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A table of contents for the *Journal of Theological Studies* (old series) can be found here:

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pdfs are named: [Volume]_[1st page of article]

The Journal of Theological Studies

OCTOBER, 1914

DOCUMENTS

A COLLECTION OF OLD LATIN BIBLE QUOTATIONS

SOMNIUM NERONIS.

IN einer Klasse von Handschriften des Evangelium Nicodemi (Gesta Salvatoris, Acta Pilati) findet sich ein meines Wissens bisher ungedruckter und unbeachteter Anhang, welcher, seinem grössten Teile nach eine Sammlung von Zeugnissen über Israels Verwerfung, hierin einen sehr erwünschten Beitrag zu unserer Kenntnis der altlateinischen Bibel bietet. Ich habe in dieser Hinsicht bereits in meiner Anzeige von Corssen's Programm über die Weingartner und die Würzburger Prophetenhandschrift in der *Theol. Literaturzeitung* 1899 N. 24 Sp. 652-655 von diesem Traktate Gebrauch gemacht. Damals kannte ich nur 3 Handschriften; jetzt kann ich den Text auf Grund von 15 Codices, und was mehr sagen will, um mehr als das dreifache des Umfanges vermehrt, vorlegen. Statt der zwei sind es etwa 50 Zitate in vorhieronymianischem Texte, darunter ein grosses aus IV Esra, welche ich hier biete.

Ich benutze folgende Handschriften :

A = cod. monasterii S. Mariae de Eremitis (Einsiedeln) 169, ol. Fol. N. 9, eine Pergamenthandschrift des 10. Jahrhunderts in Quart (25 × 17,2 cm) von 144 Seiten (richtiger 69 Blättern) zu 27 Zeilen (21 × 12,5 cm) und etwa 30 Buchstaben. Der Codex besteht aus mehreren nicht zusammengehörenden Teilen. Voran stehen Isidor's zwei Bücher gegen die Juden (*M.S.L.* 83, 449-538). Von anderer Hand folgt pp. 66-102 das Evangelium Nicodemi, dem sich p. 102 ohne jede Überschrift oder besonderen Absatz unser Traktat anreihet bis p. 112. Hier bricht er bei 26₁₃ dixit mit dem Ende der Lage ab. Der Rest ist verloren. Es folgen von anderer Hand Hucbald's 'Harmonielehre' (*M.S.L.* 132, 905-921 c) und von jüngerer Hand Bernald's von Constanz

Apologie für Gregor VII. (*M.S.L.* 148, 1107–1122 c), auch diese beiden Stücke ohne Schluss. Vgl. *Catalogus codicum manuscriptorum qui in bibliotheca monasterii Einsidlensis O.S.B. servantur. descriptis* P. Gabriel Meier O.S.B. i, 1899, 135. Einzelne Satzanfänge sind durch grosse Buchstaben bezeichnet; wo sie mit dem Zeilenanfang zusammentreffen, wird auch ausgerückt. Eine besondere Teilung ist darin nicht zu erkennen.¹ Der stets abgekürzte Name Ihesus wird halb in Capitale geschrieben, IHs, IHu, IHm; Schluss-m wird meist durch i, seltener - abgekürzt. Einzeln finden sich Correcturen von gleichzeitiger Hand. Auslassungen und gelegentlich Umstellungen sind die einzigen bemerkenswerten Fehler neben offenbaren Schreiber-versehen wie 'adtutulistis'. Auch in der Orthographie war mir diese weitaus älteste Handschrift massgebend.

B = cod. bibliothecae Alessandrinae (Universitäts-Bibliothek zu Rom) 120 (olim + K 18, I e 3, A c 16), nach fol. 1 *Ex dono R. P. D. Petri Francisci de Rubeis*, eine Pergamenthandschrift des 14. Jahrhunderts, von 265 Blättern in Quart (26,8 × 17,5 cm) in 2 Spalten beschrieben. Etwa 14 verschiedene Hände waren daran tätig: (a) fol. 1–165 mit 30 Linien (19 × 5,5 cm Schriftfläche) enthält eine Vita des Thomas von Canterbury, eine anonyme Predigt *de Adam Mose*, etc., S. Methodius *de principio et fine seculorum*, Turpinus *de gestis Caroli M.* und Gilbert Foliot's *Briefe*. fol. 166 ist leer. (b) fol. 167–177 mit 49 Linien (19,8 × 5,5 cm) eine Homilie des Origenes über Maria Magdalena, fol. 167^a–169^a ohne Überschrift, inc. *Maria stabat ad monumentum*; Unterschrift: *Explicit omelia scdm affem origen de magd.*, fol. 169–175 das Evangelium, dazu 175–177 unsern Traktat. (c) fol. 177^b, 177^{a b}, nachträglich eingeschrieben, eine anonyme Predigt *de nuptiis filiarum diaboli*. (d) fol. 178–199 Alanus *de conquestione nature*. (e) fol. 200–221 Iulianus Pomerius *liber prognosticorum*. fol. 222 ist leer. (f) fol. 223–231^a kanonistische Excerpte; daran anschliessend (g) fol. 231^a–234^a ein Lexicon zu dem Decret. (h) ähnlich c füllt nachträglich fol. 234^b, 234^{a b} aus mit Excerpten. (i) fol. 235–238 päpstliche Decretalen. (k) fol. 238^r *de contemptu mundano*. (l) fol. 239–246^r Offizien S. Richard's und S. Edmund's. (m) fol. 247–250^r Briefe; die letzten beiden Stücke mit Noten. fol. 251 ist leer. (n) fol. 252–259 Excerpte aus der römischen Geschichte. (o) fol. 260–264 Kanonistisches. *Catalogus codicum manuscriptorum, praeter orientales qui in bibliotheca Alexandrina Romae asservantur. Confecit H. Narducci, Rom 1877, 91–93.* — In dieser Handschrift ist

¹ Es sind folgende Stellen: i 12₉. Cumque; 4. Di \bar{x} ; 5. Et; 7. Hęc; 18₈. Iste; ii 1: 18₁₀. Et; 6: 14₁₁. Item. (8): 16. Uox (sec.); (iii 1): 16. Tribus. (iv 1): 17₆. Hirin (*prim.*); 18₄. Pregnantibus; v 1: 15. Hęc. (vi): 19₁₉. Uinea; 20₂. De; 8. Manifestavit; (vii 6): 22₁₆. Maculastis; 23₂. Proiciam; 2. Immolationes. viii 2: 28₁₁. Sic; (x 1): 24₁₅. Non; xi 1: 25₁₂. Illa.

der Traktat seiner grössten Länge nach erhalten, ob vollständig, steht dahin. Er beginnt im engsten Anschluss an das Evangelium Nicodemi ohne Überschrift oder Absatz. Aber nach cap. i ist die rote Unterschrift zu dem Evangelium Nicodemi gesetzt, ohne dass dem folgenden eine Überschrift gegeben wäre. Es werden durch rote Initialen einzelne Abschnitte bezeichnet.¹

C = cod. Ambrosianus (Mailand) O 35, ein von mehreren Händen des 15. Jahrhunderts geschriebener Pergamentband in Octav (18,3 × 13,5 cm) von 145 Blättern mit 24 Linien auf einer Schreibfläche von 14,6 × 10 cm. Dem Evang. Nicodemi geht voran der Alexanderroman in Magister Bertolonus' Bearbeitung (fol. 1-65'). Der Text des Evang. Nicodemi selbst, von Tischendorf stellenweise, doch ungenügend in seinen Evangelia apocrypha (ed. alt. p. lxxiv) benutzt, ist durchweg von zweiter Hand nach einer anderen Recension korrigiert, mit zahlreichen Randnoten. Unser Traktat, der sich fol. 86-88 anschliesst, zeigt gleichfalls viel Correcturen, aber offenbar nicht nach einer andern Vorlage. Er bricht schon bei cap. v 2 (19,) ab. Daran schliesst sich der von Tischendorf (Evang. apocr. ed. alt. p. lxxxiv) benutzte Text der *Vindicta salvatoris* (fol. 88-95).

D = cod. Parisinus bibl. nat. lat. 1652 (Colb. 4044, Reg. 4313), eine Papierhandschrift des 15. Jahrhunderts in Quart (24,4 × 18,3) von 51 Blättern mit 2 Spalten und 31 Zeilen (17,6 × 4,7) mit Custoden von erster Hand. Eine Hand des 16. Jahrhunderts hat am unteren Rande von fol. 49^b ~~arcilij~~ arcilij (?) eingetragen. Die roten Capitelüberschriften sind nachträglich in den hierzu freigelassenen Raum eingeschrieben. Die Handschrift enthält fol. 1-9^a Pseudo-Cyprian *de xii abusivis saeculi*, fol. 10-31^a den Libellus *de miraculis infancie dñi ihu xpi* in 48 Capitel eingeteilt (vgl. Tischendorf, *Evang. apocr. ed. alt. p. xxvi*), fol. 31^b-49^b das Evangelium Nicodemi mit der praefatio des Emaus hebreus, eingeteilt in 20 Capitel; die letzten drei fol. 48^a-49^b *med.* sind die ersten 3 unseres Traktates; dessen Rest fehlt. Erst hiernach folgt die Unterschrift zum Evangelium Nicodemi. fol. 50 *Exemplaria epistolarum Abagari regis ad dominum ihm et dñi ihu ad Abagarum* wörtlich aus Rufin. fol. 10 ist bemerkt *Liber Seleuci. Epist. De Nativitate S. Mariae quae inscribitur D. Hieronymo sed vobevera. Pluraque huiusce lib. capta e D. Iacobi Protevangelio.*

E = cod. Parisinus bibl. nat. lat. 5556 (Colb. 5515, Reg. 4565 (3)), eine Pergamenthandschrift des 14. Jahrhunderts in Kleinquart (21,3 × 15,2 cm) von 24 Blättern mit 2 Spalten und 25 Linien (15 × 4,7);

¹ So (i): 12_o. Et; ii: 18_o. Postquam. (ii 7) 14₁₆. Uox (*prim.*); (iii 1): 15₁₆. Tribus David; (iii 2): 17₁. Alia. iv 2: 18_o. Sicut. (v 2): 19₄. Uos; (vi) 19₁₉. Uinea. (vii 3) 21₁₆. Uiuo. (vii 6) 23₂. Auertam. ix: 23₂. Propterea. x 1: 24₁₃. Et de; (x 2): 25_o. Necessa. Hiervon stimmen nur eins ganz und drei ungefähr mit *A* überein.

enthält nur das Evangelium Nicodemi mit den ersten 3 Capiteln unseres Traktates (fol. 21^a-22^a), durch rote und grüne Initialen in 49 Abschnitte zerlegt, deren letzte vier den drei ersten unseres Textes und dem aus Rufin H. E. ii 7 angefügten Stück entsprechen. fol. 22^b und 23-24 sind leer. fol. 1 steht am oberen Rande fast weggeschnitten *Incip̄ Epistola . . . pilati*, darunter rot *Incipit epta de pilato & de iudeis*.

F = cod. Parisinus bibl. nat. lat. 5558 (Colb. 6610, Reg. 4⁵⁶⁵/₅₅), eine Pergamenthandschrift des 14. Jahrhunderts in Octav (17,5 × 12,7 cm) von 82 Blättern mit 31-32 Linien (12,8 × 7,8). Am Anfang und Ende sind je 4 Blätter aus einer anderen grossen Handschrift durchgeschnitten und quer eingehftet, nicht mitgezählt. fol. 1-14' steht das Evangelium Nicodemi mit dem Traktat genau in derselben Ausdehnung wie in E, dann folgt zunächst ein Gedicht: *virgo parens*, weiter Sermon. fol. 1 steht *Xhs (?) que non sunt scripta in libro hoc ·:· in evangelio Inveniuntur autem quedam tamen non omnia inveniuntur*, darunter rot *Incipit epta de pilato et de iudeis*.

