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CONTRIBUTIONS TO THE CRITICISM OF
ZMARAGDUS'S *EXPOSITIO LIBRI COMITIS*.

The Work. The commentary which Zmaragdus, Abbot of St Michael's near Verdun, compiled on the Lectionary in the early years of the ninth century, was edited by Caspar Hedio¹ and published by Georges Ulricher at Strasbourg in 1536. The only other edition is the reprint of Hedio which Pitra superintended and issued in tom. cii of Migne's *Patrologia Latina* in 1851. Pitra contented himself with the correction of some misprints and the addition of an appendix in which (pp. 1111-1132) he called attention to some matters of interest connected with the compilation. From that time till 1905, when Riggenbach used it as a source for Pelagius's commentary on the Epistles of St Paul, it appears to have attracted few readers. Yet it is far from being without interest and importance.

The word 'compiled' has been used advisedly of this commentary, for it is a compilation from earlier authors, and its value is that of its sources. There is almost nothing that is original in it; but the author, obviously a man of great learning, has put it together, as he tells us in his preface, from the following authors:—Hilary, Jerome, Ambrose, Augustine, Cyprian, Cyril, Gregory, Victor, Fulgentius, John (i.e. Chrysostom²), Cassiodorus, Eucherius, Tyconius, Isidore, Figulus (?), Bede, Primasius, Pelagius, and Origen. He mentions that he abridged as well as transferred, but of the former process I have seen but little trace in confronting his work with its sources. These sources he was very careful to mark in the margins by using contractions of the names of the authors employed. This method had been practised by Bede, and our compiler may have borrowed the system from him.

The first editor had three MSS only at his disposal, of which one was both carelessly written and defective, while the others were complete, old and carefully written. By his own confession he went about his

¹ Riggenbach, *Unbeachtet gebliebene Fragmente des Pelagius-Kommentars zu den Paulinischen Briefen* (Beiträge zur Förderung christlicher Theologie, hrsg. von Schlatter u. Lütgert ix 1) p. 7.

² The epithet is wanting in the MSS. For its history see Dom Baur's *St Jean Chrysostome et ses Œuvres* (Louvain, 1907) p. 58 ff.

work in a wrongheaded way. He tells us he was 'adiutus maxime *αὐτογράφοις* et ut sic dicam originalibus Catholicorum patrum'. In other words, where the MSS appeared to him wrong he looked out the passages in works of the Fathers themselves from which Zmaragdus was making the compilation. The text, as Zmaragdus wrote it, has thus been frequently obscured. Hedio also expanded the symbols in the margin indicating the sources, but he has frequently expanded them wrongly, has often omitted them, and has sometimes put them in at the wrong place. Pitra in his appendix has given a collation of the marginal symbols as they appear in the Boulogne MS, and has thus cleared away some of the errors. It is but fair to state that the MSS themselves are far from consistent in their reports of these symbols, and it is chiefly because I have had occasion to collate seven old MSS of Zmaragdus for the sake of his Pelagian quotations that I have taken the extra trouble of collating all the symbols in the margin.

The preparation of a new edition of Zmaragdus is a task which may be commended to any scholar of enthusiasm and industry. A moment's thought will shew that the MSS of Fathers used by him must have been at least as old as the end of the eighth century. His readings, therefore, are of importance to all editors of the authors above named. The future editor of Zmaragdus would also track all the quotations to their original sources, and note the exact references with or without mention of the differences in text between the original source and Zmaragdus's quotation from it. An index of sources would profitably close the volume. The task would be rather a long than a difficult one, as the MSS are fairly numerous and not far removed in time from the author. It is hoped that the present paper will smooth the future editor's path.

The Manuscripts. In this JOURNAL (vol. vii p. 571) I was able to enumerate twelve MSS. I have since then discovered three others: Zürich, Kantonsbibliothek (Rheinau) XII (saec. X), XXXII (saec. X), the latter being imperfect: Madrid, Archivo Histórico Nacional I (saec. XII). I have further to point out that the Einsiedeln MS is imperfect; that the St Gall MS 435 is almost worthless; and that the Paris MS, as Dr Holder informs me, was formerly at Reichenau, and is, perhaps, the best of all. The Boulogne MS is probably a copy of the St Omer MS, or else both are copies of one original. The imperfect British Museum MS was one of those used by the first editor.¹ It is probable that there are a good many other MSS of this work on the Continent. The difficulty of identifying them from catalogues is

¹ *The Commentary of Pelagius: the Problem of its Restoration* (Proceedings of the British Academy vol. ii p. 431 [= p. 23]).

very great, as they are generally anonymous and may be catalogued in so many different ways. From the early dates of the MSS it looks as if Zmaragdus's work had passed almost entirely out of use after the tenth century.

