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The Journal of Theological Studies

JULY, 1921

DOCUMENTS

NICETA OF REMESIANA

DE VIGILIIS

AND DE PSALMODIAE BONO

LIST OF MANUSCRIPTS CITED.

(1) AUTHORITIES FOR BOTH DE VIGILIIS AND DE PSALMODIAE BONO (DE UTILITATE HYMNORVM)

- R Codex Vaticanus Reginae lat. 131: saec. ix-x. The MS contains the last half of *de vigil.* (from ch. v l. 12 of my edition [Burn 61. 3] onwards), foll. 148 b-153 a (fol. 152 is an inserted or misplaced leaf, in a different hand, having nothing to do with our sermons): followed by the whole of *de psalm.*, foll. 153 a-159 a. It is my fortunate discovery of this first-class authority for the text which justifies and indeed necessitates a new edition. This is the only MS whose readings I record in full in the apparatus.
- B Codex Vaticanus Palatinus lat. 210 (from Lorsch) of writings of St Augustine: saec. vi-vii: foll. 178 a, 183 a.
- C Codex Parisinus Nouv. acq. lat. 1448 (from Cluny): saec. ix: foll. 145 b, 148 b. In these two MSS (representatives of a large family containing a collection of writings of St Augustine) our two sermons appear in what is definitely an abbreviated and altered recension. Nevertheless apart from its alterations—and these proceed generally on certain well-marked lines, easy to be recognized and isolated—the B family cannot be neglected for the matter which it retains, since its leading representative is older than any other MS of the sermons, and is very carefully written. I have adopted its orthography in the chapters where R is not extant, and sometimes even against R. B fully repaid a new collation.

(2) AUTHORITIES FOR DE VIGILIIS ONLY

- a Codex Cantabrigiensis Bibl. Univ. Dd. vii 2 of the writings of St Jerome: saec. xv. Dr Burn calls this MS A, and in other cases I have followed his notation of the MSS: but to avoid confusion with the much older A of *de psalm.* I have in this case changed the symbol to a.
- H Codex Mediolanensis Ambrosianus A 226 inf.: saec. x: fol. 224 b. Collated by Mgr G. Mercati, who has generously put his collation at my disposal. A MS full of small blunders, but invaluable in chaps. i-v as a check upon a.
- Isid Isidore of Seville *de ecclesiasticis officiis* i chapters 21, 22 (*de vigil.* v 6-15, vi 20-22, vii 8-11).

(3) AUTHORITIES FOR DE PSALMODIAE BONO ONLY

- A Codex Cavensis (the Spanish Bible of La Cava: C in Wordsworth Vulgate): saec. viii-ix: fol. 101 a. Among the preliminaries prefixed to the Psalter.
- V Codex Vaticanus 5729 (the Bible of La Farfa): saec. xi-xii. At the same place as in the La Cava Bible. Fol. 253.

INCIPIT DE VIGILIIS SERVORVM DEI
TRACTATVS NICETAE EPISCOPI

I. Dignum est, fratres, aptumque prorsus satisque conueniens de sanctis uigiliis nunc dicere et proferre sermonem, quando ipsa lucratio geritur a sollicitis. nox ecce est caligo corporis quae non solum homines sed etiam cunctos somno detinet animantes, ut reformatis uiribus
5 per soporem possint diurnos labores sustinere uigilantes. bonus Deus, qui ita prospexit, ita constituit, ut HOMO EXITVRVS AD OPVS SVVM ET AD OPERATIONEM SVAM VSQVE AD VESPERVM haberet uicarium tempus in quo a laboribus duris et multa fatigatione requiesceret. ergo diem AD OPVS, noctem fecit ad requiem, et pro hoc, sicut pro omnibus, gratias
10 debemus agere illi qui praestitit. nouimus autem multos hominum, ut aut maioribus suis placeant aut sibi aliquid peculiariter prosint, noctis particulam ad aliquod opusculum segregare, et id pro lucro ducere quod furati de sopore suo operari potuerint. a Salomone uero laudatur et femina quae pensa et lanificium ad lucernam uigilanter exercet: addidit
15 etiam quod ex hoc laus VIRO EIVS IN PORTIS et gloria magna nascatur. quod si in carnalibus instrumentis, id est uictui ac uestitui necessariis, qui uigilat non reprehenditur, immo laudatur, mirari me fateor esse aliquos qui sacras uigilias tam spiritali operè fructuosas, orationibus hymnis lectionibus fecundas, aut superfluas aestimant aut otiosas aut
20 (quod his est deterius) inportunas.

II. Et quidem si sunt homines a religione nostra alieni qui ista sic sentiunt, non est mirum. quomodo enim profanis religiosa placere possunt, quibus si placerent, nostri essent quod sumus, utique christiani? si uero nostri sunt quos uigiliarum saluifer actus offendit (ut nihil de his deterius suspicer), aut pigri sunt aut somniculosi aut senes sunt uel infirmi. si pigri sunt erubescant, quia illis insonant uerba Salomonis VADE AD FORMICAM, O PIGER, ET AEMVLARE VIAS EIVS. si somniculosi sunt, expergiscantur, scriptura proclamante O PIGER, QVOVSQVE DORMIS? QVANDO AVTEM DE SOMNO SVRGIS? MODICVM QUIDEM DORMIS, MODICVM SEDES,

I. 6. Ps. civ (ciii) 23 13. Prov. xxxi 13, 18, 23

II. 6. Prov. vi 6 8: *ib.* vi 9-11

Titulum e BC restitui: add INF. DE VIGILIIS SERVORVM DEI NICETE EPCĀ B²

I. 2. proferre a H: conferre BC 3. geritur BC: exigitur a (H) corporibus BC 4. somno: *praem* in BCH reparatis BC 5. uigilantes: uiuentes a H 7. uesperam a 8. *tr* duris laboribus a (H) ergo . . . praestitit (l. 10) BC: prestitit a qui prestitit H 12. ad a H: in B; om C 13. potuerunt B* a Salomone . . . nascatur (l. 15): om BC 16. ac BCH: aut a 17. mirari H: *praem* et a; *aliter* BC 18. orationibus a H: + scilicet BC 19. lectionibus BC: + que a H 20. his H: id a; *aliter* BC

II. 1. et quidem a H: equidem BC 2. sentiant a 3. quod BCH: quia a 5. senes: *praem* quod his est proximum (*quae lectio in textu reponi debuit*) H quod his est primum a sunt BCH: om a uel a H: aut BC 7. somniculosi: formidolosi a

PVSILLVM AVTEM DORMITAS, PVSILLVM VERO COMPLECTERIS MANIBVS 10
 PECTVS. DEINDE SVPERVENIET TIBI TAMQVAM VIATOR PAVPERTAS,
 INOPIA AVTEM SICVT BONVS CVRSOR CITO VENIET. si senex es, quis
 te compellit ut uigiles? quamquam et non compulsus pro aetate tamen
 uigilare debes: et si stare non potes, et tuam cogitas impossibilitatem,
 non debes iuuenes et ualentes ad tuum reuocare torporem, quod 15
 propter uarias temptationes iuuentutis se ipsos propensioribus macerare
 debent uigiliis. si uero infirmus es membris, quod facere non potes
 noli reprehendere: immo RIGA et tu secundum prophetam LACRIMIS
 STRATVM tuum et dic SI MEMOR FVI TVI SVPER STRATVM MEVM: iniunge
 etiam uigilantibus ut te suis precibus iuuent, quo adiutus a Domino 20
 super lectum doloris tui canere possis, et tu quandoque merearis dicere
 IN MATVTINIS MEDITABAR IN TE, QVIA FACTVS ES ADIVTOR MEVS. alio-
 quin stultum et satis extraneum est ut quia ipsi currere non ualemus
 bene currentibus derogemus. nam etsi non possumus, debemus congra-
 tulari potentibus. sic enim ut de consensu malitiae participatur cum 25
 facientibus poena, sic participatio gloriae speranda est de consensione
 bonitatis. alios enim effectus coronat, alios pia uoluntas laetificat.