G = cod. Montipessulanus (Montpellier) 503, eine Pergamenthandschrift des 14. Jahrhunderts in Duodez (15,5 × 11,5 cm) von 123 Blättern; enthält von fol. 40-52 das Evangelium Nicodemi, woran sich fol. 52-55' unmittelbar die Cura Sanitatis Tiberii in der B-Recension (*Christusbilder* 157** ff.) anschliesst. Dem Amen S. 189**₁₀ folgt ohne jeden Absatz ein aus unserem Traktat herausgenommenes Stück, das mit cap. ii anhebend unter Übersprungung der 7 Signa (13₉-15₈) gleich dessen Schluss und dann cap. iii vollständig bringt bis zu dem Punkte an dem auch DEF abrechnen. Hierauf folgt mit eigener Überschrift ein anderer Traktat: *De Antichristo*. Ich verdanke die Kenntnis dieses Textes der Güte von Professor Max Bonnet.

In addition to these seven manuscripts I found in 1902 in English libraries eight more, most of them being English by origin. For the description of these I may be allowed to refer to the printed catalogues by Sir George Warner, D.Litt., by the Provost of King's, and by Mr Madan. They are the following:

H = cod. Harleianus 3185, xiv cent., English hand, containing *evang. infanciae* and *evang. Nicodemi* and *de sancta cruce*, &c., ff. 40-43 our text, ending in iv p. 17₈.

I = cod. coll. S. Joh. Cantabr. B 20, xii cent., Italian? from Evesham or Worcester, containing sermons, and among them *evang. Nicod.* with our text complete; *subscr.*: *Istius operis liber explicit.* (The folios were not numerated when I collated the MS.)

K = cod. Bodleianus 428, early xiii cent., belonged to Card. Thomas Wolsey (?): ff. 29-36 *evang. Nicod.*, followed ff. 36-40 by our text in full.

L = cod. Selden. sup. 74, xiii/xiv cent., containing besides some French poetry *vita beatissimi Nemini*, *vita Adae*, *evang. Nicod.* ff. 18-25,

then ff. 25^vb-28^va our text as in *IK*; the scribe uses *inttre* and *inttlr* = *intelligere, signis = significans, &c.*

M = cod. Hamilton 6 (Bodl. add. 24436), early xv cent. (1418?), German, containing Bonaventura *Dieta salutis*, Florentini *Evangelia dominicalia*, *Speculum humanae salvationis*, mag. Stör *Officium tocius misse, &c.*; ff. 118-130 *evang. Nicod.* with our text as far as vii 6, p. 22²².

O = cod. regius 10 A viii Mus. Brit., early xiii cent., English, at the end of various tracts on Canon Law (among them the acts of the London Synod A.D. 1127): *evang. Nicod.*, ff. 149-150 our text as far as iv p. 17ⁿ, very difficult to read on account of injury and bad repairing.

P = cod. Cantabr. Univ. Ff vi 54 (ol. 448), early xv cent., English, once the property of Thomas Cavendish: *evang. infancie* and *evang. Nicod.*, ff. 61-111, followed by our text, ff. 111-114, and a late compilation about Pilate's death, ff. 114-118; the text, which ends at iv p. 17ⁿ, is divided into three chapters, counted as xviii-xx, as in cod. D.

Q = cod. Cantabr. Univ. Gg iv 25 by various hands: ff. 13-92 late xv cent., German (?), contains Ps.-Aristoteles *Secreta Secretorum*, Ps.-Methodius, *Mirabilia Rome, evang. Nicod.* ff. 72-82, followed by *Cura Sanitatis Tiberii* and our text, both in abbreviated forms, *de sancta cruce, vita Ade, &c.*

The classification of these fifteen manuscripts is fairly easy. We have five manuscripts *DEFOP* of the shorter form (= Δ): of these *EF* are sister-manuscripts, giving a text adapted to the vulgate and interpolated from Rufinus; *DP* (= *D'*) are another pair, having the same chapter-division, which apparently was not added till late; *O* joins this group (= *D''*), but has been influenced by an *A*-text.

Another class is formed by the four manuscripts *BIKL* (= *B''*). It is only in this class that the text is preserved in full: this is its merit. Otherwise the *B''*-text is not a good one, spoiled as it is by omissions and bad corrections. For the last paragraphs, where only *B''* is extant, we cannot feel confidence in the text. This class evidently divides itself into the groups *IK* and *BL*, *B* being the youngest and worst representative. And yet it is in *B*, if I am right, that we can discover traces of an early ancestor, written in insular hand, *hec* being written three times instead of *autem*, which points to the well-known insular abbreviation *h*.

GQ (= *G'*) are of another class: they have a very abbreviated form of our text as appendix, not to the Gospel of Nicodemus, but to the *Cura Sanitatis Tiberii*, which is itself an appendix to that gospel.

A, C, H, G', M represent different branches of textual development: *M*, enlarging the apparatus by a number of arbitrary alterations, has,

however, at its basis a very good text. So it is with *H* and *G'*. *C* is very akin to *A*, most of its readings being mere blunders, or bad corrections of blunders. The corrector *C*^c did the same thing: he improved the text (as he thought) not according to a better manuscript, but from his own conjecture, very seldom in this way by mere chance restoring the true reading.

By far the best text is given in *A*, about the oldest of our manuscripts and—as does not always happen—the best, but for its incompleteness. *A* is not written carefully: it has many omissions of single words and of whole sentences *per homoioteleuton*; it often has assimilation of endings: e. g. *quorus numerus*. It belongs still to the period of barbarism, when the scribes were not well enough instructed in Latin grammar: so *A* does not care for the rules of concord, e. g. *sitim mea, alia genere*. But even in this *A* represents a very old form of tradition, and perhaps the original form, the author himself writing Latin of a very late kind. It is the author himself, I suppose, who wrote v 2 p. 19, *de ista verba Moysi contestans*, taking this from his Bible-text, as he found in Jos. xxiii 14 *de omnia verba . . . unus sermo eius non praeteriuit, &c.*

In questions of orthography I venture to follow *A* as a rule, printing only *ae* for *ę* and *e*, avoiding its *hedificare, hos* (= *os*), *aebreis, aparicionis, aceruas* (= *bas*), *circüiems, pleps, iesta, &c.* I do not think we have to adhere to those particulars. We cannot make out what is the author's, what the scribe's orthography, unless we have several manuscripts nearly contemporary with the author.¹

The division into chapters and paragraphs is my own. I should mention here that *FKL* sometimes (mostly towards the end) in well-known biblical quotations use abbreviated forms as e. g. *q. s. m. n. d. i. m. s. me. dñe dñs m. c. a. t. 7 s. me* = Ps. xxix 2-3 (p. 25₂₀).

The great difficulty in textual criticism is presented by quotations and borrowed passages; we have to control the text of our author by his source, and not to correct our author. E. g. the whole chap. ii of our text is borrowed from Rufinus; it is tempting to put in the text those readings which are in agreement with Rufinus's text, and we find those in *Δ*, particularly in *EF*; but as we see that *EF* have had access to Rufinus's text, adding a whole paragraph from it, we acknowledge at once that the readings of *EF* are without value in this matter.

A most puzzling example is to be found in v 1 p. 18, ff., where the author collects four quotations from Deuteronomy, all four containing the verb *dispergere* or *disperdere*; to confound them was easy enough. The evidence of manuscripts is confusing. In the first and third instance all our manuscripts agree in *disperdere*, in the second and fourth they are

¹ I may add here what I did not mention in the apparatus, that *BOQ* usually write *uaspasianus, L uespasianus, C uespianus*.

divided ; in the second *AIK* giving *dispergere*, *CBL disperdere*, in the fourth *CB'* *dispergere*, *A disperdere*.¹ Now what we should expect would be just the reverse of what we find, *dispergere* being the equivalent for *διασπείρειν* which is found in the first and third quotation, whereas *ἀπολέσαι* in the second, and *ἐξολεθρεύσαι* in the fourth are well translated by *disperdere*. It is a case, I venture to think, where we have to desert the manuscripts. The author is collecting evidence for the reason why the Lord destroyed Jerusalem and dispersed the Jews : so what he is looking for is evidence for *dispergere*. He evidently had no concordance to look at, but quoted from memory ; he must have thought that *dispergere* was in all the four texts he quoted, or perhaps he read it actually in his copy of the Bible. So I have put it into my text. Whoever uses the text for the purpose of Old Latin Bible studies will know that it is not in the text, but in the apparatus, that he will have to look for the readings. There is a famous example of this in the Vienna edition of Cyprian.

The text, as printed below, seems at the first glance like a torso ; it lacks beginning and end. It is found only as an addition to the Gospel of Nicodemus, and it could go on adding quotation to quotation without end. Taking the manuscripts in the order *Δ, G', H, C, M, A, B'* we get the impression of an ever-growing text. But as *A* surely lost its ending in a mechanical way, so also *M, C, H* are mutilated forms. One might suggest that the collection of *Testimonia adversus Iudaeos* began at v, ch. i-iv being a later addition, or rather a transition from the Gospel of Nicodemus to this collection. But the quotations in ch. iv are of the same kind as the quotations in ch. v-xiii. *Δ* and *G'* can not claim leadership by the value of their text.

The contents are : at the beginning three historical chapters, without internal connexion : ch. i the vision of Nero ; ch. ii the omens of the destruction of Jerusalem ; ch. iii the catastrophe of the Jews ; ch. iv is but a connecting link. Ch. v-xiii are divided into two parts : ch. v-vii dealing with the destruction of Jerusalem, and the rejection of the Jews ; ch. viii-xiii, with the restoration by Christ. Ch. v-vii consist mostly of quotations ; ch. vi has some comments ; ch. viii-xiii bring in more reflexions.

Ch. i, the Vision of Nero, is found, so far as I know, only in this composition ; it is used along with the Gospel of Nicodemus in a German poem of the thirteenth century, by Gundacher of Judenburg,

¹ We may put it in the following scheme :—

<i>A</i>	<i>g</i> ²	<i>d</i> ^{1 3 4}	<i>B'</i>	<i>g</i> ⁴	<i>d</i> ^{1 3}
<i>C</i>	<i>g</i> ⁴	<i>d</i> ^{1 2 3}	(<i>IK</i>	<i>g</i> ² :	<i>BL d</i> ²)
<i>M</i>		<i>d</i> ¹	(missing	<i>d</i> ^{2 3 4})	

entitled 'Christi Hort'. The motive seems to be derived from the *Actus Pauli* and the *Actus Petri*, where Nero is terrified by a vision of St Paul, and beaten by St Peter in a vision by night.¹ The conversation between the emperor Nero and St Peter is borrowed verbally from the Acts of Peter and Paul,² while the idea that Nero was to avenge Christ against His enemies has its parallel in the Graeco-Slavonic Legend of Pilate.³ The palace tumbling down at the reading of the '*Gesta Salvatoris*' is but the adaptation of a widespread folklore motive, which we meet with frequently in the apocryphal acts.⁴ The nearest parallel is found in a Greek legend called '*Paradosis Pilatū*'.⁵ A legend similar to this, I suppose, must have been the source of our ch. i.

Ch. ii is derived from Josephus, *B. J.* vi 5, 3 (§§ 288-309) through the medium of Eusebius, *H. E.* iii 8, 1-9, and its Latin translation by Rufinus. There is a Latin translation of Josephus *B. J.*, made at the instance of Cassiodorus, and a free Latin rendering of it known as *Hegesippus, de excidio Hierusalem*, attributed to St. Ambrose. By comparing these we see that our text is an abstract taken from Rufinus, perhaps from a mutilated copy of Rufinus; our author abbreviates as do most of the mediaeval compilers, e. g. Ps. Haymo, *H. E.* iii (Mader 1671, p. 27), Walahfrid Strabo *de subversione Ierusalem, M.S.L.* cxiv 970. From Eusebius-Rufinus *H. E.* iii 5, 3, he took the last paragraph, too, adding on his own account the name of Agabus (*Act.* xi 28, xxi 10), which, however, he could derive from *H. E.* i 17, 3; ii 3, 4; 8, 1.