The Authorities Used. Hilary, Cyril, Fulgentius, Eucherius and Tyconius are very rarely cited, Cyprian perhaps never. The quotations from Victor (of Capua probably), Pelagius, and Frigulus (?) have been discussed at some length by Pitra in his appendix, and those from Pelagius have been further discussed by Riggenbach and by Hellmann in his *Sedulius Scottus*. The identity of the mysterious Frigulus seems as far from being discovered as ever. In the preface he appears variously in MSS as *Figulus*, *Frigulus*, *Fidulus*, and the contractions in the body of the work which appear to represent him vary somewhat. The first editor has made one serious mistake. He has expanded \bar{P} always as 'Primasius', not having observed that \overline{PR} , \overline{PRI} , which occur only in comments on the Apocalypse, are the symbols for Primasius, and that \bar{P} , which occurs only in comments on St Paul's epistles, means therefore Pelagius. It was, I believe, on this slender foundation, and on it only, that Gagney in the following year (1537) published under Primasius's name the anonymous commentary, which I have proved to be that of Cassiodorus, and which he had found in a MS now at Grenoble.¹ All the quotations labelled \bar{P} belong therefore either to the pure Pelagius commentary or to some adaptation of it. The quotations from \overline{OR} , \overline{ORI} , which the author gives in commenting on the Epistle to the Hebrews, are criticized by Riggenbach in his masterly monograph (*Die ältesten lateinischen Kommentare zum Hebräerbrief* [Leipzig, 1907] p. 7 ff).

I have endeavoured to track all the quotations made on the Pauline Epistles to their original sources. The most remarkable thing about them is that neither the Ambrosiaster nor the Latin translation of Theodore of Mopsuestia was used by him. The following appear to be the only authorities he employed for this part of the work: Origen-Rufinus on *Romans*, Jerome on *Galatians*, *Ephesians*, Pelagius, Pseudo-Jerome on *Second Corinthians*, Chrysostom (*Homilies on First and Second Corinthians*?), Cassiodorus (*Complexiones*?), Isidore (*On First Corinthians*?), Cyril (on *Philippians*), Victor of Capua, Gregory, Chrysostom-Mucian on *Hebrews*, Augustine *De Diversis Quaestionibus*, and the Pseudo-Augustinian *Quaestiones Veteris et Novi Testamenti CXXXVII*.²

¹ Riggenbach agrees (*Theol. Literaturblatt* xxviii [1907] 74-75); Souter *Comm. Pelag.* 428 [= 20].

² The passages are given in the 'prolegomena' to my edition (*CSEL*. vol. 1 908] p. xxvi).

Errors of Printed Editions. In this section I propose to give all the certain corrections of wrong attributions in the editions, which collation of the MSS has enabled me to make. The MSS collated are the Bodleian, British Museum, Paris, Berlin, Einsiedeln, St Gall 424 and St Gall 435; but to save space and confusion I refrain from mentioning MSS, except where the truth is doubtful.¹ The numbers and letters indicate pages of Migne *P. L.* cii. Though the fortunate possessor of a copy of the *editio princeps*, I have refrained from quoting it, because of its excessive rarity. The left-hand column contains the place of the error, the right-hand the correction.

<i>Migne.</i>	<i>Corrections.</i>
At the first lection.	There is evidence of two recensions in the MSS, both of which ought to be represented.
17 C	Before <i>Ipsa est</i> insert '(ex August.)'.
D	After <i>unici Filii sui</i> insert section from Origen.
18 A	After <i>fili resurrectionis</i> insert a section from Ambrose, beginning <i>Filium Dei dicens.</i>
B	At <i>ostendit</i> Sang. 435 has \overline{OR} .
D	At <i>Hoc est, uidebunt</i> Sang. 435 has \overline{EOR} .
19 B	For 'Ex Hieron.' substitute \overline{FI} , \overline{FR} or \overline{FRI} (i. e. Frigulus).
D	The 'Ex Beda' should be transferred to <i>Notandum quod ait</i> above.
20 A	At <i>In utero, inquit, habens</i> the Paris MS has \overline{FR} .
B	<i>Vulg.</i> is absurd and wrong here and everywhere else. MSS here have \overline{V} (i. e. Victor).
21 A	See 20 B (MSS \overline{V} , \overline{VI}). At <i>Tymebat namque</i> two (or three) MSS have \overline{H} .
24 A	The Paris MS has \overline{B} opposite <i>prospera</i> .
29 D	Some begin the Cassiod. quotation at <i>Ecce habes</i> .
32 B	See 20 B. MSS have \overline{VIC} .
33 A	The Paris MS has \overline{AG} opposite <i>Et quis est</i> and \overline{H} opposite <i>Ut testimonium.</i>
B	The Paris MS has \overline{VIC} opposite <i>Vos estis</i> .
34 B	See 20 B. MSS have \overline{VIC} .
C	Insert '(ex Beda)' before <i>Carnalis quippe nostra</i> .
35 C	After <i>et Deus</i> some MSS have a bit of Aug.
36 D	At <i>Quia plenus</i> insert '(ex Origene)'. At <i>Stantem</i> insert '(ex Hieron.)'.
37 A	At <i>Cum Dominus</i> insert '(ex Beda)'.
D	At <i>Videte</i> insert '(ex Beda)'.
40 B	At <i>Et pulchre</i> the Berlin MS has \overline{R} .
45 A	At <i>Non inquit</i> Paris MS has \overline{B} .
46 D	Insert '(ex Beda)' at <i>Hic manifeste</i> .

¹ I have refrained from using the readings of the Boulogne MS, recorded on pp. 1115-1118, because I have not verified them.