III. Nec sane onerosum uel difficile uideri debet etiam delicatis
 corporibus in septimana duarum noctium, id est sabbati atque dominici,
 portionem aliquam Dei ministerio deputare: ista enim quasi purificatio
 est dierum quinque uel noctium, quibus stupore carnali ingrauescimus
 aut mundanis actibus obsoletamur. 5

Nec erubescat aliquis in bono studio sanctitatis, cum non erubescant
 improbi in perpetrando opere foeditatis. merito ergo scriptura in
 Prouerbiis ingerit EST CONFUSIO QVAE DVCIT AD PECCATVM. in bono
 enim opere CONFVNDI PECCATVM est, sicut in male faciendo non
 confundi pernicies est. si sanctus es, ama uigilias, ut thesaurum tuum 10
 uigilando custodiens ipse in sanctitate serueris. si peccator es, magis
 curre ut uigilando et orando purgeris, dum tunso pectore frequentius
 clamas AB OCCVLTIS MEIS MVNDA ME, Domine, ET AB ALIENIS PARCE
 SERVO TVO: qui enim AB OCCVLTIS iam desiderat MVNDARI, nescio an
 eum delectet istis miseriis inquinari. 15

18. Ps. vi 6 (7) 19. Ps. lxxiii (lxxii) 7 22. *ib.* 7, 8

III. 8. Eclus. (*non* Proverb.) iv 21 13. Ps. xix 12, 13 (xviii 13, 14)

12. cito ueniet (*e vers.* 11* ἀοκνος ἦξει) *a* H: *om* BC 14. uigilare debes
scripsi: uigilas *a* H uigilare debent BC 21. quandoque B C H: aliquando *a*
 22. in te *a* H, *cf.* Ps. lxxiii (lxxii) 7: + domine B C, *ut* *iv l.* 20 24. debemus:
 + non inuidere sed B C

III. 2. dominici B C H: dominicae *a* 5. obsoletamur B C (H): oscitamus *a*
 6. erubescat aliquis B C H: erubescant aliqui *a* cum *a* C H: quia B 7. in-
 probi B C H: *om a* 9. male B C: malo *a* H 11. custodiens H: custodias *a*
 custodientes B C 14. *tr* iam ab occultis *a* nescio an eum B C H: necesse est
 ut eum non *a* 15. istis *a* H: iisdem B isdem C

IV. Res exigit, karissimi, ut de auctoritate uigiliarum et anti-
 quitate, deque ipsa utilitate pauca dicamus: magis enim quilibet
 labor suscipitur, si ante oculos proponatur ipsius laboris utilitas. anti-
 qua est uigiliarum deuotio, familiare bonum omnibus sanctis. Esaias
 5 denique propheta clamat ad Dominum DE NOCTE VIGILAT SPIRITVS MEVS
 AD TE, DEVS, QVONIAM LVX PRAECEPTA TVA SVPER TERRAM. Dauid,
 et regio et prophetico sanctificatus ungento, ita canit DOMINE DEVS
 SALVTIS MEAE, IN DIE CLAMAVI ET NOCTE CORAM TE. et in alio
 psalmo MEMOR FVI IN NOCTE NOMINIS TVI, DOMINE, ET CVSTODIVI LEGEM
 10 TVAM.

Sed forsitan in lectulo suo positus haec cantabat: quod aliquanti
 pigriores sufficere putant, si tantum in stratu suo aut oret unus-
 quisque aut psalmum forte submurmuret. quod quidem et ipsum bonum
 est; Dei enim semper et ubique meminisse salutare est. sed quod
 15 sit melius exurgentem conspectui diuino assistere, accipe eiusdem
 prophetae aliam uocem quae et tempus et locum et habitum depre-
 cantis ostendit: IN NOCTIBVS INQUIT EXTOLLITE MANVS VESTRAS IN
 SANCTA ET BENEDICITE DOMINVM. et ne uespertinas tantum horas
 NOCTES aestimes appellatas, occurrit et dicit MEDIA NOCTE SVRGEBAM
 20 VT CONFITERER TIBI SVPER IVDICIA IVSTITIAE TVAE. ecce habes et
 tempus expressum exurgendi, et sollicitudinem quomodo Deo confitearis
 ostensam.

V. Adhuc consideranti mihi intentionem sanctorum maius aliquid
 ac laboriosius occurrit, et ultra humanae naturae condicionem suggeritur,
 cum eundem audio prophetam psallentem SI ASCENDERO [IN] LECTVM
 STRATVS MEI, SI DEDERO SOMNVN OCVLIS MEIS AVT PALPEBRIS MEIS
 5 DORMITATIONEM AVT REQVIEM TEMPORIBVS MEIS, DONEC INVENIAM
 LOCVM DOMINO, TABERNACVLVM DEO IACOB. quis non stupeat tantam
 in Dei amore animi deuotionem, ut somnum sibi, sine quo utique
 corpora humana deficiunt, penitus interdixerit DONEC LOCVM ac

IV. 5. Is. xxvi 9 7. Ps. lxxxviii 1 (lxxxvii 2) 9. Ps. cxix (cxviii) 55
 17. Ps. cxxxiv (cxxxiii) 2, 3 19. Ps. cxix (cxviii) 62
 V. 3. Ps. cxxxii (cxxx) 3-5

IV. 1. res exigit a H, cf. psalm. ix 2 (Burn 76. 6): tempus exigit BC karissimi
 H kk B kmi C 5. dominum BC: deum a H 7. et 1° BC: om a H 8. et
 in alio psalmo a H: item dicit BC 11. sed forsitan... assistere (l. 15): om BC
 12. putant H: putauerunt a ore a 14. enim e coniectura suppleui: om codd
 17. ostendit a H: ostendat BC inquit B C H: om a 19. noctes scripsi: noctis a
 H B C 20. tibi a H: + domine BC ecce BC: om a H 21. tr. exurgendi
 expressum a tr et exurgendi BC.

V. 2. ac BC: et a H tr naturae humanae BC 4. stratus BC² H (cf. iv l 12
 supra): strati a stratum C* 6. non stupeat... amore BC Isid: non stupeat
 in tantum dei amorem: H enim tantum stupeat dei amorem a 7. utique
 corpora humana B C H Isid: tr h. u. c. a 8. deficiant a ac B C H Isid: ad a

templum Domino fabricandum rex et propheta reperiret? quae res nos debet fortiter ammonere, ut si ipsi LOCVS DOMINI esse uolumus et 10
TABERNACVLVM eius

[fol. 148 b] ac templum cupimus haberi perpetuo (sicut Paulus asserit dicens VOS ESTIS TEMPLVM DEI VIVI), in quantum possumus exemplo sanctorum uigilias diligamus, ne et de nobis dicatur, ut psallitur, 15
DORMIERVNT SOMNV M SVVM ET NIHIL INVENERVNT. quin potius gratulabundus unusquisque iam dicat IN DIE TRIBVLATIONIS MEAE DEVM EXQVISIVI MANIBVS MEIS NOCTE CORAM EO ET NON SVM DECEPTVS, quia BONVM EST CONFITERI DOMINO ET PSALLERE NOMINI TVO ALTISSIME, AD ANNVTIANDVM MANE MISERICORDIAM TVAM ET VERITATEM TVAM PER NOCTEM. | [fol. 149 a] haec et huiusmodi tanta ac talia ideo sancti illi 20
cecinerunt et scripta reliquerunt, ut nos eorum posteris paribus excitemur exemplis ad celebrandas etiam noctibus nostrae salutis excubias.