Ch. iii is based upon another report of Josephus, which was even more appreciated by Christian writers as a testimony to the *Vindicta Salvatoris*. Our author is not particularly fond of horrible stories: he dismisses the famous story of a Jewish lady called Mary, who at the siege of Jerusalem ate her own child. He is interested only in the number of Jews who were slain or captured. He takes it from Josephus *B. J.* vi 9, 2. 3 (§§ 417-425); v 12, 3 (§ 518)—or rather from Eusebius-Rufinus *H. E.* iii 5, 5; 6, 15; 7, 2, treating his copy as freely as in ch. ii: the numbers are wrong altogether, and most of them are exaggerated.

There is another piece of the same kind in ch. ix: *Herodes alienigena* giving testimony to the Jewish cult as coming to an end. This is a commonplace of Christian apologetics. Our author took it from

¹ R. A. Lipsius *Acta apostolorum apocrypha* I 42. 116; 22. 102 f.

² Lipsius, *l. c.* I 139, cp. von Dobschütz *Christusbilder [Texte und Untersuchungen N.S. iii]* 187**.

³ Cp. Malalas and Suidas—*Christusbilder* 201**.

⁴ e. g. *Acta Iohannis* 42 (II 171 Bonnet).

⁵ *Evangelia apocrypha*, ed. Tischendorf, ed. alt. 451.

Josephus *A. I.* xiv 7, 3 (§ 121); xv 11, 4 (§ 403); xviii 4, 3 (§ 92), xx 1, 1 (§ 6); 10 (§ 247, 249), through the medium of Eusebius-Rufinus *H. E.* i 6. The story of the burning of the high-priest's vestments originates in a confusion of Josephus's account of Herod's taking hold of the sacred coat with Africanus's report that he burned all the genealogical rolls—Eusebius-Rufinus *H. E.* i 7, 13. This is a very remarkable instance of the method of making tradition agree more closely with what it is expected to tell.

The interpretation of 4 Kings ii 24 in ch. viii 3 is borrowed in all probability from Eucherius's *Formulae spiritalis intelligentiae* (*C. S. E. L.* xxxi 17, 19–21). The combination of Is. v 3, 4 with Ps. lxxviii 22 (*Matt.* xxvii 34) in ch. vi is not found in any later Latin commentator, because it rests upon the old Latin text of Is. v 4, the Vulgate giving *labruscas* instead of *spinas*. It is only Jerome who says: *LXX et Theodotion spinas, quibus Iudaei dominum coronaverunt* (*M. S. L.* xxiv 77). The interpretations in ch. x 1, xi 1, xiii 1 and 2 are of the same kind.

It is neither the historical part nor the interpretation which gives to our tractate its value: this rests rather upon the Old Latin Biblical text used in the quotations. There are thirty-two quotations, most of them consisting of four or more passages, joined together by a simple *et*.

The present order is:—

- ch. iii 1 Zech. xii 11–13.
- 2 Ps. lxxviii (lxxix) 1, 3.
- ch. iv 1 Lk. xiii 34; xix 42–44; xxi 23; xxiii 30; xiii 35.
- 2 Dt. xxxi 16–17.
- ch. v 1 Dt. iv 26–27; xxviii 20, 64, 63.
- 2 Jos. xxiii 14–16.
- ch. vi Is. v 3–6; Ps. lxxviii (lxix) 22; Dt. xxxii 32.
- ch. vii 1 Is. i 2, 3; Jer. ii 19, 13; Hos. i 9, iv 6.
- 2 Jer. xxv 4 (?); xxvi 5; vii 13 (?); xiv 12, 11; Is. lii 5; Jer. xlv 4.
- 3 Ezek. xvi 48, 59 (?), 27; v 11; vii 7.
- 4 Hos. ii 11.
- 5 Mal. i 13 (?).
- 6 4 Esdr. i 24–27; 7–9, 14; 32–34; 28–31.
- 7 [Johel] Hos. iii 4.
- ch. viii 1 Amos viii 10.
- 2 Num. xxiv 17, 24,
- 3 4 Reg. ii 24.
- ch. ix Gen. xlix 10.
- ch. x 1 Gen. xxxv 1; xxviii 18, 21 f.
- 2 Ps. cxxvi 1; Is. xxviii 16.

ch. xi 1 Amos ix 11-12; Ps. xxix 1-4.

2 2 Reg. vii 5, 12 f.

3 1 Reg. ii 35 f.

ch. xii 1 Zech. ii 13; vi 13 f.

2 Baruch iii 24 f., 36-iv 1.

ch. xiii 1 cf. Dan. xiv 32 ff.

2 1 Reg. ii 3-5;—Is. i 2; Hos. i 9; Jer. ii 19; Hos. iv 6.

It is impossible to establish the order of books in our author's Bible, the more impossible, as he does not keep order in his quotations from the single books; see Dt. xxviii 64, 63; Jer. ii 19, 13; xiv 12, 11; 4 Esdr. i 24-27, 32-34, 28-31; Hos. iv 6^b, ^a. From this we are not to infer an unusual arrangement of his Biblical text. Once he is quoting wrongly, ch. vii 7: Hos. iii 4 as *Johel*, and twice combining under one name quotations from several prophets.

Some of the combined quotations are found elsewhere; e.g. 2 Reg. vii 5, 12-16 (without 14^b, 15) in Cyprian, Lactantius, Ambrose.

Sometimes it is very difficult to make out exactly what passage our author has in mind. I am not sure about Ezek. xvi 59 (p. 21₁₆), Mal. i 13 (p. 22₄), and especially about the quotations from Jeremiah in ch. vii 2. It looks very often as if he quotes from memory; so when he is using the same passage twice, but in various forms, as e.g. Hos. iii 4 in ch. vii 7 and ix, or Hos. iv 6 in ch. vii 1 and xiii 2. The freedom he uses in dealing with statements made by Rufinus (see above), makes it very probable that many peculiar readings of his text are but errors of memory. On the other hand there is so much quotation and so much genuine Old Latin Biblical Text, that the use of an Old Latin Bible cannot be denied. One might perhaps be tempted to suggest that the quotations are not taken from the Latin Bible, but translated from the Greek: there are similar collections in Christian literature, dealing with controversies against the Jews, both in Greek and in Latin. Of the Greek I mention besides Ariston of Pella's lost dialogue between Jason and Papiscus, the dialogue of Justin Martyr with Trypho, the dialogue of Athanasius with the Jew Zacchaeus (ed. Conybeare, 1878), the Didascalia of James the Neobaptist (ed. Bonwetsch, 1910), some sermons of Chrysostom and Theodoret's lost work against the Jews—a line that was continued down to the dialogue of Georgios Scholarios (ed. Jahn, 1893). In Latin we have Tertullian *adv. Iudaeos*, the *Testimonia* of Cyprian, Evagrius *Altercatio Simonis Iudaei et Timothei Christiani* (ed. Bratke, 1904). Similar *Altercationes* are embodied in the *Acta Silvestri*, and in the *Inventio s. Crucis*. But I have not seen any like our collection.

The text our author used is different in the various parts of the Bible.

In the Octateuch the text comes very near to the Vulgate: we might take it sometimes for a Vulgate text with Old Latin readings, but we are nearer to the truth if we characterize it rather as Old Latin of a late non-African type, with a few Vulgate readings added to it, as e. g. Gen. xlix 10 *qui mittendus est*.

In Psalms and Canticles we have a peculiar text, polished and Christianized. I have no parallel for *saturatis prius panes defecerunt* in 1 Reg. ii 5; and *in pane et vino* 1 Reg. ii 36 is an obvious alteration of *in pane uno* (omitting at the same time the preceding *in obolo pecuniae*), made in order to bring in the Eucharist (cp. Gen. xiv 18 with the patristic comments).

In the Prophets the text is clearly Old Latin, and the contributions made by our text are of great importance, because they fill lacunae in our knowledge of the Old Latin Bible, as the evidence here is rather small; in many passages we have only St. Jerome's rendering in his commentaries to be compared with his Vulgate. In Ezek. xvi 48 we have the African rendering *plebs*, whereas *praevaricare testamentum* in xvi 59 is attested by the Weingarten Manuscript.

Of particular interest is the long quotation from 4 Esdr. i. Comparing the edition by Professor Bensly and Dr James (*Texts and Studies* iii 2, 1895) we find our text is more akin to the family *CM* (given in App. I, p. 83f) than to the main text (codd. *AS*), but shortened a good deal.

There is but one cento of New Testament quotations, in ch. iv 1: Lk. xiii 34, 35 has the rendering *dimittetur* (instead of *relinquitur*), which is found in *d* and St. Augustine; Lk. xix 42-44 shews some singular readings (+ *Iherusalem, undique pro vallo, operient; ad malum deponent* is corrupted from *ad solum deponent* in *e*); Lk. xxi 23 has *lactantibus* with *a*, Lk. xxiii 29, 30 (shortened) the usual *operite* instead of *tegit* in *a c d*.

I leave it to others who have more acquaintance with the Old Latin to determine the exact place of these quotations in the history of the Latin Bible. It is enough for me to have rescued the tractate from oblivion.

(SOMNIUM NERONIS)

I. Cumque haec Claudius suscepisset et Neroni imperatori legisset, convocans ad se Nero imperator Petrum apostolum dixit ad eum: 'Dic mihi haec omnia si per Ihesum gesta sunt.' Dixit sanctus 5 Petrus: 'Ita; sic enim per ipsum facta sunt, bone imperator.' Et cum ita dicta et gesta salvatoris Ihesu perlecta sunt foris palatium, statim cecidit totum palatium Neronis. Haec videns Nero rex stupe-

A Einsiedlensis 169 m. x ff. 102-112.

B Alessandrinus 120 m. xiv ff. 175-177.

C Ambrosianus O 35 m. xv ff. 85-88.

D Paris. B. N. lat. 1652 m. xv ff. 48^a-49^b.

E Paris. B. N. lat. 5556 m. xiv ff. 21^a-22^a.

F Paris. B. N. lat. 5558 m. xiv f. 17^r.

G Montipessul. 503 m. xiv ff. 55.

H Harl. 3185 m. xiv ff. 40-43.

I Cambr. St. John's B 20 m. xii.

K Bodl. 428 m. xiii ff. 36-40.

L Selden. sup. 74 m. xiii/xiv ff. 25-28.

M Hamilton 6 m. xv ff. 130.

O Mus. Br. Royal 10 A viii m. xiii ff. 149-150.

P Camb. Univ. Ff vi 54 m. xv ff. 111-114.

Q Cambr. Univ. Gg iv 25 m. xv ff. 83.

B'' = BIKL Δ = DEFOP D' = DP D'' = DPO G' = GQ.

A-Q] *inscr.* < AB''EFOG''HM; legit epistolam claudius neroni C (*red*); de testimonio petri apostoli et quomodo ihesus apparuit neroni imperatori in visione XVIII D' (*red*).

