

**ALEXANDER OF ASHBY'S
BREVISSIMA COMPREHENSIO HISTORIARVM:
A CRITICAL EDITION WITH ANNOTATION**

by

Greti Dinkova-Bruun

A thesis submitted in conformity with the requirements for the degree of
Doctor of Philosophy
Centre for Medieval Studies, University of Toronto

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ABSTRACT

Alexander of Ashby's *Breissima Comprehensio Historiarum*:

A Critical Edition with Annotation

Ph.D. 1999

Greti Dinkova-Bruun

Centre for Medieval Studies

University of Toronto

Alexander, prior of the Augustinian canons at Ashby in Northamptonshire (died ca. 1215), is one of the important Anglo-Latin authors whose works were until recently completely neglected. Now there are editions of his *Meditationes* (1990) and his *De artificioso modo praedicandi* (1991), but his poetical works are still unknown to the public. The aim of this dissertation is to amend this situation by providing a critical edition and a study of Alexander's poem *Breissima comprehensio historiarum*, a concise versification of the historical books of the Bible.

Alexander's *Breissima comprehensio historiarum* exists in three different versions. A short version (only 704 verses) is found in York, Durham and Oxford, while the manuscripts from London and Cambridge contain much longer compositions, 1362 and 928 verses respectively. The long versions are expansions based on the short original text, but composed independently of each other with quotations from different poets - the version in London with passages from Lawrence of Durham's *Hypognosticon*, and the one in Cambridge with passages from Peter Riga's *Aurora*. The poem is accompanied by a prose prologue which is preserved fully only in York and Durham. It is abbreviated and modified in Cambridge, while missing entirely in Oxford and, except for its last sentence, also in London.

The edition of Alexander's *Breissima comprehensio historiaarum* comprises three different, but closely related parts. First, the critical edition of the short version of the text based on all five manuscripts; secondly, a diplomatic edition of the expanded version found in

London, i.e. the “Lawrence of Durham”-version; and finally, a diplomatic edition of the expanded version found in Cambridge, i.e. the “Peter Riga”-version.

The edition is preceded by three chapters, one on the versifications of the Bible from the early 12th to the middle of the 13th century, one on different aspects of Alexander’s poem, and one on the manuscript tradition and the present edition. The dissertation ends with an annotation to the text and two appendices, the first, a table of the biblical kings, and the second, a list of the glosses found in the Durham and the London manuscripts.

ACKNOWLEDGMENTS

I wish to express sincere gratitude to my supervisor, Prof. A.G. Rigg, who encouraged and directed this work with great patience and enthusiasm; his scholarship continues to instruct, his presence continues to inspire. I would also like to thank the other members of the committee, Professors J. Magee, M. Herren and D. Townsend, for their learned comments and invaluable suggestions. I have benefited greatly from my numerous discussions with Prof. V. Brown, whom I also wish to acknowledge here. Finally, Prof. E. Robbins should be thanked for his kindness and support.

Thanks are also due to many of my friends. Stella Panayotova, Laura Napran and Lila Yawn read parts of the thesis and asked important questions. Eric Graff helped me find the right computer program for laying out the edition and even succeeded in teaching me how to use it. Bruce Robertson generously offered his advice when I was printing the final draft.

Lastly, I wish to thank my family. My husband Christer Bruun was always ready to listen and never doubted me, even when I doubted myself. My mother lovingly gave me all the help she could. My children, Edvard 8, and Theodora 5, asked me once: "Mom, why are you writing this dissertation?" Trying to answer their question has contributed greatly to the clarity of this work.

TABLE OF CONTENTS

INTRODUCTION

I. Versifications of the Bible from the early 12th to the middle of the 13th century

I. 1. Introduction, terminology and limitations.....	2
I. 2. Short prehistory	
I. 2. 1. Late Antiquity.....	4
I. 2. 2. The Carolingian period.....	8
I. 2. 3. Eleventh century.....	13
I. 3. The corpus of biblical versifications from the early 12th to the middle of the 13th century.....	16
I. 4. Discussion of the corpus	
I. 4. 1. Differences with the biblical poetry from the previous periods.....	32
I. 4. 2. Thematic organization of the material.....	35
I. 5. Conclusions.....	40
II. Alexander of Ashby and his <i>Breuissima comprehensio historiarum</i>	
II. 1. The Author and his literary production.....	42
II. 2. The Work and its Title.....	43
II. 3. Prologue.....	44
II. 4. Short Version.....	51
II. 5. “Lawrence of Durham”- version (=R).....	61
II. 6. “Peter Riga”- version (=C).....	69
II. 7. Metre.....	73
II. 8. Style.....	75
III. The manuscript tradition and the present edition	
III. 1. Description of the manuscripts.....	82
III. 2. <i>Stemma codicum</i>	93
III. 3. The edition.....	99