VI. Sed a ueteribus ueniamus ad noua, a ministris legis ad ministros euangelii, ut de nouo etiam testamento uigiliarum gratia consignetur. ANNA FILIA PHANUELIS, VIDVA continens, ORATIONIBVS AC IEIUNIIS SERUIENS, NON DISCESSISSE DE TEMPLO DIE AC NOCTE in euangelio legitur. PASTORES illi sanctissimi, dum SVPER GREGEM SVVM nocturnas 5
exercent uigilias, et angelos in splendore uidere et CHRISTVM NATVM in terris primi audire meruerunt. iam uero institutio Saluatoris nonne tota ad uigilandum auditores exsuscitat, siue in parabola illa boni seminatoris dicendo DVM DORMIRENT HOMINES VENIT MALVS ET SVPERSEMINAVIT ZIZANIAM IN TRITICVM ET ABIIT—qui si non dormissent, nec 10
malus fortasse zizaniam seminare potuisset—siue cum dicit LVMBI VESTRI PRAECINCTI ET LVCERNAE ARDENTES, ET VOS SIMILES HOMINIBVS EXSPECTANTIBVS DOMINVM SVVM QVANDO REVERTATVR A NVTIIS: BEATI SERUI ILLI QVOS CVM VENERIT DOMINVS INVENERIT VIGILANTES: ET SI VESPERTINA inquit | [fol. 149 b] HORA VENERIT ET SI MEDIA NOCTE ET 15
SI GALLI CANTV ET INVENIAT EOS VIGILANTES, BEATI SVNT. ILLVD

13. 2 Cor. vi 16 15. Ps. lxxvi 5 (lxxv 6) 16. Ps. lxxvii 2 (lxxvi 3)
18. Ps. xcii 1, 2 (xcii 2, 3)
VI. 3. Luc. ii 36, 37 5. Luc. ii 8 sqq 9. Matt. xiii 24, 25 11. Luc.
xii 35-40 15. (Marc. xiii 35)

10. fortiter B C H *Isid*: firmiter a domini a H: dei B C 12. INCIPIT DE VIGILIIS AC TEMPLVM CVPIMVS Nos etenim ffs carissimi si templum cupimus habere perpetuo adtendamus apostolum dicentem Haberi perpetuo sicut paulus adseret etc R fol. 148 b 16. tribulacionis R 18. sallere R 19. adnunciandum R
VI. 1. nouam R 2. ut B C: ut et R; om a H 3. fanuelis R 4. descessisse R die ac: diac R 6. in splendore uidere B C: in splendore (om uidere per homoeoteleuton) R H; om a 7. nonne tota R H (et ita optime Burni): nonne omnes B etc nomine tota a 9. dicenda (sc parabola) R 10. zizaniam R H et 11. zizaniam R* H: zizania vell potuissit R 13. expectantibus R nubtis B* nuptiis R 15. note R 16. bati R* illud . . . suam (l. 18): om B C

AVTEM SCITOTE QVIA SI SCIRET PATER FAMILIAS QVA HORA FVR VENIRET, VIGILARET VTIQVE ET NON SNERET PERFORARI DOMVM SVAM. ITAQVE ET VOS ESTOTE PARATI, QVIA QVA HORA NESCIIS FILIVS HOMINIS
 20 VENTVRVS EST. nec uerbis solum docuit uigilias, sed etiam confirmauit exemplo: testatur namque euangelium quia ERAT Iesus PERNOCTANS IN ORATIONE DEI. pernoctabat Dominus [non sibi, sed] ut scirent serui inopes et infirmi quid agere deberent, quando DOMINVS, DIVES IN OMNIBVS nec ullius indigens quasi fortissimus, pernox in oratione
 25 duraret. sic et increpat Petrum tempore passionis dicens SIC NON POTVISTI VNA HORA VIGILARE MECVM? et ad omnes iam † diriget † VIGILATE inquit ET ORATE NE INTRETIS IN TEMPTATIONEM.

Haec uerba, haec et eiusmodi exempla, oro uos, quem non de profundo etiam somno et morti simillimo ualeant suscitare?

VII. His instructi sermonibus, his confirmati documentis, beati apostoli et ipsi uigilarunt et uigilias imperarunt. Petrus in carcere NOCTV ab angelo excitatur, et ipso reserante PORTAM FERREAM IN DOMVM MARIAE PERVENIT | [fol. 150 a] VBI ERANT MVLTII CONGREGATI, non
 5 stertentes utique sed ORANTES. idem in sua epistula ponit et dicit SOBRII ESTOTE, VIGILATE, QVIA ADVERSARIVS VESTER DIABOLVS TAMQVAM LEO RVGIENS CIRCVIT QVAERENS QVEM TRANSVORET. Paulus et Sileas IN CVSTODIA publica CIRCA MEDIAM NOCTIS HORAM ORANTES HYMNVM AVDIENTIBVS VINCTIS DIXISSE memorantur, ubi REPENTE TERRAE MOTV
 10 FACTO ET CONVUSSIS CARCERIS FVNDAMENTIS ET IANVAE SPONTE APERTAE ET OMNIVM VINCVLA SVNT SOLVTA. idem beatus apostolus a Troade PROPECTVRVS SERMONEM PRODVCEBAT VSQVE IN MEDIAM NOCTEM, accensis LVCERNIS QVAMPLVRIMIS IN CENACVLO, ex quo EVTICHVS ADVLESCENS SOMNO PRESSVS, DISPVTANTE PAVLO PROLIXIVS, A FENESTRA
 15 DEDVCTVS CECIDIT DE TERTIO TECTO ET SVBLATVS EST MORTVVS. quo statim reddito uitae, VSQVE AD LVCEM SERMOCINATVS Deo gubernante PROPECTVS EST. idem beatus apostolus quam ualide quam copiose super exercendis uigiliis adhortatur, Thessalonicensibus quidem scribens

21. Luc. vi 12 23. Rom. x 12 25. Matt. xxvi 40, 41

VII. 3. Act. xii 6, 10, 12 6. 1 Pet. v 8 8. Act. xvi 23, 25, 26 12 Act. xx 7, 8, 9, 11

17. si: sci(ret) *primis curis* R* 18. utiqvae R pereforari R* 22. non sibi sed a B C H: om R, *fortasse recte* scirent . . . sic et (l. 25): *aliter* B C
 23. inopes et a H: in opere R 24. quasi fortis mus H, cf *ymb.* v (Burn
 42. 10-17 quasi deus): et fortissimus R² nec fortissimus R* quam fortissimus a
 25. sic 1°: si R* 26. potuistis R* diriget R: dicit a B etc 29. simile R

VII. 1. inscructi *ut uid* R his 2°: hi R* tr. et ipsi beati apostoli R
 5. stertentes a H: sternentes R dormientes B C 7. circuit: om R querens R
 Sileas B H: Sylleas a Silas R C 8. orantem? R* himnum R* 9. terre R
 10. factu R* spontae R 11. a Troade . . . copiose (l. 17): om B C. 12. sermone R
 17. ualidae R cupiose R 18. adortatur R

ITAQVE NON DORMIAMVS SICVT CETERI SED VIGILEMVS ET SOBRII SIMVS :
 NAM QVI DORMIUNT NOCTE DORMIUNT ET QVI INEBRIANTVR NOCTE EBRII 20
 SVNT: NOS AVTEM QVI DIEI SVMVS SOBRII SIMVS. et mire concludit :
 SIVE inquit VIGILEMVS SIVE DORMIAMVS | [*fol.* 150 *b*] SIMVL CVM ILLO
 VIVAMVS. ad Corintheos autem VIGILATE, STATE IN FIDE, CONFIRMA-
 MINI, VIRILITER AGITE. sic et ad Effesios scribit ORANTES OMNI
 TEMPORE IN SPIRITV, ET IN HOC IPSO VIGILANTES. se quoque exemplum 25
 ponens in catalogo uirtutum suarum functum se VIGILIIS MULTIS apud
 Corintheos gloriatur.