- | <i>Migne.</i> | <i>Corrections.</i> |
|---------------|--|
| 47 D | At <i>In hoc istarum</i> Paris MS has \bar{B} . |
| 48 B | At <i>Agnus</i> insert '(ex Primas.)'. |
| D | At <i>Magna vox</i> insert '(ex Beda)'. |
| 49 A | At <i>Quid per</i> insert '(ex Primas.)'. |
| B | At <i>Concitharistae</i> (<i>cum citharistae</i> codd.) <i>Dei</i> insert '(ex Beda)'.
At <i>Quid per canticum</i> insert '(ex Primas.)'. At <i>Hoc (hunc</i>
<i>codd.) enim canticum</i> insert '(ex Cassiod.)'. |
| C | At <i>Quod nulla</i> insert '(ex Primas.)'. At <i>Sedes Ecclesia</i> insert
'(ex Cassiod.)'. At <i>Quattuor enim animalia</i> insert '(ex
Primas.)'. |
| 50 A | At <i>Singulariter canticum</i> insert '(ex Beda)'. |
| B | At <i>quando ueniat</i> the Einsiedeln MS has $\bar{P}RI$. |
| C | At <i>redempti pretioso</i> the Einsiedeln MS has \bar{B} . |
| 51 C | At <i>Non dicit</i> insert '(ex Frigulo)' (MSS have variously \bar{F} ,
$\bar{P}RI$, $\bar{F}L$). Insert at <i>Quia Babylon</i> '(ex Io. Chrys.)'. |
| D | Insert at <i>Possumus quoque</i> '(ex Beda)'. |
| 52 A | Insert at <i>Aegyptus tenebrae</i> '(ex Frigulo)' (MSS have \bar{F} , $\bar{F}I$).
Insert at <i>Quod dicit</i> '(ex Beda)'. |
| B | Insert at <i>Hoc dicimus in</i> '(ex Hieron.)'. Insert at <i>Quod</i>
<i>iterum</i> '(ex Frigulo)' (MSS have \bar{F}). Insert at <i>Potest</i>
<i>tamen</i> '(ex Orig.)'. |
| C | Insert at <i>In morte innocentium</i> '(ex Beda)'. |
| 53 A | Insert at <i>Quod autem dicitur</i> '(ex Hieron.)'. |
| B | Insert at <i>Quid enim Rama</i> '(ex Io. Chrys.)'. At <i>Spiritualiter</i>
<i>vox</i> insert '(ex Beda)'. |
| C | At <i>De Rachel</i> insert '(ex Hieron.)'. At <i>Figuraliter autem</i>
insert '(ex Beda)'. |
| D | At <i>Florat autem</i> insert '(ex Hieron.)'. At <i>Spiritualiter Rachel</i>
insert '(ex Beda)'. |
| 58 B | At <i>Non utique</i> perhaps insert '(ex August.)'. (MSS are
confused here, giving \bar{A} , $\bar{A}G$ at <i>Circumciditur</i> which belongs
to Ambrose, and at <i>Non utique</i> \bar{A} , $\bar{A}M$, $\bar{A}M\bar{B}$, though the
passage does not appear in him.) |
| 61 B | At <i>Non solum ab</i> insert '(ex Ambros.)'. |
| 63 A | At <i>Secundum acceptam</i> the Berlin MS gives \bar{H} . |
| B | At <i>Si enim</i> insert '(ex [Pseudo-] August.)'. |
| D | Insert '(ex Pelag.)' at <i>Mulier non</i> (so the Berlin MS: the
Bodleian and Paris MSS give \bar{P} not there, but at <i>In eo</i>
<i>autem</i> , while the British Museum MS gives \bar{A} at the latter
place). |
| 65 D | At <i>Duae</i> four MSS give \bar{A} , which may mean Augustine.
I cannot find the passage in Ambr. |
| 66 A | For '(Ex Hieron.)' read '(Ex Beda)'. At <i>Nos quippe</i> insert
'(Ex Hieron.)'. |
| C | At <i>Sed (et Migne) usque</i> insert '(ex Beda)'. |
| 67 A | (At <i>Nam Anna</i> MSS give \bar{A}). |
| C | (At <i>Multorum</i> MSS give \bar{A}). |

Migne.

Corrections.