ALEXANDER OF ASHBY'S *BREVISSIMA COMPREHENSIO HISTORIARVM*

1. <i>Breuiissima comprehensio historiarum</i> (= Short version)	
1. 1. Prologue.....	105
1. 2. Poem.....	112
2. <i>Biblia in uersibus</i> , London, BL, Ms. Royal 6.B.XI (= “Lawrence of Durham”-version).....	146
3. <i>Liber compendii</i> , Cambridge, CCC, Ms. 82 (= “Peter Riga-version)	
3. 1. Prologue.....	198
3. 2. Poem.....	201

ANNOTATION

1. Short version.....	239
2. “Lawrence of Durham”-version.....	255
3. “Peter Riga”-version.....	257

APPENDIX I: TABULA REGUM ISRAELIS ET REGUM IUDAE..... 261

APPENDIX II: GLOSSAE

1. Glossae et tituli in codice Durham, University Library, Ms. Add. 767.....	265
2. Glossae in codice London, BL, Ms. Royal 6.B.XI.....	270

BIBLIOGRAPHY

1. Abbreviations.....	274
2. Manuscripts cited.....	275
3. Primary sources.....	277
4. Secondary literature.....	283

INTRODUCTION

CHAPTER I

VERSIFICATIONS OF THE BIBLE FROM THE EARLY 12TH TO THE MIDDLE OF THE 13TH CENTURY

I. 1. Introduction, terminology and limitations

The Bible was, not surprisingly, an extremely popular source of inspiration for writers and poets throughout the Middle Ages. It was glossed, commented upon, retold, moralized, versified, or translated into various vernacular languages. This study is concerned with only one of these vast areas of medieval literary activity, namely that of the poets who versified the biblical text. The main emphasis of the study is on the biblical versifications written in the period from the early 12th to the middle of the 13th century, but a prehistory dealing briefly with the biblical compositions of the late antique, Carolingian, and 11th-century poets can not be omitted.

It is not an easy task to provide a meaningful discussion of the complex field of Latin biblical versifications, but for research purposes it is necessary to make an attempt to organize and classify the material. What patterns are there, how do literary trends and fashions develop, which themes appear most often? These are some of the questions the following chapters will try to answer. First, however, some words on the terminology employed.

In my presentation of the biblical versifications of the 12th and 13th centuries, I deliberately avoid the term “biblical epic,” which has been used by previous scholars for the late antique poems of Juvenius, Sedulius, Ps.-Cyprian, Arator and Avitus, and which is often linked to the term “biblical paraphrase.”¹ The term “biblical epic”, however, is both

¹ The study of the origin of the late antique biblical epics is closely connected with the so-called “paraphrastic theory”. The idea was advanced by E.R. Curtius in his influential study on medieval Latin literature (see E. R. Curtius, *European Literature and the Latin Middle Ages*, trans. Willard R. Trask, 7th ed. (Princeton 1990), p. 148). According to Curtius, the first Latin biblical poets (Juvenius, Sedulius, Arator), who undoubtedly had traditional educations, composed their poems following the rules of *paraphrasis*, a rhetorical exercise practised in the schools of the *grammatici* for educational purposes. This attractive theory has won general acceptance among scholars. Most recently it has found an ardent supporter in Michael Roberts

confusing and limiting when the production of the later medieval poets is concerned. It is confusing, because the typical characteristics of the epic genre² are sometimes difficult to find in the later biblical poems, and limiting, because the versifications of the non-narrative books of the Bible, as well as the biblical verse commentaries, remain outside its parameters.

On the other hand, I retain two of the terms employed by the scholars of late antique biblical poetry, namely, “full-scale” biblical versification and “secondary biblical paraphrase,”³ which are undoubtedly very useful in describing some of the poetical phenomena also in the later period. In the sections dedicated to the biblical poetry of Late Antiquity and of Carolingian times, the term “biblical epic” is preserved.