VIII. Haec sufficiant de antiquitate et auctoritate uigiliarum:
 superest ut secundum promissum ordinem de earum utilitate aliqua
 proferamus, quamquam sentiri magis potest per exercitium ipsa utilitas
 quam loquentis sermone narrari. GVSTANDO enim VIDETVR QVIA SVAVIS
 EST DOMINVS, sicut scriptum est. qui ergo GVSTAVIT, intellegit 5
 sentit quantum pondus pectoris uigilando deponitur, quantus mentis
 stupor excutitur, quanta lux animam uigilantis et orantis inlustrat,
 quae gratia quae uisitatio membra uniuersa laetificat. uigilando timor
 omnis excluditur, fiducia nascitur; caro maceratur, uitia tabescunt, castitas
 roboratur; cedit stultitia, accedit prudentia; mens acuitur, error obtun- 10
 ditur; criminum caput diabolus gladio Spiritus uulneratur.

Quid hac utilitate maius? quid istis lucris commodius? quid hac
 delectatione suauius? quid ista felicitate beatius, teste etiam pro-
 pheta | [*fol.* 152 *a*] qui in principio psalmorum SUORUM BEATVM VIRVM
 describens, summam beatitudinis eius in hoc uersiculo collocauit si IN 15
 LEGE DOMINI MEDITETVR DIE AC NOCTE. bona est quidem diurna
 meditatio, bona oratio, sed multo gratior et efficacior est nocturna
 meditatio: quia per diem necessitates uariae obstrepunt, occupationes
 distrahunt mentem, sensum multiplex cura dispergit; nox autem secreta,
 nox quieta, oportunam se praebet orantibus, aptissimam uigilan- 20
 tibus, dum carnalibus occupationibus expeditum collecto sensu totum
 hominem diuinis conspectibus sistit.

Inde diabolus, diuinarum semper rerum callidus aemulator, sicut
 ieiunia et uirginitatem uanam et baptismata inania suis cultoribus dedit,

19. 1 Thess. v 6, 7, 8, 10 23. 1 Cor. xvi 13 24. Eph. vi 18 26. 2 Cor. xi 27
 VIII. 2. cf. cap. iv l. 2 supra 4. Ps. xxxiv 8 (xxxiii 9) 14. Ps. i 1, 2

19. itaque... autem (*l.* 23): om BC 20. nocdormiunt R* 24. sic et...
 gloriatur (*l.* 27): om BC 25. in 2°: om R* 26. cata loco R
 VIII. 2. aliqua R 3. exercitium R B²: exercitium B* 5. quia R*
 6. ponderis R uigilandum R* quantus mentis stupor excutitur a B C H :
 om per homoeotel R 9. fiducia R 10. stulticia R 13. dilectatione R
 suauius: add sup lin R² 15. beatitudinis R² (*sed m p*) B etc: beatitudinem (R*?) a
 uirseculo R conlocauit R 17. efficacior R 19. nox: uox R
 20. prebet R 23. inde... nisi (*l.* 29): itaque (*ceteris omissis*) B C
 emulator R 24. baptista R*

25 ita et hoc sanctum aemulatus officium nocturna sacra et uigilias suis commiseronibus addidit. unde iam nostri, si de suorum institutione non excitantur ad obeundas uigilias sanctas, uel in aduersarii eas usurpatione cernentes alienas a Dei rebus non esse fateantur: quas non imitaretur inimicus ad suorum deceptionem, nisi Deo placitas esse co-
30 gnosceret ad celebrantium benedictionem.

IX. Tantum, karissimi, qui uigilat oculis uigilet et corde, [fol. 151 b] qui ORAT SPIRITV ORET ET MENTE; quia nec satis utile est oculis uigilare et animo dormire, cum e contrario ex persona ecclesiae scriptura testetur: EGO INQUIT DORMIO ET COR MEVM VIGILAT. curandum est etiam ne
5 nimietate cibi uel potus uigilantis pectus oneretur, nec foeditate ructantes et crapula non solum ipsi nobis insuaues simus sed etiam gratiae Spiritus indigni iudicemur. dixit namque uir quidam inter pastores eximius: SICVT FVMVS INQUIT FVGAT APES, SIC INDIGESTA RVCTATIO AVERTIT ET ABICIT SPIRITVS SANCTI CHARISMATA. ergo, tamquam diuino fungendo
10 ministerio, ante nos per abstinentiam parare debemus, ut ingrauantibus expediti libere uigilare possimus. cogitatio quoque mala pellatur, ne male uigilantis ORATIO FIAT sicut legitur IN PECCATVM. sunt enim et ex maligno uigiliae; sicut in Prouerbiis legitur quia ABLATVS EST SOMNVS AB OCVLIS EORVM: NON ENIM DORMIUNT INQUIT NISI MALE FECERINT. sed
15 absint, [fratres,] absint ab hoc conuentu tales uigiliae; sit noctis huius uigilantium pectus clausum diabolo apertum Christo, ut quem labiis sonamus corde teneamus. tunc erunt acceptabiles nostrae uigiliae, tunc pernoctatio salutaris, si competenti diligentia et deuotione sincera ministerium nostrum diuinis obtutibus offeratur. |

X. [fol. 153 b] Haec de uigiliarum auctoritate et antiquitate, necnon etiam de utilitate, dicta sufficiant. de hymnorum autem psalmodiarumque deuotione, quam grata sit et acceptabilis Deo, nunc quantulumcumque dixissem, nisi ratio prolixior uolumen aliud postularet.
5 et quod Domino largiente tribuitur sequenti exhibebitur lectione.

IX. 2. cf. 1 Cor. xiv 15 4. Cant. v 2 8. S. Basil. Hom. i de ieiunio
12. Ps. cix 6 (cviii 7) 13. Prov. iv 16

25. sanctum aemulatus a H: sc̄s aemulator R nocturna sacra et scripseram, et
ita H: nocturna sacre R nocturna et a 27. obeundas Mercati: obaudiendas R
eibeundas H habendas a

IX. 1. tantum R B C H (cf. psalm. xiii 1): tamen a 2. mete R* nec
satis: neces. primis curis R uigilaret ut uid R* 5. uigilantis R: uigilaturi
(-turatorum B C) a H B C, cf. l. 9 feditate R ructuantes R 6. gratiam R
8. ructuatio R 9. fungendo scripsi: fungendi R: functuri a H (celebraturi
B etc) 10. ingrauantibus expediti scripsi: ingrauatissimi R* p' grauatissimi (et addit
non sup lin) R² ingrauatissimi expeditissimi H integrati expeditissimi a ingrauatissimi et expediti
B 12. uigilantes R et: om R 15. fratres absint a: absint H et longe
absint B C; om (per homoeoteleuton ad finem lineae) R

X. 2. de hymnorum . . . lectione (l. 5) R B C: aliter a H 3. salmodiarumque R*
5. tribuitur conieci: tribuit R; om B C

NOTES TO THE *DE VIGILIIS*.

title. tractatus Nicetae episcopi. The name Niceta is given by the B family at the head of both tractates, and as it is correct their evidence should be accepted. The word tractatus depends on the sole testimony of two MSS of the family on this one occasion: but it is a term characteristic of the early centuries of Latin Christianity in the sense of a sermon—it is the commonest term also for the Nicene Creed until that became raised to the level of what was at first simply the Symbolum—and I see no reason to doubt its genuineness.

I. 2. proferre sermonem *a* H: this seems more appropriate than conferre sermonem of BC Burn. 3. geritur with B family: the verb occurs thrice in *de psalm.*: exigitur *a* Burn eaigitur H. 4. somno with *a*: in somno B *etc.* H Burn. I suspect the shorter text the more likely to be Niceta's: I think he tends to omit prepositions and use the plain ablative, cf. vi l. 25, *psalm.* ii 12, iii 18. reformatis *a* (H), cf. Burn 7. 3 'ad similitudinem dei reformati': reparatis B *etc.* Burn. 7. uesperum with BCH Burn: uesperam *a*. Either form is classical; one naturally follows the oldest MSS in such things. uicarium: *i.e.* alternate. 8. ergo... praestitit (l. 10) with B family and Burn: *a* H omit the sentence, save for the last word, but that is a tell-tale indication that the intervening matter has fallen out by some accident.

