunt cum odio deinceps. ”

## IV

There remains the problem of determining when this extremely important work was written. Happily we can reach quite a satisfactory approximation for the date of Langton's Gloss on the Epistles of St Paul. This is fortunate because it will aid in dating much of the Cardinal's literary output.

The text we will utilize for our purpose is found in all the existing mss. of Langton's Gloss, hence in spite of the involved manuscript tradition, we can use it as a *terminus a quo*, at least for the earliest redaction of this Commentary.

Commenting a verse<sup>1</sup> of the 3rd chapter of the *Prima ad Corinthios* Langton says : “ Unde, propter hoc, ut dicit Magister Petrus Corbolegensis (sic), nunc archiepiscopus Senoniensis (sic), dicunt quidam quod potentia peccandi non est potentia sed impotentia. ” Since Peter of Corbeil was named archbishop of Sens in December 1200<sup>2</sup> we have a definite date for one side of the bracket which will delimit the date of composition of this work.

On the other hand Langton gives the impression that he is writing at Paris. He notes that the theological faculty would be empty if the doctors had to abandon their chairs because weaklings were scandalized at their teaching<sup>3</sup>. Langton left Paris in 1206

1. *Ms. cit.*, f. 295 c. This notation is found in all the known Mss.

2. EUBEL. C.. *Hierarchia Medii Aevi.*, Munster, 1913, p. 447.

3. *Ms. cit.*, f. 288 b. : “ Eadem ratione si quis magister sollempniter legat et credat sua lectione aliquos scandalizare, debet omittere ne amplius legat ; quia si est,

after he was raised to the purple. Again he gives the impression that he has not been yet raised to the episcopate, that he is still one of the teaching corporation ; his criticisms of *episcopi nostri* would come strangely from a member of the hierarchy <sup>1</sup>. This again would oblige us to place these *Postille* before 1206.

If we give a value to the phrase : " Concedit Magister P. Pictaviensis " <sup>2</sup>, we shorten our bracket by a year, for the Chancellor died in 1205. It seems perfectly permissible to draw the distinction between Langton's quotations introduced by *dixit* and those preceded by *dicit*. For instance he says : " Magister Prepositinus dicit " <sup>3</sup> ; of the Chanter he says in the Commentaries on the Canonical Epistles : " Cantor dicit in glosatura sua quod Augustinus dixit " <sup>4</sup>, but : " Sicut dixit Magister Gillabertus Porretanus " <sup>5</sup> ; on the other hand : " Ut dicit Magister Petrus Corbolegensis " <sup>6</sup> (sic). The authorities introduced by the word *dicit* are still alive. There is a somewhat general impression that the theologians of the Middle Ages do not quote by name the opinions of masters who are still in the schools ; this is obviously true of the XIII century, but nothing would be easier than to prove it false for the writers of our period, who still belong to the XII by their education and habits of mind.

We can give still further precision to the date of these Postils if we trust the *explicit* of a ms. of Langton's *Moralia in XII Prophetas* : the ms. 1046 of Troyes, which ends : " Amen ; anno gratie M<sup>o</sup> CCIII<sup>o</sup>." This seems quite possible because of the classroom tone of the work, and again because the *explicit* of the ms. P. IV-V of Hereford Cathedral <sup>7</sup> tells us that this *tropologia* was gathered from the lectures of Langton, hence most probably during his

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pauci legent Parisius. Eadem ratione debet omittere orare Deum, dum credit oratione sua aliquos scandalizari. »

1. *Ms. cit.*, f. 417 c. : Istud ad litteram satis bene observant illi qui experti sunt duriciam et laborem vite peregrinorum, unde et ipsi libenter suscipiunt in hospicio peregrinos. E contra, quia episcopi nostri non sunt experti paupertatem scolasticæ vite, pauperes scolares vilipendunt. *Ibid.*, f. 413 <sup>a</sup> : « *Virga ferrea*, sed *virga doctorum*, principum, prelatorum nostrorum, non *ferrea* est, sed *plumbea*, quia premens est ; et tamen leviter, si ei superponatur pecunia, flectitur. »

2. *Ms. cit.*, f. 427.

3. *Ms. cit.*, f. 275.

4. *Ms. cit.*, f. 436.

5. *Ms. cit.*, f. 395 <sup>a</sup>, f. 257 <sup>a</sup>.

6. *Ms. cit.*, f. 380 <sup>a</sup>, f. 323.

7. BANNISTER, A. T. *A Descriptive Catalogue of the Mss. in the Hereford Cathedral Library*. Hereford, 1927.

teaching period at Paris. This is corroborated by the title of Bibl. nat. ms. lat. 505 : " Glose Magistri Stephani Cantuariensis episcopi super XII Prophetas, in scolis ab eo lecte ". This is strengthened again by a note of Leland<sup>1</sup> who says that there was in the Cathedral of Peterborough a work of Langton : " Super XII Prophetas collecte inter prelectiones Magistri Stephani per R. de Lincolnia " <sup>2</sup>.

Langton's *Moralia in XII Prophetas*, which were probably written in 1203, make two direct references to the Postils on the Epistles of St Paul : *Plenius notavimus super illum locum ad Galatas* <sup>3</sup>. Hence we are permitted to conclude that these Postils were composed before 1203, because of these references, and after 1200, because Peter of Corbeil is mentioned as Archbishop of Sens.

Since nothing is more necessary for the scientific study of medieval theology than the dating of the texts, we can regard the approximative date assigned to these Postils as of great importance. In turn it enables us to give a *terminus a quo* for the composition of Langton's *Questiones*, which refer, as already indicated, three times to the Gloss on the Pauline Epistles. An approximate date for the *Questiones* would then be 1203-1206, because they likewise have a flavor of the Paris schools.

This date can only hold true for one edition of the *Questiones*. If the *questiones* refer to the Commentaries these in turn refer to earlier *Questiones* <sup>4</sup>. As an indication of the date which might be assigned to the first series we might note the passage in Langton's commentary on Genesis, which must be dated between 1180-1185, in the ms. Paris, Bibl. nat. lat. 14435, f. 149d : « *In principio, hoc nomen principium... quandoque ponitur essentialiter significatione et personaliter suppositione, ut patet in questione de Trinitate* ».

1. *De Rebus Britannicis Collectanea*, Oxford 1715, t. III, p. 31.

2. In the medieval Catalogues *per* followed by a proper name often represents the donor thue, on the flyleaf of the Bodleian ms. 706 we read : « Stephanus Cantuarie Archiepiscopus super Ecclesiasticum per Reverendum Magistrum Fratrem Mylverton quondam provincialem Anglie. » Does it mean more probably that *R. de Lincolnia* was the author of the report, which became the official text of this very popular work ? In this case was *R. de Lincolnia* the great Robert Grosseteste ? It would be interesting to establish a relationship between these two medieval giants.

3. Cambridge, Trinity College B 2-26, f. 161<sup>c</sup> : [Aggeus I-6] « *Saculum pertusium, in hac sententia plenius notavimus super illum locum Ad Galatas : Opus autems suum probet unusquisque.* » *Ibid.* f. 165<sup>d</sup> : [Aggeus II-23] « *Sed de hoc satis notavimus super illum locum Ad Galatas : Fratres, et si preoccupatus fuerit homo in aliquo delicto.* »

4. Cf. LACOMBE AND LANDGRAF, *The "Questiones" of Cardinal Stephen Langton*, in *The New Scholasticism*. Washington, 1930, t. IV, pp. 115-164.

## CHAPTER III

### POSTILLE SUPER BIBLIOTHECAM

#### I

There is no medieval writer who has left more varied and enormous literary remains than Langton. The chroniclers have told us that he glossed the whole Bible ; the ms. tradition goes a long way to establish their asserions. When brought face to face with the 120 odd mss. which contain these commentaries, the 100 incipits of what purports to be this work, it seems incredible that anyone should have written so much. It looks as if Langton glossed the Bible not once, but twice and perhaps three times.

This mass of ms. material can be classified through external resemblances into a certain number of homogeneous groups ; though this does not preclude diversities within each group, as will be seen later. To permit the reader to understand this classification, to appreciate the problems which arise from the ms. tradition, and to control the arguments which will be based thereon, it seems advisable to give a detailed description of a characteristic ms. in each class.

Again it will be necessary to tabulate, to visualize, so to speak, this tradition . We must therefore abandon the usual method of grouping the mss. according to the libraries in which they are preserved, and classify them, as far as possible, according to their external family relations.

We might mention that the mss. of the Glosses on the Minor Prophets will not be studied in detail <sup>1</sup>. They are very numerous and present the same problems as do the Commentaries on the Historical Books. Nor will the Postils on Ecclesiasticus and the *Cantica Canticorum* receive extended treatment, for the mss. of these works seem to have had a life apart from the big collections.

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1. They have fallen to the share of Miss Smalley.

It has been possible to get some order out of this chaos of mss : they fall into five general groups. There remains however a residue which resists classification, a residue which would be all the more considerable if we took into consideration the works made known to us from the ancient catalogues. This lends color to the supposition that each gloss was composed apart and only later were collections constituted.

A. — THE PENTATEUCH and individual books thereof :

- Cambridge, Trinity College 86
- Oxford, Trinity College 65
- Paris, Bibl. nat. 14415.
- Salzburg, Peterstift a. XI 7.
- Brussels, Bibl. Royale II—953 (Gen. only).
- Cambridge, Pembroke College 101 (Gen.).
- Oxford, Lincoln College, XV (Gen.)
- Berlin, Lat. Fol. 763 (Gen. Exod. Lamentations)
- Assisi, Biblioteca Comunale 40 (Exod. Levit. Numbers)
- Paris, Bibl. nat. lat. 374 (Exodus) ; 384 (Leviticus).
- Troyes 1227 (Exodus).
- Brussels, Bibl. Royale II. 962 (Exod. Levit. Numbers).
- Charleville 210 (Genesis Kings).

A<sup>r</sup>. — HEPTATEUCH.

- Paris, Bibl. nat. lat. 355
- Paris, Bibl. nat. lat. 385 (Gen. and Exod. lacking)
- Arras 68

B. — JOSUE JUDGES RUTH.

- Brussels, Bibl. Royale II—957
- Paris, Bibl. nat. lat. 392
- Saint-Omer 26

B<sup>r</sup>. — JOSUE TO MACHABEES.

- Canterbury Y 10-4 (vol. II)
- Troyes 1118.
- Munich, Stadtbibliothek 2712 (Kings only)
- Carpentras, Bibl. Municipale 12 (Kings only)
- Troyes 1100 (Kings only)
- Bruges 127 (Esdras Esther only)
- Oxford, Oriel College 53 (Machabees. fragment).

C. — PENTATEUCH + JOSUE TO MACHABEES.

- Cambridge, Corpus Christi Col. 55 (adds Isaias)
- Chartres 294

Paris, Bibl. nat. lat. 384<sup>1</sup> (lacks Machabees.)

Paris, Bibl. nat. lat. 14414, ff. 1-113

#### D. — PROPHETS.

Chartres 288

Paris, Arsenal 87 A (Isaias, Jerem. Lament.)

Canterbury Y. 10-4 (vol. I).

Grenoble 269 (Minor Prophets, Isaias, Ezechiel.)

Avranches 36 (Isaias)

Cambridge, Corpus Christi Col. 58 (Isaias).

» Trinity Col. 103 (Isaias).

Florence, Bibl. Naz. Conv. sopp. C 8-1798 (Isaias)

London, British Museum, Add. ms. 19964 (Isaias)

» » » » » 24073 (Isaias)

» » » Harley 658 (Isaias)

» Lambeth Palace 73 (Isaias)

» » » 441 (Isaias)

Paris, Bibl. nat. lat. 492 ; 8876 (Isaias)

Troyes 893 (Isaias)

» 1516 (Isaias)

» 1546 (Isaias)

Turin, Bibl. Naz. E-V-41 (Isaias)

Vienna, Staatsbibliothek 1395 (Isaias)

Laon 44 (Lamentations, Pauline Epistles, Minor Prophets).

#### E. — HISTORICAL BOOKS + PROPHETS.

Paris, Bibl. Mazarine, 177 (625).

Cambridge, Peterhouse 112 and 119 (originally one collection).

Durham A. 1. 7.

#### F. — COLLECTIONS WITHOUT ORDER.

British Museum, Royal 2 E. XII. (Gen., Deut., Josue, Jud., Ruth, Jerem., Lament., Osee, Lament. (similar to the 1<sup>st</sup>) Baruch).

Saint-Omer 26 (Josue, Judges, Kings, Ecclesiastes, Ecclesiasticus).

Vienna, Staatsbibliothek 1466 (Josue, Judges, Ruth, Proverbs, Ecclesiastes, Cantica Cantic., Wisdom, Ecclesiasticus, Tobias, Judith, Esther Machabees).

Bruges 28 and 29 (Kings, Judith, Parables).

Oxford, Bodl. Rawl. C. 427 (Kings, Judith, Ruth, Minor Prophets)

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1. Folio 82 begins with a fragment of Deuteronomy. The manuscript has been mutilated ; one can easily see that the series of glosses began with Genesis. — This results from the rubric : *Explicit Pentateuchus* at the end of Deuteronomy. In all probability we have two separate manuscripts, ff. 1-81 — ff. 82-198, bound into a single volume.

Brussels, Bibl. Royale II-1141 (Kings, Paralipomenon, Lamentations  
Bruges 37 (Esdras, Daniel, Ezechiel., Paralip., Salomon, Judith,  
Esther, Machabees, Tobias and Acts).

London, British Museum, Add. ms. 34633 (Tobias, Judith, Esther)

Oxford, Exeter Col. 23 (Tobias, Judith, Esther, Minor Prophets)

Bruges 38 (Machabees and Ezechiel).

Paris, Bibl. nat. lat. 510 (Machabees. Esdras., Nehemias., Tobias.,  
Judith., Esther., Ruth., 2 Kings)

Florence, Laurent. Plut. IX Dex. VII. (Isaias, Jerem, Minor Prophets,  
Parables, Ecclesiastes, Gen. Exod.)

Oxford, Misc. Laud 149 (Isaias. Iobias, Judges, Paralip., Machab.)

Cambridge, Corpus Christi Col. 89. (Jeremias, Lamentations, Ezechiel  
Esdras, Nehemias, Machabees)

Cambridge, Corpus Christi Col. 204 (Isaias, Kings, Paralipomenon,  
Machabees).

Paris, Arsenal 64 (Minor Prophets, Catholic Epistles, Proverbs,  
Ecclesiastes, Cantica (?), Wisdom, Ecclesiasticus, Apocalypse).

#### A<sup>1</sup>. — Heptateuch

Paris, Bibl. nat. lat. 355.

1) Title : Item expositio super Genesim secundum Magistrum  
Stephanum Cantuariensem archiepiscopum.

Inc. prologus magistralis : Tabernaculum Moysi coopertum erat. V.  
cortinis... Tabernaculum istud est militans Ecclesia. f. 1<sup>c</sup>.

Expl. : Ferebatur super aquas, Spiritus Sanctus supponitur f. 1<sup>b</sup>.

Inc. text : *In principio creavit Deus celum et terram.* Per celum intelli-  
gitur anima iusti f. 1<sup>b</sup>

Expl. : Sepelieris in terra que promissa est Abraham Ysaac et Iacob,  
quia mediante fide, spe, et caritate cum operibus perveniamus ad  
patriam celestem... seculorum amen f. 48<sup>b</sup>

2) Title : Incipit Exodus.

Inc. prol. mag. : In ingressu tabernaculi erant V columpne... Per IIII<sup>or</sup>  
columpnas IIII<sup>or</sup> evangelia, f. 48<sup>b</sup>.

Expl. : In fine genesis dicens f. 49<sup>a</sup>.

Inc. text : *Hec sunt nomina filiorum Israel* etc. Anime, id est homines  
f. 49<sup>a</sup>.

Expl. : *Per cunctas mansiones.* Una est apud sanctum Victorem etc.  
f. 107<sup>a</sup>.

## 3) Title : Incipit Leviticus.

Inc. prol. mag. : Sicut dicit Esicius, licet hystoria V librorum f. 107<sup>a</sup>.

Expl. : Latine hic accipitur offertorius f. 107<sup>b</sup>.

Inc. text. : *Vocavit autem Moysen etc. De pecoribus etc. de armento etc. Primo de holocausto.* f. 107<sup>b</sup>.

Expl. : In eminentia sacre Scripture, in qua et per quam loquitur Dominus iustis f. 136<sup>a</sup>.

## 4) Title : Incipit liber Numerorum.

Inc. prol. mag. : Elegit sibi David, sicut legitur in libro Regum, V<sup>quo</sup> limpidissimos lapides f. 136<sup>a</sup>.

Expl. : Modus agendi patebit in serie littere. f. 136<sup>a</sup>.

Inc. text. : *Locutusque est Dominus etc.* que dicuntur ut verbum Dei pensetur f. 136<sup>a</sup>.

Expl. : *Et familia patris earum* id est in catholica Ecclesia f. 154<sup>b</sup>.

## 5) Title : Incipit Deuteronomius.

Inc. prol. mag. : Et erit sicut excussio olee IIII<sup>or</sup> aut V<sup>que</sup> olivarum in cacumine eius... Ysaïas postquam locutus est. f. 155<sup>b</sup>.

Expl. : Ewangelium significare. Modus agendi patebit in littera. Dicit ergo f. 155<sup>a</sup>.

Inc. text. : *Hec sunt verba que locutus est Moyses.* Moraliter Moyses Christus. f. 155<sup>a</sup>.

Expl. : *Manum robustam* operationem validam. f. 169<sup>b</sup>.

## 6) Title : Incipit liber Iosue Ben Num.

Inc. prol. mag. : In Osee : Ego visiones multiplicavi... Sic enim Christus verbis Prophetarum. f. 169<sup>b</sup>.

Expl. : Quid post opus facturus est. Dicit ergo f. 169<sup>b</sup>.

Inc. Glosa in prol. Ieron. : *Tandem finito etc. fenore liberati ;* promiserat enim se transferre f. 169<sup>b</sup>.

Expl. : Ad pericula, non ad dulcedinem f. 170<sup>c</sup>

Inc. text. : *Et factum est.* Non oportet quod hec coniunctio f. 170<sup>a</sup>.

Expl. : Et tunc debet ibi esse sed in paucis libris invenitur. f. 179<sup>b</sup>.

## 7) Title : Incipit Iudicum materia.

Inc. prol. mag. : Restituam iudices tuos ut fuerunt prius... Iudices et rectores Ecclesie fuerunt Apostoli f. 179<sup>b</sup>.

Expl. : Iusticia ad VI<sup>tum</sup>, iudicium ad septimum f. 179<sup>b</sup>.

Inc. text. : *Post mortem Iosue etc.* Nota quod non querunt de homine aliquo f. 179<sup>b</sup>.

Expl. : Per rampnum Antichristus accipitur f. 185<sup>b</sup>. (unfinished).

Parchment, XIII cent., 0,205 × 0,265 ; ff. 185, two flyleaves at each end. Written on full page of 49-51 lines, with rubrics and marginal notes.



B<sup>r</sup>. — Josue to Machabées

I have only seen the mss. of the class B, containing Josue, Judges, Ruth. Their incipits and explicits, except for the ms. of Brussels, are identical with those of the second part of our group C, beginning with Josue.

## C. — Pentateuch + Josue to Machabees

Chartres 294<sup>1</sup>.

1) Title : Hic incipit Liber Genesis.

Inc. prol. : Tabernaculum Moysi coopertum erat quinque cortinis hinc et quinque cortinis inde f. 1<sup>a</sup>

Expl. : Scripture Sacre et eius materiam ostendendo. Dicit ergo f. 1<sup>b</sup>.

Inc. Glosa in prol. Ieron. : *Frater Ambrosius* etc. *Fidem* id est cred [hole in the vellum] ; *preferabant* id est ostendebant..

Expl. : In venditione rerum tuarum f. 2<sup>a</sup>.

Inc. glosa in prol. secundum Ieron. : *Desiderii mei*. Epistola supra posita fuit quasi prologus.

Expl. : In tercio vase transfusum accessit f. 2<sup>b</sup>.

Inc. text : *In principio creavit* etc. Prius nota quod dicitur in glosa que sic incipit : Sicut Paulus f. 2<sup>b</sup>.

Expl. : Mediante fide, spe, et caritate, cum operibus, pervenimus ad patriam celestem, ad quam... seculorum. Amen. Explicit Genesis. f. 34<sup>c</sup>.

2) Title : Incipit Exodus.

Inc. prol. : In ingressu Tabernaculi V columpre erant de lignis Sethim f. 34<sup>c</sup>.

Expl. Ea que superius dixerat in fine genesis dicens f. 34<sup>d</sup>.

Inc. text : *Hec sunt nomina* etc ; LXX annumerato ipso Iacob. f. 34<sup>d</sup>.

Expl. : Tunc firmior sum et potens. *Per cunctas mansiones* ; una est apud Sanctum Victorem. Explicit Exodus f. 65<sup>b</sup>.

3) Title : Incipit Leviticus.

Inc. prol. : Sicut dicit Esicius, licet ystoria V librorum Moysi. f. 65<sup>b</sup>.

Expl. : Quod dicitur amministrans offertorius latine. Hic incipit. f. 65<sup>c</sup>.

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1. *Catalogue général des Bibliothèques publiques de France. Départements*, t. XI, Paris, 1890, p. 146.

Inc. text. : *Vocavit autem Moysen* etc. Nota quod per positionem huius coniunctionis f. 65<sup>c</sup>.

Expl. : Per eminentia Sacre Scripture in qua et per quam loquitur Dominus iustis. Explicit Leviticus cuius sensus mysticus f. 79<sup>d</sup>.

4) Title : Incipit Liber Numeri.

Inc. prol. : *Elegit sibi David*, sicut legitur in libro Regum, V limpidissimos lapides. f. 79<sup>d</sup>.

Expl. : Modus agendi patebit in serie littere. f. 80<sup>a</sup>.

Inc. text. : *Locutus est Dominus* etc. In primis notatur quod videtur velle Magister in Hystoriis f. 80<sup>a</sup>.

Expl. : *Et familia patris earum*, id est in Catholica Ecclesia. Explicit Liber Numeri. f. 95<sup>c</sup>.

5) Title : Incipit Deuteronomius.

Inc. prol. : *Et erit gloria Iacob* ; suple scilicet sicut excussio oleae IIII<sup>or</sup> aut V olivarum. f. 95<sup>c</sup>.

Expl. : Evangelii significare. Modus agendi patebit in littera. Dicit ergo. f. 95<sup>d</sup>.

Inc. text. : *Hec sunt verba que locutus est Moyses*, hec scilicet que secuntur f. 95<sup>d</sup>.

Expl. : *Quem misisti populo tuo*, et per eius perfectionem tua innotuit [unfinished] f. 108<sup>d</sup>.

6) Title : Introitus ad Iosue.

Inc. prol. : *Ego visiones multiplicavi*, et in manibus Prophetarum assimilatus sum f. 109<sup>a</sup>.

Expl. : *Et Deo adiutore*. Hoc est quod dicitur. f. 109<sup>a</sup>.

Inc. glosa. in prol. Ieron. : *Tandem finito* etc. *grandi fenore*, metaphorice loquitur f. 109<sup>a</sup>.

Expl. : *Sonitus* denotatur.

Inc. text. : *Et factum est* ; copulativa coniunctio non indiget continuatione f. 109<sup>b</sup>.

Expl. : *Debit esse in possessione Efraim*. Explicit Iosue f. 117<sup>d</sup>.

7) Title : Hic incipit Iudicum.

Inc. prol. : *Restituam iudices tuos...* Iudices et rectores Ecclesie f. 117<sup>d</sup>.

Expl. : *Iudicium autem ad septimum* refertur f. 118<sup>a</sup>.

Inc. text. : *Post mortem Iosue*. Prius pregustanda est. f. 118<sup>a</sup>.

Expl. : *Rex in Israel*, quia si ibi esset hoc factum non fuisset. Explicit Iudicum. f. 126<sup>a</sup>.

8) Title : Incipit Liber Ruth.

Inc. : *In diebus unius Iudicis*. In testa parva continetur nucleus f. 126<sup>a</sup>.

Expl. : Christus qui per David designatur fuit finis Legis et Prophetarum. f. 127<sup>d</sup>.

9) Title : Regum I.

Inc. prol. : Rectoribus populi has virtutes esse necessarias f. 128<sup>a</sup>.

Expl. : Convertere debemus ad regnum spirituale f. 128<sup>a</sup>.

Inc. glosa in prol. Ieron. : *Viginti duas esse litteras*. Prologum premittit f. 128<sup>a</sup>.

Expl. : Contra eos loquar ,sed digito compescam labellum f. 128<sup>c</sup>.

Inc. text. : *Fuit vir unus* etc. Nota quod glosa dicit f. 128<sup>c</sup>.

Expl. : Exire Egyptum filii Israel. f. 141<sup>a</sup>.

Title : [Regum II]

Inc. : *Factum est autem postquam mortuus est Saul* etc. Primo litteram vide. f. 141<sup>a</sup>.

Expl. : Vel sapientia et eloquentia. Explicit secundus Liber Regum f. 148<sup>b</sup>.

Title : Hic incipit tercius Liber Regum.

Inc. : *Et rex David senuerat* etc. Notandum quod duo f. 148<sup>b</sup>.

Expl. : Unde dicitur quod XVII<sup>o</sup> anno Iosaphat. Hic explicit tercius Liber Regum. f. 160<sup>a</sup>.

Title : Hic incipit quartus Liber Regum.

Inc. : *Prevaricatus est Moab in Israel*. Post mortem Achab transgressus est fedus. f. 160<sup>a</sup>.

Expl. : Ridebunt enim in die novissimo. Finis. f. 167<sup>a</sup>.

10) Title : Hic incipit Paralipomenon.

Inc. prol. mag. : Liber iste grece dicitur Paralipomenon, quod sonat residuorum ; hebraice. f. 167<sup>a</sup>.

Expl. : Quod necessarium sit opus. Dicit ergo.

Inc. glosa in prol. Ieron. : *Si LXX interpretum pura editio* ; et est sensus : nisi esset.

Expl. : Surde audire nolente. f. 167<sup>b</sup>.

Inc. glosa in secundum prol. Hieron. : Eusebius Ieronimus ; binomius erat. Hunc prologum scripsit Ieronimus Domnoni f. 167<sup>b</sup>.

Expl. : Sed cum eadem gravitate qua dicta sunt a peccante. Explicit Paralipomenon. f. 177<sup>d</sup>.

11) Title : Incipit Tobias.

Inc. prol. : Fiant luninaria in firmamento... Ecclesia dicitur celum f. 177<sup>d</sup>.

Expl. : Auxilio cuiusdam Hebrei. Dicit ergo ita.

Inc. in prol. Ieron. : *Cromatio et Eliodoro episcopo* etc. *Mirari non desino* ; hoc dicit quia patebat. f. 177<sup>d</sup>.

Expl. : Illud esset vobis acceptum f. 177<sup>d</sup>.

Inc. text. : *Tobias ex tribu* etc. Primo ostendit quis, de qua tribu, de qua civitate fuerit. f. 177<sup>d</sup>.

Expl. : De societate homini[s] non gaudentes. Explicit Tobias f. 181<sup>d</sup>.

12) Title : Incipit Iudith.

Inc. prol. mag. : Lucerna splendens super candelabrum aureum...  
Nomine candelabri Sacra Scriptura f. 181<sup>d</sup>.

Expl. : Premittens ergo Ieronimus proemium dicens.

Inc. in prol. Ieron. : *Apud Hebreos Liber Iudith*... Quidam legunt. f. 181<sup>d</sup>.

Expl. : Que integre consonabant cum Caldeo.

Inc. text. : *Aregrat itaque rex Medorum* etc. Rabanus querit in glosa f. 181<sup>d</sup>.

Expl. : Presens seculum duratum est. Explicit Iudith. f. 185<sup>d</sup>.

13) Title : Hic incipit Hester.

Inc. prol. : Legitur in XI Proverbiorum : Mulier gratiosa. f. 186<sup>a</sup>.

Expl. : Intelligentia historie ut eis elucet.

Inc. glosa in prol. Ieron. : *Librum Hester* ; prologum premitit Ieronimus huic operi, in quo.

Expl. : Concordabant LXX cum Hebreis. f. 186<sup>b</sup>.

Inc. text. : *In diebus Assueri regis*. Rabanus dicit : Ignoramus quis sit. f. 186<sup>b</sup>.

Expl. : Cathedra crucis cum lancea militis. Explicit Hester. f. 190<sup>a</sup>.

14) Title : Incipit Hesdras.

Inc. prol. : Omnis scribe doctus... Nomen scribe eleganter Hesdre competit f. 190<sup>a</sup>.

Expl. : Loquens ergo predictis episcopis ait. f. 190<sup>a</sup>.

Inc. glosa. in prol. Ieron. : *Interdum (sic) difficilius sit facere* etc. quasi dicat : Difficultas. f. 190<sup>a</sup>.

Expl. : Ex ignorantia me impugnet f. 190<sup>b</sup>.

Inc. text. : *In anno primo Ciri* etc. Sicut in Hester diximus f. 190<sup>b</sup>.

Expl. : Post peccatum poterit vivificari. Explicit Hesdras. f. 194<sup>o</sup>.

15) Title : Incipit Nehemias.

Inc. : Verba Neemie. Hucusque prosecutus est Hesdras facta Iosue et Zorobabel. f. 194<sup>o</sup>.

Expl. : Talium reminiscitur Dominus conferendo gratiam. f. 199<sup>a</sup>.

16) Title : [In Machabeorum].

Inc. prol. mag. : Residuum eruce comedit locusta... Per erucam, locustam, brucum, rubiginem, IIII<sup>or</sup> regna, f. 199<sup>a</sup>.

Expl. : Spirituali. Ieronimus autem premitit prologum huic operi dicens. f. 199<sup>a</sup>.

Inc. Glosa in prol. Ieron. : *Machabeorum libri*. Iste est primus prologus. *Gentemque Persarum* f. 199<sup>a</sup>.

Expl. : Incepit Rabanus exponere hunc librum f. 199<sup>b</sup>.

Inc. Machabeorum I<sup>us</sup> : *Et factum est postquam*. Tractaturus de persecutione Antiochi. f. 199<sup>b</sup>.

Expl. : *A Iasone*. Iste fuit historiographus. f. 209<sup>c</sup>.

Inc. Machabeorum II<sup>us</sup> : *Fratribus qui sunt*. etc. Egyptus est mundus. f. 209<sup>c</sup>.

Expl. : Quod sepe alimenta que minus sufficiunt avidius sumuntur. Explicit Machabeus. Benedictus sit Deus meus. Amen. f. 213<sup>c</sup>.

Parchment, XIII cent. ff. 213, two flyleaves, 0,342 × 0,248, two columns of 68 lines. Bad ink and writing ; unequal folios ; many marginal notes. On the back of the cover, in a XIV<sup>th</sup> century hand : Huic volumini addantur duodecim quaterni de moralitatibus Stephani Cantuariensis Episcopi, que sunt similes... et littere, et sunt supra Libros Regum, Paralipomenon, Thobie, Iudith, Hester, Esdras, et Machabeorum. This " addantur " is explained by a preceding title : Expositio librorum Genesis, Exodi, Levitici, Numeri, Deuteronomii, Iosue, Iudicum et Ruth. Belonged to the Chapter of Chartres. Bound in vellum.

#### D. — Prophets

Chartres 288 <sup>1</sup>.

1) Title : Introitus Ysaie Prophete.

Inc. prol. mag. : Quatuor rote per bases singulas et axes herei... Bases iste ante templum Salomonis f. 1<sup>a</sup>.

Expl. : Delictorum exprobratio, suppliciorum comminatio, et promissio bonorum.

Inc. glosa in prol. Ieron. : *Nemo cum Prophetas* etc. Huic operi beatus Ieronimus premitit prohemium dirigens sermonem ad Paulam f. 1<sup>b</sup>.

Expl. : Sic Ysaias eosdem testes prevaricationis Iudeorum inducit dicens. f. 2<sup>d</sup>.

Inc. text. : *Audite celi et auribus*... Ideo invocat celum et terram ut armentur in ultionem contra inimicos Dei. f. 3<sup>a</sup>.

Expl. : Egredimini et salietis sicut vituli... sub planta pedum vestrorum in die quo novi. Explicit Ysaias. f. 27<sup>d</sup>.

1. *Op. cit.*, p. 142.

Title : Hic incipit moralitas Ieremie.

Inc. : *A, a, a, Domine Deus...* Quia contra tria predicatoribus et prelati necessaria. f. 28<sup>a</sup>.

Expl. : Concupiscentia carnis aut superbia vite aut concupiscentia oculorum. Explicit moralitas super Ieremiam. f. 37<sup>d</sup>.

2) Title : Hic incipiunt Lamentationes Ieremie.

Inc. prol. mag. : Ieremias destructionem Ierusalem futuram prophetavit, presentem vidit, preteritam deploravit. f. 38<sup>a</sup>.

Expl. : Unde ascensiones in corde suo disposuit in valle etc. f. 38<sup>b</sup>.

Follow 5 lines of big writing, containing the first division of the Lamentations (Aleph). Then comes the exposition of the text in the first small ugly writing.

Inc. : *Aleph*. Aleph interpretatur doctrina quia Iudei f. 38<sup>c</sup>.

Same disposition till the end.

Expl. : Succumbit et vincitur et sine reparatione miserabiliter iacet prostratus. f. 49<sup>d</sup>.

3) Title : Ezechiel.

Inc. : prol. mag. : *Facies michi duos cherubin*. f. 50<sup>a</sup>.

Expl. Que notatur per visionem Ezechielis et ideo ultimo legitur Ezechiel.

Inc. glosa in prol. Ieron. : Premittit Ieronimus... Dicit ergo : *Ezechiel* ; ecce quis. f. 50<sup>a</sup>.

Expl. : Plenum humane nature tempus accederet f. 50<sup>d</sup>.

Inc. text. : *Et tactum est est*. Coniunctio copulativa copulat cogitata dicendis. f. 50<sup>d</sup>.

Expl. : Cathena ligat, iugum gravat. f. 58<sup>c</sup>.

ff. 58<sup>d</sup>, 59, 60, 61 blank.

4) Title : Daniel.

Inc. glosa in prol. Ieron. : Huic operi premittit Ieronimus prologum in quo ostendit ecclesias secundum editionem LXX Danielem non legere f. 62<sup>a</sup>.

Expl. : Aliorum editiones interserte sint seu inveniantur f. 62<sup>a</sup>.

Inc. text. : *Anno tercio*. Hic liber distinctus est .X. partibus f. 62<sup>a</sup>.

Expl. : Ne contaminaretur cibus gentilium misit ei Dominus de Iudea. Expliciunt notule super Danielem f. 64<sup>c</sup>.

ff. 64<sup>d</sup>, 65 blank.

5) Title : Hic incipit introitus XII Prophetarum.

Inc. prol. mag. : In Ecclesiastico : Ossa XII prophetabunt in loco suo. Item Iob : Argentum. f. 66<sup>a</sup>.

Inc. glosa in prol. Ieron. : *Non idem ordo* etc. quasi non eodem ordine f. 66<sup>a</sup>.

Inc. Osee : *Verbum Domini*. Hoc exponitur allegorice dupliciter f. 66<sup>a</sup>.

Expl. Malachias : Non erit amplius, a quo nos liberare dignetur... seculorum. Amen. f. 94<sup>d</sup>.

6) Title : Incipit Actus Apostolorum.

Inc. prol. mag. : Mandragore in portis nostris dederunt odorem suum. In Ecclesiaste legitur, f. 95<sup>a</sup>.

Expl. : Nota quod glose huius libri sunt Bede et Rabani. *Primum quidem* etc ; Lucas itaque consummato Evangelio suo in principio huius libri quasi sub epilogo dicit.

Inc. text. : *Primum sermonem*. Evangelium ; et dicitur primus sermo f. 95<sup>a</sup>.

Expl. : Alter non, sed sequentem, et ideo videntur contrarii. Explicit Actus Apostolorum. f. 98<sup>d</sup>.

7) Title : Hic incipit Apocalypsis.

Inc. prol. mag. : Micheas : Erit iste pax cum venerit Assirius f. 99<sup>d</sup>.

Expl. : Titulum ergo premittens ait, f. 99<sup>a</sup>.

Inc. text. : *Apocalypsis* etc., quasi attendite hanc visionem f. 99<sup>d</sup>.

Expl. : Et Christus mecum excommunicat. Explicit Apocalypsis f. 100<sup>d</sup>.

8) Title : Sapientia.

Inc. : *Diligite iusticiam*. Nota quod illud capitulum, f. 101<sup>a</sup>.

Expl. : *Dona commendati* quia nil Deus in nobis preter sua dona coronat. Glosa prin (unfinished) f. 108<sup>d</sup>.

9) Title : Hic incipit Ecclesiasticus. f., 109<sup>a</sup>.

Inc. prol. mag. : Cum de edificio sito in monte loqueretur Ezechiel f. 109<sup>a</sup>.

Expl. : In quo exprimit vinum sapientie, f. 109<sup>a</sup>.

Inc. glosa in prol. Ihesu filii Syrach : Huic operi premittitur proemium quod sic inscribitur : Incipit proemium Ihesu filii Syrach in Ecclesiasticum, f. 109<sup>a</sup>.

Expl. : Que leguntur in Ecclesiastico de hoc libro et hoc quia a sapientia incipit. Dicit ergo, f. 109<sup>a</sup>.

Inc. text. : *Omnis sapientia* etc. Nota quod glosa exponit hoc de sapientia eterna, f. 109<sup>a</sup>.

Expl. Semper Domino est abhominabilis, nequaquam quoniam filius non portat (unfinished) f. 117<sup>d</sup>.

Parchment, XIII cent., ff. 117, 0.347×0.268, two col. of 73 to 67 lines. Titles in red. Parchment badly prepared, full of holes, folios of different dimensions, bad ink and bad writing. Belonged to the chapter of Chartres under number 77. XIII cent. binding.

## E. — Historical Books + Prophets

Paris, Bibl. Mazarine 177<sup>1</sup>.

1) Title : [In Genesim].

Inc. glosa in prol. Ieron. : *Frater Ambrosius etc.* Nota quod Ieronimus loco prologi premitit quandam, f. 1<sup>c</sup>.

Expl. : Non adhibeas in vendicione rerum tuarum f. 1<sup>d</sup>.

Inc. glosa in prol. secundum Ieron. : *Desiderii mei etc.* Epistola supra posita fuit quasi prologus totius Bibliothecae, f. 2<sup>a</sup>.

Expl. : In tercio vase effusum vel transfusum acescit, f. 2<sup>a</sup>.

Inc. text. : *In principio creavit etc.* Prius nota quod dicitur in glosa que sic incipit : Sicut Paulus, f. 2<sup>a</sup>.

Expl. : Id est qui sederunt in genibus Ioseph. f. 12<sup>e</sup>.

2) Title : Incipit Exodus.

Inc. : *Hec sunt nomina etc.* LXX annumerato ipso Iacob cum illis qui cum eo, f. 12<sup>e</sup>.

Expl. : Litteratores Iudei qui a spiritali intelligentia excluduntur. Explicit Exodus, f. 19<sup>e</sup>.

3) Title : Incipit Leviticus.

Inc. : *Vocavit autem Moysen etc.* Nota quod per positionem, f. 19<sup>e</sup>.

Expl. : Et ita annis descendentibus descendebat premium. Explicit Leviticus, f. 23<sup>b</sup>.

4) Title : Incipit Numeri.

Inc. : *Locutusque est Deus etc.* In primis nota quod videtur Magister velle in Hystoriis, f. 23<sup>b</sup>.

Expl. : De tribu sua, et secundum hoc littera plana est. Explicit Numeri, f. 28<sup>d</sup>.

5) Title ; Incipit Deuteronomius.

Inc. : *Hec sunt verba que locutus...* hec sunt que secuntur, f. 28<sup>a</sup>.

Expl. : Usque In finem appositus Esdras. Explicit Deuteronomius, f. 36<sup>e</sup>.

6) Title : Incipit Iosue.

Inc. glosa in prol. Ieron. : *Tandem finto etc.* *Grandi fenore ;* metaphorice loquitur ; sicut enim, f. 36<sup>e</sup>.

Expl. : Carine sonitus denotatur, f. 39<sup>a</sup>.

1. *Catalogue des Mss. de la Bibl. Mazarine.*, Paris, 1885, t. I, p. 63.



Inc. text. : *Et factum est* etc. Copulativa coniunctio, f. 37<sup>a</sup>.

Expl. : Quod debuit esse in possessione Efraim. Explicit Iosue. f. 41<sup>a</sup>.

7) Title : Incipit Iudicum.

Inc. : *Post mortem Iosue* etc. Prius pregustanda est summatim, f. 41<sup>a</sup>.

Expl. : Si ibi esset hoc factum non fuisset. Explicit Iudicum. f. 45<sup>d</sup>.

8) Title : Incipit Ruth.

Inc. : *In diebus unius iudicis*. Non determinatur cuius, f. 45<sup>c</sup>.

Expl. : Oporteret quod discalciaret eum. Explicit Ruth. f. 46<sup>c</sup>.

8) Title : Incipit Regum.

Inc. glosa in prol. Ieron. : *Viginti duas esse litteras*. Prologum premitit Ieronimus huic operi, scribens Paule, f. 46<sup>a</sup>.

Expl. : Sed digito compescam labellum. Explicit prologus. f. 46<sup>c</sup>.

Inc. text. : Incipit primus liber Regum. *Fuit vir unus* etc. Nota quod glosa dicit, 46<sup>c</sup>.

Expl. : Renovaret dolorem Iudeorum. Explicit primus Regum. f. 53<sup>c</sup>.

Inc. : Incipit secundus. *Factum est autem postquam...* hec sunt signa doloris, f. 53<sup>c</sup>.

Expl. : Si non facit peccat. Explicit secundus Regum f. 57<sup>c</sup>,

Inc. : Incipit tercius. *Et rex David senuerat* etc. Nota quod duo primi libri vocantur ab Hebreis, f. 57<sup>c</sup>.

Expl. : Unde dicitur quod XVII anno Iosaphat. Explicit tercius Regum. f. 62<sup>d</sup>.

Inc. : Incipit IIII<sup>m</sup> Prevaricatus est Moab... Iosephus dicit f. 62<sup>d</sup>.

Expl. : Quod Ieremias ei promiserat. Explicit Regum f. 67<sup>a</sup>.

9) Title : Incipit Paralipomenon.

Inc. glosa un prol. Ieron. : Ieronimus et Rabanus hunc librum, f. 67<sup>b</sup>.

Expl. : *Surde* audire nolentes, f. 67<sup>c</sup>.

Inc. glosa. in prol. secundum Ieronimi. : *Heusebius Ieronimus*. Binomius erat, f. 67<sup>c</sup>.

Expl. : Diversis sermonibus transtulerunt. Explicit prologus. f. 67<sup>d</sup>.

Inc. text. : Incipit liber Paralipomenon. *Adam Seth* ; subaudi genuit, f. 67<sup>c</sup>.

Expl. : Samuelis habemus id est Regum. Explicit primus liber. f. 74<sup>a</sup>.

Inc. text. : Incipit secundus. *Confortatus est ergo*. Hic incipit secundus liber. f. 74<sup>a</sup>.

Expl. : Et Bethoron offensio. Explicit liber Paralipomenon et oratio Manasse. f. 79<sup>c</sup>.

10) Title : Incipit Thobias.

Inc. glosa in prol. Ieron. : Premittit Ieronimus huic libro, f. 79<sup>c</sup>.

Expl. : Esset vobis acceptum f. 79<sup>c</sup>.

Inc. text. : *Thobias ex tribu* etc. Primo ostendit quis, de qua tribu f. 79<sup>c</sup>.

Expl. : De societate hominum gaudentibus. Explicit Thobias. f. 81<sup>a</sup>.

11) Title : Incipit Iudith.

Inc. glosa in prol. Ieron. : Ieronimus ad petitionem Paule f. 81<sup>a</sup>.

Expl. : Consonabant cum Chaldeo f. 81<sup>b</sup>.

Inc. text. : *Arfaxat itaque rex Medorum* etc. Rabanus querit. f. 81<sup>b</sup>.

Expl. : In patria data sunt illi. Explicit Iudith f. 82<sup>c</sup>.

12) Title : Incipit Hester.

Inc. glosa in prol. Ieron. : *Librum Hester* etc. Prologum premitit Ieronimus huic operi in quo ostendit qualiter. f. 82<sup>c</sup>.

Expl. : LXX cum Hebreis. Explicit prologus. f. 82<sup>d</sup>.

Inc text. : *In diebus Assuri regis*. Rabanus dicit : Ignoramus. f. 82<sup>d</sup>.

Expl. : Quoad Mardocheum. Explicit Hester f. 83<sup>d</sup>.

13) Title : Incipit Hesdras.

Inc. glosa. in prol. Ieron. : Ieronimus more suo f. 83<sup>d</sup>.

Expl. : Arrogancia me impugnet. f. 84<sup>a</sup>.

a) Inc. text. : Incipit liber. *In anno primo Cyri* etc. Sicut in Hester diximus f. 84.

Expl. : Quod dereli[n]qui possent. Expl. primus liber Hesdre. f. 86<sup>c</sup>.

b) Inc. : Neemias. *Verba Neemie*. Hucusque prosecutus est Hesdras f. 86<sup>a</sup>.

Expl. : *Alienis* uxoribus. Explicit Neemias f. 87<sup>d</sup>.

14) Title : Incipit primus liber Machabeorum.

Inc. glosa in prol. Ieron. : *Machabeorum libri*. Ieronimus premitit istum prologum f. 87<sup>d</sup>.

Expl. : Rabanus exponere hunc librum f. 88<sup>a</sup>.

a) Inc. text. primi libri : *Et factum est postquam* etc. Tractaturus de persecutione f. 88<sup>a</sup>.

Expl. : Invenies in Hystoriis. Explicit primus liber Macabeorum (sic) f. 90<sup>c</sup>.

b) Inc. text. secundi libri : Incipit secundus. *Fratribus qui sunt* etc. Iste secundus liber, licet brevior. f. 90<sup>c</sup>.

Expl. : Qui est ; *vir ingratissimus*. Explicit Machabeus. Magnum laborem inchoavi sed Deo gratias consummavi f. 91<sup>d</sup>.

15) Title : <sup>1</sup> [In Prophetas Minores].

Inc. : Incipit Osee. *Verbum Domini* etc. More aliorum prophetarum titulum f. 92<sup>a</sup>.

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1. Till here very nearly the same as Bibl. nat. lat. 14414.

Expl. Malachias : Et portavit in humeris suis. Expliciunt notule de littera XII Prophetarum. Deo gratias. f. 103<sup>b</sup>.

16) Title : Incipit Apocalypsis. f. 103<sup>b</sup>.

Inc. Micheas : erit isfe pax... Terra est corpus hominis, f. 103<sup>a</sup>.

Expl. : Et Christus meus excommunicat. Expliciunt glose super Apocalipsim. f. 106<sup>a</sup>.

17) Title : Super Actus Apostolorum.

Inc. prol. : Mandragore in portis... In Ecclesiaste legitur, f. 106<sup>a</sup>.

Expl. : Huic operi premittitur argumentum. f. 106<sup>a</sup>.

Inc. text. : *Lucas natione Syrus etc.* Et hoc idem invenies in principio Luce, f. 106<sup>a</sup>.

Expl. : Et ideo videntur contrarii. Explicit Actus Apostolorum. Amen. f. 112<sup>c</sup>.

18) Title : Ysaïas ad litteram.

Inc. prol. mag. : Erat IIII<sup>or</sup> rote per singulas bases... Per bases intelligitur Vetus Testamentum, f. 113<sup>a</sup>.

Expl. : Exprobratio vitiorum, f. 113<sup>a</sup>.

Inc. glosa in prol. Ieron : *Nemo cum prophetas.* Quinque partita est huius capituli continencia, f. 113<sup>a</sup>.

Expl. : Id est quod oportuit me facere, f. 113<sup>b</sup>.

Inc. text. *Visio Ysaïe Salvatoris Domini.* Verecunde de se, f. 113<sup>b</sup>.

Expl. : *Usquequo Domine non vindicas sanguinem nostrum.* In Apocalipsi. Explicit Ysaïas. f. 126<sup>b</sup>.

19) Title : Incipit Ieremias.

Inc. : Vidit Ezechiel VI viros venientes a via... Vir iste lineis indutus Christus est. f. 126<sup>b</sup>.

Expl. (unfinished) : Et erexit orbem. Sic dicit Origenes. f. 127<sup>c</sup>.

20) Title : [Ysaïas].

Inc. *Audite celi et auribus...* Ideo invocat celum et terram, f. 128<sup>a</sup>.

Expl. : In die quo novi. Explicit Ysaïas<sup>1</sup>. f. 156<sup>c</sup>.

21) Title : Incipit moralitas super Ieremiam.

Inc. : *A, a, a, Domine Deus...* Quia contra tria predicatoribus, f. 156<sup>c</sup>.

Expl. : Aut concupiscentia oculorum, f. 170<sup>c</sup>.

ff. 170<sup>d</sup> 171 blank.

22) Title : Treni.

Inc. : Ieremias destructionem Ierusalem futuram, f. 172<sup>a</sup>.

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1. This Commentary on Isaias is attributed to Langton in other mss. (cf. Troyes mss. 893 and 1516 etc.).

Expl. : Ascensiones in corde suo disposuit in valle etc. f. 172<sup>b</sup>.

Follows an explanation of the name of the letters in the Hebrew alphabet.

23) Title : Incipit moralitas super Ezechielem.

Inc. prol. : Facies michi duos cherubin aureos, f. 182<sup>b</sup>.

Inc. glosa in prol. Ieronimi. : *Ezechiel* ; ecce quis ; *propheta*, commendatio, f. 182<sup>d</sup>.

Inc. text. : *Et factum est* etc. Coniunctio copulativa f. 183<sup>b</sup>.

Expl. unfinished. : Loquacitate notabilis. f. 199<sup>b</sup>.

Parchment, XIII cent., ff. 199, 0,275 × 0,212, two columns. Writing very minutely. No ornamentation. Marginal notes.

## II

In spite of a certain amount of external classification, it is evident that there still remains a great deal of disorder in this manuscript tradition. We must make due allowance for variations in the incipits which mislead us into thinking that a difference in *incipit* indicates a different work :

I. The ms. of Durham, A.I.7 begins : *Volavit ad me unus de Seraphim et tulit cum forcipe calculum ignitum de altare ad purgandum labia mea*. It is only after 17 lines that the prologue reaches : *Quod Dominus precepit Moysi facere tabernaculum coopertum V cortinis hinc et inde etc.* which is practically the ordinary incipit of the prologue to Genesis in most of the mss. More disconcerting still is the same Commentary on Genesis hiding behind the incipit : *In Exodo XXXVI<sup>o</sup> capitulo : Facies michi altare* ; this is the prologue to Genesis in Brit. Mus. Royal 2 E. XII, f. 1 and Paris, Bibl. nat. ms. lat. 14435, f. 147<sup>a</sup> ; it is the second prologue to Genesis in Peterhouse 112, and is likewise found at the bottom of f. 1 in Chartres ms. 294 in a simplified form : *Facies michi altare*. Thus we have four incipits for Genesis.

II. The incipit of the Gloss on Deuteronomy, as found in Brussels Bibl. Royale II-962, f. 31. is : *Attenuabitur gloria Iacob et pinguedo carnis*. But Trinity Col., Cambridge ms. 65 ; Bibl. nat. lat. 355 f. 154 b ; and London, Brit. Mus. 2 E. XII begin : *Et erit sicut excussio IIII aut V olivarum, in cacumine eius fructus eius, dicit Dominus Ysaie ; postquam locutus est de destructione Damasci, subdit*. Then

begins the incipit of Brussels II-962 : *Attenuabitur gloria Iacob*. If we were relying entirely on incipits to identify the Langton mss. we would be put off the trail still another time by the incipit of Chartres 294 which begins : *Et erit gloria Iacob ; suple : Et erit sicut excussio* ; here again we have the same gloss of Langton on Deuteronomy.

III. At times we have works with the prologue <sup>1</sup>, as Isaias, which begins : *Quatuor rote per bases* ; but often enough the gloss on the text is found without the prologue <sup>2</sup>. Even then the text begins in slightly different ways.

The same thing is true of the gloss on the *Cantica Canticorum* ; one family <sup>3</sup> of mss. has the prologue without the text : *Osculetur me* ; the other <sup>4</sup> begins with the text. These variations are seldom evident from the information afforded by the Catalogues. However, even after a certain amount of order has been established by a classification of the incipits, it still looks as if Langton glossed the Old Testament not once but two separate times.

Do the rubrics and the titles throw any light on this problem of several commentaries on the same book ? Quite frequently one reads : *Moralis Expositio Magistri S. Archiepiscopi super Genesim*, as in Cambridge, Pembroke Col. 101, and Oxford, Lincoln Col. lat. XV, f. 93 ; or : *Incipit moralis expositio Magistri Stephani de Langtona super Exodum*, as in Paris, Bibl. nat., ms. lat. 374. The vast majority of our mss. are entitled, like the ms. 55 of Corpus Christi Col., Cambridge : *Stephanus Langton super Vetus Testamentum*, or again Paris, Bibl. nat. ms. lat. 355 : *Item Expositio super Genesim secundum Magistrum Stephanum Cantuariensem Archiepiscopum*. This is not very enlightening. As far as the titles go these commentaries may or may not be mere *Moralia*, the ordinary form of biblical exegesis at the end of the XII cent.

Should you take Lincoln Col. Cambridge, ms. lat. XV, which is termed by the rubricator an *expositio moralis*, and Paris, Bibl. nat. ms. lat. 355, which is not labelled by the scribe ; should you try to decide whether Langton wrote two types of glosses by

1. Paris, Bibl. nat. ms. lat. 492, f. 1 ; 14417, f. 159 \*.

2. Oxford, Misc. Laud. 149. — British Museum, Add. ms. 19964. Cf. Bibl. Maz. 177, f. 113 and Pembroke College, Cambridge ms. 225, f. 100.

3. Oxford, Bodl. 81.

4. Oxford, Bodl. 528.

collating these two mss., you would get nowhere — the texts are identical. You would get the same results from various other combinations we made, if chance prompted the choice of the mss. to be collated. Would you not be tempted to think that all these commentaries are what the Middle Ages called: *Moralia in Bibliam*<sup>1</sup>, where, starting from a text of Scripture to be glossed, the commentators give the various senses: literal, moral, and mystical of a word or phrase, in a way that had a strong hold on their contemporaries? <sup>2</sup> Here the literal sense is hardly suggested.

However, to characterize all Langton's Commentaries as *Moralia in Bibliam* is somewhat too hasty. There is an indication which raises a suspicion that the title, *Expositio moralis*, may not merely characterize this gloss, but may likewise differentiate it from another type of postil by Langton. On the inner cover of the Chartres ms. 294 the Commentaries are entitled: *Expositio Stephani Cantuariensis in libros Genesis, Exodus, Levitici, Numerorum, Deuteronomii, Iosue, Iudicum, Ruth*; but another hand has added: *Huic volumini addantur XII quaterni de Moralitatibus Stephani Cantuariensis Episcopi, et sunt super libros Regum, Paralippomenon, Thobie, Iudith, Hester, Esdras, et Machabeorum*. Does this use of the word *moralitates* by the second hand indicate that the scribe had detected a difference in these two groups of glosses?

The question presents itself: did Langton comment the whole Bible in two separate manners, giving us a moral gloss in the

1. LACOMBE, G. *Prévostin de Crémone*, Kain, Belgique, 1927, p. 118.

2. It is doubtful, however, if we should go so far as to accept M. Gilson's opinion that for the schoolmen the allegorical, anagogical, and tropological senses of Scripture are just as real and as certain as the literal (cf. his article *Michel Menot et la technique du sermon medieval* in *Revue d'Histoire Franciscaine*, t. II, 1925, pp. 301-350). We must take into account that arguments based on these senses, which abound in the *moralia* and sermons, are rarely found in the *Summas* or *Questiones*; nor do we see in these same works any utilization of the *Interpretationes nominum Hebraicorum*, employed with a frequency in medieval sermons and commentaries, which completely routs a reader unaccustomed to this type of reasoning. The most widely known medieval collection of this sort, the one usually prefaced to the Paris Bible, is the work beginning: *Aaz, apprehensio*. This is usually attributed to *Remi d'Auxerre* (HAURÉAU, *Notices et Extraits*, Paris, 1890, t. I, p. 44). In a very important series of articles in the *Museon* (Louvain, 1888-1890, t. VII-IX) Father Martin disproves the authorship of *Remi d'Auxerre*, and shows grounds for associating Langton's name with the work. We may add that the ms. 341 of the Ecole de Médecine of Montpellier attributes it to Langton in a most emphatic manner.

How delicate is this whole subject of the multiple sense of Scripture can be seen from the article of Father SYNAVE *La doctrine de S. Thomas sur le sens littéral des Écritures* in *Revue Biblique*, t. XXV, 1926, pp. 40-65.

manner of the XII century and also making a fresh departure along the lines of a literal commentary ? This is a suspicion which would seem to be confirmed by a rubric written in a contemporary hand in Bibl. nat. lat. 14414: *De litterali expositione Bibliothecæ secundum Archiepiscopum Cantuariensem*. From the description of this ms., given on p. 25, we are tempted to decide with alacrity that the gloss in the Chartres ms. 294 did not lead us astray. At first blush this Bibl. nat. ms. lat. 14414, and, to give another example, ms. 177 of the Mazarine, seem to be entirely different from the moral Commentaries.

If we were to let our curiosity be lulled to sleep by the difference between the prologues which head these Commentaries and those which precede the moral Commentaries—Bibl. nat. lat. 355 for instance—if a collation of the two texts showed very little common matter, our problem would be quite simple : we would have to deal with two completely different sets of commentaries from the pen of Langton : one moral, the other literal.

In dealing with prologues and incipits, however, a certain cautiousness is necessary. Prologues are attached to works and detached from them with disconcerting facility ; at times different prologues hide the same work <sup>1</sup>.

When the similarity of one or two incipits of the text of the literal and of the moral gloss suggested that these Commentaries might not be so far apart as the rubrics and the generality of the prologues would lead us to believe, it looked as if the hopeless search for the needle in the haystack would have to begin ; each literal Commentary would have to be collated with its correlated moral Gloss, to ascertain if there were any interdependence. I chose for collation the Gloss on Genesis contained in Bibl. nat. lat. 355 with the same gloss in Bibl. nat. lat. 14414. After a considerable waste of time and energy the result was enough to show that the two series were indeed from the same author, Langton, but the texts were what the rubricators had declared : an *expositio moralis* and an *expositio litteralis*.

If the truth happens to have been found to be something infinitely more complicated, it is due considerably to the persistency of

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1. In the Laurentian Library at Florence, for example, under the n° Plut. IX dext. 9, there is an anonymous work entitled: *Postille super aliquam partem Psalterii* whose incipit is : *In introitu tabernaculi*. Only after two columns comes the prologue of the *Summa super Psalterium* of Prevostin : *Egedimini filie Sion... ad vos viri litterati*. The text is closely related to that in Paris Bibl. nat. lat. 14417, tho it lacks the gloss on Psalms 10 to 20.

Miss Smalley and to chance which led her to select the Peterhouse ms. 112 as the basis of her collation with Paris Bibl. nat. lat. 14414. Miss Smalley had the good fortune to find in this Peterhouse ms. 112 the key to the relations between the literal and moral Commentaries. This ms.—also Chartres 294, to give a copy which can be consulted by continental scholars—contains the two glosses, moral and literal, fused into a single commentary on the Old Testament.

This word “fused” is used without any idea of prejudging whether this type of gloss is the result of a process whereby two independent series have been welded into a unit, or whether from an original whole the two series have been dissociated either by Langton himself or by some editor. The later hypothesis seems more probable, because of the prologues Langton has prefaced to his Glosses. In these prologues we have the development of considerations on the fourfold sense of Scripture, indicating, it seems reasonable to suppose, Langton’s intention to explain his text according to these ideas. Prologues conceived in these terms would be meaningless, if the literal gloss and the moral gloss had been written as separate works. Why should Langton propose four senses, when he intends to give but one, unless he gives notice of his intention? This he does in his prologue to the Gloss on the *Historia Scholastica* (Paris, Bibl. nat. ms. lat. 14414, f. 115<sup>a</sup>), where he finds the fourfold sense of Scripture prefigured in the four rivers of Paradise. He is careful to note however: “Tribus omissis, agit Magister de sola historia”.

In the prologue to Genesis (Arras 68, f. 1) he says: “*Tabernaculum Moysi*. Isti .IIII. [sensus] inveniuntur in hoc nomine Ierusalem; historice est illa civitas materialis, allegorice Ecclesia militans, tropologice anima fidelis, anagogice Ecclesia triumphans. Per byssam retortam, propter fili fortitudinem, significat historiam, que firma debet esse et fortis, et etiam fundamentum allegorie; sed illi qui transeunt minus sufficienter exponentes litteram, non habent byssam retortam, immo filum simplex, in cortina Tabernaculi, id est Ecclesia.” Yet in the moral Commentaries there is no question of an insufficient exposition of the literal sense: the literal sense is not explained at all. Once a prologue had been written for a work which would give both senses, it is conceivable that an editor, who had dissociated the spiritual from the literal explanation, should have heedlessly put the original prologue before the moral gloss. It is incomprehensible that Langton himself should have composed such a prologue for a purely moral



gloss—the mystical sense of number had too strong a hold on the medieval mind. He tells us himself : “ Non vacat [a mysterio] etiam quod Dominus iussit cortinas fieri ex quatuor preciosis coloribus... que significant IIII modos legendi Sacram Scripturam ”. Why this insistence on the number 4, if he is to give a single sense of Holy Writ ?