As for the limitations of this study, the heading “Versifications of the Bible” covers Latin biblical poetry which versifies in hexameters or in elegiac couplets both the narrative and the non-narrative books of the Bible. According to this definition, most hymns and other devotional poetry, as well as poems which employ rhythmical verse in paraphrases of various episodes from the Bible, remain outside the scope of the study.⁴

who argues its validity in his book *Biblical Epic and Rhetorical Paraphrase in Late Antiquity* (Liverpool 1985). Among the few dissenting voices are Reinhart Herzog, who prefers to approach the biblical epic of Late Antiquity as an independent poetic genre with its own tradition and aesthetic (see R. Herzog, *Die Bibelepik der lateinische Spätantike: Formgeschichte einer erbaulichen Gattung* (München 1975), p. 65-67), and Carl Springer, who considers the biblical epic a genre developed from the ecclesiastical tradition of biblical interpretation (see C. Springer, *The Gospel as Epic in Late Antiquity: The Paschale Carmen of Sedulius* (Brill 1988), pp. 13-14).

² The definition of the epic genre is too large an issue to address thoroughly here. For more information on the topic see K. Thraede, “Epos”, *Reallexikon für Antike und Christentum* 5 (Stuttgart 1962), pp. 983-1043; J.-L. Charlet, “L’inspiration et la forme bibliques dans la poésie chrétienne du III^e au VI^e siècle”, *Le monde latin antique et la Bible*, eds. J. Fontaine et Ch. Pietri (Paris 1985), 613-43; and P.-A. Deproost, “L’épopée biblique en langue latine. Essai de définition d’un genre littéraire”, *Latomus* 56 (1997), 14-39.

³ Terms from M. Roberts, *Biblical Epic and Rhetorical Paraphrase in Late Antiquity*, (Liverpool 1985), pp. 104-105, who, of course, talks about “full scale biblical epics.”

⁴ For instance, the anonymous *Versus de Iudit et Olofernum* (ed. K. Strecker, MGH PLAC 4, Berlin 1923, pp. 459-62), *De diuite et paupere Lazaro* (MGH PLAC 4, pp. 459-62), and the untitled poem LVIII which tells the story of Judith (MGH PLAC 4, pp. 588-91), are excluded from my considerations, even though they are clearly narrative. The examples could be multiplied.

I. 2. Short prehistory

I. 2. 1. Late Antiquity

The corpus of Late Antique biblical narrative poetry comprises three distinct groups. The most important is represented by the so-called “full-scale biblical epics”, among which some are based on the New Testament, such as Juvenius’ *Evangeliorum Libri IV* (early 4th century),⁵ Sedulius’ *Carmen Paschale* (second quarter of the 5th century),⁶ Arator’s *De Actibus Apostolorum* (544),⁷ and Severus Episcopus’ *In Evangelia Libri XII* (late 6th century),⁸ while some other work on the Old Testament, such as Pseudo-Cyprianus’ *Heptateuchos* (early 5th century),⁹ Claudius Marius Victorius’ *Alethia* (late 5th century),¹⁰ and Alcimus Ecdicius Avitus’ *De spiritalis historiae gestis* (early 6th century).¹¹ To these poems must be added the original and daring *Cento Vergilianus* by Proba (4th century).¹²

Apart from these epics, there is also a group of shorter poems which could be described more correctly as biblical *carmina*. They need to be mentioned here because they exhibit narrative and paraphrastic elements and because they are important for the

⁵ Juvenius. *Evangeliorum Libri IV*, ed. J. Hümer, CSEL 24 (Wien 1891).

⁶ Sedulius. *Carmen Paschale*, ed. J. Hümer, CSEL 10 (Wien 1885), pp. 1-146.

⁷ Arator. *De Actibus Apostolorum*, ed. A. P. McKinlay, CSEL 72 (Wien 1951). The work is called also *Historia Apostolica*.

⁸ Only a fragment of this very original poem is preserved on three double leaves (saec. IX med.) found in the Stadtbibliothek of Trier by B. Bischoff. Judging from the length of book IX (406 hexameters), the whole work was probably ca. 4500 lines long, of which we have only 720: 228 from the end of book VIII, the entire book IX, and 53 from the beginning of book IX. The fragment was edited by Otto Zwierlein after the successive collaboration of many German scholars. See *Severi Episcopi “Malacitani?” in Evangelia libri XII: Das Trierer Fragment der Bücher VIII-X*, Bayerische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Abhandlungen (1994), Neue Folge Heft 109.