I. 2. cum O hec < B'' H, hoc O, illā (illa^s C^s) C; ~ cl. hec F, cl. has litteras D' cladius K, claudunus M*, < B et neroni: neronique HB'', neroni imperatorique M, neroni imp. < B, tiberio imp. C^c 3. advocans P ad se < A, a se D* (+ d s. l. D*); ~ nero ad se O ~ imp. nero M; < C, imp. < D'' ~ apłm petrum M, apłm ihu xpı petrum D' ad eum: adu C* (+ e s. l. C^c), ei Δ 4. d//ic H mihi + petre O omnia < C si ~ ante haec omnia AMO, < D' pro ihu C iesta A, facta B'' HM, ita gesta D' dicit B''; + ei HB'' (: B) sanctus < M s. petr.: petrus apostolus B 5. ita + est M si^s B, sicut M enim: oia C^c iesta A sunt + per ihm D imperator: + et date illi laudem et confessionem et penitenciam agite et misereatur vestri, pax vobis ab ipso domino ihu xpō et salvatore K* (*del.*) 5/6. et cum - palatium: cum autem legerentur gesta dñi salvatoris Q 6. ita AC*, ista C''HMOB'' (: B), haec BA (: O); < Q dicta + essent (< et gesta ... sunt) Δ dicta et < Q et < C* iesta AB, facta H ~ ihu salvatoris A; salvatori ihu C* (+^s C^c) fuissent perlecta M, legerentur (~ ante gesta) Q foris pal. < ΔK^cQ; foris (< pal.) ~ ante f. perlecta M extra vel foris C 7. statim - palatium < C statim < FO totum < EFP neronis: tiberii C^c s. ras. hoc autem D' videns: audisset C^c ~ rex nero B''C''H, nero (< rex) DEF, imperator nero O, rex tiberius C^c

I. Cf. *Passio Petri et Pauli* 22 (ed. Lipsius, *Acta apostolorum apocrypha* i 139 4-6); *Cura San. Tib.* 17 (*Christusbilder* 187** 4-7).

factus et admirans somno gravatus est. Et dormiens, apparuit illi in visione vir cruentatus sanguine dicens: 'Ego sum Ihesus; de me enim scripsit tibi Pontius Pilatus testificans me regem. Vindictam passionis meae trade Vespasiano consuli.' Cumque haec audisset in visione Nero rex exurgens de somno convocans Vespasianum dixit ei visionem et tradidit ei litteras Pontii Pilati et gesta passionis Ihesu dicens: 'Iste Ihesus per te faciet vindictam de inimicis suis Hebraeis.'

II. Postquam autem adpropinquavit tempus ulcionis, incepit dominus facere Iudaeis signa et prodigia.

(1) Et ecce stella praeulgens flammis ardere supra Iherusalem per 10 totum visa est annum.

(2) Item cum pervenissent omnes Iudaei in diem festum paschae,

A—Q] 1. et ~ post adm. C; est M et dormiens AC^c, Q: et dormienti B''HM (-te L), et dormienti C*, quo dormiente Δ (quē dormienti O) apparit C* illi < B''HMO; ei D'F in visione < C* (+ C^m) EF 2. dicens + ad eum D', et dicit L iħu A; + quem iudei crucifixerunt P de me enim (enim < M): de quo B 3. scripsit < A; ~ tibi scr. EF tibi < OQ; ~ post pyl. pontius M testificans A: testificatus C, et (< Q) testificatus est cett. me A* s. l. CM: + esse cett. regem + unū M; + Tu? O uintam C* (+ dic C^c i. mg.) 4. meae: mei Q faciendam tr. B''HM; ~ tr. fac. O; facere tr. QD', tr. vesp. facere CEF; trades Δ (: O; -as P); debet uestpianu^s facere C^c consul C^c, < Δ cum EFMQ, cum autem CO, cum ergo D' hoc D audisset bis scr. F, adisset C* (+ u C*), vidisset B'' (: B) in visionem H 5. ~ nero rex in vis. B''H tiberius C^c rex < AM surrexit Q et convocans B''HM, vocavit ad se Δ (ad se < O) dixit: retulitque Δ (-que < O) ei: omnem (?) O 6. dedit D ei|| A licteris C* (a super i C^c) poncii < Q et—ihesu < C ihu + xpi K; eius M; < O 7. iħu K ~ vind. fac. F faciebat A hebreis < Δ

II. *inscr.*: Explicit euŋgeliū Nichodemi B (red); miracula in iħm aparui erunt C^c i. mg. (red); de signis que apparuerunt ante eversionem (in eversione D) iherusalem (+ capit. O) .xix. D' (red) 8. autem i. ras. D, < G'M ~ temp. ulc. app. D' appropinquabit C dies G' untionis C* (l super n C^c) incipiet A, cepit B''H, et cepit M, || || || β C*, dei et dñi C^c, quam (que Q) incipiebat G' dominus (cf. 15^r): xps dñs AQ, dñs iħs C*D'E^cO (+ xps? O), xps IKL, xps iħs E*, iħs BHMC^cFG 9. ~ iudeis fac. D, fac. in iudeis EFP; ~ signa iudeis M, signa et prod. iudeis O, facies vindictam (+ de C^c) iudeis (+ apar. . . . quādo de . beñt fieri uidict. hec C^c i. mg.) C signa et prodigia < G': transilit ad 15^r dedit prod. + multa D' 10. et < M ecce + erat A, apparuit D' stellas C*; + erat B''HC fulgens Δ et flammis K^o, flammisque H ardere B''HM cf. Ruf.: ardorē A, < C Δ sup ABCO et per C, que per Δ 11. uisum AB* (vid) K* ~ annum visa est CM 12. Item capitulum M i. mg. Item: Et M cum K* (p. s. l. K^c) pervenissent vel convenissent P venissent C iudei omnes D die C^c EFHKL festo C^c; ~ pasche festi E^cF; f. passionis K; + in templum D'

II. Cf. Iosephus B. I. vi 5. 3 (289-310) = Eusebius-Rufinus, H. E. iii 8. 1-9; Hegesippus de exc. Hier. v 44 (M. S. L. 15. 2295) = anaceph. 15 (ib. 2320).

octava die mensis noctis tempore tanti luminis fulgur templum et aram circumdedit, ut putarent omnes clarum diem esse et permansit lumen et fulgur illius luminis dimidium horae.

(3) Item post haec in aliam festivitatem, cum producta fuisset vitula
5 ad sacrificium, cum ita esset in manibus ministrorum, parturivit agnam.

(4) Item post haec in aliam festivitatem porta templi aerea, nimio pondere cum esset vectibus ferreis clausa, patefacta est in hora noctis.

(5) Item post haec prope visi sunt currus et quadrigae in omnem
10 noctis occasum per Iudaeam in aere caeli et visi sunt armatores in nubibus.

(6) Item post haec in die festivitatis pentecosten in nocte ingressi sacerdotes in templum metus quosdam et strepitus et voces audierunt dicentium: 'Migremus, migremus, migremus hinc'.

(7) Item post haec cum essent congregati Iudaei in diem festum
15 tabernaculorum quidam Ananiae filius Ihesus nomine incepit voce magna clamare quasi compulsus et dicere: 'Vox ab oriente, vox ab

A-Q] 1. octavo *CEFH* noctes *K* tēpr||| *E* tanti (tante *HIM*, dante *B*) luminis fulgur: māgni luminis illuxit fulgur *C*, lux tanta (quedam maxima *D'*) ut fulgur Δ fulgor *HP*, fulgura \sim post circumdedit *M* 1/3. templum—fulgur illius luminis $\langle CA$; + visa est Δ (+ subito *P*, \sim ante visa *D*) et aram $\langle M$ 2. \sim diem clarum *B'M* 3. et fulgur $\langle A$ \sim luminis illius fulgor *H* ipsius *M* dimidium horę *AHIL*, dimidium spatium *B*, dimidium (\langle hor.) *M*, dimidii hore *K*, per dimidiam horam *C*, per dimidie hore spacium *D'*, dimidio hore spacio *EF*, spacio hore dimidie *O*? *Ruf.* 4-5. $\langle \Delta L$ 4. post haec $\langle C$ in (et *H*) alia festivitate *CH* fuissent *C*, esset *B* 5. sacrificandum *IKM* cum ita: cum *A*, et *C* parturivit *K**, peperit *H^o* (?) agnum *M*, anna *C* 6. post haec $\langle C$, haec $\langle L$ in (et *H*) alia festivitate *BCDEFHM* nimis pondere *A*, nimio pondera *L*, $\langle \Delta$ 7. \sim clausa vecti ferreo *C** (vectis ferreis *C^o*): vectis etiam *A*, fort. recte, cf. *M. Bonnet*, 'Le Latin de Grégoire de Tours' 363-370; vectibus *cell.* est $\langle M$ noctis + prima *C^o* i. *mg.*, sexta *Ruf.* 8-10. $\langle DIK$ 8. prope $\langle AHMEF$: \sim post v. sunt *C*; previsi sunt *EF* crucis in quadrigis *C* omne *O*, ore *C* 9. occasus *C*: occasionem *EF*; + solis *P* in iudea *C*; $\langle A\Delta$ aera *C* caeli $\langle B$ et $\langle AB$; \sim ante in aere *C^o* viri (\langle sunt) *P* armatores (cf. *Ruf.* armatorum cohortes): armati *HLP*, armati milites *C*, \sim mil. arm. *B* in nubibus $\langle C$ 11-13. $\langle O$ 11. post haec $\langle C$ in diem festivitatis *B*, in die festo *C*, in festivitate *EFH* pentecosten *C^o* Δ , pentecoste *L*, pentecon *C** in $\langle C$ ingr. sunt *EF* 12. in templo *CM*, templum (\langle in) *HK*; + et *E^oF*; + causa *M* metus $\langle C$; motus *DEF*, cf. *Ruf.* quiddam *C^o* et¹ $\langle CMHL*$ (+ *L^o* s. l.) et²: ac *D'* vocem *C^oD* 13. dicentem *D*; $\langle C$ migremus bis *HM* (1^o migramus), semel *\Delta Ruf.* 14. post haec $\langle C$ cū essent *E^o* s. *ras.* \sim iudei congr. *D'FM* in die festo *C* 15. tab.: iudeorum *B* quidam $\langle B'HM$; + et *K* annanie *B'*, anⁿie *C* \sim fil. anan. *O* ihs nomine *A* (cf. *Ruf.*): \sim nom. ihs *cell.* (iohs *B*) incipit *A*, ihm cepit *B*, cepit *HIKLD*, cf. *Ruf.* vocē magna *A*; \sim magna voce *BHA*, s. *ras. E*, \sim post clam. *F* 16. et dicere quasi comp. *C*, et quasi c. dicere *D'*, quasi c. diceret *B'HM EF* vox¹: vos *C* vox ab occidente $\langle D$

occidente, vox a quattuor ventis, vox super Iherusalem et super templum eius, vox super sponso et super sponsas, vox super populum Iudaeorum.' Et indesinenter die noctuque per omnes plateas circumiens clamabat. Principes autem Iudaeorum tenentes eum plagis affigentes ille amplius clamabat dicens: 'Vae, vae Iudaeis omnibus et Iheroso- 5 limis.'

(8) Et postquam consummavit dominus signa ista, statim per Agabum prophetam dedit responsum ecclesiae suae, quae erat in Iherusalem, ut transmigrarent trans Iordanem in locum optimum.

III. 1. Et factum est post tertium regnum Claudii regnavit Vespasianus et misit filium suum Titum cum exercitibus et circumdedit civitatem Iherusalem, ut adimpleretur quod per Zachariam prophetam dixit dominus:

*'In die illa magnificabitur planctus in Iherusalem
et plangent per tribus ac tribus unusquisque seorsum :
tribus David seorsum et uxores eorum seorsum ;*

15

A-Q] 1. occidente AFO : + et cett. ad C vox² < HL et sup. templ. eius < A 2. vox¹ : et A ~ sponsas ... sponso K super sponso et < Δ super² < M 3. et < O ; + ita D' indesinenter D die noctuque < A noctu (< que) F super B, et per L ~ circuiens plateas M plateas + civitatis D' circuiens A, circuiens cett. ; < O 4. princeps LMP autem < F iudeorum < O tenens L, < M eum < P et plagis affigentes A ; plagis affigētib; C^o, plagis affigebat MC*, ~ affigebat plagis B''H (-bat L) ; penis affecerunt Δ, cf. Ruf. 5. ille autem H, ille vero B''M, sed ille Δ ~ clam. ampl. H dicens < FK ve ter Δ (: E) K iudeis : uidens E* et < L hierlm A, ierosolimis O, ierosolimitis D'E, ierosolimitanis cett. 7. Item caplm M i. mg. et < M + omnia ante signa O aga^ppum A, achab M 8. dedit rursum inc. G' (cf. I 3₉) ecclesiae : xpianitatis M suae < Δ quae (qui IL) - ut : ut omnes (< Q) christiani qui erant in ierusalem G' in < O 9. transmigraret BCD^o EFO trans < L iordanem A, iordanā M, i iordanem C^o s. ras. in loco optimo CA G'