Against these considerations it could be argued that the prologue of the Gloss of Langton on the XII Minor Prophets beginning : *Ossa XII pullulant*, gives promise of a fourfold sense and speaks specifically of the literal ; but from the mss. already examined by Miss Smalley it would seem that they are all moral glosses. However the mss. which contain this work are so numerous, some 50 perhaps, that it has been impossible to consult them all. Still some trace of a literal sense remains, enough to make us suspect that the Gloss on the Minor Prophets presents the same problem and will receive the same solution as that of the Gloss on the Historical Books.

The contention that the original form of these glosses is that found in the Peterhouse ms. 112, and the other mss. belonging to the same family, will be conclusively proved by Miss Smalley's collations of the various mss. of Langton's Gloss on the Historical Books of the Old Testament. In her studies she shows that frequently enough either the moral or the literal Commentary will contain a word, a phrase, or a section, which, meaningless in the context, gives satisfactory sense when found in its place in the full Commentary<sup>1</sup>. This argument leaves no doubt that the original form of Langton's gloss is to be found in the complete form — literal and moral—which is preserved in Peterhouse ms. 112 at Cambridge, in ms. lat. 384 of the Bibl. nat. at Paris, and in ms. 294 of Chartres.

This evidence does not permit us to affirm whether this dissociation of the Commentary with its fourfold sense of Scripture into its constituent parts was the work of Langton or of a contemporary editor. It seems very doubtful that it was the work of Langton himself, the excerpts are too slavishly literal, and show no signs of the retouches which an author would inevitably make in the course of such a task ; again the incoherencies already noted would hardly exist if the work had been done by Langton. More

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1. Cf. p. 86 seq., where the moral commentary on Ruth, as found in Paris, Bibl. nat. lat. 510, contains much of the matter which should be proper to the literal commentary, and *vice versa*.

light will be thrown on this problem by Miss Smalley, who is studying this point in great detail. It may be that this minute examination will show the signs of two recensions. For the moment it will suffice to give in parallel columns the three texts of the Gloss on Ruth — all from the *Bibl. nat.* at Paris :

A — the complete Gloss from the ms. lat. 384, f. 98.

B — the moral Gloss from the ms. lat. 510, f. 81.

C — the literal Gloss from the ms. lat. 14414, f. 55.

The Ms. lat. 384 of the *Bibliothèque nationale* at Paris was chosen as the basis of the collation, because the rubricator has facilitated the task by noting in the margin *moraliter* each time that the literal sense stops and the moral begins. The Book of Ruth was chosen because it is the shortest of Langton's Glosses on the Old Testament. The literal Commentary on this Book fills but a single column in the ms. lat. 14414 above mentioned. Obviously there can be no question of a critical text until all mss. have been disentangled ; the text represents a purely paleographical copy, given to illustrate the relations existing between the three different texts.

### III

#### Glosa in Ruth

A

B

C

I *In diebus Iudicis unius*. In testa parva continetur nucleus suavis, in favo mellis dulcedo, granum medicinale in malo granato. Sic in hac hystoria modica Christi et Ecclesie continetur sacramentum. Hic liber non scribitur Booth; sed Ruth, quia maiore evidencia gratia innouit in ea. Hec est enim una illarum IIII<sup>or</sup> que in Christi generatione computantur ; IIII<sup>or</sup> enim peccatrices tantum i-

bi numerantur scilicet Thamar, Raab, Ruth, Bersabee. Et nota librum Ruth pertinere ad librum Iudicum et est quasi particula eius ; unde nec in eius principio prologus apponitur marginalis, sicut consuetudo est in aliis libris. Dicitur ergo : *In diebus unius iudicis*. Non determinatur cuius tempore, sed quando Israël non habebat regem. Sed Iosephus dicit quod tempore Heli, qui primus sacerdos fuit de Ythamar, ad quem translatum est sacerdotium a filiis Elyazar. Et nota hystoriam de Elimelech Efrateus, id est Bethleemita, quia Efrata dicitur Bethleem ab uxore Caleph ibi sepulta que fuit Maria soror Moysi, et interpretatur : furorem vidi, quia post obiurgationem cum Moysi furorem, id est penam Domini sensit, id est lepram. Vel interpretatur speculum quia eius pena fuit speculum filiorum Israël. *Mortuus est*, post XVIII annos secundum Iosephum. *Ambo mortui sunt*, sine semine. *Et surrexit*, suple cum utraque nuru sua. *Audierat*. Nota hystoriam quomodo consonat misterio ; quia primo fames incredibilis ibi fuit, post fertili-

*In diebus unius viri*. Non determinatur cuius tempore, sed quando Israel non habebat regem. Sed Iosephus dicit quod tempore Heli qui primus sacerdos fuit de Ythamar, ad quem translatum est sacerdotium a filiis Eleazar. Et nota historiam de Elimelech. *Efrateus*, id est Bethemita quia Efrata dicitur Bethleem, ab uxore Caleph ibi sepulta que fuit Maria soror Moysi et interpretatur: furorem vidi, quia post obiurgationem Moysi, furorem, id est penam Domini sensit, id est lepram. Vel interpretatur speculum quia eius pena fuit speculum filiis Israël. *Mortuus est*, post XVIII annos secundum Iosephum. *Ambo mortui sunt*, sine semine, *Et surrexit*, uple cum utraque nuru sua. *Audierat enim*, quod ideo volebat reverti. *Audierat* etc. Et nota hystoriam quomodo est consona misterio ; primo fames et incredibilis ibi fuit, post

tas incredibilis ; sic fame spirituali regnante in Israël, natus est ibi panis angelorum, Christus scilicet, ex quo habundancia. *De loco peregrinationis*, id est in quo peregrinata fuerat. *Sicut fecistis*, quia similiter obediunt maritis suis. *Non ultra haberet filios*. Nota quod forte lex que erat apud Iudeos de suscitatione seminis erat apud Moabitas, vel Noemi voluit ut ipse nurus observarent legem. *Quia vestra angustia magis premit me*, quam mea. *Cognata tua*, quia erant de gente eadem, vel forte cognate erant. *Ne adverseris*, id est impediās. *Hec faciat michi Deus, etc.*, vulgariter loquitur, id est quantumcumque malum michi poterit accidere, accidat si separavero me a te.

*Obstinato animo*, firmato et in hoc presstanti. *Egressa sum plena*, hic exponit quare debeat dici amara. *Quando primo ordea*, id est in mense novorum. *Erat autem vir ibi*, scilicet Booth, *consanguineus Elimelech*, vel genitivi casus Eloch. Sic ordina litteram : *Filiā nu*, (sic), id est mea. *Dominus vobiscum*, hinc sumptum est a sacerdotibus ; tamen istud idem prius dictum fuit, unde in Exodo X<sup>o</sup>

incredibilis fertilitas ; sic fame spirituali regnante in Israël natus est panis angelorum, Christus scilicet, ex quo omnis habundantia. *De loco peregrinationis*, in quo peregrinata fuerat. *Sic fecistis*, quia semper obediunt maritis suis. *Non ultra habeo filios*. Notum quod forte lex que erat apud Iudeos de suscitatione seminis, erat apud Moabitas. Noemi voluit ut ipse observarent nurus legem. *Quia vestra angustia magis premit me*, quam mea. *Cognata tua*, que erant de eadem gente, vel forte cognate erant. *Ne adverseris* (sic), id est impediās. *Hoc faciat michi Deus, etc.*, vulgariter (sic) loquimur, id est quantumcumque malum poterit michi accidere, accidat si separavero me a te.

*Obstinato animo*, firmato et in hoc presstanti. *Egressa sum plena* (sic), hic exponit quare debeat dici amara. *Quando post* (sic) *ordea*, id est in mense novorum. *Est autem vir ibi*, scilicet Boz. *Consanguineus Elimelech*, dativi vel genitivi casus. Sic ordina litteram : *filiā nu* (sic), id est mea. *Dominus vobiscum*, hoc sumptum est a sacerdotibus ; tamen istud prius dictum fuit in

capitulo sic legitur dixisse Pharao : « Sic Dominus sit vobiscum. Quomodo dimittam vos et parvulos vestros ». De Apostolo autem sumptum est illud : « Et cum spiritu tuo » ; ad Philemonem : « Gratia sit cum spiritu vestro. Amen ».

Exponitur sic. *In diebus illis facta est fames*, verbi divini, unde Amos : « Mittam famem in terram, non famem panis », etc. Item Ieremias in Trenis IIII<sup>o</sup> capitulo : « Adhesit lingua lactentis ad palatum eius in siti ». Item Ysaïas V<sup>o</sup> capitulo : « Nobiles interierunt fame et multitudo eius siti exaruit ». *Abiitque homo*. Rabanus dicit quod per hominem istum Decalogus designatur, per uxorem Synagoga. Sed hec lectio non procedit. Sic accipitur in Apostolo ad Romanos. Unde « lex in homine determinatur quanto tempore vivit ; nam sub viro est mulier ; vivente viro » etc. Sed hic dicendum quod homo iste qui fuit de Bethleem, Christus est natus de Bethleem. *Abiit homo*, Christus carnem indutus. *Ut peregrinaretur in regione Moabitide*, id est in mundo, id est in regione Moab, id est Diaboli. Unde

*In diebus illis facta est fames*, verbi divini, unde Amos : « Mittam famem in terram, non famem panis » etc. Item Ieremias in Trenis IIII : « Adhesit lingua lactentis ad palatum eius in siti ». Item Ysaïas V : « Nobiles interierunt fame et multitudo eius siti exaruit » etc. *Abiitque homo*, etc. Rabanus dicit quod per hominem istum Decalogus designatur, per uxorem Synagoga. Sed hec lectio non procedit. Sic accipitur in Apostolo ad Romanos VII : « Lex in homine dominatur quanto tempore vivit ; nam que sub viro est mulier, vivente viro » etc. Sed hic dicendum quod homo iste qui fuit de Bethleem. *Abiit homo*, Christus indutus carne. *Ut peregrinaretur in regione Moabitarum*, id est in mundo, id est regione Moab, id est Diaboli. Unde Dominus : « Ecce venit princeps mundi

Exodo capitulo X. Simile legitur dixisse Pharao : « Sic Dominus sit vobiscum. Quomodo dimittam vos et parvulos vestros. » De Apostolo sumptum est illud : « Et cum spiritu tuo » ; ad Philemonem(sic) : « Gratia sit cum spiritu vestro. Amen. »

Dominus : « Ecce venit princeps mundi » etc. Moab interpretatur ex patre. Illi autem qui sunt ex patre Diabolo, regnant in regione. *Cum uxore*, Ecclesia. *Ac duobus liberis*, prophetis scilicet [et] apostolis, et vere hii liberi sunt quia Christi sanguine a peccatis liberati; hii semper cum eo sunt. *Ipsa vocabatur Elimech*, quod Dominus meus rex, quia « El, » Deus, « y, » meus, « melech » rex; et hoc bene Christo convenit, unde in Psalmo : « Intende voci mee, rex meus et Deus meus ». *Uxor eius*, id est Ecclesia. *Noemi*, quod pulchra, unde in Canticis « : Tu pulchra es amica mea ». *Alter Maalon*, quod de fenestra vel a principio, hoc est chorus Prophetarum, quia ab eis venit lumen quasi a fenestra quia per fenestram minus intrat lumen quam per ostium, unde Dominus : « Nomen meum Adonay non indicavi eis ». Item : « Multi reges et prophete » etc. Prophete enim habuerunt minorem noticiam de Deo quam Apostoli. Hec sunt fenestre oblique Templi vise ab Ezechiele. Aliquando autem Prophete designantur per cancellos et Apostoli per fenestras, ut in Canticis :

huius etc. Moab interpretatur ex patre. Illi antiqui sunt ex patre illi regnant in hac regione. *Cum uxore*, Ecclesia. *Ac duobus liberis*, prophetis scilicet et Apostolis et vere hii liberi sunt qui Christi sanguine a peccatis sunt liberati; hii semper cum eo sunt. *Ipsa vocabatur Elimelech*, quod interpretatur : Deus meus rex : « El » Deus, « Y » meus, « melech » rex. Et hoc bene convenit Christo, unde in Psalmo : « Intende voci orationis mee, rex meus et Deus meus ». *Uxor eius*, Ecclesia. *Noemi*, quod interpretatur pulchra, unde in Canticis ; « Ecce pulchra es, amica mea ». *Alter Maalon*, quod interpretatur de fenestra vel a principio, hoc est chorus Prophetarum, quia ab eis venit lumen quasi a fenestra quia per fenestram minus intrat lumen quam per ostium. Sic Prophete minorem habuerunt noticiam de Deo quam Apostoli, unde Dominus : « Nomen meum Adonay non indicavi eis ». Item : « Multi reges et prophete voluerunt » etc. Hec sunt fenestre oblique Templi vise ab Ezechiele. Aliquando enim Prophete designantur per cancel- lum et Apostoli per

« En ipse stat post parietem, despiciens per fenestras, respiciens per cancellos. » *Alter Chelyon*, quod consummatio. Per hunc Apostoli designantur, quia Apostoli enigmata Prophetarum exposuerunt, et ita nos in doctrina consummaverunt. *Effra-  
thi de Bethleem Iuda*. Tales debent esse predicatorum, qui loco Prophetarum et Apostolorum sunt. Effrata frugifera, Bethleem domus panis, Iudas confessio. Predicatores debent esse frugiferi per scientiam, et de domo panis per doctrinam, et de Iuda per bone vite confessionem. Et nota quod Effrata triplicem habet interpretationem; interpretatur enim frugifera, vel speculum, vel furorem vidit. Hec bene conveniunt primis predicatoribus. Ipsi enim fuerunt frugiferi per scientiam, speculum per bonam vitam, ut Paulus qui dixit: « Capite nos. Neminem lesimus. » Tandem viderunt furorem tyrannorum. *Ingressi regionem Moabitidem*, id est Iudeam que ex patre Diabolo [98c] fuit. *Et mortuus est Abimelech*, id est Christus ibi passus. *Remansitque ipsa*, Ecclesia. *Cum filiis*, doctoribus.

fenestras, ut in Cantico: « En ipse stat post parietem, respiciens per fenestras, prospiciens per cancellos ». *Alter Chelyon*, quod interpretatur consummatio. Per hunc Apostoli designantur, quia Apostoli enigmata Prophetarum exposuerunt. *Effra-  
tei de Bethleem*, Tales debent esse predicatorum, qui loco Prophetarum et Apostolorum sunt. Effrata frugifera interpretatur, Bethleem domus panis, Iudas confessio. Predicatores debent esse frugiferi per scientiam, de domo panis per doctrinam, de Iuda per bone vite confessionem. Et nota quod Effrata triplicem habet interpretationem; interpretatur enim Effrata frugifera vel speculum vel furorem vidit. Hec bene conveniunt primis parentibus (sic). Ipsi enim fuerunt frugiferi per scientiam, speculum per bonam vitam, ut Paulus qui dixit: « Capite nos. Neminem lesimus. » Tandem viderunt furorem tyrannorum. *Ingressi regionem Moabitidem*, id est Iudeam que ex patre Diabolo fuit. *Mortuus est, Elymelech*, id est Christus. *Remansit ipsa*, id est Ecclesia. *Cum filiis*, id est

*Qui acceperunt Moabitias*, id est credentes de duobus populis, ut Petrus Iudeos, Paulus gentiles. *Orpha*, quod cervix, hoc significat fideles de Iudeis, qui autem cervicosi fuerunt ut Paulus, sed post humiles, quia « Dominus concidet cervices peccatorum ». *Altera Ruth*, quod videns, vel festinans vel deficiens. Per hanc gentilitas intelligitur, que videns et festinans fuit quia statim credidit, unde: « Populus quem non cognovi servivit michi » etc; et nos cum Paulo ad Hebreos dicimus: « Festinemus ingredi in illam requiem ». Deficiens fuit dicens: « Defecit in salutare tuum anima mea » etc. *Manserunt* in hac vita. *X annis*, id est in observatione Decalogi. *Ambo mortui*, Prophete et Apostoli. *Remansit mulier*, id est Ecclesia hoc exilio. *Surrexit*, bene operando, unde Paulus: « Surge qui dormis et illuminabit tibi Christus ». *In patriam*, celestem de qua per peccatum expulsi sumus, ad quam per bona opera reditur. *Cum utraque nuru*, id est credentibus de utroque populo. *De regione Moabitide*, id est de mundo. *Ei dedisset ei escas*, sic et Ecclesia modo sur-

doctoribus. *Qui acceperunt Moabitidas*, id est credentes de duobus populis, ut Petrus Iudeos, Paulus gentiles. *Orpha*, quod interpretatur cervix, hoc significat Iudeos fideles, qui ante cervicosi fuerunt ut Paulus, sed post humiles, quia « Dominus [f. 82<sup>a</sup>] concidet cervices peccatorum ». *Altera Ruth*, quod interpretatur videns vel festinans vel deficiens. Per hanc gentilitas intelligitur, que videns et festinans fuit quia statim credidit, unde: « Populus quem non cognovi servivit michi, in auditu auris obedit michi »; et nos cum Paulo dicamus: « Festinemus ingredi in illam requiem ». Deficiens fuit dicens: « Defecit in salutare tuum anima mea » etc. *Manserunt*, in hac vita. *Decem annis*, in observatione Decalogi. *Ambo mortui*, Prophete et Apostoli. *Remansit mulier*, id est Ecclesia in hoc exilio. *Surrexit*, per opera, unde Paulus: « Surge qui dormis et illuminabit tibi Christus » *In patriam*, celestem de qua per peccatum expulsi sumus. *Cum utraque nunru (sic)*, id est credentibus de utroque populo. *De regione Moab*, id est de mundo. *Quod dedisset escas*, ut pote Augustinum et



git ut ad patriam redeat, quia scit quomodo Deus populo suo benefecerit, ut Augustino et aliis doctoribus, ideo hec surgit propter escas. Simile dixit filius prodigus : « Surgam et ibo ad patrem meum. » *De loco peregrinationis*, id est de mundo ubi peregrinamur a Domino. *In via revertendi posita*, via est ad ambulandum de virtute in virtutem. Cum dicit *via* notat profectum, cum dicit *posita* notat stabilitatem, que duo necessaria sunt, unde : « Posui vos ut eatis et fructum afferatis » ; item : « Ut edifies et plantes » etc ; item : « Verba sapientium quasi stimuli » etc. *Ite in domum matris vestre*, id est Ecclesie. Ecce Ecclesia invitat ad redeundum. Sed quomodo hoc ? Ideo hoc dicit quia Ecclesia non omnes passim recipit, sed prius probat, sicut nec monachi omnes recipiunt, sed prius in probatione tenent, et eos ostendendo ordinis austeritatem terrent. Item multi sunt qui in pro-cinctu sunt, ut sequantur Dominum, sed Dominus eos reverti precipit, quia non sunt digni sequi illum. Hoc est quod Dominus mulieri Chananee respondere noluit. Simile in

alios doctores. Ideo surgit propter escas. Simile dixit filius prodigus : « Surgam et ibo ad patrem meum ». *In via revertendi posita*, mane ad ambulandum. In hac via ambulandum de virtute in virtutem. Cum dicit *in via*, notat profectum, cum dicit *posita*, notat stabilitatem, que duo necessaria sunt, unde : « Posui vos ut eatis et fructum » etc. *Ite in domum matris*. Ecce Ecclesia invitat ad redeundum. Sed quomodo hoc ? Ideo hoc dicit quia Ecclesia non omnes passim recipit, sed prius probat, sicut nec monachi omnes recipiunt, sed prius in probatione tenent.

Unde Dominus mulieri Chananee respondere noluit. Simile habes in Deuteronomio

Deuteronomio et Iudicum, ut formidolosi et timidi revertentur. *Non ultra habeo filios*, primos doctores. *Senectute confecta*, quia nos sumus in quos fines seculi devenerunt. *Nolite queso filie*, etc., sic monachi dicunt hiis quos tenent in probacione; terrent enim eos, ut dictum est, asperitatem ordinis prentendentes. *Angustia vestra me premit*, hoc est quod dicit Paulus: « Quis infirmatur, et ego non infirmor? »

*Elevata igitur voce*, etc. Summa igitur huius rei est quod Orpha reliquit eam, et Ruth secuta est; hoc est quod quidam de Iudeis secuti sunt Christum, quidam retro habierunt. Vel Orpha cum Ruth sunt fideles baptizati, quoniam quidam illorum retro habierunt vel abeunt, quidam secuntur fidem Ecclesie. *Osculata est et reversa est*, sic Iudei osculantur quia perhibent testimonium bonum de Ecclesia, ut cum legunt Ysaiam, legunt ibi de dominatione Ecclesie et ita perhibent testimonium et tamen non secuntur; hoc est uxor Loth retro aspiciens; unde multi prelati hoc faciunt; predicant enim

et Iudicum, ut formidolosi et timidi revertentur. Non sic invitatur Ecclesia ad malum. Sed hoc dicit quia indigni sunt adsequendum. *Non ultra habeo filios*, primos doctores. *Senectute confecta*, quia nos sumus in quos fines seculi devenerunt. *Nolite queso filie*, etc. sic monachi dicunt hiis quos tenent in probatione; terrent eos asperitatem ordinis prentendentes. *Angustia vestra me premit*, sic dicit Paulus: « Quis infirmatur et ego non infirmor? »

*Elevata igitur voce flevit*. Summa huius rei est quod Orpha reliquit et Ruth secuta est eam. Per hoc notandum est quod quidam de Iudeis secuti sunt, quidam retro abierunt. Vel Orpha et Ruth sunt fideles baptizati, quoniam quidam illorum retro abierunt, quidam secuntur fidem Ecclesie, *Osculata est et reversa*, sic Iudei osculantur quia perhi-[82<sup>b</sup>]-bent testimonium bonum de Ecclesia, ut cum legunt Ysaiam, legunt ibi de dilatatione Ecclesie et sic perhibent testimonium et tamen non secuntur; hoc est uxor Loth retro aspiciens; vel multi prelati hoc faciunt; predicant et commen-

et commendant precepta Ecclesie, « digito autem suo nolunt ea movere », unde Dominus : « Populus hoc labiis me honorat, » etc. *Quocumque perrexeris pergam*, hoc debet esse vox Christiani ; cum dicit : *pergam*, notat profectum in bono ; cum dixit : *morabor*, notat perseveranciam ; cum Ecclesia moratur, qui non habet consorcium cum impiis. *Populus tuus*, etc., quod dicit qui se de numero fidelium facit, quantum in se est ; aliter alienus est populo. *Qui de terra*, etc, hec terra est duplex spelunca in qua sepeliri debet fidelis, scilicet in operibus active et contemplative. *Hec faciat michi Deus, etc., et addat* ; Dominus malum facit et addit ; facit subtractionem gratie et addit subtractionem glorie in futuro. *Me et te separaverit*, non solum corporaliter sed spiritualiter. *Videns Noemi, etc.*, quod cum probaverit recipit, sicut monachi illos quos probaverint et cum receperint, nolunt persuadere reditum. *Hec est illa Noemi*, scilicet illa que non potest describi, vel que scilicet ita despecta et misera est in presenti, cui illa premia gloriosa reservantur in futuro.

dant precepta Ecclesie, « digito autem suo nolunt ea movere » ; unde Dominus : « Populus hic labiis me honorat, cor autem eorum longe est a me ». *Quocumque perrexeris pergam, etc.*, hoc debet esse vox Christiani. Cum dicit : *pergam*, notat profectum ; cum dicit : *morabor*, notat perseverantiam ; cum Ecclesia moratur, que non habet consorcium cum impiis. *Populus tuus*, etc., quia una fides una Ecclesia unum baptisma. *Que te morientem terre*, etc, hec terra est duplex spelunca in qua debet sepeliri fidelis, scilicet in operibus active et contemplative vite. *Hec faciat michi Deus et hec addat* ; Dominus malum facit et addit subtractionem gratie et addit subtractionem glorie in futuro. *Me et te separaverit*, non solum corporaliter sed et spiritualiter. *Videns Noemi, etc.*, quasi cum probaverit recipit, sicut monachi illos quos probaverint et cum receperint, nolunt persuadere reditum. *Hec est illa Noemi*, scilicet illa que non potest describi, vel illa misera in hac vita sed premium recipiet in futuro.

*Ne vocetis me Noemi, id est pulchram sed vocate me Mara, id est amaram.* Hec vox iustorum in presenti qui licet pulchri sint aliis per opera sibi tamen videntur deformes. Hinc est quod Simeon vir sanctus ita aspere penituit cum carnum domuit, quod sedens in columpna quadam vermes ebulliebant ab eo ; cum autem quadam die vermibus carne eius caderet, quidam gentilis nobilis qui ad eum visitandum venerat vermem illum accepit, et cum eo oculos tergeret, cui Simeon dixit : Quare voluisti vermem accipere peccatoris ? Et nobilis ille respiciens invenit in manu sua gemmam preciosam. Hec est mutatio dextere excelsi. Sic ergo ista nolebat vocari. Nohemi.

*Sed vocate me Mara,* sic dicere debet penitens ; modo enim cortine latem sub sagis, unde in Apocalypsi : « Factus est quasisacus cilicinus. Hec sunt ligna Sethim albe spine similia, de hoc in Cantico : « Nigra sum » : ecce Mara ; « Sed formosa », ecce Nohemi ; modo filii Dei sumus sed Asirius calcet in terminis nostris. *Quia valde amare me Dominus,* valde dicit quia iusti hic sentiunt

*Ne vocetis me Noemi.* Hec est vox iusti ; non enim captat favorem populi, sed se peccatorem et penitentem dicit, sicut legitur de Simeone qui habitabat in columpna, ad quem venit quidam gentilis nobilis ut videret eum, et cum accepisset vermem qui ceciderat de vulnere femoris eius et inde tergeret oculos, dixit ei Simeon : Quare voluisti vermem peccatoris accipere ? et ille respiciens vidit quod in manu haberet gemmam. Hec est mutatio dextere excelsi.

*Sed vocate me Mara,* sic debet dicere penitens ; unde in Cantico : « Nigra sum », ecce Mara, « sed formosa », ecce Noemi. *Amaritudine replevit,* quoad corpus et quoad mentem.

miserias corporis et amaritudines mentis.

*Egressa sum plena et vacuum reduxit me Dominus* ; hec debet esse vox iustorum : « Cum omnia bene feceritis dicite servi inutiles sumus », et hoc est : si plenus fueris dicas te vacuum. *Reversa est quando ordea metebantur.* Ordea metuntur in terra illa primo mense, et tunc fuit passio Domini ; venit ergo tempore passionis per Bethleem incarnatio intelligitur. *Veni in Bethleem quando ordea metebantur*, cum incepit credere Christum natum, passum, sic exponit Glosa. Vel aliter per ordeum tribulatio carnis intelligitur, quia ordeum tenacis palee est et aristam habet pungitivam. Sic a vanitate mundi vix homo avelitur, sicut nec granum a palea et multas punctiones hic patitur ; et hec miseria sublata fuit in resurrectione Christi vel ascensione. *Noemi autem*, id est credituri de gentibus tunc venerunt quia fidem susceperunt. Vel per ordeum Legem intellige, quia eius precepta pungitiva sunt ut arista, et vix spiritualis intellectus dividitur a littera sicut granum a palea, quia

*Egressa sum plena*, etc., hec dixit iuxta illud : « Cum omnia bona feceritis, dicite : Servi inutiles sumus » et hoc est : si plenus fueris dicas te vacuum. *Reversa est in Bethleem quando ordei metebantur.* Ordea metuntur in primo mense, et tunc fuit passio Domini. Per Bethleem intelligitur incarnatio. *Veni in Bethleem quando ordea metebantur*, quia incepit credere Christum natum, passum, sic exponit Glosa. Vel aliter per ordeum tribulatio carnis intelligitur, quia ordeum est tenacis palee et aristam habet [82°] pungitivam. Sic homo vix potest separari a vanitate mundi, sicut nec granum a palea, et multas punctiones hic patitur, et hec miseria sublata fuit in resurrectione Christi sive ascensione. *Noemi autem*, id est credituri de gentibus tunc venerunt quia fidem susceperunt. Vel per ordeum Legem intellige, quia eius precepta pungitiva sunt sicut arista, ut vix spiritualis intelligentia dividitur a littera sicut nec granum a palea, quia graves erant manus Moysi. Ordea metuntur quando Lex fruc-

graves erant manus Moysi, et ordea metuntur quando lex fructum facit. Quando *Orpha* recessit tunc non fuit fructus Legis, sed quando Ruth venit, id est Ecclesia de gentibus. Non enim bene coluerunt Iudei legem, quia pessimi coloni et sanguinarii nec in agro nec in vinea fructum fecerunt Domino suo et ideo dicitur eis: « Auferetur a vobis regnum et dabitur genti facienti fructus eius ».

tum facit. Quando *Orpha* recessit tunc non fructus Legis, sed quando Ruth venit, id est Ecclesia de gentibus. Non enim bene coluerunt vineam Dei, unde audierunt: « Auferetur a vobis regnum et dabitur genti facienti fructum ».

II *Nomine Booz*, quod fortis [98<sup>d</sup>] interpretatur, hic est Christus. Et *colligam spicas*, id est gentiles ad conversionem invitare. Vel *spicas residuas colligere* est quod maiores predicaverunt item confirmare, Vel aliter: scriptura est, spice remanentes sunt sententiae residuae. *Post messorum*, id est sanctos patres et doctores quas moderni magistri colligunt et eas nobis exponunt et conterunt; non enim omnia prioribus revelata sunt et ideo opus est semper aliqua fructificari. Unde in Ecclesiastico XXX<sup>o</sup> capitulo: « Ego novissimus evigilavi et factus sum sicut qui colligit racemos post vin-

*Erat autem vir nomine Booz*, quod fortis dicitur, hic est Christus. *Ut spicas colligeret*, id est gentiles ad conversionem invitaret. Vel per agrum Sacra Scriptura intelligitur, per spicas sententiae; spice ergo remanentes, sententiae quae expositores non dixerunt ut ea posterum colligerent. Unde in Ecclesiastico XXX: « Ego novissimus evigilavi et factus sum sicut qui colligit spicas ».

demiatores, in benedictione Dei et ipse speravi et quasi qui vindemiati replevi torcular ». *Ubicumque clementis in me patrisfamilias reperero gratiam.* Hec auctoritas Ecclesiastici premissa textui potest adaptari per partes; in hoc agro est quidam paterfamilias, Iohannes in suo, Mattheus in suo, et ita per patremfamilias quilibet Evangelista intelligitur; in agro cuiuslibet istorum spice sunt colligende. Oranda est ergo gratia istorum si vis in agris eorum spicas colligere.

Moraliter verbum prelati est. *Colligam spicas*, id est predicabo. *Ubicumque clementis*, etc., quia predicatio mixta debet esse cum misericordia unde in Deuteronomio, penultimo capitulo, de Aser dicitur: « Benedictus in filiis Aser; ferrum et es in calciamenti eius, tingat in oleo pedem suum ». Ferrum accutum est predicatio, pungens est; es sonoritas predicationis; et hec debet tingi in oleo, id est dulcedine misericordie temperari.

*Dominus vobiscum.* Nota quod Booz qui fuit de Bethleem et de stirpe David dicit hoc messoribus. Sic Christus natus in Beth-

*Ubicumque clementis in me patrisfamilias repereret gratiam.* In hoc agro est quidam paterfamilias, Iohannes in libro suo scilicet, Matheus in libro suo, in agro utriusque spice sunt colligende. Oranda est ergo gratia istorum si vis in agro istorum spicas colligere. Unde in Deuteronomio: « Benedictus filius Aser, ferrum et es in calciamenti eius, tinguat in oleo pedem suum ». Tinguat ergo in oleo gratie pedem, id est affectum et sic erit ferrum et es, id est firmus et sonorus.

*Dominus vobiscum.* Nota quod Booz qui fuit de Bethleem et de stirpe Davit dixit hoc messoribus. Sic Christus natus in Beth-

leem, et de styrpe David dixit per angelum pastoribus : « Gloria in excelsis Deo ». Discipulis etiam dicit : « Pax vobis ». *Cuius est hec puella ?* Quando quis sollicite colligit spicas, id est sententias Sacre Scripture, Dominus <sup>1</sup> acquirit statum eius a messoribus, id est doctoribus, scilicet cum provocant eum ad predicandum, unde ipse quesivit a Philippo : « Unde ememus panes ut manducent hii ? » Et doctor si non vult visere tales simplices, Dominus queret ab eis animas eorum. Nota quod in puella est simplicitas et puritas. Hec necessaria sunt colligentibus spicas Sacre Pagine, et hec Domino placent, et de talibus querit Dominus. *De mane usque ad vesperum*, sic commendatur eis sollicitudo. *Hec est Moabitis*, quia, ut dicit Paulus, « omnes nascimur filii ire ». *Cum Nohemi*, cum Ecclesia de Iudeis. *Rogavit*, etc. Quia oratio debet semper esse preambula lectionis. *Sequens*, imitatione. *Ibat in agro*, lectionis ut in sinu spicas sententiarum reportet. *Nec ad momentum*, nec etiam ad

leem et de stirpe David dixit per angelos pastoribus : « Gloria in excelsis Deo et in terra pax hominibus bone voluntatis ». Discipulis etiam dicit : « Pax vobis ». *Cuius est hec puella ?* Quando quis colligit sollicite spicas, id est sententias Sacre Pagine, Dominus requirit statum ipsius a messoribus, id est doctoribus ; tunc Dominus querit a doctoribus cum provocat ad predicandum, unde ipse quesivit a Philippo : « Unde ememus panes ut manducent hii ? » Et si doctor non vult visere tales simplices, Dominus querit ab eis animas eorum. Nota quod in puella est puritas et simplicitas. Hec necessaria sunt colligentibus spicas Sacre Pagine et hec Domino placent [82<sup>d</sup>] et de talibus querit Dominus quia sancta Ecclesia, etc. *Hec est Moabitis*, quia, ut dicit Paulus, « omnes nascimur filii ire ». *Que venit cum Noemi*, cum Ecclesia de Iudeis. *Rogavit ut spicas colligeret*, quia oratio debet esse preambula locutionis. *Sequens*, imitatione. *Stat in agro*, lectionis ut in sinu spicas sententiarum reportet. *Nec ad*

1. The Commentaries are full of similar side lights on the University life of the time.



horam. *Domum*, ad opera carnis. *Reversa est*, ut canis ad vomitum, observans illud Apostoli : « Curas carnis ne feceritis. » Unde Dominus in Matheo : « Qui in tecto est non descendat tollere aliquid de domo et qui in agro non revertatur tollere tunicam suam », id est conversationem seculi. *Et ait Booz*, Christus, *ne vadas in alterum agrum*, id est ad alteram facultatem ex quo audisti theologiam ; talibus enim qui hoc faciunt dicit Dominus per Ieremiam : « A seculo confregisti iugum meum, rupisti vincula mea ». Lege hic glosam Ieronimi que ad hanc sententiam retorquet. Item Salomon : « Bibe aquam de cisterna tua » et post « fontes tui diluentur foras ». Item in Cantico : « Indica michi ubi cubes in meridie ne forte incipiam evagari post greges sodalium meorum » *Et iungere puellis*, id est animabus simplicibus quia convictu mores firmantur. *Et ubi messuerint sequere*, quasi non debes precedere sed humiliter sequi. *Nam pueris*, doctoribus. *Ut nemo molestus sit tibi*. Hoc precepit Christus ne pusillos scandalizent, unde : « Qui scandalizavit

*momentum*, nec etiam ad horam. *Domum*, ad opera carnis. *Reversa est*, ut canis ad vomitum, observans illud Apostoli : « Curam carnis ne feceritis ». Unde Dominus in Matheo : « Qui in tecto est non descendat aliquid tollere de domo et qui agro non revertatur tollere tunicam suam », id est conversationem seculi. *Ager ille. etc., alterum agrum*, id est in alteram facultatem ex quo audisti theologiam ; ita illos qui hoc faciunt dicit Dominus perire « A seculo confregisti iugum meum, rupisti vincula mea ». Lege ibi glosam Ieronimi quam ad hanc sententiam retorquet. Item Salomon : « Bibe aquam de cisterna tua » et post « fontes tui diluentur foras ». Item in Cantico : « Indica michi ubi cubes in meridie ne forte incipiam vagari post greges sodalium meorum ». *Et iungere puellis*, id est animabus simplicibus quia convictu mores firmantur. *Et ubi messuerint*, quasi non debes precedere sed humilitate sequi. *Mandavi pueris*, doctoribus. *Ut nemo molestus sit tibi*. Sic precepit Christus ne pusillos scandalizentur, unde : « Qui scandalizaverit unum de pusillis istis

verit unum de pusillis » etc. *Si siceris*, ut dicas cum Psalmista : « Factum est cor meum tanquam cera liquescens, » etc. *Vade ad sarcinulas et bibe aquas*. Ecce idem refrigerium promittit Dominus minoribus quod et maioribus et idem invenient si quiesierint. Bene autem premititur. *Vade ad sarcinulas*, quasi imple opere que audisti. In sarcina enim pondus operis designatur. Oportet enim ut sustineas « pondus diei et estus ». Per hoc enim quod diminutivum ponit, notat quod cum omnia bene fecerimus scilicet dicamus : « servi inutiles sumus. » *Que cadens in faciem etc.*, hoc humilitatem notat, sic legitur de Ezechiele quod quando vidit gloriam Dei, cadens in faciem suam adoravit. *Unde hoc michi, etc.* Simile ait centurio : « Domine non sum dignus ut intres sub tectum meum ». Et Obigau simile dixit pueris David dicentibus ei quod David volebat eam habere in uxorem, unde : « Que te vicit clementia, ut mala nostra superes, parcendo » etc. Item Paulus ad Romanos capitulo V<sup>o</sup> : « Commendat autem suam caritatem Deus in nobis quoniam sicut

expedit ». *Si sitieris*, ut dicas cum Salmista : « Factum est cor meum tanquam cera liquescens in medio ventris mei ». Ecce idem refrigerium promittit Dominus minoribus quod et maioribus et idem invenient si sitiant.

*Vade ad sarcinulas* quasi imple opere quod audisti. In sarcina enim pondus operis designatur. Oportet enim ut sustineas « pondus diei et estus ». Per hoc quod diminutivum ponit, notat quod cum omnia bene fecerimus, dicamus : « servi inutiles sumus ». *Cadens in faciem*, hoc humilitatem notat, sic legitur de Ezechiele quod quando vidit gloriam Dei, cadens in faciem adoraverit. *Unde hoc michi, etc.* Simile ait centurio : « Domine non sum dignus ut intres sub tectum meum ». Item simile : « Que te vicit clementia ut mala nostra superes, parcendo » etc. [83<sup>a</sup>] Item Paulus ad Romanos V : « Commendat autem caritatem suam Deus in nobis quoniam cum adhuc peccatores essemus, Christus pro nobis peccatoribus mortuus est », etc.

adhuc peccatores essemus, Christus pro nobis peccatoribus mortuus est, » etc.

*Nunciata sunt michi omnia, etc.*, per angelos, qui sunt mei nuncii, unde angelus Tobie : « Quando orabas cum lacrimis, offerebam orationes tuas Domino ». « In omni oratione petitiones vestre innotescant apud Deum ». *Reliqueris parentes, mundum vel diabolum. Et terram*, id est conversationem terrenam, et sociastite per fidem Ecclesie primitive ; hec multum placent Deo, unde : « Populus quem non cognovi servivit michi ». Item Dominus fidem centurionis commendavit dicens : « Non inveni tantam fidem in Israël ». Unde et Abraham dictum est : « Egredere de terra tua et de cognatione tua » etc. *Reddet tibi Dominus in presenti, et plenam mercedem recipies*, in futuro. Unde in Evangelio Iohannis : « Orate ut gaudium meum in vobis sit ». In presenti enim reddet Dominus quia « in custodiendis illis retributio multa ». *Sub cuius confugisti alas*, sub presidio duorum Testamentorum. *Locutus es ad cor*, solus Dominus ad cor loquitur ; loqui ad cor est loqui con-

*Nunciata sunt michi omnia.* Angeli Deo nuntiant, unde in Tobia : « Quando orabas cum lacrimis, offerebam orationes tuas Domino. » Item Paulus : « In omni oratione petitiones vestre innotescant apud Deum ». *Reliqueris parentes, mundum vel diabolum. Et terram*, id est conversationem terrenam, et sociastite per fidem primitive Ecclesie ; hec multum placent Deo, unde Dominus : « Non inveni tantam fidem in Israel ». Unde et ad Abraham dictum est : « Egredere de terra et de cognatione tua, » etc. *Reddat tibi Dominus, in presenti, et plenam mercedem recipies*, in futuro. Unde in Evangelio Iohannis : « Orate ut gaudium meum sit in vobis, » in presenti scilicet, et gaudium vestrum impleatur in futuro. In presenti enim reddit Dominus quia « in custodiendis illis retributio multa. » *Sub cuius confugisti alas*, sub presidio duorum Testamentorum. Duo Testamenta etc. *Locutus es ad cor*, solus Dominus ad cor loquitur ; loqui ad cor est loqui consolatorie.

solatorie. Unde Ysaïas : « Loquimini ad cor Ierusalem. » Item Osee II<sup>o</sup> capitulo : « Lactabo eam et adducam in solitudinem et loquar ad cor eius. » *Non sum similis unius puellarum tuarum.* Simile dixit filius prodigius revertens ad patrem : « Non sum dignus vocari filius tuus » etc. *Quando hora vescendi fuerit,* id est tempus predicationis, quia non omni tempore predicandum. Unde : « Quis putas est fidelis servus et prudens, quem constituit Dominus » etc. *Veni huc,* quia alibi non est refectio. Unde Ysaïas LV<sup>o</sup> capitulo : « Quare appenditis argentum vestrum non in panibus » etc. *Comede panem,* scripture. *Tinge huc in aceto,* in amaritudine cordis. Unde Iohannes comedit librum et fecit amaricare ventrem suum. Hoc fit cum per verbum Scripture ad compunctionem moveris. Vel *in aceto,* id est in memoria passionis Christi quia non est adeo gravis tribulatio que dulcis non fiat cum memoria passionis Christi; quare beato Stephano « lapides torrentis illi dulces fuerunt. » Acetum bonum habet saporem, ergo esto memor aceti propi-

Unde Ysaïas : « Loquimini ad cor Ierusalem. » Item Osee II : « Lactabo eam et adducam in solitudinem et loquar ad cor eius. » *Inveni gratiam,* etc. *Non sum similis unius puellarum.* Simile dixit filius prodigius, revertens ad patrem : « Non sum dignus vocari filius tuus, fac me sicut unum de mercenariis. » *Quando hora vescendi erit,* id est predicationis quia non omni tempore predicandum, Unde : « Quis putas est fidelis servus et prudens, quem constituit Dominus super familiam suam ut det illis cibum in tempore » ? *Veni huc,* quia alibi non est refectio. Unde Ysaïas LV : « Quare appenditis argentum vestrum non in panibus et laborem vestrum non in saturitate. » *Comede panem,* scripture. *Tinge buccellam tuam in aceto,* in amaritudine cordis. Unde et Iezechiel (sic) comedit librum et fecit amaricare ventrem. Hoc fit cum ad verbum Scripture ad compunctionem moveris. Vel *in aceto,* id est in memoria passionis quia non est adeo gravis tribulatio que non sit dulcis cum memoria Passionis, unde et Stephano lapides cum compunc-

nati Domino, et omnia tibi dulcia erunt. Per bucellam bona opera intelliguntur que tingi debent in aceto passionis Domini. Nota diminutivum, « quia non sunt condigne passiones huius temporis » etc. Item Paulus : « Id momentaneum et leve tribulationis » etc. Item : « In paucis vexati in multis bene disponentur ». Allegorice acetum est Lex que prius bonum fuit vinum, sed per traditiones Iudeorum degeneravit in acetum ; bucella est scientia Novi Testamenti. Tingere bucellam in [aceto idest] in Lege, est [f. 99<sup>a</sup>] invenire misterium Nove Legis in Lege et Prophetis. *Sedit*, requievit, *ad latus messorum*, Apostolorum qui metunt de agro mundi homines, de agro Scripture sententias, de agro Ecclesie animas. *Sedit*, imitatione. *Congessit*, id est cum habundancia sumpsit; *Polentam spiritualem* spiritualem sensum. Sic nos debemus facere et tingere bucellam in aceto, quia sententiam Novi Testamenti sequimur. *Comedit et saturata est*, aliter non valet comedere, nisi sequatur saturitas. Unde in Cantico : « Comedite amici et inebriamini karis-

tionem dulces fuerunt. Acetum bonum habet saporem ; esto ergo memor aceti propinati Domino et omnia dulcia tibi erunt. Per bucellam bona opera intelliguntur que debent tingi in aceto Passio- nis dominice. [83<sup>b</sup>] Nota diminutivum, « quia non sunt condigne passiones huius temporis ». Item Paulus : « Id momentaneum et leve tribulationis » Item : « In paucis vexati in multis bene disponentur ». Vel allegorice acetum est Lex que prius fuit vinum bonum, sed per traditiones Iudeorum degeneravit in acetum ; bucella est scientia Novi Testamenti. Tingere bucellam in aceto, id est in Lege, est invenire misterium Nove Legis in Lege et Prophetis. *Sedit*, requievit, *ad latus messorum*, id est Apostolorum qui metunt de agro mundi homines, de agro Scripture sententias, de agro Ecclesie animas. *Sedit*, imitatione. *Congessit*, id est cum habundantia consumpsit. *Polentam*, spiritualem sensum. Sic nos debemus facere et tingere bucellam in aceto, quia sententiam Novi Testamenti sequimur. *Comedit et saturata est*, aliter non valet comedere, nisi sequatur saturi-

simi ». Unde Prophe-  
ta : « Comedistis et  
non estis saturati, bi-  
bistis et non estis  
inebriati ». Comedit et  
saturatur qui quod  
audit opere implet.  
*Et tulit reliquias*, hoc  
facit qui singula verba  
subtili inquisitione ru-  
minat. Hec sunt mice  
que cadebant de men-  
sa dominorum. *Ut spi-  
cas colligeret*, in corde  
teneret, unde : « Maria  
conservabat omnia  
verba hec. » Item :  
« In corde meo abs-  
condi » etc. *Si vobis-  
cum metere voluerit ne  
prohibeatis*, unde Pau-  
lus ad Corinthios :  
« Si revelatum fuerit  
sedenti prior taceat ».  
Metuit cum predicant,  
unde etiam simplices  
non sunt prohibendi.  
Hoc est quod dicitur  
in Numeri : « Quidam  
qui in castris reman-  
serat prophetabat, quod  
audiens Moyses ait :  
« Utinam omnes pro-  
phetarent ». *Et de  
manipulis*, id est sen-  
tentiis. *Proicite ex in-  
dustria*. Dominus non  
omnia revelavit expo-  
sitoribus Sacre Scriptu-  
re et etiam dispensa-  
vit quod ipsi ali[quid]  
relinquerent ex indus-  
tria de illis que ibi  
videbant, ut sollici-  
tudo nostra exerce-  
retur. Multa enim vi-  
dit Augustinus que  
non exposuit, quia ut  
dicitur in Daniele :  
« Transibunt plurimi

tas. Unde in Canticum :  
« Comeditis amici bi-  
bite et inebriamini  
karissimi ». Unde Pro-  
pheta : « Comedistis et  
non estis saturati, bi-  
bistis et non estis  
inebriati ». Comedit et  
saturatur qui quod  
audit opere implet.  
*Tulit reliquias*, hoc fa-  
cit qui singula verba  
subtili inquisitione  
examinat. Hec sunt  
mice que cadebant de  
mensa dominorum. *Ut  
spicas colligeret*, unde :  
« Maria conservabat  
omnia in corde suo. »  
Item Propheta : « In  
corde meo abscondi  
eloquia tua ». *Si no-  
biscum metere voluerit  
ne prohibeatis*, unde  
Paulus ad Corinthios :  
« Si revelatum fuerit  
sedenti prior taceat ».  
*Metunt cum predi-  
cant*, unde etiam  
simplices non sunt  
prohibendi, Unde in  
libro Numeri dixit  
Moyses : « Utinam om-  
nes prophetarent. »  
*Et de manipulis*, id est  
sententiis. *Proicite ex  
industria*. Dominus  
non omnia revelavit  
expositoribus Sacre  
Page, sed etiam dis-  
pensavit ut aliquid  
ex industria derelin-  
querent de illis que  
ibi videbant, ut solli-  
citudine nostra exer-  
ceretur. Multa enim  
vidit Augustinus que  
non exposuit, quia ut  
dicitur in Daniele :  
« Transibunt plurimi

et multiplex erit scientia ». *Absque rubore colligat*, multi enim loquuntur qui non audent loqui tempore maiorum. *Et colligentem nemo corripiat*, quia quando penitet et colligit morales sententias, non debet ei improperari pristina vita, quia ut dicit Iacobus : « Dominus dat omnibus affluenter et nulli improperat. » *Usque ad vesperam*, id est finem, et notatur hic perseverantia. *Virga cedens*, id est subtili inquisitione inquirens, *et excuciens*, id est paleam superbie sive inanis glorie removens. *Quasi ephi mensuram*, que continet tres modios, una ergo fuit mensura, et tres modii. Invenire ergo ephi est invenire fidem Trinitatis in Scriptura. *Quos portans*, per obedientiam. *Reversa est ad civitatem*, id est ad Synagogam. Hoc erit in fine mundi. *Dedit eis reliquias*, ecce hic habes ad litteram ad quid supra retinuit reliquias. Hoc erit imminente iudicio. Simile habes in Canticis « Apprehendam te, nec dimittam, donec introducam te in cubiculum genitricis mee, » id est Synagoge. *Ubi collegisti*, in fine enim temporum credet Synagoga predicationi

et multiplex erit scientia ». *Absque rubore colligat*, multi enim modo locuntur que non audent loqui tempore maiorum. *Et colligentem nemo corripiat*, quia quando peccator penitet et colligit morales sententias, non debet ei improperari vita pristina, quia, ut dicit Iacobus : « Dominus dat omnibus affluenter et nulli improperat. » *Usque ad vesperam*, id est finem, et notatur hic perseverantia. *Virga cedens*, id est subtili discussione inquirens [83<sup>o</sup>] *et excuciens*, id est paleam superbie sive inanis glorie removens. *Quasi ephi mensuram*, que continet tres modios, una fuit mensura, et tres modii. Invenire ergo ephi est invenire fidem Trinitatis. *Quos portans*, per obedientiam. *Reversa est ad civitatem*, id est ad Synagogam. Hoc erit in fine mundi. *Dedit ei reliquias*, ecce hic habes ad quid supra retinuit reliquias. Ad litteram hoc erit imminente iudicio. Simile habes in Cantico : « Apprehendam te, nec dimittam, donec introducam te in cubiculum genitricis mee », id est Synagoge. Hoc erit in fine temporum, credet Synagoga predicationi Christi. *Sit benedictus*, etc.

Christi et queret de Christo ; sed tunc placebit, tunc dicet istud, tunc revera erit Noemi, id est pulcrum (sic) que primo fuit Mara, id est amara. *Indicavitque ei etc.*, nichil melius significatur quam per proprie ; proprium Dei est misereri et parcere, unde dicimus : « misereri semper et parcere. » Sed Ruth Christum notificavit cum vidit que collegit, Ruth agnovit eius miseriam, cum audivit nomen Booz, quod interpretatur fortitudo, agnovit iusticiam eius. *Respondit Noemi*, tunc enim cum agnoscet, revera erit Noemi. *Quia eandem gratiam quam prebuit vivis*, Iudeis scilicet, dum vivebant in fide. *Servavit et mortuis*, ipsis mortuis per peccatum servavit gratiam, dum resurgere facit, quod tunc erit, quia « tunc convertentur corda patrum ad filios ». Vel secundum Glosam, per vivos Iudei intelliguntur, per mortuos gentiles qui mortui erant per peccatum ydolatrie, quos Dominus visitavit. *Noster propinquus est*, de hoc gloriabitur Iudea in fine temporum, quia de ea carnem assumpsit. *Tandiu messoribus*, id est predicatoribus. *Donec om-*

Primo displicuit Iudeis predicatio Christi, sed tunc placebit tunc dicet istud, tunc revera erit Noemi, id est pulcra, que primo fuit Mara, id est amara. *Indicavitque ei*, nichil melius significatur quam per proprie proprium ; proprium Dei est misereri et parcere. unde : « Deus cui proprium misereri semper et parcere ». Sic Ruth Christum notificavit per illud quod tulit et collegit. Et sic Synagoga Christum agnovit cum vidit que collegit. Ruth agnovit eius misericordiam cum audivit Booz, quod interpretatur fortitudo, agnovit eius iusticiam. *Respondit Noemi*, tunc enim cum agnoscet, revera erit Noemi. *Quia eandem gratiam quam prebuerat vivis*, scilicet Iudeis cum vivebant in fide. *Servavit et mortuis*, ipsis mortuis per peccatum servavit, dum resurgere fecit, quod tunc erit, quia « tunc revertentur corda patrum ad filios ». Vel secundum Glosam, per vivos Iudei intelliguntur, per mortuos gentiles qui mortui erant per peccatum ydolatrie, quos Dominus visitavit. *Noster propinquus est*, de quo gloriabitur Iudea in fine temporum, quia de ea



*nes segetes mēterentur.* Ecclesia enim non desistet predicare donec omnia collecta sint. Unde Ysaïas LXII<sup>o</sup> capitulo : « Qui remiscimini Dominum ne taceatis et ne detis silentium, donec stabiliat et donec ponet Ierusalem laudem in terra ». Vel messio est collectiosententiarum, et hoc non cessabit donec omnes gentes metantur, id est donec habeat sufficientiam sententiarum. Sed hoc nunquam erit et ita non debet homo cessare studere, unde Ysaïas XXI<sup>o</sup> capitulo : « Super speculam Domini ego sum stans totis noctibus. » Item Abacuc II<sup>o</sup> capitulo : « Super custodiam meam stabo, figam » etc.

carnem assumpsit. *Tamdiu messoribus,* id est predicatoribus. *Donec omnes segetes mēterentur.* Ecclesia enim non desistet predicare donec omnia collecta sint. Unde Ysaïas XLII : « Qui remiscimini Domini ne taceatis et ne detis silentium ei, donec stabiliat et donec ponat Ierusalem laudem in terra ». Vel messio est collectilo sententiarum. Sed hoc nunquam erit, et ita non debet homo cessare studere. Unde Ysaïas XXII « Super speculam Domini ego sum stans totis noctibus ». Item Abacuch II : « Super custodiam meam stabo, figam » etc.

III *Cum puellis,* ubi nulla est discordia. *Ne in alieno agro,* id est in agro Diaboli, scilicet in negociis ubi nulla est concordia ; ibi tantum resistitur. *Donec ordeum,* id est Lex cuius culmus heret terre, quia promittit temporalia. Pungitivas habet aristas quia manus Moysi erant graves et vix granum separatur a palea, id est spiritualis intelligentia a littera. *Et*

*Cum puellis,* ubi nulla est discordia. *Ne in agro alieno,* id est in agro Diaboli scilicet in nego[83<sup>a</sup>]tiis ubi nulla est concordia ; ibi enim semper resistitur. *Donec ordeum,* id est Lex cuius culmus heret terre, quia promittit temporalia. Pungitivas habet aristas quia manus Moysi graves et vix granum separatur a palea, id est spiritualis intelligentia a

*triticum*, gratia Novi Testamenti.

*In hac nocte aream ordeï ventilat.* Iuxta litteram : Maxima erat festivitas in tonsione ovium et ventilatione aree ; et hoc etiam in signum fiebat quia in futuro, quando opera nostra manifestabuntur, quod designatur per tonsionem ovium, et quando granum a paleis dividetur maxima erit festivitas.

Allegorice : *In hac nocte*, id est in presenti ventilatur area ordeï, quando granum, id est spiritualis intellectus a palea littere elicitur. *Lavare igitur* lacrimis vel aquis baptismi, *et ungere*, oleo gratie ; *culcioribus vestimentis*, virtutibus, id est « sacerdotes tui induantur iusticiam. » *Abscondere in area*, id est in spiritali intelligentia.

*Non te videat homo donec esum potumque finierit.* Mistice : Christus in cena comedit cum discipulis ; — ante Passionem non fuit visa Ecclesia de gen-

littera. *Donec ordeum etc et triticum*, gratia Novi Testamenti, quia ibi est triticum quod nisi cadet in terram mortuum fuerit ipsum solum manet. *In horreis*, id est in cellario cordis, quasi donec habeamus scientiam Veteris et Novi Testamenti.

*In hac nocte aream ordeï ventilat.* Iuxta litteram : Maxima erat festivitas in tonsione ovium et in ventilatione aree ; et hoc etiam in signum fiebat quia in futuro opera nostra manifestabuntur, quod designatur per tonsionem ovium, et quando granum a paleis dividetur maxima erit festivitas.

Allegorice : *In hac nocte*, id est in presenti ventilatur area ordeï, quando granum, id est spiritualis intellectus a palea littere elicitur. *Lavare ergo*, lacrimis vel aquis baptismi, *et ungere*, oleo gratie ; *cultioribus vestimentis*, virtutibus, unde : « Sacerdotes tui induantur iustitiam. » *Abscondere in area*, in spiritali intelligentia.

*Non te videat homo donec esum*, in cena comedit cum discipulis, ante Passionem non fuit visa Ecclesia de gentibus, sed post resurrectionem. *Non te*

*In hac nocte ordeum ventilabat.* Iuxta litteram : Maxima erat festivitas vel sollemnitatis in tonsione ovium et ventilatione aree ; et hoc etiam in signum fiebat quia in futuro, quando opera nostra manifestabuntur, quod designatur per tonsionem ovium, et quando granum a paleis dividitur, maxima erit festivitas.

*Non te videat homo donec esum potumque finierit.* Mistice : Christus in cena comedit cum discipulis suis et ante Passionem non fuit visa Ecclesia de

tibus, sed post resurrectionem. *Quando autem ierit*, hec est littera correcta; sed quidam libri habent: *Averterit ad dormiendum*, in passione. *Nota locum*. Sermo in passione. Ecclesia de gentibus non venit donec Dominus divertit ad dormiendum, unde cum gentiles venissent ut viderent Ihesum dixit: « Nunc clarificatus est Filius hominis in gentibus. » Item: « Cum exaltatus fuero a terra omnia tradam ad me ipsum. » Ruth interpretatur festinans, videns, obediens; bene notavit locum sepulcri. *Discooperiens pallium*, id est misterium incarnationis. *A parte pedum*, id est per fidem passionis et nature humane. Hoc potest assignari in Paulo qui fuit quasi Noemi, Corinthii quasi Ruth. Paulus docuit eos discooperire a parte pedum pallium quando dixit eis: « Tanquam parvulis in Christo lac dedi vobis ut escam », ecce pallium; « Nichil enim arbitratus sum me scire inter vos nisi Ihesum Christum et hunc crucifixum », ecce a parte pedum. Vel secundum glosam: Pallium est velamen littere quia discooperitum est post Passionem a parte pedum,

*videat* etc. *Quando autem ierit* hec est littera correcta, sed quidam libri habent *ierit (sic) ad dormiendum*, in passione. *Nota locum*. Ecclesia de gentibus non venit donec divertit ad dormiendum, unde cum gentiles venissent ut viderent Ihesum dixit: « Nunc clarificatus est Filius hominis in gentibus ». Item: « Cum exaltatus fuero a terra omnia traham ad me ipsum ». Ruth interpretatur festinans, videns, obediens. Hec bene locum notavit, similiter Maria Magdalena que fuit videns obediens, festinans, bene notavit locum sepulcri. *Discooperies pallium*, id est mysterium incarnationis. *A parte pedum*, id est ab humanitate. Ecce Noemi instruit Ruth. Noemi fuit Paulus qui fuit de Iudeis, Ruth fuerant Corinthii. Paulus docuit eos discooperire pallium (sic) a parte pedum, quando dixit eis: « Tanquam parvulis in Christo lac vobis potum dedi non escam ». « Nichil enim arbitratus sum me scire inter vos nisi Ihesum Christum et hunc crucifixum », ecce a parte pedum. Vel secundum Glosam: Pallium est velamen littere quod discooperitum post Passionem a

gentibus, sed post resurrectionem. *Quando autem erit (sic)* hec est littera correcta, si (sic) quidam libri habent: *Averterit ardor (sic)*. *Nota locum*. Sermo in passione. Ecclesia de gentibus non venit donec Dominus divertit ad dormiendum. Unde cum gentiles venissent ut viderent Ihesum dixit: « Nunc clarificatus est Filius hominis in gentibus. » Item: « Cum exaltatus fuero a terra, omnia traham ad me ipsum. » Ruth interpretatur festinans, videns, obediens; unde notavit locum sepulcri.

id est per hoc quod gessit in humanitate. Unde: « Et velum templi scissum est ». Item Salomon : « Aperta sunt prata et apparuerunt herbe virentes ». Gregorius dicit quod passio Domini est clavis qua reserantur nobis thesauri sacramentorum. Item Booz in dormitione sua ventilavit aream, id est spiritualem intelligentiam ostendit. *Quicquid precipis faciam*, ecce obedientia.