⁹ Ps.-Cyprianus. *Heptateuchos*, ed. R. Peiper, CSEL 23 (Wien 1891), pp. 1-208.

¹⁰ Victorius. *Alethia*, ed. P. F. Hovingh, CCL 128 (Turnhout 1960), pp. 125-93.

¹¹ Avitus. *De spiritalis historiae gestis*, ed. R. Peiper, MHG AA 6.2 (Berlin 1883), pp. 203-94.

¹² Proba. *Cento Vergilianus*, ed. C. Schenkl, CSEL 16.1 (Wien 1888), pp. 569-609. See also E. Clark and D. Hatch, *The Golden Bough, The Oaken Cross: The Virgilian Cento of Faltonia Betitia Proba* (Ann Arbor 1981).

understanding of the new genre. They are, however, certainly not epics: their length does not permit them to be so called. Examples are *Laus Sancti Iohannis* or *carmen sextum* of Paulinus of Nola (330 hexameters, written around 390),¹³ the anonymous *De Sodoma* and *De Iona* (166 and 105 hexameters respectively),¹⁴ and the three Pseudo-Hilarian works *Metrum in Genesim ad Leonem papam*, *Carmen de martyrio Maccabaeorum* and *De Evangelio* (204, 394 and 114 hexameters respectively).¹⁵

The last group in the late antique corpus consists of the *Psychomachia* by Aurelius Prudentius (late 4th-early 5th century)¹⁶ and the *De Laudibus Dei* by Blossius Aemilius Dracontius (second half of the 5th century).¹⁷ These two poetic compositions are both perfect examples of the so-called “secondary paraphrase”, i.e. a biblical paraphrase contained in a work of largely non-biblical character. They are not the main concern here, and are included in the discussion only as points of comparison with the representatives of the first two groups.

Scholars have traditionally divided the Late Antique epics into “Old Testament” and “New Testament” poems. This classification is somewhat misleading, as it suggests that each of the poets versifies the whole text or parts of the text of strictly one of the Testaments. This is true in most of the cases, but then there are two significant exceptions: Avitus and Sedulius. Avitus is generally called an “Old Testament” poet, even though the last 18 verses of his *De spiritalis historiae gestis* clearly talk about the salvation of man through baptism, whereas Sedulius is labeled a “New Testament” poet¹⁸ despite the fact that the first book of his

¹³ Paulinus of Nola. *Laus Sancti Iohannis*, ed. W. Hartel, CSEL 30 (Wien 1894), pp. 7-18.

¹⁴ Anonymous. *De Sodoma* and *De Iona*, ed. R. Peiper, CSEL 23 (Wien 1891), pp. 212-26. A critical edition of the poem *De Sodoma*, with an Italian translation and annotation, was published by Luca Morisi in his book *Versus de Sodoma* (Bologna 1993).

¹⁵ Ps.-Hilarius. *Metrum in Genesim ad Leonem papam*, *Carmen de martyrio Maccabaeorum* and *De Evangelio*, ed. R. Peiper, CSEL 23 (Wien 1891), pp. 231-74.

¹⁶ Prudentius. *Psychomachia*, ed. J. Bergman, CSEL 61 (Wien 1921), pp. 167-211. Ed. M. P. Cunningham, CCL 126 (Turnhout 1966), pp. 149-81.

¹⁷ Dracontius. *De Laudibus Dei*, ed. F. Vollmer, MGH AA 14 (Berlin 1905), pp. 23-113. A very good edition, with notes and introduction, is published by Cl. Moussy and C. Camus, *Blossius Aemilius Dracontius Oeuvres* (Paris 1985), 4 vols.

¹⁸ The only exception is C. Springer who prefers to call the *Paschale Carmen* “Life of Christ”. See his *The Gospel as Epic in Late Antiquity: The Paschale Carmen of Sedulius* (Brill 1988), pp. 53-64.

Paschale Carmen retells 18 miraculous stories from the Old Testament. In addition to these considerations, the traditional division leaves the short biblical *carmina* completely outside the treatment.