- 71 A At *Pulchre autem* insert '(ex Hieron.)'.
- 72 B See 20 B. MSS give \bar{V} . At *Alii dicunt* insert '(ex Frigulo)' (MSS give \bar{F}).
- 73 D At *Natiuitate* Einsiedeln MS gives \bar{A} (?).
- 76 D— Some MSS omit *Dum enim—discutimus, aberremus*.
- 77 A
- 80 C At *Donum* substitute '(ex Pelag.)' for '(ex Primas.)'.
- D At *De ministerio* substitute '(ex Pelag.)' for '(ex Primas.)'.
- 81 B At *Maxime* substitute '(ex Pelag.)' for '(ex Primas.)'.
- C At *Tota puritas* insert '(ex Pelag.)'.
- 82 A At *Ac si* insert '(ex Pelag.)'.
- B At *Hoc si* substitute '(ex Pelag.)' for '(ex Primas.)'.
- At *Ne per* substitute '(ex Pelag.)' for '(ex Primas.)'.
- D At *Propter gaudium* substitute '(ex Pelag.)' for '(ex Primas.)'.
- 83 C At *Habenda* the Einsiedeln MS gives \bar{H} .
- 84 B At *Superbe* (*Superbia* ed.) substitute '(ex Pelag.)' for '(ex Primas.)'.
- 85 C At *Quod Dominus* Paris MS has \bar{I} .
- 86 A The Bodleian and Paris MSS. give the $\bar{A}\bar{G}$ of 85 D at *Hora ergo* and *Nondum venit* respectively.
- B The Bodleian MS gives \bar{B} at *Sciebat*.
- 87 B The Bodleian MS gives \bar{B} at *Et quidem potuit*.
- 89 C The Einsiedeln MS gives \bar{P} at *Modo meruisti*.
- 91 A At *Qui sibi* insert '(ex Orig.)'.
- B At *Nolite in* substitute '(ex Pelag.)' for '(ex Primas.)'. At *Si malum* insert '(ex Orig.)'.
- C At *Humana* substitute '(ex Pelag.)' for '(ex Primas.)'.
- 92 A At *Quod uestrum* substitute '(ex Pelag.)' for '(ex Primas.)'.
- B At *Aut fugiendo* substitute '(ex Pelag.)' for '(ex Primas.)'.
- 93 A Insert '(ex Pelag.)' at *Ille dicitur*.
- 94 C The Bodleian and Paris MSS give another \bar{B} at *In testimonium illis*.
- 99 A At *Suscitant* the Einsiedeln MS gives $\bar{O}\bar{R}$.
- D For '(Ex Hieron.)' substitute '(ex Frigulo)'. (MSS give $\bar{F}\bar{R}$, \bar{F} .)
- 103 A At *Ad undecimam* the Einsiedeln MS gives A. At *Pensate, fratres* the Bodleian MS gives \bar{G} .
- 104 D At *Id est* the Berlin MS gives \bar{B} .
- 105 B At *Hoc est, si* the British Museum MS gives $\bar{O}\bar{R}$.
- C At *Ut minus* the Berlin MS has $\bar{I}\bar{H}$.
- The section from Bede is sometimes not at this point but at the end of the passages for this day.
- 107 C The Einsiedeln MS omits *Numquid iam . . . campum quaesiuist*.
- 111 B Transfer the '(Ex Greg.)' from *Et tamen* to *Mirum quomodo* above.
- 114 B For (*Vulg.*) see 20 B. MSS have $\bar{V}\bar{I}$, $\bar{V}\bar{I}\bar{C}$, $\bar{V}\bar{T}$.
- D At *Leuem* MS Sang. 424 has \bar{P} , and at *Non excidit* \bar{A} .
- 115 B At *Exemplo* substitute '(ex Pelag.)' for '(ex Primas.)'.

Migne.

Corrections.

- 115 B At *Sic ergo* substitute '(ex Aug.)' for '(ex Ambrosio)'.
 C At *Ostendit* substitute '(ex Pelag.)' for '(ex Primas.)'.
 At *Aenigma est* substitute '(ex Aug.)' for '(ex Amb.)'.
- 117 D At *Quid isti designant* the British Museum MS has G, suggesting that some other author has been used just before.
- 119 B See 91 C.
 C See 91 C.
 C, D There is some uncertainty about the source and the labelling of the section *Id est . . . institutum*. The Berlin MS gives P̄, and the British Museum MS gives P̄ at *Nemo* instead of H̄.
- 120 B For '(ex Ambros.)' substitute '(ex [Pseudo-] Aug.)'.
 D For '(ex Ambr.)' substitute '(ex Aug.)'.
- 121 B See 91 C.
 D Substitute '(ex Aug.)' for '(ex Ambr.)'.
- 125 B Substitute '(ex Aug.)' for '(ex Ambros.)'. (The Berlin MS has P̄ at *Tentatur quadraginta!*)
- 126 D See 20 B. MSS have V̄, VĪ.
- 127 B Substitute '(ex Aug.)' for '(ex Amb.)', and for '(Ex Fulg.)' '(ex Frigulo)': in the latter case MSS have FRĪ, F̄.
- 128 C At *Dicens diabolus* insert '(ex Beda)'.
- 129 C See 91 C.
- 130 A At *Uus, id est* insert '(ex Pelag.)'.
- 131 C The Bodleian MS gives B̄ opposite *Et alias oues*.
 D The Bodleian MS gives B̄ opposite *Notandum sane*.
- 133 A See 91 C.
- 136 C The Bodleian and St Gall 435 MSS give B̄ at *Non haec*.
 137 C (The Paris MS gives R̄ opposite *Iste est digitus*.)
 D At *Igitur manus* the Bodleian and Paris MSS give Ā.
- 138 B For '(Ex Beda)' substitute '(ex Aug.)'.
- 139 C At *Inmundus* insert '(ex Hieron.)'.
- 142 C At *Iesus ergo* Einsiedeln MS gives Ḡ (?).
- 148 D See 91 C.
- 149 A The MSS give Ā. Probably substitute 'Aug.' for 'Ambr.'.
 D The Paris MS gives P̄ at *Id est Ecclesiae*. This is right: therefore expand to '(ex Pelag.)'.
- 150 B At *Qui possunt* MSS give Ā: therefore expand to either '(ex Aug.)' or '(ex Ambr.)'.
 C At *Nunc igitur* insert '(ex Isidoro)'.
- 160 C At *Genus humanum* insert '(ex August.)'.
- 166 A Transfer '(ex Orig.)' from *Si enim to et in hac ipsa*, and see Riggenbach, *op. cit.* p. 7 ff.
- 168 C Insert '(ex August.)' at *Quem uult*.
- 174 D At *Post duos dies* insert '(ex Hieron.)'. At *Hoc sane iuxta* insert '(ex Beda)'.
- 175 A At *Congregantur* insert '(ex Hieron.)'.
 B At *Mulier ista Maria* insert '(ex Beda)'.