A-Q] III. inscr. : de eversione iherusalem facta (< D) per vespasianum (+ et tytum D) .xx. D' (red) 10. factum est autem O posterciu regnū A, post tizum (?) regnū C* (tertiu C^o), post tertium annum regni G', post annum tertium cl. regni M, post quartum annum regni HIKL, post quatuor annos regni B, post regnum Δ cladii B*K ~ vasp. regnavit O 11. su^m C tytum LM ; < EFO cum exercitu mango G circumdedit : credidit K*, creuit C*, tradit C^o ; + eius A (additamentum transferendum ad exercitibus) 12. civit. < O ; ~ iher. civ. B 12/14. ut - iherusalem < A 12. adimplerent L, impletur M quod Es. ras. ; + dictum est DM proph. < F 12/13. ~ dom. dix. p. zach. proph. G 13. ~ dom. dix. IK, dicit dom. L, v (= dicens vel dicentem, < dom.) M 14. in < O die illo C* vid magnificabo O, significabitur C planctos O 15. et plangent < K, et plangetur B per tr. et tr. B''H, per tribū ac tribū C^o, per tribus OP, super tribus D, < EF unisq D seorsum¹ < Q ; + et omnis tribus eorum seorsum et uxores eorum seorsum C (cf. 4 in p. 16) 16-4 (p. 16) < G ; 16. 2 (p. 16). 4 < A ; 16. 1. 3 < C ; 16. 2. 3 < Q, 16 < D, 1 (p. 16) < EF ; ~ 2. 1 IO ; 2. 3. 1 D ; 4 < (A) IKΔ 16. B''HMΔ (: D) ~ * seorsum eorum^b P

tribus Dan seorsum et uxores eorum seorsum;
tribus domus Levi seorsum et uxores eorum seorsum;
tribus Symeon seorsum et uxores eorum seorsum;
et omnis tribus seorsum et uxores eorum seorsum;

5 *in die illa erit omnis luctus apertus et erit Iherusalem transmigrata.³*

2. Dominus autem antea congregavit de diversis regionibus in Iherusalem in diem festum paschae trecesies centena milia Iudaeorum extra qui conmanentes erant in Iherusalem. Et circumdati ab exercitibus Vespasiani regis fame exterminati sunt et alii gladio interfecti sunt.

10 Vndecies centena milia qui per muros Iherusalem praecipitati sunt, qui non permittebantur foris civitatem exire vel sepelire mortuos, sicut praedixit David: '*Deus, introierunt gentes in hereditatem tuam, effuderunt sanguinem eorum velut aquam in circuitu Iherusalem, sed non erat qui sepeliret.*' Reliqui autem qui super decem et octo annos ad opera metalli

A-Q] 1. *ABKLMQD'*, ~ post 2 IO, post 3 D dan A: domus dan DO, domus dñi P, domus datan Q, domus David M, adam B''H, domus adam K 2. *CB''HMA* levi (< dom.) E, domus d̄ levi F (d̄ del.), domus david levi M, domus eorum (+ levi i. mg.) C, *συμπερον* domus levi (sym. del.) D 3. *AB''HMA* domus sym. M simeon IKO; + semeon K; simei EF (vulg.) 4. *CB(L)HMQ* omnes Q tribus + eorum CQ seorsum¹-seorsum² < L. 5. in < C ~ illa die CD' omnibus C, < Δ appares D; < M erit in ierus. LQ; ~ iher. erit D' transmigratio A, < L 6. autem bis scr. C ante ea BKHG', aña E, anna FO, < D' ~ congr. antea M, congregaverat Δ (-ve. eras. E) universis BH partibus F in iher. < M 7. die A^cCHI festo C^oI tredecies HM, treicies IK, tercies L, tricesies D, tricies EFP, cf. Ruf., trecies G', deecies B, ? C*, xxx^{clis} O, triginta C^o 8. extra: preter O; < C; + eos G', illos Δ (~ extra illos post manentes F) qui < AH; qui qui F conmanentibus A, commanentes P*, cū manentes C, manentes BFO erant < A, ~ ante manentes F, post in iherus. H et: ergo D circumdati ~ post regis Δ exercitibus B, exercitibus C^o s. ras. 9. ~ regis vesp. D; regis < L alii fame D', et fame C^o; fame < H et < CD'M; alii autem O gladiis M interfecti: penti (=perempti) C, interempti Δ sunt < D; + qui non permictebantur C (male) 10. septies (-vii. suprascr.) decies BC* (vid), ūdecies C^o; + vero D' centena C^o s. ras. qui < ΔHG, q̄ Q precipitati C^o s. ras.; precipitati M qm̄ non C, q||| E* 11. foras IKL; foris civitatem ~ post exire EF, < D vel: et Δ; < HG' mortuos suos BΔ (: O) G' sicut: < B; + hec CB''HQ 12. ~ d̄d̄ praedixit F O deus C* vid, Dñe C^o introierunt: venerunt B''HMD'G' (c. vulg.) gentes < F, gens K'Q in hered. tuam (< t M) < H; + & cet. G et effud. Δ, efunderunt C 13. sanguine H eorum-sepeliret: & cet. GH ipsorum B, tuorum Q; < M; + etc. (velut-sepel. <) H velut aquam < M venit? O, tanquam L; < C*; velud + C^o i. mg. aqua AO ~ ierlm circuitu C* sed: et CLMQΔ 14/17. reliqui-cons. sunt < G reliquos A autem + iudeorum HL qui super < Δ qui < B supra A, super² C, sunt L; + remanserunt C^o i. mg. .x. & viii. A, .xviii. EF, x 7 iiii IKL, xiiii H, decem quatuor B, decem 7 sectē C, .xvii.^{es} D, xvii MO, decem et septem P, septem decim Q aña. A, annis CD'G'L, < B E^cF (E* eras.) opera metallis A, ~ metalli opera D; met. dep. opera P

dampnati consumpti sunt. Alia autem multitudo innumerabilis diversis afflictionibus interempti sunt. Alios vero bestiis tradiderunt; et quos invenerunt infra decem et septem annos per diversas regiones dispersos in servitutem tradiderunt, quorum numerus sexaginta quatuor milia fuit.

IV. 1. Haec omnia facta sunt in populo Iudaeorum, sicut Iosephus 5 describit, qui tunc ibidem erat et praesentiam Christi domini vidit et exterminationem Hebraeorum, sicut in sua praesentia Christus dominus manifestans Iudaeis quae facturus eis esset increpans civitatem ipsam dixit: '*Iherusalem, Iherusalem, quae occidis prophetas et lapidas eos, qui ad te mittuntur: quotiens volui congregare filios tuos, sicut gallina congregat 10 pullos suos sub alis suis, et noluisti.*' Et '*Si cognovisses, inquit, tu*

A—Q] 1. deputati *D'*, apti *IK*, signati *M*; < *C*; + sunt *BHL*, erant *IKM* (+ signo *M*); + et *BO* consumpti *ABO*: consummati *C*, consummati *cell.* sunt < *M* vero *P* diversis: dutti st ī *C*^o s. *ras.*, < *EF* 2. interempta est *M*, uite 725ūti sunt *C*^o alia *K*^{*} 3. invenirent *DEF* intra *B'* ·x· & ·vii· *AIKL*, ·xvii· *E*, xvii *FHM*, xvii^{om} *D*, decem et (s. *ras.*) sectē *C*^o, xviii^{im} *G*, decem et quatuor *B* añ. *A*, annis *G'*; + et *G'IKL* per diversis regionibus *AC*^{*}?*G'* dispersas *HL* 4. servitute *AG'*, servitutes *C* quorus *A* numerus: us s. *ras.* *C*^o, *vid.* inūmīs = innumeris scriptum esse *G* quorum numerus < *M* sexaginta quatuor *C*, ·LXIII· *EFOP*, ·LXI· *Q*, ·XL· *HMIKL*, quadraginta *B*, ·c·x· *A*, < *G* mil *A*, milias *C*^{*}, < *EF* fuerunt *A*, *G'M*; ~ fuit post numerus *O* + et sicuti (s//cut *F*) venderunt dominum Ihesum Christum pro triginta denariis, et illi venditi fuerunt triginta Iudei pro uno denario *EF* (*cf.* *Vind. Salv.* 17. 31, *Tischendorf Evang. apocr.*² 478, 484)

IV. 5. in *eras.* *C*^o ποπλοϋ ιυδευϋ *K* ierosolimorum *Q* ioseppus *A*, ioseph *D* 6. descripsit *CDL*, scribit *HM*, narrat *EF* tunc < *K* ibi *H*, inde? *O* et¹: in *M* p̄sentia *AHM* Christi < *B'H*; ~ domini xpi *C*; dñi nri ihu xpi *P* dom. < *FG'MO* 6/7. vidit—dominus < *M* vidit + et passionem *O* et² *eras.* *A*^o, < *C* 7. iudeorum Δ *expl.* Δ*G'*; *subscr.* Explicuit Gesta salvatoris edita a Nichodemo qui venit ad Ihesum nocte *D*; *add.* Igitur Iudeos pro commisso scelere ultio (ulcio *F*) divina dampnabat. sed et ipse (< *Ruf.*) Pilatus qui in salvatorem iniqui iudicis functus est officio (~ off. f. e. *E*) idem (isdem *Ruf.*) temporibus Gaii (gagii *EF*) tantis ac talibus malorum cladibus cruentatus (cruciatus *Ruf.*) est, ut propria se manu (~ m. se *F*) transverberasse et nefariam vitam (~ vit. nef. *F*) (+vi *Ruf.*) abiecissee referatur. nec enim poterat tanti piaculi minister impunitus evadere, sicut in historiis (+ Graecorum *Ruf.*) reperimus, eorum dumtaxat, qui olimpiadas scribunt et annales rerum gestarum libros ad posteritatis memoriam condunt *EF* e *Rufini hist. eccl.* ii. 7.

A(H)MCB'] 7. in < *C* suam praesentiam *C* 8. manifestans—esset: cum indicaret eis quid eveniret eis *M* facturis *C*^{*} ~ esset eis *H* (*explicit*); (eis <) erat *C* ipsam < *CM*; ~ ipsam civitatem *IKL* 9. dixit < *M* quē *C*, qui *M* occidit *C* profefetas *C* lapides *K* 10. missi sunt *BC* quoties *AK* volui s. *ras.* *C*^o (uu^a *C*^{*}?) sicut: quemadmodum *M* ~ congr. *gall.* *CM*; gallinas *C*^{*} (s *eras.* *C*^o) 11. alas *CM* suis < *BCLM* et noluisti < *M* et: etenim *M* cognovisset *B*^{*} inquit *BCI*, < *M* et tu *BM*

Iherusalem, in hac die tua, quae ad pacem tibi erunt! nunc autem absconsum est ab oculis tuis; quia venient dies in te et circumdabunt te inimici tui undique et circumdabunt et operient te undique et ad malum deponent te et filios tuos qui in te sunt. Et *Vae praegnantibus et lactantibus in diebus illis*, *quia venient dies quando dicent montibus "cadite super nos" et collibus "operite nos"*. Et *Ecce dimittetur vobis domus vestra deserta*.

2. Sicut haec factis adimplere in Iudaeis Christus dominus praedixit ad Moysen: *Ecce populum istum in terram introducturus sum; ibi me derelinquent et fornicabunt post deos alienos et irritum facient pactum meum, quod pepigi cum eis; et irascetur furor meus super eos et derelinquam eos et avertam faciem meam ab eis et erunt in dispersionem et devorationem.*

V. 1. Oportet Christianos reddere rationem Iudaeis, pro qua causa destruxit eos de Iherusalem et dispersit de terra promissionis. Haec Iudaeis significans beatus MOYSES dixit: *Testes invoco caelum et terram, si oblitii fueritis pactum domini, quod pepigit ad vos, cito vos perituros de terra, quam possessuri estis, et non habitetis in ea longo tempore, sed disperget vos dominus in omnibus gentibus*. Et *Conteret vos et disperget velociter propter adinventiones vestras pessimas*.