A new way of organizing the material is needed. Clearly, the compositions of Juvenius and Ps.-Cyprianus follow closely the biblical account and strive to reproduce it in a new poetic form, though the poets do not abstain from occasionally adding original points to the narrative. The intentions of the poets who wrote after them are, however, different. They do not hesitate to make selections and rearrange the biblical story in order to express their own individual ideas. The grounds for the new division can be found only by closely examining the typological meaning of the poems and the intentions of the poets. Christianity is founded on the claim that with the incarnation of Christ the Messianic prophecies have come true. Christ's life, death and resurrection represent the fulfilment of the promises made in the Old Testament. Thus it is not difficult to understand why the Fall of Man gradually becomes so significant for Christian doctrine. Without a Fall there can be no Redemption. This is how the typological connection between the sin of Adam and the sacrifice of Christ was created. When reading the late antique biblical poems, one gets the impression that, while writing their compositions, the poets did not think of which Testament they were versifying, but of how better to convey to their audience the most important Christian doctrines about creation, original sin and its punishment by God, Christ's incarnation and death, and finally man's salvation through baptism.

It therefore seems to me that the real division is not between "Old and New Testament" poets, but between poets who deal with the "Fall of Man", the Fall having a larger meaning here, incorporating the notions of creation, original sin and God's punishment, and poets who deal with the "Redemption of Man", the Redemption meaning both the death of Christ and the salvation of man through baptism.¹⁹ By organizing the corpus of the late antique biblical narrative poetry according to these two thematic lines, all poems, even the short *carmina* and Proba's *Cento*, find their place. The *Alethia* by Claudius Marius Victorius, Ps.-Cyprianus' *Heptateuchos*, and the anonymous *De Sodoma* deal with the "Fall of Man".

¹⁹ On the Christian interpretations of the "Fall of Man" and the response of the Christian poets to them, see the thorough and well presented survey by J. M. Evans in his book *Paradise Lost and the Genesis Tradition* (Oxford 1968).

Juvenius' *Evangeliorum Libri IV*, Paulinus of Nola's *Laus Sancti Iohannis*, Sedulius' *Carmen Paschale*, Ps.-Hilarius' *De Evangelio*, Arator's *De Actibus Apostolorum*, the anonymous *De Iona*, and finally, Severus Episcopus' *In Evangelia Libri XII* focus on the "Redemption of Man". Proba's *Cento Vergilianus*, Ps.-Hilarius' *Metrum in Genesim ad Leonem papam*, Prudentius' *Psychomachia*, and Avitus' *De spiritalis historiae gestis* combine both themes.

Interestingly, the intriguing *Carmen de martyrio Maccabaeorum* by Ps.-Hilarius does not fit into this division, but this poem is altogether very unusual. First, it is the only Late Antique poetic composition dealing with the Maccabean story, a situation which will change in the 12th and 13th centuries; second, the poem is more drama than epic. It presents the dialogue between the fierce King Antioch and the stoic mother who prepares each of her seven sons for the coming death. There is no narrative element whatsoever, and the whole poem seems to be a dramatization of a single biblical verse - II Maccabees 7, 20.²⁰ One might even doubt whether this *carmen* should be included in the corpus of biblical epic at all.²¹

Finally, the *Tituli Historiarum* by Prudentius²² and *Tristitia* by Rusticus Helpidius²³ should be mentioned, even though these works remain outside the main corpus of biblical epics. Nevertheless, they are very important, because they are examples of the biblical epigrammatic genre, which will find its continuation in the medieval verse *tituli* and the influential *Biblical Epigrams* by Hildebert.

²⁰ "Supra modum autem mater mirabilis, et bonorum memoria digna, quae pereuntes septem filios sub unius diei tempore conspiciens, bono animo ferebat propter spem quam in Deum habebat: singulos illorum hortabatur voce patria fortiter, repleta sapientia."

²¹ In the 12th century Abelard does the same kind of dramatization in his *Planctus*. See G. Vecchi, *I "Planctus" di Pietro Abelardo: Introduzione, testo critico, trascrizioni musicali* (Modena 1951).

²² Prudentius. *Tituli Historiarum* (or *Dittochaeon*), ed. M. P. Cunningham, CCL 126 (Turnhout 1966), pp. 390-400.

²³ Rusticus Helpidius. *Tristitia*, ed. Fr. Corsaro, *Elpidio Rustico* (Catania 1955), pp. 122-29. Helpidius died in 533. He also wrote another poem entitled *Carmen de Christi Iesu beneficiis* (148 hexameters), again edited by Corsaro, pp. 130-39. It is not included in the corpus because it exhibits no narrative elements. The *Tristitia* depict 24 short scenes from the Old and the New Testament, divided in the following way: the first 16 episodes are joined in pairs by symbolic meaning (i. e., Joseph sold by his brothers and Christ sold by Judas, the sacrifice of Isaac and the sacrifice of Christ); the last 8 episodes, on the other hand, are inspired exclusively by the New Testament (i.e. Martha and Maria, the changing of the water into wine, the resurrection of Lazarus, etc.)