- Migne.* | *Corrections.*
- 176 D At *Multi hodie* insert '(ex Beda)'.
 177 C At *In alio euangelista* insert '(ex Hieron.)'.
 178 A My MSS give nothing here. Substitute '(ex Beda)' for '(ex Hieron.)' (?).
 C At *Frangit autem ipse* insert '(ex Beda)'.
 179 B Insert '(ex Hieron.)' at *Hoc est, quod*.
 C Insert '(ex Beda)' at *Potest autem hymnus*.
 180 A Insert '(ex Beda)' at *Cum uero Satanas*.
 B My MSS lack both instances of '(ex Hieron.)'.
 181 A At *Quod autem* insert '(ex Beda)'. At *Hoc aduersus* insert '(ex Hieron.)'.
 B At *Lucas autem ait* insert '(ex Beda)'.
 182 A At *Ac si diceret* Paris MS has \bar{H} .
 B At *In alio euangelio* insert '(ex Hieron.)'.
 C At *Postquam plenitudo gentium* Paris MS has \bar{H} .
 183 B At *Refert Iosephus* Paris MS has \bar{H} .
 D At *Sed falsus testis est* Paris MS has \bar{H} .
 184 A At *Altiori autem* insert '(ex Beda)'.
 C At *Ut completeretur* insert '(ex Hieron.)'. At *Uelauerunt* insert '(ex Beda)'.
 D At *Non quod alterius* insert '(ex Hieron.)'.
 185 D At *Hoc est quod* insert '(ex Beda)'.
 186 C At *Pilatus autem accepit* insert '(ex Hieron.)'.
 D At *Pro regia* insert '(ex Beda)'.
 187 C At *In chlamide coccinea* insert '(ex Hieron.)'.
 189 C Opposite *Postquam autem* Bodleian MS has \bar{N} , perhaps by error for \bar{H} , as elsewhere.
 D My MSS have no '(Ex August.)'.
 190 D At *Blasphemabant* insert '(ex Hieron.)'.
 Opposite *mouebant capita* Berlin MS has \bar{B} .
 191 B The Bodleian and Paris MSS have \bar{G} opposite *Nunc autem manet*, and \bar{R} the former opposite *Fidem namque*, the latter opposite *Spem habuit*.
 D At *uelut impium scelus* insert '(ex Victore)': MSS have \bar{VI} , \bar{V} .
 192 A At *Rationis igitur* insert '(ex Hieron.)'.
 193 A My MSS have no '(ex Beda)', but opposite *Lignum aduersus* insert '(ex Gregor.)'.
 B Insert at *Velum templi scissum* '(ex Hieron.)' and withdraw it from *In Euangelio*.
 C At *Quaerendum est utrum* Bodleian MS has \bar{B} .
 194 C See 20 B. MSS have \bar{VI} , \bar{V} .
 196 A At *Decurio uocatur* insert '(ex Beda)'. At *Magnae quidem Ioseph* insert '(ex Hieron.)'.
 D After *promisisti* the Einsiedeln and Berlin MSS add a little.
 At *De monumento* insert '(ex Beda)'.
 198 D At *Non suffecerat* insert '(ex Hieron.)'.

Migne.

Corrections.

- 200 A At *Hoc loco* insert '(ex Pelag.)', but MS Sang. 424 has \bar{H} .
 B For '(Ex Ioan. Chrys.)' substitute '(ex Cyrill.)'. MSS have $\bar{C}Y$. Transfer '(Ex August.)' to *Cum igitur*.
 C Substitute '(ex Cyrill.)' for '(Ex Chrys.)'. MSS have again $\bar{C}Y$.
 D At *Nomen habitus dicitur* insert '(ex August.)'.
- 201 D At *Quomodo accepit* insert '(ex Victore)'. MSS have $\bar{V}I$, \bar{V} , $\bar{V}IG$ (*sic*).
- 202 A At *Praeter Einsiedeln* MS has $\bar{A}C\bar{M}$ (i. e. it corrects an orig. Aug. to Ambr.).
 B After this day follows the *Passio* in the Paris and St Gall 424 MSS.
- 220 B At *Haec* MS Sang. 424 has \bar{V} .
 222 C For '(Ex August.)' substitute '(Ex Frigulo)'. MSS have $\bar{F}R\bar{I}$, $\bar{F}E$, $\bar{F}V$.
- 223 B Some give '(ex August.)' at *In prima*, etc.
 C See 20 B. MSS have $\bar{V}I$, \bar{V} .
- 225 A At *In Evangelio Lucae* insert '(ex Beda)', but British Museum MS has \bar{G} .
- 226 A At *Et introeuntes* Bodleian MS has F.
 B At *Notandum uero* insert '(ex Gregor.)', but the Einsiedeln MS gives \bar{G} at *scribit enim*, the Paris MS at *Illae ergo mulieres*.
- 229 A Insert '(ex Beda)' at *Id est, Pater*.
 Insert '(ex Ambros. [August. ?])' at *Christus passus est* (MSS give \bar{A} , except Einsiedeln MS which gives $\bar{A}M$).
 B Insert '(ex August.)' at *Quis suscitauit*.
- 233 A At *Nihil simplex* insert '(ex Gregor.)' (but Bodleian MS gives \bar{A}).
 D At *Iam erat* insert '(ex August.)'.
- 234 D At *Omnes quibus* insert '(ex August.)'.
- 235 A At *Dei autem* insert '(ex August.)'.
- 236 A The Berlin MS gives \bar{G} at *Salua historia*.
- 237 A Insert '(ex Gregor.)' at *Quid mirum si* (MS Sang. 424 gives $\bar{C}R$).
 B Insert '(ex August.)' at *Quod heretici Manichei*.
 D At *Resurrectionem suam* Paris MS gives \bar{G} .
- 238 B At *Aliter namque* insert '(ex Beda)'.
- 240 B My MSS have no '(ex Beda)'.
- 241 B At *Notandum quod* Sang. 435 has \bar{B} .
- 245 A My MSS have no '(ex Greg.)'.
- 246 A My MSS have no '(ex August.)'.
- 251 D At *In corde* the Berlin MS has B (erased).
- 252 A At *Non solum* insert '(ex Beda)'.
- 253 B Substitute '(ex Beda)' for '(ex Primas.)'. (The editor mistook a \bar{B} for a \bar{P} , and then expanded wrongly, as always.)
- 257 B At *Pensandum* the Berlin MS gives \bar{G} (rightly?).