Moraliter ab illo loco: *Et hac nocte aream*, etc. Booz claustrales religiosi qui in nocte surgunt orare ut aream, id est conscientiam ventilant et paleas cogitationum quas in die contraxerunt auferant, unde : « Media nocte surge ad confitendum tibi » etc. Item : « Memor fuit in nocte » etc. Item : « Meditatus sum nocte in corde meo et garriebam ». Alia littera : « Sicut parvulus garrat cum sua nutrice ». In nocte enim melius oratur quam in die. *Lavare igitur et ungere*, simile dixit Dominus : « Tu autem ieiunas », quasi mundam habeas conscientiam et leticiam in opere vel mente. *Induere culcioribus vestimentis*, operibus bonis vel virtutibus. Unde Ysaïas : « Consurge, consurge, induere forti-

parte pedum ; per hoc quod gessit in humanitate [84<sup>a</sup>] Unde : « Et velum scissum est ». Et Gregorius dicit quod Passio Domini est clavis qua reserantur nobis thesauri sacramentorum. Item Booz in dormitione sua ventilavit, id est spiritualem intelligentiam ostendit. *Quicquid precipis faciam*, ecce obedientia.

Vel moraliter ab illo loco : *In hac nocte aream*, etc. Hoc faciunt religiosi ; in nocte surgunt orare ut aream, id est conscientiam ventilent et paleas cogitationum quas in die contraxerant auferant, unde : « Media nocte surgebam ad confitendum tibi. » Item : « Memor fui nocte nominis tui, Domine. Item : « Meditatus sum nocte cum corde meo et garriebam ». Alia littera : « Sicut parvulus garrat cum nutrice sua ». In nocte enim melius oratur quam in die. *Lavare igitur et ungere*, simile dixit Dominus : « Tu autem cum ieiunas, unge caput tuum et faciem tuam lava » quasi mundam habeas conscientiam et leticiam in opere vel mente. *Induere cultioribus vestimentis*, operibus bo-

utdinem tuam, Syon ». *Abscondere in area*, in mundo nec queras gloriam. *Non te videat homo, etc.*, quasi gloria mundi quia hec fugit ad salices et se cupit ante videri. *Donec esum potumque finierit.* In hac presenti vita est prandium Domini dum nobis ministrat sacramenta ecclesiastica ; sed in futuro istud finietur. Idem quod hic dicitur, dicit Paulus : « Probet se ipsum homo et sic de pane illo edat et de calice bibat, » et hoc est quod hic dicitur. *Non te videat homo, etc.*, quasi gloriam habe in conscientia non extra. Unde Paulus : « Gloria mea hec est, testimonium conscientie nostre ». *Nota locum*, scilicet locum Calvarie. Nota quod in prato non dormivit sed in loco dampnatorum. *Et discooperies pallium*, id est opera caritatis sue. *A parte pedum*, qui clavis confixi fuerunt, quasi a passione incipe, et considera ea que gessit in carne. *Ipse autem dicet tibi quid agere debeas*, aliter nesciremus nisi ipse doceret. Unde et Ananie dixit : « Vade, quia vas electionis est michi. Ego ostendam ei quanta oporteat eum pati pro nomine meo ». *Quicquid preci-*

nis vel virtutibus. Unde Ysaïas : « Consurge consurge, induere fortitudinem tuam, Syon. » *Abscondere id area*, in mundo non queras gloriam. *Non videat te homo*, id est ne queras gloriam mundi quia hec fugit ad salices et se cupit ante videri. *Donec esum potumque finierit.* In hoc presenti est prandium Domini, dum nobis ministrat Ecclesia sacramenta ; sed in futuro istud finietur. Idem quod hic dicitur, dicit Paulus : « Probet se ipsum homo et sic de pane illo edat et de calice bibat, » et hoc est quod hic dicitur. *Non te videat homo*, quasi gloriam habe in conscientia, non extra. Unde Paulus : « Gloria nostra hec est, testimonium conscientie nostre. » *Nota locum*, scilicet locum Calvarie. Nota quod non in prato dormivit sed in loco dampnatorum. *Et discooperies pallium*, id est opera caritatis sue. *A parte pedum*, qua clavi confixi fuerunt, quasi a passione incipe, et considera ea que gessit in carne. *Ipse autem dicet quid agere debeas*, aliter nesciremus nisi ipse doceret. Unde et Ananie dixit : « Vade, quoniam vas electionis michi est. Ego ostendam quanta

*pis faciam*, sic et penitens debet facere; non debet sibi prescribere formam penitentiae, sed iniuncta debet facere. *Cumque comedisset*, in cena. *Et bibisset*, vinum, non suum sanguinem. Nota illam glosam: « Comedit Christus et bibit » etc., ibi habes argumentum quod Dominus sumpserit corpus suum. *Issetque ad dormiendum*, in cruce. *Iuxta arconium*, scilicet secundum testimonia Scripturarum, unde ipse ait: « Et Filius hominis sicut scriptum est de illo. » Item: « Passus et sepultus et resurrexit tertia die secundum Scripturas. » Arconium est acervus gelimarum et tendit in conum. *Venit*, Ecclesia. *Abscondit se*, in absconditis fidei. *Se proiecit*, quia se humiliavit.

Moraliter: *Cumque comedisset et bibisset* hoc non mutatur. *Et factus esset hylarior*, tota familia leta est quando dominus hylarem vultum eis ostendit. Letus fuit Dominus quando gratiam suam nobis ostendit, quod maxime fecit in Passione cum latronem pendentem

oporteat eum pati pro nomine meo. » *Quicquid precipis faciam*, sic penitens debet facere, non debet sibi prescribere formam penitentiae sed iniunctam debet facere. *Cumque comedisset*, in cena comedit Christus etc. *Et bibisset*, vinum, non suum sanguinem. Nota illam glosam: « Comedit Christus et bibit » etc., ibi habes argumentum quod Dominus sumpserit corpus suum. *Issetque ad dormiendum*, in cruce. *Iuxta arconium*, id est secundum testimonia Scripturarum, unde ipse ait: « Et Filius hominis vadit sicut scriptum est de illo. » Item: « Passus et sepultus et resurrexit tertia die secundum Scripturas. » Arconium est acervus gelimarum et tendit in conum. *Venit*, Ecclesia. *Abscondit se*, in absconditis fidei; fides enim est de absconditis Dei. *Se proiecit*, quia se humiliavit.

Vel moraliter: *Cumque comedisset et bibisset*, hoc non mutatur. *Et factus esset hilarior*, tota familia leta est quando dominus eis hilarem vultum ostendit. Letus fuit Dominus quando nobis gratiam suam ostendit, quod maxime fecit in Passione cum latronem penitentem

penitentem recepit, tunc vere gratia ipsius aparuit. Unde Iacobus: « Apparuit gratia Salvatoris nostri Dei ». In Veteri Testamento gratia fuit, sed in Novo apparuit cum pro nobis nasci et pati voluit. *Iuxta archonium*, id est iuxta Ecclesiam. Archonium latum est in imo et angustum in summo, ut acervus tritici; per imum minores, per summum maiores; omnibus autem expedit quod Dominus dormiat iuxta maiores vel minores, ut omnes memores sint dormitionis sue, id est Passionis. *Nocte media*, id est adversitate. *Expavit homo et conturbatus est*, in hoc notatur magna eius misericordia, quia cum Dominus videt aliquem penitentem, conturbantur viscera eius ad miserandum. Unde ipse de Efraim ait per Ieremiam: « Ex quo recordatus sum eius, commota sunt viscera mea super illo. » *Que es?* hoc querit, ut confessionem audiat. *Expande pallium*, ut saltem reliquias Passionis imitemur, unde et Dominus cum comedisset piscem assum, dedit reliquias discipulis suis. *Et prior misericordia posteriori superasti*, prior misericordia fuit

recepit, tunc vere gratia ipsius apparuit. Unde Paulus: « Apparuit gratia Dei Salvatoris. » Unde in Veteri Testamento gratia fuit, sed in Novo apparuit cum pro nobis nasci pati voluit. *Isset ad dormiendum iuxta arconium*, id est Ecclesiam. Arconium latum est in imo et angustum in summo, ut acervus tritici; per imum minores, per summum maiores; omnibus autem expedit quod Dominus dormiat iuxta maiores et minores, ut omnes memores sint dormitionis sue, id est Passionis. *Nocte media*, id est adversitate. *Expavit homo et conturbatus est*, in hoc notatur magna eius misericordia, quia cum Dominus videt aliquem penitentem, conturbantur viscera eius ad miserandum. Unde ipse de Efraim ait per Ieremiam: « Ex quo recordatus sum, conturbata sunt viscera mea. » *Vidit mulierem*, fidelem animam; hec patent. *Que es?* hoc querit ut confessionem audiat. *Extende pallium*, saltem parum, ut saltem reliquias Passionis imitemur, unde et Dominus piscem assum comedit et dedit reliquias discipulis. *Et priori misericordia posteriori superasti*,

*Et prior (sic) misericordia posteriori superasti*, id est prio-

quando Ruth secuta est Noemi, posterior misericordia fuit quando semen suscitare voluit, et etiam quia Booz secuta est, non iuvenes.

Moraliter autem sic: *Priorem misericordiam posteriori superasti*, sicut habet Hebreus; prior misericordia est prima gratia, posterior opera. Dominus enim bona opera misericordiam reputat, scilicet quando credimus ei et bene operamur, malis enim nostris dicitur vexari et bonis operibus quiescere. Prior autem misericordia potest dici quando bona facimus, secunda quando perseveramus. *Non es secuta iuvenes*, non est querendum consortium iuvenum, quorum consilio acquievit Roboam. *Pauperes*, hereticos qui instabiles sunt et pauperes in virtutibus. *Quicquid dixeris faciam*, simile in Evangelio: « Quicumque pecceritis fient vobis ». *Urbis, Ecclesie. Mulierem te esse virtutis*, fideliter adherens Noemi et mire strenuitatis, cum tamen dicatur: « Mulierem fortem quis inveniet. » *Annuo me esse propinquum*, secundum carnem, alius est pro-

id est priorem misericordiam superasti posteriori. Prior misericordia fuit quando Ruth secuta est Noemi, posterior misericordia fuit quando semen suscitare voluit.

Moraliter autem sic: *Priorem misericordiam posteriore superasti*, prior misericordia est gratia posterior opera. Dominus opera enim bona misericordiam reputat, scilicet quando credimus ei et bene operamur, malis enim nostris dicitur vexari et bonis operibus quiescere. Prior autem misericordia [84°] potest dici quando bene facimus, secunda quando perseveramus.

*Pauperes*, virtutibus. *Quidquid dixeris faciam*, simile habes in Evangelio: « Quodcumque petieritis fiet vobis. » *Urbis, Ecclesie. Abnuo me esse propinquum*, secundum carnem, alius est propinquior, scilicet Iohannes Baptistam, quia ante me factus est, vel reputatione erat propinquior. Iudei enim credebant illum esse Christum, sed ipse negavit. Ecclesia de gentibus non erat

rem misericordiam superasti posteriori. Prior misericordia fuit quando Ruth secuta est Noemi, posterior fuit quando semen suscitare voluit et etiam Booz secuta est, non iuvenes.



pinquior, secundum Iohannem Baptistam, quia ante me natus est, ille reputatione Iudeorum erat propinquior. Iudei enim credebant illum esse Christum, sed ipse negavit, unde ipse ait se non esse sponsum. Ecclesia enim de gentibus non erat propinqua sed multum remota. *Quiesce hac nocte*, in presenti. *Dormivit* in statu isto. *Usque mane*, id est usque ad resurrectionem quia tunc converteris. *Surrexit*, a viciis. *Antequam homines mutuo se cognoscerint*, in luce fidei Iudei scilicet; Ecclesia enim de gentibus prevenit Iudeos in fide, hec est hemoroissa que prevenit. *Cave ne quis noverit*, hoc est contra inanem gloriam, unde curato dixit Dominus: «Vide nemini dixeris». Item: «Simile est regnum celorum thesauro abscondito in agro quem qui ibi abscondit». Per thesaurum bonum propositum intellige. *Expande* inquit *pallium*, id est dilata devocionem per bona opera; si pauper sciret quod pro mensura sacci daretur magnum saccum portaret; ita ergo cum seramus quod Dominus secundum opera fidei et devocionis nobis dabit, extendenda sunt huiusmodi

propinqua sed multum remota.»

*Quiesce hac nocte*, in presenti. *Dormi*, in statu isto. *Usque mane*, id est usque ad resurrectionem quia tunc converteris. *Surrexit*, a viciis. *Antequam homines se mutuo cognoscerint*, in luce fidei Iudei scilicet; Ecclesia enim de gentibus prevenit, quia antequam Iudei etc. *Cave ne quis noverit*, hec est contra inanem gloriam, unde et Dominus dixit curato: «Vide nemini dixeris». Item: «Simile est regnum celorum thesauro abscondito in agro quem qui invenit homo abscondit.» Per thesaurum bonum propositum intellige. *Expande* inquit *pallium*, devotionem per bona opera, id est fac quod corde concepisti. Dominus multum daret si sinum cordis dilataremus. *Et tene utraque manu*. Ecce Aioth qui utraque manu utebatur pro dextera. Totum enim referebat

opera. Vel *Expande pallium*, id est opere exerce quod precipis corde. *Et tene utraque manu*. Ecce quod Aioth utraque manu utebatur pro dextera. Totum enim deferendum est ad vitam. De hac dilatatione pallii dicit Ysaïas, LIII<sup>o</sup> capitulo : « Dilata locum tentorii tui et clavos tuos consolida, longos fac funiculos tuos. » *Tene ergo utraque manu*, activa et contemplativa. Cum dicit *expande*, notatur profectus, cum dicit *tene* notat firmitatem sive perseveranciam, hoc est ut edifices et plantes. *Mensus est sex modios*. Nota quod Ruth non collegit per se nisi tres modios et VI dat ei Booz. Sic per nos in Sacra Pagina vix colligimus tres modios, quia Deus plura revelat de Sacra Scriptura claustralibus bone conversationis, pallio extenso, quam scolaribus, et subtilius sepe locuntur de Deo. *Narravitque ei omnia*, magnalia Dei. *Nec enim cessabit homo*, quia, ut Dominus dicit per Ysaïam : « Non revertetur ad me [99<sup>c</sup>] vacuum verbum meum ».

ad vitam eternam. De hac dilatatione pallii dicit Ysaïas LIII : « Dilata locum tentorii tui et clavos tuos consolida, longos fac funiculos tuos. » *Tene ergo utraque manu*, id est activa et contemplativa. Cum dicit *expande*, notat profectum, cum dicit *tene* notat firmitatem sive perseveranciam. *Mensus est VI modios*. Nota quod Ruth per se non collegit nisi tres modios, et sex recepit. Sic per nos in Sacra Pagina vix colligimus tres modios sed Dominus plures dat in claustro bone conversationis, pallio extenso ; quedam enim revelat Dominus bonis claustralibus que non aliis. *Narravitque ei omnia* magnalia Dei. *Nec enim cessabit homo*, quia, ut Dominus dicit per Ysaïam : « Non revertetur ad me verbum meum vacuum. »

III. *Ascendit ergo Booz ad portam*, quod fuit quando Christus in

*Ascendit ergo Booz ad portam*, hec porta est alvus Virgi-

Virginis alvo carnem suam sumere voluit, et ita alvus Virginis ; unde Ezechiel : « Porta hec clausa erit et non aperietur et vir non transibit per eam, eritque clausa principi », id est ad honorem eius. Princeps ipse mundi, scilicet redimens ipsum, sedebit in ea et comedet panem coram Domino, quia humilis in mundum veniens voluntatem Dei Patris adimplevit. Unde Ipse : « Cibus enim meus est ut faciam voluntatem Patris mei » etc. Sequitur adhuc in Ezechiele : « Per viam vestibuli ingrediatur ». Vestibulum humiliter est domo et notat humilitatem ; et Christus quando Beata Virgo humiliavit se dicens : « Ecce ancilla Domini », intravit in ipsam. Et per viam vestibuli egrediatur, et Christus per humilitatem egressus est de ea, quia humilis fuit in conceptione et in nativitate. Booz dicitur fortitudo, et angelus Gabriel, quia fortitudo Dei dicitur, missus est ad Mariam. Ascendit ergo Booz ad portam quando incarnatus est Christus. Sed

nis. Unde Ezechiel : « Porta hec clausa erit et non aperietur et vir non transibit per eam eritque clausa principi ; princeps ipse sedebit in ea. » Hec porta clausa fuit, quia virgo ante partum, virgo post partum. Hec auctoritas in Ezechiele exposita <sup>1</sup> est.

Booz dicitur fortitudo, et Angelus Gabriel qui fortitudo Dei dicitur missus est ad Mariam. *Ascendit ergo Booz ad portam*, quando in carnatus est Christus. Sed videtur

1. If this is a reference to Langton's Commentary on Ezechiel it means that his Gloss on this Prophet was written before that on the Book of Ruth. Note, however, that it is found only in the moral gloss.

videtur quod debuit dixisse : Descendit, non : Ascendit. Unde Ysaïas : « Utinam dirumperes celos et descenderes ». Item : « Inclinauit celos et descendit etc. » Dicimus quod dicitur ascensus incarnatio quia visibilis apparuit ; et ut nubes dicitur ascendere quando apparet, simile ascendet Dominus nubem levem etc. Ille enim qui in alto est melius apparet.

*Et sedit ibi*, ad litteram volens loqui cum propinquo. *Patris nostri*, quia maior fuit natu. *Eme et posside*. Sed nonne dictum est supra quod vendidit. Solutio : Noemi vendidit agrum in egressu suo tali pacto ut rediens redimeret. Vel *Vendidit*, id est ad vendendum exposuit. *Iure propinquitatis*, ecce propinquior in consanguinitate propinquior est in hereditate secundum Legem, lex Iustitiani] magna est contraria, dicens quod licet vendere cuique possessionem suam, cui vult sine vocatione alicuius propinqui. *Ut sciam quid facere debeam*. Nota quod non dixit se emere. *Suscites nomen propinqui*, id est ut suscites ei prolem sub nomine suo. *Delere debeo*. Hoc

quod debuit dixisse « descendit » et non « ascendit ». Unde Ysaïas : « Utinam dirumperes celos et descenderes. » Solutio : Expone sicut illud : « Ascendit Dominus nubem levem » ; *ascendit* dicit quia incepit apparere quando carnem assumpsit. Ille enim qui in alto est melius apparet.

*Et sedet ibi*, ad litteram volens loqui cum propinquo. *Patris nostri* quia maior natu fuit. *Eme et posside*. Sed nonne dictum est supra quod vendidit ? Solutio : Noemi vendidit agrum in egressu suo tali pacto ut rediens reciperet. Vel *vendidit*, id est ad vendendum exposuit. *Ut sciam quid facere debeam*. Nota quod non dixit se emere. *Ut suscites nomen propinqui*, id est ut suscites prolem ei sub nomine suo. *Delere debeo*. Hoc dicit quia puer ille dicebatur nomine defuncti et filius suus dicebatur :

*Et sedit ibi* ad litteram nolens (sic) loqui cum propinquo. *Patris nostri*, quia maior fuit natu. *Eme et posside*. Sed nonne dictum est supra quod venditur ? Solutio : Noemi vendidit agrum in gressu suo tali pacto (sic) ut rediens reciperet. Vel *vendidit*, id est ad vendendum exposuit. *Iure propinquitatis*, ecce propinquior in consanguinitate propinquior est in hereditate secundum Legem ; lex Quintinia est contra, dicens quod licet vendere cuique possessionem suam, cui vult sine vocatione alicuius propinqui. *Ut suam (sic) quid facere debeam*, Nota quod dixit se emere. *Ut suscites prolem ei sub nomine suo*. *Delere debeo*. Hoc dicit quia puer ille dicebatur nomine de-

dicit quia puer ille dicebatur nomine defuncti et filius suus dicebatur.

Mystice : *Cumque vidisset propinquum*, propinquus dicitur Lex vel Iohannes. Et est : *Cumque vidisset propinquum*, id est *preterire*, quantum ad observancias legales. *Declina*. Ecce Booz, id est Christus incarnatus facit Legem declinare ad se. Unde Dominus ait : « Si crederetis Moysi, crederetis forsitan et michi ». Lex autem ad Booz declinavit, quando legalis observancia cessavit. *Sede hic*, modo sedet Lex cum Christo quia observatur Lex cum Evangelio. *Vocans nomine suo*, tunc Dominus ostendit nomen Legis, quando ostendit quod Lex fuerit insufficiens. Vel *Cum vidisset propinquum*, id est Iohannem Baptistam. *Preterire*, id est properare ad Deum. *Declina*, ad Christum declinavit quando ei testimonium perhibuit dicens : « Ecce Agnus Dei. » Vel tunc declinare fecit eum, cum eum fecit precursorem suum. *Vocans eum nomine suo*, per Gabrielem dicens : « Iohannes est nomen eius. » *Tollens Booz. X. viros*, observatores Decalogi ut crederent illi,

functi et filius suus dicebatur.

Mystice autem sic : *Cumque vidisset propinquum*, propinquus dicitur Lex vel Iohannes. *Cum vidisset propinquum*, id est Legem *preterire*, quantum ad observancias legales. *Declina*. Ecce Booz, id est Christus incarnatus facit Legem declinare ad se. Unde Dominus ait : « Si crederetis Moysi, crederetis forsitan et michi ». Lex autem ad Booz declinavit, quando legalis observancia cessavit. *Sede hic*, modo sedet Lex cum Christo quia observatur Lex cum Evangelio. *Vocans nomine suo*, tunc Dominus ostendit quod Lex fuerit insufficiens. Vel *Cum vidisset propinquum*, id est Iohannem Baptistam. *Preterire*, id est properare ad Dominum. *Declina*, ad Christum declinavit quando ei testimonium perhibuit dicens : « Ecce Agnus Dei. » Vel declinare fecit eum precursorem suum. *Vocans eum nomine suo*, quia nomen impositum fuit ab angelo. *Tollens Booz decem viros*, observatores Decalogi, ut crederent illi, qui postquam crediderunt, bene intellexerunt quod Lex ne-

qui, postquam crederent, bene intellexerunt quod Lex neminem ducebat ad perfectum. *Sedete hic*, hoc fecerunt quando crediderunt ei. *Partem agri Elimelech*, prophetarum ager notat hic regionem populi. *Vendidit Noemi*, per quam boni patres intelliguntur. Noemi vendidit agrum, quia sciebat se non posse possidere, et antiqui patres insufficientes se sciebant regere populum. *Respondit: Ego emam agrum*, id est regam populum. Hoc dixit prius, quando vivens sub Lege credidit se posse possidere. Sed cum debuit peccatores iustificare patuit insufficientia Legis. *Et Ruth quoque debes accipere*, id est si vis agrum possidere oportet ut adiungas Ruth, id est ut iustifices peccatorem. *Ut suscites nomen propinqui*, id est Filii Dei, dilatando nomen eius per famam. Vel *nomen propinqui*, id est Iohannis, ut cedatis Christo sicut ipse fecit quando noluit credi Christus, unde ait : « Ego baptizo in aqua. Ille autem baptizabit vos Spiritu sancto. » et ita cessit iuri suo quod scilicet videbatur suum.

*Solvebat homo calciamentum.* Ecce habes

minem ducebat ad perfectum. *Sedete hic*, hoc fecerunt quando crediderunt ei. *Partem agri Elimelech*, prophetarum agrum vocat hic regnum populi. *Vendidit Noemi*. Per Noemi intelliguntur Patres boni. Noemi vendidit agrum quia sciebat se non posse possidere ; sciebat enim se insufficienter regere populum. *Respondit : Ego agrum emam*, id est ego regam populum. Hoc prius dixit quando vivens sub Lege credidit posse possidere, sed cum debuit peccatores iustificare [85<sup>a</sup>] patuit insufficientia Legis. *Quando emeris agrum tunc Ruth oportet te accipere*, id est si vis agrum possidere, oportet ut te adiungas Ruth, id est ut iustifices peccatores. *Ut suscites nomen propinqui*, id est Filii Dei, dilatando nomen eius per famam. Vel *nomen propinqui*, id est Iohannis, ut cedas Christo sicut ipse fecit quando noluit Christus credi, unde ait : « Ego baptizo in aqua, ille autem baptizabit vos in Spiritu sancto. » et ita cessit viro suo quod scilicet videbatur suum.

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*Solvebat homo calciamentum.* Ecce hic

quod homo iste discalciabat se; quandoque autem mulier discalciabat eum, ut legitur in Deuteronomio XXX<sup>o</sup> capitulo, quando homo qui ducturus erat mulierem, discalciabat eum. Sed in diversis casibus hec fiebant, quando mulier interpellebat, et conveniebat eum virum, tunc ipsa discalciabat eum. Quando vero ipse preveniebat et nolebat eam ducere, ipsemet discalciabat se. Sed per hoc videtur quod ipse Booz debuisset eum discalciasse, cum ipse interpellaret eum. Ad hoc dicendum quod Booz allocutus est eum tantum, nec dixit quod vellet eam ducere, quia si hoc dixisset, oporteret quod discalciaret eum.

Mistice : *Tolle calciamentum*, per quod velamen misteriorum intelligitur. *Ecce propinquus*, id est Lex tradidit calciamentum, id est velamen misteriorum ad Christum transit, sicut exponitur super illum psalmum <sup>1</sup> : « Eructavit cor meum verbum bonum » etc. Dominus enim suscitavit semen Moysi. Vel *Propinquus*, id est Iohannes tulit calciamentum Deitatis quod videbatur habere, is-

habes quod homo ipse discalciabat se; quandoque autem mulier discalciabat eum, ut legitur in Deuteronomio XXV; quandoque homo qui ducturus erat mulierem discalciabat eum. Sed in diversis casibus hec fiebant, quando mulier intelligebat et conveniebat virum, tunc ipsa discalciabat eum. Quando vero ipse preveniebat et volebat eam ducere, ipse discalciabat seipsum. Sed per hoc videtur quod ipse Booz debuisset eum discalciasse cum ipse interpellaret eum. Ad hoc dicendum quod ipse Booz allocutus est eum tantum, nec dixit quod vellet eam ducere, quia si hoc dixisset oporteret ut discalciaret eum.

*Tolle calciamentum*. Per calciamentum velamen inferiorum intelligitur. Ecce prima Lex tradidit calciamentum, id est velamen misteriorum Booz, id est Christus, quia velamen misteriorum ad Christum transit, sicut exponitur super illum locum psalmi <sup>1</sup> : « Eructavit ». Dominus enim suscitavit semen Moysi, quod *propinquus*, id est Iohannes, tulit Deitati quod videbatur habere, istud solvit quando di-

habes quod homo ipse discalciabat se; quandoque autem mulier discalciabat eum, ut legitur in Deuteronomio XXV. Quando [que] homo qui ducturus erat mulierem discalciabat eum. Sed in diversis casibus hec fiebant, quandoque mulier interpellabat et conveniebat [656<sup>b</sup>] virum, tunc ipsa discalciabat virum si vellet eam ducere. Quando vero alius conveniebat virum tunc ipsa discalciabat illum. Quando vero ipse preveniebat et nolebat eam ducere, ipsemet discalciabat se. Sed per hoc videtur quod ipse Boz debuisset eum discalciasse cum ipse interpellaret eum. Ad hoc dicendum est quod Boz allocutus est tantum, nec dixit quod vellet eum ducere, quia si hoc dixisset oporteret quod discalciaret eum.

(Ends in ms. 14414)  
Incipit Regum.

1. This might be an allusion to Langton's Commentary on the Psalms.

tud solvit quando ipse dixit : « Non sum ego Christus ». *De pede*, id est de minoribus qui hoc putabant. *Testes vos* etc. Ecce testes inducit, et Dominus testes habet, scilicet patres Veteris et Novi Testamenti, unde Ipse ait : « Et eritis michi testes ». *Hodie*, tempore gratie. *Ut suscitatem, nomen defuncti*, quia ante incarnationem Domini non erant filii Deo nati. *Faciat Dominus hanc mulierem*, id est Ecclesiam. *Que edificaverunt domum*, id est filios genuerunt. *Israel*, id est Iacob et est dativi casus. Simile Dominus edificavit domos obstetricibus, id est prolem dedit. Hinc sumptum est istud quod dicitur in benedictione sponse ubi sic dicitur. « Sit fecunda ut Lya, amabilis ut Rachel. » Sic et nos orare debemus ut Dominus nos faciat ut Lyam, id est fecundos in operibus active et ut Rachel per contemplationis suavitatem. Hoc est sepeliri in spelunca triplici.

*In Bethleem*, in Ecclesia. *Phares*, per quem gentiles, quasi multiplicatur in Ecclesia de gentibus.

xit : « Non sum ego Christus ». *De pede*, id est de minoribus qui hoc putabant calciamentum, etc. *Testes vos inquit*. Ecce testes inducit, et Dominus testes habet Patres Veteris ac Novi Testamenti, unde Ipse ait : « Et eritis michi testes in Ierusalem. » *Hodie*, tempore gratie sicut Christus ex utroque etc. *Ut suscitatem nomen defuncti*, quia ante incarnationem non erant filii Deo nati. *Faciat Dominus hanc mulierem*, id est Ecclesiam, *sicut Rachel et Lyam que edificaverunt domum*, id est filios genuerunt *Israël*, id est Iacob et est dativi casus. Simile Dominus edificavit domum obstetricibus, id est prolem dedit. Hinc sumitur illud quod dicitur in benedictione sponse ubi sic dicitur : « Sit fecunda ut Lia, amabilis ut Rachel ». Sic et nos orare debemus ut Dominus nos faciat ut Liam, id est fecundos in operibus active et ut Rachel per contemplationis suavitatem. Hoc est sepeliri in spelunca duplici.

*In Bethleem*, in Ecclesia. *Fiatque domus tua sicut domus Phares*, per Phares, gentiles, quasi multiplicetur Ecclesia de gentibus. *Phares*, quia gentilis populi



*Ut concipiet*, que prius sterilis fuit quia Ecclesia de gentibus multos peperit Christo, unde donec sterilis, peperit plurimos. *Dixeruntque mulieres*, angelice virtutes. *Noemi* apostolis, scilicet quia angeli congratulati sunt apostolis quod genuerunt filios de gentibus. Paulus enim multos genuit Deo. *Qui non est passus ut deficeret successor*, nunquam enim deficiet Ecclesia quia semper aliquis iustus erit. *Et nutriat senectutem*, hoc erit in fine temporum quando convertentur Iudei. *De nuru* id est de uxore filii, id est de Ecclesia gentilium, *Quam si VII haberes filios*, per VII filios intelligitur multitudo que erat sub Veteri

gratiam tenuit, quia in partu fratrum qui prior manum emisit precessit. Israel enim in opere Legis prius manum emisit, et eam Prophetarum et ipsius Christi cruore pollutam retraxit; postea populo gentium prorupit ubi essent primi novissimi et novissimi primi. Tamar quoque commutans vel amaritudo interpretatur. Ecclesia enim gentium et nomine et habitu que fuit in ydolatRIA feda et amara, in penitentia fit dulcis et pulcra. *Dedit Dominus ut conciperet*, que prius sterilis fuit, unde donec sterilis peperit plurimos. *Dixeruntque mulieres*, angelice virtutes. *Noemi*, apostolis, quia angeli congratulati sunt apostolis quod genuerunt filios de gentibus. Paulus multos genuit Deo. *Qui non est passus ut deficeret successor*, nunquam enim deficiet Ecclesia, quia semper aliquis iustus erit. *Et nutriat senectutem*, hoc erit in fine temporum quando convertentur Iudei. *De nuru*, id est de uxore filii, id est de Ecclesia de gentibus. *Melior est quam si septem haberes filios*, per VII filios intelligitur multitudo que erat sub Veteri Testamento, quia melior fuit unus

Testamento, quia melior fuit unus Novi Testamenti quam VII illorum. Unde [99<sup>d</sup>] Salomon : « Melior est unus filius timens Deum quam mille impii ».

*In sinu, doctrine. Et nutricis fuit ac gerule officio* », hoc fecit Paulus qui dixit in Prima ad Thessalonicenses capitulo II<sup>o</sup> : « Facti sumus parvuli in medio vestrum tanquam si nutrix foveat filios suos. » *Vicine autem mulieres*, celorum virtutes. » *Vocaverunt nomen eius Obez*, quod interpretatur serviens. *Hic est pater Ysai*, quod sacrificium, vel incensum. *Patris David*, quid manu fortis et aspectu desiderabilis. Iunge has interpretationes, quia qui Domino strenue servit, sacrificium illi gratum et suavis odoris incensum per opera virtutem impendit. *Phares igitur Esron*. Nota quod David ponitur in hac genealogia, quia Christus, qui per David designatur, fuit finis Legis et Prophetarum.

Explicit Ruth.

Novi Testamenti quam septem illorum. Unde Salomon « Melior unus filius timens Deum quam mille impii. »

*In sinu, doctrine. Et nutricis ac gerule fungebatur officio*, hoc fecit Paulus qui dicit ad Thessalonicenses II : « Facti sumus parvuli in medio vestri tanquam si nutrix foveat filios. » *Vicine autem mulieres*, celorum virtutes. *Vocaverunt nomen eius Obeth*, quod interpretatur serviens. *Hic est Ysai*, quod interpretatur sacrificium vel incensum. *Pater David* quod interpretatur manu fortis, vel aspectu desiderabilis. Iunge has interpretationes, quia ille qui Deo servit, et sacrificium bonorum facit operum, et offert incensum bone voluntatis, est David, id est manu fortis et aspectu desiderabilis. *Phares genuit Esrom*, etc. Nota quod David decimus ponitur quia Christus qui per David designatur, fuit filius Legis et Prophetarum.

Explicunt glose super librum Ruth Cantuariensis.

The next step would naturally be to classify our mss. as "literal", "moral" and "full" and to determine if these separate groups are in turn reports. This work fell to the share of Miss Smalley

who has very successfully solved the problems. See part two of these *Studies*.

#### IV

We now come to a second question raised by the manuscript tradition of Langton's glosses on the Old Testament : In what order were they composed ?

If we could date each one of these glosses individually, the task would be child's play ; but we have to be satisfied with a general impression that they were composed during his professorship at Paris, and a certainty that this is true of the Postil on Deuteronomy<sup>1</sup>. Here indeed Langton gives an opinion of the famous case of conscience where Maurice of Sully is supposed to have taken the money of fallen women to help construct Notre Dame. While he does not condemn Maurice's action, he declares that if he were a prelate, he would not receive such offerings publicly ; hence **he** was writing before 1206, when he was raised to the purple.

For the rest we must rely entirely on external considerations. The fact that we have separate mss. containing the single books of the Pentateuch, each with an individual prologue, seems to indicate that these glosses had a separate existence. In addition there are many mss. which give us such strange combinations of glosses (Bruges 37, or Florence, Laur. Plut. IX dext, VII for instance) that it is difficult to explain the grouping, if it was not made from codices containing single glosses.

There can be no doubt, however, that in Langton's mind there was the definite intent to gather the first five Commentaries into one group: a Gloss on the Pentateuch. Or, to put it another way, when he composed the Gloss on Genesis, he proposed to write five Commentaries which would constitute a whole, a gloss on the Book, as the Pentateuch was occasionally called in the Scriptures. This results clearly from the symbolism of the prologue of the Gloss

1. Arras ms. 68, f. 205<sup>a</sup>. « Sed nunquid meretrix non potest facere elemosinam de eo quod acceperit de meretriciis, nunquid non transiit in ius suum, sicut nec fenus in ius usurarii ? Ergo tenetur ipsum reddere. Si dicatur — quod potest, contra : Iniuste acquisitum est, et per mortale peccatum, sicut et usura, quam usquequaque usurarius non debet offerre, sed potius tenetur restituere quod suum non est. Respondeo : Quidam dicunt quod quicquid cum mortali vel in mortali acquisitum est, tenetur homo restituere ; quod nos non concedimus, immo dicimus quod meretrix bene potest offerre precium locati corporis. Si ego tamen essem prelatus, non reciperem publice oblationem eius, sed private. Potest enim offerre quod suum est. »

on Genesis : *Tabernaculum Moysi coopertum erat quinque cortinis* <sup>1</sup>. This text was deliberately chosen by Langton to let him play on the number five : " Item alie quinque cortine quidem sunt quinque libri Moysi ". There is no need to press the importance attached by the Middle Ages to the symbolism of number, tho it might be said in passing that there is great need of a theological study on the subject. If Langton had not intended to gloss the Pentateuch, he would not have chosen as his text : *Tabernaculum Moysi coopertum erat quinque cortinis*, where *quinque* is the important word in the phrase, nor stressed the number *quinque* in the prologues to the other four books <sup>2</sup>. It is reasonable then to conclude that Langton regarded his Gloss on the Pentateuch as a whole.

The next step in building up this Commentary on the Old Testament must have been to add the Glosses on Josue and Judges, that is, if we are to believe the testimony of the Pseudo-Henry of Ghent <sup>3</sup>, who declares that Langton " was the first to comment the whole Bible in its moral and inner sense, and left in writing his moral explanations of the Heptateuch and of Kings. " It would seem quite easy to control this evidence by that of three mss : Arras 68, and Paris, Bibl. nat. lat. 355 and 385 — each of which contains a commentary on the Heptateuch — and to show how the ms. tradition supports the testimony of the chronicler. However we do not believe that Langton glossed the Heptateuch as a whole.

In the first place the mss. give us a solid group, which runs : Josue, Judges, Ruth, or more frequently Josue—Machabees ; Kings are occasionally found apart. Not a single time do we find a collection beginning with Ruth and following the same order. The manuscript tradition knows most of the time two series : (1) the Pentateuch, and (2) the rest of the Historical Books beginning with Judges and going on to Machabees.

Secondly the three mss. Arras 68 and Bibl. nat. mss. lat. 355 and 385 rather confirm than weaken this idea ; in reality the Glosses on the Heptateuch contained in these three mss. are not homogeneous ; they contain the moral Gloss of Langton on the Pentateuch ;

1. *Ibid.*

2. Cf. pp. 67, 68.

3. *De viris illustribus*. Paris, Bibl. nat. Nouv. acq. lat. 314, f. 77 : « Totam Scripturam primus medullitus et moraliter cepit exponere ; in Eptateucum et in Regum moralitates suas litteris mandatas reliquit. Scripsit et in XII Prophetas, ipsos moraliter et subtiliter secundum modum scolastice lectionis exponens. »

to this has been added Josue and Judges in the original form, that is moral and literal, but in a special recension <sup>1</sup>.

In all probability the Pseudo-Henry of Ghent saw in his monastic library at Afflighem a copy of Langton on the Heptateuch similar to that which we have in Arras 68 and Bibl. nat. lat 355 and 385, and he jotted down in his notebook : Langton on the Heptateuch.

The second step therefore in grouping these Commentaries of Langton seems to have been to gather together the glosses on the Historical Books from Josue to Machabees. The collection was foreseen, for occasionally Langton gives his reasons for putting certain Books in a given place <sup>2</sup>. Of some importance is the explanation he gives for placing Esdras after Esther instead of after Paralipomenon — a place it will occupy when he definitely draws up his order for the Books of the Bible. In glossing the first words of the text of Esdras he says <sup>3</sup> : « *In anno primo Ciri...* Sicut in Hester diximus, et modo revertamur, liber iste videtur legendus post Paralipomenon, quia idem finis Paralipomenon qui in principium (sic) huius. Sed respondeo quia Thobias debet legi post Paralipomenon ; secundum ordinem historie liber iste legendus est ante Iudith, quia historia illa gesta est sub Cambisso filio Ciri, hec autem Dario patre eius. Sed respondeo quia historia revera incipit tempore priori, quia non in Dario ; set terminatur in posteriori. Sed in Hester aliud est penitus, cuius historia facta est Artaxerse, quam tota Hesdre precessit historia. Ergo [liber] Hesdre debet legi post Iudith ; quod quidem contra ordinem hystorie. Sed nos duo in hoc attendimus : similitudinem materie et ideo post librum Iudith legimus Hesther, quia utrobique agitur de facto mulierum, et Paralipomenon legitur post Librum Regum, propter similitudinem materie ; aliud est quia quo tempore completa fuerit historia Hester dubitatur, et ideo quia non est certum de tempore eius, post Iudith et ante Hesdram ponitur ».

The third <sup>4</sup> step in the formation of this corpus of glosses was to

1. I owe this last detail to Miss Smalley.

2. Bibl. nat. lat. 14414, f. 103 b.

3. Bibl. nat. lat. 14414, f. 104 d. The gloss on Esdras in Bibl. nat. lat. 384, f. 123 c, where Esdras follows Paralipomenon, omits this passage.

4. If we were to interpret a phrase in Langton's literal commentary on Ruth (Bibl. nat. lat. 14414, f. 84 c) : « Hec auctoritas in Ezechiele exposita est » as a reference to his Gloss on Ezechiel, we might be forced to say that the Glosses on the Prophets preceded those on the group « Josue-Machabees ». It is noteworthy however that the manuscript tradition gives us no example of a combination of glosses : Pentateuch — Prophets ; and also that the reference to Ezechiel is

compose the Commentaries on the Prophets. While the mss. of the Gloss on Isaias are often separate, and among the most numerous of Langton's Commentaries, there can be no doubt that the author intended to group together his Postils on the four Major Prophets. Each Gloss.—Isaias, Ieremias, Ezechiel, Daniel—has a separate prologue; but at a given moment, perhaps after the composition of the individual Glosses, Langton wrote a prologue for the whole work, whose incipit is <sup>1</sup>: *Quatuor rote per bases singulas*, where the symbolic number four represents the four Major Prophets. This permits us to conclude that in his mind this group of glosses constituted a whole <sup>2</sup>.

Our analysis lets us see the three stages by which the collection was formed. It is peculiar, however, that it is not the threefold division of the Old Testament crystallized in Hebrew tradition, in spite of Langton's frequent reference to the Law, the Prophets, and the *Hagiographia* <sup>3</sup>. Once the Church had received the Deutero-canonical Books, it was only logical to group together the glosses on the Historical Books. This must have come about more through common sense than through any guiding idea. The Gloss on the Pentateuch therefore constituted a natural unit; practice brought together the group Josue—Machabees; Langton joined these two groups together <sup>4</sup>, in a final stage adding the Glosses on the Prophets <sup>5</sup>, probably with the idea that these books contained a strong historical element.

Two further questions now arise. When Langton composed

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found in the literal commentary, not in the full gloss. This might be a clue to the date when the literal commentary was extracted from the full gloss.

1. Chartres ms. 288, f. 1. « *Quatuor rote quatuor principales Prophetas designant* ».

2. A chance reference to the Commentary on the XII Minor Prophets found in the gloss on Isaias shows that this last Gloss was composed after the work on the Minor Prophets, Troyes, ms. 1546, f. 4<sup>a</sup>: « *Defendite viduam. De hoc satis diximus VII<sup>o</sup> capitulo Zacharie super illum verbum: Viduam et pauperem.* » There is half a column devoted to this idea in the glosa on Zacharas in Paris, Bibl. nat. ms. lat. 505, fol. 118<sup>a</sup>.

3. Langton's prologue to the glosses on the Acts begins (Chartres ms. 288 f. 95<sup>a</sup>): « *Mandragore in portis nostris dederunt odorem suum. In Ecclesiaste legitur quod funiculus triplex non de facili rumpitur. Funiculus triplex est Vetus Testamentum, vel Novum Testamentum, quia Vetus Testamentum tres complectitur ordines: primus est Liber Legis, secundus Prophetarum, tercius est Agiographa. Similiter et Novum Testamentum in tres ordines distinguitur: in Evangelium, in Actus Apostolorum, in Epistolas.* »

4. The Historical Books, Genesis-Machabees, see our section C, p. 69.

5. Cf. the mss. of section E, p. 76.

these glosses, had he already elaborated his new division of Bible chapters, and changed the received order of the Books ?

It is extremely difficult to answer the first question. Many of the mss. of Langton's glosses proceed without any sign of chapters ; in the other mss. the numbers in the margin are the work of the rubricator, not of the author ; they tell us the text used by a copyist, but not that used by Langton. It will take a long and detailed study to come to any tangible results.

To the second question a more categoric answer can be given. The whole manuscript tradition (with the exception of one ms., the Paris, ms. Bibl. nat. lat. 384) <sup>1</sup> proves that Langton used the old order of Books in his Commentaries. This single ms. represents without doubt a more recent arrangement to meet the changed order introduced by Langton himself. This trifling detail would seem to indicate that this rearranging of the Books of the Bible was done after Langton became a cardinal. Would it be rash to suggest that Langton worked on these divisions of Chapters during his exile at Pontigny ?

## V

### Authenticity.

Before taking up a number of Glosses, — those on Job, *Cantica Canticorum*, Ecclesiasticus, the Minor Prophets, which seem to have had a life outside the great collections, we must consider the authenticity of these immense manuscript remains.

The vast majority of these glosses are so consistently attributed to Langton by the mss., are so regularly grouped together when anonymous, that this problem need not be discussed for most of them. There are, however, a certain number of exceptions.

1) The mss. 28 and 29 of Bruges, as well as 1118 of Troyes, attribute to Nicholas of Tournay commentaries on Judith and the Proverbs which really belong to Langton.

2) The ms. 658 of the Harley Collection in the British Museum <sup>2</sup>, contains commentaries on Joel and Naum, which the authors of the Catalogue attribute very tentatively to Langton.

3) In the ms. lat. 15564 of the Bibl. nat. at Paris are a series of

1. Cf. p. 66, n. 1.

2. *A Catalogue of the of the Harleian Collection in the British Museum*, 1808, p. 398.

anonymous commentaries which Hauréau <sup>1</sup> attributes to Langton and to Hugh of St. Cher.

4) In his Catalogue of the mss. of Trinity College, Cambridge <sup>2</sup>, James attributes to Langton the anonymous commentaries on Daniel and Proverbs found in the ms. 98.

5) We know that Langton glossed the Psalms. Is there any hope of identifying this gloss among the numerous anonymous commentaries which date from this epoch ?

6) There is a commentary on Exodus attributed to Langton by the Troyes ms. 1227. Are there any grounds for this attribution ?

These problems of authenticity will be discussed as briefly as possible.

1) The library of Bruges possesses in two mss, 28 and 29, glosses which purport to be Commentaries of Nicholas of Tournay on Judith and Proverbs ; tho these identical Commentaries are usually attributed to Langton. We find however the same attribution to Nicholas of Tournay, and the same peculiar combination of Books : **Judith** and Proverbs, in the ms. 1118 of Troyes. I have remarked a certain affinity between the Langton sermon mss. at Troyes and those at Bruges, hence I am inclined to say that these three mss. represent the same family and that the evidence for attributing these two glosses really gets back to one manuscript.

This Postil on Judith whose incipit is : *Lucerna splendens... Nomine candelabri* is attributed to Langton by the Cambridge mss. Corpus Christi College 55, f. 221 and Peterhouse 112, f. 158 ;—the Oxford, Bodleian, Misc. Laud. 149, f. 101 ;—Paris, Bibl. nat. lat. 384, f. 131.—Canterbury, Christ Church Y. 10-4 ;—and is found in the anonymous collections of Langton's works contained in Bruges 37, and Chartres 294.

The Commentary on the Proverbs, whose incipit is : *Prologum premitit Salomon operi suo, in quo lectiones*, is found in three anonymous collections, all of which contain exclusively glosses of Langton: Durham A-I-7; Florence, Laur., Plut. IX d. VII; Vienna, Staatsbibliothek 1466, which has the rubric : *Postille Stephani in Parabolis*.

It must be further noted that, besides the Glosses attributed to

1. HAURÉAU, B., *Notices et Extraits de quelques manuscrits latins de la Bibliothèque Nationale*, t. V, Paris, 1892, p. 3.

2. JAMES, M. R., *The Western Manuscripts in the Library of Trinity College, Cambridge*, 1900, p. 119.



Nicholas of Tournay, the mss. 28 and 29 of Bruges and 1118 of Troyes contain other works which most certainly are from Langton's pen, and are so denoted by the rubricator. This leaves little doubt that the attribution to *Nicholaus Tornacensis* is a scribal error.

We have another approach to this problem of authenticity in a curious work composed early in the XIII century, some time about 1230. Tho' it fails us in the case of Proverbs and Judith, it establishes the authenticity of Tobias, which usually accompanies Judith in the mss. I will give a few indications. It is a commentary on the whole Bible, but a "pastiche", a marquetry of bits taken from the glosses of the preceding 200 years. Like certain contemporary compilers, the author was kind enough to cite his authorities in red ink in the margin. Thus a Glossquite lacking in originality is highly precious for authenticating the Commentaries of all the authors quoted. I have found four extant mss. of this anonymous work: Paris, Bibl. Mazarine 179 (137); Arras 96; Rheims 163; Leipzig University 109. There are without doubt others. The Mazarine ms., which is identical with Rheims 163, is as follows:

1) Inc.: *In principio...* Celum spiritus, terra corpus, quia sicut celum f. 1.

Expl.: Quomodo illa iuncta per speciem tamen sponsata per fidem. f. 222<sup>b</sup>.

2) Title: Gaufridus super Apocalypsim. Sermo I<sup>m</sup>.

Inc.: Apocalypsis Ihesu Christi etc. Cum beatus Iheronimus asseveret.

Expl.: [sermo 21] illis dolor et timor ut exeant (unfinished) f. 232<sup>d</sup>.

Parchment XIII cent., ff. 233, 0,233×0,231, 2 columns, well written. Capitals and authorities in red.

The list of authorities in the margin is almost complete. Hardly a medieval exegete up to 1230 is omitted. On the other hand, Cassian is the only Father mentioned. In the list we find Hugh of St Victor, Langton, Hugh of Foulloi, Gilbert of Holland, Raoul of Flay, Richard of St Victor, Geoffrey of Auxerre, Peter of Ravenna, Adam of Perseigne, Bruno of Segni, Ernaud of Bonneval, Ailred of Rievaulx, Gerry of Igny, William of Calloe, Isaac de l'Etoile, Gilbert de la Porrée, Baldwin, St. Bernard, Drogo, Odo of Morimund, Odo of Tusculum, Serlon de l'Aumône, Hildebert of Lavardin, Peter the Chanter, Peter Lombard, William of St Thierry. The work has been published twice at Paris, in 1550 and in 1574, under

the title : " Allegorie simul et tropologie in locos utriusque Testamenti selectiores, iudicio collecte ac propensiore studio deprompte, et in ordinem digeste, e monumentis unius et triginta auctorum ." ; by Ottomar Luscinus <sup>1</sup> (alias Nachtigall).

Unfortunately either the author did not utilize our Cardinal for all the Commentaries, or the rubricator has neglected to indicate all the Langton citations. At any rate in the mss. I have been able to consult I did not find excerpts from Esther, Judith, the Proverbs, Job, the Psalms, the Prophets, nor from the New Testament. Langton had a place of honor for the glosses on the Historical Books of the Old Testament. But why complain when this work clinches the argument from the ms. tradition for authenticity of Esdras, Nehemias, Tobias, Machabees, to say nothing of the Pentateuch where there is no need of proof ? This is useful in a sense, because Hugh of St. Cher had a habit of reutilizing Langton's prologues, and, unless one is wary, it is quite easy to attribute to Langton what belongs to Hugh, and *vice versa*. <sup>2</sup>

Before giving the parallels : in the left hand column extracts of the Mazarine ms. 179, and in the right hand column the texts of Langton's commentaries on Esdras, Nehemias, Tobias, and Machabees, from Bibl. nat. lat. 384, it is worth noting that the parallels are not exact ; sufficiently alike to show an identity of authorship ; different enough to raise the problem of drafts or recensions, if there were not other reasons to suspect it already. There is always the possibility however that the author of the work in Mazarine ms. 179 edited these quotations.

Bibl. Mazarine. ms. 179, f. 51<sup>b</sup>

1) *Stephanus de persecutione sanctorum* :

Deterrentibus eos per circuitum populis, volentes edificare templum Domino, persecuntur cupidi terrenorum. Unde : « Viri

Bibl. nat. ms. lat. 384, f. 124<sup>b</sup>

[Hesdras]

Nota quod bonum opus inceperunt facere persecutores [cum] surrexerunt, « quoniam omnes qui pii volunt vivere in Christo », etc.

1. *Catalogue général des Mss. des Bibliothèques publiques de France*. in-8°. Paris, 1904, t. XXXVIII, p. 149.

2. Their two commentaries on Esdras begin the same : « Omnis scribe doctus... nomen scribe Esdre » ; their two glosses on the text of Tobias commence : « Tobias... Primo ostendit quis, qualis, de qua tribu, de qua civitate » ; again, is the commentary on Machabees in Rheims .ms. 167 Langton's, or Hugh of St. Cher's ?

impii abhominantur simplices ». Bene autem dicit : deterrentibus, quia persecutio temporalis non nisi terror est, quasi larve quedam sunt ini[mic]i iustorum qui, cum ad servitutem Dei accedunt, persecutores contra se irritant. Unde Ezechiel : « Pars meridiana a Thamar ad aquas contradictionis perveniebat ». Thamar interpretatur amara commutata palma. Qui volunt esse Thamar, id est sustinere amaritudinem mortificationis in carne, et commutari per conversionem...

2) f. 51<sup>o</sup>. *Stephanus de discrecione iudicii.*

Egressus per portam vallis. Neemias considerans dissipatio[n]e[m] muri Ierusalem, ingressus per portam vallis, per eandem rediit. Similiter primo debet se humiliare qui scrutatur vitam alterius et post scrutinium similiter. Hoc est quod Deus diiudicaturus adulteram primo digito scripsit in terra et post sententiam similiter.

3) f. 52<sup>o</sup>. *Stephanus ubi et quando sit orandum.*

Perrexit Sara in superius cubiculum domus sue. In superiori mentis nostre debemus orare. Christus in monte orat, Daniel in cenaculo, Helyas et Helyseus habent cenacula et Christus in cenaculo Pascha celebrat. Et tribus diebus et tribus noctibus non manducavit neque bibit. Sola oratio pinguescit quam macies corporis pascit. Sed in oratione persistens cum lacrimis deprecabatur Dominum. Oratio Deum lenit, lacrima cogit ; hec ungit, illa pungit ; unde : « Non despicias

Unde Salomon : « Viri impii abhominantur simplices ». Item Ezechiel penultimo : « Pars meridiana a Thamar veniebat ad aquas contradictionis ». Intelligitur pars meridiana sunt iusti qui a Thamar, id est ab amaritudine vel a vite sanctitate, que per palmam intelligitur, quod interpretatur Thamar...

ibid., f. 126<sup>o</sup>

[Neemias]

Et egressus sum per portam in valle. Nota quod edificaturus Ierusalem, aperta est vallis, id est humilitas incipit, et ibi finit, unde infra dicitur quia in principio et in fine cuiusque boni operis habenda est virtus humilitatis. Sic Dominus iudicaturus adulteram prius inclinavit scribens in terra. Similiter post iudicium factum...

ibid., f. 130<sup>b</sup>

[Tobias]

*Inferiori cenaculo domus sue* id est mentis. Ibi enim orandum est ut Christus oravit in monte et Daniel in cenaculo, Helyas et Helyseus cenacula habuerunt, et Christus in cenaculo pascha celebravit. *Et tribus diebus et tribus noctibus*, vel vix vel ad litteram potuit sic esse glo[sa]. Scala (sic) oratio pinguescit quod macies corporis pascit ; et lacrimis deprecabatur Dominum. Oratio Deum leniet, lacrima coget ; hec ungit, scilicet oratio, illa pungit, scilicet lacrima, unde XXV : « Non despi-

preces populi, nec viduam si effundat loquelam cum gemitu ». Item: « Quando orabas cum lacrimis » etc. Item Gedeoni revertenti a Galgalis angelus apparuit in loco flentium.

ib., f. 54<sup>b</sup>. *Stephanus contra clericos.*

Fecerunt sibi preputia; pelliculas sibi aptabant ne viderentur circumcisi. Sic faciunt clerici quando sibi aptant faleras militares, ut regnaret super duo regna, scilicet Syrie et Egypti. Antiochus regnat super Syriam cum Diabolus repit in pectore quo ad superbiam, super Egyptum quando in ventre quoad luxuriam.

ciet Dominus preces pupilli (sic) nec viduam si effundat loquele gemitus ». Item in hoc libro infra: « Quando orabas cum lacrimis », etc. Item in Iudicum secundo capitulo, Gedeoni revertenti ad Galgas angelus apparuit in loco flentium.

Chartres 294,  
(Machabees) f. 199.

*Fecerunt sibi preputia.* Circumcisi aptabant sibi pelliculas ne viderentur circumcisi. Ita fiebant in regno Antiochi. Similiter clerici qui male vivendo sunt de familia Antiochi, id est Diaboli, aptant sibi militares faleras ut milites putentur, non clerici. Et si Iudei noluerunt videri circumcisi, tanquam dedecus videatur et habitum et gestum clericalem pretendere... *Ut regnaret super duo regna,* Syrie scilicet et Egypti, id est superbiam et luxuriam. Unde ei dictum est: « Pectore et ventre repes », pectore quo ad superbiam ventre quo ad luxuriam.

It might be that by carefully comparing the glosses on Judith and on Proverbs in this Mazarine ms. 179 with Langton's commentaries on the same books we could find some common matter, but it looks as if the attribution of these Commentaries to Langton is sufficiently certain to dispense us from this work.

2) In the ms. 658 of the Harley Collection of the British Museum is a ms. which I propose to study in detail at a later date. For the moment suffice it to say that the Catalogue has suggested Langton as the author of the Commentaries on Isaias, Joel, and Naum, which it contains. This is correct for Isaias. But the author of the gloss on Joel, which begins: *Joel, filius Fatuel*, is Hugh of St Victor; this work is printed in Migne, P. L. CLXXV, but without the preface.

On the ff. 138-163 is the exposition on Naum, beginning: *Naum propheta in regnum celorum... invenitur historialiter*, which the edition of Canisius, printed in Migne P. L. XCVI attributes to Julian

of Toledo. Our text is longer than that edited by Canisius but still incomplete. I have not been able to find the Munich ms. which he published nor do I know on what authority he attributes the work to Julian. There exist three other mss. of this gloss; two are anonymous: Bibl. nat. lat. 15694, f. 794, and Auxerre 10; the other, ms. 227 of Troyes, attributes it to a certain Radulphus, otherwise unknown. I am content to eliminate Langton as a pretender to the authorship of this verbose commentary, without deciding in favor of Julian or Radulphus, or identifying the latter with Raoul of Laon, Raoul of Flay, or any other medieval exegete.

3) On the basis of the identity of their incipit Hauréau<sup>1</sup> attributes to Hugh of St. Cher the anonymous Glosses on Paralipomenon, Nehemias, Tobias, and Job, contained in the ms. lat. 15564 of the Bibliothèque nationale at Paris, and to Langton the Glosses on Judith, Hesther, and Machabees, found in the same ms.

The collation of this ms., however, with Paris, Bibl. nat. ms. lat. 510 for the Langton texts, and with ms. lat. 14246 for those of Hugh of St. Cher gives us the grounds to modify Hauréau's *Notice* on this ms. lat. 15564.

a) The glosses on Paralipomenon, Nehemias, Tobias, and Job, are certainly from the of Hugh of St. Cher, but they are not the recension published in the collected works of the great Dominican exegete, nor identical with the text of the same found in Paris Bibl. nat. lat. 14246. Whether they are *reportationes* or two recensions of the same work is a problem for the editor of the proposed reedition of Quétif and Echard, *Scriptores Ordinis Predicatorum*; as is likewise a question of much greater importance: the dependence of Hugh of St. Cher on Langton.

b) The collation of this ms. lat. 15564 of the Bibl. nat. with ms. lat. 510 of the same library, in which ms. the rubricator ascribes with great care each individual gloss to Langton, shows that Hauréau's attribution of the Glosses on Judith, Esther, and Machabees, to Langton, on the basis of an identity of incipit, is too hasty. Hauréau thought that the Gloss on Esther was the same as Langton's contained in the ms. 294 (352) of Chartres; the resemblance is absolutely *nil* between ms. lat. 15564 and Chartres 294 (352); not even the incipits are alike. The incipits of Langton's glosses on Esther and on Machabees, and of that contained in ms. lat. 15564, are the same, but there the similarity ends.

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1. Cf. p. 134, n. 2.

4) In his Catalogue of the mss. preserved in Trinity College, Cambridge, James<sup>1</sup> has ascribed to Langton the following anonymous glosses from the ms. 98 preserved in that library.

Title : [Stephanus Cantuariensis super Danielelem].

Inc. : Optavi, et datus est mihi sensus f. 1.

Expl. Et hoc est : Daniel comedit. f. 42<sup>a</sup>.