I. 2. 2. The Carolingian period²⁴

Things look rather different during the Carolingian period,²⁵ but of course the whole political and cultural climate has changed in the eighth and the ninth centuries. In poetry the new tendencies can be summarized by the growing interest in rhythmical verse and by the appearance of the first important poetic compositions in the vernacular languages, especially in Old English and Old High German.²⁶

In Late Antiquity the corpus of Latin biblical poetry with narrative and paraphrastic elements could be divided into three groups: epics, *carmina*, and “secondary paraphrases”, the largest of them being epics. If we apply the same division to the Carolingian poetry, two aspects become apparent immediately. First, the corpus of biblical epic contains far fewer items, and second, the “full scale epics” have disappeared altogether. After briefly presenting the production of the Carolingian poets writing biblical narrative poetry, I shall try to explain this interesting and important pattern.

As already mentioned, the Carolingian corpus of biblical epic is very small. Florus of Lyons (d. ca 860) is the only one whose poems are in quantitative verse and have narrative elements.²⁷ Among his thirty poems there are five inspired by the Bible: *In Evangelium Matthaei*, *Gesta Christi Domini*, *In Evangelium Iohannis*, *Oratio cum commemoratione antiquorum miraculorum Christi Dei nostri*, and *Epigramma hymni Ananiae, Azariae*,

²⁴ The pre-Carolingian poets do not merit a separate section. Among them only a few are important for our study: Isidore of Seville (570-636), Eugenius of Toledo (d. 657), Venantius Fortunatus (ca. 530-600), and Aldhelm (640?-709). Their influence on the Carolingian versifiers will be mentioned in the appropriate places later in this chapter.

²⁵ The examples of both metric and rhythmical biblical poetry of this period are splendidly organized and presented in Stella, *La poesia carolingia*.

²⁶ See D. Kartschoke, *Bibeldichtung. Studien zur Geschichte der epischen Bibel-paraphrase von Juvenis bis Otfrid von Weissenburg* (München 1975), esp. Chapter II, where the author discusses the early examples of biblical paraphrases in both old English and Old High German. Interestingly, the earliest verse Bibles in French seem to be from the 12th century. (See J. Bonnard, *Les traductions de la Bible en vers français au Moyen Age* (Paris 1884).

²⁷ Florus of Lyons. *In Evangelium Matthaei, Gesta Christi Domini, In Evangelium Iohannis, Oratio cum commemoratione antiquorum miraculorum Christi Dei nostri*, and *Epigramma hymni Ananiae, Azariae, Mishaelis sanctorum trium puerorum*, ed. E. Dümmler, MGH PLAC 2 (Berlin 1884), pp. 509-39.

Mishaelis sanctorum trium puerorum.²⁸ These *carmina* have much in common with the Late Antique “Redemption”-poems. The most interesting among them is the *Oratio*, in which the themes of Fall and Redemption are combined in a cause-and-effect connection.

In the group of so-called “secondary paraphrases” the best examples²⁹ are Theodulfus’ *Consolatio de obitu cuiusdam fratris*.³⁰ Milo of Saint Amand’s *De sobrietate*,³¹ Agius’ *Epicedium Hathumodae*³² and Ermoldus Nigellus’ *In honorem Hludowici libri IV*.³³ In these works two important tendencies are present: Theodulfus, Milo and Agius use the different biblical personages as moral examples very much in the tradition of Venantius Fortunatus³⁴ and Prudentius, whereas Ermoldus incorporates figurative verses inspired by the biblical narrative in a typical biblical ecphrasis.

Let us return now to the question why in the Carolingian period the “full scale biblical epics” disappear. Scholars have noted the phenomenon, but nobody has given a satisfactory explanation for it. The standard explanations are that the Carolingian poets felt that there was nothing they could add to the already canonized corpus of late antique biblical epics,³⁵ and that new literary interests developed. Without denying the validity of these explanations, I would like to propose an additional one.

²⁸ Based on Daniel 3, 26-90.

²⁹ For a detailed discussion of all the works mentioned in this paragraph, and for more examples see Stella, *La poesia carolingia*, Parte terza. I. Gliedgattungen e funzioni secondarie.