Migne.

Corrections.

- 263 D Insert '(ex August.)' somewhere here. One MS gives it at *Sed ut legi*, another at *De Christo*, another at *In quo subauditur*.
- 264 B At *Id est quattuor* insert '(ex Frigulo)': Berlin MS has $\overline{\text{FRĪ}}$.
- (274 C At *Una sabbati* the British Museum MS gives $\overline{\text{G}}$ (?) and the Berlin MS gives $\overline{\text{B}}$.)
- (280 D At *Et hoc* Berlin MS gives $\overline{\text{AG}}$.)
- 282 B At *Quod autem dicit* insert '(ex Beda)'.
- 285 D Before *Ostensa* some MSS (for example, the Einsiedeln) give a passage beginning with *Fecit*.
- 295 B At *Velocitas* the Einsiedeln MS gives $\overline{\text{H}}$.
- 300 A At *Sic et* insert '(ex Beda)'.
- (303 B Here British Museum MS ends.)
- 306 A At *Rogatus* insert '(ex Beda)'.
- 311 D At *Cum autem dicatur* the Einsiedeln MS has $\overline{\text{A}}$.
- 312 D At *Quid in his* Einsiedeln MS has $\overline{\text{G}}$ (?).
- (316 D The Einsiedeln MS ends here.)
- 328 B At *Probatio* the Bodleian MS has $\overline{\text{G}}$.
- 332 A My MSS are without '(ex Beda)'.
- 339 C At *Princeps scilicet* the Paris MS has $\overline{\text{B}}$.
- 343 D At *Quomodo* the Berlin MS has $\overline{\text{B}}$.
- 349 A At *Nonnulli autem* insert '(ex Gregor.)'.
- 350 C At *O quanta* insert '(ex Gregor.)'.
- 355 D For '(ex Hieron.)' substitute '(ex Gregor.)'.
- 358 C At *Hanc ergo* insert '(ex Beda)'.
- 360 C At *Quia non solum* insert '(ex Beda)'.
- At *ad conuiscendum* Bodleian MS has $\overline{\text{G}}$.
- 363 A At *Si quis* insert '(ex Orig.)'.
- 367 A At *Quidam etiam* the Paris and Berlin MSS give $\overline{\text{P}}$.
- 369 B At *Dimittere nos* insert '(ex Victore)' (MSS have $\overline{\text{VIC}}$, $\overline{\text{V}}$).
- 374 B At *Dominum autem* Berlin MS gives $\overline{\text{S}}$.
- 375 A My MSS have no '(ex Beda)'.
- 377 B (At *Potest* the Berlin MS has $\overline{\text{q}}$).
- 378 A At *Non quod* insert '(ex Hieron.)'.
- 379 D At *Plerumque iustitia* insert '(ex Beda)'.
- 380 A At *Qui enim* the Berlin MS gives $\overline{\text{M}}$.
- C At *Non inmerito* insert '(ex Ambr.)'.
- (381 A At *Sicera* the Berlin MS has $\overline{\text{M}}$: possibly therefore the $\overline{\text{M}}$ at 380 A should be $\overline{\text{B}}$.)
- B My MSS are without the '(ex Amb.)'.
- 382 A My MSS are without the '(ex Hier.)', but the Bodleian MS has $\overline{\text{SQR}}$ at *Hoc est ab* (382 B).
- 385 A At *Neque poterat* the Paris MS has $\overline{\text{M}}$.
- 388 C See 20 B. MSS have $\overline{\text{VI}}$, $\overline{\text{V}}$.
- 389 D For '(ex Iosepho)' the Paris MS has $\overline{\text{B}}$, no doubt rightly.
- 391 A At *Philippus iste* put the '(Ex Hieron.)' which is given below, and erase it there.