Title : [Stephanus Cantuariensis super Parabolas].

Inc. : *Sacramenta regis abscondere bonum est.* Thobias XII. In his quatuor verbis notantur quatuor cause f. 43<sup>a</sup>.

Expl. : Qui est alpha et omega, principium et finis, regnans cum Patre et Spiritu Sancto in secula seculorum. Amen. f. 155.

Vellum. XIV cent. ff. 158. 0,212 × 0,306. 2 columns of 49 lines. Clear but ugly hand.

In a letter written to my friend Mr. Sidney Ehrmann of King's College, Cambridge, Mr. James states that his attribution of these two glosses to Langton must rest on some note found in an ancient catalogue of Trinity, and that he placed *Stephanus Cantuariensis* in brackets to indicate a doubt in his mind. The fact that I have found no trace of these two works in Langton's immense literary remains obliges us to be still more sceptical of the attribution.

5) It was noted on page 16 that tho Otto of Saint Blaise affirms that Langton glossed the Psalms, there is no Commentary extant which can be attributed to him with any show of probability. However, to fix the attention of scholars on this point, it may be well to indicate two anonymous glosses, either of which may be the lost Commentary.

From the mss. of Langton's Glosses listed in this study it is clear that his Postils are rarely found alone in heterogeneous collections. Even when grouped in the most unusual combinations, the collections always consist of Langton's Glosses. Hence the argument drawn from the juxtaposition in a ms. of an anonymous gloss on the Psalms, with the authentic works of Langton, may serve as an indication, if not as a proof, of his authorship. It is merely on the basis of such a juxtaposition that attention is called to two different glosses on the Psalms : that found in Avranches 36, whose incipit is : " Est introitus interior.. *Beatus vir* ; in hoc Psalmo agitur de bonis et de malis " ; and the postil found in Brussels, Bibl. Royale ms. II. 962 v, which begins f. 67 : « *Beatus vir*, est beati-

1. JAMES, *op. cit.*, t. I, p. 119.

tudo contra beatitudinem.» In this later ms. the Gloss on Deuteronomy is attributed to Langton by the explicit ; the Gloss on the Psalms is unfinished ; if the scribe had finished his work, might he not have given an indication enabling us to ascribe the work to Langton ? I suspect this to be a copy of the *Distinctiones Stephani Archiepiscopi* mentioned on page 10.

6) This does not end the list of doubtful attributions. In the Troyes ms. 1227 is a gloss on Exodus beginning : “ Erunt quinque civitates in terra Egypti ” which the rubricator has entitled : “ Magistri Stephani Cantuariensis Expositio super Exodum, usque ad exodum de Egypto ”. It is grouped with two authentic works of Langton, but it seems different from all his other Glosses on Exodus.

The manuscript tradition however is very confused. There are almost as many attributions as there are manuscripts. Anonymous in Paris, Bibl. nat. ms. lat. 15572, and in Troyes 2246, it is attributed to Nicholas of Tournay by the Douai ms. 48 and Paris, Bibl. nat. ms. lat. 17268. Bandini interpreted a note at the bottom of the first folio of the Laurentian ms. Plut. XXIV. dext. VIII : “ In quo sunt opera Fratris Alexandri de Hales ” to mean that this gloss, found anonymously on f. 15, was from Alexander’s pen. Quetif et Echard however show that it belongs to Hugh of St. Cher, (*Scriptores Ordinis Predicatorum*, Paris, 1719, T. I, p. 198). This is probably true, but it needs further elucidation. It is another example of the manuscript tradition which involves the authenticity of the Glosses of Langton, Nicholas of Tournay, and Hugh of St. Cher.

## VI

### Separate Commentaries

In the course of this article it has frequently been repeated that a certain number of Langton’s Commentaries seem to have had a life apart, at any rate to have seldom, if ever, found a place in the big collections of his works. The gloss on Job we know by two mss. The gloss on the *Cantica Canticorum* was more widely disseminated. The postil on Ecclesiasticus was still more fully appreciated ; while the *Moralia in XII Prophetas* was a work read all over Western Europe, to judge by the number and the distribution of the mss.

I have hardly been able to cast more than a cursory glance at these works, but in order to make the list of mss. containing Lanton's glosses as complete as possible, I will give the incipit and explicit of these commentaries and the press-marks of the mss. which I have found—many of them are anonymous—adding such remarks as may be warranted.

### A. — The Commentary on Job

There are preserved two copies of what purports to be Langton's Commentary on the Book of Job; but they are in reality, as are almost all medieval commentaries on this Book, a mere abbreviation of the *Moralia in Iob*<sup>1</sup> of St. Gregory the Great, a work which wielded an immense influence on medieval theology, and not always in a good sense, for the masters were forced to take account of his fantastic interpretations of Holy Scripture<sup>2</sup>. After St Augustine, St Gregory was the great *auctoritas* of the early XIII cent.

The two mss. : Royal 8 F. x. in the British Museum, and Oxford, Oriol College LIII, being identical, the description of the British Museum copy will suffice.

British Museum, ms. Royal 8 F.<sup>x3</sup>.

Title : Stephanus Cantuariensis in Iob. (Table).

Inc. : *Vir erat in terra Us. Licet cum malis laudabile. f. 116.*

Expl. : *Fides legat. f. 190.*

Parchment. Written toward the end of the XIII century. On 190 ff. (0,200×0,281). Double columned, with red and blue initials. But 33 chapters are glossed.

### B. — The Cantica Canticorum

A work which enjoyed a little more popularity was the gloss on the *Cantica Canticorum*. There are preserved seven copies of this

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1. P. L., t. LXXV.

2. Cf. the classical question of the period : *de perplexitate, the casus* propounded where, no matter which way one acts, one commits a sin. Every master who treats this subject feels bound to quote St. Gregory's gloss on Job: *Nervi testicularum Leviathan intexati sunt.*

3. Warner and Gilson. *Catalogue of the Western Manuscripts in the old Royal and King's Collections*, London, 1921, t. I, p. 268.



work ; but it must have had a much wider circulation in the XIII century. Without having made a systematic search through the ancient catalogues, I might note two additional copies which have since been lost : one from Leland's *Collectanea*<sup>1</sup> : « Exeter, apud Predicatores, Stephanus Cant. super Cantica Canticorum » ; and one in the ancient Library of Dover<sup>2</sup>.

The mss. represent two general types of this gloss. I will give an example of each, and subjoin the mss. which belong to each class.

A—Oxford, Bodleian<sup>3</sup> 87 (1872).

Title : Anonymous.

Inc. : In hoc libro sicut in ceteris f. 150

Expl. : Ad graviora peccata perducant f. 185.

Other copies : Paris. Bibl. nat. lat. 338. f. 338, f. 61.

» » » » 14801, f. 1.

Oxford. Bodl. Misc. Laud. 37.

Vienna, Staatsbibliothek 1466.

B—In the other form the words of the text precede the opening words of the prologue; but we shall see that the differences are more profound than a mere dissimilarity of incipits :

Oxford, Bodleian 528 (2221)<sup>4</sup>.

Title : Glose domini S. Cantuariensis archiepiscopi super Cantica Canticorum. (from explicit).

Inc. : *Osculetur me*. In hoc libro sicut in ceteris f. 55.

Expl. : Odor sumus in omni loco f. 81.

Other copies : Paris, Bibl. nat. lat. 3652, f. 11.

Florence, Laurentian Library, Plut. X dext. 5.

Before attempting an explanation of the differences between these two groups, I reproduce a collation made of the two Bodleian mss. The choice of the passages to be collated was made at random.

1. LELAND J., *De rebus Britannicis Collectanea*, Oxford, 1715, t. III, pp. 149-151.

2. JAMES M. R., *Ancient Libraries of Canterbury and Dover*, 1900, p. 101.

3. MADAN and Craster, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford*. Oxford, 1922, Vol. II, p. 92.

4. *Op. cit.*, p. 265.

Bodl. 87, f. 150

*Osculeter me* ; et intelligendum est quod hoc dicunt amici de Veteri Testamento ad ipsam, non audentes loqui ipsi sponso, et sic dicunt : O sponsa, et O collectio que es propinquior Deo Illo de cuius adventu tociens michi locuti sunt Prophete. Precor et desidero ut per tuam intercessionem osculetur me, id est tangat me osculo oris suo, id est dulcedine sue presentie, id est tempore presentis adventus sumendo carnem ut facie ad faciem eam videamus. *Osculetur me*, dico non figurativo osculo sicut Heliseus fecit, sed osculo oris sui, id est visitationis sui presentis. Per Heliseum enim Deus osculatus est humanum genus figurative, qui Heliseus misit baculum et puerum ad suscitandum quendam puerum mortuum ; quia cum non posset suscitare per baculum vel per puerum ipse Heliseus venit et membratim adequavit se illi mortuo ita quod eius os super os mortui, et cetera membra fuerunt similiter adequata. Sic quoque per inspirationem suscitavit mortuum.

Bodl. 87, f. 151<sup>v</sup>

*Oleum effusum est*. Alia est causa quare osculetur eam Christus, quia «nomen tuum effusum sicut oleum», id est nominabilis tu et gloriosus es sicut oleum effusum. Oleum quidem dum est in vase, neque odorem profert neque dolentes sanat. Ita nomen Christi dum ipse in sinu Patris teneretur parum vel nichil cognoscebatur. Postquam vero carnem sumpsit presentia mundum visitans, se ipsum omnibus cognoscendum exposuit, odorem, id est famam et opinionem opti-

Bodl. 528, f. 55

*Osculetur me*. Vox amicorum de Novo vel Vetere Testamento quodam timore et humilitate dicentium non osculare, quod posset dicere sponsa ; sed osculetur, id est tangat me osculo oris sui, id est dulcedine sue presentie ; que est dicere : Non osculetur me figurativo osculo, sicut iam fecit Helise, unus Prophetarum, qui misit suum baculum ad sanandum puerum Sunamitis vel ad resuscitandum. Qui puer cum a servo resuscitatus non esset, venit ipsemet Heliseus et posuit os suum super os pueri, et pectus suum super pectus eius, et cetera membra sua membris suis equavit, et sic puerum Sunamitis resuscitavit. Eodem modo Christus misit servos suos patriarchas et prophetas...

Bodl. 528, f. 56<sup>b</sup>

*Oleum effusum*. Nomen tuum, O Christe, effusum est. Crisma grece, unctio dicitur latine ; inde Christus, nomen ergo Christi ab incarnatione vocatum est. Solet autem Spiritus sanctus olei nomine appellari, iuxta illud Psalmiste : «Unxit te Deus tuus oleo id est Spiritu sancto.»

mam de se emisit, et dolores et peccata bene recipientium predicationem sui corporis sanavit.

ibid. f. 154<sup>v</sup>

*Ego flos campi.* Vox sponsi ad sponsam: Dixisti quod lectulus meus est floridus et bene dixisti, quia ego per quem floridus est. Deus natura sua flos campi, id est intemerate Virginis Filius est campus id est inarata et incorrupta terra in honos flores generans...

ibid., f. 60

*Ego flos campi.* Postquam sponsa qualem domum ipsa et sponsus eius habent ostendit, ipse sponsus de se qualis sit ostendit dicens: *Ego flos*, etc, quia odorem mee virtutis per latitudinem totius mundi diffundo. *Ego flos campi*, id est decus mundi. Sicut enim campus floribus adornatur et ita totus mundus Christi fide et noticia decoratur.

It is evident that we have in the text of this gloss two *reportationes*. This leads us to think that the book was explained by Langton in one of his lecture courses at Paris. The gloss on the Minor Prophets, which has likewise come down to us in a series of *reportationes*, is affirmed repeatedly by the Rubricators to be notes of Langton's oral teaching at the University. Tho there is no internal evidence, that I could find, which would decide at what date this gloss was written, the ms. lat. 3652 of the Bibl. nat.—which contains this work—being written in a late XII century hand, is somewhat of an indication that this gloss on the *Cantica Canticorum* was composed early in Langton's career, perhaps in the third quarter of the XII century. Bandini<sup>1</sup> dates the Laurentian Library copy (Plut. X. dext. V, f. 1) as of the XI century, but this is a century too early. That this postil on the *Cantica Canticorum* must be placed early in Langton's school career results from a citation from a gloss on the book of Genesis (Paris, Bibl. nat. ms. lat. 14435, f. 148b): "Salomon pacificus; ut dicitur in prohemio Ecclesiasten, Salomon trinomius fuit. Dicebatur Salomon, id est pacificus, Ydida, id est amabilis Domini, Ecclesiastes, id est concionator. Iuxta hec tria nomina tres libros composuit: Parabolas, que consonant huic nomini Ydida, Cantica Canticorum huic nomini Salomon, [Ecclesiasten, secundum quem] concionator dicitur. Et nota quod Proverbia referuntur ad ethicam, Cantica

1. BANDINI, A. M., *Catalogui Codicum Latinorum Bibliothecae Mediceae Laurentianae*. t. IV.

Canticorum ad theologiam, Ecclesiastes ad physicam.» This passage is found almost textually in Langton's gloss on each of the books mentioned. This suggests that Langton's postils on the Sapiential Books were composed in a sequence, and that they antedated his Glosses on the Historical Books, which he must have begun about 1180-1185.

### C. — The Gloss on Ecclesiasticus

Langton's gloss on Ecclesiasticus was widely read <sup>1</sup>. We still possess eighteen copies, most of them preserved in England.

The work is found in the ms. 485 A of the Bibl. nat. at Paris, where it was formerly pressmarked *Regius* 3945 ; in the library of Colbert it was marked 3687. This copy of the gloss on Ecclesiasticus—as well as that found in the ms. lat. 485 B, is anonymous.

#### PARIS, BIBL. NAT. MS. LAT. 485 A

1) Inc. : Hoc nomen Ecclesiastes interpretatur concionator, f. 1.  
Expl. : De luce dicitur facienda, f. 172<sup>a</sup>.

The text stops abruptly on f. 46<sup>a</sup>, but a later hand has added *Hic debet sequi capitulum XXIIII*. The ff. 46<sup>v</sup> and 47 are blank. On f. 48<sup>a</sup> another hand takes up the gloss with the rubric : *De capitulo XXIIII Ecclesiastici*.

2) Title : [Incerti auctoris in Iob].  
Inc. : Fluatis ab omnimoda gloria eius per verba, f. 172<sup>b</sup>.  
Expl. : Salus enim Jhesu Salvatoris interpretatur, f. 201<sup>d</sup>.

3) Title : [Petrus Cantor in Iob].  
Inc. : Erubescere Sydon ait mare... Deus hominum, f. 202<sup>a</sup>.  
Expl. : In bonis demoretur qui hoc opus composuit, f. 238<sup>d</sup>.

4) A chancery hand has filled out the margins of f. 238<sup>d</sup> and the whole of f. 239 with theological glosses.

Parchment. XIII century. 238 ff. and two flyleaves. 0,180 × 0,260, written on double columns of 47 lines, with marginal notes. XVII century binding in red morocco.

In addition to these two copies in the Bibliothèque nationale at

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1. A further proof of its popularity is to be seen in the *Excerptiones de libro magistri Stephani super Ecclesiasticum*, contained in the ms. 124 of Charleville. There is another volume of *Excerpta* of Langton in the Troyes Library ms. 1696, but it is from the Historical Books Josue-Machabees, and also from the Minor Prophets.

Paris, I have found Langton's gloss on Ecclesiasticus in the following mss.: Cambridge, University Library, Ee III. 50, f. 1; Ff. IV. 11, f. 1; Corpus Christi Col. 58, f. 1 — Durham, Cathedral Library, A. III. 12, f. 1; A. III. 28, f. 209 — Oxford, Bodl. 370 (2480); 706 (2605); Balliol Col. 20; Exeter Col. 24 — Perugia, Bibl. Comunale, 1071 (22) — Rheims 202 — St Omer, Bibl. municipale 26.

This gloss of Langton's begins in a way that leads us to suspect that we will have to deal with a theological commentary on the style of his Gloss on the Epistles of St Paul; but he breaks away after a few pages from his discussion of the attributes of God to return to mere moral considerations. This makes interesting enough reading, particularly in the Paris ms. 485 B, which is a beautiful example of scribal work.

There is however a second gloss on Ecclesiasticus beginning: "Cum de edificio sito in monte", preserved in the following mss.: Paris, Bibl. nat. lat. 384, f. 178. — Chartres 288 (344), f. 109 — Vienna, Staatsbibliothek 1466, f. 139<sup>a</sup>. — Arsenal 64, f. 160.

The first three are found in anonymous collections of Langton's writings. The Vienna ms. is an important collection which on f. 39<sup>d</sup> gives us the title: "Postille Stephani in Parabolas"; the other Glosses are anonymous. What, if any, are the relations between this Gloss and that beginning: "Hoc nomen Ecclesiastes interpretatur concionator" is an unexamined question. But the pieces of the Langton puzzle fit in so well together that the problem is worth trying.

I have not been able to study the Gloss on Ecclesiasticus attributed to Langton by the Oxford, Corpus Christi Collège ms. 239, whose incipit is: *Arenam maris... Per arenam maris intelliguntur divitie*. From its incipit and explicit it seems unique, but it is in fact, an abbreviation of the larger gloss.

#### D. — The Glosses on the Minor Prophets

In the division of the work among Langton students, the Glosses on the Minor Prophets fell to the lot of Miss Smalley. In order, however, to round out these notes on the Langton mss.; it was determined that I should describe one exemplar of this very popular work, and give the long list of mss. in which it is contained.

I take the description of the ms. Bibl. nat. lat. 505 from the *Revue des Bibliothèques*<sup>1</sup>, where A. Noyon had begun a series

1. « Notes pour servir au Catalogue du Fonds latin de la bibliothèque nationale », Archives d'Histoire. — N° 5

of notices on the theological mss. of the Bibliothèque Nationale.

- 1) fol. I — XXXVI<sup>v</sup>. Glose magistri Stephani Cantuariensis archiepiscopi super duodecim prophetas in scolis ab eo lecte.  
Inc. : Ossa duodecim... Hoc legitur beatus Iob... Perlecta littera usque adhuc.  
Des. : legalia iustificabant. Explicit Osee propheta.
- 2) fol. XXXVI<sup>v</sup> — XLIII<sup>r</sup>. Incipit Iohel propheta.  
Inc. : Verbum... Verbum istum est verbum Patris.  
Des. : Fuisse mundus. Explicit Iohel.
- 3) fol. XLIII<sup>r</sup> — LIX<sup>v</sup>. Incipit Amos propheta.  
Inc. : Verba Amos. Amos interpretatur avulsus et significat virum.  
Des. : Promitendo. Explicit Amos propheta.
- 4) fol. LIX<sup>v</sup> — LXI<sup>r</sup>. Incipit Abdias propheta.  
Inc. : Visio Abdie... Prophetia ista...  
Des. : Dominus in eternum. Explicit Abdias.
- 5) fol. LXI<sup>r</sup> — LXV<sup>r</sup>. Incipit Ionas propheta.  
Inc. : Et factum est verbum... Istud « et » respicit...  
Des. : diligi a Petro. Explicit Ionas propheta.
- 6) fol. LXV<sup>r</sup> — LXXIII<sup>v</sup>. Incipit Micheas propheta.  
Inc. : Verbum Domini quod factum... Micheas interpretatur humilis...  
Des. : Racemos vindemie (parat incomplet).
- 7) fol. LXXIV<sup>r</sup> — LXXXVII<sup>r</sup>. Incipit Naum propheta.  
Inc. : Onus Ninive... Quod hic predicetur...  
Des. : penitendo. Explicit Naum propheta.
- 8) fol. LXXXVII<sup>r</sup> — XCV<sup>v</sup>. Incipit Abacuch propheta.  
Inc. : Onus quod vidit Abacuch... usque ad quare... LXX labores.  
Des. : Castrorum. Explicit Abacuch.
- 9) fol. XCV<sup>v</sup> — CI<sup>v</sup>. Incipit Sophonias propheta.  
Inc. : Verbum Domini... Sophonias interpretatur specularis.  
Des. : Erimus gloriosi. Explicit Sophonias.

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in *Revue des Bibliothèques*. Paris. 1912, t. XXII, p. 300. Noyon described several of the Langton mss. in the Bibl. nat.

10) fol. Cl<sup>v</sup>—Cvi<sup>r</sup>. Incipit Ageus propheta.

Inc. : In anno secundo Darii... Licet Ieronymus.

Des. : Exercitum.

11) fol. Cvi<sup>r</sup>—CXXXII<sup>r</sup>. Incipit Zacharias propheta.

Inc. : In mense octavo. Per quem numerum...

Des. : Tormentorum eius. Explicit Zacharias propheta.

12) fol. CXXXII<sup>r</sup>—CXXXVI<sup>v</sup>. Incipit Malachias propheta.

Inc. : Onus verbi... Priusquam tropologie.

Des. : Sedebit Ierusalem secura.

13) fol. XCXXVI<sup>v</sup>—CXLII<sup>v</sup>. Epistole magistri Gaufridi Anglici ad papam.

Parchment XIII s. ff. 142. 0,323×0,230. 2 col. ; and 3 columns after fol. CXXXII. Colbert 2640 ; Regius 4128, 4.

These glosses are found in the mss. with four incipits, three of which however, vary but slightly.

A) En ecce ossa duodecim prophetarum; as in Bibl. nat. 580, f. 1.

B) In Ecclesiastico : Ossa duodecim prophetarum, as Avranches 36, f. 261<sup>a</sup> ; Boulogne 23, f. 1 ; Chartres 288, f. 66 ; Grenoble 269, f. 1 ; Paris, Bibl. nat. lat. 17281, f. 1<sup>a</sup>. The Add. ms. 34633 of the British Museum has the variant : In Ecclesiastico legitur.

C) Ossa XII prophetarum pullulant (pullulabunt, pullulent) ; as Antwerp, Musée Plantin 17 — Bamberg Q IV. 15 — Berlin, Lat. Fol. 721 ; Lat. Quart. 240 — Bruges 30 — Cambrai 325, 333 — Cambridge, Corpus Christi Col. 31 ; Peterhouse 119 ; Trinity Col. 21, 41, 69 ; University Library Kk. IV. 18 — Canterbury Cathedral Y. 10, 4 — Chartres 288 — Charleville 240 — Douai 29 — Florence, Laurentian, Conventi soppressi 465 ; Plut. VIII. dext. V. and Plut. IX dext. VIII. — Hanover, Theol. 106 — Hereford p. IV-V. — Klosterneuberg 13 ; 572 (3) — Laon 44 — London, Brit. Mus. Royal 2 D. XXXVII ; Harley 104 and 3254 ; Lambeth Palace 441 — Munster, Bibl. Paul. 118 — Oxford, Bodl. Rawlinson C. 427 ; Exeter College 23 ; Trinity College 66 ; Oriel College 53 — Paris, Arsenal 64 ; Mazarine 175 ; Bibl. nat. mss. lat. 504, 505, 12019, 17280 — Rouen. 657 — St Omer 214 — Troyes 457, 1004, 1046, 1227 — Manchester, John Rylands Library lat. 411.

D) Quatuor sunt modi intelligentie in divina Scriptura. Troyes 1516. — Paris, Bibl. nat. lat. 1492, f. 117<sup>o</sup>.

## VII

## The Commentaries on the New Testament

## I

When the Pseudo-Henry of Ghent affirmed that Langton glossed the whole Bible, did he include the New Testament? Did he have in mind more than Langton's Gloss on the *Historia Evangelica*, the second part of the *Comestor's Histories*? It seems possible, in the light of the explicit of the ms. 65 of Trinity College, Oxford, which contains Langton's glosses on the Pentateuch:

"Explicit Pentateuchus. Post Pentateuchum sequuntur Iosue, Ruth, Regum, Paralipomenon, Esdras, Thobias, Iudith, Hester, Iob, Psalterium, Parabole, Liber Sapientie, Cantica, Ecclesiastes, Ysaias, Ieremias, Baruch, Ezechiel, Daniel, duodecim Prophete, Machabeorum libri duo, Matheus, Marcus, Lucas, Iohannes, Epistole Pauli, Actus Apostolorum, Epistole Canonice, Apocalipsis."

Another complete collection of the glosses of Langton would be that of Christ Church, Canterbury (cf. James, *op. cit.* n° 1214-1218): *Moralia Stephani Archiepiscopi super Vetus et Novum Testamentum in V voluminibus*. The three volumes of Canterbury Cathedral Y. 4. 10 are parts of this work. It is possible that a full collection of Langton's glosses was made by the scribe *Robert d'Eu* — of whose works the Paris Bibl. nat. possesses four sections, the mss. lat. 385, 505 and 510, 8876, and perhaps others.

Unfortunately these works on the New Testament have disappeared from Canterbury and from Oxford, nor do they exist elsewhere, as far as can be ascertained glosses on any of the Gospels, which have been attributed to Langton by the rubricators, or can, as yet, be ascribed to him with any probability.

Is there any chance of identifying these apparently lost glosses, or of suggesting what might be these works?

In the Middle Ages works which were well known were frequently left anonymous — it was not necessary to identify them. Langton was an author who shared this honor; often whole collections of his authentic glosses are found without a single attribution; oftener still one work will be attributed to Langton and several others will be anonymous.



If the reader will refer to the description of the ms. 36 of Avranches <sup>1</sup>, he will see just such a collection of glosses. Those on the *Historia Scholastica* and on the in *XII Prophetas Minores* are Langton's, tho anonymous in this manuscript. The commentary on Isaias was likewise anonymous, until a later hand added : "Incipit moralitas super Isaiam secundum magistrum Stephanum de Languetonio " We have in this ms. Avranches 36 three glosses on the Gospel, on St. Matthew, St. Luke, and St. Mark. These belong to the period in which Langton lived ; they are the lectures of a Master who lived toward the end of the XII century. It is worthy of note that one of these glosses, that on Matthew <sup>2</sup>, is like wise found in the Arsenal ms. 87 A at Paris, with Langton on Isaias, Jeremias and Lamentations and in Bibl. nat. lat. 14435 with Langton on Genesis. In the Arsenal ms. 64, it is with a large group of Langton Glosses. Without affirming that these three Glosses on the Gospels are Langton's, I feel certain that they will repay further study. It is always possible that a cross reference to the Gloss on the *Historia Scholastica* or to another of Langton's Commentaries will permit their identification.

## II

The Acts of the Apostles we know was glossed by Langton. We have four copies of a short anonymous commentary whose incipit is : *Mandragore in portis nostris dederunt odorum* ; this is found in Paris Bibl. nat. lat. 14526, f. 174 <sup>3</sup> ; Chartres 288, f. 95 ; Paris, Bibl. Maz. 177, f. 106 ; Bruges 37 ; the last three manuscripts contains large groups of Langton Commentaries — all anonymous, The Paris ms. Bibl. nat. lat. 14526 contains a fragment of Langton's *Summa de Viciis et virtutibus*, but the title was mutilated by the binder ; also a number of his *Questiones*. It does not seem therefore improbable that this text : *Mandragore in portis nostris* should

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1. Cf. p. 37.

2. This gloss on Matthew (it is in reality on a gloss which is very much inspired by Strabo's *Glossa Ordinaria*) is also contained in several other mss. : Paris, Bibl. nat. mss. lat. 620, 14424, 14435, 15269, 15591 ; Troyes 249, 1024 ; Oxford, Bodl. Laud. Misc. 291. The problem of the authorship of these glosses involves attributions to Petrus Manducator.

3. For a detailed description of the Paris Bibl. nat. ms. lat. 14526 see LACOMBE and LANDGRAF, *artic. cit.*, p. 117.

be Langton's Gloss on the Acts. A single hurried reading of the text revealed nothing in favor of or contrary to this attribution.

### III

There are but three manuscripts extant containing Langton's Gloss on the Canonical Epistles : Paris, Arsenal, 64 ; Troyes 757 and Paris, Bibl. nat. lat. 14443, which also contains Langton's gloss on the *Maior Glosatura*. So strongly does it resemble this work that, if it were not for the superscription, one would hardly notice the passing from one work to the other. Like the Gloss on the Pauline Epistles it is replete with *Questiones* and will repay study. These two works cannot be neglected by the theologian desiring to know Langton's doctrine. I suspect that the two mss. of the glosses on the Canonical Epistles will show variations.

### IV

Since Langton glossed the whole Bible and the texts speak specifically of the Apocalypse, it is only natural for us to call attention to an anonymous gloss whose incipit is : " Micheas : Erit iste pax ", which is found in three surely authenticated collections of Langton's glosses : Chartres 288, Mazarine 177 and Arsenal 64. It is quite short, three folios, and gives no indication that could be utilized for its date or for its authenticity.

### CONCLUSION

It must be underlined that the title of this study is : *Studies on the Commentaries of Stephen Langton*. It makes no pretence at being definitive, but merely puts at the disposal of Langton scholars a by-product of many years spent in preparation of an edition of Prepositinus. In the present state of European manuscript depots, it is impossible to find all the material that is preserved, especially the anonymous. In addition there is the mediocre cooperation between scholars in the field, so many of whom prefer to cling to their little personal treasure until they can exhibit it in a review of a book or article. These *Studies* therefore are merely a contribution to that international cooperation for the study of Langton's works, and of the whole scholastic period, which is so ardently hoped for by Cardinal Ehrle.

The question of authenticity has hardly been touched in dealing with the glosses outside the big collections. This is true not only in the case of the Commentaries on the Acts and on the Apocalypse, but also of several other glosses<sup>1</sup> which we attribute to Langton with an interrogation mark in our table of incipits. On the other hand, while convinced that the two glosses on the *Historia Scholastica* are from Langton's pen, I confess that my cursory study has barely raised the question. This is the only point treated in these notes to which I hope to return.

My idea in listing any work which might in any way be connected with Langton is not merely to make the list of incipits and of mss. as complete as possible, so that it might serve as a starting point for further study, but also to indicate my personal conviction that much of this undigested mass is actually Langton's work.

From these *Studies* it is clear that the Glosses on the Historical Books of the Old Testament have been classified and proved authentic. In her doctoral dissertation, presented at Manchester last October, Miss Smalley has brought complete order out of the chaos of the Glosses on the Minor Prophets. In the case of the Major Prophets, there are sufficient indications to show that we are confronted by a literal gloss and a moral gloss, which should, like the glosses on the other books, issue from an original commentary, giving the fourfold sense of Scripture. Whether this text is still extant is another question; in the case of the gloss on the Minor Prophets it is preserved in one ms. out of fifty six.

We would greatly appreciate it if the kindly reader would send any additional material at his disposal, to F. M. Powicke, Regius Professor of History, Oxford. At the same time it is a pleasure to thank all those whose courtesy has helped to make this list as complete as it is, especially M. Henri Omont, Curator of Manuscripts in the Bibliothèque Nationale at Paris, for his continued interest in Langton studies and for the precious aid he has afforded. To the American Council of Learned Societies we are grateful for a grant which allowed the rotographing of important mss. otherwise difficult of access.

George LACOMBE.

Catholic University of America.

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1. No gloss on Daniel can be surely attributed to Langton. Daniel is absent from all the collections, except in that contained in Chartres 288, which is anonymous.

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# STUDIES ON THE COMMENTARIES OF CARDINAL STEPHEN LANGTON

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## PART II

In part one of these studies Mgr. Lacombe has described the mss. containing Langton's commentaries on the Historical Books of the Old Testament, and grouped them according to their incipits. His work reveals the most astonishing variety of tradition, to which fortunately we were able to supply a key. After much difficulty a threefold distinction has been obtained. There are three types of commentary: "full", literal, and moral, the "full" being a combination of the other two types. All three, it has been shown, clearly originated in the same recensions. It remains to determine the relationship between them. Is the full commentary the parent or the offspring of the literal and moral? Does it represent the first draft or is it a compilation? Mgr. Lacombe gives reasons for favouring the claims of the full commentary to priority. We decided that I should take up the problem at exactly the point where he left it and make a detailed study of the relationship between the "full", literal, and moral types.

In my second chapter I try to gather up fresh elements for the order in which these commentaries were written and the date of their composition. After collating a certain number of mss. it became evident that we should have to face the *reportatio* question, the bane of scholars engaged in editing medieval texts. For each ms. of Langton's historical commentaries there are from two to three reports.

In my third chapter I shall try to segregate my material into the various versions which have come down to us and show that they have the character of reports.

## I

Until we have established the original form of the commentary, decided whether Langton expounded the Bible literally and morally in the same work, or in two series, concentrating each time on a different sense, it will be impossible to use any information for dating, or to establish any order of priority. If he refers back to Numbers when commenting literally on Josue, unless we are prepared to treat each work as a whole, we shall only be able to state that one portion of Numbers, the literal, is prior to Josue. Similarly any internal indication we may find for dating the commentaries will help us only for a particular section, literal or moral. The question is of more than paleographical importance for another reason ; it sheds light on contemporary methods of teaching. The Pentateuch and, the Historical Books, date from Langton's Paris period. The hypothesis suggested itself that in the literal series we have Langton's work as a *Bachelarius Biblicus*, in the moral his work as a master<sup>1</sup>. A very slight examination of the commentaries disposed of this idea. Back references show that the moral precedes the literal series<sup>2</sup>, instead of vice versa, nor is the literal a simple word for word explanation of the 'letter' such as we should expect from a bachelor ; it contains the kind of 'questiones', theological and practical, which were supposed to be the master's province<sup>3</sup>. Still, it was important to discover whether the two senses were kept so distinct as to call for a complete double series of commentaries from the same author.

From the first there was a strong common sense argument in favour of the full type of commentary's being the original, the parent and not the descendant of the other two. The work involved in separating the literal and moral senses, and copying them down as excerpts, one at a time, would be appreciably less than the work of compilation. The latter would imply copying from two works at once, perpetually finding and refinding the place. In the full

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1. See above, p. 19.

2. Literal Commentary. Bibl. Nat. 14414, fo. 23d, Leviticus « *quod si peccaverit anima* ». hoc expositum est in moralitate.

ibid. fo. 37, Deut. XXIII. 18. « Sed numquid meretrix potest facere elemosynam de eo quod accepit in meretrico. hec questio est in moralitate ». cf. p. —

3. ibid. fo. 16, Exodus I : de mendacio obstetricum.

ibid. fo. 102c, Judith VIII II.

ibid. fo. 110a, I Maccabees II. 41.

commentaries no discoverable rule is observed as to proportion or division between literal and moral sections. The length of each passage chosen for explanation varies to suit the author's convenience, he may take a sentence or several complete episodes as his unit to comment first in the literal, then in the moral sense. It is almost incredible that a compiler would not have used, in every case, the simple arrangement found only in Chronicles, which is a briefer, more summary work than the other books; the whole of the first book of Chronicles at once is commented literally, then morally. The second is treated in the same way. The method followed in the other commentaries, of proceeding by arbitrary divisions, one step at a time, which would be natural to the author of an original work, becomes incomprehensible in a compiler. Even if we suppose him to be dealing with his own material, he is obviously giving himself an unreasonable amount of trouble. The work moreover is done so thoroughly that the completed form resembles a chemical compound rather than a mixture.

MSS. of the full type predominate. There are only two complete series of literal commentaries and one fragment. We have never found an example of a literal commentary appearing in isolation from the series. There are full, literal, and moral forms for every book except Josue and Judges. No moral form for these two books has been discovered and we have no proof that one existed. If the full Josue and Judges represent a compilation, therefore, there is a very obvious 'missing link'.

Conclusive proof however, must start from the inner coherence of the works themselves. We may begin with the prologues. M<sup>r</sup>. Lacombe has noticed the discussion of the double sense of the Scriptures in Langton's prologue to Genesis. This same distinction is drawn in the prologue to almost every one of the books commented. Langton stresses the need for an adequate understanding of the letter, the basis, he says, of the spiritual exposition. As M<sup>r</sup>. Lacombe observes, Langton's remark would be pointless if he only intended to comment on the moral, and not *both* the literal and moral senses. Only the full and the moral commentaries, it may be explained, have this prologue; it does not apply to the literal.

This is merely one example of the curiously incomplete and haphazard nature of the literal and moral commentaries as compared with the full type. In the latter each book is prefaced by

a prologue of Langton's own composition, followed by the Hieronymian prologue (if it exists of that particular book) with Langton's explanatory comments on it. The literal commentaries have only the Hieronymian prologues, the moral only Langton's with their unfulfilled promise of the twofold exposition of the text. In the full commentaries the second prologue follows the first with some connecting formula such as "Hieronymus huic libro premitit proemium", and possibly some information about St. Jerome's purpose and the circumstances of his writing. In the moral commentaries we occasionally find this formula still attached to the last words of Langton's prologue, as in the full type. It is quite out of place, being followed, not by St. Jerome's prologue, but by the opening words of the text. The effect produced is naturally that of a hiatus, and points to a process of separation rather than of compilation<sup>1</sup>.

## I.

## PROLOGUE TO ESDRAS

(a) *Full Commentary*

Chartres 294 (352), fo. 190a.

...Intentio litteralis est ostendere quomodo egressi sunt de babylone ; spiritualis quomodo egressi sunt de christo, et quomodo dominus mortificat et uiuificat, deducit ad infernum et reducit. Utilitas est scire quomodo de peccato homo egrediatur. Ieronimus more [suo] premitit proemium in quo alloquitur duos episcopos ...ergo predictis episcopis ait *utrum facilius sit*.

(b) *Literal Com :*

Bibl. Nat. 14414, fo. 104a incipit.

*utrum facilius sit* Ieronimus more suo premitit proemium...

(c) *Moral Com :*

Bibl. Nat. 384, fo. 123c.

...Intentio litteralis ... (see Chartres supra)... Utilitas est scire quomodo homo de peccato egrediatur. Ieronimus more suo premitit proemium. *In anno primo Cyri* etc. [Esdras I. 1] Nota quod dictum sequitur *hii quesierunt scripturam* [I. 62]

## PROLOGUE TO TOBIAS

*Full Commentary*

## (a) Chartres 294 (352), fo. 177d.

de hoc huius libri historia textitur, incipiens a captiuitate et terminans in filio suo. Liber autem iste, ut dicit Ieronimus in prologo, non computabatur ab Hebreis in canone sacre scripture. Premitit ergo Ieronimus prologum huic operi, in quo ostenditur se hunc librum de Caldeo in Latinum, ad preces duorum episcoporum transtulisse, auxilio filii cuiusdam Hebrei. Dicit igitur ita *Cromatico et Eliodoro episcopis* etc.

(b) *Moral*

Bibl. Nat. 384, fo. 127c.

...de hoc huius libri historia textitur [...identical with above]... filii cuiusdam Hebrei. *Tobias ex tribu Neptalim* Moraliter : quedam prelibanda de littera excipienda, quamuis tota historia hec moralis sit...

Sometimes the incipit of the commentary conveys the same impression as the prologue. The full and literal commentary to Judges alike begin : ' Prius pregustanda est summatim expositio litteralis <sup>1</sup> '. As a preface to the full type this remark is quite in order. After a brief review of the literal meaning, the commentary goes on to the allegorical explanation of the same passage. But what meaning can it possibly have in a purely *literal* commentary ?

The incipit of the moral Chronicles runs as follows : (it comes immediately on the close of Langton's prologue).

' Hieronimus et Rabanus hunc librum exposuerunt. Nunc a principio huius libri quedam loca moralia quasi quosdam flosculos [decerpamus] et primo illud *Nentrob* [*Nemrod*] *cepit esse potens in terra*'' [I Par. I 10].

In the full commentary, between the words "exposuerunt" and "nunc" occur the text and explanation of St. Jerome's prologue and the whole of Langton's literal comments on the first book, followed by the words.

"Explicit primus liber quo ad litteram. Nunc autem a principio huius libri quedam loca moralia, quasi quosdam flosculos decerpamus et primo id *Nentrob cepit esse potens in terra* <sup>2</sup>". The reference to a return to the beginning of the book is satisfactory in the second context. It reads abruptly and unnecessarily in the first.

These considerations alone would support the claims of the full commentary, but it was an incomplete copy of Kings in the MS. 384 of the Bibliotheque Nationale <sup>3</sup> that provided the best clue to the problem. The ms contains a series of moral commentaries, including the four books of Kings ; the last few folios are occupied by a second commentary on Kings which at first sight appeared to be purely literal, and similar to Bibl. Nat. 14414 and Mazarine 177. Closer inspection showed it to be a kind of transitional stage between the full and the literal. It differed from the literal because it did not attempt to conceal the existence of the moral element ; its normal course was to reproduce the literal interpretation, and then, following the full commentary, give the first line of the moral interpretation, adding ' etc. ' and beginning the next section of literal with a capital and a fresh line, under the heading "Ad litteram". Sometimes this arrangement was not

1. Bibl. Nat. 384, fo. 121 a.

2. Chartres 294 (352), fo. 171d.

3. fo. 195b-198b.



adhered to. Not only the first line, but a substantial part, or possibly the complete section of the morality would be inserted.

The collation of this transitional type with the full commentary on Kings, Bibl. Nat. 510, and the literal, 14414, revealed a curious fact which might have remained unnoticed. Isolated allegorical and moral fragments, embedded among the literal exposition, occur spasmodically in 14414, the supposedly literal commentary. They are sprinkled here and there without any system. There is no approach to the method employed in the transitional type, the Kings of 384, where the object is to indicate the break, the beginning of the moral and the end of the literal. Still less is it comparable with the precise method of the full forms, where each passage is gone over twice, once for each sense. One explanation only seems possible. The author or scribe is copying the literal sections of the full commentary and he copies some of the moral sections with it. The moral fragments generally occur in the literal commentary in passages where, at the corresponding place of the full type, only a very few lines at a time have been devoted to the moral sense. In this case the moral sections would be difficult to distinguish, and might easily be copied in with the literal by mistake. The full commentaries present the only rational arrangement.

The truth of this statement appears most strikingly from a comparison of the three forms of commentary on the Prayer of Manasses. The work is naturally short, even in its full form. Its partition into two independent sections is a 'reductio ad absurdum' of the manner of division. There seems to have been some doubt as to the classification of the comments; were they literal or moral? the decisions are not always happy<sup>1</sup>.

If the full commentaries represent the original form of the work, as seems most probable, who, it may be asked, is responsible for the excerpts? The excerpts appear to have been taken mechanically and not always intelligently. A scholar rearranging his own work would be likely to show more care. He would smooth out the traces of dislocation; I do not think that we should ascribe the preparation of the literal and moral forms to Langton. As to *when* the process took place, we can only judge by the writing of the mss. The literal commentaries are in fairly advanced 13th century hands. There is one quite early moral commentary on Genesis, Lincoln College, Oxford. 15. It was described by Coxe

1. See p. 188 et seq.

as late 12th century, but Dr Craster thinks it is early 13th. We know then, that at least one moral commentary existed at an early date. Was the process of division undertaken all at one time, or on separate occasions? Here we may perhaps hazard a guess. The moral version of Deuteronomy certainly preceded the literal<sup>1</sup>. The genre of *Moralia* was greatly in vogue just at the turn of the century. Moreover, as Mgr. Lacombe's transcription of Ruth will show upon examination, the moral section is superior in coherence to the literal. It contains very little foreign matter, whereas the literal is full of inconsequent passages. Unlike the moral, which were popular, the mss. of the literal commentaries were never widely spread. It seems quite probable that the moralities were excerpted from the full commentaries, perhaps with Langton's authority, at an early stage in the tradition. As I hope to show later, in connection with the Minor Prophets, moral extracts and abridgements of various kinds were frequently taken from Langton's work. The literal excerpts perhaps represent an afterthought. We need not suppose that the two series result from a single coordinated scheme.

#### Prayer of Manasses

FULL	LITERAL	MORAL
<i>Chartres 294, f<sup>o</sup> 177b.</i>	<i>Bibl. Nat. 14414, f<sup>o</sup> 99c.</i>	<i>Bibl. Nat. 384, f<sup>o</sup> 123b.</i>
Sequitur oracio Manasse, regis Israel, filii Ezechie, qui captiuitate Babilonica positus, propter peccata sua, ad cor per penitentiam rediit, id est amaritissime penitens Dominum orauit, et merito oracionis, miraculose, ut dicit Ieronimus, restitutus fuit in regnum suum... Hec oracio non est in Hebraica ueritate, nec in Regum nec in Paralipomenon, sed hic interserit eam Ieronimus. Unde moraliter prosequimur eam in hunc modum « <i>Domine omnipotens</i> » « <i>omnipotens dicit quia omnipotentiam suam, ruinis illatis, expertus est.</i> »	Quod uero sequitur oracio est Manasse	Sequitur oracio Manasse regis Israel ...identical...

1. See above p. 183, n. 2.

*Deus patrum nostrorum Abraham Isaac et Iacob* queritur quare specialiter Deus istorum dicitur in sacra scriptura, cum multi fuerint boni, ut Moyses et Dauid sanctus. Racio literalis est quia ipse Deus, loquens Moysi in III capitulo Exodi appellauit se ita, dicens «Deus Abraham, Deus Isaac, Deus Iacob misit me ad uos.» Racio mistica est, ideo dicitur Deus istorum quia per istos significantur tres uirtutes theologice et Dominus specialiter est Deus illorum qui habent illas uirtutes. Per Abraham fides..., Isaac.. significat spem... per Iacob caritas... Tercia ratio est mistica. Ideo uocatus «Deus Abraham... etc.» quia tota spiritualis generacio Ecclesie in istis comprehenditur. Aut enim nascitur liber de libera in Ecclesia... ut filii Iacob de ancillis. «*et semini eorum iusto*» supple «Dominus», dicitur Dominus illius et Dominus illi. «*qui fecisti celum et terram cum omni ornatu eorum*». ad litteram. «*cum omni ornatu eorum*» sicut in Genesi dicitur ubi «perfecti sunt celi et terra et omnis ornatus» uel mystice, celum iusti uel spiritus, terra caro que est iustorum, ornatus eorum sunt uirtutes. «*qui signasti mare*» id est «limitasti» ad litteram. Unde Iob XXXVIII capitulo «quis conclusit hostils mare»... [mistic] *mare* id est Legem grauem et amaram quasi aquas Marach, *signasti* id est «sigillasti», ad modum sigilli, quod clausum est inimicis, aperitur autem amicis. Sic et Lex clausa est Iudeis, aperta est credentibus Christianis.

De hac signacione Isaias «liga testimonium signa legem».

*Dominus Deus patrum...*  
identical

...sicut Moyses et Dauid. Superius dictum est in Exodo.

...de ancillis

*Et semini...*  
identical

...ad litteram

uel mystice...  
identical

*qui signasti...*  
identical

...uirtutes

mistic] *mare*  
Legem ...

identical

...legem

Moraliter per « *mare* » tribulatio amara quam Dominus significat preceptis suis, id est ponit eam loco precepti uel ut ita amplectatur homo eam quasi preceptum. Unde « qui fingis dolorem in precepto » uel ita « *qui signasti mare* » id est corda nostra amara et eciam « frontes nostras signari fecisti » « *uerbo precepti tui* » id est signo crucis quo frons fidelium insignatur hodie. Uel aliter moraliter « *mare* » mundus quem Dominus signauit quasi sigillo, quia eius misteria nota est fidelibus et iustis tantum, non malis qui mundum diligunt...

*note* Langton's text differs slightly from the Vulgate in several places.

« *qui signasti mare...* » identical

## II

### Order and Date.

For the commentaries on the Pentateuch and the historical books we have to rely on internal evidence alone. No dated mss. have been found and we have no indication from any other source. Fortunately, Langton was in the habit of referring back to his own works, so that at least we can gain a rough idea of their order.

The Pentateuch seems to have been commented in a series, one book following another in the proper sequence. Each of the five books has a prologue, but the first prologue is an introduction to the whole Pentateuch, with only a small section at the end devoted to Genesis. There are also various cross references. In Numbers for instance, Langton observes that the sacrifices commanded by the Law are more fully expounded, in both literal and spiritual senses, in Leviticus<sup>1</sup>. An interesting passage in the "full" Exodus refers us to the author's commentary on the Gospel of St John. Langton is commenting on Exodus XXVI, 31 :

1. Peterhouse 112, f<sup>o</sup> 80con Num. XV. 2: 'Hic instruit filios Israel de sacrificiis, et hec plenius dicta sunt in Leuitico secundum utrumque sensum scil. literalem et spiritualem.

« *Facies et velum* » etc. Require textum et expositionem in prima lectione Exodi vel super Iohannem in prima lectione »<sup>1</sup>. The context will not help us to elucidate this at first sight rather obscure reference. There is no mention of a veil in the first folios of Langton on the *text* of Exodus. If we look a little further back, however, we find the description of the veil, and its allegorical significance very fully expounded in the *prologue* to Exodus<sup>2</sup>. Langton must have delivered the commentary in a series of lectures which provided him with convenient units of division for the purpose of reference. No ms. of the commentary on St. John survives to our knowledge ; but, as has been remarked already, Langton is said to have commented the whole Bible.

It is rather interesting to note that he seems to have expounded the Sacred Books in much the same order recommended by Hugh of St. Victor to those who would study their allegorical significance. Hugh advises the student to proceed from the certain to the less certain — begin with the New Testament, and thence proceed to the Old<sup>3</sup>. We know already that the commentaries on St. Paul preceded those on the Prophets<sup>4</sup>. Now it appears that the commentary on at least one Gospel preceded those on the Historical Books.

Josue must have followed the Pentateuch because we have several references to the commentary on Numbers<sup>5</sup>. The books of Josue, Judges and Ruth form a close group in the ms tradition, so we may guess that they too were commented in a series.

The four books of Kings form a unit with only one prologue between them. It is noticeable that in the commentaries on Kings, quotations from the book of Judges are often prefaced by the phrase 'ut habuistis supra'. The same phrase is used in connection with quotations from the books of Kings themselves. This rather suggests that the commentary on Kings followed

1. Trinity (Oxon.) 65 f. 155b.

2. *ibid.* f. 86a.

3. *Didascalion* VIb.

4. See above, p. 63.

5. *ibid.*, f<sup>o</sup> 111d. On Josue XIV. 7. 'Hec expone sicut exposita sunt in XIII et XIV Numerorum'. *Ibid.* f<sup>o</sup> 113d. 'Et de istis actum est supra, LXXII cap. Numerorum.' *Ibid.* 'De ciuitatibus refugii, et mystice et ad literam dictum est satis sufficienter, LXXIV Exodi. Item in Deuteronomio... 'Exodus' here must be a mistake for Numbers. In the modern capitulation the reference would be to Numbers XXXV.

soon after that on Judges. There is no reference actually to the *exposition* of Judges, so we have no adequate proof of this. On the other hand Langton makes clear mention of his moral exposition of the furniture of the tabernacle in the book of Exodus<sup>1</sup>. More interesting still, he refers to his commentary on Ecclesiasticus. Commenting on the 'cloud' (3 Kings VIII. 10), he refers to his explanation of the same word in Ecclus. XXIV. 7. 'De nubecula satis dictum est in Ecclesiastico XXIV cap. "Ibi et tronus in columpno nubis" Nubecula significat carnem Christi ut ibi dictum est<sup>2</sup>'. Langton is clearly referring to his own commentary on Ecclus XXIV 7 'tronus dicitur caro Christi...' [Bibl Nat 485b, f<sup>o</sup> 61d] There is no trace of this allegory in the Interlinear or Marginal Glosses. The commentary on the two books of Paralipomenon is an integral whole with one prologue only. We know from another back reference that it followed Kings.<sup>3</sup>

The opening section of the commentary on Esdras discusses the correct order of the books Tobias, Judith, Esther and Esdras; Langton observes that he is returning to the subject which has already been broached in his commentary on Esther. 'Sicut in Hester diximus, et modo reuertamur'. He gives his reasons for placing Esdras after Esther instead of immediately after Paralipomenon<sup>4</sup>. This suggests that Tobias, Judith, Esther and Esdras (including Nehemias which was not separated from Esdras) were commented as a group. Judith contains two references to the exposition of Exodus. One of these is rather doubtful. On Judith V. 10 'And when the king of Egypt oppressed them and made slaves of them etc.' Langton remarks 'Illud expositum est in Exodo' which might possibly refer to the text of Exodus, not to his commentary upon it<sup>5</sup>. He does sometimes appear to use 'exponitur' of the text of another book. The second case fortunately leaves little doubt. In one of his digressions Langton

1. Rawl. C. 427, f<sup>o</sup> 38d on III Reg. VII. 'de altare autem et uasis suis et mensa et aliis satis dictum est in Exodo'. This sentence occurs in the *moral* exposition, so that he must be referring to his own commentary, not merely to the text of Exodus. For his commentary on the Tabernacle see Trinity Oxon f<sup>o</sup> 138-150b.

2. Ibid. f<sup>o</sup> 39d.

3. Bibl. Nat. 14414, f<sup>o</sup> 95b on II Par. XIII. 2. The mother of Abia is said to be 'Michaia the daughter of Uriel'. An objection is raised that in III Reg. XV. 10 she is called 'the daughter of Abessalom'. 'Responsio. Hoc in Regum expositum est et dicimus ergo...' A long questio of some twelve lines is devoted to the subject in the commentary on Kings. Ibid. f<sup>o</sup> 77v.

4. Mgr Lacombe deals with this point.

5. Oxford, Bodl, Misc. Laud 149 f<sup>o</sup> 104c.

mentions the text Exodus IX. 31 'The flax therefore and the barley were hurt'... He gives a brief moralisation of it and adds 'De hoc habes sufficienter in Exodo...'<sup>1</sup>.

This concludes the list of distinct references, for I find nothing in the commentaries on Machabees. The position, then, is as follows : we know that the Pentateuch came first of all ; we know that Paralipomenon followed Kings and that Esdras followed Esther ; Ecclesiasticus came at some point before Kings. It is very tempting to read a certain significance into the prologue to the Machabees. Langton here takes as his text a well known prophecy Joel I. 4, 'That which the palmer worm hath left the locust has eaten etc.'<sup>1</sup>. The four pests are compared to the four hostile nations which oppressed the Jewish people ; the Assyrians, the Medes and Persians, the Greeks, lastly the Romans. 'In the books of Kings and Paralipomenon' he observes, 'we have heard of the " palmer worm ", of how the Assyrians ravaged Juda, in the books of Judith and Esther of the " locust " ; now we are to hear of the " bruchus ", in the books of the Machabees'<sup>2</sup>.

This is a suggestion, though of course nothing more than a suggestion, that the Machabees were commented at the conclusion of a series, beginning with Kings and Chronicles and going straight through the historical books to Machabees. Langton is definitely not referring to the order in which the books were read in the church offices for the year, since he discusses this subject, in a different connection, further on in the prologue<sup>3</sup>. As he commented the Pentateuch in a series, it seems probable that he would follow the same plan for the remaining historical books. Whether he commented them one immediately after another or whether other works came between, we have no data for conjecture even.

For the date of the commentaries, we have to content ourselves with an approximation. The Heptateuch, definitely, represents work of the Paris period, before 1206. Commenting Deuteronomy Langton declares what his course of action would be in certain circumstances. 'If he were a prelate'<sup>4</sup>. He can still distinguish

1. Ibid. f<sup>o</sup> 106b.

2. P. f<sup>o</sup> 173<sup>a</sup>. 'Audiuimus in libro Regum et Par : de eruca... in libro Iudith et Hester de locusta, nunc audiemus de bruco scil. in libris Machabeorum'.

3. Ibid. infra. He describes the spiritual significance of the order prescribed by the Church after Pentecost. Kings, Wisdom, Job and Tobias, Judith and Hester, Machabees, lastly Ezechiel.

4. See above, p. 127.

between himself and the prelacy when commenting Judges. The text, Judges VIII. 20, 'He was afraid being yet a boy' suggests the reflection.

'Similarly, the prelates and we ourselves go in childish fear. Like boys we do not consider how little riches will profit us in death <sup>1</sup>. Mgr. Lacombe points out that in every one of his commentaries Langton criticises prelates in the tone of one who was not yet a member of the hierarchy; he concludes that the remaining commentaries were written while Langton was still teaching theology at Paris.

This evidence may be strengthened by a consideration of the interest Langton manifests in all the affairs of the schools. Commenting on Gen. XIII. 2 for instance, he refers to the tradition that Abram had acquired his riches in teaching the science of astronomy to the Egyptians; he takes this as a precedent for a financial question of immediate importance. The example of Abram justifies the master, not only in accepting, but even in demanding payment from his pupils <sup>2</sup>. Again, a city named in the book of Judges, 'Haroseth of the Gentiles', [Judges II. 4] is described in the Scholastic History as 'so named because it was inhabited not by one people, but by many races met together <sup>3</sup>'. Langton seizes upon the resemblance to Paris. Like Haroseth, Paris is a meeting place for many races <sup>4</sup>.

When we pass from the Heptateuch to those commentaries for which there is no certain evidence, we find exactly the same preoccupation with the schools and no perceptible change of style. Ruth is full of advice to students; they are urged not to desert the faculty of theology <sup>5</sup>. Kings has a passage which brings the actual class room before us. Langton is explaining the story of how Samuel, sent into Bethlehem to anoint David, averted the jealous wrath of Saul by the pretext that his object in coming was merely 'to

1. P. f<sup>o</sup> 117<sup>b</sup>. 'Similiter et prelati et nos pueriliter timemus...'

2. Durham. A. I. 7. f<sup>o</sup> 16<sup>o</sup>. '...sic ergo patet quod licet magistro a discipulis accipere bona, et eciam querere.' Although teaching was gratuitous in theory, in practice the masters always charged a fee, for their own profit, and to pay for the hire of the class room. Robert, loc. cit., p. 34.

3. P. L. CXCVI, col. 1276.

4. P. f<sup>o</sup> 115<sup>b</sup>. '...sicut Parisius ubi diverse gentes conueniunt.' The comparison between Paris and Cariath-Sephet was probably common place at the time. See the letter of Philip of Harvengt. *Cart. Univ. Paris*. éd. Denifle and Chatelain, I. p. 50, no. 51.

5. See p. 101.



sacrifice to the Lord'. [1 Kings XVI. 2] Langton's comment runs as follows <sup>1</sup> :

'This was not Samuel's *primary* object in coming. This is an unusual form of speech, Your reply to the question "Why do you come to the schools?" » would not be "I come to sit down, or to look at the walls", and yet that is what you do'. Such an illustration would not occur to any one but a lecturer.

Again, on Judith VIII. 11, Langton is discussing the reason why the Jewish commander Ozias sinned, in arranging to surrender within five days unless further assistance were granted him; he draws the parallel of the hungry, poverty-stricken scholar, who says to himself 'I will leave the schools at Easter, unless by then God has granted me relief' <sup>2</sup>. The commentary on Nehemias has an admonition for 'those who exercise themselves in the subtleties of the arts' <sup>3</sup> and 1 Machabees a pointed reference to the bad behaviour of the student on holiday. The scene in Esther, where Esther and Mardocheus join in fasting and prayer, suggests the sacred bond between master and pupils. Each one should pray for the others and request them to do the same by him <sup>4</sup>.

The commentaries on Kings promise us something a little more exact. Langton seems to have written them with his mind full of the crusades. Even the reprobated Heli, he observes, expired of grief when he heard how the Philistines had captured the ark of God [1 Kings IV. 18]. Yet nowadays many good people hear of the capture of Jerusalem without emotion <sup>5</sup>. — a definite proof that this was written after 1187 and not long after the event; He exclaims at the difference between Urias, who would not eat and drink while the ark of God dwelt in tents [2 Kings XI. 11] and the men of his own time. 'We live in luxury while the Saracens hold the place of our Redemption!' <sup>6</sup> The Holy Sepulchre ought

1. Rawl. C. 427, f<sup>o</sup> 11<sup>c</sup>. 'Hoc non fuit principalis causa ueniendi, tales locuciones non solet usus recipere; non enim querendi [querenti ?] ad quid intras scolas? respondet [respondetur ?] ut sedeam uel uideam parietes, et tamen ista facies.'

2. P. f<sup>o</sup>, 159<sup>c</sup>. 'Si ita peccatum esset, terminum diuine misericordie simpliciter prescribere, ergo sequeretur inde quod scholaris indigens et inedia sustinens si ita constituerit in animo, recedam in Pascha a scolis nisi iterum Dominus me respiciat, tempus misericordie prescriberet, et sic peccaret.'

3. P. f<sup>o</sup>, 171<sup>c</sup>. 'Similiter subtiles et exercitati in artibus debent audire sacram scripturam cum simplicibus, iuxta illud Ysaie 'Leo quasi bos paleas comedit' [Isa. XI. 7].

4. Exeter Col. (Oxon) 23, f<sup>o</sup> 21<sup>b</sup>.

5. Rawl. C. 427, f<sup>o</sup> 5<sup>a</sup>.

6. Ibid. f<sup>o</sup>, 23<sup>a</sup>.

to be visited by many and had in great veneration <sup>1</sup>. David's decision 'Equal shall be the portion of him that went down to battle and him that abode at the baggage' [1 Kings XXX. 24] recalls the indulgence granted to those who crusade by proxy.

On this evidence we may place the commentaries on Kings after 1187, and it is fairly safe to assume that they were not later than 1193. The enthusiasm died down after the return of the crusading leaders and Langton would hardly have referred to the crusading arrangements with such zest after that date. If, as Mgr. Lacombe gives reasons for holding, Langton's arrival in Paris should be put earlier than has been usual, there would be nothing strange in his having commented the Gospels, the Heptateuch, and Ecclesiasticus, before 1187. This must represent our nearest approach to a date at present, but the commentaries are not exhausted and something more may soon be forthcoming.