³⁰ Theodulfus. *Consolatio de obitu cuiusdam fratris*, ed. Ed. E. Dümmler, MGH PLAC 1 (Berlin 1880), pp. 477-80. In order to comfort a friend grieving for his deceased brother, the poet enumerates the most famous persons from the Bible.

³¹ Milo of Saint Amand. *De sobrietate*, ed. L. Traube, MGH PLAC 3 (Berlin 1896), pp. 615-675. As Milo’s predecessors we can mention three poems entitled *De virginitate*: one by Avitus (MHG AA 6.2, pp. 275-94), one by Venantius Fortunatus (MGH AA 4, pp. 181-91), and one by Aldhelm (MGH AA 15, pp. 350-471).

³² Agius. *Epicedium Hathumodae*, ed. L. Traube, MGH PLAC 3 (Berlin 1896), pp. 372-88. The biblical part is verses 225-336.

³³ Ermoldus Nigellus. *In honorem Hludowici libri IV*, ed. E. Dümmler, MGH PLAC 2 (Berlin 1884), pp. 5-79.

³⁴ Venantius Fortunatus. *Carminum Liber Nonus. Carmen II: Carmen Ad Chilpericum et Fredegundem reginam*, ed. F. Leo, MGH AA 4 (Berlin 1881), pp. 205-209.

³⁵ See Stella, *La poesia carolingia*, p. 13.

As mentioned above, all literary historians except Carl Springer call the *Carmen Paschale* by Sedulius a “New Testament poem”. We have already seen how misleading this term can be and how important it is to discover what the narrative subject of Sedulius really is. Unlike his predecessor Juvenius, who versifies more or less the whole text of the Gospels, Sedulius selects episodes from both the Old and the New Testament in order to write in verse of the life and the miracles of Christ.

What Sedulius did was very important, since his verse life of Christ, together with *De vita Martini* by Paulinus of Périgueux (late 5th century),³⁶ had a great impact on the Carolingian poets. They followed the example of Sedulius and Paulinus and applied these models when writing their own verse lives of various saints. As a result, the content of the epic genre changed from biblical to hagiographical, but the genre as a whole did not disappear. It is true that there is discontinuity in the subject matter, but there is continuity in the existence of the epic tradition. By following the example of Christ, each saint becomes a holy figure in real life and an epic hero in poetry. In addition, Sedulius was the chief inspiration for poets like Aldhelm, Bede and Alcuin in their writing in the *opus geminatum*-style.³⁷

An interesting phenomenon in the Carolingian period, and one which deserves special attention, is the appearance of a new poetic genre, the *Versus de Bibliotheca*.³⁸ The creation of this genre is related culturally to the increase in this period of the study of the Bible, while generically it is similar to the well-known genres of classical epigram and medieval verse *tituli*.³⁹ The examples of this new genre are numerous. Its origin seems to be Spanish, with

³⁶ Paulinus' poem is a versification of the prose life of St. Martin by Sulpicius Severus. It contains 3622 unrhymed hexameters, divided into six books. It is edited by M. Petschenig in *Poetae Christiani Minores*, CSEL 16 (Wien 1888), pp. 17-159.

³⁷ See G. Wieland, “*Geminus Stilus: Studies in Anglo-Latin Hagiography*”, *Insular Latin Studies. Papers on Latin Texts and Manuscripts of the British Isles: 550-1066*, ed. M. Herren (Toronto 1981), pp. 113-33; and P. Godman, “The Anglo-Latin *Opus Geminatum*: From Aldhelm to Alcuin,” *Medium Aevum* 50 (1981), 215-229.

³⁸ A whole chapter in Stella's book is dedicated to this genre. See Stella, *La poesia carolingia*, pp. 29-106. Much of the information presented in the following section draws on Stella's account.

³⁹ For more information see G. Bernt, “Das lateinische Epigramm im Übergang von der Spätantike zum frühen Mittelalter,” *Münchener Beiträge zur Mediävistik und Renaissance-Forschung* 2 (München 1968) and Stella, *La poesia carolingia*, Parte prima, I. Il genere epigrafico.