AMCB'] 1. iherusalem—erunt: etc M in a h̄c C tuam quę IK (q); erant C^o 2. abscondita sunt A tuis < M 2/4 quia—in te sunt: et r1; quę secuntur in euañ A quia < M veniunt BIK in: super M 3. te < B inimici—circumdabunt < B' 3/4. undique—in te sunt < CM opien'te K 4. et² < C, sed sicut in evangelio M pagantibus IK, generantibus C 4/5. ~ lact. in hiis diebus et pr. M 5. nutrientibus B' ~ illis diebus AL dies < K quando < M dicebunt B 6. cad&e A et ecce—deserta < A dimictitur C, relinquetur M vobis < CM 8. sicut: quia M haec—iudaeis: hec a factis iudeis B, hec facta (+ sunt L) a iudeis IKL, in pharaone in iudeis M; < C ~ pred. xp̄s dñs C; x̄ sic do' premisit L; + sic adimplevit iudeis propterea (poterea) dixit dñs C 9. populus iste, introducturus sum eos in terram quam promisi// eis C, populum meum introducturus sum in terrā M 10. ~ derel. me B derelinqūt I, derelinquet L ~ p. d. al. forn. B' deos: dies M 11. super: contra A derelinquo A 12. illos C dispersione B'CM 13. devoratione B', devotatione M

V. 14/15. oportet—promissionis < A xp̄ianos M: xp̄ianis B'C ~ rat. christ. redd. M iudeis IKLM: iudeos BC 15. eos + dñs B haec—dixit: et dixit eis moyses C 16. significans: signa M celū bis scr. K*; et celum C^o 17. fuerit C pacti B' (pacti K) pepigi L cito: scitote CLM vos < IK 18. pituri L qua A ut B' (: I) habetis eā C 19. disperget conī. (διασπερέ): disperdet AMCB' dominus < L 19/191. in omnibus—dominus < M gentibus < K 20. vos + dominus IKL + in omnibus gentibus K disperget AIK: disperdet (ἀπολέσθ) BL, C (-dat)

4. Mt. xxiv 19; Mc. xiii 17; Lc. xxi 23. 5. Hos. x 8; cf. Lc. xxiii 29. 30.
6. Mt. xxiii 38; Lc. xiii 35. 9. Dt. xxxi 16-17. 16. Dt. iv. 26-27. 19. Dt. xxviii 20.

Et 'Disperget vos dominus per omnia regna terrae a summitate terrae usque ad summos terminos orbis terrae'. Et 'Sicut laetatus est dominus bene vobis faciens, sic laetabitur dispergens atque subvertens'.

2. Sic et de ista verba Moysi contestans IHESU NAUE dixit: 'Vos cognoscitis de omnia verba domini quae se praestitutum vobis est pollicitus, unus sermo eius non praeterivit in vanum; sed implevit opere quod promisit, et prospera cuncta facta sunt; taliter quae malorum comminatus est, venient super vos, si praeteritis pactum eius quod pepigit vobiscum. Consurget furor eius super vos et auferemini de terra, quam tradidit vobis in possessionem.' 10

VI. De quorum exterminatione et dispersione per adventum suum Christus dominus contestans per ora prophetarum dixit per ESAIAM: 'Viri Iudaei, qui habitatis Iherusalem, iudicate inter me et vineam meam. Quid faciam vineae meae? quoniam quaesivi ut faceret uvas, fecit autem spinas.' Hoc est: non fecerunt uvas bonas et vinum bonum, unde 15 dominum suum potarent, sed fecerunt uvas amaras et acerbis, unde felle et aceto dominum suum potaverunt, sicut ipse dixit: 'Dederunt in escam meam fel et in siti mea potaverunt me aceto.' Sicut de ista vinea praedixit dominus ad Moysen: 'Vinea enim Sodomorum vites eorum et

AMCB"] 1. disperget *coni.* (*διασπερεί*): disperdet *ACB'* dominus < C omnia < C regna terrae < L terre + et C a summ. t. < A, assumptate t. C 2. summū terminos *A* summos < CK terminos < BM orbis < K terrarum C ~ dñs let. est *M* 3. ~ benefaciens vobis *B'* nobis *L*, < C sic: sicut *L* dispergens *CB'M*: disperdens (*ἐξολεθρεύσαι*) *A* subvertens + vos *A* 4. de isto verbo *B'M*, de istis verbis *C* constans *I*, testans *M* nave (*vane L*) dixit < *M* vos: ut *C* 5. cognoscitis *A*, cognovistis *I*, cognoscat *C* de omnia verba *A*, de < *B'MC* quem *K*, qui *M* praestitutum: p statutum *C* ~ erat vobis *M* 6. unus: verus *M* eius < *A* preteribit *AB'M* implebit *BM* 7. facta sunt < *B* taliterq; sic *ABCLM*, qualiterq; *IK* malorum: *νηοχ* *L*, malis *M* communicatus *K* 8. quę venient *A* vos si *s. ras. C* preterietis *K*, preterieritis *I(M?)*, preteriti eritis *B*, pretermittis *C* *s. ras.*; + mandatum meum et per *M* eius < *A* pepit ut pepigit *C** (pepit ut *del.*) 9. consurget: *Cō s. ras. B* eius < *C* super vos < *A* afferemini *C* terra *expl. C*; sequitur VINDICTA SALVATORIS 10. possōm *L*, passionem *I*

AMB"] VI. II. quorum: cuius *M* + et ante per adv. *M* 12. xps < *M* dominus < *B'M* per hore proph. *A*, (per <) ore prophetico *M* dixit < *M* ad ysaiam *I**, et per ys. *L*, *mysyaya* in *ysaya M* 13. et qui habit. *I* in *ierlm L* in me *M* vinea mea *A* 14. qm̄ *A*, quam *BM* añ *A*, hec *B* (*insular H?*, *cp. p. 20 l. 5* (*non 3*), *p. 23, l. 1* 15. hoc est + autem *K*; sic *M* bonas < *A* et: ut *A* unde: ex quibus *M* 16. suum < *M* potaverunt *M* set *K* fecerunt < *B* ~ ac. et am. *M* aceruas *A* 17. suum < *M* potarent *A* sicut ipse dixit: *nil nisi P M* ipse < *B'* et dederunt *L* 18. esca mea *A* et in-aceto < *M* sitim mea *A* me < *K* ~ vinea ista *B* 19. (dominus ad <) moyses *A*, ~ ad moysen dñs dicens *M* enim < *L* vitis *A* et < *M*

1. Dt. xxviii 64. 2. Dt. xxviii 63. 4. Ios. xxiii 14-16. 13. Is. v 3-4.
17. Cf. Mt. xxvii 34. Ps. lxxviii (lxxix) 22. 19. Dt. xxxii 32.

sarmenta eorum ex Gomorra; uva eorum uva fellis, botrus amaritudinis.

De quibus per Esaiam superius dixit: '*Quaesivi ut faceret uvas, fecit autem spinas.*' Hoc est: spinas fecerunt, unde coronam super caput domini posuerunt. Sicut praedixit ipse dominus: '*Quaesivi ut faceret uvas, fecit autem spinas. Propter hoc adnuntiabo vobis, quid factururus sum vineae meae: auferam sepem eius et erit in direptionem, et tollam parietem eius et erit in conculcationem.*' Tollere sepem eius significat tollere ab eis terminos terrae possessionis eorum, et auferre parietem manifestavit auferre ab eis Iherusalem cum templo, ut iam nec Iherusalem habeant ubi convenient festorum sollempnia celebrare, nec templum habeant ubi laetitiam agant. Sicut dixit Esaias: '*Auferam sepem eius et erit in direptionem, et tollam parietem eius et erit in conculcationem, et derelinquam vineam meam, et non potabitur neque fodietur, et ascendent in ea spinae vive in agrum incultum.*'

VII. 1. De quorum repulsione dixit item per ipsum ESAIAM: '*Filios genui et exaltavi, ipsi autem me spreverunt et reprobaverunt.*' '*Israel me non cognovit et populus meus me non intellexit.*' Et '*Malum et amarum illis erit, eo quod dereliquerunt me*', '*fontem aquae viventis*'. Et '*Quia ipse non est populus meus nec ego deus eorum*'. Et '*Quia ipsi obliiti sunt*

AMB^v] 1. eorum¹ < AM ex: de B, et LM gomorre L et botrus B amarissimus M 2. de quibus — dixit: P ysaiā M (per <) ysaias K*; + prophetam L aū A, autem etiam B, cf. l. 14 (p. 19) et 5 inf. 3/5. hoc est — spinas < M 3. ~ fecerunt spinas B, spina fec. L 4. uvā I 5. aū A, hec B, cp. l. 14 (p. 19) hec B factururus sum: faciam L 6. auferem M sepe A directione I, -em K 7. conculcatione L, conculcationem B, colculationem A tollere¹: tollam M eius < IK significavit IL, < M tollere²: et tollam M 8. terrae < A; + et irim sequitur aliud 7^c 7^c M possōnes L Possessiones eorum auferam et M 8/9. manifestabo et auferam M 9. et irim M cum templum A iam < M 10. convenient K celebuntur M templum: tantum B 11. ubi: ū I, ut K leticiam agant M, l&icia habeant A, leti agant B^v sicut dixit < M 11/12. auferam — et³ < M 12. direptione BIK conculcatione AIKL relinquam M 13. meam < M non < M putabitur BM accedant A, accendentur IKL, attendentur B, effodent M 14. in < B agro inculto M incul K* (+ t^p K^v)

VII. 15. rupulsione A dixit < AM idem B, iterum L, < K, dominus M ipsum A^vI, p ipm K, per semetipsum B, p A*L, ad M 16. genui: enutrivit L ~ reprob. me BM sprev. et < B^vM ierusalem M 17. non¹ < M congnavit K; + et popl̄s m̄s me ū cognov̄ I meus < AI me < M ~ non me L 18. ~ erit illis M vive B^v 19/1 (p. 21). et quia — obl. eos < IK

2. Is. v 4. 4. Is. v 4-5. 11. Is. v 5-6. 15. Is. i 2; cf. below, cap. xiii (p. 27, 23). 16. Is. i 3. 17. Ier. ii 19; cf. l. c. p. 27, 24. 18. Ier. ii 13. Hos. i 9; cf. l. c. p. 27, 24. 19. Hos. iv 6; cf. l. c. p. 27, 25.

legem meam, et ego obliviscar eos, et quia ipsi agnitionem meam repulerunt, et ego repellam eos, ne sacerdotium mihi agant, ut non sacrificent mihi.