### III

#### The Variant Versions

Roughly speaking we have the same problem for each one of the commentaries. For each there is a number of mss. 'full', literal or moral, with more or less the same text. They are clearly from a common original. In addition there will be a smaller group, perhaps only one or two copies, which differs continuously from the first. If we compare the two versions we find the same subjects treated, generally the same authorities and texts quoted, in the same order, but always in different words. Sometimes too, we shall find a slight divergence in sense.

This introduces us to the question of the 'reportatio'. As the commentaries may possibly have been delivered as lectures, each one of them may represent either the lecturer's own notes or the report of a student, or, for there is a third alternative, a report corrected and authorised for circulation by the master <sup>2</sup>.

A 'reportatio', in the absence of rubrics and titles, may be known from its 'incompleteness and lack of finish'. The student omits or condenses; one student habitually takes fuller notes than another. If two reports are placed side by side, we shall see the

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1. *Ibid.* f<sup>o</sup> 15<sup>b</sup>.

2. Mgr A. Pelzer, 'Le Premier Livre de Reportata Parisiensia de Duns Scotus', in *Annales de l'Institut Supérieur de Philosophie*, Louvain 1924, V. p. 454.

same passage treated in each with varying degrees of fulness. It is not easy to distinguish between a report and an abbreviation of the original work. If we have two versions, a shorter and a longer, and the shorter is fuller for certain passages, we may presume it to be a report. (In this case both versions would be reports, since a report could hardly be more detailed for any passage than the lecturer's own version). Certain formulae also betray a report. 'Responsio dicendum', an occasional use of the third person — 'Magister dicit' <sup>1</sup>. On the other hand I think that the use of the *first* person would scarcely authorise us to conclude that the work was *not* a report, because the student might have taken down the master's exact words.

I have attempted to apply Mgr. Pelzer's rules to the Langton commentaries. No definite conclusions could be obtained without a thorough collation of all the mss, but I shall briefly indicate the problems centreing round each commentary from those mss. which I have examined. The incipits given by catalogues are too brief to be of any assistance in classification, so a good proportion of mss. have to be omitted. It may be remarked at once that all the commentaries might well be *reportationes* from the point of view of style. They are not literary, and no version seems to have much superiority over the others in this respect. Exodus, it has already been shown, was certainly delivered as a lecture <sup>2</sup>.

We may begin with the Pentateuch. Identical <sup>3</sup> copies are in Peterhouse, Cambridge 112; Trinity College, Cambridge 86; Trinity, Oxford 65; Chartres 294; Durham A. I. 7 (for all except Genesis). Peterhouse and Durham contain the Prologue of Peter of Poitiers (?) <sup>4</sup> to Numbers immediately before Langton's prologue. In Durham it is ascribed to P. Cancellarius, in Peterhouse, 112 it has no separate heading. Brit. Mus. Royal 2 E. XII has Deuteronomy, Bibl. Nat. 374 Exodus. Bibl. Nat. 384 is a volume containing two mss. bound together, the first of these has Leviticus. These works are all 'full' (both literal and moral). The recto of the first folio of the second part of Bibl. Nat. 384 has the explicit of the literal commentary on Deuteronomy; this is doubtless the remains of

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1. *ibid.* p. 455.

2. See above, p. 191.

3. I test the identity of two works by collating the incipits, explicits, and some other passage.

4. P. f<sup>o</sup> 73<sup>a</sup>. Durham A. I. 7. f<sup>o</sup> 69<sup>a</sup>.

a literal commentary on the whole Pentateuch similar to that in Bibl. Nat. 14414, and Mazarine 177. The moral Pentateuch is in Bibl. Nat. 355 and Arras 68. Lincoln College, Oxford 15 has the moral Genesis, Bibl. Nat. 385 the moral Numbers and Deuteronomy.

We may now consider the variants. Corpus Christi, Cambridge 55 has a 'full' Pentateuch ascribed to Langton. It is headed 'Stephanus Langton super Vetus Testamentum' and the remaining books are certainly his. There are passages identical with the first group in this Pentateuch, but a great deal of divergence. Brit. Mus. Royal 2 E. XII has a Genesis identical with Corpus 55, except for the prologue. It is notable that the Royal Deuteronomy, which follows Genesis, is identical with the first group, not the second.

I give an extract from two groups, at a corresponding passage, showing how the wording differs. The passages are taken from near the beginning of the commentary on Genesis, where Langton explains the fourfold method of exposition. The first group is generally much fuller than the second, this particular case however is an exception. It is chosen because group "one" contains a cryptic sentence which can be explained by reference to group "two". After enumerating the literal, allegorical and tropological methods, «one» continues *'et illas tres prosequitur et dupliciter scil. allegoriam'*. This appears meaningless, because the sequel explains 'anagogy' the fourth method, and then goes on to show how the same word 'Jerusalem' may be interpreted in the fourfold sense. "Two" proceeds more systematically. Examples are given, *two* examples being given for allegory. Possibly we have here an indication of the 'reportatio'. "One" uses the third person and dismisses with a note what is taken down at length in "two". The phrase might equally well have been inserted by someone who had compared the two versions. Taken as a whole the two versions of the commentary on the Hexameron rather suggest the *reportatio* theory. I have not compared the remainder of Genesis, or the other books of the Corpus 55 Pentateuch, with Group "One".

"One" Peterhouse 112, f<sup>o</sup> 2b.  
[Bibl. Nat. 14414, f<sup>o</sup>. 2b].

"Two" Brit. Mus. Royal 2 E.  
XII, f<sup>o</sup>. 10<sup>b</sup> [Corpus 55 f<sup>o</sup>. 10b.]

Item nota quod IIII sunt  
partes sacre scripture, historia

Nota, in sacra scriptura IIII  
attenduntur exposiciones, istorica

que narrat rem scil. quod gesta(!) est sicut gesta est, allegoria que per unum factum aliud significat, tropologia que quid faciendum sit ostendit, et illas III prosequitur et dupliciter scil. allegoriam. Anagoge refertur ad supernam ciuitatem. [tropologia que quid faciendum sit ostendit, et anagoge.] et ista [ita] IIII inueniuntur in hoc nomine Ierusalem. Hystorice ciuitas illa est materialis, allegorice ecclesia militans, tropologice anima fidelis, anagogice ecclesia triumphans.

allegorica, anagogica, tropologica. Historica dicitur litteralis, sed nota quod istoria sic describitur, istoria est testis temporum, lux ueritatis, magistra uite, uita memorie, nuncia uetustatis, et dicitur istoria ab isteron quod est gesticulacio. In ea enim gesta denotantur. Allegoria est expositio quando per unum factum significatur aliud factum, sicut per serpentem eleuatum in deserto intelligitur mors Christi, et per Goliam uictum a Dauid intelligitur diabolus deuictus a Christo, et dicitur allegoria ab alleon<sup>z</sup> quod est alienum et gore siue goge quod est ductus, quasi ab aliena duccio. Anagogica est quando expositio retorquetur ad celestia, ut hic 'creauit Deus celum,' id est angelicos, et dicitur ab ana, quod est sursum, et goge quod est duccio, quasi ad alienum [Corpus 55 f<sup>o</sup>. 1b. 'sursum'] duccio. Tropologica est quando per factum intelligitur aliud faciendum, et hoc ad instruccionem anime. Mistica expositio restringitur quandoque ad appellanda anagogicam, quandoque ad appellanda comprehendendum (!) [quandoque ad appellendam anagogicam, quandoque comprehendit] istas tres, tropologicam allegoricam His uisis procedamus.

A third variant of Genesis is Durham A. I. 7. This is very much fuller — at least in the Hexameron, the only section I have examined — than either of the other two groups. Certain passages would give the impression that "one" is a drastic abbreviation of "three" (Durham), since "three" contains various instances of consecutive lines identical with "one"<sup>1</sup>; I could not find any identity between "two" and "three". "Three" makes the best sense; that is to say, if there is any connection between "one"

1. For instance the extract just quoted from Peterhouse 112 is identical with Durham A. I. 7, f<sup>o</sup> 5<sup>a</sup>.

and "three", we might start from the hypothesis that "three" was the original, and that "one" had been unskilfully cut down from "three". On the other hand there are passages where "one" and "three" differ not only in wording but even in matter; they might be two different works. It is not the same kind of variance as that between "one" and "two", where the matter corresponds but not the words.

"Three" has a reference to 'magister noster' which is worth mention. It occurs in a discussion of the moon problem. Was the moon created full? If so, as there are twenty-eight days in a lunar month, then the day of her creation must have been the, *fourteenth* of a lunar month, which was felt to be inappropriate 'quia nemo sic incipit numerare'<sup>1</sup>. The first day of the lunar month would be more congruous.

'Videtur quod luna creata sit plena, ... Item non decuit summam naturam ut crearet aliquam rem imperfectam, sed si creata est plena, ergo quarta decima. Unde ut dicit magister noster inuenit in glosa super Genesim quod luna fuit decima in eternitate, et ita quarta decima quarta die, sed potius uideretur creari prima Item...' f<sup>o</sup> gd.

Who is meant by 'magister noster' and what exactly he found in the Gloss must remain a mystery. We may have a reference to Langton's own master, or we may be dealing with a *reportatio* and the master would be Langton himself. Neither the Lombard in the *Sentences*, nor the Comestor in the *Histories* suggest such a solution. The idea intended seems to be that the moon was at her tenth day 'in eternity', i. e. before the creation of time; on the first day she would be at her eleventh, and so on. Thus the incongruity of her creation at her fourteenth day is given a satisfactory explanation. I cannot find any mention of this in the glosses on the likely texts in Genesis, nor in a gloss on Exodus XII. 3, referred to by Langton further down in his discussion of the same question. Comparison with version "one" gives no assistance as the two versions diverge very widely here.

The prologues<sup>2</sup> to Genesis present a distinct set of problems as baffling as those connected with the main commentary. Peterhouse 112 and Chartres 294 each give two prologues which I shall call

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1. St. Augustine. *De Genesi ad Litteram* quoted in the Gloss. Antwerp edition 1634 vol. I col. 18.

2. I refer to Langton's prologues, not the commentaries on the prologues of St. Jerome. The former are omitted altogether in the literal versions.

A and B. In Peterhouse 112 f<sup>o</sup> 1b, B follows A without any break. There is nothing, except the reiteration of ideas, to show that we have two prologues instead of one. Chartres 294 f<sup>o</sup> 1<sup>r</sup> gives A, only in the text proper ; B is written in the breadth of the margin along the foot, in the same hand as the text. The other mss. of group "one" omit B altogether. Of group "two", Royal 2. E. XII has B only ; Corpus 55 has no B, but a variant of A. Durham A. I. 7 also omits B. It has a prologue beginning with ten lines which are peculiar to this ms., the remainder is practically identical with the A of group "one".

Thus we have four types of prologue altogether. We have prologue B, and we have three variant versions of prologue A. They are not textually identical but have enough resemblance in substance to be described under the one heading 'A'. The 'A' and 'B' forms have much in common, but in the judgement of Mgr. Lacombe they are distinct compositions rather than variant versions of the same composition. One possible theory is that A, with its insistence on the significance of the number five, was the original prologue to the Pentateuch. B starts from an allegory which deals with the Scriptures as a whole, then reproduces more shortly some of the observations on the Pentateuch and other matters to be found in A, and ends with a few introductory remarks on Genesis, similar to those in A. The original A may have been rewritten with the object of providing a prologue which would be suitable as an introduction, not only to the Pentateuch, but to a long series of commentaries following after; thus we get B. This would account for the difference between A and B. The three mss. containing B actually do continue beyond the Pentateuch.

The Durham form of A would serve as well as B for this purpose. The additional ten lines deal with another aspect of the Scriptures in their entirety, and so give the prologue a wider application than to the first five books immediately following. We return to the old question. What is the relationship between "one" "two" and "three" ?

2) The commentaries on Josue and Judges go together. They are peculiar in having, as far as we know at present, no moral derivations. Identical versions are Peterhouse 112, Corpus 55, Royal 2 E. XII ; Rowl. c. 427 (Judges only), Durham A. I. 7, Chartres 294, Bibl. Nat. 384 and 392, all full. Bibl. Nat. 14414, Mazarine 177 are literal.

A reference to 'the reader' in this version suggests that it was

written and not delivered as a lecture. Commenting on the boundaries of the lot of Juda [Josue XV. 4] Langton says that 'the great sea' symbolises the last Judgement because of its exceeding bitterness. 'The other proper names that follow may likewise be explained in the mystical sense, according to their interpretations which we leave to the industry of the reader.'<sup>1</sup> Langton refers to some work, such as St. Jerome's, on Hebrew names. Possibly the "reader" may apply to the student when he reads this work. One of the Minor Prophet versions, said to be 'collecta ad lectiones' also addresses the reader. If the word refers to the reader of the commentary its use may perhaps indicate the revision of a *reportatio*.

Group "two" consists of Bibl. Nat. 355, and 385, and Arras 68. The mss. are closely allied. They have the same arrangement, Josue and Judges following the moral Pentateuch, and the same titles 'Incipit liber Iosue Ben Nun, and 'Incipit Iudicum materia',<sup>2</sup> which are peculiar to this group. This recension is considerably shorter than the first. If the two sets of prologues are collated, those of the second group read like mere abridgements of the first. There is one argument in the prologue to the Josue of group "two" however, which does not occur in "one". Langton discusses the question why the Hebrews counted Josue among the prophetic books, and gives as one possible reason that the *deeds* of Josue were prophetic because they symbolised the coming of Christ. This is omitted in "one". The text of the commentary on Josue in group "two" might well be an abridgement of "one". There is much verbal identity.

The commentary on Judges in group "two" has an entirely different character from its prologue in relation to "one". Though generally briefer than "one" it can sometimes be more expansive, after the manner of a *reportatio*. The two examples following will show how independently the same passage may be rendered by the second group.

(1) Comment on Judges III. 31. 'Samgar the son of Anath who slew of the Philistines six hundred men with a plough share'. Langton observes that Samgar slew more with a plough share

1. Peterhouse 112, f<sup>o</sup> 112<sup>a</sup>... sic et alia propria nomina que sequuntur possint retorqueri ad misterium quod lectoris diligencie dignum duximus relinquendum secundum interpretationes eorum.

2. 'Materia' seems to have been used for 'Prologue'. cf. Corpus 55 f<sup>o</sup> 221<sup>r</sup>. 'In Hester introitus uel materia', f<sup>o</sup> 222<sup>a</sup> 'Incipit liber Hester et sic exponitur'.



than Aod slew with his sharp sword [ibid. 16-22] ; he draws the parallel of the preacher, whose homely speech effects more conversions than skilful rhetoric could do.

*Group "one" — Bibl. Nat. 384, f° 91d.*

"*Vomere et incomposita potest dici, qua arantur corda fidelium. Ecce iste [Samgar] plures occidit uomere quam Aod gladio suo limato et utraque parte secante, qui non interfecit nisi unum. Sepius enim plus proficit simplex et rudis predicacio quam exquisita et polita*".

*Group "two" — Bibl. Nat. 355, f° 181a.*

"*Ecce hic manifestum est quod non semper debet predicator uti predicacione polita et subtili, sed uomere quandoque, id est exhortacione rudi et egresti. Multociens enim efficacius est exemplum uulgare quam uerbum politum et subtile, et hoc bene patet in hoc loco. Aioth enim non nisi unum, scil. Eglon, gladio ancipiti transegit. Samgar autem VI centos uiros uomere prostrauit. Hoc est quod ubi per predicacionem rudem et impolitam laici conuertuntur de facile, uix unus litteratus ab errore suo potest euelli*".

(2) Here the gist of the two versions is the same, but "one specifies" and gives the moral a more pointed application than "two". The children of Israel sent presents to Eglon king of Moab by the hand of their saviour Aod [Judges III. 15] Eglon represents greed ; those who send Eglon gifts by the hand of their leader, who typifies authority, remind Langton of persons who obediently serve the Church with an eye to their own profit.

*"One" — Bibl. Nat. 384, f° 91c.*

"*Miseruntque filii Israel per illum munera Eglon, id est cupiditati. Hoc faciunt multi qui Aioth, id est prelado, seruiunt propter cupiditatem, ut scil. habeant prebendas, et sic eo seruientes mittunt munera Eglon*".

*"Two" — Bibl. Nat. 355, f° 181a.*

*Miserunt que filii Israel per illum munera. Hoc est quod multi seruiunt in ecclesia pro mundo potius quam pro Deo, potius pro temporalibus quam pro spiritualibus acquirendis.* »

It might easily happen in a lecture that the master would begin with a general statement such as in contained in "two", and then proceed to illustrate it by some concrete example as in "one"

If two students were taking notes one might write down the first, the other the second part of the argument. There are some verbally identical passages in the two recensions, but they seem to be very few and brief.

The problem is further complicated by the Josue and Judges in Troyes 1118. The ms. is anonymous — "*Moralitates super libros Iosue Iudicum Regum Ruth Paralipomenon et Machabeorum*". All of these however are Langton's. The prologue and text of Josue and the prologue of Judges belong to group "two". The text of Judges is not identical with either "one" or "two". It suggests a compound of both resembling now one now the other. I examined it hastily and did not notice any passages where it was independent of the other groups.

Thus the text of the commentary on Judges seems to belong to a different tradition from the prologue and from the whole commentary on Josue in group "two". This is the only point to emerge clearly from a very baffling problem <sup>1</sup>.

3) Each one of the mss. in group "one" of Josue and Judges has also a commentary on Ruth. In addition there is one 'moral' Ruth in Bibl. Nat. 510. There is no divergent group corresponding to group "two". Troyes 1118 has a Ruth with no prologue, which opens differently from the others. The literal exposition of the opening section is a variant of the others, but at the beginning of the moral exposition it becomes identical and seems to continue identical; the explicits correspond.

4) The four books of Kings may be treated separately since they form a distinct unit. The larger group of textually identical mss. consists of Peterhouse 112; Corpus 55, Durham A. I. 7, Rawl. c. 427, Chartres 352 and Bibl. Nat. 510 (the first two books). These are full commentaries. The literal are Bibl. Nat. 14414, Mazarine

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1. Since going to press. I have had access to an important collection in ms. Christ Church Canterbury Y. 10. 4. which contains Langton on Josue, Judges, Ruth, Kings I, II and the greater part of III, Esdras, part of Nehemias, a fragment of I and the whole of II Machabees. The gaps are accounted for by the loss of several quires. These commentaries correspond exactly with the versions in ms. Peterhouse 112. I have also examined the ms. Vienna 1466 from a rotograph of the incipits and explicits. The collection is anonymous but includes many of Langton's works. Among them are his commentaries on Tobias Judith Hester and Machabees, again similar versions. There are glosses on Josue Judges and Ruth in this ms which differ very widely from all the versions of Langton commentaries known to us. It appears certain that they are not the missing "moral" forms of these books. A close collation however might perhaps establish some kind of relation with with the groups of authentic authorship.

177 ; the moral are Bibl. Nat. 384, Troyes 1118, and Corpus College, Cambridge 204 (begins incomplete on I Kings IV). Many of these commentaries are in a state of incompleteness. Troyes 1118 and Corpus 204 omit the opening passage of Book III. Corpus 204 also omits the opening of book IV ; Rawl.c.427 omits the comments on the last nine chapters of III and the first five chapters of IV. The curious fragment at the end of Bibl. Nat. 384, which is sometimes only literal and sometimes full, has already been described. There is another mixture in Troyes 1100. The first book is full, the second book and part of the third, moral only. The remainder, to the end of book IV, is full. Again we have a reference to 'the reader'. At the opening of the mystical exposition of I Kings I. 1, Langton declares that the Gloss interprets the story of Samuel as symbolical of the coming of Christ, and this shall be left to the reader. He passes on to the moral exposition <sup>1</sup>.

The prologues have a quantity of variations but nothing would suggest their being derived from different originals. Two commentaries in Bruges 28 and 29, both from the same religious house and otherwise closely connected, belong to a separate group. They have no prologue and are briefer than the ordinary version ; the heading describes them as 'notule'. Unlike most of the variant versions they are not 'full' but moral only. They are ascribed to Langton and seem to bear much the same relation to the ordinary version that group "two" of Judges bears to group "one". Generally briefer, they sometimes introduce a different idea. The comments on I Kings XV. 4, 5 will serve for an example. Saul is compared to the prelate, sent to destroy Amalec, i. e. to rebuke the vices of his people. 'Saul commanded the people and numbered them as lambs.'

"One" — *Bibl. Nat. 384, f<sup>o</sup> 102d.*

"Hoc bonum est quando prelatus inuenit subditos suos quasi agnos, non quasi lupos."

"Two" — *Bruges 28, f<sup>o</sup> 44c.*

"Tunc bene est quando subditi prelato sunt obedientes et mansueti et innocentes sicut agni."

'And when Saul was come to the city of Amalec, he laid ambushes in the torrent'. The word 'torrent' is compared to the Passion of Christ. To lay ambushes in the torrent against Amalec is to

1. Rawl. c. 427, f<sup>o</sup> 2<sup>a</sup> : Glosa hec mystice exponit de Christo et hoc lectori relinquimus. Moralter...

fortify the soul against sin by meditating upon the Passion. Group "two" continues the idea of the prelate from the preceding lines, but in group "one" this is omitted, although "one" is fuller.

"One" — *ibid.*

'Torrens passionem designet, unde "De torrente in uia bibit", unde et Dominus tendens ad passionem egressus est torrentem Cedron. Item Helye dictum est "Abscondere in torrentem qui est contra Iordanum". In torrente absconditus est Dominus quando cornua crucis fuerunt in manibus eius. In hoc torrente debes tendere insidias, ut memor sis passionis. Si expugnare uis Amalech contra gulositatem, esto memor aceti quo potatus est [Dominus] et sic pone insidias circa circumstantia passionis.'

"Two" — *ibid.*

«Torrens significat passionem Christi. In torrente debet prelatu tendere insidias, id est faciendo alios recordari passionem Christi, debet destruere Amalech, quia "in ciuitatem" debet tendere, id est, omnem fortitudinem Amalech id est diaboli debet expugnare.»

Group "two" omits the passage in group "one" where the 'lector' is mentioned.

5) Identical versions of Paralipomenon are Chartres 294, full; Bibl. Nat. 14414, Mazarine 177 literal; Bibl. Nat. 384; Troyes 1118; Corpus College, Cambridge, 204; Laud Misc. 149, moral. Variants are Bruges 37 and Corpus 55, which do not resemble each other. Both are 'full' versions and both follow the same arrangement as Chartres 352; the whole of each book is commented first literally, then morally, instead of section by section as in the other commentaries. To each is attached the commentary on the prayer of Manasses. Bruges 37 appears to be quite independent of the first group; Corpus 55, like the Troyes 1118 version of Judges, resembles sometimes the first, sometimes the second group, but more often the first. It is verbally identical with neither.

6) For Esdras and Nehemias we have an identical version in Chartres 294 full, Bibl. Nat. 14414 and Mazarine 177 literal, Bibl. Nat. 384 and 510 moral. There are two sets of variants, (a) Bruges 37 and 127, (b) Corpus 55 and Peterhouse 112. These three versions appear to be independent. The three prologues follow exactly the same sequence of ideas, but without verbal identity. The Chartres and Peterhouse groups are fuller than the Bruges version, but the latter is too individual to be set down

as an abridgement. When we come to the text, Chartres 294, at least on the literal exposition, is fuller and better than the other two versions. It begins for instance with a discussion of the correct order of the books of Esdras and Nehemias in relation to Tobias, Judith and Esther.

'Sicut in Hester diximus, et modo reuertamur. Liber iste uidetur legendus post Paralipomenon, quia et idem finis Paralipomenon (et) principium libri huius. Sed respondeo...'

This passage is entirely omitted in the other versions which begin with the exposition of the opening words of the text. I give one example out of the moral exposition which will show how all three versions express the same thought but with some variations and in different language. The temple of Solomon is compared to the Church of Christ. The disrepair of the temple is compared to the venial sins of the faithful.

"One" — Chartres 294, f<sup>o</sup> 190<sup>o</sup>.

"Quia autem quedam templi edificia uetustate deiecta uel soluta sunt, et ruine ille per sacerdotes sunt suplete, significant (Bibl. Nat. 510 f<sup>o</sup> 38a has 'significat') cotidianos erratus fidelium, de quibus dicitur 'septies cadit iustus...', a quibus, exemplo antiquorum resurgunt."

"Two" — Bruges 37, f<sup>o</sup> 1<sup>o</sup>. The passage is shorter but the 'example of the fathers' is replaced by the 'exhortation of the just'.

"Ruine autem huius templi significant cotidianos erratus fidelium, de quibus dicitur 'Septies cadit iustus'. Hec per hortamenta iustorum corriguntur."

Three " — Peterhouse 112, f<sup>o</sup>, 165d brings in the idea of penance.

"Particulares templi ruine significant praua errata que cotidie incurrunt fideles, qui consilio sacerdotum et monitis corriguntur, dum de illis Deo satisfaciunt."

"One" — Chartres 294, *ibid.* The destruction of the temple by the Chaldeans signifies the mortal sins and heresies of the faithful.

"Quia autem postea crescentibus malis, templum ab hostibus pollutum et destructum et incensum est, significat grauiora peccata et lapsus grauiiores (Bibl. Nat. 510 *ibid.* adds 'eorum') qui fuerunt de membris ecclesie per baptismum et sacramenta, sed postea a statu fidei eiecti sunt et peccatorum flamma consumpti."

"Two" — *Bruges 37, ibid.* compares the Chaldeans to fiends, and omits the 'flame'.

*Destruccio autem templi a Caldeis significat grauiores lapsus fidelium per astuciam demonum, et ita de Ierusalem in captiuitatem peccati et confusionem ducuntur.*

"Three" — *Peterhouse 112, ibid.* The idea of the captivity is developed and the 'fire' is utilised.

"Templi uastacio significat grauiores lapsus fidelium cum a fide deiciuntur et uiciorum flamma comburuntur. Ciuites Ierusalem deiciuntur in confusionem peccati, et illi consumuntur a Nabugodonosor, id est a diabolo qui prius seruierunt Deo."

7) The commentaries on Tobias, Judith and Hester may be treated as a group. Identical versions are Chartres 294 full, Bibl. Nat. 14414, Mazarine 177 literal, Bibl. Nat. 384, Laud Misc. 149 (the latter Tobias and Judith only), Troyes 1118, Bruges 28 and 29 (the last three Judith only) moral. Variant versions, full, are Bibl. Nat. 510, Bruges 37 and 127 (the latter Hester only). These two groups do not differ widely; the second might well be an abbreviation of the first. Peterhouse 112 and Corpus 55 form a third group, also full. The prologue to Tobias varies considerably from "one" and "two" (which are almost identical here) yet the commentary itself is identical with "one". The prologues to Judith and Hester are identical with "one"; the commentaries are not identical, though not widely divergent. Both "one" and "three" are fuller than "two".

The fourth group, Exeter College, Oxford 23, and Additional MS. Brit. Mus. 34633 (the latter has Tobias and a fragment of Judith only) presents a less difficult problem since it is unquestionably an independent version. It has an idiosyncrasy of phrasing which marks it off from the others. The numerous quotations from Scripture are described as 'concordances'. A citation in support of a statement will be introduced; as 'concordancia in Isaia...' etc. In two passages we have a reference to 'magister' when the lecturer may be meant.

(1) Comment on Tobias I. 2. 'When he was made captive in the days of Salmanasar King of the Assyrians.' Chartres 294, f<sup>o</sup> 178a and Bibl. Nat. 510 f<sup>o</sup> 55a, representing the first three groups, discuss the opinion of the Interlinear Gloss which suggests that Tobias was captured with the two tribes, instead of with the ten tribes.

'Nota quod non est captus cum duabus tribus sed cum x, et tamen Interlinearis Glosa uidetur uelle quod cum duabus, quia dicit " inter alios adductus ".'

The question is debated at some length. Exeter 23, f<sup>o</sup> 1b covers the whole passage by the words :

'Hic obicit magister de quodam contrario quod ad presens pretermittimus.'

The Manducator sometimes referred to as 'the master in the histories' would not be meant, since he does not raise an objection at this point.

(2) For the second passage I have unfortunately only the version of group IV and cannot compare them with the others. On Tobias VII. 12 'Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife. Therefore another could not have her', the question is raised whether Sara was given in marriage to Tobias as a reward of his merits. If we concede this point, then it must be allowed that man may be worthy of a temporal reward. Exeter 23, f<sup>o</sup> 5d : 'Sed an meritis Tobie debebatur uxor illa ? Si ita, ergo a simili potest homo mereri temporalia. Quod bene concedit magister. Mystice legitur hoc...' the subject is abruptly changed. This 'magister' is neither the Lombard nor the Manducator. It is quite possible that one of the first group might here have a 'questio' 'whether man may merit temporal rewards', which is answered in the affirmative <sup>1</sup>.

Group " four " is one of the most likely examples of a *reportatio*, which we possess, not only in consideration of these passages, but in its continuous variation from the other groups.

8) The problems rising from the tradition of other commentaries are straightforward compared with those which centre round the two books of the Machabees ; Peterhouse 112 and Corpus 55 (the latter a fragment of the first book only) on the one hand, Bibl. Nat. 510, Troyes 1118, Bruges 37 and 38 on the other hand, represent variant groups. All are 'full' versions. They differ both in the prologues and in the text. I give an example from the comments on 2 Machab. IV. 15 'And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best'. Langton

1. Since writing the above I have been able to compare the passage in Exeter 23. with Bibl. Nat. 510 f<sup>o</sup> 59<sup>d</sup>. The result is quite satisfactory ; there is a *questio* : " hoc uidetur homo meretur temporalia, quare non similiter uxorem bonam, cum ex gratia sit, quod concedimus..." "

compares the treachery of the Jews to the conduct of the churchmen of the day, who wished to be addressed by their own surnames. The names of their clerical functions, which they should have esteemed an honour, they despised as beneath their dignity.

"One" — *Peterhouse 112, f<sup>o</sup> 183c.*

"Nota Iohannes et Onias mutauerunt nomina et appellati sunt gentilibus nominibus scil. Iason, Menelaus. Similiter quidam clerici gonerosi spiritualis honoris fastidiunt uocabulum. Dedi-gnantur uocari decani uel thesaurarii si tales dignitates uel similes adepti sunt in ecclesia, sed nomen carnalis generacionis retinere cupiunt. Aliter putarent derogari nobilitati sue."

"Two" — *Bibl. Nat. 510, f<sup>o</sup> 28c.*

"Nota quod Iohannes fecit se uocari Iasonem et Onias Menelaum et ita nomina sua Hebraea mutauerunt pro gentilibus nominibus. Tales prelati sunt gonerosi qui malunt nomine sue generis quam nomine dignitatum uocari, scil. episcopi uel archidecani. Parui-pendunt enim honorem diuinum. Hoc est quod supra dictum est patrios honores nichil habentes Grecias glorias optimas arbitran-tes",

It may be noted that the prologue of group "one" contains the following passage :

'Nota quod liber iste non continetur in canone Scripture... Sed quia ecclesia hunc librum recepit, et quia Rabanus eum exponit ideo et nos illum legendum suscipimus.'

Normally we should understand by this that Langton had taken up the text to expound in the schools.

Chartres 294 begins by being identical with Peterhouse, and ends identical with *Bibl. Nat.* 510. The following table will show how Chartres suddenly changes from one version to the other. Langton is commenting on the spiritual significance of 1 Machab. X. 47 which describes the battle between Alexander and Demetrius, 'And the battle was hard fought till the sun went down : and Demetrius was slain that day' [50]. The battle is compared to the strife between Christ and the devil on the day of the Crucifixion. The devil, like Demetrius, was conquered when the sun went down, i. e. when Christ died on the cross.

"One" — *Peterhouse 112, f<sup>o</sup> 180a.*

...donec occidit sol, id est Christus. Pugnam grauem instaurauit diabolus contra Christum in die passionis usque ad occasum solis,



id est mortem Christi, et tandem cecidit, quia diabolus deiectus est in morte Christi et mundus mortificatus. Unde Ysaïas 'Solare Dominus desolat' [sic. The text is obviously mis-copied. Possibly Isa. XLIV. 27 is intended 'Desolare et flumina tua arefaciam'; this is the text quoted in the other version].

"Two" — *Bibl. Nat. 510, f<sup>o</sup> 17a.*

*donec occidit sol*, id est Christus. Prelium enim Christi inualuit multum contra diabolum ante passionem. In passione mortuus est mundus et diabolus et nunc moritur per recordacionem passionis. Unde in Isaia XLIV. Qui dico profundo. Desolare... [Isa. XLIV. 27].

"Three" — *Chartres 294, f<sup>o</sup> 206b.* Chartres 294 makes a bridge between the two versions, first following "one" and then picking up "two" at the idea of the *memory* of the Passion dropped out or omitted in "one" and occurring in "two".

"Pugnam grauem instaurauit diabolus contra Christum in die passionis usque ad occasum solis id est mortem Christi et tandem cecidit quia diabolus deiectus est in morte Christi et mundus mortificatus propter memoriam passionis. Unde Ysaïas XLIV 'Quia dico profundo...'.  
 From this point onwards Chartres 294 is identical with *Bibl. Nat. 510*. The next section is the comment on verse 54.

The moral commentaries on Machabees are *Corpus College, Cambridge 204*, *Laud Misc. 149*, *Oriel 53* (this last is fragmentary, lacking the commentary on the first twelve chapters and beginning at 1 Machab. XIII. 23). These mss. are identical. Like Chartres 294 they are at first taken from Peterhouse 112 and then from *Bibl. Nat. 510*. (Both 'full' types). The change comes between the comments on verses 17 and 18 of 1 Machab. VIII (this of course does not apply to *Oriel 53* since that section is missing). It seems unlikely that these mss. are connected with Chartres 352 since they change from one version to another at an earlier stage in the commentary than does Chartres 294. The literal commentary *Bibl. Nat. 14414* also begins identical with Peterhouse 112 and ends identical with *Bibl. Nat. 510* — with the literal portion that is to say. In this case I did not examine the commentaries to see exactly where the change takes place.

These few notes should be enough to show the complexity that exists in this, as in so many other sections of Langton's work. As fast as one problem is cleared up, another arises. Examining

a new ms. one sighs with relief if it fits into the existing classification ; it is more likely to present some special unforeseen peculiarity. The labour of editing one of the commentaries would be attended by extraordinary difficulties. Before even approaching the text we should have to make a careful collation of all the variant versions, and decide, if possible, which was the official report. We should have to find out whether any of the versions had served as a basis for later work, as seems to have happened with some of the *Questions*. In other words we should have to choose our text before we edited it.

In the course of our work we might find some interesting material for the study of medieval class-room methods. The fullest and most interesting text, however, like the Durham Genesis, would perhaps prove too copious to handle. Whatever we think of the results, we cannot but sympathise with the objects of those who divided the unwieldy " full " commentaries into the literal and moral series. A very large proportion of Langton's work is composed of extracts from the gloss, Biblical quotations, allegorical and moral excursions which recall the worst type of the XII. century sermon. It is often necessary to read through folios of such material before arriving at an interesting " questio ", or one of Langton's incomparably pithy " dicta ". The student of Langton's commentaries on the Historical Books quickly falls into the medieval practice of collecting excerpts. As contemporaries discovered, Langton reads well that way. It may prove to be our best method of dealing with the overwhelming material he has left us.

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## INCIPITS \* OF LANGTON'S WORKS

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A, a, a, Domine Deus ego nescio loqui... Quia contra tria.

*In Ieremiam*, text.

Arsenal 87 A, f. 185<sup>d</sup> (anon.); Brit. Mus., Roy. 2 E. XII, f. 163. — Cambridge, Corpus Christi Col. 89, f. 1; Peterhouse 119, f. 10<sup>b</sup>. — Chartres 288, f. 28. — Durham A. I. 7, f. 155. — Florence, Laur., Plut. IX dext 7, 8, and 9, (anon.). — Mazarine 177, f. 156 (anon.).

Aaz apprehendens vel apprehensio.

*Interpretationes M. Stephani de Langtonia*

Montpellier, École de Médecine 341.

Abicere se ipsum in comparatione Dei.

Langton? *Promptuarium Patrum*.

Troyes 1385, f. 44.

Accessus ad litteram. Iacobus sicut diximus in hac Epistola.

*In Epistolam Iacobi*.

Paris, Bibl. nat. lat. 14443, f. 434<sup>e</sup>.

Ad evidentiam sequentium.

*In Numerorum*, prol.

Cambridge, Peterhouse 112, f. 73. — Durham A-1-7, f. 69<sup>v</sup>.

Ad instar et ymaginem Trinitatis sub ternario.

*Summa* (fragment). cf. Breves dies hominis.

Cambrai 402, f. 98<sup>r</sup>. (anon.)

Adam Seth, etc. Hic subauditur hoc verbum genuit.

*In Paralippomenon*, text.

Bruges 37, f. 73

Adam Seth; subaudi genuit.

*In Paralippomenon I<sup>um</sup>*, text.

Bibl. nat. lat. 14414, f. 85<sup>e</sup>. — Maz. 177, f. 74<sup>b</sup> (anon.).

Adam ubi es.

*De Viciis et Virtutibus*.

Amiens 273 (anon.) — Bale, *Index*, p. 427. — Paris, Bibl. nat. lat. 2295 (anon.). — Charleville, 93 (anon.).

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\* This list does not include the 500 odd sermons attributed to Langton. It contains the incipits of all his other works.

Aleph. Aleph interpretatur doctrina.

*In Lamentationes*, text.

Chartres 288, f. 38<sup>c</sup>. — Durham A. I. 7, f. 170.

Cambridge, Corpus Christi 89, f. 82. — Paris, Arsenal 87 A, f. 207<sup>e</sup> (anon.).

Anno tercio. Hic liber distinctus est.

*In Daniele*, text.

Chartres 288, f. 62<sup>a</sup>.

Apocalypsis, etc. Quasi attendite.

Langton ? *In Apocalypsim*, text.

Chartres 288, f. 19<sup>a</sup>.

Apud Hebreos. Hieronymus ad petitionem Paule et Eustochii.

*In Iudith*, Prol. Ieron.

Paris, Bibl. nat. 14414, f. 101<sup>d</sup>; — Maz 177, f. 81<sup>a</sup> (anon.). — Chartres 294, f. 181<sup>d</sup>.

Arenam maris... Per arenam maris intelliguntur.

*In Ecclesiasticum*, prol.

Oxford, Corpus Christi Col. 239, f. 1.

Arphaxat itaque rex Medorum... Rabanus querit.

*In Iudith*, text.

Paris, Bibl. nat. lat. 510, f. 62<sup>o</sup>; 14414 f. 101<sup>d</sup>. — Maz. 177, f. 81<sup>b</sup> (anon.). — Chartres 294, f. 181<sup>d</sup>. — Cambridge, Peterhouse 112, f. 158<sup>d</sup>; Corpus Christi Col. 55, f. 213.

Attenuabitur gloria Iacob et pinguedo carnis.

*In Deuteronomium*, prol. mag.

Brussels 11-962, f. 31. cf. Et erit sicut.

Audite celi. Ecce in ultione inimicorum.

*In Isaiam*, text

Avranches 36, f. 287<sup>a</sup>. — Florence, Laur. Plut. IX dext. 7, f. 1 (anon.) Troyes 893, f. 59; 1546, f. 1.

Audite celi. Hic vocantur in testimonium.

*In Isaiam*, text

Brit. Museum, Add. 24073, f. 1.

Audite celi... Ideo invocat.

*In Isaiam*, text.

Cambridge, Peterhouse 119, f. IV, 1; Trinity Col. 103, f. 88 — Troyes, 1516, f. 2. — Chartres 288, f. 3<sup>a</sup> (anon.). — Paris, Bibl. Maz. 177, f. 128 (anon.). — Grenoble 269, f. 80 (anon.). — Florence, Bibl. Naz. con. sop. C-8-1798, f. 1 (anon.). — Turin, Bibl. Naz. E. V. 41, f. 81.

Audite celi... Ideo vocat celum et terram.

*In Isaiam*, text.

Brit. Museum, Harley 658, f. 43<sup>a</sup>.

Audite celi. Sicut Moyses invocavit.

*In Isaiam*, text.

British Museum, Add., 19964, f. 1. — Oxford, Bodl., Misc. Laud. 149, f. 1.

Ave maris stella... In hoc versu continetur.

*Sermones in Ave Maris Stella*.

Brit. Museum Royal, 8 A. x, f. 36 ; 8 C. vii, f. 23 ; 8 F. iv, f. 125<sup>b</sup>.

Ave Virgo Virginum, Parens absque pari.

*Psalterium Marie*.

Brussels II-1060 f. Cf. DREVES, *Psalteria Rythmica*, Leipzig 1900. t. XXXV p. 170.

Baptismus cum magna.

*Constitutiones prime Stephani Archiepiscopi*.

Cf. JAMES. *Ancient Libraries of Canter. and Dover*, Dover Priory, n<sup>o</sup>472.

Baruch notarius Ieremie, translatus.

Langton ? *In Baruch*.

Brit. Museum Royal, 2 E. xii, f. 212 (anon.).

*Beatus vir*. In hoc psalmo agitur de bonis et malis.

Langton ? *In Psalmos*, text.

Avranches 36, f. 1<sup>d</sup> (anon.).

Beatus vir... Est beatitudo contra beatitudinem.

Langton ? *In Psalmos*, text.

Brussels II-962, f. 67<sup>o</sup> (anon.).

Benigna mater suscipe quod offero.

*Psalterium Marie*. Cf. Ave Virgo.

Bonum. V. modis accipitur. Dicitur enim.

*Questiones*.

Paris, Bibl. nat. lat. 14526, f. 147<sup>c</sup> (anon.).

Breves dies hominis sunt et numerus.

*Summa*.

Bamberg Q. VI. 50, f. 1. — Oxford, Bodl. Misc. Laud 80, f. 117 (anon.).

Cartula nostra tibi portat dilecte salutes.

Langton ? *Versus de contemptu. mundi.*

London, Lambeth 371, f. 37.

Cecidit Ocozias. Mystice [allegorice] Ocozias significat princeps

*In Regum IV<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 384, f. 109<sup>b</sup>. — Rheims 164 (B 59) anon.

Celum michi sedes est... His verbis.

Langton ? *in Marcum.*

Avranches 36, f. 147 (anon.).

Circumdederunt me dolores mortis.. Laqueus mortis est peccatum originale.

*De Viciis et Virtutibus.*

Milan, Brera AF XII. 36, f. 1 — Paris, Bibl. nat. lat. 10727 (anon.) ; 18189 (anon.) ; 3236 B, f. 96 (anon.).

College flosculos moralitatis huius libri.

*In Paralippomenon.*

Bruges 37, f. 81.

Confitebimur etc. Tu terribilis es.

*De Viciis et Virtutibus*, fragment.

Paris, Bibl. nat. lat. 14526, f. 161<sup>a</sup>.

Confortatus est... Iste secundus liber Paralippomenon.

*In Paralippomenon II<sup>um</sup>.*

Paris, Bibl. nat. lat. 14414, f. 93<sup>b</sup>. — Maz. 177, f. 74 (anon.).

Confortatur est... federis. Secundum hoc tabernaculum federis.

*In Paralippomenon II<sup>um</sup>.*

Cambridge, Corpus Christi Col. 55, f. 201<sup>d</sup>.

Congregans congregabo. Hic incipit Propheta et comminatur.

*In Sophoniam.*

Durham A. I. 7, f. 197<sup>a</sup>.

Cromatio et Eliodoro, etc. Hieronymus huic libro prologum.

*In Tobiam*, prol. Hieron.

Paris, Bibl. nat. lat. 510, f. 12 ; 14414, f. 99. — Maz. 177, f. 79 (anon.). — Chartres 294, f. 177 (anon.).

Cum de edificio sito in monte loqueretur

Langton *In Ecclesiasticum*, prol. mag.

Paris, Bibl. nat. lat. 384, f. 178. — Chartres 288 (344) f. 109. Vienna, Staatsbibliothek 1466, 139<sup>a</sup>.

Cum diversa dictionum genera.

*Summa*.

Paris, Bibl. nat. lat. 14556, f. 200. — Cambridge, St John's Col. 57, f. 147. — Chartres 430, f. 93.

Cum penitens accesserit ad sacerdotem.

*Summa de Viciis et Virtutibus*.

Amiens 273 (anon.). — Douai 434, vol. II, f. 28.

Cum sit omnis caro fenum.

Langton ? *versus*.

Oxford, Magdalen College, Pepys 1207 f. 77. — Paris, Bibl. nat. lat. 15163, f. 219 (anon.). — Evreux 39 (anon.).

Cf. Cum sit homo fenum.ed. KLEMNING : *Contiones morales in Archives des Missions*, 1866, f. 284. — Cf. DREVES, *Analecta Hymnica* t. I, 1271.

De rectoribus populi... Has virtutes.

*In Regum*, prol. mag.

Cambridge, Peterhouse 112, f. 122. — Durham A-I-7, f. 108. Cf. Rectoribus populi.

Desiderii mei desideratas. Epistola supra posita.

*In Genesim*, prol. Hieron.

Paris, Bibl. nat. lat. 14414, f. 2<sup>b</sup>. — Mazarine 177, f. 2<sup>a</sup> (anon.). — Chartres 294, f. 2 (anon.).

De vitando consortio consilio.

*Concordia utriusque Testamenti Libri octo*.

Cf. PITSEUS, *De Scriptoribus Anglicis*. Paris, 1619, p. 304.

Diligete institiam. Nota quod illud capitulum.

Langton ? *In Sapientiam*.

Chartres 288 f. 101 (anon.) ; Durham A. I. 7, f. 220<sup>b</sup> ; Arsenal 64.

Ego in manibus Prophetarum assimilatus sum ; quod non tantum prophete prophetati sunt.

*In Iosue*, prol.

Paris, Bibl. nat. lat. 14414, f. 181 (anon.). — Brussels II 957, f. 1.

Ego visiones multiplicavi et in manibus... Prophete non solum verbis.

*In Iosue*, prologus.

Paris, Bibl. nat. lat. 384, f. 83<sup>a</sup>; 392, f. 1. — British Mus., Roy. 2 E XII, f. 106 (anon.). — Cambridge, Corpus Christi Col. 55, f. 111; Peterhouse 112, f. 107. — Canterbury Y-10-4 vol. 1. — Durham A. I.7, f. 97. — Troyes 1118, f. 1

Cf. In Osee: Ego visiones. Cf. Ego in manibus.

Elegit sibi David, sicut legitur in libro Regum.

*In Numerorum*, prologus mag.

Paris, Bibl. nat. lat. 355, f. 136. — Brussels II-962, f. 1. — Cambridge Corpus Christi Col. 86, f. 297. — Chartres 294, f. 79 (anon.). — Durham A. I. 7, f. 69. — Cambridge, Peterhouse 112, f. 74.

En ecce ossa XII Prophetarum.

*In XII Prophetas*, Prologus.

Paris, Bibl. nat. lat. 580, f. 1.

Cf. Ossa XII.

Erant luminaria in firmamento.

*In Tobiam*, prologus.

Paris, Bibl. nat. lat. 510, f. 55.

Cf. In Genesi legimus: Fiant luminaria.

Erant quatuor rote... Per bases intelligitur.

*In Isaiam*, prologus mag.

Mazarine 177, f. 113 (anon.).

Erat vir unus.

*In Regum I<sup>um</sup>*.

Paris, Bibl. nat. lat. 384, f. 19. Cf. Vir erat unus. Cf. Fuit vir

Erunt quinque civitates.

Langton? *In Exodum*.

Troyes 1227, f. 120; Douai 48 (Nicolas of Tournay); Hugh of St Cher in QUÉTIF and Echart, *Scriptores Ordinis Predicatorum* T. I, p. 198.

Et erit gloria Iacob. Suple scilicet sicut.

*In Deuteronomium*, prologus.

Chartres 294, f. 95 (anon.). Cf. Et erit sicut. Cf. Tunc erit.



Et erit sicut excussio IIII aut V olivarum... Isaias postquam.

*In Deuteronomium*, prol.

Paris, Bibl. nat. lat. 355, f. 154<sup>b</sup>. — British Museum, Royal 2 E. XII, f. 60 (anon). — Cambridge, Trinity Col. 86, f. 372. — Cf. Attenuabitur. Cf. Et erit gloria.

Et hoc est : Fuit in diebus etc. Sic incipit Lucas.

*In Hystoriam Scholasticam* [in Hist. Evangelicam].

Paris, Bibl. nat. lat. 14414, f. 134<sup>o</sup>.

Et factum est. Littera : Tractare volens de persecutione.

*In Machabeorum I<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 510, f. 1<sup>o</sup>.

Et factum est. Copulativa coniunctio non indiget continuatione.

*In Iosue*, text.

British Mus., Royal 2 E XII, f. 106<sup>a</sup>. — Chartres 294, f. 109<sup>d</sup>. — Cambridge, Peterhouse 112, f. 107. — Durham A.I.7, f. 98. — Paris, Bibl. nat. lat. 392, f. 2<sup>b</sup>.

Et factum est. Coniunctio copulativa copulat. Cogitata dicendis.

*In Ezechiel*, text.

Chartres 288, f. 50<sup>d</sup>. — Durham A. I. 7, f. 170<sup>d</sup>. — Maz. 177, f. 183<sup>b</sup>.

Et factum est. Non oportet quod hec coniunctio.

*In Iosue*, text.

Paris, Bibl. nat. lat. 355, f. 170<sup>a</sup>. — Arras 68, f. 216<sup>o</sup>.

Et factum est postquam. Tractaturus.

*In Machabeorum I<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 14414, f. 109<sup>c</sup>. — Mazarine 177, f. 88<sup>a</sup> (anon.) — Cambridge, Peterhouse 112, f. 173. — Chartres 294, f. 199<sup>b</sup>. — Vienna, Staatsbibliothek, 1466 f. 211<sup>b</sup>.

Et factum est post mortem. Tam nomine quam re.

Langton ? *In Iosue*.

Vienna, Staatsbibliothek, 1466, f. 1<sup>a</sup> (anon.).

Et factum est postquam in captivitatem ductus est Israel.

*In Lamentationes*, text.

Durham A.I.7, f. 164. Cf. Aleph interpretatur.

Et factum est verbum. Istud et respicit.

*In Ionam*.

Paris, Bibl. nat. lat. 505, f. 61

Et factum est. Et videbat in spiritu sicut contingitur.

*In Ionam.*

Durham A, I. 7. f. 190<sup>d</sup>.

Et factum est verbum Domini ad Ionam. Moraliter de predicatorum qui mittitur.

*In Ionam.*

Florence, Laur. Plut. VIII. dext. 5, f. 72<sup>a</sup> (anon.).

Et factum est... surge etc. Ionas dolens sive columba interpretatur.

*In Ionam.*

Cambridge, Trinity Col. 21, f. 54.

Et rex David senuerat... Nota quod duo primi libri... unde dicitur quod VII<sup>o</sup> anno Iosaphat.

*In Regum III<sup>um</sup>.*

Paris, Bibl. nat. lat. 14414, f. 72<sup>a</sup>. — Chartres 294, f. 148 (anon.). — Maz. 177, f. 57<sup>o</sup> (anon.). — Oxford, Bodl. Rawlinson C 427, f. 30. Cf. Rex David.

Eusebius Ieronimus. Binomius erat.

*In Prol. Hieron., in Paralippomenon.*

Paris, Bibl. nat. lat 14414, f. 85<sup>b</sup>. — Maz. 177, f. 67<sup>o</sup> (anon.). — Chartres 294, f. 167 (anon.). — Bruges 37, f. 73.

Ex auctoritate Dei Patris.

*Constitutiones.*

British Mus., Arundel 438 ; Cot., Vesp. E III, f. 103 ; Cot., Vitell. A II ; Harley 3705, f. 1 ; Royal. 2. B. V. — Cambridge, Univ. Library Dd. VII. 14 ; Dd. IX. 38 ; Gg. VI. 21 ; li. III. 14, etc.

Exodus : Residuum grandinis comedit locusta.

*De Viciis et Virtutibus*, fragment.

Rouen 657 (A 547).

Facies in introitu tabernaculi.

*In Exodum*, prol. mag.

Berlin, Lat. Fol. 763, f. 49<sup>a</sup>. Cf. In introitu.

Facies michi altare de lignis.

*In Genesim*, prol. mag. secundus.

Chartres 291, f. 1 (at the bottom).

Facies michi duos cherubim aureos.

*In Ezechielem*, prolog. mag.

Bruges 37, f. 72<sup>a</sup> (anon.); 38, f. 43<sup>c</sup>; 127, f. 80<sup>b</sup> (fragment). — Cambridge, Corpus Christi Col. 89, f. 103; Peterhouse 119, f. 7 — Chartres 288 (344), f. 50 (anon.). — Durham A.I.7, f. 170. — Grenoble 269, f. 144 (anon.).

Facies quinque vectes de lignis Sethim... Tabule sunt prelati.

*In Sapientiam*, prolog.

Durham A.I.7, f. 220

Factum est... Barachie. Zacharias memor Domini interpretatur.

*In Zachariam*.

Cambridge, Trinity Col. 21, f. 90.

Factum est autem. Ibi incipe moraliter.

*In Regum II<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 384, f. 105<sup>b</sup> (anon.).

Factum est autem. Primo litteram vide.

*In Regum II<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 510, f. 117. — Chartres 294, f. 141.

Factum est autem postquam mortuus est Saul... Hec sunt signa doloris.

*In Regum II<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 14414, f. 66<sup>o</sup>. — Maz. 177, f. 53<sup>o</sup>.

Fecit Deus duo luminaria magna. Per firmamentum celi satis.

Langton? *In Mattheum prolog.*

Avanches 36 f. 69<sup>a</sup>. — Paris, Arsenal 64, f. 186; 87 A, f. 60.

Fiant luminaria... terram. Celum dicitur Sacra Scriptura quia de celestibus tractat.

*In Tobiam*, prolog.

Vienna, Staatsbibliothek 1466, f. 182.

Fiant luminaria in firmamento. Ecclesia dicitur celum.

*In Tobiam*, prolog. mag.

British Mus., Add. 34633, f. 1. — Chartres 294, f. 177. — Oxford. Bodl. Laud. Misc. 149, f. 93.

Fiant luminaria... terram. Firmamentum est Sacra Scriptura vel Ecclesia.

*In Tobiam*, prolog.

Cambridge, Peterhouse 112, f. 155; Corpus Christi Col. 55, f. 207.

Fluvius egrediebatur de loco... Locus voluptatis est.

*Moralites super Hystorias Scholasticas*, prol. mag.

Avranches 36, f. 176<sup>a</sup>. — Paris, Bibl. nat. lat. 14414, f. 115<sup>c</sup>. — Durham, Cathedral Library A. III. 26.

Frater Ambrosius. Duo prohemia.

*In Genesis*. Hieron. prol.

Paris, Bibl. nat. lat. 14414, f. 1 ; 14435, f. 197<sup>b</sup>.

Frater Ambrosius etc. Nota quod Ieronimus loco prologi premitit quandam.

*In Genesis*. Hieron. prol.

Paris, Mazarine 177, f. 1<sup>a</sup>.

Frater Ambrosius etc. Fidem id est credulitatem.

*In Genesis*. Hieron. prol.

Chartres 294, f. 1<sup>b</sup>. — Cambridge, Peterhouse 112, f. 1.

Fratribus qui sunt. Iste secundus liber licet brevior.

*In Machabeorum II<sup>um</sup>*.

Berlin, Lat. Fol. 721, f. 115<sup>a</sup>. — Paris, Bibl. nat. lat. 510, f. 25<sup>c</sup> ; 14414, f. 112<sup>b</sup>. — Bruges 37, f. 141 (anon.) ; 38, f. 30<sup>c</sup>. — Maz. 177, f. 90<sup>c</sup> (anon.). — Oxford, Bodl. Misc. Laud. 149, f. 147.

Fratribus qui sunt per Egyptum... Egyptus est mundus.

*In Machabeorum II<sup>um</sup>*.

Chartres 294, f. 209<sup>c</sup> (anon.).

Fuit vir unus etc. In marginali habetur.

*In Hystoriam Scholasticam. In Regum.*

Paris, Bibl. nat. lat. 14414, f. 130<sup>d</sup>.

Fuit vir unus. Moraliter Helcana.

*In Regum I<sup>um</sup>*, text.

Bruges 28 ; 29.

Fuit vir unus. Moraliter : per Helcanam.

*In Regum I<sup>um</sup>*, text.

Troyes 1118, f. 99.

Fuit vir unus. Nota quod glosa dicit quod primum.

*In Regum I<sup>um</sup>*, text.

Cambridge, Peterhouse 112, f. 124. — Chartres 294, f. 128. — Durham A. I. 7, f. 134<sup>v</sup>. — Paris, Bibl. nat. lat. 384, f. 195<sup>r</sup> — Maz. 177, f. 46.

Fuit vir unus. Glosa. Hoc mystice exponunt.

*In Regum I<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 384, f. 100. (anon.).

Fuit vir unus. Notandum quod bene post Iudicum.

*In Regum I<sup>um</sup>*, text.

Paris, Bibl. nat. lat. 510, f. 96<sup>c</sup> (anon.).

Hec sunt nomina filiorum Israel. Anime, id est homines.

*In Exodum*, text.

Paris, Bibl. lat. 355, f. 49<sup>a</sup>. — Arras 68, f. 47<sup>a</sup>.

Hec sunt nomina. LXX annumerato Iacob.

*In Exodum*, text.

Paris, Bibl. nat. lat. 14414, f. 16<sup>a</sup>. — Cambridge, Peterhouse 112, f. 25.  
— Chartres 294, f. 34<sup>e</sup> (anon.). — Durham A. I. 7, f. 32. — Maz. 177, f. 12<sup>e</sup> (anon.).

Hec sunt nomina. Ut dicit Rabanus, in Pentatheuco excellit Exodus.

*In Exodum*, text.

Berlin, Lat. Fol. 763, f. 50 (anon.).

Hec sunt verba que locutus est Moyses. Hec sunt que sequuntur.

*In Deuteronomium*, text.

Paris, Bibl. nat. lat. 14414, f. 33. — Cambridge, Peterhouse 112, f. 91<sup>c</sup>.  
— Chartres 294, f. 95<sup>d</sup> (anon.). — Maz. 177, f. 28 (anon.). — Durham A. I. 7, f. 85.

Hec sunt verba. Notum quod populus.

*In Deuteronomium*, text.

British Museum, Royal 2 E. XII, f. 61 (anon.).

Hec sunt verba que locutus est Moyses. Moraliter Moyses Christus.

*In Deuteronomium*, text.

Paris, Bibl. nat. lat. 355, f. 155<sup>a</sup>. — Arras 68, f. 192<sup>b</sup>.

Hieronymus et Rabanus hunc librum exposuerunt.

*In Paralipomenon*. In prol. primum Hieron.

Paris, Bibl. nat. lat. 14414, f. 84<sup>d</sup>. — Maz. 177, f. 67 (anon.).

Hieronymus huic libro premitit prologum.

*In Tobiam*. In prol. Hieron.

Paris, Bibl. nat. lat. 14414, f. 99. Cf. Premittit.

Historia Deuteronomii. Quinta adhuc, id est preter.

*In Historiam Scholasticam. In Deuteronomium.*

Paris, Bibl. nat. 14414, f. 129

Historia Exodi etc. Distincta est ; apertis, inquit.

*In Historiam Scholasticam. In Exodum.*

Paris, Bibl. nat. lat. 14417, f. 131.

Historia sequitur Exodi. Eadem continuata.

*In Historiam Scholasticam. In Exodum.*

Paris, Bibl. nat. lat. 14414, f. 122<sup>b</sup>.

Hoc nomen Ecclesiastes interpretatur concionator.

*In Ecclesiasticum.*

Paris, Bibl. nat. lat. 485 A ; 485 B. f. 2 (anon.). — Cambridge, Univ. Library Ee. III. 50, f. 1 ; Ff. IV. 12, f. 2 ; Corpus Christi Col. 58, f. 1 — Durham A. III. 28, f. 209 ; A. III. 1, f. 1 (anon.). — Oxford, Bodl. 370, 706 ; Exeter Col. 24, f. 1 ; Balliol Col. 20. — Perugia, Bibl. Comunale 1071 (22), f. 1. — Rheims 202 f. 1. — Saint Omer 26.

Hoc nomen omnis quandoque notat.

*Exceptiones de Libro Magistri Stephani super Ecclesiasticum.*

Charleville 124.

Hucusque describit Esdras facta Ihesu et Zorobabel.

*In Nehemiam.*

Cambridge, Peterhouse 112 f. 170. Cf. Verba Nehemie.

Huic operi premittit Ieron. prologum in quo ostendit ecclesias secundum editionem LXX Daniele[m] non legere.

Langton ? *In Daniele[m]*. In pro. Hieronimi.

Chartres 288, f. 62 <sup>a</sup> (anon.).

Huic operi premittitur proemium quod sic inscribitur : Incipit proemium Ihesu filii Syrach.

Langton ? *In Ecclesiasticum*. In prol. Hieron.

Chartres 288, f. 109 <sup>a</sup>.

