

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_jts-os_01.php

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

Italian and that *per* has all the meaning, and either of the meanings, that it has in Italian. But the English translator must choose, and the variant *da* at least tells him that one Italian early in the 15th century did find a difficulty in *per*.

The preposition, in fact, holds the key to the meaning of the whole Canticle. According to 679 Francis wishes God to be praised *by* Sun, Moon, Fire, and the other creatures: e.g. 'God be praised by (*da*) Fire, through (*per*) which God illuminates the night' (li. 18, 19). Even *cum* in l. 5 is turned into *da*. On the other hand it seems a little inartistic to exhort those who pardon their enemies for the love of God to praise Him (ll. 23, 24); it makes better sense to take the lines as meaning that God is praised through the fact of these forgiving men and women. The same may be said about 'our Sister, bodily Death'. At the end of the Canticle comes *rengratiate* (l. 32): this corresponds to the phrases about the beauty and usefulness of the various Creatures, suggesting therefore that God is to be praised *for* them. So we get back to *cum* in l. 5: this does not naturally mean *da* (so 679), but *con*, i. e. God is to be praised *together with* His Creatures, so that when Francis praises Sun, Moon, and Fire he wishes us to think of it as praise of God who made each one so. All this tends to make the English translator choose 'through', if not 'for', to render *per*.

The variant *da* is proof positive that the interpretation of *per* was somewhat doubtful. It is, therefore, worth remark that in this, as in other matters, Conventuals and Spirituales—or perhaps it is more accurate to say, Thomas of Celano and the Leonine tradition—seem to be divided. I venture to call 2 Cel. ii 161 (*ad fin*) as a supporter of 'by': 'Laudes de creaturis tunc quasdam composuit et *eam* utcumque ad Creatorem laudandum *accendit*'. On the other hand we have *Perugia* 78 (= *Speculum* 100), which makes Francis say: 'Volo . . . facere nouam Laudem Domini de suis creaturis quibus cotidie utimur . . . in quibus humanum genus multum offendit Creatorem . . . quia inde nostrum Creatorem et datorem omnium bonorum sicut deberemus non laudamus'. Here clearly the new Laud is to be a praise of God *by* men *for* the creatures.

F. C. BURKITT.

CODEX BEZAE AND THE 'SORTES SANGALLENSES'.

To translate Lk. xxi 34 *μερίμναισ βιωτικαῖσ* the Vulgate has *curis huius uitae*, while the Old Latin texts vary, for the first word, between *sollicitudinibus* (*a e* Iren) and *cogitationibus* (*b c f f i l q r*). The Latin of Codex Bezae has *soniis*.

This peculiar word (*sonium*) attracted a good deal of attention from the time of Scholz onwards. It seems to be the parent of the French *soin*, and so has been used to suggest a Gallic origin for Codex Bezae. I cannot find that anything fresh has been written about it since Rendel Harris's *Study of Codex Bezae* (1891), where possible connexions are discussed on pp. 26-29. At the foot of p. 28 Dr Harris remarks 'we cannot shut our eyes to the fact that the word may after all be Vulgar Latin and not necessarily Vulgar Latin of as late a period as the sixth century'. This was an acute conjecture; the trouble was that there seemed to be no evidence.

An accident sent me to the edition of the *Sortes Sangallenses* by H. Winnefeld (Bonn, 1887). These *Sortes* have nothing to do with those in Codex Bezae itself or the associated ones in the St Germain codex (*g*), on which see Rendel Harris in the *American Journal of Philology*, vol. ix, no. 1. But the word *sonium* occurs in lix 9

*de SONIO liberaris et deo adiuvante
ad filios tuos reuerteris saluus,*

and the corresponding verb *soniari* occurs in xii II, xxxvii II, xlvi II, e.g.

non es fugiturus, noli SONIARI.

The S. Gallen MS (n. 908) is a palimpsest; the under writing, which contains the *sortes*, is of the sixth century. Moreover, the text, though at least in its present form Christian, is concerned with 'praetors' and 'aediles', and 'decemprimi', which seems to throw the composition of the *sortes* into the third century, or thereabouts. Thus *sonium* does turn out to be a Vulgar Latin word of respectable age, and so it throws no direct light whatever upon the age or country of the Latin side of Codex Bezae.

F. C. BURKITT.

ΑΓΑΠΗΤΟΣ.

APROPOS of Prof. C. H. Turner's important article on the exact significance of ἀγαπητός as applied to our Lord (JOURNAL, vol. xxvii [1925-1926], pp. 113-129), I have come across a very interesting passage in Plutarch, which illustrates his argument. It occurs in the *Moralia*, tract 7, Περὶ πολυφιλίας (*De amicorum multitudīne*) c. 2, pp. 93 F, 94 A,¹ and reads as follows:—

τὸ σφόδρα φιλεῖν καὶ φιλεῖσθαι πρὸς πολλοὺς οὐκ ἔστω, ἀλλ' ὥσπερ οἱ

¹ Vol. i p. 188 of the admirable new edition by W. R. Paton and I. Wegehaupt (Leipzig, Teubner, 1925).