2. Sicut de repulsione et exterminatione eorum significans ad IEREMIAM dominus dicit: '*Locutus sum ad eos per os prophetarum meorum dicens: "Avertite vos a viis vestris malis et ab adinventioribus 5 vestris pessimis"*'. Et '*Testati sunt eis prophetae mei per tempora eorum et non obaudierunt eis.*' Et '*Vocabam eos et non respexerunt me.*' Et '*Ut quid mihi sacrificia et holocausta offerunt? ut quid mihi thus et cynamomum adtollunt, quae non habeo libenter.*' Et '*Si adtulerint mihi holocausta et sacrificia, non benignabor in ipsis.*' Et '*Tu Hieremias noli orare 10 pro populo hoc; quoniam propter eos nomen meum blasphematur in gentibus.*' Et '*Vivo ego, dicit dominus, quia quos aedificavi destruam et quos plantavi evellam.*'

3. De quorum repulsione ac destructione significans dominus per EZECHIELEM dixit: '*Vivo ego, dicit dominus, filii Sodoniae et Gomorrae 15 non sic fecerunt sicut tu plebs fecisti.*' Et '*Sprevisti legem meam et praevaricasti testamentum meum et ego faciam tibi similiter.*' Et '*Extendens manum meam auferam legitima tua,*' '*eo quod sancta mea contaminaveris.*' Et '*Repellam te et non miserebor tui.*' Et '*Ecce finis veniet ad te et tempus adpropinquabit diei et in proximo est.*' 20

4. De quorum exterminatione significans dominus dixit Iudaeis per

AMB⁷] 1. meam < M 2. repellauī B ne: nec BIKM, ut L sacrificium m. ag. IK, fungantur sacerdotio M, sacerdotii michi officium agant B ut non: nec M 3. sicut < B'' sicut—dicit: item de repulsione dicit ieremias M 4. ~ dic. dom. B'' (: L) 4/5. locutus—dicens < M 5. viis: viciis L, < M inventionibus BM 6. malis pessimis B ab eis K* 7. ab eis audierunt B eos < B'' me < K et³ < M ut quicqd K* (quic del.), ad quid M 8. sacrif. et < L offerrent IK, offerent BL ~ thus mihi M cynamomum AM: cinnamomū IKL, cinnamoniū B 9. attollant B''M habeo (= ab eis ?) A, habe K libenter + offeruntur A et si < M adtullerint A, attollerent B'', attollent M ~ sacrif. et holoc. I, et sacrif. < L 10. tu < B ieremia B''M 11. pro < B''M (+ B⁶ i. mg.) 12. dicit dom. < B'' quia < B''M quos aed. destr. et < A 14. quorum: eadem M (item l. 21; p. 22, ll. 3, 6) ~ destr. ac rep. A 14/15. ac destruct.—dixit: dicit ezechiel M 15. fili A 16. sic: sicut L 17. meum: tuum (post testam) K tibi: te K* et² ~ ante auferam A 18. legitima|| tua B, legitiam meam L contempniveris K 19. et¹ < L a te B'' venit A ad me L 20. adpropinquavit A* diei et: et dies B''M in proxima M 21. extern. + et deserzione M significans—proph.: dñs aperte per prophetam Oseam dixit M signif. + item B'' ~ dix. dom. B'' dixit de iudeis A per os osee prophete IK

4. Ier. xxv 4, xxxv 15; 4 Reg. xvii 13. 6. Ier. xxvi 5. 7. Ier. vii 13. 25-27, xxxv 17, vi 20. 9. Ier. xiv 12. 10. Ier. xiv 11, vii 16, xi 14. 11. Is. lii 5 (cf. Ezech. xxxvi 20); Ro. ii 24. 12. Ier. xlv 4 (li 34). 15. Ezech. xvi 48. 16. Ezech. xvi 59 (?). 17. Ezech. xvi 27. 18. Ezech. v 11. 19. Ezech. vii 4 (7), 12.

OSEE prophetam: '*Repellam a vobis dies festos vestros, neomenia et sabbata vestra et omnes conversationes vestras exterminabo.*

5. De quorum destructione significans et per MALACHIAM dixit Iudaeis dominus: '*Ut quid attulistis holocausta et sacrificia in conspectu meo? ego 5 autem exsufflavi ea de manibus vestris.*'

6. De quorum destructione manifestans per ESDRAM prophetam dominus dixit: '*Quid tibi faciam Iacob, qui me noluidi obaudire? Iuda, vos me dereliquistis, et ego vos derelinquam; si petieritis a me misericordiam, ego non miserebor vestri, et erit quando invocaveritis me, non 10 exaudiam vos. Maculastis animas vestras et manus vestras sanguine plenas habetis. Pedes vestri non fuerunt pigri ad effundendum sanguinem. Non quasi me dereliquistis, sed vosmet ipsos.*' '*Irritastis me et consilia mea sprevistis et non oboedistis legi meae. Populus indisciplinatus, quousque vos sustineo? Quare obliti estis me et beneficia mea?*' '*Ego misi 15 ad vos pueros meos prophetas et occidistis eos qui contestabantur vobis, ut reverteretis ad me, et non obaudistis me et legem meam, sed fecistis blasphemias magnas et acceptos prophetas meos interfecistis et laniastis corpora eorum, quorum sanguinem et animas ego requiram*' et '*proiciam vos sicut stipulam, quoniam mandatum meum neglexistis et quod malum 20 est coram me fecistis.*' '*Nonne ego vos rogavi ut pater filium, ut mater filiam suam, ut nutrix parvulum suum, ut essetis mihi populus et ego vobis deus, ut essetis mihi in filios et ego vobis in patrem? Ita collegi vos*

AMB"] 1. a vobis < A ~ vestros festos A, vestros < K 3. de quorum— dominus: de eadem malach M de qua B'' et < B'' iudeis < A, ~ post dominus L 4. adtulistis A, attulistis B, attulisti IKM 4/5. ego—vestris < M, ego insufflavi (infl. B) ea (< L) in manibus meis B'' 6/7. de—dixit: de eadem esdras M 6. prophetam < A 7. dicit dominus B'' ~ faciam tibi L iacobo IK me: michi M obedire M, audire L 8. dereliquisti A ~ derelinquam vos M si < B'' M p&ieritis A, preterieris L, preteriens B misericordiam: miam I, mēam K 9. ego: et B'' M me et non B'' M 10. macula L ~ manus . . . animas M 11. habetis < M fuerunt < L 12. quasi: quia si K, quia B, < L me < L dereliquistis A vosmet ipsi B vosmet ipsos irritastis. me IKL, vosmet ipsos irritastis et dereliquistis. Me M 13. obaudistis B'' M populi indisciplinati B'' M 14. mei et M et ego B misi: mittam (~ post prophetas) M 15. pueros meos et proph. IK, ~ proph. pueros meos L contestaverunt I, testabantur M; + me B'' 16. reverteretis A, reverteremini IKM, revertimini B, non vertimini L me et² < B'' M sed: et M, si K 17. multas K acceptos: accepistis A 17/20. et laniastis—fecistis < B'' M 20. ego < B ~ rogavi vos IK ut¹: < L ut²: et LM 21. nutrix + que nutrit B'' 21/22. ut essetis—deus < AK* (+ pop'is et ego vobis d's. ut essetis in K^o i. mg.) 21. ~ populus mihi M ~ vobis ego deus M 22. vobis² + essem A in patrem. Amen M explicit ita: illa A

1. Hos. ii 11. 4. 1, cf. Mal. i 13. 7. 4 Esr. i 24-27. 12. 4 Esr. i 7-9, 14. 14. 4 Esr. i 32-34. 20. 4 Esr. i 28-31.

ut gallina filios suos sub alas suas. Modo autem quid faciam vobis? proiciam vos a facie mea, avertam a vobis oculos meos. Immolationes mihi offerentes et dies festos vestros non sustinebo.

7. De quorum destructione et (. . .) de terra possessionis eorum per IOHEL prophetam dominus dixit Iudaeis: '*Ecce dies veniunt et erunt filii Israel non habentes regnum nec magisterium, non habentes principem nec sacerdotes, non habentes sacraria nec sacrificia nec prophetas.*'

VIII. 1. Sicut manifestans per prophetam AMOS de luctu futuro eorum dixit dominus: '*Sollemnia vestra convertam in luctum et omnia cantica vestra in planctum.*' 10

2. Sicut de perditione Iudaeorum per reges Romanorum facta a tempore apparitionis stellae in nativitate Christi significans per BALAAM prophetam dixit: '*Orietur stella ex Iacob et homo exurget ex Israel.*' Et rursus ait: '*Exurgent, inquit, de Italia et superabunt Assyrios et devastabunt Hebraeos et ad extremum ipsi peribunt.*' 15

3. Sicut hoc praesignificatum est in temporibus Helisaei prophetae: '*Exierunt duo ursi et devoraverunt quadraginta duos pueros Hebraeorum clamantibus (eis): Ascende calve*': hoc est intellegere: similiter Hebraeis clamantibus Christum dominum ut ascendat in Calvariae locum ad crucifigendum post quadraginta duos annos exierunt duo ursi, reges 20
Romanorum Vespasianus et Titus, et exterminaverunt Hebraeos.

IX. Propterea ex alienigenarum genere transmissus est in Iherusalem Herodes rex Iudaeae gentis, ut iam non haberent reges nec duces et principes sacerdotum de tribu Iuda. et omnem Iudaeorum vestem

AB"] 1. filios: pullos KL (cf. vulg. Mt. xxiii 37) sub alis suis B" autem: hec (~ postquid) B, cf. p. 19 l. 14, p. 20, l. 5 (non 3); < L 2. inmolationem B" 3. offerentes: facientes BL, facientibus IK et < B" festos < I sustineo B 4. et A, < B"; add. (expulsione) vel (exterminatione)? promissionis B" 5. iohelem L, ioel K ~ dixit dom. B", dicit dom. L de iudeis A venient B" 6. non habentes—mag. < A non habentes < B*, + non B° s. l. magistrum IL, magisterium vel magistrum K non 2: nec L 7. non: nec KL nec 2 (ante sacrificia): et BI, < K prophetę A

VIII. 8. (per <) propheta Amos L futuro ~ post eorum L, futurorum B, < A 9. ~ dom. dixit IK, dicit dom. L ~ conv. soll. v. B" luctu AB omnia cant. vestra < L 10. planctu A, plantu K, luctum B 11. iudeorum < B factas B, < A 12. xpi < B" 13. dicens B" ex stella ex K de israel B" 14. rurşu' A exurgens B inquit < B" italia: araba B de asyrios A 15. etiam ipsi BIK 16. hęc A prefiguratum B" 17/18. exierunt—intellegere < B" 18. clamantibus A; add. eis, sed fort. leg. clamantes hebrei sifr clamantes L 19. dñm: ihm B loççilocom K 20. duos < L

IX. 22. exalienigenaveit K, exaliena L, ex alia A est + populus B" 23. ~ non habeant iam B" nec < B" 24. de: ex B et: ut B" vestemque BL, vestiamque K, vistiamque I

5. Hos. iii 4. 9. Amos viii 10. 13. Num. xxiv 17. 14. Num. xxiv 24.
17. 4 Reg. ii 24. 22. Cf. Eusebius-Rufinus H. E. i 6. 1 24. Cf. ibid. i 6. 10;
i 7. 13 Iosephus Ant. xviii 4. 3 (92); cf. xx i. 1 (6); xv 11. 4 (404); Schürer i 483.

sacerdotalem, quam invenit in templo rex Herodes repositam, igne consumpsit, ut amplius non habeant duces nec principes sacerdotum nec sacerdotia, quia coelestium et terrestrium 'dux ducum et princeps principum' et singularis patris sacerdos descendit, qui principali potentia
 5 super firmissimam petram fidei suae aedificaret ecclesiam, principes procuraret, pontifices destinaret, regalem sacerdotium sibi eligeret, sacrae observationis ministros constitueret, sacri convivii celebraret mysterium, coelestem (. . .) per orbem terrarum praeciperet, unam esse domum dei in totum mundum perficeret; in cuius adventum duces
 10 et principes tribus Iuda cessare significans Iudaeis dixit IACOB: '*Non deficiet princeps ex Iuda neque dux de femoribus eius, donec veniat, qui mittendus est, cui repositum est, et ipse est spes gentium.*'

X. 1. Et de altari sanctae ecclesiae Christi, quod esset aedificaturus, manifestans paterna vox dixit ad Iacob: '*Vade fac altare deo, qui*
 15 *apparuit tibi.*' Non dixit: 'fac mihi, qui loquor tibi', sed dixit: 'fac altare deo, qui apparuit tibi', hoc est intellegere: deus pater deo filio suo altare fieri iubet, quia filius eius erat altare caeleste, qui apparuit Iacob; ipse est domus dei, cuius sacrum mysterium significans Iacob
 20 '*tulit lapidem quem supposuerat capiti suo et erexit in titulum desuper fundens oleum*', quod intellegitur: lapis unctus Christus, qui venturus esset de semine Iacob et tribu Iuda, ut iam unctus Christus Christianos faceret filios Iacob, tribus Iuda Iudaeos. Ideoque ipsum lapidem, quem unxit Iacob et erexit in titulum, ipsum esse venturum domum dei manifestans IACOB dixit: '*Erit mihi dominus in deum et lapis iste, quem*
 25 *erexi in titulum, vocabitur domus dei.*'