Iacobus etc. Tripartita est hec epistola.

*In Epistolam Iacobi*, text.

Troyes 757, f. 27.

Jeremias (propheta) destructionem Ierusalēm.

*In Lamentationes*, prol.

Arsenal 87 A, f. 205. — Berlin, lat Fol. 763, f. 96<sup>a</sup>. — British Mus. 2 E. XII, f. 212 (anon.). — Cambridge, Corpus Christi Col. 89, f. 57 Peterhouse 119, f. IV-1. — Chartres 288, f. 38 (anon.). — Laon 44. — Paris, Maz. 177, f. 172 (anon.). — Durham A. I. 7, f. 163. — Brussels II 1141, f. 107 (anon.).

Jeremie XXXI capitulo : Statue tibi speculam.

*In Ecclesiasten*, prol. mag.

Paris, Bibl. nat. lat. 384, f. 190 (anon.). — Durham A-I-7, f. 214.

In anno secundo Darii regis. Darius interpretatur generaciones.

*In Aggeum*.

Cambridge, Trinity Col. 21 f. 86.

In anno secundo Darii regis etc. Darius interpretatur generatio carnalis.

*In Aggeum*.

Florence Laur. Plut. VIII dext. 5, f. 122 (anon.).

In anno secundo etc. Notandum per hec tria.

*In Aggeum*.

Durham A.I.7 f. 198<sup>a</sup>.

In anno secundo Darii... Licet Hieronimus.

*In Aggeum*.

Paris Bibl. nat. lat. 505, f. 101.

In anno primo Ciri regis Persarum suscitavit Dominus spiritum Ciri ; id est inspiravit Ciro ut daret.

*In Esdram*, text.

Cambridge, Peterhouse 112 f. 166 ; Corpus Christi Col. 55 f. 226.

In anno primo Cyri... Sicut in Hesther diximus.

*In Esdram*, text.

Paris, Bibl. nat. lat. 14414, f. 104. — Chartres 294, f. 190<sup>b</sup> (anon.). — Maz. 177, f. 84 (anon.).

In diebus Assueri regis. Rabanus dicit : Ignoramus.

*In Esther*, text.

Paris, Bibl. nat. lat. 144444, f. 103<sup>e</sup>. — Chartres 294, f. 186<sup>b</sup>. — Cambridge, Peterhouse 112, f. 162 ; Corpus Christi Col. 55 f. 221.

In diebus Assueri. Quis fuerit iste Assuerus dubitatur.

*In Esther*, text.

Paris, Bibl. nat. lat. 510, f. 84<sup>b</sup>.

In diebus iudicis unius... In testa parva.

*In Ruth*, text.

Paris, Bibl. nat. lat. 384, f. 98<sup>b</sup> ; 392, f. 33<sup>b</sup> (anon.). — British Mus. Royal 2 E. XII, f. 156<sup>b</sup> (anon.). — Chartres 294, f. 126<sup>a</sup> (anon.). — Oxford, Bodl. Rawlinson C 428, f. 66. — Troyes 1118 f. 25 (anon.). — Cambridge, Peterhouse 112, f. 121.

In diebus unius iudicis, scilicet Booz qui fuit.

Langton ? *In Ruth*.

Vienna, Staatsbibliothek, 1466 f. 34.

In diebus unius viri. Non determinatur cuius tempore.

*In Ruth*, text.

Paris, Bibl. nat. lat. 14414, f. 55<sup>d</sup>. — Maz. 177, f. 45<sup>d</sup> (anon.).

In diebus illis facta est fames ; verbi divini, unde Amos.

*In Ruth*, text.

Paris, Bibl. nat. lat. 510, f. 81<sup>d</sup>.

In Ecclesiastico legitur : Lucerna splendens super candelabrum.

*In Iudith*, prolog. mag.

Brit. Museum Add. 34633, f. 8<sup>a</sup>.

In Ecclesiastico legitur : Sapiens in verbis producit sensum.  
Tribus nominibus Salomonem fuisse vocatum.

*In Parabolas*, prolog.

Paris, Bibl. nat. lat. 384, f. 160<sup>a</sup> (anon.). — Bruges 37, f. 90<sup>a</sup> (anon.). — Oxford, Exeter Col. 23, f. 8 (anon.). Durham A. I. 7 f. 206<sup>a</sup>.

In Ecclesiastico : Ossa XII Prophetarum.

*In XII Prophetas*, prolog.

Avranches 36, f. 261<sup>a</sup>. — Grenoble 269, f. 1. — Oxford, Bodl. Rawlinson C 427, f. 69. Cf. Ossa XII.

In Exodo legitur XXXVI<sup>o</sup> capitulo : Facies michi altare.

*In Genesim*, prolog. mag.

Paris, Bibl. nat. lat. 14435 f. 147. — British Mus. Royal, 2 E. XII, f. 1 (anon.). — Peterhouse 112, f. 1<sup>b</sup>. Cf. Facies michi altare.

In Genesi legimus : Fiant luminaria in firmamento.

*In Tobiam*, prolog. mag.

Brit. Museum Add. 34633 f. 3. — Oxford, Exeter Col. 23 f. 2. Cf. Fiant luminaria.

In hoc libro sicut in ceteris.

*In Cantica Canticorum*, prolog.

Paris, Bibl. nat. lat. 388 f. 61 ; 4801 f. 1. — Oxford, Bodl. 87 (1872) f. 150. — Vienna, Staatsbibliothek 1466, f. 95<sup>b</sup>.



In ingressu tabernaculi V erant colonne de lignis.

*In Exodum*, prol. mag.

Paris, Bibl. nat. lat. 355, f. 48<sup>b</sup>; 374, f. 1<sup>a</sup>. — Cambridge, Peterhouse 112 f. 24; Trinity Col. 86, f. 124. — Chartres 294, f. 34 (anon.). — Florence, Laur. Plut. IX dext 7, f. 174 (anon.). — Durham A. I. 7. f. 32.

In Ioele legitur : Residuum eruce.

*In Machabeorum*, prol. mag.

Berlin, Lat. Fol. 721 f. 110<sup>r</sup>. — Cambridge, Peterhouse 112, f. 173  
Corpus Christi C. 55, fol. 238. — Vienna, Staatsbibliothek, 1466, f. 211<sup>a</sup>.  
Cf. Residuum.

In mense octavo in anno secundo Darii regis factum est verbum Domini etc. Octo menses possunt referri ad octo beatitudines.

*In Zachariam*.

Florence, Laur. Plut. VIII dext. 5, f. 127 (anon.).

In mense octavo ; novembri qui nonus est a marcio.

*In Zachariam*.

Durham. A. I. 7 f. 199<sup>c</sup>.

In mense octavo. Per quem numerum.

*In Zachariam*.

Paris, Bibl. nat. lat. 505, f. 106.

In Osee : Ego visiones multiplicavi et in manibus. Sic enim Christus verbis prophetarum.

*In Iosue*, prol. mag.

Paris, Bibl. nat. lat. 355, f. 169<sup>b</sup>. — St Omer 26, f. 1. Cf. Ego visiones.

In principio creavit Deus celum et terram. Per celum intelligitur anima isti.

*In Genesim*, text.

Paris, Bibl. nat. lat. 355, f. 1<sup>b</sup>. — Arras 68, f. 2<sup>a</sup>.

In principio creavit etc. Prius nota quod dicitur in glosa que sic incipit : Sicut Paulus.

*In Genesim*, text.

Paris, Bibl. nat. lat. 14414, f. 2<sup>c</sup>; Maz. 177, f. 2. — Berlin, Lat. Fol. 763, f. 1<sup>v</sup>. — Cambridge, Peterhouse 112, f. 2<sup>d</sup>. — Chartres 294, f. 2<sup>b</sup> (anon.).

In principio creavit Deus celum et terram.

*Catena* containing excerpts of Langton. Arras 96. — Leipzig, University Library 109. — Paris, Maz. 179 f. 1. — Rheims 163.

In principio, id est in Filio, id est per etc.

*In Historiam Scholasticam. In Genesim*, text.

Paris, Bibl. nat. lat. 14417, f. 129<sup>a</sup>.

In principio erat Verbum. Convenienter notantur in hoc duo Cherubyn.

*In Historiam Scholasticam. In Genesim*, text.

Paris, Bibl. nat. lat. 14414 f. 115<sup>a</sup>.

In principio. Nota in Sacra Scriptura quatuor attenduntur expositiones.

*In Genesim*, text.

British Museum Royal, 2 E. XII f. 9 (anon.). — Cambridge, Corpus Christi Col. 55, f. 1<sup>b</sup>. — Paris, Bibl. nat. lat. 14435, f. 148<sup>d</sup> (anon.).

In principio. Nota quod dicitur in glosa que sic incipit.

*In Genesim*, text.

Durham A.I.7, f. 5. Cf. In principio creavit ; prius nota.

In Proverbiis legitur : Mulier gratiosa.

*In Esther*, prol. mag.

Oxford, Exeter Col. 23, f. 18. Cf. Legitur in XI<sup>o</sup> Prov.

In XI<sup>o</sup> Proverbiorum : Mulier gratiosa.

*In Esther*, prol. mag.

Cambridge, Peterhouse 112, f. 162<sup>d</sup> ; Corpus Christi Col. 55, f. 221.

In XII Proverbiorum legitur : Mulier gratiosa.

*In Esther*, prol.

Vienna Staatsbibliothek 1466, f. 203<sup>b</sup>.

Interdum difficilius ... Quasi dicat.

*In Esdram*. In prol. Hieron.

Chartres 294, f. 190. Cf. Utrum.

Invitatus ad sapientiam primo provocat ad iusticiam iuxta illud in Proverbiis : Fili accedens.

Langton ? *In Sapientiam*, prol.

Vienna, Staatsbibliothek 1466, f. 115<sup>d</sup>.

Iudas etc. Sicut Petrus et Iohannes.

*In Epistolam Iude*.

Paris, Bibl. nat. lat. 14414, f. 464<sup>c</sup>. — Troyes 757 f. 86.

Lectoribus populi has virtutes.

*In Regum I<sup>um</sup>*, prolog. mag.

Charleville 210. Cf. Rectoribus. Cf. De rectoribus.

Legitur in XI<sup>o</sup> Proverbiorum : Mulier gratiosa.

*In Esther*, prolog.

Paris, Bibl. nat. lat. 384 f. 136<sup>a</sup>. — Bruges 37 f. 118<sup>c</sup>. — Chartres 294 f. 186 (anon.).

Legitur in Proverbiis XI : Mulier... Item in esdem XIV : Mulier sapiens.

*In Esther*. prolog.

Paris, Bibl. nat. lat. 510 f. 84. — Bruges 127, f. 70<sup>d</sup>.

Liber etc. Ita, inquit, appellatus est liber iste.

*In Historiam Scholasticam. In Iudicum.*

Paris, Bibl. nat. lat. 14417, f. 139<sup>c</sup>.

Liber generacionis Ihesu Christi. Ecliptica est oratio

Langton ? *In Mattheum*, text.

Avranches 36, f. 70<sup>a</sup> (anon.). — Paris, Arsenal 87 A, f. 61<sup>a</sup>. (anon.).

Liber iste dicitur [grece] Paralipomenon quod sonat.

*In Paralipomenon*, prolog. mag.

Chartres 294, f. 167 (anon.). — Paris, Bibl. nat. lat. 384, f. 121<sup>a</sup>. — Cambridge, Corpus Christi Col. 55, f. 195<sup>b</sup>; 204 f. 99. — Oxford, Bodl. Misc. Laud. 149, f. 113<sup>b</sup>. — Troyes 1118, f. 108. — Bruges 37, f. 73.

Liber iste secundo brevior etsi antiquiora.

*In Machabeorum II<sup>um</sup>*.

Cambridge, Peterhouse 112, f. 183<sup>c</sup>. Cf. Fratribus qui sunt.

Liber Iosue cognominatur a posteris.

*In Historiam Scholasticam. In Iosue.*

Paris, Bibl. nat. lat. 14414, f. 129<sup>d</sup>.

Liber Iudicum. Compegerit librum.

*In Historiam Scholasticam. In Iudicum.*

Paris, Bibl. nat. lat. 14414, f. 130<sup>b</sup>.

Librum Esther. Prologum premitit Ieronimus huic operi in quo ostendit qualiter.

*In Esther*. In prolog. Hieron.

Paris, Bibl. nat. lat. 14414, f. 103<sup>o</sup>. — Maz. 177 f. 82. — Chartres 294, f. 186. — Cambridge, Peterhouse 112, f. 162. — Oxford, Exeter Col. 23, f. 18.

Locutusque est Deus. In primis nota quod videtur Magister.

*In Numerorum*, text.

Paris, Bibl. nat. lat. 14414, f. 27<sup>b</sup>. — Maz. 177, f. 28. — Durham A. I, 7. f. 70.

Locutus est Dominus etc. Imprimis notatur quod videtur.

*In Numerorum*, text.

Chartres 294, f. 80<sup>a</sup> (anon.). — Cambridge, Peterhouse 112, f. 74.

Locutusque est Dominus etc. Que dicuntur ut verbum Dei pensetur.

*In Numerorum*, text.

Paris, Bibl. nat. lat. 355, f. 136<sup>a</sup>. — Arras 68, f. 162<sup>b</sup>.

Lucas natione Syrus etc. Et hoc idem invenies in principio Luce.

Langton ? *In Actus Apostolorum*, text.

Maz. 177, f. 106.

Lucerna splendens super candelabrum. Nomine candelabri Sacra Scriptura id est Ecclesia.

*In Iudih*, prol. mag.

Paris, Bibl. nat. lat. 384, f. 131<sup>c</sup> (anon.); 510, f. 62<sup>b</sup>; 15564, f. 59. — Bruges 28 and 29 (N. of Tournay); 37, f. 113 (anon.). — Cambridge Corpus Christi Col. 55, f. 213; Peterhouse 112, f. 158. — Chartres 294, f. 181 (anon) Oxford, Bodl. Misc. Laud. 149, f. 101 (anon.). — Troyes 1118, f. 135. (N. of Tournay). — Vienna, Staatsbibliothek 1466, f. 190<sup>d</sup>.

Machabeorum libri etc. Ieronimus premitit istum prologum.

*In Machabeorum*. In prol. Hieron.

Paris, Bibl. nat. lat. 14414, f. 109<sup>b</sup>; Maz. 177, f. 87<sup>d</sup>.

Machabeorum libri. Iste est primus prologus.

*In Machabeorum*. In prol. Hieron.

Chartres 294, f. 199<sup>a</sup>. — Cambridge, Peterhouse 112 f. 173. — Vienna, Staatsbibliothek 1466, f. 211<sup>b</sup>.

Mandragore in portis nostris dederunt odorem.

Langton ? *In Actus Apostolorum*, prol. mag.

Paris, Bibl. nat. lat. 14526, f. 174<sup>c</sup> (anon.). — Maz. 177, f. 106 (anon.). — Bruges 37, f. 149<sup>a</sup> (anon.). — Chartres 288, f. 95 (anon.).

Mattheus ex Iudea. Suple oriundus. Sicut in ordine, id est in Chatalogo.

Langton ? *In Mattheum*. In Ieron, prol.

Paris, Arsenal 87 A, f. 60<sup>c</sup> (anon.).

Micheas : Erit iste pax.

Langton ? *In Apocalypsim.*

Chartres 288, f. 99 (anon.). — Paris, Maz. 177, f. 103 (anon.).

Milicie celi ; planetis, soli.

*In Historiam Scholasticam. In Ezechielem.*

Paris, Bibl. nat. lat. 14414, f. 132<sup>d</sup>.

Miserator et misericors Dominus Ihesus Christus. qui misericordias suas.

*De Penitentia Magdalene.*

Cambridge, Corpus Christi Col. 226, f. 1. — Dole 99-106. — Oxford, Balliol Col. 152.

Mortuo Symone etc. Iam tantum processit Historia.

*In Historiam Scholasticam. In Machabeorum II<sup>um</sup>.*

Paris, Bibl. nat. lat. 14414, f. 133<sup>d</sup>.

Nec miles in bello nec sacerdos.

*De Similitudinibus.*

Cf. Pitseus. *De Scriptoribus Anglicis*, Paris, 1619, p. 304.

Nemo cum Prophetas. Huic operi beatus Ieronimus premittit prohemium, dirigens sermonem ad Paulam.

*In Isaiam.* In prol. Hieron.

Chartres 288, f. 1<sup>b</sup>.

Non te lusisse pudeat.

*Documenta Clericorum.*

Oxford, Bodl. 57 f. 66.

Non ita etc. Construe sic.

*In Epistolas Canonicas.* In Hieron. prol.

Paris, Bibl. nat. 14443, f. 434<sup>d</sup>.

Nunc autem a principio libri quedam loca moralia quasi quosdam flosculos decerpimus.

*In Paralippomenon.*

Brussels II-1141, f. 92 (anon.) Cf. Collige flosculos.

Omnia fecisti in numero.

*In Iudicum*, prol. mag.

Brussels II. 957, f. 7. — Paris, Bibl. nat. 14414 f. 184 (anon.).

Omnis sapientia etc. Nota quod glosa exponit hoc de sapientia eterna.

Langton? *In Ecclesiasticum*, text.  
Chartres 288 f. 109<sup>c</sup> (anon.).

Omnis sapientia. Hoc nomen omnis quandoque notat universitatem.

*In Ecclesiasticum*, text.  
Rheims 202, f. 1. — Paris, Bibl. nat. lat. 485 B, f. 2 (anon.); 485 A, f. 1 (anon). — Perugia 1071 (22), f. 1.

Omnis scriba doctus ... Nomen scribe Esdre eleganter.

*In Esdram, prol. mag.*  
Paris, Bibl. nat. lat. 384, f. 123 (anon.); 510, f. 38<sup>c</sup> (anon.). — Bruges 37, f. 1 (anon.); 127, f. 9. — Cambridge, Corpus Christi Col. 55, f. 226<sup>b</sup>, 89, f. 169; Peterhouse 112, f. 165. — Chartres 294, f. 190<sup>a</sup> (anon.).

Onus Ninive. Ninive interpretatur sponsa; per Ninive mundum intelligitur.

*In Naum.*  
Florence Laur. Plut. VIII dext 5 f. 91 (anon.).

Onus Ninive. Interlinearis LXX.

*In Naum.*  
Durham A. I. 7, f. 193<sup>d</sup>.

Onus Ninive... Quod hic predicetur.

*In Naum.*  
Paris, Bibl. nat. lat. 505, f. 74.

Onus Ninive etc. Ninive que interpretatur speciosa.

*In Naum.*  
Cambridge, Trinity Col. 21, f. 65.

Onus quod vidit Abacuch propheta. Alacuch interpretatur amplexatio. Si ergo volueris.

*In Abacuc.*  
Florence, Laur. Plut. VII dext 5, f. 103 (anon.).

Onus quod vidit... Hec loquitur nesciens iudicia.

*In Abacuc.*  
Cambridge, Trinity Col. 21 f. 73.

Onus quod vidit Abacuch... usque ad quare... LXX labores.

*In Abacuc.*  
Paris, Bibl. nat. lat. 505 f. 87.

Onus verbi Domini factum est ad Israel in manu Malachie. Malachias interpretatur angelus Domini.

*In Malachiam.*

Florence, Laur. Plut. VIII dext. 5, f. 158 (anon.). — Grenoble 269 (anon.). — Cambridge, Trinity Col. 21, f. 113.

Onus verbi Domini etc. In hac propheta que est verbum Domini.

*In Malachiam*, text.

Durham A. I. 7, f. 204.

Onus verbi... Puisquam tropologie.

*In Malachiam.*

Paris, Bibl. nat. lat. 505, f. 132.

Optavi et datus est michi sensus.

Langton ? *In Danielelem.*

Cambridge, Trinity Col. 98, f. 1 (anon.).

Ordinatione tua perseverant dies. Congruo ordine.

Langton ? *In Iudicum*, prol.

Brussels II 957, f. 7. Cf. *Omnia fecisti.*

Osculetur me. In hoc libro sicut in ceteris.

*In Cantica Canticorum.*

Paris, Bibl. nat. lat. 3652, f. 11. — Florence, Laur. Plut. X dext. 5, f. 1. — Oxford Bodl. 528 (2221) f. 55<sup>c</sup> Cf. *In hoc libro.*

Ossa XII Prophetarum... Hoc legitur in fine Ecclesiastici, et Beatus Iob ait.

*In XII Prophetas*, prol. mag.

Paris, Bibl. nat. lat. 505, f. 1. — Florence, Laur. Plut. VIII dext. 5, f. 1 (anon.). Cf. *In Ecclesiastico : Ossa.*

Osee Prophete. Verbum Domini factum est ad Osee.

*In Osee.*

Rouen 657 has the 12 Commentaries on the Minor Prophets but lacks the *prol. mag : Ossa XII prophetarum.*

Rouen 657 f. 25. — Oxford Exeter Col. 23, f. 24.

Parabole Salomonis. Prologum premitit Salomon operi suo in quo lectores reddit.

*In Parabolas.*

Vienna, Staatsbibliothek 1466, f. 39. Cf. *Prologum.*

Pedes eorum pedes recti et planta.

Langton ? *In Lucam*, prol. mag.

Avranches 36, f. 111<sup>a</sup> (anon.).— Evreux 75, f. 137 (anon.).— Paris  
Bibl. nat. lat. 15269, f. 29 (anon.); 620, f. 148 (anon.)

Perlecta littera cum glosis usque ad hunc locum : Et concepit  
adhuc etc., redi ad principium.

*In Osee.*

Florence. Laur. Plut. VIII dext. 5, f. 1 (anon.).

Petrus. Fuerunt quidam gentiles.

*In Petri Primam.*

Paris, Bibl. nat. lat. 14443 f. 44.

Petrus etc. Fuerunt qui de gentilibus.

*In Petri Primam.*

Troyes, 757 f. 44.

Post mortem Iosue. Nota quod non querunt de homine aliquo.

*In Iudicum*, text.

Paris, Bibl. lat. 355, f. 179<sup>b</sup> (anon.).

Post mortem Iosue etc. Liber iste dicitur hebraice Sethim.

Langton ? *In Iudicum*.

Vienna, Staatsbibliothek 1466, f. 15.

Post mortem Iosue etc. Prius pregustanda.

*In Iudicum*. text.

Paris, Bibl. nat. lat. 14414, f. 50 (anon.); 392, f. 15<sup>c</sup>. — Maz. 177  
f. 41 (anon.). — Chartres 294, f. 118<sup>a</sup> (anon.). — Oxford, Trinity  
Col. 65. — Cambridge, Peterhouse 112, f. 114.

Postea mortem Iosue.

*In Iudicum*, text.

Durham A. I. 7, f. 103. Cf. Post mortem.

Postquam mortem Iosue. Prius pregustanda.

*In Iudicum*, text.

British Museum Royal 2 E. XII. f. 130 (anon). Cf. Post mortem.

Premittit Hieronimus huic libro.

*In Tobiam*. In Hieron. prol.

Paris, Maz. 177, f. 79 (anon). Cf. Hieronymus huic.



Prevaricatus est Moab... Iosephus dicit.

*In Regum IV<sup>um</sup>.*

Paris, Bibl. nat. lat. 14414, f. 79<sup>o</sup>. — Maz. 177, f. 62<sup>d</sup> (anon.). — Chartres 294, f. 160 (anon.).

Primum sermonem. Evangelium, et dicitur.

Langton? *In Actus Apostolorum*, text.

Chartres 288, f. 95<sup>a</sup>.

Prologum premitit Salomon operi suo in quo lectores reddit attentos.

*In Proverbiorum*, prolog.

Bruges 28, 29. — Troyes 1118, f. 145, (N. of Tournay). — Durham, A. I. 7, f. 206<sup>r</sup>. — Florence, Laur. Plut. IX dext. 7, f. 116 (anon.).

Prophetarum quidam prophetaverunt longe ante captivitatem.

*In Ieremiam.*

Cambridge, Corpus Christi Col. 89, f. 25 (anon.).

Quarta etc. Quod sonat apud eos non habetur.

*In Historiam Scholasticam. In Numerorum.*

Paris, Bibl. nat. lat. 14417, f. 135<sup>b</sup>.

Quarta. Liber iste dicitur Ebraice.

*In Historiam Scholasticam. In Numerorum.*

Paris, Bibl. nat. lat. 14414, f. 127<sup>c</sup>.

Quatuor rote... Bases iste.

*In Isaiam*, prolog. mag.

Paris, Bibl. nat. lat. 492, f. 1; 14417, f. 159<sup>a</sup> (anon.). — Canterbury Cathedral Y-10-4, vol. I. — Chartres 288, f. 1<sup>a</sup>. — Durham A. I. 7, f. 135<sup>r</sup>. — Troyes 1516, f. 1.

Quatuor sunt modi intelligentie in divina Scriptura. Principium in Osee.

*In XII Prophetas.*

Paris, Bibl. nat. lat. 492, f. 117<sup>c</sup>. — Troyes 1516, f. 113.

Queritur utrum homo possit resurgere in tanta caritate a quanta cecidit.

*Questiones.*

Arras 965. — Avranches 230. — Paris, Bibl. nat. lat. 16385. — Rome, Vat. lat. 4297.

Questio ista de preceptis Decalogi tripartita est.

*Questiones.*

Chartres 430, f. 30

Quinta etc. Eliditur hic quorundam opinio.

*In Historiam Scholasticam. In Deuteronomium.*

Paris, Bibl. nat. lat. 14417, f. 137<sup>b</sup>.

*Quod fuit ab initio.* Iohannes qui prius scripserat.

*In Iohannis Primam.*

Troyes, 757 f. 67. — Paris, Bibl. nat. lat. 14443 f. 453<sup>d</sup>.

Quomodo sedet sola... Ieremias destructionem Ierusalem.

*In Lamentationes.*

Brit. Museum Royal 2 E. XII, f. 188 (Slightly different from that on f. 212). Cf. Ieremias propheta.

Quoniam propter diversas consuetudines.

*De iure decimarum.*

Cambridge, Univ. Library, Mm. I. 20, f. 213.

Rectoribus populi has virtutes potissime.

*In Regum, prol. mag.*

Paris, Bibl. nat. lat. 384, f. 99 (anon.); 51, f. 95<sup>b</sup>. — Cambridge, Corpus Christi Col. 55, f. 139. — Carpentras 12. — Chartres 294, f. 128<sup>a</sup>. — Munich 2712 (anon.). — Oxford, Bodl. Rawlinson C 427, f. 1. — Troyes 1100, f. 1; 1118, f. 20. — Brussels 11-1141, f. 1 (anon.).

Residuum eruce etc. Per erucam, locustam, brucum, et rubiginem, quatuor regna.

*In Machabeorum, prol. mag.*

Paris, Bibl. nat. lat. 510 f. 1. — British Mus. Add. 19964 f. 61<sup>b</sup> (frag.). — Bruges 37, 38, f. 1 (anon.). — Cambridge, Corpus Christi Col. 89, f. 193; 204, f. 116. — Chartres 294, f. 199<sup>a</sup>. — Oxford, Bodl. Misc. Laud. 149, f. 121<sup>b</sup>. — Rheims 167 (anon.). — Troyes 1118, f. 112. — Cf. In Ioele legitur.

Restituam iudices tuos ut fuerunt prius.

*In Iudicum, prol. mag.*

Paris, Bibl. nat. lat. 355, f. 179<sup>b</sup>; 384, f. 90<sup>c</sup> (anon.); 392, f. 15. — Brit. Mus. Royal 2 E, XII, f. 130 (anon.). — Cambridge, Corpus Christi Col. 55, f. 136<sup>b</sup>. — Chartres 294, f. 117<sup>d</sup>. — Oxford, Bodl. Rawlinson C. 427, f. 155. — Durham A. I. 7, f. 103<sup>v</sup>. — Cambridge, Peterhouse 112, f. 114.

Reverendo Patri... Permittit Magister prologum epistolarem.

*In Historiam Scholasticam, In prol.*

Paris, Bibl. nat. lat. 14417 f. 129

*Rex David senuerat.* Allegorice.

*In Regnum III<sup>um</sup>.*

Paris, Bibl. nat. lat. 384 f. 109<sup>b</sup> (anon.).

Sacramenta regis abscondere bonum est... In his IIII verbis.

Langton ? *In Proverbiorum*, prol. mag.

Cambridge, Trinity Col. 98, f. 43<sup>a</sup> (anon.).

Senior electe. Dubitatum fuit diu an hee due.

*In Iohannis secundam.*

Paris, Bibl. nat. lat. 14443, f. 463<sup>c</sup>. — Troyes 757, f. 83.

Senior Gaio. Gaius iste cui scripsit.

*In Iohannis terciam.*

Troyes 757, f. 85. — Paris, Bibl. nat. lat. 14443, f. 464<sup>a</sup>.

Sicut dicit Esicius, licet historia V librorum.

*In Leviticum*, prol.

Arras 68, f. 121<sup>d</sup>; — Paris, Bibl. nat. lat. 335, f. 107<sup>a</sup>; 384, f. 1. —  
Cambridge, Peterhouse 112, f. 53; Trinity Col. [86, f. 236. —  
Chartres 294, f. 65<sup>b</sup>. — Durham A. I. 7. f. 55<sup>v</sup>.

Sicut in prophetica doctrina privilegium.

*In Epistolas Pauli*, prol.

Laon 44, f. 23<sup>a</sup>.

Sicut Veteris Testamenti series in tres ordines distinguitur.

*In Epistolas Pauli*, prol.

Florence, Laur. Plut. XI dext, 6, f. 1 (anon.). — Paris, Bibl. nat.  
lat. 14443, f. 254 (anon); Maz. 268 (fragm. anon.); 269 (anon).  
— Cambridge, Univ. Library II. IV. 23, f. 161 (anon.). — Salz-  
burg, a. X 19, f. 1; a IX-7, (anon.), f. 1.

Si LXX interpretum... Et est sensus.

*In Paralippomenon.* In prol. Hieron.

Chartres 294, f. 167<sup>b</sup>. — Bruges 37, f. 73<sup>b</sup>.

Si peccaverit in te frater tuus.

*Questiones.*

Cambridge, St. John's Col. 57, f. 171<sup>r</sup>.

Statutum felicitatis recordationis R. predecessoris nostri.

*De decimis.*

Cambridge, University Library, Gg VI-21; LI II-7. — London,  
Lambeth 528. — Oxford, Brasenose XIV.

Summi Regis palacium in quatuor.

*In Ecclesiasticum*, secundus prologus.

Durham A. III. 28.

Superbia, inobedientia, presumptio.

*Conflictus viciorum*.

Laon 133.

Symon Petrus. Hanc epistolam scripsit.

*In Petri Secundam*.

Troyes 757, f. 57. — Paris, Bibl. nat. lat. 14443, f. 450<sup>a</sup>.

Tabernaculum Moysi coopertum erat V cortinis.

*In Genesim*. Prol. mag.

Paris, Bibl. nat. lat. 355, f. 1<sup>a</sup>. — Berlin, lat. Fol. 763 f. 1. — Arras 68, f. 1. — Cambridge, Corpus Christi Col. 55, f. 1<sup>a</sup>; Peterhouse 112, f. 1; Trinity Col. 86, f. 1, Pembroke Col. 101, f. 86. — Charleville 210, f. 1. — Chartres 294, f. 1. — Florence, Laur. Plut. IX d. 7, f. 132. — Oxford, Lincoln Col., lat. XV, f. 93; Trinity Col. 65. — Salzburg a. VI-7.

Tandem finito, etc., fenore liberati. Metaphorice loquitur. Sicut enim.

*In Iosue*. In prol. Hieron.

Paris, Bibl. nat. lat. 14414, f. 42<sup>a</sup>; 392, f. 1<sup>b</sup>. — Chartres 294, f. 109<sup>a</sup>. — Maz. 177, f. 36<sup>v</sup>.

Tercia distinctio etc. Offertorius; ab oblationibus nominat eos.

*In Historiam Scholasticam. In Leviticum*.

Paris, Bibl. nat. lat. 14417 f. 134<sup>a</sup>.

Tercia distinctio grece Leviticus. Sed nonne hoc nomen.

*In Historiam Scholasticam. In Leviticum*.

Paris, Bibl. nat. lat. 14414, f. 126<sup>b</sup>.

Terminus Historie. Quando enim.

*In Historiam Scholasticam. In Tobiam*.

Paris, Bibl. nat. lat. 14414, f. 132<sup>o</sup>.

Timet Diabolus cum vidit mentem.

*In Regum*.

Cambridge, Corpus Christi Col. 204, f. 99.

Tobias ex tribu... Primo ostenditur quis, de qua tribu.

*In Tobiam*. text.

Paris, Bibl. nat. lat. 14414, f. 107. — Cambridge, Peterhouse 112, f. 158. — Chartres 294, f. 177<sup>c</sup>. — Maz. 177, f. 79<sup>c</sup>.

Tobias ex tribu. Ecce in principio commendat.

*In Tobiam.* text.

Oxford, Exeter Col. 23, f. 2.

Tria sunt michi. Hoc legitur in Proverbiis XXXI.

Langton ? *In Danielem.* prol.

Bruges 37, f. 15<sup>a</sup>.

Tunc erit gloria Iacob ; supple : et erit, sicut excussio.

*In Deuteronomium.* prol. mag.

Cambridge, Peterhouse 112, f. 91. — Durham A-I-7, f. 85. Cf. Et erit sicut.

Utrum difficilius... Hieronimus more suo premitit præmium in quo alloquitur.

*In Esdram.* In prol. Hieron.

Paris, Bibl. nat. lat. 14414, f. 104<sup>o</sup>. — Cambridge, Peterhouse 112, f. 165. — Maz. 177, f. 83<sup>d</sup>.

Verba Amos. Amos interpretatur avulsus.

*In Amos.*

Paris, Bibl. nat. lat. 505, f. 43<sup>r</sup>.

Verba Amos. Supple hic fuit. Pastoribus.

*In Amos.*

Durham A.I. 7, f. 187.

Verba Amos id est viri iusti. Amos enim avulsus dicitur.

*In Amos.*

Florence, Laur. Plut. VIII dext 5, f. 50<sup>o</sup> (anon).

Verba Ecclesiastes. Sic deberet dici nam Ecclesiastes.

*In Ecclesiasten,* text.

Durham A.I. 7, f. 214<sup>o</sup>.

Verba Ecclesiastes etc. Salomon tria fecit opera.

Langton *In Ecclesiasten.*

Florence, Laur. Plut. IX dext VII, f. 128. — Vienna Staatsbibliothek 166, f. 80<sup>o</sup>.

Verba Nehemie. Allegorice Nehemias interpretatur consolator.

*In Nehemiam.*

Paris, Bibl. nat. lat. 384, f. 126<sup>b</sup>.

Verba Nehemie. Hucusque prosecutus est Esdras facta.

*In Nehemiam.*

Paris, Bibl. nat. lat. 14414, f. 107<sup>b</sup>; 15564, f. 50<sup>d</sup> — Chartres 294, f. 194<sup>o</sup> (anon.). — Maz. 177, f. 85.

Verba Nehemie. Nehemias interpretatur consolator.

*In Nehemiam.*

Paris, Bibl. nat. lat. 510, f. 46 <sup>a</sup>.

Verbum Domini quod factum est ad Osee filium Beer. Ossa duodecim prophetarum pullulant dum eorum scripta.

*In Osee. Text.*

Cambridge, Trinity Col. 21, f. 1.

Verbum Domini. Hic exponitur dupliciter.

*In Osee.*

Grenoble 269 (anon.).

Verbum Domini. More aliorum prophetarum.

Langton ? *In XII Prophetas.*

Paris, Bibl. Maz. 177, f. 92 (anon.).—Durham A. I. 7, f. 181<sup>a</sup>.

Verbum Domini quod factum est ad Sophoniam.

*In Sophoniam.*

Florence, Laur. Plut. VIII dext. 5, f. 114 (anon.).

Verbum Domini... Sophonias interpretatur specularis.

*In Sophoniam.*

Paris, Bibl. nat. lat. 505, f. 95.

Verbum Domini, quod erat in principio apud Deum, ut dicit glosa. Factum est : hoc supra.

*In Micheam.*

Florence, Laur. Plut. VIII dext. 5, f. 77 (anon.).

Verbum Domini etc. Hoc in principio Osee et Ioel expositum.

*In Micheam.*

Durham A. I. 7, f. 191<sup>o</sup>.

Verbum Domini quod factum est. Micheas interpretatur humilis.

*In Micheam.*

Paris, Bibl. nat. lat. 505, f. 65

Verbum Domini quod factum est. Verbum id est Filius. Et nota quod hec dictio.

*In Ioel.*

Florence, Laur. Plut. VIII dext. 5, f. 42 <sup>a</sup> (anon.).

Verbum... Verbum istum est verbum Patris.

*In Ioel.*

Paris, Bibl. nat. lat. 505, f. 36 <sup>v</sup>.

Verbum Domini quod factum est ad Iohel .Iohel interpretatur incipiens.

*In Ioel.*

Cambridge, Trinity Col. 21, f. 34.

Verbum Domini. Huic prophete premitit Ieronimus duos prologos qui quia patent.

*In Ioelem.*

Durham A. I. 7 f, 186.

Vidi et ecce candelabrum totum aureum.

*In Epistolas Canonicas*, prol. mag.

Paris, Bibl. nat. lat. 14443, f. 434<sup>a</sup>. — Troyes 757, f. 26<sup>a</sup>.

Vidit Ezechiel VI viros venientes a via... Vir iste lineis indutus Christus est.

Langton ? *In Ieremiam*, prol.

Maz. 177, f. 126 (anon.).

Vidit Daniel virum indutum lineis super aquam.

Langton ? *In Ieremiam*, prol.

Florence, Laur. Plut. IX dext. 7, f. 38 (anon.)

Viginti duas esse litteras. Prologum premitit beatus Ieronimus.

*In Regum*. In prol. Hieron.

Paris, Bibl. nat. lat. 384, f. 195 ; 14414, f. 56. — Cambridge, Peterhouse 112, f. 123. — Durham A. I. 7, f. 108. — Maz. 177, f. 46<sup>a</sup>.

Vir erat unus. Nota quod glosa dicit quod.

*In Regum I<sup>um</sup>*. text.

Paris, Bibl. nat. lat. 14414, f. 57<sup>a</sup>. Cf. Fuit vir unus. Nota quod.

Vir erat in terra Us. Licet cum malis valde.

*In Iob.*

British Mus., Royal 8 F. x, f. 116. — Oxford, Oriel Col. 53, f. 2.

Visio Abdie. Prophetia ista.

*In Abdiam.*

Paris, Bibl. nat. lat. 505, f. 59.

Visio Abdie. Supple est hoc quod sequitur.

*In Abdiam.*

Durham A. I. 7, f. 190<sup>a</sup>.

Visio Abdie. Sicut glosa insinuat hoc potest legi contra carnem.

*In Abdiam.*

Florence, Laur. Plut. VIII dext. 5, f. 69 (anon.).

Visio Ysaie. Audite celi et auribus percipite... Ideo invocat.

*In Ysaïam*, text.

Paris, Arsenal 87 A, f. 162. — Maz. 177, f. 128<sup>a</sup> (anon.). — Cambridge, Corpus Christi 55, f. 244; Trinity Col. 103 f. 1. — Grenoble 269 f. 80. — London, Lambeth 441, f. 119<sup>o</sup>. — Durham A-I-7, f. 135<sup>v</sup>.

Visio Ysaie. Invocat celum et terram.

*In Ysaïam*. Text.

Cambridge, Pembroke Col. 225, f. 100.

Visio Ysaie Salvatoris Domini. Verecunde de se quia.

Langton? *In Ysaïam*, text.

Maz. 177 f. 113.

Vocavit autem Dominus Moysen. Nota quod per positionem huius coniunctionis.

*In Leviticum*, text.

Paris, Bibl. nat. lat. 14414 f. 23<sup>o</sup>. — Maz. 177, f. 19<sup>o</sup>. — Cambridge, Peterhouse 112, f. 54. — Chartres 294 f. 65<sup>o</sup>. — Durham A-I-7 f. 56.

Vocavit autem Moysen. Primo de holocausto vituli.

*In Leviticum*, text.

Arras, 68 f. 122<sup>b</sup>. — Paris Bibl. nat. lat. 355, f. 107<sup>b</sup>.

Volavit ad me unus de Seraphim, et tulit cum forcipe calculum.

*In Genesim*, prol. mag.

Durham A-I-7 f. 3. Cf. Tabernaculum.

Ysaïas filius Amos salus Domini.

*In Isaiam*.

Cambridge, Corpus Christi Col. 204 f. 1.

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### Addenda

*P. 10, line 32.*

Does the text beginning : *Baptismus cum omni reverentia et magno honore celebratur*, which covers the ff. 14-15<sup>v</sup> of the Oxford, Magdalen ms. 185, contain this work? It is a XV century ms. (Coxe, *Catalogus Codicum Mss..... Oxoniensibus*, t. II, p. 85) which gives the acts of a council held by Stephen († 1228) and his suffragans at Oxford in 1230. This date may be incorrect ; at any rate Leland's information did not come from this copy.

*P. 61, line 14.*

Langton frequently makes mention in his gloss on the *Historia Scholastica* of a *glosa extrinseca*. This is the text called by the Migne edition (P. L. cxcviii). *additio nes*, and printed at the end of each chapter of the Histories.

P. 65, line 16.

The Library of the University of Paris seems to contain in its ms. 23, ff. 118-148, an anonymous XIII century copy of Langton's Gloss on Genesis : *Tabernaculum Moysi..... donec in uno cubito passionis consummaretur, id est per passionem...* Being unable to consult the ms. we note that according to the Catalogue the table of contents on the flyleaf states : *Item quedam expositio super prologum Bible Ieronimi et supra sex capitula libri Genesis.*

P. 132, line 10.

7). In the medieval catalogue of the Dominican Library at Vienna, (Gottlieb. *Mittelalterliche Bibliothekskataloge Osterreichs* I, 301-309), we find :

« Stephanus Cantuariensis super Esaiam ; incipit : Lectulum Salomonis sexaginta fortes.

Idem super Ezechielem : Vidi et audivi vocem unius. »

Neither of these incipits is familiar to us from any of the Langton mss. which have been examined.

The same catalogue has the notice : « Postilla super Librum Iudicum ; incipit : In sex tribulationibus liberabit te Dominus ; finit : Dimitte incertum et age penitentiam sanus. Hec Augustinus et videtur esse Stephani Cantuariensis. »

This last is Hugh of St. Cher on Judges, according to the incipit.

P. 198, line 14.

Ms. Bibl. nat. lat. 14435 has the Genesis of group « two » ; Bibl. nat. 14415 is a « full » Pentateuch ; the Genesis corresponds to group « two », the remaining four books to group « one ».

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INDICES OF RUBRICS AND INCIPITS  
OF THE  
PRINCIPAL MANUSCRIPTS  
OF THE  
QUESTIONES OF STEPHEN LANGTON

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I

SUBJECT INDEX OF RUBRICS

*Manuscripts :*

- A. Avranches MS. 230.
- S. Paris B. N. MS. Lat. 16385.
- R. Vatican MS. Lat. 4297.
- C. Cambridge, St. John's College MS. 57.
- V. Paris B. N. MS. Lat. 14556.
- CH. Chartres MS. 430.
- E. Erlangen, Universitäts Bibliothek MS. 353.

The rubrics of the *questiones* are given in this index, and where there is no rubric, the number and folio only of the chapter are stated <sup>1</sup>. The titles are grouped under headings (arranged alphabetically), and within these groups chapters related to each other are put together, so that this index contains all the cross-references between the chapters. Questions which are textually independent of the others are arranged in alphabetical order at the end of their groups. *Questiones* which occur in all the manuscripts are generally put first in a group, and the title in the first manuscript given.

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1. In the case of Paris B. N. MS. Lat. 14556 and the Cambridge MS. the numbering used by Professor Powicke in Appendix III of his *Stephen Langton* has been retained. The terms Ca, Cb, Cc, Cd, Ce, refer to the five divisions of the Cambridge MS. noted by Professor Powicke, *ibid*, p. 65.

In the case of the Vatican MS. the original numbering in Roman figures is used.

The number and folio of the chapter in the other manuscripts then follow, but only those titles are given which differ from the one at the head of the paragraph. Chapters which thus follow without a break are identical, but those preceded by a minus sign are slightly different. Distinct chapters always come on a separate line, but if they are connected with those which have gone before they are introduced by *Cf.*

## ANGELI.

Cb 69, f. 223 r' : De creatione angelorum ; C f. 349 r' (no rubric) ; V 83, f. 214 v' : Utrum deus creavit omnia simul ; CH 117, f. 109 r' : de creatione celi et terre.

Cf. CH 157, f. 136 r' : quando facti sint angeli.

V 23, f. 175 v' : Utrum deputetur angelus ad custodiã antichristi ; CH 64, f. 67 : de angelis deputatis ad custodiam hominum.

Cf. Ca 37, f. 202 r' : De angelis ad custodiam et exercitium deputatis ; — E 60, f. 100 r'.

Cc 168, f. 290 v'' : De statu angelorum ante casum ; V 6, f. 166 v'' de statu angelorum.

Cb 113, f. 248 r'' : Vtrum mali angeli demereantur usque ad diem iudicii.

## BIBLIA SACRA.

A 33, f. 239 r'' : Vtrum abraham teneretur immolare filium ; S 33, f. 36 v'' : De temptatione Abraham ; R xxxij, f. 32 v : De ymolacione Ysaac ; Ca 45, f. 207 v' : De immolatione Ysaac et precepto abrahee ; V 103, f. 225 r'' : de precepto domini ad abraam de imolatione ysaac ; CH 35, f. 38 v : de precepto abrahe.

Ce 229, f. 333 r' : de benedictione iacob ; V 126, f. 240 r' ; CH 137, f. 121 v' : An iacob receperit benedicionem.

Ce 238, f. 337 r' : de hoc quod dicit apostolus, *coartor e duobus* ; V 36, f. 182 v'' : de hoc uerbo *coartor ex duobus* ; CH\*31, f. 35 ; — A 134, f. 283 r'' : De uerbo apostoli *coartor e duobus* etc. ; S 134, f. 102 v'' : *Cupio dissolui et esse cum Christo* ; R lxxxix, f. 72 v.

Cf. Cb 108, f. 245 r'' : de illo uerbo apostoli *coartor e duobus*.

Cf. E 55, f. 97 v''.

CH 192, f. 153 v'.

CH 138, f. 122 r' : de venditione primogenitorum.

A 9, f. 219 r' : Vtrum quis pro eodem puniatur bis pro eodem peccato et de suscitatione lazari ; S 9, f. 12 v'' : de suscitatione lazarii ; R ix, f. 8 v : De eo qui decedit in caritate ; Ca 25, f. 192 v'' : De prima morte lazari et eius suscitatione ; V 113a, f. 233 v'' (no rubric) ; CH 50, f. 55 v : Utrum quicumque discessit in caritate necessario sit saluandus.

Cb 155, f. 279 v', (no rubric) *incipit* : Questio est de libro uite.

V 169, f. 263 v'' : de secundo membro mandati.

Ca 30, f. 196 v" : Utrum opera cerimonialia tempore legis fuerint meritoria ; V 139, f. 248 r" : de cerimonialibus utrum fuerint meritoria ; CH 11, f. 15.

Cd 188, f. 307 r' : Vtrum opera legalia iustificarent ; V 132, f. 243 v" : de differentia ueteris legis et noue ; CH 3, f. 6.

Cf. Cb 82, f. 229 v' : De ueteri lege et euangelio.

A 24, f. 231 r" : de petitione pauli ; S 24, f. 26 v' ; R xxiiij, f. 22 v ; Ca 13, f. 182 r" : De stimulo pauli et oratione ut stimulus amoueretur ; — V 76, f. 211 v' : de stimulo Pauli ; — CH 109, f. 105 r" : An apostolus petere debuit amoueri stimulum carnis a se ; — E 56, f. 98 r" .

Cf. Cb 95, f. 238 v' : de stimulo pauli et eius petitione.

Cf. A 164, f. 293 r' (rubric as A 24) ; S 164, f. 116 v" (rubric as V 76) ; R cxxxvj, f. 100.

Cf. A 165, f. 293 r" : de petitione ; S 165, f. 117 r' : Quomodo petitio debet fieri ; R cxxxvij, f. 100.

Cb 74, f. 225 v' : De raptu pauli ; V 41, f. 185 r" ; CH 177, f. 151 v' ; — A 114, f. 275 v' ; S 114, f. 90 v" ; R cxj, f. 87.

Cf. A 115, f. 275 v" : De eodem ; S 115, f. 91 r" , (as Cb 74).

Cf. E 54, f. 97 r" .

Ce 241a, f. 339 v" : Vtrum sit preceptum uel consilium hoc quod dicitur : *qui habet duas tunicas det non habenti* ; V 32, f. 180 r" : de superfluis ; CH 27, f. 31 : Vtrum preceptum sit *qui habet duas tunicas*.

Ce 220, f. 327 v' : de responsione pharisei *cui plus dimissum est plus diligit* ; V 35, f. 181 v" : de hac parabola *duo debitores erant cuidam feneratori* ; CH 30, f. 33 v.

Cf. Cb 84, f. 230 r" : An quidam teneantur deum magis diligere.

## CHRISTUS.

A 138, f. 284 r' : Quo fine annuntiandus est deus ; S 138, f. 104 r' : *Sive per ueritatem sive per occasionem annuncietur Christus*, etc. ; R cxvj, f. 90 ; Cc 182, f. 300 r' : De hoc quod dicit apostolus *sive per ueritatem sive per occasionem* ; V 54, f. 193 r' : de hoc uerbo apostoli *sive per occasionem*, etc.

Cf. Cb 114, f. 248 v" : de mercenariis ; V 55, f. 193 r" , (no rubric) ; CH 158, f. 136 v'.

Ce 215, f. 324 r" : de Christo capite, quot modis dicitur caput ecclesie ; V 122, f. 238 v' : Vtrum Christus sit caput ecclesie ; CH 132, f. 119 v. Quod ecclesia dicitur incepisse ab Abel ; — S flyleaf, f. 2 r' (no rubric).

Cf. A 105, f. 272 r" : quod Christus sit caput ecclesie ; S 105, f. 85 v' : Quomodo deus est caput ecclesie.

Cf. Cb 146, f. 273 r' : de capite ecclesie.

Ce 213a, f. 323 v' : Vtrum Christus sit filius adoptiuus ; V 39, f. 184 v' : de peccato in spiritum sanctum <sup>1</sup> ; CH 175, f. 150 v" .

Cf. E 61, f. 100 v'.

1. This title belongs to V 40, and not to V 39.

Ce 213, f. 323 r' : de homine assumpto, et utrum Christus sit duo ; V 25, f. 176 v' : Vtrum Christus sit aliquid secundum quod homo ; CH 65, f. 68.

Cf. A 112, f. 274 v' : Vtrum Christus fuit homo in triduo<sup>1</sup> ; S 112, f. 90 r' : Christus secundum quod homo est aliquid ; R cx, f. 86 v.  
Cf. E 52, f. 96 v'.

A 27, f. 232 v' : Vtrum Christus secundum quod homo habuit potestatem mundandi a peccato ; S 27, f. 28 r' ; R xxvj, f. 24 v ; Ca 17, f. 184 v' : Utrum Christus, secundum quod homo, possit mundare a peccato et creare et similia facere ; V 85, f. 216 r' : Vtrum Christus secundum quod homo habuerit potentiam dimittendi peccata.

Cf. A 104, f. 271 v' : Vtrum filius dei potestate creata possit dimittere peccata ; S 104, f. 84 v' ; R ciiij, f. 82 v ; — CH 95, f. 88 r'' : de potestate Christi secundum quod homo.

A 20, f. 229 v' : De missione spiritus sancti ; S 20, f. 24 r' ; R xix, f. 20 v ; Ca 11, f. 180 v' : De dupplici missione filii et spiritus sancti ; V 89, f. 218 v'.

Cf. A 21, f. 229 v' : De uisibili missione spiritus sancti ; S 21, f. 24 v' ; R xx, f. 21.

Cf. CH 178, f. 152 r'.

Cf. V 68, f. 205 r'', (as A 20).

Cf. SPIRITUS SANCTUS.

Cb 122, f. 254 v' : Vtrum Christus omni opere suo meruerit equaliter nobis ; V 72, f. 209 r' : de merito Christi ; CH 90, f. 86 v' ; — A 133, f. 282 v' : Vtrum Christus omnibus operibus suis meruerit sibi equaliter et nobis ; S 133, f. 102 r''.

A 50, f. 248 v' : de predestinatione Christi ; S 50, f. 51 r'', (no rubric) ; R xlvij, f. 45 v.

Cf. Cc 163, f. 287 v'.

A 22, f. 230 r' : De scientia Christi creata ; S 22, f. 25 v' ; R xxj, f. 21 v ; Ca 21, f. 189 v' : De gemina scientia Christi ; V 88, f. 218 r'' (no rubric) ; CH 169, f. 145 r''.

Cb 85, f. 230 v' : de duabus uoluntatibus in Christo ; V 73, f. 209 v' : vtrum omnes motus fuerint pacati in Christo ; CH 91, f. 86 v'' ; A 130, f. 281 v'' : De oratione Christi *pater si uis, transfer a me calix* etc. ; S 130, f. 100 r' : de motibus rationis et sensualitatis ; R lxxxvij, f. 71 ; and A 131, f. 282 r' : De eodem ; S 131, f. 100 v' : de motu rationis et sensualitatis in Christo.

Cb 132, f. 262 r' : de crucifixione Christi (Index : de permissi is uerbis) ; V 135, f. 246 r' : de quibusdam que queruntur circa passionem domini ; CH 146, f. 128 r'' (as C Index).

Ce 214, f. 323 v' : Vtrum Christus fuerit homo in triduo passionis ; V 166, f. 263 r' ; CH 79, f. 80 v''.

Cf. Cb 117, f. 251 v'.

Cb 105, f. 243 r' : Vtrum resurrectio corporum sit naturalis vel miraculosa ; V 70, f. 208 v' : de resurrectione utrum futura sit miraculosa an naturalis ; CH 87, f. 85 r'' : de resurrectione.

1. This title appears in Ce 214, and V 166, but not in any chapter in S, or any other in A.

E 13, f. 74 r".

A 90, f. 266 v" : Qualis apparuit Christus post resurrectionem ; S 90, f. 76 v' : Qualis Christus apparuit post resurrectionem ; R lxxxiiiij, f. 76 ; Ce 216, f. 325 r' : Qualiter Christus post resurrectionem apparuit ; V 17, f. 172 r' : Qualiter Christus apparuerit post resurrectionem ; CH 58, f. 62 (as Ce).

A 11, f. 220 v" : Queritur utrum corpus glorificatum possit uideri a mortali ; S 11, f. 14 v" ; R xj, f. 10 v : De apparicione corporis glorificati. De dotibus anime et corporis ; Ca 27, f. 194 v' : Quomodo corpora glorificata uideantur et de dotibus eorum ; V 138, f. 247 v' : de dotibus glorificati corporis ; CH 10, f. 14 : De corporibus glorificatis.

Cf. A 155, f. 289 r" : Vtrum oculus mortalis possit uidere corpus glorificatum ; S 155, f. 112 r' ; R cxxvj, f. 95 v.

A 113, f. 275 r" : Vtrum alio modo potuit <sup>1</sup> (*sic*) redimi genus humanum ; S 113, f. 90 v' ; Cb 62, f. 220 r" : De liberatione humani generis ; — E 38, f. 88 v".

## DEUS.

A 29, f. 234 r' : De terminis quos patres nostri posuerunt ; S 29, f. 30 r' ; R xxviiij, f. 26 ; Ca 19, f. 186 r" : Cum pater operetur per filium quare non econuerso ; V 52, f. 191 r" (no rubric) ; CH 125, f. 114 v" (as Ca) ; E 64, f. 102 v'.

V 51, f. 191 r' : de hoc uerbo *ex ipso et per ipsum* et qualiter filius operatur per patrem ; CH 124, f. 114 v' : an idem sit esse *ex ipso et per ipsum et in ipso*.

Cc 159, f. 285 r' : De similitudine patris ad filium ; V 62, f. 197 r" ; CH 172, f. 148 r'.

Ca 38, f. 202 v" : Quid magis obliget ad diligendum deum.

## Nomina Dei.

C Summa f. 147 r' : de hiis que dicuntur de deo ; V 67, f. 200 v" : de nominibus que predicantur de deo ; CH 105, ff. 93 v — 103 : de nominibus dicti de deo et de trinitate.

C Summa f. 147 v' : Vtrum deus misericordia sit iustus ; V f. 201 r'.

C ibid : Vtrum deus ex misericordia puniat ; V f. 201 r".

C Summa f. 148 r' : An deus ex misericordia uel iusticia remuneret ; V f. 201 r'.

C Summa f. 148 r" : An deus misericordius uel iustius agat cum uno quam cum alio ; V f. 202 r".

C Summa f. 148 v' : An iustius fuerit coronari petrum quam linum ; V f. 202 r'.

C ibid : de hac dictione *talis*.

C Summa f. 149 r' : *Eadem. Alius*.

C Summa f. 149 r" : *Equalis* ; V f. 202 r". *Vnus*.

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1. S posset.

- C Summa f. 149 v' : *Trina. Trinitas.*  
 C Summa f. 149 v" : *Triplex. deus.*  
 C Summa f. 150 r' : *deitas. Omnipotens.*  
 C Summa f. 150 r" : *Generat; V f. 203 r'. Creans genitus. Solus.*  
 C Summa f. 150 v' : *potens.*  
 C Summa f. 150 v" : *spirat; V f. 203 v'. Res.*  
 C Summa f. 151 r' : *Hec.*  
 C Summa f. 151 r" : *Christus. Justum. deus de deo.*  
 C Summa f. 151 v' : *Ens; V f. 203 v".*  
 C Summa f. 152 r' : *Enuntiabile.*  
 C Summa f. 152 r" : *Sapientia.*  
 C Summa f. 152 v' : *diligit spiritu sancto. Pater operatur per filium.*  
 C Summa f. 153 r' : *Per.*  
 C Summa f. 154 r' : *De nominibus infinitatis; V 69, f. 205 v' : de suppositione nominum.*  
 C Summa f. 155 r" : *De potentia generandi.*  
 Cf. Cb 89, f. 234 r'.  
 Cf. E 49, f. 95 r'.  
 C Summa f. 155 v' : *De notionibus; V f. 206 v'.*  
 Cf. Cb 127 f. 258 r".  
 C Summa f. 157 r' : *[de innascibilitate]; V 69 a, f. 207 v'.*  
 C Summa f. 157 v" : *de spiratione; V 69 b, f. 208 r' : de spiratione que est communis.*  
 C ibid : *de principio; V ibid.*  
 Cf. Cb 124, f. 256 r' : *de principio.*  
 Cf. E 21, f. 79 v'.  
 Cc 158, f. 284 r' : *Vtrum essentia possit demonstrari; V 53, f. 192 r' : de nocionibus; CH 126, f. 116 r' : Quare non dirigitur oratio ad essentiam.*  
 A 35, f. 241 r" : *De terminis infinitis circa trinitatem; S 35, f. 40 r' ; R xxxiiij, f. 35 : De terminis infinitatis in theologia; Ca 47, f. 209 v" : De infinitatis nominibus in trinitate; V 105, f. 227 v' : de infinitis nominibus predicati (sic) de deo; CH 37, f. 42 : de nominibus trinitatis infinitatis.*  
 Cc 157, f. 283 v' : *De nominibus essentialibus ut de hoc nomine deus; V 33, f. 180 v" : de predicabilibus de deo; CH 28, f. 32 : de notionibus.*  
 Ca 58, f. 218 r' : *De hoc nomine deus.*  
 Cb 141, f. 269 r' : *de hoc nomine eternus.*  
 Cb 109, f. 246 r' : *Utrum aliquod nomine Christi dicatur de deo.*  
 E 28, f. 83 v'.  
 A 32, f. 237 v" : *De iiiij<sup>or</sup> nominibus; S 32, f. 34 v" : Ypostasis est notio; R xxxj, f. 31 : De persona; Ca 20, f. 187 v" (as R); E 62, f. 100 v".*  
 Cf. Cb 143, f. 270 r" : *de Vsia, Vsiosis, Ypostasis, prosopa, de essentia, subsistentia, substantia, et persona.*  
 Cf. C Summa f. 159 r" : *de persona.*  
 Cd 211, f. 321 r" : *Vtrum in omni opere domini sit misericordia et*

iusticia ; V 27, f. 177 v" : In omni opere domini misericordia et ueritas ; CH 67, f. 70.

Cf. A 122, f. 278 v" : Utrum deus misericordia puniat ; S 122, f. 95 v' ; R lxxxiiij, f. 67 v.

A 10, f. 220 r' : Utrum deus in iehenna puniat ; S 10, f. 13 v" ; R x, f. 9 v. : De pena condigna ; Ca 26, f. 193 v" : Utrum deus in gehenna puniat aliquem pena condigna ; V 114, f. 234 v' : Vtrum deus puniat condigna in gehenna ; CH 51, f. 57 (as Ca).

Cf. A 154, f. 288 v" : Vtrum deus puniat citra condignum ; S 154, f. 111 v' : Quod deus puniat ex condigno ; R cxxv, f. 95.