13. a Salomone... nascatur (l. 15): the first of many serious omissions in the B family. The text it gives is an emasculated and abbreviated edition, but the MSS of this family are much earlier in the *de vigiliis* than the representatives of the complete text, and therefore, apart from long omissions, and apart from their dislike of the direct use of the first and second person singular, in which Niceta delights, their testimony must always be considered.

17. mirari H: et mirari *a* Burn (B *etc.* paraphrase): it seemed to me that it spoils the rhythm of the sentence (and rhythm is a very good guide for the true text of Niceta), before I knew of the evidence of H. 19. lectionibus B *etc.*: lectionibusque *a* H Burn. The asyndeton is more characteristic of Niceta's style.

II. 3. possunt... christiani? 'Seeing that if religious things did please them, they would be of our side and what we are, namely Christians'. This, which I am sure is the right sense, requires only a fresh punctuation (the MSS are, one may say, devoid of authority for punctuation) and the substitution of quod with BCH for quia of *a* Burn. 4. salutifer: salutifer sermo is cited from Maximus of Turin.

5. senes sunt BCH Burn. *a* prefixes to senes the words quod his est primum, 'which sound as though they concealed some genuine phrase': so I wrote before I knew of the quod his est proximum of H, which should have been placed in the text. 14. uigilare debes: this I restore from the uigilare debent of the B family, which seems to give a more appropriate sense than the uigilas of *a* Burn. Niceta says that no one forced old people to come to watch-night services, but that they ought to come if and as they could.

24. debemus *a* H: + non inuidere sed B *etc.* Burn, but I do not think that the words are genuine.

III. 2. dominici BCH: dominicae is read in this case by *a* only, though, as the oblique cases of dominicum (= the Lord's Body, or a church) would collide with those of dominicus (dies), I think that dominica was the form usually employed in the latter sense. 5. obsoletamur B *etc.* Burn: doubtless right against the oscitamus of *a*, for obsoletare in the sense 'to defile' is found in Tertullian *Apol.* 15, *Scorpiace* 6 'uestitum obsoletassent nuptiales'.

6. erubescat aliquis BCH: erubescant aliqui *a* Burn, but the singular is more in Niceta's style, and corresponds

to the *si sanctus es, si peccator es*, that follow. *cum non erubescant* H : *quia non erubescunt* B *cum non erubescunt* a C 7. *inprobi* B C H Burn : *om a*, presumably by error. 11. *custodiens* H : I had already restored this from the *custodientes* of B C (the B family turns the whole context into the plural), against the *custodias* of a Burn. It seems to be a case of a dependent clause, rather than of two co-ordinate clauses. 12. *curre* *codd* Burn : I thought at first (and so did Dr Mercati) that we ought to alter to *cura*; but *currere* is a favourite word of Niceta's, cf. cap. ii l. 23 above, *de diuersis appellationibus* (Burn 4. 23) '*curre ad uitae fontem*', *ad competentes* fragm. I (*ib.* 6. 2) '*ad fidem currentibus*'. 14. *nescio* an eum B C H : *necesse est ut eum non* a Burn. 15. *delectare* is a favourite word of Niceta's: for the construction cf. *de diuersis appell.* (*ib.* 5. 8) '*numquam te peccare delectabit*'.

IV. 1. *karissimi* : I had so printed throughout with (so far as Dr Burn's apparatus or the witness of my own MS goes) no continuous authority. But I was fairly sure that an author of Niceta's date would have spelt the word, in this particular phrase, *karissimi* : and in fact on this occasion there is the testimony of B C H. 5. *ad Dominum* B C : *ad Deum* a H Burn. In such variations the choice must needs depend on subjective considerations: but the rhythm of *Dominum* seems better, and *Deus* in the quotation that follows may have suggested the change to *Deum*. 7. *et regio et prophético* B C : *regio et prophético* a H Burn. The balance of the sentence as it stands, if it does not require, at least commends the double *et*, 'both king and prophet'. 8. *et in alio psalmo* a : *item dicit* B C Burn. The formulae of quotation are generally better preserved in a than by the other family: and though I do not know that I can produce a direct parallel to '*in alio psalmo*' (yet compare '*aliam uocem*' a few lines on and *psalm.* ii 24 '*alio loco*'), I am not sure that '*item dicit*' is in any better case. 11. *sed forsitan . . . assistere* (l. 15) : *om* B C. A second instance of intentional omission of several lines of undoubtedly genuine matter. 12. *stratu* a H : *strato* Burn. As Dr Burn a little lower down (v 4) accepts *stratus mei*, on the authority of B C², it is difficult to see why he refuses it when it has no authority against it. The form is found, though it is not common. 13. *submurmuret* : a late Latin word, first quoted from St Augustine *Conf.* vi 9, where Alypius is arrested for the theft he did not commit, '*submurmurauerunt argentarii qui subter erant*'. 15. *conspectui diuino assistere* : cf. viii l. 22 '*hominem diuinis conspectibus sistit*', ix l. 19 '*diuinis obtutibus offeratur*'. 17. *ostendit* a H Burn : *ostendat* B C. I have some impression that Niceta prefers, where possible, to use the indicative rather than the subjunctive. *in noctibus inquit* B C H : *om inquit* a Burn. '*inquit*' after the first word of a quotation is rather characteristic, especially if no verb of '*saying*' has preceded: vi 15, *ib.* 26, ix 4, *ib.* 8, *ib.* 14, *psalm.* viii 6, ix 21, x 3, 5, xiii 2, 10. 19. *noctes* : *noctis* *codd* Burn. The word is, as I take it, meant to be an echo of *in noctibus*, and the plural must therefore be right: '*lest you should think that the psalmist by "at night" means the evening hours only . . .*' 20. *ecce* B C : *om* a H Burn. The parallels in *psalm.* ii 8 (Burn 68. 20) and vii 10 (*ib.* 75. 3), in both of which *ecce* immediately follows a quotation from Scripture, seem to justify the insertion of it here on the authority of the B family.

V. 2. *ac laboriosius* B C : *et laboriosius* a Burn. Niceta is rather fond of *ac* joining two words, and as *et* just afterwards joins two clauses, *ac* seems the better reading. 6. *non stupeat tantam in Dei amore animi deuotionem* B C Isidore: this makes excellent sense, while I can make neither sense nor grammar of the reading of a (followed by Dr Burn) '*tantum stupeat Dei amore animi deuotionem*'. At least the negative is necessary. The text of St Isidore's *de officiis* is perhaps not sufficiently well established (there is no critical edition as yet, though there is hope

of one) for his support of BC to be decisive: but at least it adds something. 8. deficient B C H Isidore: deficient *a* Burn. The subjunctive is not necessary here for the Latin idiom: and, as I have said above, I think that Niceta does not go out of his way to use it. *locum ac templum . . . fabricandum* B C H Isidore: *locum ad templum . . . fabricandum* *a* Burn. The dual phrase *locum, templum* takes up the *locum, tabernaculum* of Ps. cxxxii (cxxxii) 5. And as Niceta in the next sentence speaks of ourselves wishing to be both the Lord's 'place' and His 'tabernacle', I think that the ad of *a* is only an ingenious correction. 10. *fortiter* B C H Isidore: *firmiter* *a* Burn. Here *firmiter* is supported by *de symb.* x (Burn 48. 17) '*debes firmiter retinere*': yet it does not go quite so well with *ammonere*, and the weight of authority against it is decisive.