*Migne.**Corrections.*

- 392 B This '(ex Fulgentio)' is very doubtful. The only MSS which give anything are the Berlin, which gives \overline{FIN} , and the Sang. 424, which gives \overline{ERI} . Therefore probably read '(ex Frigulo)'.
- 393 B At *Verbum* (v. l. *uotum*) *ipsum* insert '(ex Hieron.)'.
- 398 A At *Hic discimus* MSS have \overline{A} : therefore perhaps expand '(ex Ambr.)'.
- 401 A My MSS are without '(ex Orig.)'.
- D See 91 C.
- 403 A See 91 C.
- 404 A At *Id est* insert '(ex Frigulo)'. (The Paris MS has \overline{FRI} , the Sang. 424 has \overline{AG} by anticipation.)
- 405 A At *Gehenna nomen* insert '(ex Frigulo)'. (MSS have \overline{FRI} , \overline{FRA} , \overline{FI} .)
- B At *Docet utique* insert '(ex Hilar.)'. (MSS have \overline{HIL} , \overline{NIL} .) At *Si in mentem* perhaps we ought to substitute '(ex Ambr.)'. (MSS have \overline{A} .)
- 406 C See 91 C.
- D See 91 C.
- 407 B At *Romanis militibus* the Bodleian MS has \overline{NIL} : therefore insert '(ex Hilario)'.
- C At *Ergo stipendium* the Bodleian MS has \overline{A} . Insert '(ex Pelag.)' at *Non dixit*, or rather at *Ergo qui*.
- 408 A For '(ex Beda)' substitute '(ex August.)' [or '(ex Ambr.)'].
- (MSS have \overline{A} .)
- 411 B See 91 C.
- C My MSS are defective in omitting the '(ex Pelag.)', which should come at *Hoc enim dicit*, the '(Ex Orig.)' at *Qui ergo*, and the '(ex Pelag.)' which should come at 412 A.
- 412 A See 91 C.
- (B MSS have \overline{A} .)
- 413 D At *Spinas reor* insert '(ex Beda)'.
- 414 B The extract from Bede is different in the Paris MS.
- D The last two-thirds of the Epistle for 'Hebdomada X post Pentecost.' differ greatly in MSS.
- 416 A After *tribulationibus probat* there is in some MSS an extract labelled \overline{A} . In some of these MSS the rest of the comm. on the Lesson is cited only from \overline{IS} and \overline{A} . The Isidore extract begins *Mortuo Aaron*.
- C See 91 C. Substitute '(ex August.)' for '(ex Hieron.)'. (MSS have \overline{A} .)
- D See 91 C.
- 417 A At *Humana* Sang. 435 has \overline{P} . Opposite *id est* the Bodleian and Sang. 435 MSS have \overline{A} , and are rightly without '(Ex August.)' at *Fidelis qui*.
- 418 B Opposite *Ablata quippe* the Paris MS has \overline{PRIS} , and opposite *Mendicare confusionis* has \overline{A} .

Migne.

Corrections.

- 418 C Opposite *Cadus Graece* the Paris MS has \bar{G} .
- 420 A My MSS are without '(ex Orig.)'.
- 421 D Substitute '(ex Gregor.)' for '(ex Beda)'.
- 427 D At *At cum ea* the MS Sang. 424 has A.
- 433 D See 91 C.
- 437 A See 91 C.
- 439 D See 91 C.
- 443 A At *Hic certe* insert '(ex August.)'.
- B See 91 C.
- (C At *Ac si* the Paris MS has \bar{A} wrongly, and the Berlin MS has a letter erased.)
- D Opposite *Ita timor* the Berlin MS has a letter erased.
- 444 A See 91 C. Substitute '(ex Pelag.)' for the second '(ex Primas.)' also, and transfer it to *Quidam mediatorem Mosen*.
- 445 A See 91 C.
- 446 B About opposite *Et ecce* the Berlin MS has one letter erased in margin.
- C Opposite *Dum legisperito* the Berlin MS has one letter erased.
- D Opposite *Homo* the Berlin MS has one letter erased.
- 447 D Opposite *Iumentum eius* Paris MS has NIL (IL in ligature): this points to HIL.
- 449 B At *Hoc tripliciter* insert '(ex Hieron.)'.
- 451 C The words *de Neotericis Graecum uersum transferens*, omitted in at least two MSS, would appear to be no part of the text.
- 454 C At *Samaritanus* Sang. 435 gives \bar{H} .
- D At *Unum si* Sang. 435 gives \bar{S} .
- 456 A See 91 C.
- C See 91 C.
- 457 A See 91 C.
- B See 91 C.
- 458 B See 91 C. At *Id est, qui* insert '(ex Hieron.)', and remove it from before *Praeuidentis*.
- C See 91 C. Correct '(Ex Primas.)' (alt.) to '(ex Hieron.)'.
- 459 A See 91 C.
- B See 91 C.
- C At *id est* insert '(ex Pelag.)'.
- 460 B At *Patiatur* insert '(ex August.)'.
- 461 A '(Ex Fulg.)' is probably wrong. Substitute '(Ex Frigulo)': MSS have \bar{F} , $\bar{F}I$. Substitute for '(Ex Hilar.)' '(ex Hieron.)'.
- 463 B At *Haec est communio* insert '(ex August.)' [or '(ex Ambr.)'].
- 464 D Insert at *Naim ciuitas* '(ex Beda)'.
- 465 A At *Ecce defunctus*, at *Qui bene* and at *Nam et electus* the Berlin MS has a letter erased in margin.
- B At *Et haec uidua* the Berlin MS has a letter erased in margin.
- 467 D My MSS have nothing here.
- 473 B For '(Ex Fulg.)' substitute '(ex Frigulo)'. (MSS have $\bar{F}RI$, $\bar{F}I$, \bar{F} .) At *Pharisaei et* insert '(ex Hieron.)'.

Migne.

Corrections.