Cf. A 67, f. 255 r' : Quod pro culpa temporali infligatur pena eterna ; S 67, f. 60 r' : Quod dominus pro culpa infligat penam eternam ; R lxiiij, f. 52 v.

E 48, f. 94 v'.

A 43, f. 245 v" : de uoluntate dei ; S 43, f. 47 v' ; R xlij, f. 42 v ; Ca 42, f. 205 v" : De uoluntate dei et signis beneplaciti.

Cf. Cb 149, f. 273 v" : de uoluntate dei et signis.

Cf. E 57, f. 98 v'.

Cf. Cc 160, f. 286 r' : De uoluntate diuina ; V 26, f. 177 r" : de uoluntate diuina et signis eius ; CH 66, f. 69.

A 132, f. 282 r" : Si liceat uelle contrarium ei quod deus uult ; S 132, f. 101 r" ; R lxxxviiij, f. 71 v ; Cb 121, f. 253 v' : Vtrum homo licite possit uelle contrarium eius quod scit deum uelle ; V 50, f. 190 v' : Vtrum teamur uelle quicquid scimus deum uelle ; CH 123, f. 114 r'.

A 26, f. 232 r" : De possibili simpliciter theologie ; S 26, f. 27 v' ; R xxv, f. 24 ; Ca 16, f. 184 r' : Utrum omne illud sit simpliciter possibile quod est possibile secundum superiores causas ; V 87, f. 217 v' : Vtrum sit possibile tantum quod est possibile secundum causas superiores.

Cf. V 9, f. 168 r" : de impossibili ; CH 96, f. 88 v" : de miraculose factis.

A 103, f. 271 v' : Vtrum deus faciat impossibile ; S 103, f. 84 r" ; R ciiij, f. 82 v.

Cf. A 146, f. 286 r" : Vtrum deus omnia possit ; S 146, f. 107 v" : Quod deus omnia potest.

Cf. CH 89, f. 86 r" : Qualiter deus dicatur omnipotens.

A 127, f. 280 v" : Utrum omnis potestas sit a deo ; S 127, f. 98 r" ; R lxxxv, f. 69 v ; CH 191, f. 153 r".

V 123, f. 239 r' : Qualiter deus sit ubique ; CH 133, f. 120 ; — A 106, f. 272 v" : dicitur quod deus est ubique ; S 106, f. 86 r" ; R cv, f. 83 v.

Cf. Cb 126, f. 257 v' : de *deus est ubique*.

A 28, f. 233 v' : De cultu soli deo ; S 28, f. 29 v' : De latria et dulia ; R xxvij, f. 25 v : De cultu soli deo debito ; Ca 18, f. 185 v' (as S) ; V 1, f. 165 r' (no rubric) ; CH 153, f. 133 v" (as S) ; — E 47, f. 93 v".

Cf. A 149, f. 287 r' : De Latria ; S 149, f. 109 r' : de adoratione iohannis.

Cc 156, f. 283 r' : De hoc uerbo *dixit deus fiat lux* ; V 120, f. 237 v" ; CH 130, f. 118 v'.

Cf. Cb 147, f. 273 r" : de hoc uerbo *dixit deus fiat lux et facta est lux*.

Cb 137, f. 266 r' : Quomodo dicatur *homo factus ad ymaginem dei* ; V 60, f. 196 r' : de hoc uerbo *faciamus hominem ad imaginem* ; CH 6, f. 10 ; — A 161, f. 291 v' : de hoc quod dicitur *faciamus hominem ad ymaginem et similitudinem nostram* ; S 161, f. 115 r' : Factus est homo ad ymaginem et similitudinem dei ; R cxxxj, f. 98.

#### ECCLESIA.

Cd 206, f. 318 r' : Vtrum character conferatur in ordine ; V 31, f. 180 r' : de caritate (*sic*) utrum conferatur in ordine ; CH 26, f. 30 v.

A 5, f. 215 v' : Quid sit clauis ; S 5, f. 7 v" ; R v, f. 4 v : de clauibus ; Cd 203, f. 315 v" ; V 14, f. 170 v' (as R) ; CH 46, f. 50 (as R) ; — E 9, f. 71 v'.

A 2, f. 213 r" : De potestate ligandi atque soluendi ; S 2, f. 4 v" ; R ij, f. 2 : De excommunicatione ; Cd 202, f. 314 v" : Quomodo sacerdos dimittit peccata uel retinet ; V 13, f. 169 v" : de remissione ; CH 45, f. 49 v (as Cd).

C f. 350 r' : De excommunicatione ; CH 161, f. 138 v'.

Cf. E 59, f. 99 v'.

A 163, f. 292 v" : vtrum uterque gladius sit ecclesie ; S 163, f. 116 r" ; R cxxxv, f. 99v.

C f. 352 r' (no rubric) *incipit* : de institutionibus religionis ; CH 165, f. 142 r" .

Ce 218, f. 325 v" : de ligno feno et stipula ; V 66, f. 200 v' (no rubric) ; CH 104, f. 92 r' : de edificare ligni feni et stipule.

Cf. Cb 101, f. 241 v'.

Ce 248, f. 344 r' : de officio ecclesie in aduentu ; V 7, f. 167 r' ; CH 159, f. 137 r'.

CH 135, f. 120 v' : an existenti in mortale peccatum sit predicare.

Cf. E 58, f. 99 r'.

#### De Prelatis.

A 158, f. 290 v' : de maledicto qui facit opus dei negligenter ; S 158, f. 113 v" ; R cxxviii, f. 97 ; Ce 233, f. 335 r" : de negligentia in opere ; V 144a, f. 251 r" (no rubric) ; CH 17, f. 21 v : de negligencia.

A 159, f. 290 v" : Quod dictum est de prelati ; S 159, f. 114 r' ; R cxxix, f. 97 v ; Ce 234, f. 335 v' : de fraude in opere ; V 93, f. 221 r" : Qualiter fiat opus dei negligenter ; CH 101, f. 90 v' : de eo quod legit maledictus qui opus dei fecerit fraudulenter.

Ca 28, f. 195 r' : Utrum bona ecclesie a personis ecclesiasticis iure proprietatis an ex dispensatione possideantur ; V 141, f. 249 v' : Utrum bona ecclesie possideantur a prelati ; CH 13, f. 18 ; — A 135, f. 283 v' : Quo iure possideant rectores ecclesie ; S 135, f. 103 r' : Utrum prelati iure proprietatis an ut dispensatores possideant res ecclesie.

Ca 29, f. 196 r' : Utrum prelatus plusquam alii ad opera misericordie teneatur ; V 140, f. 249 r' : Utrum prelatus teneatur ad opera misericordie et utrum teneatur habere perfectam caritatem ; CH 12, f. 16 v.



Cf. A 140, f. 284 v" : Vtrum sacerdos uel prelatu8 quilibet teneatur esse perfectu8 ; S 140, f. 105 v' ; R cxvij, f. 90 v. (fragment).

Cd 204, f. 316 v" : De relaxationibus que fiunt in ecclesia ; Cb 128, f. 259 r' : De relaxationibus ; CH 33, f. 36 v.

Cf. A 60, f. 253 v' : De relaxationibus ; S 60, f. 57 v' : De relaxationibus penitentiarum ; R lix, f. 51 : de penitencia.

Cf. A 61, f. 253 v" (no rubric) ; S 61, f. 57 v" : Item de eodem.

Cf. E 10, f. 72 r" .

Cb 65, f. 221 r" : De scandalo ; V 158, f. 259 v' ; CH 71, f. 72 v.

Cf. A 137, f. 284 r' ; S 137, f. 104 r' ; R cxv, f. 90, (fragment).

Cf. E 22, f. 79 v" .

Ce 246, f. 342 v" : de symonia ; V 75, f. 211 r' ; CH 108 a, f. 104 v" .

Cf. CH 194, f. 154 r" .

Cf. E 11, f. 72 v" .

Cd 212, f. 322 r' : de suffragiis ecclesie ; V 116, f. 236 r' : de suffragiis ; CH 53, f. 59 v : de suffragiis ecclesie quibus prosint ; — A 57, f. 252 v' : Quibus prosunt suffragia ecclesie ; S 57, f. 56 r" : Utrum suffragia ecclesie prosint dampnatis ; R lv, f. 49 v.

Cf. Cb 110, f. 246 r" (as Cd 212).

Cf. A 58, f. 252 v" : de suffragiis mortuorum ; S 58, f. 56 v" : Item de eodem ; R lvj, f. 50 (as A 58).

Cf. E 37, f. 88 r" .

A 23, f. 230 v" : An temporalia sint petenda sine condicione ; S 23, f. 26 r' ; R xxij, f. 22 ; Ca 12, f. 181 v" : Utrum temporalia absolute an sub condicione sint petenda ; V 163, f. 261 r" : Vtrum liceat petere temporalia ; CH 75, f. 75 v' : Vtrum temporalia licite petantur.

Cf. Cb 94, f. 238 r' : Vtrum temporalia sint absolute petenda.

## HOMO.

Cb 139, f. 267 r" : de preceptis decalogi et additionibus ; V 168, f. 263 v" : de preceptis x ; CH 1, f. 3.

Ce 227, f. 331 v' : de additionibus ; V 56, f. 193 v" : de hoc uerbo *dictum est antiquis diliges proximum et odio* etc. ; CH 127, f. 117 r' : de dilectione dei et proximi ; V 79, f. 213 r" : de hoc uerbo *dictum est diliges proximum tuum et odio habebis inimicum* ; CH 113, f. 107 r" : de dilectione proximi.

A 7, f. 216 v" : De hoc precepto *dilige proximum tuum sicut te ipsum* ; S 7, f. 10 r' ; R vij, f. 6 : De dilectione proximi ; Ca 24, f. 191 v" : De dilectione proximi et ordine diligendi ; V 112, f. 232 r' : de dilectione proximi et inimicorum ; CH 48, f. 52 v : quomodo diligendus sit proximus.

Ca 35, f. 201 r" : Quomodo sit intelligendum illud ius naturale ; scilicet *quecumque uultis ut faciant uobis homines*, etc., et *quod tibi, non uis fieri*, etc. ; V 15, f. 171 r" : de iure naturali ; CH 55, f. 60 v : de hoc quod legitur *quecumque uultis ut faciant*.

A 141, f. 285 r' : Si contemplatiua melior sit actiua ; S 141, f. 105 v" ; R cxviii, f. 91 ; Ce 235, f. 336 r' : de contemplatiua et actiua ; V 161, f. 260 v' : de comparatione actiue et contemplatiue ; CH 73 a, f. 74 v' .

Cf. A 142, f. 285 r" : de eodem ; S 142, f. 106 r' .

*Correptio Fratris.*

Ca 1, f. 171 r' : De correptione fratris ; V 74, f. 210 r" : de hoc uerbo *si peccauerit in te frater tuus* ; CH 108, f. 104 r' : de peccato in deum et in proximum.

Cf. Cb 131, f. 261 r' : de correctione fratris.

Cf. A 79, f. 261 v" (as Cb 131) ; S 79, f. 69 r' : *Si peccauerit in te frater tuus* ; R lxxv, f. 61 v.

Cf. E 33, f. 86 r'.

*Decime.*

Ce 242 (i), f. 340 v' : de decymis et primitiis ; V 34, f. 181 r" : de decimis ; CH 29, f. 33.

Ce 242 (ii), f. 342 v" ; V 131, f. 243 r" (as V 34) ; CH 143, f. 125 v" ; A 160, f. 290 v" : de usuris (*sic*) ; S 160, f. 114 r" (as V 34) ; R cxxx, f. 97 v.

Cf. E 23, f. 80 v'.

Cb 148, f. 273 v" : de Leui decimato in abraham.

Cf. E 40, f. 89 v".

*Elemosina.*

A 73, f. 257 r" : de helemosina ; S 73, f. 63 r' ; R lxx, f. 55 v ; Ce 240, f. 338 r".

Cf. A 74, f. 258 r' (no rubric) ; S 74, f. 64 r' : Item de elemosina ; R lxxj, f. 56 v ; Cb 142, f. 269 v' ; CH 170, f. 145 v".

Cf. E 4, f. 67 v".

Cf. CH 183, f. 152 v'.

Cb 103, f. 242 r" : de fine actionum ; V 11, f. 168 v" : de hoc *siue manducaueritis* ; CH 98, f. 89 ; — A 129, f. 281 v' : De finibus accionum ; S 129, f. 99 v' (as A).

Cf. A 151, f. 287 v" : de fine actionum ; S 151, f. 109 v" : *Siue manducatis siue bibitis omnia in gloriam dei facite*.

A 162, f. 291 v" : De frui ; S 162, f. 115 r" : de fruicione ; R cxxxij, f. 98 v ; — Cb 72, f. 224 v' : De frui et uti.

Cf. CH 186, f. 152 v' : de uti et frui.

Cf. CH 187, f. 152 v".

*Ieiunium.*

A 41, f. 244 r' : de Ieiunio ; S 41, f. 44 v" ; R xl, f. 40 ; Ce 239, f. 337 v" ; V 47, f. 188 v" ; CH 119, f. 112 r'.

Cf. Cb 129a, f. 260 r' ; Cb 129, f. 259 r".

Cf. A 75, f. 258 r" : de ieiunio instituto a papa ; S 75, f. 64 r" (as A 41) ; R lxxij, f. 56 v.

Cf. E 7, f. 69 v'.

*Ignorantia.*

Cc 173, f. 295 r' : Quando habeat esse ignorantia et utrum paruulus dicatur ignorare ; V 18, f. 172 v' : de ignorantia ; CH 59, f. 63.

Cf. Cc 174, f. 296 r' : Vtrum scientie naturali contraria sit ignorantia ; V 19, f. 173 r'' (no rubric) ; CH 59 a, f. 64 r.

Cf. Cc 175, f. 296 r' : De ignorantia inuincibili ; V 20, f. 173 r'' : de ignorantia ; CH 60, f. 64.

Cf. Cc 176, f. 296 v'' : De ignorantia affectata ; V 21, f. 173 v'' ; CH 61, f. 65.

Cf. A 119, f. 277 v' : de ignorancia ; S 119, f. 93 v'' ; — Cb 87, f. 231 v'.

Cf. A 120, f. 278 r' : Que liceat ignorare ; S 120, f. 94 r'' ; R lxxxj, f. 66.

Cf. E 6, f. 69 r'.

*Ipocrisis.*

Ce 230, f. 333 v' : de ypocrisi ; V 30, f. 179 r'' ; CH 25, f. 29 v.

Cf. A 89, f. 265 v'' : de ypocritis ; S 89, f. 75 r' ; R lxxxixj, f. 74 v.

Cf. E 25, f. 81 v''.

*Ira.*

Ce 243, f. 341 v' : de ira per zelum ; V 121, d. 238 r' : de ira ; CH 131, f. 119 r' (as V 121) ; — A 118, f. 277 r'' (as V 121) ; S 118, f. 93 v' (as V 121) ; R lxxx, f. 65 v (as V 121).

Cf. Cb 150, f. 274 r'' : de ira dei ; V 76 a, f. 212 r'' (no rubric) ; CH 110, f. 105 v : De ira.

A 150, f. 287 v' : de iudicio ; S 150, f. 109 v' : de iudicio temeritatis.

Cf. C f. 349 v' (no rubric) *incipit* : In evangelio Mathei : *Nolite iudicare...* ; CH 160, f. 138 r'.

*Iuramentum.*

A 72, f. 257 r' : de iuramento ; S 72, f. 62 v' ; R lxix, f. 55.

Cf. A 128, f. 281 r' ; S 128, f. 98 v'' ; R lxxxvj, f. 70.

Cf. Cb 91, f. 235 v'.

Cf. E 2, f. 66 v''.

*Liberum Arbitrium.*

Cc 171, f. 292 v' : De libero arbitrio ; V 146, f. 252 r' ; CH 19, f. 22 v.

Cf. Cb 106, f. 243 v''.

Cf. E 50, f. 95 v'.

Cf. Cc 170, f. 292 r' : De sinderesi ; V 145, f. 251 v' (no rubric) ; CH 18, f. 22.

Cf. Cb 107, f. 244 v'' ;

*Mendatium.*

Ce 228 (i), f. 332 r' : de mendatio ; V 165, f. 262 r" ; CH 78, f. 79 v" ;  
— A 111, f. 274 r" ; S 111, f. 89 r" ; R cix, f. 86.

Ce 228 (ii), f. 332 v" ; V 22a, f. 174 v" ; CH 63, f. 66 : de mendaciorum speciebus ; — A 110, f. 274 r' ; S 110, f. 88 v' ; R cviiij, f. 85.  
Cf. E 3, f. 67 r".

*Meritum.*

A 16, f. 225 v" : Vtrum quis mereatur ex condigno ; S 16, f. 20 v' ;  
R xvj, f. 16 v ; Ca 14, f. 182 v" : Quare nullus ex condigno meretur uitam eternam.

Cf. Cb 75, f. 225 v" : Quod non aliquis mereatur uitam eternam ex condigno.

Cf. Cb 76, f. 226 r' : Quod aliquis potest mereri uitam eternam ex condigno.

Cf. A 87, f. 265 r' : Vtrum uita eterna propter merita detur ; S 87, f. 73 v" : Quod uita eterna non datur propter merita.

*Obedientia.*

Ce 231, f. 334 r' : De Obedientia ; V 128, f. 241 v' ; CH 140, f. 123 v".

Ce 232, f. 334 v' : De usu obedientie ; V 129, f. 242 r' ; CH 141, f. 124 r".

Cf. Cb 92, f. 236 v" : De obedientia.

Cf. A 77, f. 261 r' ; S 77, f. 67 v'.

E 53, f. 97 r'.

CH 182, f. 152 v'.

*Omissio.*

A 76, f. 258 v" : De omissione ; S 76, f. 64 v" ; R lxxiiij, f. 57 ; Cc 187, f. 302 r" : De omissionibus et tentationibus ; CH 118, f. 109 v".

Ca 36, f. 201 v' : Utrum omnes uelint esse beati ; V 16, f. 171 v' ;  
CH 57, f. 61 v.

A 156, f. 289 r" : vtrum magis bonum sit recreari quam creari ;  
S 156, f. 112 r".

*Opera.*

Cb 130, f. 260 r" : Quomodo dicatur unum genus operum magis bonum uel malum alio ; V 38, f. 183 v" : de comparatione in generali ;  
CH 174, f. 150 r'.

Ce 223, f. 329 v" : Vtrum quantulacunque bonitas sit magis bona quam malitia sit mala ; V 63, f. 197 v" : de comparatione boni et mali ;  
CH 173, f. 148 v" ; — A 157, f. 289 v" : Vtrum quilibet bonus magis sit bonus quam aliquis malus sit malus ; S 157, f. 112 v" : De comparatione habentis caritatem et cupidis ; R cxxvij, f. 96.

Cf. Cb 88, f. 232 v" : de collatione boni et mali.

Cf. E 43, f. 91 v'.

Cc 181, f. 299 v" : De operibus que fiunt ministerio alterius ; V 10, f. 168 v' : de merito domini per suum ; CH 97, f. 89 r'.

Cf. Cb 102, f. 242 r' : An eadem actio sit meritoria et demeritoria.

Ce 247, f. 343 v' : Vtrum si aliquis meruit necessarium sit illum meruisse ; V 134, f. 245 v' : Vtrum motus idem possit esse meritorius et demeritorius ; CH 145, f. 127 v'.

### *Perplexitas.*

A 98, f. 269 r" : de perplexitate ; S 98, f. 80 v' ; R lxxxxix, f. 78 v.

Cf. Cb 151, f. 274 v'.

Cf. CH 168, f. 144 r''.

Cf. E 18, f. 77 v'.

A 116, f. 276 r' : De persone acceptione ; S 116, f. 92 r' : de acceptione personarum ; R cxij, f. 87 v ; Ce 249, f. 345 r'.

Cf. Cb 145, f. 272 r" ; CH 166, f. 142 v''.

Cf. E 39, f. 89 r''.

### *Potentia Credendi.*

A 17, f. 226 v" : Vtrum potentia credendi sit naturalis ; S 17, f. 21 r" ; R xvij, f. 17 v ; Ca 6, f. 176 v' : Vtrum potentia credendi sit naturalis an gratuita ; V 65, f. 199 v' : de potentia credendi.

Cf. A 85, f. 264 r" : Si potentia credendi sit naturalis ; S 85, f. 73 r' ; R lxxix, f. 64 v.

Cf. Cb 63, f. 220 v" : De potentia credendi que est in homine an sit naturalis ; V 46, f. 188 r' : vtrum homo potestate naturali possit benefacere ; CH 152, f. 133 r" : An aliqua potestas in homine sit naturalis qua possit credere et benefacere.

### *Predestinatio.*

Cc 162, f. 287 r" : De predestinatione ; V 164, f. 261 v'' ; CH 77, f. 78 v' ; — A 49, f. 248 v' : Quid sit predestinatio ; S 49, f. 50 v" (as A 49) ; R xlvij, f. 45 (as A 49).

Cf. Cb 70, f. 223 v''.

Cf. E 32, f. 85 v'.

Cf. A 50, f. 248 v" : de predestinatione Christi ; S 50, f. 51 r" (no rubric) ; R xlvij, f. 45 v.

Cf. Cc 163, f. 287 v''.

Cf. Cc 164, f. 288 r' : De predestinatione sanctorum ; V 119, f. 237 v' (no rubric) ; CH 129, f. 118 r' : An predestinatio sit ex meritis.

Cf. Cb 80, f. 228 r" : An aliquis possit mereri predestinationem.

Cf. A 51, f. 249 r" : de predestinatione sanctorum ; S 51, f. 52 r' ; R xlix, f. 46.

Cf. CH 180, f. 152 r''.

Cf. E 26, f. 82 r''.

Cc 161, f. 286 v' : De prescientia ; V 92, f. 220 v" (no rubric) ; CH 100, f. 90 r' : De prescientia dei.

*Prophetia.*

A 52, f. 250 r' : de prophecia ; S 52, f. 53 r' ; R I, f. 47 ; Cc 165, f. 288 v' ; V 118, f. 236 v".

Cf. Cb 104, f. 242 v".

Cf. A 53, f. 250 v' : de eodem ; S 53, f. 53 v' ; R Ij, f. 47 v.

Cf. Cc 166, f. 289 r" : Quid sit prophetia.

Cf. A 54, f. 251 r' : de officio prophete ; S 54, f. 54 r" ; R Iij, f. 48 ; Cc 167, f. 290 r' : de officio prophetarum et propter quid dicendus sit aliquis propheta, et pro quanto sit ei credendum.

*Timor.*

A 12, f. 221 v' : De sex generibus timorum ; S 12, f. 15 r" ; R xij, f. 11 : De timoribus ; Ca 2, f. 172 r' : De timore seruili ; V 151, f. 255 v' : de vi speciebus timoris ; CH 76, f. 76 r' : de timore ; — E 30, f. 84 r".

Cf. A 13, f. 222 v" : De timore initiali et filiali ; S 13, f. 16 v" ; R xij, f. 13 ; Ca 3, f. 173 v' ; V 152, f. 257 r' : de timore inietiale (*sic*) ; — E 31, f. 85 r'.

Cf. Ce 226, f. 331 r" : penes quid distinguntur timores substantialiter ; V 167, f. 263 v' : de timore et speciebus eius ; CH 80, f. 81 v' : de timore.

*Usura.*

Ce 245, f. 342 v' : de usura ; V 98, f. 223 r' ; CH 81, f. 82 r' ; — A 147, f. 286 v' : de usuris ; S 147, f. 108 r".

Cf. E 44, f. 91 v".

*Votum.*

Cd 209, f. 319 v" : de uoto ; V 162, f. 260 v" ; CH 74, f. 74 v".

Cf. A 99, f. 270 r' ; S 99, f. 81 v" ; R c, f. 80 v.

Cf. E 1, f. 65 r'.

Cd 210, f. 320 v' : De uoto iepte ; V 99, f. 223 r" ; CH 82, f. 82 r" — A 100, f. 270 v" ; S 100, f. 82 v".

Cf. Ca 32, f. 199 r'.

## ORATIO.

Cb 135, f. 263 v' : de oratione ; V 59, f. 195 r" ; CH 5, f. 8 v ; — A 56, f. 252 r' ; S 56, f. 55 v' : Item de eodem ; R liiij, f. 49.

Cf. A 55, f. 251 v' : Quid sit sanctos orare pro nobis ; S 55, f. 55 r' : Quomodo merita sanctorum uel orationes nobis prosint ; R liij, f. 48 v ; Ce 241, f. 339 v'.

Cf. V 125, f. 239 v' : de oratione unde habuerit originem ; CH 136, f. 121 r' : de oratione sanctorum.

Cf. E 5, f. 68 v'.

Cb 140, f. 268 v' : De simbolo et oratione dominica quare potius

in prima uel completorio dicatur ; V 43, f. 186 r" : de simbolo fidei ; CH 149, f. 131 r" : de simbolo.

Ce 236, f. 336 r" : de hoc quod dicitur *quicquid petieritis patrem in nomine meo dabit uobis* ; V 143, f. 250 v" : de oratione ; CH 15, f. 20 v.

#### PATRES.

A 36, f. 241 v' : de articulis fidei ; S 36, f. 40 v' ; R xxxv, f. 35 v ; Ca 48, f. 210 r" : Utrum antiqui patres crediderint eosdem articulos penitus quos et nos credimus ; V 106, f. 228 r' : de antiquis patribus utrum crediderint eosdem articulos quos et nos ; CH 38, f. 43 (as Ca).

Cf. A 144, f. 285 v" : Si eadem sit fides antiquorum et nostra ; S 144, f. 107 r' ; R cxx, f. 92.

Cf. VIRTUTES, *Fides*.

Cb 79, f. 228 r' : De pena antiquorum patrum qui erant in limbo inferni ; V 3, f. 165 v' : de patribus qui erant in limbo inferni.

Cb 77, f. 226 v' : De passionibus sanctorum ; V 45, f. 187 r" : de merito martirum in patientia ; CH 151, f. 132 v' ; — A 97, f. 268 v" : Vtrum sancti meruerint passione sua ; S 97, f. 79 v' : Utrum sancti meruerint passionibus suis et utrum meruerint passiones suas.

Cf. A 91, f. 267 r" : Vtrum passionibus mereantur sancti ; S 91, f. 77 r' ; R lxxxxv, f. 77.

Cb 78, f. 227 v" : Vtrum sancti antiqui meruerint uitam eternam ; V 2, f. 165 v' : de statu antiquorum patrum ; CH 154, f. 134 v'.

#### PECCATUM.

Cc 169, f. 291 r' : D statu Ade ante peccatum ; V 61, f. 196 v' : de statu primo ade utrum fuerit potentia in illo statu ; CH 171, f. 147 r' : de statu primorum parentum.

Cf. E 51, f. 96 r'.

#### *Circumstantia et Voluntas.*

A 34, f. 240 v" : De circumstantiis ; S 34, f. 38 v" ; R xxxiiij, f. 34 : Circumstantia aggrauat peccatum ; Ca 46, f. 209 r' : Vtrum circumstantia agrauet peccatum et de circumstantiis circa bonum opus ; V 104, f. 226 v" : de circumstantia ; CH 36, f. 41 : de circumstantiis circa peccatum et bonum opus.

Cf. A 69, f. 256 r' : An euentus aggrauet peccatum ; S 69, f. 61 r" ; An euentus sequens agrauet peccatum ; R lxxvj, f. 54.

A 70, f. 256 r" (no rubric) ; S 70, f. 61 v" : Item de eodem ; R lxxvij, f. 54 v.

Cf. E 42, f. 91 r'.

A 68 a, f. 255 v' : de intentione ; S 68a (no rubric) ; R lxxv, f. 53 ; Cc 172, f. 294 v' : Vtrum euentus sequens agrauet peccatum ; V 22, f. 174 v' : de hoc uerbo ; CH 62, f. 65 v : de hoc quod dicitur quantum intendis tantum facis.

Cf. A 71, f. 256 v' (no rubric) ; S 71, f. 62 r' : Quantum boni intendis tantum facis ; R lxxvij, f. 54 v.

Cf. C, f. 347 r'.

Cc 184, f. 301 r' : Utrum uoluntas et actus sint idem peccatum uel diuersa ; V 97, f. 222 v' : de illo uerbo *quantum intendis tantum facis* ; CH 106, f. 103 r' : Vtrum uoluntas et opus sint idem peccatum.

A 59, f. 253 r' : Vtrum uoluntas cum accione sit idem peccatum ; S 59, f. 57 r' : Utrum uoluntas et actus sint unum et idem peccatum ; R lvij, f. 50 v : Utrum actio et uoluntas sit idem peccatum ; Cb 90, f. 235 r' : Vtrum uoluntas et actus sint diuersa peccata uel idem.

Cf. E 34, f. 86 v".

Cf. E 41, f. 90 v'.

### *Contemptus.*

Cc 178, f. 298 r' : de contemptu ; V 49, f. 190 r' ; CH 122, f. 113 v'.

Cf. A 65, f. 254 v" : An omne peccatum sit ex contemptu ; S 65, f. 59 v' ; R lxij, f. 52 v.

Cf. A 63, f. 254 r' : de contemptu et peccato ; S 63, f. 58 v' : De contemptu ; R lxj, f. 51 v.

Cf. Cb 116, f. 251 r' : De contemptu.

C f. 348 r' : Vtrum dyabolus uoluit esse deus ; V 130, f. 242 v' : Vtrum diabolus uelit se esse deum et utrum omni motu suo peccet ; CH 142, f. 125 r" ; (i) = Cb 154a, f. 279 r" (no rubric) ; (ii) = Cb 81, f. 229 r' : De accionibus ; — A 117, f. 276 v" : De Voluntate diaboli ; S 117, f. 92 v" : de lucifero qui ait *ascendam in celum* ; R cxij, f. 88 v : De lucifero.

Cf. A 126, f. 280 v' : Si diabolus omni opere demereatur ; S 126, f. 98 r' ; R lxxxiiij, f. 69 v.

Cf. Cb 125, f. 257 r' : de peccato Luciferi.

Cc 179, f. 298 v' : Vtrum mala actio sit remuneranda temporaliter ; V 57, f. 194 r" : Vtrum peccator in peccato mortali existens non possit ; V 81, f. 213 v" : vtrum actio mala sit remuneranda ; CH 128, f. 117 v' ; CH 115, f. 108 r' ; — A 109, f. 273 v' : Vtrum accio nabu-godonosori placuit deo ; S 109, f. 87 v" ; R cvij, f. 84 v.

Cf. CH 181, f. 152 v'.

### *Mortale Peccatum.*

Cc 180, f. 299 r" : Vtrum omnis actio de genere bonorum existenti in mortali sit mortalis ; C, f. 347 v' (no rubric) ; V 124, f. 239 r" : Vtrum tota uita malorum sit peccatum.

Cf. A 66, f. 254 v" : quod opera existenti in mortali sint mortalia ; S 66, f. 59 v".

A 80, f. 262 v' : Ad quid ualeant opera de genere bonorum facta in mortali ; S 80, f. 70 r' : An bona facta in mortali ualeant.

Cf. A 81, f. 263 r' (no rubric) ; S 81, f. 70 v" : Item de eodem ; R lxxvj, f. 63.

Cb 153, f. 276 v' : De peccato ad mortem.

Cb 57, f. 217 r" : De occulte peccante.

CH 179, f. 152 r'.



*Originale Peccatum.*

A 14, f. 224 r' : Cum non dicimur satisfacisse in adam sicut peccasse ; S 14, f. 18 r' : De originali peccato ; R xiiij, f. 14 ; Ca 4, f. 174 v' (as S 14) ; CH 2 a, f. 4 v.

Cf. A 107, f. 273 r' : de originali peccato ; S 107, f. 86 v' : Quare non penituiumus in adam.

Cf. V 170, f. 264 v' : de fomite ; CH 2, f. 4 v : De originali peccato.

Cb 71, f. 224 r' : De peccato in spiritum sanctum ; V 40, f. 184 v'' (no rubric) ; CH 176, f. 151 r''.

Cf. E 24, f. 81 r'.

Cf. SPIRITUS SANCTUS.

A 40, f. 243 v' : De uulnerato in naturalibus et spoliato gratuitis ; S 40, f. 44 r' ; R xxxix, f. 39 ; Ca 52, f. 213 r'' : Utrum bonum naturale per peccatum corrumpatur ; V 110, f. 230 v'' : de malo quid mali inferat ; CH 42, f. 47 (as Ca).

Cf. A 152, f. 288 r' : de Vulnerato in naturalibus et spoliato in gratuita ; S 152, f. 110 v' : Quod peccatum est corruptio boni naturalis et priuatio gratuiti ; R cxxij, f. 93 v.

*Pena Peccati.*

Ca 33, f. 199 v' : Utrum peccatum sit causa uel pena peccati ; V 115, f. 235 r'' : Vtrum peccatum sit pena peccati ; CH 52, f. 58 v.

A 78, f. 261 r'' : Vtrum peccatum sit pena peccati ; S 78, f. 68 r' ; R lxxiiij, f. 60 v ; — Ca 55, f. 215 v' : Quare omnis actio est a deo ; Ca 55a, f. 216 r' : Quod non omnis actio est a deo.

Cf. A 88, f. 265 r'' : de mala accione ; S 88, f. 74 r'' : Contra illos qui dicunt quod mala actio est a deo ; R lxxxxj, f. 73 v.

Cf. E 45, f. 92 v'' ; E 46, f. 93 r''.

Cc 183, f. 300 v' : Vtrum peccata dimissa redeant ; V 73a, f. 209 v'' (no rubric) ; CH 93, f. 87 v'.

Cf. rubric and incipit of A 102, f. 271 r'' : Vtrum peccata redeant ; S 102, f. 84 r' ; R cij, f. 82 ; although the substance of the chapter appears to be closer to A 101, f. 271 r' : Vtrum idem sit reatus et macula ; S 101, f. 83 v' ; R cj, f. 81 v ; E 63, f. 102 r'' ; — Ca 31, f. 198 r' (q. v.).

Cf. Cb 67, f. 222 r'' : De reditu peccatorum.

Cf. E 12, f. 73 v'.

Cb 136, f. 264 v' : Vtrum furiosus peccet ; V 84, f. 215 r' ; CH 147, f. 129 r'' : De furioso.

Cf. A 86, f. 264 v' : An furiosus peccet et an dormiens ; S 86, f. 73 r'' : An furiosus peccet ; R lxxxx, f. 73.

Cf. Cb 111, f. 246 v'' : Quod furiosus peccet.

*Primi Motus.*

Cb 98, f. 240 r' : de primis motibus ; V 102, f. 224 v'' ; CH 85, f. 84 r''.

Cf. Cb 86, f. 231 r" ; CH 92, f. 87 r".

Cf. A 108, f. 273 r" : de primo motu ; S 108, f. 87 r" ; R cvj, f. 84.

### *Reatus.*

Cc 177, f. 297 r" : De reatu ; V 137, f. 247 r' : de differentia macule et reatus ; CH 9, f. 12 v.

A 101, f. 271 r' : Vtrum idem sit reatus et macula ; S 101, f. 83 v' ; R cj, f. 81 v ; E 63, f. 102 r" ; — Ca 31, f. 198 r' : Quid sit reatus et an sit differentia inter maculam et reatum.

Cf. substance of A 102, f. 271 r" : Vtrum peccata redeant ; S 102, f. 84 r' ; R cij, f. 82 ; although the title and *incipit* are those of Cc 183, f. 300 v' ; V 73a, f. 209 v" ; CH 93, f. 87 v', etc. (q. v.)

### *Veniale Peccatum.*

Cc 186, f. 302 r' : Vtrum ueniale habeat reatum ; V 149, f. 254 v' : de ueniali peccato ; CH 22, f. 27 v.

Cf. Ca 39, f. 203 r' : Utrum ueniale sit aliud quam pene obnoxietas et qualiter habeat dimitti et utrum ueniale habeat reatum.

V 157, f. 259 r" : de ueniali ; CH 70, f. 72 : De ligno feno et stipula.

Cf. Cc 185, f. 301 v' : Utrum ueniale peccatum puniatur eternaliter ; — V 156<sup>1</sup>, f. 259 r' : de ueniali utrum puniatur in inferno ; — CH 69<sup>1</sup>, f. 71 v.

Cf. A 18, f. 227 v' : Si quis decedat cum ueniali et mortali utrum pro ueniali puniatur ; S 18, f. 22 r" ; R (no number), f. 18 v : Utrum pro ueniali quis puniatur eternaliter ; Ca 7, f. 177 v' : Utrum aliquis pro ueniali puniatur eternaliter.

Cf. A 62, f. 253 v" : Quod ueniale puniatur eternaliter ; S 62, f. 58 r' : Quod ueniale ex adiunctione mortalis puniature ternaliter ; R lx, f. 51.

A 136, f. 283 v' : De ebrietate ; S 136, f. 103 v' ; R cxiiij, f. 89 ; Ca 34, f. 200 v" : Utrum veniale sit uitandum et quomodo transeat in mortale ; V 24, f. 176 r' : de sobrietate ; CH 54, f. 60 : Ad timotheum : *Sobrie et iuste et pie*, uel pro quanto aliquod peccatum sit mortale in excessu bibendi uel comedendi.

## SACRAMENTA.

### *Baptismus.*

Cb 60, f. 219 r" : De battismo.

Cf. Cd 189, f. 308 r" : De baptismo.

Cf. Cd 190, f. 308 v" : de effectu baptismi.

Cf. Cd 191, f. 309 v' : Utrum intentio baptizantis uel baptizati sit necessaria in baptismo.

Cf. Cd 194, f. 310 r" : De baptismo iohannis.

Cf. E 14, f. 75 r'.

1. These chapters are very similar,

V 101, f. 224 v' : de baptismo ; CH 84, f. 84 r'.

Cf. E 15, f. 75 v'.

Cf. V 8, f. 167 v'' : de potestate baptismi ; CH 94, f. 88 r' : de potestate baptismi quam christus potuit conferre.

Cb 154, f. 278 v'' (no rubric) *Incipit* : Queritur cum baptizatur puer ; V 155, f. 258v' : de catacismo ; CH 56, f. 61 : Ad quem fiat sermo quando queritur credit in deum quando baptisatur puer.

Cb 61, f. 219 v'' : De fictione ; CH 164 a, f. 141 v'' ; CH 193, f. 153 v'.

Cf. Cd 192, f. 309 v'.

Cf. Ca 8, f. 178 r'' : De fictione et quare eucharistia iteretur et non baptismus ; A 30, f. 235 v' : Quare ex uirtute eucharistie non dimittitur pena et culpa sicut ex uirtute baptismi ; S 30, f. 31 v'' : Quare non iteratur baptismus sicut eucharistia ; R xxix, f. 27 v ; V 86, f. 216 v'' : de eucaristia (q. v.)

### *Circumcisio.*

A 8, f. 217 v'' : de differentia inter sacramenta ueteris et noui testamenti ; S 8, f. 11 v' ; R viij, f. 7 v : Differentia sacramentorum ; Ca 54, f. 214 v'' : De circumcisione et differentia inter sacramenta noue legis et ueteris ; V 12, f. 169 r' : de differentia legum ; CH 44, f. 48b v.

Cf. Cd 195, f. 310 r'' : De circumcisione.

Cf. Cd 193, f. 310 r' : de exorcismo et catecismo.

Cd 196, f. 311 r' : de sacramento confirmationis ;

Cf. CH 189, f. 153 r''.

### *Eucharistia.*

A 30, f. 235 v' : Quare ex uirtute eucharistie non dimittitur pena et culpa sicut ex uirtute baptismi ; S 30, f. 31 v'' : Quare non iteratur baptismus sicut eucharistia ; R xxix, f. 27 v ; Ca 8, f. 178 r'' : De fictione et quare eucharistia iteretur et non baptismus ; V 86, f. 216 v'' : de eucharistia.

Cf. E 16, f. 76 r''.

A 42, f. 245 r' : de corpore Christi ; S 42, f. 46 v' : De sacramento altaris ; R xlj, f. 41 v (as S) ; Ca 44, f. 206 v' : de transubstantiatione, et de quibusdam dubiis in canone misse. Arnuldus de sacramento eucharistie ; V 64, f. 198 v'' (as S) ; CH 34, f. 37 v (as S).

Cf. A 47, f. 247 v'' : de sacramento altaris ; S 47, f. 49 v'' ; R xlvi, f. 44.

Cf. A 45, f. 247 r' : de corpore Christi ; S 45, f. 48 v'' ; R xliij, f. 43 v ; Cd 205 (i), f. 317 r'' : de sacramento eucharistie.

Cf. A 48 (i), f. 248 r' : quare non conficitur in die parascheue ; S 48 (i), f. 50 r' ; Cd 205 (ii), f. 317 v'.

A 48 (ii), f. 248 r'' ; Cb 134, f. 262 v'' : de descriptione sacramenti ; V 58, f. 194 v'' : de sacramento in generali ; CH 4, f. 7 v.

Cf. E 17, f. 77 r'.

A 44, f. 246 r' : Cui danda sit heucharistia ; S 44, f. 47 v'' ; R xliij, f. 42 v ; Ca 40, f. 204 r' : Qualibus danda uel deneganda sit eucharistia ; V 90, f. 219 v'' : quibus danda sit eucharistia ; — CH 167, f. 143 v'.

Cf. Cb 123, f. 255 v' : de dispensatione eucharistie.

*Extrema Unctio.*

Ca 53, f. 213 v" : De extrema unctioe ; CH 43, f. 48.  
Cf. V 171, f. 265 v'.

*Matrimonium.*

Cd 207, f. 318 v" : de matrimonio ; V 4, f. 166 r' ; CH 155, f. 135 r'.  
Cf. A 124, f. 279 v" ; S 124, f. 97 r'.  
Cf. A 125, f. 280 r" : De eodem ; S 125, f. 97 v" (no rubric).  
Cf. Cd 208, f. 319 r" : de redditione debiti coniugalis ; V 5, f. 166 r" ; CH 156, f. 135 v'.  
Cf. E 19, f. 78 r' ; E 20, f. 78 v".  
CH 188, f. 153 r'.

*Penitentia.*

Cb 59, f. 219 r' : de penitentia.  
Cf. Cd 200, f. 313 r' : vtrum penitentia facta in mortali sit iteranda ; V 136, f. 246 v" ; CH 7, f. 10 v.  
Cf. A 92, f. 267 v" : Vtrum pena sit iteranda ; S 92, f. 77 v" : de contricione<sup>1</sup>, dicitur quod sit sacramentum noue legis.  
Cf. A 68, f. 255 r" : vtrum penitere possit quis de uno mortali et non de alio ; S 68, f. 60 r".  
Cf. E 8, f. 70 v'.

*(i) Contritio.*

A 3, f. 214 r' : An in sola contritione dimittatur peccatum ; S 3, f. 6 r' ; R-ijj, f. 3 : De penitencia ; Cd 197, f. 311 r" : Vtrum sola contritione delatur peccatum ; V 150, f. 255 r' : de remissione peccati ; CH 8, f. 11 v (as Cd).

Cf. A 82, f. 263 r" : de dimissione peccati ; S 82, f. 71 r" : Item de eodem ; R lxxvij, f. 63.

A 93, f. 267 v" : de contricione dicitur quod sit sacramentum noue legis ; S 93, f. 78 r" ; R lxxxxvj, f. 77 v ; — Cd 198, f. 312 r" : Vtrum contricio sit sacramentum ; — V 142, f. 250 r" : de contricione ; — CH 14, f. 19 v. (as Cd)

A 4, f. 215 r' : De motu uirtutis ; S 4, f. 7 r' ; R-iiij, f. 4 : De iustificatione impii ; Cb 119, f. 252 v' : de contritione ; V 48, f. 189 v' (as Cb 119) ; CH 121, f. 113 r' (as Cb).

Cf. Cb 152, f. 275 v" : de contricione.

Cf. Cb 100, f. 241 r' : de iustificatione ; V 117, f. 236 v' : de iustificatione impii ; CH 86, f. 84 v'.

*(ii) Confessio.*

Cd 199, f. 312 v" : De confessione ; V 29, f. 179 r' : de confessione in generali ; CH 24, f. 29.

Cf. A 94, f. 268 r" : de confessione ; S 94, f. 79 r' : Utrum sola contritio sufficiat ad dimissionem peccati<sup>2</sup>.

1. MS : construccione. This is the title of S 93 (q. v., under *contritio*), and is misapplied in this instance.

2. Again the title of S is wrong. S 94 deals with confession.

Cf. A 95, f. 268 v' : Item de confessione ; S 95, f. 79 r" : Utrum prius fuit instituta confessio ; R lxxxxvij, f. 78 v ; — Cb 120, f. 253 r" : de confessione ; — V 153, f. 258 r', (as Cb 120) ; — CH 120, f. 112 v' (as Cb).

Cf. A 96, f. 268 v' : de penitentia (fragment) ; S 96, f. 79 r" : Item de eodem (confession) ; R lxxxxvij, f. 78 v.

(iii) *Satisfactio*.

Cd 201, f. 313 v" : de restitutione et utrum sit pars satisfactionis ; V 133, f. 244 v" : de restitutionibus ; CH 144, f. 126 v" : de restitutione.

Cf. A 148, f. 286 v" : De restitutione ; S 148, f. 108 r" ; R cxxij, f. 93.

Cb 118, f. 252 r' : de satisfactione iniuncta ab indiscreto sacerdote ; V 37, f. 183 v' : de satisfactione ; CH 32, f. 36.

SPIRITUS SANCTUS.

A 39, f. 243 r' : Vtrum dona eque dantur a patre et filio et spiritu sancto ; S 39, f. 42 v" : dona que enumerat ysa ; R xxxvij, f. 38 ; Ca 51, f. 212 r' : Quare potius dicantur esse vij dona spiritus sancti quam patris et filii ; V 109, f. 229 v" : de septem donis ; CH 41, f. 45 v : de donis spiritus sancti.

A 20, f. 229 v' : De missione spiritus sancti ; S 20, f. 24 r" ; R xix, f. 20 v ; Ca 11, f. 180 v" : De duplici missione filii et spiritus sancti ; V 89, f. 218 v".

Cf. A 21, f. 229 v" : De uisibili missione spiritus sancti ; S 21, f. 24 v" ; R xx, f. 21.

Cf. CH 178, f. 152 r'.

Cf. V 68, f. 205 r" (as A 20).

Cb 71, f. 224 r' : De peccato in spiritum sanctum ; V 40, f. 184 v" (no rubric) ; CH 176, f. 151 r".

Cf. E 24, f. 81 r'.

VIRTUTES.

*Caritas*.

Cb 115, f. 249 v' : Vtrum quicumque habet caritatem sciat se habere ; — V 100, f. 223 v" : Vtrum aliquis sciat se habere caritatem ; — CH 83, f. 83 r' ; — A 139, f. 284 r" ; — S 139, f. 104 v'.

Cb 66, f. 221 v" : An caritas semel habita possit amitti ; V 91, f. 220 v' : quod caritas non possit amitti semel habita ; CH 99, f. 89 v.

Cb 68, f. 222 v" : an caritas uel uirtus possit minui ; V 154, f. 258 r" : vtrum caritas possit minui ; CH 68, f. 71.

Cf. E 27, f. 82 v".

(i) *Bona Opera*.

V 147, f. 253 v' : Queritur ad que ualeant opera facta extra caritatem ; CH 20, f. 25 v.

Cf. Ca 41, f. 204 v" : De bonis operibus extra caritatem factis ad quid ualeant.

Ce 222, f. 329 r" : Quare bonum factum extra caritatem non ualeat

isti quando habebit caritatem ; V 148, f. 254 r" : de predictis operibus iterum ; CH 21, f. 27.

Cf. Ca 43, f. 206 r' : Utrum bonum opus factum extra caritate uel etiam penitentia facta ab eo qui nullius peccati est sibi conscius uiuificetur per caritatem aduenientem.

A 19, f. 228 r" : Vtrum aliqua bona facta extra caritatem ualeant ; S 19, f. 23 r' ; R xvij, f. 19 : Utrum quod malum impunitum ; Ca 22, f. 190 r' : Ad quid ualeant bona opera facta extra caritatem.

Cf. A 143, f. 285 v' : Vtrum omnia sint iustorum ; S 143, f. 106 v" ; R cxix, f. 91 v ; — Ce 244, f. 342 r' : Quomodo istud sit intelligendum *omnia sunt iustorum* ; — V 80, f. 213 v' : Vtrum existens in peccato mortali indignus sit omni bono ; — CH 114, f. 107 v' : An qui est in mortali dignus sit aliquo bono.

A 15, f. 225 r' : Vtrum omnia opera ex eadem caritate facta sint equalia ; S 15, f. 19 v' : Vtrum opera ex eadem caritate procedentia sint equalis premii ; R xv, f. 15 v ; Ca 5, f. 175 v" : Utrum omnia opera ex eadem caritate non crescente siue in eodem statu manente procedentia sint equalis premii meritoria siue opera sint paria siue non.

Cf. Cb 64, f. 221 r' : Vtrum qui faciunt opera ex pari caritate pariter mereantur.

Cb 73, f. 225 r' : Vtrum homo tenetur facere ex caritate quicquid tenetur facere.

(ii) *Ordo Caritatis.*

A 6, f. 216 r' : Circa quid intentio caritatis consistat ; S 6, f. 9 r' ; R vj, f. 5 : De ordine caritatis ; Ca 23, f. 191 r' : Secundum quid attendatur intensio caritatis ; V 111, f. 231 r" : de ordine caritatis et de caritate ipsa et eius motu ; CH 47, f. 51 v (as R).

Cf. Ce 219, f. 326 r" : de ordine caritatis ; V 127, f. 240 v' ; CH 139, f. 122 r' : de ordinata caritata.

Cf. A 84, f. 263 v" : quis est preferendus in beneficio ; S 84, f. 72 r' : de ordine caritatis ; R lxxvij, f. 63 v.

Cf. A 153, f. 288 v' : Si caritas ordinata sit in patria ; S 153, f. 111 r' ; R cxxiiij, f. 94.

(iii) *Quantitas Caritatis.*

A 83, f. 263 v' : Circa quid attendatur quantitas caritatis ; S 83, f. 71 v' ; Cb 144, f. 271 v' : de quantitate caritatis et premii.

A 31, f. 236 r' : Vtrum quantulumcumque caritas sit sufficiens ad resistendum quantecumque temptationi ; S 31, f. 32 r" ; R xxx, f. 28 v ; Ca 9, 10, f. 179 r' : Quare non quantulumcumque caritas nisi crescat sufficit ad plene resistendum quantecumque temptationi ; V 28, f. 178 v' : vtrum quelibet parua caritas sufficiat ad resistendum cuilibet temptationi ; CH 23, f. 28.

Cf. E 35, f. 87 r' ; and E 36, f. 87 v'.

A 1, f. 212 r' : Queritur utrum homo possit resurgere in tanta caritate a quanta cecidit ; S 1, f. 3 r' ; R 1, f. 1 ; Ce 221, f. 328 v' ; V 113, f. 232 v" ; CH 49, f. 54.

Cf. V 77, f. 212 v', *Incipit* : Certum est quod homo possit resurgere in equali caritate ; CH 111, f. 106 r" : An possit quis resurgere in minori caritate.

A 145, f. 286 r' : Vtrum eadem sit gratia operans et co-operans ;  
 S 145, f. 107 r" ; R cxxj, f. 92 v.  
 E 29, f. 84 r'.  
 CH 190, f. 153 r".

### *Devotio.*

C f. 351 v' (no rubric), *incipit* : Queritur quid sit devotio ; CH 162,  
 f. 140 v' : De devotione.

### *Fides.*

Cb 83, f. 230 r' : De fide ; V 95, f. 221 v" ; CH 102, f. 91 r' ; — A 121,  
 f. 278 r" ; S 121, f. 95 r' ; R lxxxij, f. 66 v.  
 Cf. Cb 93, f. 237 v".  
 CH 184, f. 152 v'.  
 CH 185, *ibid.*  
 Ce 217, f. 325 v' : Vtrum falsum subsit fidei ; V 96, f. 222 r" ; CH  
 103, f. 91 v'.  
 V 94, f. 221 v" (no rubric).  
 Ca 56, f. 216 v' : Quod naturalia non efficiuntur gratuita ; CH 163,  
 f. 140 v".  
 Cf. Ca 56a, f. 216 v" : quod naturalia efficiuntur gratuita ; CH 164,  
 f. 141 r".  
 Cf. A 46, f. 247 r" : Utrum naturalia fiant gratuita ; S 46, f. 49 r" ;  
 R xlv, f. 43 v.  
 Cf. C Summa, f. 165 r".

### *Perseverantia.*

C f. 348 v" : [de perseuerantia] ; V 78, f. 212 v" ; CH 112, f. 106 v" :  
 An perseuerantia sit uirtus ; — Cb 99, f. 240 v'.  
 Cf. C Summa, f. 163 v".  
 Cf. Ce 237, f. 336 v" : Quid est perseueranter petere ; V 144, f. 251  
 r' : de hac auctoritate ieremie *maledictus qui facit opus dei negligenter*<sup>1</sup>  
 CH 16, f. 21.

### *Spes.*

Cb 138, f. 266 v' : de spe ; V 42, f. 185 v' ; CH 148, f. 130 r".

### *Cardinales Virtutes.*

A 37, f. 242 r' : Utrum iiii<sup>or</sup> cardinales uirtutes sint in patria ; S  
 37, f. 41 r" ; R xxxvj, f. 36 v ; Ca 49, f. 211 r' ; V 107, f. 228 v' : de  
 uirtutibus cardinalibus utrum sint in patria ; CH 39, f. 44.  
 Cb 97, f. 239 v' : An qui habet unam uirtutem habeat omnes ; V  
 71, f. 208 v" : de septem donis ; CH 88, f. 85 v'.  
 Cf. C Summa, f. 161 r' : de uirtutibus an una habita habeantur omnes.

1. This title belongs to V 144a, and is misapplied here.

Cf. A 39, f. 243 r' : Vtrum dona eque dantur a patre et filio et spiritu sancto ; S 39, f. 42 v" : dona que enumerat Ysa ; R xxxviiij, f. 38 ; Ca 51, f. 212 r' : Quare potius dicantur esse vij dona spiritus sancti quam patris et filii ; V 109, f. 229 v" : de septem donis ; CH 41, f. 45 v : de donis spiritus sancti.

Cf. SPIRITUS SANCTUS.

### *Equalitas Virtutum.*

A 123, f. 279 r" : de uirginitate ; S 123, f. 96 r" ; R lxxxiiij (a), f. 68 v : Quid uirtutes sunt equales ; Cb 112, f. 247 r" ; V 44, f. 186 v' : de paritate uirtutum ; CH 150, f. 131 v'.

Cf. CH 107, f. 103 r" : Utrum uirginitas sit uirtus.

Cf. Ce 224, f. 330 v' : Vtrum omnes uirtutes sint pares ; V 159, f. 260 r' : de equalitate uirtutum ; CH 72, f. 73 v.

Cf. C Summa, f. 161 v" (as Ce 224).

A 38, f. 242 v' : Queritur utrum motus aliquis sit plurium uirtutum ; S 38, f. 42 r' ; R xxxvij, f. 37 ; Ca 50, f. 211 v' : Vtrum omnis motus meritorius sit motus iusticie ; V 108, f. 229 r" : de iustitia ; CH 40, f. 44 v (as Ca).

Cf. A 64, f. 254 r" : Vtrum omnis uirtutis motus sit motus iusticie ; S 64, f. 59 r' ; R lxij, f. 52.

### *Ordo Virtutum.*

A 25, f. 231 v" : De ordine uirtutum ; S 25, f. 27 r' ; R xxiiij, f. 23 ; Ca 15, f. 183 v' : Quod licet uirtutes sint simul tempore non tamen natura immo est ibi ordo naturalis, (*ar* : de ordine uirtutum) ; V 82, f. 214 r' ; CH 116, f. 108 v' : An omnia que necessaria sunt an salutem sint simul tempore.

Cf. Cb 96, f. 238 v" (as A).

Cf. C Summa, f. 162 v' : An omnes uirtutes simul habeantur in usu. Ce 225, f. 330 v" ; Vtrum paruuli habeant uirtutes ; V 160, f. 260 r' ; CH 73, f. 74 r'.

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## II

# ALPHABETICAL INDEX OF INCIPITS <sup>1</sup>

In this index the numbers following the *incipits* refer to the chapters which begin with those words. In general no cross-references are given, even in cases where chapters with varying

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1. I am indebted to Mgr. Lacombe for the *incipits* of the Chartres MS., and to Mr. W. A. Pantin for those of the Vatican MS.



*incipits* are virtually identical, as these can be found by means of the accompanying subject index.

- Ad Corinthios prima : *Cum venerit quod perfectum est.* CH 192 f. 153 v'.
- — ja : *et ipsum dedit caput ecclesie...* Glosa : secundum quod homo. A 105 f. 272r" ; S 105 f. 85 v'.
- — prima : *sive manducatis...* Eadem sententia. A 129 f. 281 v' ; S 129 f. 99 v'.
- — : *sive manducatis...* Si preceptum. A 151 f. 287 v" ; S 151 f. 109 v".
- Ad intelligentiam dicendorum, sex genera timorum. CH 76 f. 76 r'.
- Ad penitentiam tria concurrunt. CH 32 f. 36.
- Ad Philippenses : *Coartor e duobus...* desideravit ergo. A 134 f. 283r" ; S 134 f. 102v" ; R lxxxix f. 72 v.
- — : *sive per occasionem sive per veritatem...* Sed annunciare Christum. V 55 f. 193r" ; CH 158 f. 136 v'.
- — : *sive per veritatem sive per occasionem...* ergo Paulus gaudebat. A 138 f. 284r' ; S 138 f. 104 r' ; R cxvj f. 90.
- Ad Romanos ia : *an ignoras quem benignitas dei,* etc. Glosa : Ibi graviter peccat. A 119 f. 277v' ; S 119 f. 93v".
- Adam in primo statu fuit immortalis. Cc 169 f. 291r' ; V 61 f. 196v' ; CH 171 f. 147 r'.
- Adeo usura. V 98 f. 223 r'. (v. Ideo usura).
- Alia littera habet : *Maledictus qui fecit opera dei fraudulenter.* Ce 234 f. 335 v' ; CH 101 f. 90 v'.
- Aliquis dicitur teneri habere fidem operantem. CH 185 f. 152v'.
- |duo mortalia commisit. Ca 43 f. 206 r'.
- Ambrosius dicit quod idem est ex ipso esse et per ipsum. V 51 f. 191 r'.
- : *Omne peccatum ex contemptu est.* A 65 f. 254 v" ; S 65 f. 59 v' ; R lxiij f. 52v.
- sic describit : peccatum est prevaricatio legis dei. A 63 f. 254r' ; S 63 f. 58v' ; Cb 116 f. 251 r'. (v. Quid sit peccatum).
- An furiosus peccet et an dormiens. A 86 f. 264v' ; S 86 f. 73r" ; R lxxxx f. 73.
- An temporalia sint petenda sine condicione. R xxij f. 22. (v. Super hunc locum Psalmi : *Deus*).
- An voluntas et actus sint diversa peccata. Cb 90 f. 235 r'.
- Apostolus ad Philippenses : *sive per veritatem, sive per occasionem...* ergo apostolus gaudebat. Cc 182 f. 300 r' ; V 54 f. 193 r'.
- dicit ad Corinthios : *sive manducatis...* et iterum dicit. Cb 103 f. 242r" ; V 11 f. 168v".
- — Philippenses : *sive per veritatem sive per occasionem...* Sed annunciare Christum. Cb 114 f. 248v".
- — Titum : *Sobrie et iuste et pie...* Sobrie quantum ad nos. Ca 34 f. 200v".