From this point begins the testimony of Vat. Reg. lat. 131 (R) *fol.* 148 b. In this apparatus, if R stands alone in substantial variations against all MSS of both the other families, an asterisk is prefixed. 12. *perpetuo* R C with one later MS of the B family, T: *perpetuum* B *a* H Burn. 13. *uos estis*: from 2 Cor. vi 16, not (as Burn) 1 Cor. iii 16. 16. *dicat* R C H: *dicit* B *a* Burn. Obviously the subjunctive is right, parallel with what precedes '*diligamus . . .*'. 18. *sallere*: *sallere* R, and so more than once, *psalm.* ii 3 '*salmorum*', viii 5 '*salmista*'. See too the note on *psalm.* ix 1. 20. *tanta ac talia* R C H: *tanta et talia* *a* B Burn. For Niceta's fondness for *ac*, see above on *l.* 2 of this chapter, compare however also vii 5. 22. *nostrae salutis excubias* R B C H: *salutis nostrae excubias* *a* Burn. Would not Niceta have avoided, if he could, the open vowel '*nostrae excubias*'?

VI. 1. *a ministris* R B C: *de ministris* *a* H Burn. The older MSS are obviously right: '*a ministris*' is parallel to '*a ueteribus*', '*de*' would suggest an erroneous parallel to '*de nouo testamento*'. 3. **continens* R: *continuis* B C *a* H Burn. The text of St Luke says nothing about Anna's prayers and fastings being '*continuous*' ('night and day' is attached by Niceta to 'not departing from the temple'), but it does imply that she was '*uidua continens*'. I have no doubt R is right: rhythm requires that '*uidua*' should not stand in isolation. *orationibus ac ieiuniis* R B C: et for *ac* *a* H Burn. See on v 2, 20. 5. *sanctissimi*. Note the superlative. In Niceta's age *sanctissimus* as adjective with personal reference ('saint' so-and-so) was commoner than *sanctus*. Compare *psalm.* xi 9 '*cum Iona cum Hieremia sanctissimis uatibus*'. *gregem suum* R B C H: *greges suos* *a* Burn. The plural '*shepherds*' suggested '*flocks*' ('while shepherds watched their flocks by night'): but St Luke wrote '*their flock*', ἐπὶ τὴν ποιμνὴν αὐτῶν. 6. *et angelos in splendore uidere* B C: *et angelos in splendore* R H *et angelos* *a* Burn. That the fullest reading is right will be clear to any one who considers either the sense or the rhythm—both good clues to Niceta's text. R H omitted *uidere* by *homoeoteleuton* after *splendore*. 7. *primi* R B C H: *primum* *a* Burn. The shepherds were the first people to hear of Christ's Birth: cf *psalm.* iii 6 (Burn 70. 4) '*quis hominum primus . . . inuenit*'. 8. *in parabola* R B C H: *parabola* *a* Burn. Without the preposition the phrase is harsh and the grammar ambiguous, so that the preposition here scarcely falls under the rule I tentatively suggested on i 4 above. *boni seminatoris*. We could of course read '*boni seminis seminatoris*', but the rhythm of the existing text is the better, and I think it not unlikely that parallels, ancient or modern, could be found for '*The Good Sower*' as the title of the parable. 10. *qui si* R B C H: *quod si* *a* Burn. Again the older MSS are right. But the reminder must be repeated that R agrees with *a* far oftener than it agrees with B C: only as Dr Burn, following *a*, had already divined the true text in the great majority of cases, there has been no reason to call attention to them. 12. *ardentes*: + in *manibus uestris* *a*. Dr Burn had enclosed these words within brackets, and Professor Burkitt (Burn p. cxlviii) had pointed out that they could not

be genuine as being only a late accretion even in the Vulgate text. R with the other MSS naturally omits them. 15. inquit R B C H : *om a* Burn. See on iv 17 above.

16. illud autem . . . domum suam (l. 18) R a H : *om B C* : Burn encloses in brackets, and Burkitt *loc. cit.* argues that the citation is too close to the Vulgate and, being only present in *a*, cannot be genuine. But the evidence of R turns the tables : and I am quite sure that Niceta would not have omitted a verse which contained the word 'uigilaret'. Note also that in place of the Vulgate *perfordiri* R has 'perfordari'.

19. nescitis R B C : *a* Burn (and Vulgate) non putatis. 20. confirmavit exemplo R C H Isidore : exemplo confirmavit B, docuit exemplo *a* Burn. The rhythm alone shews that the latter reading is wrong : Niceta would never have repeated docuit. And the chiasmus 'uerbis docuit . . . confirmavit exemplo' is exactly characteristic of his style.

21. testatur namque euangelium R : namque testatur euangelium C namque testatur in euangelio B a H Burn. In ix 7 below, p. 312, although there are variant readings, namque stands in the second place in either reading.

22. *pernoctabat Dominus R : + non sibi sed *codd. vell.* I cannot see my way clearly as to whether accidental omission by R, or intentional insertion by the rest, is the more likely.

23. inopes et infirmi a H : in opere infirmi R (the other family abbreviates here). inops is not found elsewhere in Niceta, whereas phrases with opere are not uncommon ; yet the parallel of inopes with diues, as infirmi with fortissimus, is decisive the other way. diues in omnibus R H : diues in orationibus *a*. The corresponding phrase 'nec ullius indigens' proves the correctness of R's reading.

24. quasi fortissimus of H is, I think, right, for the parallels in *ymb.* iv go a long way in support of it : neither the quam of *a* nor the et of R² nor the nec of R* is satisfactory. pernox R H : *om a*. 'pernox in oratione duraret' is clearly right, corresponding to 'pernoctabat' of the citation from St Luke.

25. tempore passionis R B C H : in tempore passionis *a* Burn. In spite of vi 8 I omit 'in' confidently here : compare *de spiritu* v (24. 14) 'tempore passionis', *ymb.* vii (46. 1) 'tempore baptismi', and see my note on i 4.

*dicens sic R : dicens (without sic) *codd. vell.* But sic represents *ὁὐτως* of Matt. xxvi 40.

26. potuisti R² B C a H Burn : the context, and the contrast of Petrum which precedes and omnes which follows, seem decisive for the singular against the potuistis of R*, though the latter corresponds to the text of St Matthew *ἰσχύσατε* ; St Mark however (xiv 37) has *ἰσχύσας*. *diriget R : dicit *codd. vell.* It seems hardly possible that R could have corrupted the simple dicit into diriget, and I conceive therefore that the latter word conceals the true reading. Possibly directe or directo : possibly an object word has dropped out before or, after diriget, such as sermonem.

28. haec uerba, haec et eiusmodi exempla R H : *om haec* 2^o B C a, *om et* B C. Only the reading of R H gives the satisfactory oratorical swing to the passage.

29. morti simillimo B C a H Burn, perhaps rightly : morti simile R.

VII. 1. *tr* et ipsi beati apostoli R. But the order of the majority is the better, for it emphasizes the parallel of example and precept.

2. in carcere noctu ab angelo R B C : ab angelo in carcere *a* (H) Burn. The word noctu is necessary, since there is nothing else in the citation to make it an appropriate reference for vigils.

3. *excitatur R : suscitatur *codd. vell.* Both belong to Niceta's vocabulary.

5. stertentes *a* H Burn : sternentes R dormientes B C. I think that a word which seemed rather undignified (perhaps also unfamiliar) was changed in one direction or another.

ponit et dicit R B C : ponit ac dicit *a* H Burn. Perhaps one may qualify what was said above (v 2, 20, vi 3) by restricting the characteristic use of ac by Niceta to other parts of speech than verbs.