- 474 C Opposite in *reliquis* Paris MS has \bar{B} .
- 478 C Two MSS give the \bar{B} at *Nota quod*, not at *Notandum*.
- 483 B At *Curatio paralytici* insert '(ex Beda)'.
486 My MSS give none of the ascriptions.
- 492 A At *Aestimo* insert '(ex August.)'.
B Opposite *sed a quibusdam* the Berlin MS gives \bar{H} .
D At *Non aduersus* the Berlin MS gives \bar{P} , probably by anticipation: the others give nothing.
- 493 A See 91 C. For '(Ex August.)' substitute '(Ex Hieron.)'.
D See 91 C.
- 494 A See 91 C.
D See 91 C. At *Fidelis quasi* insert '(ex Hieron.)'.
- 500 D My MSS have no '(Ex August.)'.
502 A The '(Ex August.)' should be transferred to *Id est, me*, where the Bodleian and Berlin MSS give it, but the ascription to Aug. is an error, probably going back to the archetype: read '(ex Pelag.)'.
- 506 D At *Octauum signum* insert '(ex Hieron.)'.
Substitute '(Ex Beda)' for '(Ex Primas.)'. Cf. 253 B.
- 508 D See 20 B (Paris MS has \bar{VI}). At *Ubi tetragrammaton* MS Sang. 424 has \bar{OR} .
- 510 D For '(Ex Eucherio)' substitute '(Ex Frigulo)'. (MSS have \bar{FRI} , \bar{F} .)
- 511 A For '(Ex Fulg.)' substitute '(ex Frigulo)'. (MSS have \bar{FI} , \bar{F} .)
C For '(Ex Fulgentio)' substitute '(ex Frigulo)'. (MSS have \bar{ER} , \bar{F} .)
- 517 B See 91 C, but the '(Ex Pelag.)' ought to come at *Sicut audire*.
C At *Quoniam Iesse* insert '(ex Orig.)'.
- 518 B At *Quod uero dicit* insert '(ex Beda)'.
- 521 C Substitute '(Ex Frigulo)' for '(Ex Fulgent.)'. (MSS have \bar{FRI} , \bar{FR} .)
- 523 D At *His uerbis* insert '(ex Gregor.)'.
524 B At *Quod ergo* insert '(ex Gregor.)'.
- 525 D At *Soluere calciamentum* insert '(ex Victore)'. (MSS have \bar{VI} .)
- 526 A At *Bethania villa* insert '(ex Hieron.)'.
- 528 A At *Permisit tradi* insert '(ex Pelag.)'. (MSS have \bar{P} .)
C At *Numquid accusare* MS Sang. 424 wrongly gives \bar{OR} .
- 532 C For '(Ex Beda)' the Paris MS gives \bar{G} .
538 C At *Aliter lumbos* insert '(ex Gregor.)'.
- 545 B For '(Ex Fulg.)' the Paris MS reads \bar{N} : read probably '(Ex Frigulo)'.
- 546 D For '(Ex Hieron.)' substitute '(ex Frigulo)'. (Berlin MS has \bar{F} .)
547 B At *Crebris paraboliarum* insert '(ex Hieron.)', removing it from *Thesaurus iste*.
- 548 B Opposite *cum autem uenerit* Paris MS has \bar{N} , but whole section is Jerome.

<i>Migne.</i>	<i>Corrections.</i>
549 C	Insert '(ex Hieron.)' at <i>Hanc parabolam.</i>
D	Insert '(ex August.)' at <i>Lampades autem.</i>
	Insert '(ex Tyconio)' at <i>Ergo non possunt.</i>
550 A	Substitute '(ex Ambr.)' for '(Ex August.)'.
	Insert '(ex Gregor.)' at <i>Per oleum.</i>
B	Insert '(ex August.)' at <i>Laetitia.</i>
C	Insert '(ex Hieron.)' at <i>Consequenter.</i>
D	Insert '(ex Hieron.)' at <i>Per angelorum.</i>
551 A	(The Paris MS gives \bar{A} opposite <i>virgines surgunt</i> , the Berlin MS opposite <i>Oportet.</i>)
B	For '(Ex Hieron.)' my MSS give nothing.
D	At <i>Euntibus</i> for '(Ex Aug.)' the Berlin MS. gives \bar{G} .
552 A	Opposite <i>O si sapere</i> Berlin MS gives \bar{G} .

The defects of the printed editions in this matter of citation are sufficiently apparent. They can be paralleled by defects in the texts presented. The student is warned not to trust the editions for critical work of any sort. It is hoped that the present paper will save a good deal of vain searching after passages wrongly ascribed. I have left the MSS to speak for themselves, and have rarely searched in the original authors for verification of their testimony, except in the case of comments on the Pauline Epistles.

A. SOUTER.

RENDERINGS OF THE INFINITIVE ABSOLUTE IN THE LXX.

A VERY common usage of the Hebrew language is that of the infin. abs. of a verb in conjunction with the finite parts of the same verb, to express emphasis of some kind, e.g. מוֹתָּ מוֹתָּ כַּיָּמִיךָ, 'thou shalt surely die'. The translators of our English A.V. have shewn much skill and versatility in their renderings of this form of expression. Most often they employ an adverb or an adverbial phrase. The following are a few examples:—Gen. ii 16 'Thou mayest *freely* eat', xvii 13 '*must needs* be circumcised', xxxi 30 '*sore* longedst', xl 15 '*indeed* I was stolen away', 1 Sam. ii 27 '*plainly* appear', vi 3 '*in any wise* return', Is. xxiv 19 'The earth is *utterly* broken down, the earth is *clean* dissolved, the earth is moved *exceedingly*'.

The Greek translators have, for the most part, employed one of two methods for rendering the infinitive absolute, one of which is not