- Apostolus dicit : *Divisiones gratiarum sunt...* Ibi dicitur quod non omnes. Cb 97 f. 239 v' ; V 71 f. 208v" ; CH 88 f. 85 v'.
- — in Epistola ad Corinthios : *Sive manducatis.* CH 98 f. 89 r".
- — : *Nichil michi conscius sum...* et subdit glosa causam. Cb 115 f. 249v'.
- : *Sobrie et iuste vivamus in hoc seculo...* Sobrie quantum ad se. V 24 f. 176r' ; CH 54 f. 60.
- Auctoritas dicit quod dona meritoria. A 137 f. 284r' ; S 137 f. 104r' ; R cxv f. 90.
- est quod deus omnia potest. A 146 f. 286r" ; S 146 f. 107 v".
- : tempora variata sunt et non fides. A 144 f. 285 v" ; S 144 107r' ; R cxx f. 92.
- : mors sanctorum non interrumpit ordinem caritatis. A 153 f. 288v' ; S 153 f. 111r' ; R cxxiiij f. 94.
- Augustinus dicit : Deus predestinat iustos. Cc 164 f. 288r' ; V 119 f. 237v' ; CH 129 f. 118 r' ; Cb 80 f. 228 r".
- ponit trimembrem mendaciorum divisionem. V 22 a f. 174 v" ; CH 63 f. 66.
- super epistolam ad Romanos : credit Abraham Deo. A 162a f. 292r' ; R cxxxiiij f. 99.
- Certum est quod homo possit resurgere in equali caritate. V 77 f. 212v' ; CH 111 f. 106 r".
- Christus est aliquid quod est Pater. Ce 213 f. 323r' ; V 25 f. 176v' ; CH 65 f. 68.
- secundum quod homo est aliquid. A 112 f. 274v" ; S 112 f. 90r' ; R cx f. 86v.
- Circa elemosinam duplex est consideratio, theorice et practice. Ce 240 f. 338r" ; A 73 f. 257r" ; S 73 f. 63r' ; R lxx f. 55v.
- obedientiam due queruntur de natura uirtutis. A 77 f. 261r' ; S 77 f. 67v'.
- questionem de actionibus duplex est opinio. Ca 55 f. 215v'.
- — symonie primo uidendum est. V 75 f. 211r'.
- restitutionem ablatorum dupliciter queri potest. A 148 f. 286v" ; S 148 f. 108 v" ; R cxxij f. 93.
- sacramentum confirmationis. Cd 196 f. 311r'.
- — extreme unctionis. V 171 f. 265v'.
- statum eorum qui sunt in patria. A 155 f. 289r" ; R cxxvj f. 95v. (v. Quia statum).
- votum Iepte tria sunt inquirenda. Cd 210 f. 320v' ; V 99 f. 223 r" ; CH 82 f. 82 r".
- Circumstantia aggrauat peccatum. A 34 f. 240v" ; S 34 f. 38v" ; R xxxiiij f. 34 ; Ca 46 f. 209 r' ; V 104 f. 226v" ; CH 36 f. 41.
- Coartor et duobus...* primo sic obicitur : paulus sciuit. E 55 f. 97 v".
- Consequenter dicendum est de secundo membro. V 169 f. 263v".
- — — Spiratione. C f. 157v" ; V 69b f. 208r'.
- queritur de ignorantia. Ignorans ignorabitur. E 6 f. 69r'.

- Consequenter queritur de scandalo. E 22 f. 79v".
- — que liceat ignorare. A 120 f. 278r' ; S 120 f. 94r". (v. Que liceat.)
- — quid sit relaxatio. E 10 f. 72r".
- — utrum carnale comercium. E 20 f. 78v".
- — — idem denarius. E 26 f. 82r".
- uidendum est de ordine caritatis. A 84 f. 263v" ; S 84 f. 72r'. (v. Sic est ordo).
- Constat quod oratio alicuius prodest alii. A 56 f. 252r' ; S 56 f. 55v'. (v. De oracione).
- Contra illos qui dicunt quod Christus, in quantum homo, potuit creare. CH 95 f. 88 r'.
- — — — — naturalia efficiuntur gratuita. Ca 56 a f. 216 v" ; CH 164 f. 141 r'.
- quosdam qui concedunt quod qui habet caritatem scit se habere illam. V 100 f. 223 v" ; CH 83 f. 83 r'.
- secundum opinionem obiciendum est. Ca 55a f. 216r'.
- Contritio est sacramentum noue legis. A 93 f. 267v" ; S 93 f. 78r" ; R lxxxxvj f. 77 v.
- Cui danda sit eucharistia. R xliij f. 42v. (v. Manducauerunt.)
- Cum Baptismus mortuus sit in fide accedente. Cb 61 f. 219v" ; CH 164 a f. 141 v" ; CH 193 f. 153 v'.
- constat quod oratio prosit ei pro quo fit. Cb 135 f. 263v' ; V 59 f. 195 r" ; CH 5 f. 8 v.
- dicitur *factus est homo ad imaginem*. A 161 f. 291v' ; S 161 f. 115r' ; R cxxxj f. 98.
- — *fides est substantia rerum sperandarum etc.* is est sensus. Cb 83 f. 230r'.
- diuersa nominum genera dicantur de Deo. C. f. 147r' ; V 67 f. 200 v" ; CH 105 f. 93 v'.
- dona eque dentur a Patre et Filio et Spiritu sancto. A 39 f. 243r' ; S 39 f. 42v" ; Ca 51 f. 212r' ; V 109 f. 229v" ; CH 41 f. 45v. (v. Utrum dona).
- eucharistia sit dignius sacramentum quam baptismus. A 30 f. 235v' ; S 30 f. 31v" ; R xxix f. 27v ; Ca 8 f. 178r" ; V 86. f. 216v".
- miserum sit peccare. E 12 f. 73v'.
- multa obligent hominem ad diligendum deum. Ca 38 f. 202v".
- omnia animalia essent pacata in archa Noe. V 73 f. 209v' ; CH 91 f. 86 v".
- penitentia tria complectatur. Cd 199 f. 312v".
- primi motus surgunt in nobis, uelimus nolumus, nec sint in potestate nostra. Cb 86 f. 231 r" ; CH 92 f. 87 r'.
- *iiii*<sup>or</sup> sint in iustificatione. Cb 100 f. 241r' ; V 117 .f 236v' ; CH 86 f. 84 v'.
- quedam nomina de Trinitate dicta supponant essentiam. A 35 f. 241r" ; S 35 f. 40r' ; Ca 47 f. 209v" ; V 105 f. 227v' ; CH 37 f. 42. (v. De terminis).
- quis uoluntarie peccat. A 59 f. 253r' ; S 59 f. 57r'. (v. Utrum actio est).

- Cum Saul contra preceptum Domini. Ce 231 f. 334r' ; V 128 f. 241v' ;  
CH 140 f. 123 v''.
- Danielis. *Nabuchodonosor redime peccata tria*. CH 181 f. 152v'.
- Datus est michi stimulus carnis mee...* Quod peccauerit petendo. CH  
109 f. 105 r''.
- De apparitione corporis glorificati. R xj f. 10v. (v. Queritur qualiter).
- » articulis fidei. R xxxv f. 35v. (v. Q. u. antiqui).
  - » casu luciferi et eius peccato in ysaia. Cb 125 f. 257r'.
  - » causis matrimonii que sunt antiquitis. A 125 f. 280r'' ; S 125 f.  
97v''.
  - » contricione que radix est tocius penitentie. Cb 152 f. 275v''.
  - » clavibus. R v f. 4v. (v. Queritur quid sit).
  - » corpore Christi. R xliij f. 43v. (v. in sacramento heucaristie).
  - » cultu soli deo debito R xxvij f. 25 v. (v. Latria).
  - » dileccione proximi. R vij f. 6. (v. Dilige).
  - » ea que iam dicentur plenius intelligantur genera timorum. S 12 f.  
15 r'' (v. de timoribus ; ut ea que iam).
  - » eo qui decedit in caritate. R ix f. 8v (v. Iste decedit).
  - » eternitate. hec dictio *eternus*. Cb 141 f. 269 r'.
  - » excommunicatione. R ij f. 2. (v. Quodcumque).
  - » ieiunio. R xl f. 40. (v. Romanus pontifex).
  - » ignorantia inuincibili. V 20 f. 173r''.
  - » ymolacione ysaac. R xxxij f. 32v. (v. Locutus).
  - » institutionibus religionis. Duo sunt. C f. 352r' ; CH 165 f. 142 r''.
  - » ira. R lxxx f. 65v. (v. Triplex est ira).
  - » iuramento. R lxxxvj f. 70. (v. In lege dictum est).
  - » — dominus facit super additionem in euangelio. Cb 91 f.  
235v'.
  - » iustificacione impii. R iiij f. 4. (v. In iustificatione).
  - » libero arbitrio juxta tres facultates. Cb 106 f. 243v''.
  - » lucifero. R cxiiij f. 88 v. (v. Isaias).
  - » missione spiritus sancti. R xix f. 20v. (v. Legitur in exodo).
  - » officio prophete. R lij f. 48. (v. Dictum est quid sit prophetia).
  - » oracione. R liij f. 49. (v. Constat quod oratio).
  - » ordine caritatis. R vj f. 5 (v. Ordo).
  - » — uirtutum. R xxiiij f. 23. (v. omnes uirtutes).
  - » originali peccato. R-xiiij f. 14. (v. Sicut dicit apostolus).
  - » passionibus sanctorum, queritur an sancti meruerint. Cb 77 f.  
226v'.
  - » patribus qui erant in limbo inferni. Cb 79 f. 228r' ; V 3 f. 165v'.
  - » pena condigna. R x f. 9v. (v. Queritur utrum dominus).
  - » penitencia. R lix f. 51. (v. De relaxationibus penitentiarum).
  - » — Tria sunt. R iiij f. 3. (v. Tria).
  - » persona. R xxxj f. 31. (v. Quatuor).
  - » petitione pauli. R xxiiij f. 22v. (v. Ne magnitudo).
  - » possibili simpliciter theologia. R xxv f. 24.
  - » potentia generandi. quicquid potest pater. Cb 89 f. 234r'.
  - » predestinatione Christi. R xlvij f. 45v. (v. Notandum quod in).
  - » — sanctorum secundo hoc nomen predestinatus. A  
51 f. 249r'' ; S 51 f. 52r' ; R xlix f. 46.

- De prophetia. R l f. 47. (v. Super hunc locum mathei : ecce).
- » relaxationibus penitentiarum A 60 f. 253v' ; S 60 f. 57v'. (v. De penitencia).
  - » restitutione. Queritur ergo an restitutio sit pars satisfactionis. CH 144 f. 126 v''.
  - » sacramento altaris. R xlj f. 41v. (v. Quia Christus quinquies)
  - » — — R xlvi f. 44. (v. In canone).
  - » scientia Christi. Duplex fuit. R xxj f. 21v ; CH 169 f. 145r''. (v. Duplex est et fuit).
  - » semiuiuo dicit auctoritas. A 152 f. 288r' ; S 152 f. 110v' ; R cxxiiij f. 93v.
  - » statu antiquorum patrum. Cb 78 f. 227v'' ; V 2 f. 165v' ; CH 154 f. 134 v'.
  - » suffragiis mortuorum supra. Item duo per omnia. A 58 f. 252v'' ; S 58 f. 56v'' ; R lvj f. 50.
  - » terminis infinitatis in theologia. R xxxiiij f. 35. (v. Cum quedam nomina).
  - » — quos patres nostri posuerunt. R xxviiij f. 26. (v. Terminos quos).
  - » timoribus. R xij f. 11. (v. De ea que iam ; Ut ea que iam.).
  - » uisibili missione spiritus sancti. R xx f. 21. (v. Dictum est de uisibili).
  - » uoluntate dei. R xlij f. 42v. (v. Hec appellatio).
  - » uoto iepte primo queritur. A 100 f. 270v'' ; S 100 f. 82v''.
  - » uulnerato et naturalibus et spoliato gratuitis. R xxxix f. 39. (v. Semiuiuus).
- Deus dicitur omnipotens. CH 89 f. 86 r'.
- est in omni creatura per essentiam. Cb 126 f. 257v'.
  - pater ab eterno predestinauit filium suum. Cc 163 f. 287v''.
- Dicendum est de nominibus diuinam essentiam significantibus. Ca 58 f. 218r'.
- — — quibusdam que preambula sunt ad baptismum, ut est exorcismus. Cd 193 f. 310r'.
- Dicenti quod naturalia non fiunt gratuita. A 46 f. 247 r'' ; S 46 f. 49r''. (v. Utrum naturalia).
- Dicentibus malam actionem esse a diabolo. A 88 f. 265r'' ; S 88 f. 74r'' ; R lxxxj f. 73v.
- quod euentus agrauat peccatum. A 70 f. 256r'' ; S 70 f. 61v'' ; R lxxvij f. 54v.
  - uitam eternam propter merita dari. A 87 f. 265r' ; S 87 f. 73v''.
- Dicit Apostolus ad Philippenses : *Coartor ex duobus...quod dupliciter in glosa.* Ce 238 f. 337r' ; V 36 f. 182v'' ; CH 31 f. 35.
- — leui decimatus est. Cb 148 f. 273v''.
  - — : omnes peccauimus in Adam. CH 2 a f. 4 v.
- Dicto quid sit sacramentum. Cd 189 f. 308r''.
- Dictum de usu obedientie. V 129 f. 242r'.
- est antiquis : *Diliges proximum tuum...* Dictum est ergo antiquis : *Odio habebis.* V 79 f. 213r'' ; CH 113 f. 107r''.



- Ex uerbis Ezechielis colligi potest hec auctoritas. Cc 179 f. 298v' ; V 57 f. 194r" ; CH 128 f. 117v'.
- Faciamus hominem ad imaginem et similitudinem nostram.* Glosa : deliberando. Cb 137 f. 266r' ; V 60 f. 196r' ; CH 6 f. 10.
- Fatum est. V 131 f. 243r". (v. Planum est).
- Fides est substantia rerum sperandarum.* argumentum non apparen-  
tium. A 121 f. 278r" ; S 121 f. 95r' ; R lxxxij f. 66v ; CH 102  
f. 91 r'.
- non habet meritum etc. CH 184 f. 152v'.
- Forma baptismi dicitur modus baptizandi. V 101 f. 224v'.
- uerborum in confirmatione. CH 189 f. 153r".
- Frequens est in Sacra Scriptura quod Deus precipue commendetur.  
Cb 145 f. 272r" ; CH 166 f. 142v'.
- Frui est amore inherere. A 162 f. 291v" ; S 162 f. 115r' ; R cxxxij  
f. 98v.
- Hec appellatio *uoluntas dei* sex modis accipitur. A 43 f. 246r' ; S 43  
f. 47v' ; Ca 42 f. 205v". (v. de uoluntate).
- uidetur ratio quare potius commendat sacra Scriptura elemo-  
sinam quam exemplum. CH 183 f. 152v'.
- Hoc de relaxatione penitentiae. A 61 f. 253v" ; S 61 f. 57v".
- nomen principium diuersis modis accipitur. Cb 124 f. 256 r".
- uerbum *prescit*, dictum de Deo. Cc 161 f. 286v' ; V 92 f. 220v" ;  
CH 100 f. 90 r'.
- Huius questionis fundamentum est quod omnia opera ex eadem cari-  
tate procedentia. A 15 f. 225r' ; S 15 f. 19v' ; Ca 5 f. 175v". (v.  
Utrum idem sit premium).
- Ideo per deum iuramus. A 72 f. 257r' ; S 72 f. 62v'. (v. Quare per).  
— usura tam in Novo Testamento. Ce 245 f. 342v' ; CH 81 f. 82 r'.  
(v. Adeo).
- Ieremias : *Maledictus qui opus domini facit negligenter.* Ce 233 f. 335 r" ;  
V 144a f. 251r" ; CH 17 f. 21v.
- Ieronimus dicit quod synderesis in multo uiatore extinguitur. Cc 170  
f. 292r' ; V 145 f. 251v'.
- — super ezechielem quod synderesis. Cb 107 f. 244v".
- : latera civitatis sunt paria. A 123 f. 279r" ; S 123 f. 96r".  
(v. Quod virtutes).
- In apocalypsi legitur Iohannes uoluit adorare angelum. A 149 f.  
287r' ; S 149 f. 109r'.
- canone misse est sic ut in iiii<sup>to</sup> sententiarum capitulo. A 47 f.  
247v" ; S 47 f. 49v". (v. de sacramento altaris).
- Deuteronomio : *non fenerabis proximo sed alieno*, ergo vel iussit.  
A 147 f. 286v' ; S 147 f. 108r".
- Ecclesiastico : *Ne tradas peccatori*. Item. Da misericordii. CH 179  
f. 152 r".
- eodem alia littera fraudulenter facit A 159 f. 290v" ; S 159 f.  
114r' ; R cxxxix f. 97v.
- Epistola ad Corinthios prima dicitur : *fundamentum positum est.*  
...et dicit Apostolus. V 157 f. 259r".
- — — Ephesios : *ipse quidem dedit caput ecclesie...* secun-  
dum quod deus est. Cb 146 f. 273r'.

- In Epistola ad Philippenses dicit apostolus : *Michi vivere Christus est... hec littera dupliciter*. Cb 108 f. 245r".
- — — Thessalonicenses super illum locum : *Oramus ut spiritus vester integer maneat*. Glosa : *ut gratia*. Cb 68 f. 222v" ; CH 68 f. 71.
- — Iacobi : *si introierit in conspectu vestro... et etiam nonne facti estis viri*. A 116 f. 276r" ; S 116 f. 92r" ; R cxij f. 87 v ; Ce 249 f. 345r'.
- — prima ad Corinthios : *fundamentum aliud nemo potest ponere... et dicit apostolus*. Cb 101 f. 241v'.
- — prima ad Corinthios : *fundamentum positum est... et dicit apostolus*. CH 70 f. 72.
- Evangelio Luce proponitur dominus hanc parabolam : *duo debitores etc... Respondit ad Symonem*. A 162b f. 292r" ; R cxxxiiij f. 99.
- — Mathei ibi : *bonus homo de bono thesauro... Glosa : quantum boni quis intendit*. A 68a f. 255v" ; R lxxv f. 53.
- — Mathei : *Nolite iudicare et non iudicabimini*, ibi dicit Glosa quod est. C f. 349v" ; CH 160 f. 138 r'.
- — Mathei : *Si peccaverit in te frater tuus*, etc. Duo hic queri possunt. A 79 f. 261v" ; S 79 f. 69r" ; R lxxv f. 61v.
- Ezechiel de nabuchodonosor : *fecit mihi servire exercitum suum... dominus remuneravit*. A 109 f. 273v" ; S 109 f. 87v" ; R cvij f. 84v.
- — legitur et in Apocalipsi quod latera civitatis sunt equalia. Ce 224 f. 330v" ; V 159 f. 260r" ; CH 72 f. 73v.
- fine tercii sententiarum capitulo secundo dicitur quod tria sunt genera mendationum. A 110 f. 274r" ; S 110 f. 88v" ; R cvij f. 85.
- hac questione primo cocurrit querendum utrum peccatum sit causa peccati. Ca 33 f. 199v'.
- — — tria principaliter queruntur : *Utrum si aliquis meruit*. Ce 247 f. 343v" ; V 134 f. 245v" ; CH 145 f. 127v'.
- iustificatione hominis iij<sup>or</sup> concurrunt. A 4 f. 215r" ; S 4 f. 7r" ; Cb 119 f. 252v'. (v. De iustificatione).
- lege dictum est : *non assumes nomen dei tui inuanum... Quid est additum*. A 128 f. 281r" ; S 128 f. 98v". (v. de iuramento).
- matheo dicitur : *Dictum est in lege quicumque dimiserit uxorem*. CH 188 f. 153r'.
- — : *ecce uirgo concipiet*, etc. ; Glosa : *non est necessitas*. A 53 f. 250v" ; S 53 f. 53v" ; R lj f. 47 v.
- — : *quantum boni intendis tantum facis*. Contra : *duo sunt*. A 71 f. 256v" ; S 71 f. 62r" ; R lxxviii f. 54 v.
- primis notandum quod est quedam ira uenialis. Cb 150 f. 274r" ; V 76 a f. 212 r" ; CH 110 f. 105 v".
- primo sciendum est quid sit excommunicatio. C f. 350r" ; CH 161 f. 138 v'.
- *principio creauit Deus celum et terram*. Per celum intelligitur. Cb 69 f. 223r" ; C f. 349r" ; V 83 f. 214v" ; CH 117 f. 109 r'.



- In *principio* psalmodum prophetia sic describitur. Cc 166 f. 289<sup>r</sup>.  
 — quicumque uult dicitur *trinitas*. C f. 149<sup>v</sup>.  
 — regum legitur quod samuel dixit saul : Cb 92 f. 236<sup>v</sup>.  
 — sacramento baptismi tria sunt. Cb 60 f. 219<sup>r</sup>.  
 — — heucaristie tria attendimus. A 45 f. 247<sup>r</sup> ; S 45 f. 48<sup>v</sup> ; Cd 205 f. 317<sup>r</sup>. (v. De corpore.)  
 — veteri testamento constituti dabant decimas. Cb 129 f. 259<sup>r</sup>.  
 Iohannes damascenus ait affirmationes de deo. Cb 109 f. 246<sup>r</sup>.  
 Ipocrisis quandoque large quandoque sticte accipitur. Ce 230 f. 333<sup>v</sup> ; V 30 f. 179<sup>r</sup> ; CH 25 f. 29<sup>v</sup>.  
 Isaias : *ascendam in celum*.... Glosa ibi : in celo fuit. A 117 f. 276<sup>v</sup> ; S 117 f. 92<sup>v</sup> ; R cxij f. 88<sup>v</sup>.  
 — dicit in persona domini. Cb 82 f. 229<sup>v</sup>.  
 Iste decedit in caritate, ergo salvabitur. A 9 f. 219<sup>r</sup> ; S 9 f. 12<sup>v</sup> ; Ca 25 f. 192<sup>v</sup> ; V 113a f. 223<sup>v</sup> ; CH 50 f. 55<sup>v</sup>. (v. De eo qui).  
 — sacerdos duobus imparibus peccatis pares iniungit penas. A 96 f. 286<sup>v</sup> ; S 96 f. 79<sup>r</sup> ; R lxxxviiij f. 78<sup>v</sup>.  
 Isti iniunctum est in penitentia ut det elemosinam pauperi. Cb 102 f. 242<sup>r</sup>.  
 Item. addidit sic : Sit hoc nomen res commune ad essentiam. C f. 150<sup>v</sup>.  
 — Ambrosius : Dicimus quod idem est esse *ex ipso et per ipsum et in ipso*. CH 124 f. 114<sup>v</sup>.  
 — cum dicitur : deus est pater. C f. 151<sup>v</sup> ; V 67 f. 203<sup>v</sup>.  
 — — — : — spirat. C f. 150<sup>v</sup> ; V 67 f. 203<sup>v</sup>.  
 — — — hec res est eadem substantia. C f. 149<sup>r</sup>.  
 — — — pater potest generare. C f. 155<sup>r</sup>.  
 — — — sortes est alius a platone C f. 149<sup>r</sup>.  
 — — unitas est diuina essentia. C f. 149<sup>r</sup>.  
 — — utraque istarum dictionum sit essentialis : deus. deitas. C f. 150<sup>r</sup>.  
 — deus est iustus et petrus est talis C f. 148<sup>v</sup>.  
 — — et creans et genitus differt a patre. C f. 150<sup>r</sup>.  
 — — ex misericordia puniat. C f. 147<sup>v</sup> ; V 67 f. 201<sup>r</sup>.  
 — — generat deum. C f. 150<sup>r</sup> ; V 67 f. 203<sup>r</sup>.  
 — — misericordia est iustus. C f. 147<sup>r</sup> ; V 67 f. 201<sup>r</sup>.  
 — dicit augustinus quod sicut pater et filius et spiritus sanctus sunt unum principium. C f. 157<sup>v</sup> ; V f. 208<sup>r</sup>.  
 — dictum est quod qui habet unam uirtutem habet omnes. C f. 153<sup>v</sup>.  
 — — — superius quod omnes uirtutes simul. C f. 162<sup>v</sup>.  
 — due res omnipotentes procedunt a patre. C f. 150<sup>r</sup>.  
 — et deum et deum spirare est enunciabile. C f. 152<sup>r</sup>.  
 — *fides est substantia rerum sperandarum*, argumentum non apparentium. V 95 f. 221<sup>v</sup>.  
 — filius est deus de deo. C f. 151<sup>r</sup>.  
 — forma baptismi dicitur modus baptizandi actiue. CH 84 f. 84<sup>r</sup>.  
 — hec dictio *deus* restringitur. C f. 149<sup>v</sup>.  
 — — — *potens* significat essentiam. C f. 150<sup>v</sup>.  
 — idem est iudicium de istis dictionibus *iustum, iustus*. C f. 151<sup>r</sup>.

- Item. in secundo libro sententiarum conceditur hec. pater operatur per filium. C f. 152v'.
- innascibilitas est in patre. V 69a f. 207v'.
  - maius fuit meritum petri quam lini. C f. 148v'.
  - non ualet hoc argumentum : essentia est trina. C f. 149v'.
  - notandum quod frui dicitur tribus modis. CH 187 f. 152v'.
  - pater diligit filium spiritu sancto. C f. 152v'.
  - patet quod etiam si velatum sit michi quod iste Iudeus sit predestinatus. CH 180 f. 152r'.
  - patris et filii et spiritus sancti equalis est gloria. C f. 149r' ; V 67 f. 202r'.
  - probatur quod octo sunt sacramenta. E 17 f. 77r'.
  - queritur cum vere dicatur pater operatur per filium. C f. 153r'.
  - — de hac : deus non est pater et Christus est genitus. C f. 151r'.
  - — — oratione Christi. A 131 f. 282r' ; S 131 f. 100v'.
  - — — quo dicatur hec dictio *trina*. C f. 149v'.
  - — — utrum anime Antichristi deputabitur angelus ad custodiam. CH 64 f. 67.
  - — — contemptus decrescat. CH 122 f. 113 v'.
  - — — Esau vituperetur quia primogenita vendiderit. CH 138 f. 122 r'.
  - — — iste terminus *non generans*. C f. 154r'.
  - — — predicare existenti in mortali sit peccatum. CH 135 f. 120 v'.
  - — — proprietates sint in personis. C f. 155v' ; V 69 f. 206v'.
  - sapientia genita et sapientia ingenita sunt. C f. 152r'.
  - simus in incarnatione. C f. 151r'.
  - unus solus deus non generat. C f. 150r'.
  - utraque istarum vera est. C f. 148r'.
- Iustitie diuine due sunt regule ; altera destructiua. CH 55 f. 60v.
- Iuxta premissam questionem queritur quomodo intelligendum. A 142 f. 285r" ; S 142 f. 106r'.
- Latera ciuitatis sunt equalia, ergo crescente una crescit et quelibet. Cb 112 f. 247r".
- Latria est cultus deo. A 28 f. 233v' ; S 28 f. 29v' ; Ca 18 f. 185v' ; V 1 f. 165r' ; CH 153 f. 133 v". (v. De cultu).
- Legitur in exodo quod moyses legem accepturus. A 20 f. 229v' ; S 20 f. 24 r" ; Ca 11 f. 180v" ; V 89 f. 218v".
- — Genesi quod Iacob subornatus a Rebecca. Ce 229 f. 333r' ; V 126 f. 240r' ; CH 137 f. 121v'.
- Locutus est Dominus ad Abraham. A 33 f. 239r" ; S 33 f. 36v" ; Ca 45 f. 207v' ; V 103 f. 225r" ; CH 35 f. 38v. (v. De imolacione).
- Magis bonum est recreari quam creari. A 156 f. 289r" ; S 156 f. 112r".
- Magister in sententiis inter frui et uti ita distinguit. Cb 72 f. 224 v'.
- Maledictus qui facit opus dei negligenter*. A 158 f. 290v' ; S 158 f. 113v" ; R cxxvii f. 97 ; V 93 f. 221r".
- Malum in genere potest dici quod ratio mentis bene disposite. CH 182 f. 152v'.

- Manducauerunt et adorauerunt omnes pingues terre*; Glosa ibi dispensator. A 44 f. 246r"; S 44 f. 47v"; Ca 40 f. 204r'; V 90 f. 219v". (v. Cui danda.).
- Matrimonium est qualitas quedam. A 124 f. 279v"; S 124 f. 97r'.  
— sic solet describi. Cd 207 f. 318v"; V 4 f. 166r'; CH 155 f. 135 r'.
- Mendacium est falsa uocis significatio. A 111 f. 274r"; S 111 f. 89r"; R cix f. 86.
- Mortale dimittitur quandoque quoad culpam. A 82 f. 263r"; S 82 f. 71 r"; R lxxvij f. 63.
- Multimenbris diuisio uirtutum solet poni. C f. 161r'.
- Ne magnitudo reuelationum...* Quid autem fuerit stimulus iste. A 24 f. 231r"; S 24 f. 26v"; Ca 13 f. 182r"; V 76 f. 211v"; (v. de petitione).  
— — — ... Quidam dicunt quod iste stimulus. Cb 95 f. 238v'.  
— — — ... si aut petitio Pauli. E 56 f. 98r'.
- Notandum hoc uerbum *uult* quandoque proprie dicitur de deo. Cb 149 f. 273v".  
— quod deus est ubique per potentiam. A 106 f. 272 v"; S 106 f. 86r"; R cv f. 83v.  
— — in omni propositione. A 50 f. 248v"; S 50 f. 51r". (v. de predestinatione Christi).
- Nunc de usu obedientie queritur. Ce 232 f. 334 v"; CH 141 f. 124 r".
- Omnes uirtutes sunt simul tempore. A 25 f. 231v"; S 25 f. 27r'; Ca 15 f. 183v"; V 82 f. 214r'; CH 116 f. 108v'. (v. de ordine uirtutum).
- Omnia animalia erant pacata in Archa noe. A 130 f. 281 v"; S 130 f. 100r'; R lxxxvij f. 71; — Cb 85 f. 230v".
- Ordo est in caritate. A 6 f. 216r'; S 6 f. 9r'; Ca 23 f. 191 r'; V 111 f. 231r"; CH 47 f. 51v. (v. De ordine caritatis).
- Paup in captione terre ierosolimitane. A 75 f. 258r"; S 75 f. 64r"; R lxxij f. 56v.
- Paria sunt latera ciuitatis. V 44 f. 186v"; CH 150 f. 131 v'.
- Pater donat per filium. V 68 f. 205r".
- Peccatum in spiritum sanctum dicitur obstinatio. Cb 71 f. 224r'; V 40 f. 184v"; CH 176 f. 151 r".
- Perplexitas est astringens. A 98 f. 269r"; S 98 f. 80v'; R lxxxix f. 78v.
- Pertracta questione de timore seruili. E 31 f. 85r'.
- Planum est quod in lege preceptum est soluere decimas. A 160 f. 290v"; S 160 f. 114r"; R cxxx f. 97v; CH 143 f. 125v". (v. Fatum est).
- Ponatur quod iste fornicetur. Cc 177 f. 297r"; V 137 f. 247r'; CH 9 f. 12v.
- Post predicta agendum est de decimis. E 23 f. 80v'.  
— — — — — illo sacramento quod est ianue uite. E 14 f. 75r'.  
— — — — — oratione. E 5 f. 68v'.  
— — — — — resurrectione. E 13 f. 74r".  
— — — — — dicendum est de persona. C f. 159r".

- Post predicta queritur de illa difficili questione... utrum pater et filius sunt principium spiritus sancti. E 21 f. 79v'.
- Postea queritur utrum scientie naturali contraria sit ignorantia. V 19 f. 173r"; CH 59 a f. 64 r.
- Postmodum queritur utrum naturalia fiant gratuita. C f. 165r".
- — — omnes uirtutes sint pares. C f. 161v".
- Potest dici quod [Giezi] non commisit simoniam. CH 194 f. 154r".
- Preceptum est in Veteri Testamento ut soluantur decime. Ce 242 f. 340v'; V 34 f. 181r"; CH 29 f. 33.
- Predestinatio est preparatio gratie. Cc 162 f. 287r"; Cb 70 f. 223v"; V 164 f. 261v'; CH 77 f. 78v".
- Primo de ultimo membro actum est. A 69 f. 256r'; S 69 f. 61r"; R lxxvj f. 54.
- queratur utrum officium Ecclesie incipiat in aduentu Domini. Ce 248 f. 344r'; V 7 f. 167r'; CH 159 f. 137 r'.
- queritur an sancti meruerint passionem. V 45 f. 187r"; CH 151 f. 132v'.
- — unde habuerunt originem relaxationes. Cd 204 f. 316v"; Cb 128 f. 259r'; CH 33 f. 36v.
- — utrum character conferatur in ordine. V 31 f. 180r"; CH 26 f. 30v.
- quid sit sanctos orare pro nobis. A 55 f. 251v'; S 55 f. 55r'; Ce 241 f. 339v'. (v. Quid sit sanctos).
- uidendum quid exigatur uel que ad hoc ut aliquis dicatur omittere. A 76 f. 258v"; S 76 f. 64v"; R lxxiiij f. 57; Cc 187 f. 302r"; CH 118 f. 109v".
- Primus motus proprie et stricte. A 108 f. 273r"; S 108 f. 87r"; R cvj f. 84.
- Pronior est deus ad miserandum. A 107 f. 273r'; S 107 f. 86v'.
- Prophetia predestinationis est. Cb 104 f. 242v".
- Qualiscumque est Pater est Filius. Cc 159 f. 285r'; V 62 f. 197r"; CH 172 f. 148 r'.
- Qualiter Christus apparuit post resurrectionem. Ce 216 f. 325r'; V 17 f. 172r'.
- Quare non conficitur in Paraceues. A 48 f. 248r'; S 48 f. 50r'.
- per deum iuramus. R lxxix f. 55 (v. Ideo per deum).
- Quatuor sunt nomina apud Grecos. A 32 f. 237v"; S 32 f. 34v"; Ca 20 f. 187v"; Cb 143 f. 270r"; E 62 f. 100v". (v. De persona).
- Que liceat ignorare. R lxxxj f. 66. (v. Consequenter queritur que liceat).
- opera existenti in mortali sint mortalia. A 66 f. 254v"; S 66 f. 59v".
- Quecumque ligaueris.* CH 45 f. 49v. (v. Quodcumque).
- Queratur quid sit deuotio. CH 162 f. 140v'.
- Queritur ad quid ualeant bona opera extra caritatem facta. Ca 41 f. 204v".
- an restitutio sit pars satisfactionis. Ce 201 f. 313v"; V 133 f. 244v".

- Queritur circa quod attendatur quantitas caritatis. A 83 f. 263v' ;  
S 83 f. 71v'.
- cum baptismus receptus in mortali. Ce 222 f. 329r" ; V 148 f. 254r" ; CH 21 f. 27.
  - — baptizatur puer. Cb 154 f. 278v" ; V 155 f. 258v" ; CH 56 f. 61.
  - — penitentia tria complectitur. CH 24 f. 29.
  - de baptismo iohannis. Cd 194 f. 310r".
  - — clauibus. E 9 f. 71v'.
  - — contricione in iustificatione hominis. V 48 f. 189v'.
  - — decimatione leui. E 40 f. 89v".
  - — effectu baptismi. Cd 190 f. 308v".
  - — elemosina. E 4 f. 67v".
  - — fictione. Cd 192 f. 309v'.
  - — ignorantia affectata. Cc 176 f. 296v" ; V 21 f. 173v".
  - — — inuincibili. Ca 175 f. 296r'.
  - — intentione. Cd 191 f. 309v'.
  - — mendatio. Ce 228 f. 332r' ; V 165 f. 262r" ; CH 78 f. 79v".
  - — operibus de genere bonorum. A 80 f. 262v' ; S 80 f. 70r'.
  - — penitentia. Cb 59 f. 219r'.
  - — potentia dei. E 49 f. 95r'.
  - — redditione debiti coniugalis. Cd 208 f. 319r" ; V 5 f. 166r" ; CH 156 f. 135 v'.
  - — scientia dei. E 48 f. 94v'.
  - — statu hominis ante lapsum. E 51 f. 96r'.
  - — timore seruili. E 30 f. 84r".
  - — uoluntate dei. E 57 f. 98v'.
  - omnis actio de genere bonorum existenti in caritate sit mortalis. C f. 347 v'.
  - primo unde habuit originem a veteri testamento iste modus orandi sanctos. V 125 f. 239v' ; CH 136 f. 121 r'.
  - qualis Christus apparuerit post resurrectionem. A 90 f. 266v" ; S 90 f. 76v' ; R lxxxiiiij f. 76 ; CH 58 f. 62.
  - qualiter corpora glorificata uideantur uisu corporali. A 11 f. 220v" ; S 11 f. 14v" ; Ca 27 f. 194v' ; V 138 f. 247v' ; CH 10 f. 14 (v. De apparitione).
  - quando facti sint angeli. CH 157 f. 136 r'.
  - — habeat esse ignorantia. Cc 173 f. 295r' ; V 18 f. 172v' ; CH 59 f. 63.
  - — instituta sit confessio. Cb 120 f. 253r".
  - quare symbolum et oratio dominica. Cb 140 f. 268v' ; V 43 f. 186r" ; CH 149 f. 131 r".
  - qui digne habeant predicare. E 58 f. 99r'.
  - quid sit clauis. A 5 f. 215v' ; S 5 f. 7v" ; Cd 203 f. 315v" ; V 14 f. 170v' ; CH 46 f. 50. (v. de clauibus).
  - — — deuotio. C f. 351v'.
  - — — excommunicatio. E 59 f. 99v'.
  - — — ieiunium. E 7 f. 69v'.

- Queritur quid sit intelligendum quod dicitur unum genus operum  
 alio magis bonum. V 38 f. 183v".
- — — Iuramentum. E 2 f. 66v".
- — — liberum arbitrium. E 50 f. 95v'.
- — — matrimonium. E 19 f. 78r'.
- — — mendatium. E 3 f. 67r".
- — — peccatum in spiritum sanctum. E 24 f. 81r'.
- — — penitencia. E 8 f. 70v'.
- — — predestinatio. E 32 f. 85v'.
- — — prima gratia. E 29 f. 84r'.
- — — reatus. Ca 31 f. 198r'.
- — — simonia. E 11 f. 72v".
- — — uotum. E 1 f. 65r'.
- — — usura. E 44 f. 91v".
- quomodo sit intelligendum quod dicitur: Unum genus  
 operum alio magis bonum. Cb 130 f. 260 r"; CH 174 f.  
 150 r'.
- si aliquis decedat cum mortali. Cc 185 f. 301v'.
- — homo licite possit uelle contrarium eius quod scit deum  
 uelle. Cb 121 f. 253v'.
- siue penitencia tria complectatur. V 29 f. 179r'.
- ubi primo fuerit instituta confessio. A 95 f. 268v'; S 95  
 f. 79r"; R lxxxxvij f. 78v.
- utrum aliquis ex condigno mereatur uitam eternam. Ca  
 14 f. 182v".
- — — ex quantulacumque caritate possit resistere.  
 E 35 f. 87r'.
- — aliquod nomen dicatur de creatore. E 28 f. 83v'.
- — angeli ante casum haberent gratiam. Cc 168 f. 290v";  
 V 6 f. 166 v".
- — anime antichristi deputabitur angelus ad custodiam.  
 V 23 f. 175v'.
- — antiqui patres crediderunt eosdem articulos. A 36  
 f. 241v'; S 36 f. 40v'; Ca 48 f. 210r"; V 106 f.  
 228r'; CH 38 f. 43. (v. de articulis).
- — bona ecclesie possideantur a prelati. Ca 28 f. 195r';  
 V 141 f. 249v'; CH 13 f. 18.
- — character conferatur in ordine. Cd 206 f. 3r8 r'.
- — caritas possit minui. E 27 f. 82v".
- — ceremonialia tempore legis fuerint meritoria. V 139 f.  
 248r"; CH 11 f. 15.
- — Christus fuerit homo in triduo passionis. Ce 214 f.  
 323v"; V 166 f. 263r'; CH 79 f. 80v".
- — — omnibus operibus suis meruit. A 133 f. 282  
 v"; S133 f. 102r".
- — — secundum quod homo habuit aliquam poten-  
 tiam mundandi a peccato. A 27 f. 232v";  
 S 27 f. 28r"; R xxvj f. 24v; Ca 17 f.  
 184v"; V 85 f. 216r'.
- — — sit unum uel duo. E 52 f. 96v'.

- Queritur utrum contemplatiua preferatur actiue. A 141 f. 285r'; S 141 f. 105v"; R cxviii f. 91.
- — contemptus decrescat. Cc 178 f. 298r'; V 49 f. 190r'.
- — cupiditas tantum possit diligere aurum. E 43 f. 91v'.
- — deus alio modo potuit redimere genus humanum. E 38 f. 88v".
- — — in gehenna puniat pena condigna. Ca 26 f. 193 v"; V 114 f. 234v'; CH 51 f. 57.
- — — misericordia puniat. A 122 f. 278v"; S 122 f. 95 v.
- — diabolus omni suo motu peccet. Cb 81 f. 229r'.
- — — uelit deum esse. Cb 154a f. 279r"; C f. 348r'; V 130f. 242v'; CH 142 f. 125 r'.
- — dominus in gehenna puniat pena condigna. A 10 f. 220r'; S 10 f. 13v"; (v. De pena).
- — essentia possit demonstrari. Cc 158 f. 284r'; V 53 f. 192r"; CH 126 f. 116 r'.
- — ex condigno mereatur quis uitam eternam. A 16 f. 225v"; S 16 f. 20v'. (v. tit. princ. questionis : etc.).
- — falsum subsit fidei. Ce 217 f. 325v'; V 96 f. 222 r"; CH 103 f. 91 v'.
- — fides sit naturaliter prior spe et caritate. Cb 96 f. 238 v".
- — furiosus peccet. Cb 136 f. 264v'; V 84 f. 215r'; CH 147 f. 129 r".
- — gratia operans sit gratia cooperans. A 145 f. 286r'; S 145 f. 107r"; R cxxj f. 92v.
- — homo licite possit uelle contrarium eius quod scit Deum uelle. V 50 f. 190v'; CH 123 f. 114 r'.
- — — possit resurgere in tanta caritate a quanta cecidit. Ce 221 f. 328 v'; V 113 f. 232v"; CH 49 f. 54.
- — humanum genus pote: it alio modo saluari. Cb 62 f. 220r".
- — Iepte peccauerit uouendo. Ca 32 f. 199r'.
- — illud sit simpliciter possibile. A 26 f. 232r"; Ca 16 f. 184 r'; V 87 f. 217v'. (v. de possibili; Queritur utrum sit istud.).
- — labor sit in precepto. E 53 f. 97r'.
- — liceat uelle contrarium ei quod deus uult. A 132 f. 282 r"; S 132 f. 101r"; R lxxxviii f. 71v.
- — omne peccatum sit uoluntarium. E 41 f. 90v'.
- — omnes uelint esse beati. Ca 36 f. 201v'; V 16 f. 171v'.
- — omnis actio de genere bonorum existens in mortali sit mortalis. Cc 180 f. 299 r"; V 124 f. 239 r"; CH 134 f. 120 v'.
- — — accio sit a deo. E 45 f. 92v".
- — — motus meritorius sit iusticie. A 38 f. 242v'; S 38 f. 42r'; R xxxvij f. 37; Ca 50 f. 211v'; V 108 f. 229r"; CH 40 f. 44v.

- Queritur utrum opera cerimonialia tempore legis fuerint meritoria. Ca 30 f. 196 v".
- — legalia iustificarent. Cd 188 f. 307r'; V 132 f. 243 v"; CH 3 f. 6.
- — paruuli habeant uirtutes. Ce 225 f. 330v"; V 160 f. 260r'; CH 73 f. 74 r'.
- — penitentia facta in mortali iteranda sit. Cd 200 f. 313r'; V 136 f. 246v"; CH 7 f. 10v.
- — perseuerantia sit uirtus. V 78 f. 212v"; CH 112 f. 106 v.
- — potentia credendi sit naturalis an gratuita. A 17 f. 226v"; S 17 f. 21r"; Ca 6 f. 176v'; V 65 f. 199v'. v. (tit. princ. questionis : etc.).
- — preceptum de fraterna correptione spectat ad omnes generaliter. E 33 f. 86r'.
- — prelati pre ceteris teneatur ad opera misericordie. Ca 29 f. 196r'; V 140 f. 249r'; CH 12 f. 16v.
- — quantalacumque caritas sufficiat. A 31 f. 236r'; S 31 f. 32 r"; R xxx f. 28 v; Ca 9 f. 179 r'.
- — iiii<sup>or</sup> cardinales uirtutes sint in patria. A 37 f. 242r'; S 37 f. 41r"; R xxxvj f. 36 v; Ca 49 f. 211 r'; V 107 f. f. 228 v'; CH 39 f. 44.
- — resurrectio sit naturalis uel miraculosa. Cb 105 f. 243 r"; V 70 f. 208 v'; CH 87 f. 85 r'.
- — sancti meruerint passione. A 97 f. 268v"; S 97 f. 79 v'.
- — scientie naturali sit contraria ignorantia aliqua. Cc 174 f. 296 r'.
- — sequens rei euentus augeat. E 42 f. 91r'.
- — sit istud simpliciter possibile. S 26 f. 27v'. (v. De possibili; Queritur utrum illud sit).
- — suffragia ecclesia prosint aliquibus. E 37 f. 88r'.
- — sit uirtus, probatio in Glosa super psalterium. C f. 348 v".
- — temporalia sit petenda. Cb 94 f. 238r'.
- — tres non generans. V 69 f. 205v'.
- — uelint omnes esse beati. CH 57 f. 61v.
- — ueniale habeat reatum. Cc 186 f. 302r'; V 149 f. 254v'; CH 22 f. 27v.
- — — potest aliud quam pene obnoxietas. Ca 39 f. 203 r'.
- — — una accio sit duo peccata. E 34 f. 86v".
- Questio est de acceptione personarum. E 39 f. 89r".
- — — patria et dulia. E 47 f. 93v".
- — — libro uite. Cb 155 f. 279v'.
- — — raptu pauli. E 54 f. 97 r".
- — — si caritas semel habita possit amitti. Cb 66 f. 221v".
- — — utrum aliqua potestas in homine sit naturalis. Cb 63 f. 220v"; V 46 f. 188r'; CH 152 f. 133 r".



- Questio est utrum aliquis mereatur uitam eternam ex condigno. Cb 75 f. 225v".
- — — naturalia efficiantur gratuita. Ca 56 f. 216v"; CH 163 f. 140 v'.
- — — quantumlibet parva caritas sufficiat. V 28 f. 178v"; CH 23 f. 28.
- — — quicquid tenetur homo facere. Cb 73 f. 225r'.
- ista a duabus auctoritatibus sumpsit exordium. Ce 244 f. 342r'; V 80 f. 213v'; CH 114 f. 107 v'.
- — de preceptis decalogi tripartita est. Cb 139 f. 267r"; V 168 f. 263v"; CH 1 f. 3.
- — fundata est super hanc regulam : isti duo sunt in pari caritate. Cb 64 f. 221r'.
- — fundata est super illud uerbum, quod dicit Dominus ad Job. Cb 151. f. 274v'; CH 168 f. 144 v'.
- — precipue ex duabus auctoritatibus surgit. A 19 f. 228r"; S 19 f. 23r' Ca 22 f. 190r'. (v. Utrum quod malum).
- — sumit incium ab illa questione... utrum omnis actio sit a Deo. V 115 f. 235r"; CH 52 f. 58v.
- Qui habet duas tunicas....* Queritur utrum hoc sit preceptum. Ce 241a f. 339v"; V 32 f. 180r"; CH 27 f. 31.
- persueravit usque in finem. Cb 99 f. 240v'.
- scit fratrem suum peccare. Cb 153 f. 276v'.
- Quia Christus quinquies effudit sanguinem suum pro nobis.* A 42 f. 245r'; S 42 f. 46v'; Ca 44 f. 206v'; V 64 f. 198v"; CH 34 f. 37v'. (v. De sacramento altaris).
- circumcisio precessit baptismum. Cd 195 f. 310r".
- contigua sunt peccatum in spiritum sanctum. E 25 f. 81v".
- statum. S 155 f. 112r'. (v. Circa statum).
- Quid sit peccatum.* R lxj f. 51v. (v. Ambrosius sic).
- — predestinatio. Ad romanos. A 49 f. 248v"; S 49 f. 50v"; R xlvij f. 45.
- — sanctos orare pro nobis. R liij f. 48v. (v. Primo quid sit sanctos).
- Quidam dicunt quod circa quantitatem caritatis.* Cb 144 f. 271v'.
- — — iste homo cum predicatur. Cb 117 f. 251v'.
- — — passionibus merentur sancti. A 91 f. 267r"; R lxxxv f. 77. (v. Quidam dicunt sancti).
- — — peccata non redeunt. Cb 67 f. 222r".
- — sancti. S 91 f. 77r'. (v. Quidam dicunt quod passionibus).
- Quinque sunt notiones.* Cb 127 f. 258r".
- Quod angeli boni mereantur.* Cb 113 f. 248r".
- caritas semel habita non possit amitti. V 91 f. 220 v'; CH 99 f. 89 v'.
- Christus meruerit patet. V 72 f. 209r"; CH 90 f. 86v.
- — — sibi sic probatur. Cb 122 f. 254v".
- contritio sit sacramentum. Cd 198 f. 312r"; V 142 f. 250r"; CH 14 f. 19v.
- de malo aquisitis non fit elemosina. A 74 f. 258r'; S 74 f. 64r'.

Quod deus puniat ex condigno. A 154 f. 288v"; S 154 f. 111v'; R cxxv f. 95.

- furiosus qui ex meritis. Cb 111 f. 246v".
- homo possit resurgere in tanta caritate. A 1 f. 212r'; S 1 f. 3r'. (v. utrum quis).
- ignorantia sit peccatum. Cb 87 f. 231v'.
- opere de genere bonorum mereatur quis. A 81 f. 263r'; S 81 f. 70v"; R lxxvj f. 63.
- peccata dimissa per peccatum redeant. Cc 183 f. 300 v'; V 73a f. 209v"; CH 93 f. 87v.
- peccata redeant constat. A 102 f. 271r"; S 102 f. 84r'; R cij f. 82.
- potentia credendi sit naturalis. A 85 f. 264r"; S 85 f. 73r'; R lxxix f. 64v.
- quilibet bonus sit magis bonus. Cb 88 f. 232v".
- ueniale ex adiunctione mortalis puniatur. A 62 f. 253v"; S 62 f. 58r'; R lx f. 51.
- uirtutes sint equales. R f. 68v. (v. Ieronimus : latera).
- uterque gladius sit ecclesie. A 163 f. 292v"; S 163 f. 116r"; R cxxxv f. 99v.

*Quodcumque ligaueris,...* et in iohanne : *Quorum remiseritis peccata.* A 2 f. 213r"; S 2 f. 4v"; Cd 202 f. 314v"; V 13 f. 169v"; (v. De excommunicatione).

Romanus pontifex habita deliberatione. A 41 f. 244r'; S 41 f. 44v"; V 47 f. 188v". (v. De ieiunio).

Sacramentum sic describitur ab Augustino. Cb 134 f. 262v"; V 58 f. 194v"; CH 4 f. 7v.

Scandala non uitant doctor, iudex, bene uiuens. Triplex. Cb 65 f. 221r"; V 158 f. 259v'; CH 71 f. 72 v.

Scio hominem huiusmodi in Christo raptum. A 114 f. 275v'; S 114 f. 90v"; R cxj f. 87; Cb 74 f. 225v'; V 41 f. 185r"; CH 177 f. 151v'.

Sed queritur de hac : iustius agitur cum isto. C f. 148r". V 67 f. 202r'.

Semiuius ille qui incidit in latrones. A 40 f. 243v'; S 40 f. 44r'; Ca 52 f. 213r"; V 110 f. 230v"; CH 42 f. 47. (v. De uulnerato).

Sequitur de confessione. V 153 f. 258r'; CH 120 f. 112 v'.

— — contricione. In iustificatione. CH 121 f. 113 r'.

— — forma transposita. E 15 f. 75v'.

— — ignorantia affectata. CH 61 f. 65.

— — — inuincibili. CH 60 f. 64.

— — illo excellentissimo sacramento quod dicitur sacramentum altaris. E 16 f. 76r".

— quid est petere perseueranter. Ce 237 f. 336v"; V 144 f. 251 r'; CH 16 f. 21.

— quo ad modum necessaria hiis que presunt in foro confessionis. E 18 f. 77v'.

Si aliquis decedat cum ueniali et mortali. A 18 f. 227v'; S 18 f. 22r"; Ca 7 f. 177v'. (v. Utrum pro).

*Si peccaverit in te frater tuus*, etc. Due interlineares. Ca 1 f. 171r'; V 74 f. 210r"; CH 108 f. 104r'.

— — — — — ... Quod hoc sit preceptum omnibus. Cb 131 f. 261r'.

- Si summus pontifex instituit aliquid discrete. Ce 239 f. 337v" ; CH 119 f. 112 r'.
- timores distinguuntur. Ce 226 f. 331r" ; V 167 f. 263v' ; CH 80 f. 81v'.
- Sic est ordo ut diligamus omnem hominem. R lxxviii f. 63v. (v. Consequenter uidendum est).
- Sicut dicit apostolus *omnes peccauimus in adam*, sed cum deus pronior sit. A 14 f. 224r' ; S 14 f. 18r' ; Ca 4 f. 174v'. (v. De originali).
- dicunt sancti : Ordinata est caritas. Ce 219 f. 326r" ; V 127 f. 240v' ; CH 139 f. 122 r'.
- ex multis sanctorum actibus colligitur. V 147 f. 253v' ; CH 20 f. 25v.
- legitur in sententiis philosophus ita describit liberum arbitrium. Ce 171 f. 292v' ; V 146 f. 252r' ; CH 19 f. 22v.
- se habet adoptiuus ad gratiam. Ce 213a f. 323v' ; V 39 f. 184v' ; CH 175 f. 150v'.
- Simonia est studiosa uoluntas uendendi. Ce 246 f. 342 v" ; CH 108 a f. 104 v".
- Sint hic duo qui peccant. Ca 57 f. 217r".
- Sit iniunctum isti in penitentia. Ce 181 f. 299v" ; V 10 f. 168v' ; CH 97 f. 89 r'.
- quod aliquis decedat in mortali et ueniali. V 156 f. 259r' ; CH 69 f. 71v.
- Sobrie et iustie et pie*, etc. nisi iusticiam. A 136 f. 283v' ; S 136 f. 103v' ; R cxiii f. 89.
- Solet dici in petitione hec obseruanda. A 165 f. 293r" ; S 165 f. 117r' ; R cxxxvij f. 100.
- queri unde incium habuerit sacramentum extreme unctionis. Ca 53 f. 213v" ; CH 43 f. 48.
- Spes est certa expectatio future beatitudinis. Cb 138 f. 266v' ; V 42 f. 185v' ; CH 148 f. 130 r".
- Summus pontifex instituit aliquid discreto. Cb 129a f. 260r'.
- Super hunc locum Matthei : *bonus homo...* dicit Glosa : Quantum boni intendis. Ce 172 f. 294v' ; CH 62 f. 65v.
- — — mathei : *ecce uirgo concipiet*. Dicit glosa quod prophetiam. A 52 f. 250r' ; S 52 f. 53r' ; Ce 165 f. 288v'. (v. De prophetia).
- — — Psalmi : *deus meus clamabo...* Dicit Glosa *clamabo*. A 23 f. 230v" ; S 23 f. 26r' ; Ca 12 f. 181v". (v. An temporalia).
- illud Mathei : *nichil tibi...* dicit glosa : Nunc demum. Cb 132 f. 262 r' ; V 135 f. 246r' ; CH 146 f. 128 r".
- illum locum apostoli, ubi Apostolus loquitur de edificatione ligni. Ce 218 f. 325v" ; V 66 f. 200v' ; CH 104 f. 92 r'.
- — — euangelii : *Angeli erorum...* Dicit Glosa magna est dignitas. Ca 37 f. 202r'.
- — — Evangelii Luce : *Bonus homo de bono thesauro...*

- dicit interlinearis : Quantum intendis. Cc 184 f. 301r' ; V 97 f. 222v' ; CH 106 f. 103 r'.
- Super illum locum Iohannis : *Super quem videris columbam...* dicit Augustinus quod tunc. V 8 f. 167v" ; CH 94 f. 88 r'.
- — — Mathei : *bonus homo de thesauro...* dicit glosa : Quantum boni intendis. C f. 347r' ; V 22 f. 174v'.
- — — Mathei : *Ecce virgo concipiet*, dicit glosa quod prophetiam. V 118 f. 236v".
- — — Psalmi : *Bonum michi lex oris tui...* dicit glosa : Magis diligit. Ce 223 f. 329v" ; V 63 f. 197v" ; CH 173 f. 148 v".
- — — — : *Deus meus clamabo per diem*, id est in prosperis. V 163 f. 261r" ; CH 75 f. 75v'.
- — — — : *Manducaverunt...* dicit auctoritas : Non prohibebat. CH 167 f. 143v'.
- — — — : *Misericordia...* dicit glosa : In his duobus. V 27 f. 177v".
- — — — : *Respondit ei...* dicit Augustinus : Laus fidei. Cb 93 f. 237v".
- — — — : *Universe vie Domini misericordia...* dicit glosa : In his duobus. Cd 211 f. 321r" ; CH 67 f. 70.
- — — — : *Vovete et reddite domino*, etc., dicit glosa : Vovere voluntas. Cd 209 f. 319v" ; V 162 f. 260v" ; CH 74 f. 74v.
- Psalmum <sup>1</sup> illum : *super milia auri...* ibi loquitur comparando. A 157 f. 289v" ; S 157 f. 112v" ; R cxxvij f. 96.
- Supra satis dictum est de contricione. A 94 f. 268r" ; S 94 f. 79 r'.
- Sustinentibus contrarium opinionem quod mala accio. E 46 f. 93r".
- Terminos quos nulli transgredi. A 29 f. 234r' ; S 29 f. 30r' ; Ca 19 f. 186r" ; V 52 f. 191r" ; CH 125 f. 114v" ; E 64 f. 102v'. (v. De terminis).
- Titulus principium questionis : Queritur utrum de condigno mereatur. R xvj f. 16v. (v. Queritur utrum ex condigno).
- — — : Queritur utrum potentia credendi. R xvij f. 17v. (v. Queritur utrum potentia).
- — — : Utrum [.....] timor inicialis. R xiiij f. 13. (v. Ut dictum est timor).
- Tota massa humani generis corrupta fuit in Adam. V 170 f. 264v" ; CH 2 f. 4v.
- Tres sunt species contemplatiue. Ce 235 f. 336r' ; V 161 f. 260v' ; CH 73 a f. 174 v'.
- Tria sunt genera nominum. Cc 157 f. 283v' ; V 33 f. 180v" ; CH 28 f. 32.

- Tria sunt in penitentia plena. A 3 f. 214r' ; S 3 f. 6r' ; Ca 197 f. 311r' ;  
V 150 f. 255r' ; CH 8 f. 11v. (v. De penitentia).
- Triplex est ira. A 118 f. 277r' ; S 118 f. 93v' ; Ce 243 f. 341v' ; V 121  
f. 238r' ; CH 131 f. 119r'. (v. De ira).
- Tripliciter dicitur Deus esse in re. V 123 f. 239r' ; CH 133 f. 120r'.
- Ubi par caritas par est meritum. CH 190 f. 153r'.
- Uerbum penitentiae possit. (v. Utrum penitere).
- Uidetur Dominus iniuste agere. A 67 f. 255r' ; S 67 f. 60r' ; R lxxiii  
f. 52v.
- Uirginem parere est impossibile. V 9 f. 168r' ; CH 96 f. 88v'.
- Uotum est boni melioris conceptio. A 99 f. 270r' ; S 99 f. 81v' ; R c  
f. 80v.
- Ut dicit auctoritas, hec est differentia inter sacramenta noue Legis.  
A 8 f. 217v' ; S 8 f. 11v' ; Ca 54 f. 214v' ; V 12 f. 169r' ; CH 44 f.  
48bv. (v. Differentia).
- dictum est timor initialis. A 13 f. 222v' ; S 13 f. 16v' ; Ca 3 f.  
173v' ; V 152 f. 257r' ; (v. tit. princ. questionis utrum [.....]  
timor).
- ea que iam dicuntur plenius. A 12 f. 221v' ; Ca 2 f. 172r' ; V 151  
f. 255v'. (v. De ea que iam ; De timoribus).
- Uti est id quod in usum uenerit. CH 186 f. 152v'.
- Utrum actio et uoluntas sit idem peccatum. R lvij f. 50v. (v. Cum  
quis uoluntarie).
- — mala remuneranda sit temporaliter. V 81 f. 213v' ; CH  
115 f. 108r'.
- alio modo possit redimi genus humanum. A 113 f. 275r' ; S  
113 f. 90v'.
- deus misericordia puniat. R lxxxiiij f. 67v. (v. Queritur utrum  
deus).
- diabolus omni opere suo demereatur. A 126 f. 280v' ; S 126  
f. 98r' ; R lxxxiiij f. 69v.
- dona eque dantur a patre. R xxxviiij f. 38. (v. Cum dona  
eque).
- filius dei potestate creata possit dimittere peccata. A 104 f.  
271v' ; S 104 f. 84v' ; R ciiij f. 82v.
- grauius sit simulare sanctitatem. A 89 f. 265v' ; S 89 f. 75r' ;  
R lxxxiiij f. 74v.
- idem sit premium meritorum exendere (*sic*) caritate proced-  
endum. Rxv f. 15v. (v. Huius questionis).
- — sint reatus et macula. A 101 f. 271r' ; S 101 f. 83v' ;  
R cj f. 81v ; E 63 f. 102r'.
- naturalia fiant gratuita. R xlv f. 43v.  
(v. Dicenti quod naturalia).
- omnia sint iustorum. A 143 f. 285v' ; S 143 f. 106v' ; R cxix  
f. 91v.
- omnis potestas sit a deo. A 127 f. 280v' ; S 127 f. 98r' ; CH  
191 f. 153r'.
- — motus uirtutis sit motus iusticie. A 64 f. 254r' ; S 64  
f. 59r' ; R lxij f. 52.

- Utrum paulus meruerit an peccauerit. A 164 f. 293r' ; S 164 f. 116v" ;  
 R cxxxvj f. 100.
- — raptus fuit in corpore. A 115 f. 275v" ; S 115 f. 91r".
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- [penitere] possit quis de uno mortali. A 68 f. 255r" ; S 68 f.  
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