7. Sileas B H Burn, cf. Sylleas *a*, with the Old Latin : Silas R C, with Vulg.

8. *mediam noctis horam R : medium noctis *codd. vell.*, perhaps rightly. But these

N. T. readings, and especially those from Acts, need separate treatment. 9. terrae motu facto et concussis R B C Isidore: *om* facto et *a* H Burn. The longer reading is doubtless right. 11-17, 19-23. idem beatus . . . copiose: and itaque non . . . ad Corintheos autem: *om* B C. 13. ex quo R: ex qua *a* Burn. There is no feminine noun to which ex qua can be referred: ex quo [*sc.* cenaculo] must be right. 17. idem beatus apostolus R H: *om a* Burn (but with idem later on, 'quam plene idem'). Beatus apostolus may seem unnecessary after the same phrase in *l.* 11: but at any rate the position of idem at the beginning of the sentence is the natural one. quam ualide quam copiose R: quam plene idem quamque copiose *a* (H) Burn. Plene with copiose would be tautology: and the asyndeton without -que is characteristic of Niceta. 18. adhortatur . . . scribens R H (+ait H): adhortatur . . . dicens B C adhortatus . . . scribens ait *a* Burn. The 'exhortation' is the main point of the sentence, and is naturally indicative. 21. et mire R: mire *a* H Burn. R has certainly the preferable reading. 22. inquit R H: *om a* Burn. See on iv 17. 25. et in hoc ipso uigilantes sè quoque R: et in ipso uigilantis quoque *a* Burn, et in ipso uigilantes adque H. Whether or no hoc is correct, R is quite certainly right in making the phrase part of the quotation from Eph. vi 18 καὶ εἰς αὐτὸ [τοῦτο] ἀγρυπνοῦντες—otherwise there would be no 'vigil' point in the reference—and in prefixing 'se' to the new sentence.

VIII. 2. promissum ordinem R *a* H: promissum B C Burn. The latter reading is unobjectionable in itself, but the agreement of R *a* H is decisive; and the meaning is doubtless that Niceta had promised (at the beginning of chapter IV) to speak first of the 'authority and antiquity', then of the 'utility' of vigils. 4. sermo narrari R B C H: sermo narrare *a* Burn. Obviously the passive suits better the correspondence and balance of the clauses. gustando R B C: gustandum *a* H Burn. I do not see how gustandum can be translated. 6. pondus *a* H B: ponderis R; *om* C. ponderis is wrong: it was presumably attracted to the termination of the following pectoris. quantus mentis stupor excutitur *a* B C H: *om* R. One of the few serious blunders of R: the clause is doubtless genuine, and was omitted by *homoeoteleuton*. 9. fiducia nascitur caro maceratur R H: and so B C, followed by Burn, save that maceretur is given (by misprint ?) for maceratur; *om a*, perhaps by *homoeoteleuton*. castitas R B C: caritas *a* H Burn. castitas makes a pair with uitia, as stultitia with prudentia: caritas would spoil the correspondence. Compare *psalm.* ix 12 (Burn 76. 18), where A V make the same blunder. 10. cedit R B C: recedit *a* H Burn. The choice was easy as soon as I found that B C give the same reading as R; the rhythm of cedit . . . accedit is better than that of recedit . . . accedit. 12. *maius R: magis necessarium *codd. vell.* Note in the first place that there are here four parallel clauses, and that each of the other three consists of four words and ends with a neuter comparative in -ius. Note further that maius is twice elsewhere used in balance with other neuter comparatives: v 1 *supra* 'maius aliquid ac laboriosius', *psalm.* vii 10 (Burn 75. 4) 'ecce praestantius, ecce . . . maius'. 13. delectatione B C Burn: dilectione R dilectione *a* H ista felicitate R B C: hac felicitate *a* H Burn, but once more the balance of the clauses hac . . . istis . . . hac . . . ista requires the reading of R. teste etiam propheta R B C H: teste autem propheta *a* Burn. With the former reading the words continue the previous sentence, and beatus is taken up by beatum and beatitudinis: with autem a new sentence must begin, and I do not see how it is constructed. 15. summam beatitudinis R² B C H: summam beatitudinem R* *a*. collocare is specially used of money, and the noun 'summa' carries on the same sort of metaphor. 17. bona oratio sed multo gratior

et efficacior est nocturna meditatio RBC: sed efficacior est nocturna *a* H Burn. The phrase *bona oratio*, with its repetition of the adjective but without connecting particle, is quite in Niceta's style, cf. ix 15: and prayer was an essential element of the 'vigil' service: see above i 18, vi 21-26, and below ix 12. *gratus* is used of the parallel 'ministry of hymns' *psalm.* ix 24 (77. 11). 19. *multiplex cura RBC*: *duplex cura a* H Burn. *multiplex* belongs to the vocabulary of Niceta *ymb.* vii (45. 14), *psalm.* xii 4 (79. 10). It is true that *duplex* is also found elsewhere, *ymb.* xi (50. 13), but there Niceta explains at once what is double, while here there is no sense that I can see in 'double care'. *nox autem secreta nox quieta R H*. With the B family (against *a* Burn) R has *autem* and the order *secreta, quieta*; but that family both after *secreta* and after *quieta* add *est* against R *a* H Burn. 20. *orantibus R B C H*: *orationibus a* Burn. The parallel with *uigilantibus* of the next clause is decisive. 21. *collecto sensu totum hominem R B C H* Burn: *collectum sensum in tantum hominem a*. 23. *inde . . . benedictionem (l 30) R a H Burn*: *om* (save for a paraphrase of the last few words) B C. 24. *et uirginitatem uanam et (om et H) baptismata (baptista R*) inania R H*: *et uirginitatem, uana baptismata et inania a* Burn. Both sense and rhythm support R. 25. *sanctum aemulatus officium a H Burn*: *s̄cs aemulator officium R*. Here R is clearly inferior. *nocturna sacra et uigilias: nocturna sacrae uigilias R nocturna et uigilliis a nocturnas et uigilias Burn*. Dr Burn rightly restored *uigilias* against his MS: but Niceta could not have used a noun *nocturnas* 'nocturns', and in fact uses the word as an adjective with *uigilias*, above vi 5, and in the present chapter, l 17, with *meditatio*. From the *sacrae* of R and *et a* I restored 'nocturna sacra ("midnight rites") *et*', and I now find it in H. 26. *commiseronibus R*: *cum miseronibus H cum miseracionibus a comissionibus Burn*. Dr Burn's reading was most ingenious, but the text of *a* concealed some word that should correspond to *cultoribus*, and R gives us in 'commisero' 'companion in misfortune', a good Tertullianic word (*adv. Marc.* iv 9, 36). 27. *ad obeundas uigilias sanctas Mercati*: *ad obaudiendas u. sanctas R ad habendas u. sacras a ad eibeundas u. sanctas H*. *sanctus* as an epithet for the vigils is guaranteed by the opening sentence of the treatise, 'de sanctis uigilliis nunc dicere': for the verb our MSS all differ, but Mercati's admirable conjecture accounts for them all. *in aduersarii eas R*: *in aduersa uarietatis a in diuersa uarietas H*. This is the sort of instance which shews us how impossible it was to construct an adequate text out of *a* alone. The wonder is that Dr Burn's edition should be as readable as it is. 29. *imitaretur R*: *aemularetur a H*. The reading of R varies the verb, cf. lines 23, 25. *inimicus R H*: *iniquus a*. *inimicus* is in regular use by Niceta for the devil, *ymb.* i (39. 2) 'abrenuntiat inimico', (39. 12) 'in faciem proiciens inimici', *ib.* xiv (52. 12) 'quotiens inimicus mentem . . . titillauerit'. *iniquus* on the other hand he does not use in this sense. *ad suorum deceptionem R H*: *ad deceptionem a*, but *suorum* is wanted to balance *celebrantium* in the second limb of the sentence.

IX. 1. *tantum R B C H* Burn: *tamen a*. Quite decisive is the parallel in *psalm.* xiii 1 (79. 11) 'Tantum, karissimi, intermittentes'. *karissimi R*: *kmi C karissimi codd. vell.* See on iv 1. R with B C omits *fratres (a H Burn)* after *karissimi*, and the parallels shew that omission is right, above iv 1, and so *psalm.* iii 1, ix 1, xiii 1, *ymb.* xiii 1, xiv 1. *karissimi* and *fratres* are in fact alternative forms of address. 2. *nec satis utile RBC*: *neccitas inutilis H ualde inutile a* Burn. *ualde* is not found elsewhere in Niceta: *satis* is found twice in this treatise, i 1 'satis conueniens', ii 23 'satis extraneum'—it could best be rendered by 'very'. 3. *et (om et H) animo dormire R B C H*: *animo dormiente a* Burn. *dormitare* is used in one Scriptural quotation, see above ii 10, and *dormitatio* in another, v 5. 5. **uigilantis R*: *uigilaturi a H Burn uigilaturorum B C*.