AB"] 1. reposita A 3. nec sacerd. < L dux < B et < B 4. patris conii. patri A, pater et B" ~ desc. sacerdos L descendit B 5. ~ eccl. edificaret K 6. regale I sacerdotū L, sacerdotium A elegeret A 7. ministros < K* (+ K° i. mg.) 8. celeste (c. myst. coniungit) B"; fort. legem vel praedicationem excidit ~ precip. terr. B, terrarum in cuius adventum preceperet K pcciperet A una eē A (eē s. ras.), unā eum K, unā cum I 9. (in <) totoque mundo perficeret B" (pref. B) adventu L 10. tribu L cessare + faē A (ell. 14, 15) significans + quod A (cf. l. 18) ~ dix. iud. B 11. nec princeps L nec dux B" femore B 12. et < B" X. 13. altario A, altari & I esset < B" 14. paterna AK*: pater BIK°L vade: vide L domino B 15/16. non—app. tibi < L 17. iubet: d3 (= debet, dicit!) L eius < L celestis A 18. ad iacob B" iadomus K sacrum misterium sacrum B significans + quod A 19. obtulit B lapidem < B quem IK: quod ABL supposuerat A, supposuerit L, suposerat K et < A in titulo A super B 20. xpo K 21/22. ut iam—iuda < B" 21. ut iam conii., Ivm A 22. iudeos: deos I, eos (~ post ideoque) K 23. et erexit < A in titulo BIK venturum < B" 24. iacob < B

2. Cf. Hos. iii 4.

3. Cf. Rev. xvii 14, xix 16.

10. Gen. xlix 10.

14. Gen. xxxv 1.

19. Gen. xxviii 18.

24. Gen. xxviii 21 f.

2. Multi enim fuerunt missi, Moyses et prophetae, lapides in aedificatione Syon, sed nemo in fundamento missus est, ubi angularis lapis ponatur, ut aedificatio domus dei perficiatur, dicente DAVID: '*Nisi dominus aedificaverit domum, in vanum laborant, qui aedificant eam.*' Necessè fuit ut deus pater mitteret unigenitum lapidem preciosum 5 electum angularem Christum suum in fundamentum Syon, sicut paterna vox dixit per ESAIAM prophetam: '*Ecce ego mitto in fundamentum Syon lapidem angularem electum preciosum, et qui crediderit in eum, non confundetur.*' Cognoscant et intelligant Iudaei; confundantur omnes qui non credunt lapidem preciosum missum ex patre in fundamentum 10 aedificationis Syon, Christum filium dei.

XI. 1. Illa prima fabrica cecidit per iniustitiam, quod transmutato nomine domum David nuncupavit: 'domus quae ceciderat'. Necessè fuit ex semine David domum domini aedificare, sicut vox patris per prophetam AMOS promisit dicens: '*Post haec aedificabo tabernaculum David* 15 *quod cecidit et destructa eius restaurabo et erigam, ita ut requirant ceteri homines deum et omnes gentes, in quibus invocabitur nomen meum in ipsis.*' Et hoc est ratio, quod in titulum psalmi dictum est: '*Psalmus cantici dedicationis domus David*', de qua dicit ipse DAVID in titulum XXVIII: '*Exaltabo te domine, quoniam suscepisti me nec delectasti inimicos meos* 20 *super me; domine clamavi ad te et sanasti me; domine eduxisti ab inferis animam meam.*' Tunc ab inferis eduxit animam suam Christus dominus, quando suscepta est a divinitate humanitas, a virtute infirmitas, ab aeternitate mortalitas. Tunc facta est dedicatio domus David, quando de semine David venit Christus dominus aedificaturus, qui est domus 25 dei patris.

AB"] 1. in edificationes (< syon) B", in edificacōne (< syon) L 2. sed—fundam. < L ~ lapis ang. L ~ pon. lapis B 3. ut: et B" edificatio B": in edificio A dicens L 4. laboraverunt B" ea A 5. pater < B 6. in < A paterna: prima L 7. in fundamenta IK 9. cognoscant—confundantur < K* (+ K^o i. mg.) confundentur I 11. xpm: ipsum B XI. 12. in illa B 13. domus david (< domus^a) B" domus q (= quae?) A, quē B" 14. domini: dei L per < A prophetę A 16. destructam A, dirupta B" eius: est L et² < B" erigauit B 17. deo L in ipsis < A 18/19. et—david² < A 18. & hoc I: ex hoc B, et hec KL est < L titulo B 19. de quo L de hoc titulo ipse dñs dix (in tit. xxviii <) A xx^o. viii B, xxix^o ps^o L, xxviii^o viii^o I, xxviii K 20. me < IL 20/21. nec—eduxisti: usque A 21. dñe + dñs meus (< L) IKL te < I? sanasti me: s. i. m. K 22. suam < B", meam K xps (< B) dñs ~ ante animam B" 23/24. humanitas—aeternitate < A 24. quando: quoniam L 25. venit < L xps dñs IK qui est B": quē A

3. Ps. cxxvi (cxxvii) 1. 7. Is. xxviii 16. 9. Cf. Ps. xcvi 7; *Christusbilder* 216**. 10. 15. Amos ix 11-12. 18. Ps. xxix (xxx) 1. 19. Ps. xxix (xxx) 2-4.

2. Sicut paterna vox per NATHAN prophetam dixit: 'Dic David servo meo: "Non tu aedificabis mihi domum ad habitandum; sed postquam morieris cum patribus tuis, suscitabo semen tuum post te, quod erit de utero tuo, et dabo regnum eius usque in saecula, et ipse aedificabit mihi domum fidelem nomini meo, et erigam thronum eius in saecula in conspectu meo".'

3. Sicut enim post haec item manifestans paterna vox ad HELI sacerdotem dixit: 'Suscitabo vobis sacerdotem fidelem, qui omnia, quaecumque sunt in corde meo, faciet et ipse aedificabit domum fidelem et transiet in conspectu Christorum suorum omnibus diebus; et qui permanserit in domo eius, veniet adorare in pane et vino.'

XII. 1. Sicut iterum significans paterna vox per ZACHARIAM prophetam dixit: 'Moriatur omnis caro a facie domini, qui exurgit de nubibus sanctis suis'. Et 'Ipse aedificabit domum fidelem et accipiet honorem et sedebit super thronum suum et principabitur et erit sacerdos et consilium pacificum erit in medio nationum. Corona autem ipse timenti se et utilis ei.'

2. Pro quorum adventu esse domum dei per orbem terrarum magnam et excelsam et immensam voluit, sicut increpans Hebraeis spiritus sanctus per IEREMIAM dixit: 'O Israel, quam magna est domus dei et prolongatus locus possessionis eius; magna est et non habet finem, excelsa et immensa.' 'Hic est deus noster et non est alius praeter eum; qui invenit viam veritatis et dedit eam Iacob puero suo et Israel electo suo, qui post haec visus est in terris et cum hominibus conversatus est. Hic est liber testimoniorum dei et lex quae est in aeternum; qui tenent eam, in vita erunt, qui autem dereliquerunt eam, morientur.'

AB"] 1. vos K* (K^o eras., non corr.) 2. ~ servo meo david B'' habit.: edificandam B 3. morieris: dormieris B'', dormiēs L* 4. seculum A ipse < B'' (h)edificavit AL 5. fidelem B erigam B, erigens L in¹: usque in B^o IKL 7. Sicut enim coni.: sic enim A, sic erit B'' hec. Item B''; item < A ~ vox paterna K, pater vocem B 8. dixit—sacerdotem² < A dixit coni., dicens B'' 9. sunt < BI, post meo K et¹ < B'' edificavit A fidelium A 10. christi (< suorum) B'', + mei L diebus < K*

(A)B''] XII. 12. iterum: in te IK, tunc L significans < B prophetam < I 13. predixit I; dixit expl. A caro < K* 14. nubibus < L edificavit L fidelem K*, cf. II., 59: fidelium BIK^oL 14/15. et acc. hon. et sed. < K 15. principatur L, -um B 16. pontificum K et erit B ~ timenti se erit ipse K 17. ei: eius B, est L 18. dei < L 19. et¹ < BL sic K 20. ieremiam + prophetam B est < L 21. eius < L 22. excelsa + est BL 23. (viam <) veritatem B 24. ~ in (< B) terris visus est BL est¹ < K 26. autem < BL ~ eam derel. BL derelinquunt I*, dereliquerunt B^o, -int K

1. 2 Reg. vii 5, 12 f. 8. 1 Reg. ii 35 f. 13. Sach. ii 13. 14. Sach. vi 13 f. 20. Baruch iii 24 f. 22. Baruch iii 36-iv 1.

XIII. 1. In istam domum dei, qui est Christus filius dei, sacrae dispensationis sacrificium novum (translatum) esse per prophetam ABACUC significatum est, quando per manum angeli translatus est in aëre, cum prandium messoribus a Iudaea portaret in terram alienam Chaldaeorum gentilium et daret panem esurientium Danieli in lacu 5 leonum. Die sexto panis iste a Iudaeis auferri videtur et gentibus tradi sexto millesimo anno. Et tunc angelus Abacuc prophetae dixit; post haec per angelum Gabrielem [†] et per prophetam Christum sicut de vetusta tradidit Hebraeis sacrificia cessarent.[†] 2. . . . propheta ANNA Hebraeis dicens: '*Recedant vetera de ore vestro, quia deus scientiarum* 10 *dominus est et ipsi praeeparantur cogitationes. Arcus fortium superatus est et infirmi praecincti robore. Saturatis prius panes defecerunt et famelici saturati sunt.*' Haec dicens Anna manifestavit recedere a Iudaeis carnales observationes et vetustas, id est taurorum et vitulorum, hircorum et agnorum inmolationes, et arcum fortitudinis, regnum Iudaeorum, 15 superatum esse, ut infirmi praecincti essent robore, populus gentium praecincti fidei fortitudine. Si autem de pane propositionis, quem edebant Hebraei, diceret: '*et famelici saturati sunt*' . . . Et quia synagoga Iudaeorum, quae multos filios habebat, infirmata esse haberetur, et sterilis ecclesia ex gentibus plurimos filios haberet, significans ANNA 20 prophetavit dicens: '*Sterilis peperit plurimos et quae multos habebat filios infirmata est.*' Significans dominus per ESAIAM prophetam dixit: '*Filios genui et exaltavi, ipsi autem contempnentes me spreverunt*'. Et '*Ipsi non populus meus et ego nec deus eorum*'. Et '*Malum illis erit et amarum, eo quod dereliquerunt me*'. Et '*Ipsi agnitionem meam reprobaverunt et ego repellam eos de sacerdotio meo, ut non sacrificium mihi agant in sempiternum*'.

E. VON DOBSCHÜTZ.

Bⁿ] XIII. 1. in istam < K 2. translatus addidi: < Bⁿ per < IK 3. per angelum (< manum) K translatus I, translatus L 4. messorile B deportaret L, -rent I 5. caldeorum BL esurienti K lacū L 6. sexta B 6/7. auferri . . . tradi coni.: auferre . . . traditus Bⁿ 7. ~ dixit ad abacuc prophetam L 8/9. et—cessarent corrupta esse videntur per² < IKL 9. tradit L cessaret L per propheta anna B 10. vetera + inquit IK quoniam IKL 11. deus B 12. accincti sunt L saturati L, saturitates K, staturis I panis I 15. et¹ < K regnorum K, regum B 16/17. essent—praecincti < IK 17. de pane < L quem: quid L, quod B 18. dicitur B lacunam indicavi 19. quae: quia L ~ hab. filios K infirma IK 20. ecclesia: et dira B plurimus K* ~ habebat filios K amma K 22. infirma K deus B dicens B 23. me spreverunt me B 24. ego non K, nec ego B malū||| IK erat B 26. et < IKL sacrificent mihi nec agant IK *subscr.* Istius operis liber explicit I

3. Cf. Dan. xiv 32 ff. 10. 1 Reg. ii 3-5. 21. 1 Reg. ii 5. 23. Is. i 2; cf. cap. vii 1, p. 20 l. 15. 24. Hos. i 9; cf. *ib.* p. 20 l. 18. Ier. ii 19; cf. *ib.* p. 20 l. 17. 25. Hos. iv 6; cf. *ib.* p. 20 l. 19.