The singular, as regularly throughout these treatises, is no doubt right. For the tense, I have an impression that Niceta avoids the future participle: otherwise there might be something to be said for uigilaturi. Similarly in *l. 9 a* has functuri and the B family celebraturi, but I have ventured to restore fungendo from R's fungendi, spite of the unclassical construction. *nec feditate ructuantes R ne cruditatem ructantes B C ne cruditates eructantes *a* H Burn. ne . . . nec brackets the clauses: the double ne, making the one depend on the other, would be awkward. R and the B family agree on the simple verb, and the simple verb appears to be more common in the literal, the compound with e- in the metaphorical, sense. On the other hand the spelling ructare without *u* is, I believe, the older, and is guaranteed here (and for ructatio *l. 8* below) by our oldest MS, B: I have therefore given the preference to ructare, ructatio, in the text against R. But I retain foeditate, though with some hesitation, because a word so natural in this connexion as cruditas is more likely to have come in, than to have dropped out, by error. And I doubt if Niceta would have tolerated the assonance cruditatem et crapula. On the other hand he may have had in mind Cyprian *de laps.* 30 'cruditates suas postridie ructat'. 6. sed etiam R B C H: sed *a* Burn. sed etiam is wanted to balance non solum. gratiae *a* B C H: gratiam R gratia Burn. I feel bound to follow the MSS: dignus with the genitive occurs in Niceta's contemporaries Hilary Lucifer Priscillian Ambrosiaster Rufinus and Sulpicius Severus (see *Theos. Ling. Lat.*). 7. dixit (dicit H) namque uir quidam R B C H: quidam namque uir *a* Burn. If dixit is, as I think, right—a verb of saying followed by inquit after the first word of the quotation is not uncommon in Niceta, *e. g.* vi 11, ix 14, *psalm.* x 3, xiii 2, 17—it follows that Dr Burn's deduction from his own reading, namely that St Basil was probably still alive (p. 66 *ad fin.*), must be replaced by an exactly contrary deduction, namely that the past tense dixit rather suggests that he was dead. As St Basil died on Jan. 1, 379, and the certain dates of Niceta's episcopate extend from 398 in one direction to 414 in the other, the chronology of the *de uigiliis* is certainly improved if it is to be dated after, rather than before, 379. 9. abicit: though this is the reading of both R and the other MSS, I think there may be something to be said for altering to abigit, as a better equivalent of the Greek of St Basil ἀποδιώκει. fungendo: see on line 5. 10. ingrauantibus expediti: ingrauatisi R* (*add. non sup. lin. R*²) ingrauari et expediti B C T ingrauari expeditus H integrati expeditus *a* Burn. I have tried to make the best of the difficulty. expedit in the sense to lighten or free oneself is used by Niceta, above viii *l. 21* 'carnalibus occupationibus expeditum', *ymb.* i (39. 10) 'his malis se homo expediens': the word is therefore in some form to be retained here, even though absent from R. integrati is a *vox nihili*, invented by *a* or its ancestor because ingrauari gave no sense: yet since R* and H and the B family agree on ingrauari, that verb must stand. The *libere which follows in R is absent from all other authorities, but seems indispensable for the rhythm. 12. et ex maligno *a* H Burn: ex maligno R et ex malignis B C. The singular is of course right: malignus in patristic Latin constantly means 'the evil one'. 'et' has dropped out before 'ex' in R by one of the commonest confusions to which scribes are liable. 13. quia R B C H: quare *a* Burn, who prints it as part of the quotation, but it does not correspond to the text of Prov. iv 16. For quia in the sense 'that' see vi 21 'legitur quia', *psalm.* xiii 20 'uides quia'. 14. sed absint fratres absint: sed absint R sed absint et longe absint B C absint fratres (*om* fratres H) absint *a* H Burn. I accept sed on the testimony of R and the B family, while the combined witness of the latter family and *a* shews that R has suffered loss by *homoeoteleuton* absint . . . absint; and the fratres of *a* is preferable to the et

longe of B and its relatives, though a text without either is suggested by the testimony of H. 15. * sit noctis huius uigilantium R : sed potius uigilantium B C sit potius uigilantium a H. potius is entirely in Niceta's style : yet I cannot think that noctis huius, in spite of the awkwardness of the genitive, is other than genuine ; cf. viii 17, 25. For a similar difficult genitive cf. *psalm.* i 10 'operis adlocutio'. 17. tunc erunt . . . salutaris R B C H : tunc . . . salutaris erit a Burn. Rhythm is decisive : erit is far too weak a word to close this pair of balanced clauses. 19. offeratur R B C H : offeruntur a Burn. I cannot but suppose this reading in Burn to be a misprint.

X. 1. haec de uigiliarum . . . lectione (l. 5) R B C : a H Burn give instead a mere concluding phrase 'haec de uigiliarum auctoritate (et) antiquitate necnon (+ etiam de H) utilitate dicta sufficient. gratia domini nostri Iesu Christi cum omnibus uobis. amen'. It might be thought that this alternative represented another edition of the treatise by Niceta : and perhaps that is Dr Burn's view (p. lxxxv). But an editor who was copying the *de uigiliis* without the corresponding treatise *de psalmodiae bono* would be bound to cut short the conclusion very much as the family a H has in fact done. 2. de utilitate R : de earum sancta utilitate B C. This is just the sort of unctuous supplement to the original language of Niceta with which the B family is replete. I do not record these variations except where, a H being deficient, the B family constitutes our only check upon the tradition as given by R. 3. grata sit et acceptabilis R : grata sit et acceptabilia B. 5. et quod Domino largiente tribuitur : this is the best I can make of the reading of R, 'tribuit', though if ratio could be taken as the nominative 'tribuet' might stand. The B family, omitting et and tribuit, gives, what in itself would be fairly satisfactory, 'quod Domino largiente sequenti exhibebitur lectione'.

EXPLICIT DE SANCTIS (sēs R*) VIGILIIS R : there is apparently no colophon in any of the other MSS.

C. H. TURNER.

NOTE.—In order to find space for the remainder of the *apparatus criticus* and notes, I have had to omit at this stage all record and discussion of the variants in the biblical quotations. With these I propose to deal, together with those in the *de psalm.*, when I go on to edit the companion treatise. But in the meantime I include a summary reference here to those points where my biblical text differs from Dr Burn's edition : ii 9 surgis B C* H, modicum bis B C H, 12 inopia autem sicut bonus cursor B C H, 22 meditar B, factus es B C ; iv 6 om sunt a H, 9 memor fui a H ; v 4, 5 aut . . . aut B (C) H, 19 tuam 2° R C a H ; vi 3. ac R B C, om domino R B C H, 10 zizaniam R H, 12 om in manibus uestris R B C H, 15 et 1° R B C, et 2° R B C H, 18 perforari R, 19 nescitis R B C H, 25 sic R ; vii 6 om ac R H, 7 transuoret R B C, 8 mediam noctis horam R, 12 producebat R (*gig*), in R, 13 lucernis quamplurimis R H, 14 pressus R (*gig*), 21 diei R H, simus R H, 23 om et R H, confirmamini R, 24 om in R, 25 in hoc ipso uigilantes R ; viii 16 meditetur R B C H, ix 13 om quare R B C H.

[The Introduction to this edition of the two treatises of Niceta *de uigiliis* and *de psalmodiae bono* will follow with the text of the second treatise.]