Isidore's *Versus qui in bibliotheca sancti Isidori episcopi Hispalensis legebantur*⁴⁰ and Eugenius of Toledo's *carmen* VIII, which the editor calls *Versus de Bibliotheca*.⁴¹ The Carolingian poets who wrote metrical introductions to the Bible are Alcuin,⁴² Theodulfus,⁴³ Paulus Alvarus,⁴⁴ Vivianus,⁴⁵ and Ingobertus.⁴⁶ All of these verse prefaces are written for particular biblical codices, which explains to a great extent the characteristics of the genre. Thus, we find in each of the *Versus de Bibliotheca*, first, a biblical summary presenting the order and the number of the books in the codex, second, a general eulogy of the Sacred Scriptures, and last, a section with an address to the reader or a dedication to the dignitary to whom the codex is offered. Expressions of modesty by the poet and the name of the receiver of the book are often added. Even though the poets follow the rules of the genre in general, their ways of presenting the biblical summary vary. Alcuin, and to some extent also Ingobertus, chooses to introduce each biblical book by its most famous personages, whereas Theodulfus, Paulus Alvarus and Vivianus enumerate the books of the Bible with a brief notice of their contents. Here is an example of this different treatment:

⁴⁰ Isidore. *Versus titulis bibliothecae*, ed. Ch. Beeson, "Isidor-Studien", *Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters* 4.2 (1913), pp. 157-63. For the controversy around the authorship of Isidore see Stella, *La poesia carolingia*, pp. 29-30.

⁴¹ Eugenius of Toledo. *Carmen* VIII or *Versus de Bibliotheca*, ed. F. Vollmer, MGH AA 14 (Berlin 1905), p. 238.

⁴² Alcuin. *Carmina*, ed. E. Dümmler, MGH PLAC I (Berlin 1880), pp. 288-92. I particularly refer to *carmen* LXIX, 102 elegiac couplets long.

⁴³ Theodulfus. *Praefatio Bibliothecae*, ed. E. Dümmler, MGH PLAC I (Berlin 1880), pp. 532-38. See *carmen* XLI entitled *Praefatio Bibliothecae*, 125 elegiac couplets long.

⁴⁴ Paulus Alvarus. *Versi in bibliotheca Leobegildi*, ed. L. Traube, MGH PLAC 3 (Berlin 1896), pp. 132-36. See *carmen* IX entitled *Versi in bibliotheca Leobegildi*, 168 hexameters long.

⁴⁵ Vivianus. *Carmina*, ed. L. Traube, MGH PLAC 3 (Berlin 1896), pp. 243-48. Vivianus was the abbot of St Martin in Tours in the period 843-851 and also a supporter of Charles the Bald, for whose Bible he wrote the introduction in question (100 elegiac couplets long).

⁴⁶ Ingobertus. *Carmina*, ed. L. Traube, MGH PLAC 3 (Berlin 1896), pp. 257-59. This poem is 272 hexameters long and not a very typical example of the genre. It is the verse introduction to another Bible presented to Charles the Bald.

Alcuin (*carmen* LXIX), 39-60:

Hic etiam legitur hominis factura creati,
 40 Qualiter aut fugerit exul ab ore sacro;
 Impius aut frater sceleratam sanguine dextram
 Fraterno impletur cur pietatis inops.
 Post etiam retinet numeros et nomina patrum,
 Saeclorum per quos ordo cucurrit ovans.
 45 Inde Noe, requies mundi, iam nascitur almus.
 Tempore sub cuius iam cataclismus erat,
 Dum natat arca dei pelago, spes altera mundi,
 Totius et secli prole repleta simul.
 Extruit inmensam damnanda superbia turrem,
 50 Pro qua dividitur consona vox hominum.
 Tum pater Abraam caeli bene doctus in astris,
 Cui promissus erat filius ipse dei.
 Exilia hinc Isaac, Iacob quoque longa leguntur,
 Perque patres bis sex gentis origo sacrae.
 55 Venditur hinc fratrum scelere et puer inclytus atro
 Ioseph in Aegyptum, patre dolente pio.
 Qui regni est subito factus de carcere rector,
 Et cum prole patrem duxit in arva Gesen.
 Continet haec Genesis pariter liber omnia primus
 60 Usque fuit Ioseph mortis amara dies.

Theodulfus (*carmen* XLI), 3-22:

Quo loca prima tenet Genesis primordia mundi.
 Diluviumque canens gestaue magna patrum.
 5 Exodus Aegyptum spoliatur, secat aequora rubra.
 Pandit iter heremi, lympa ibi lexque datur.
 Inde sacerdotum gentem leuiticus ornat,
 Et typica exponit dona sacris typicis.
 Bella virosque liber Numeri describit et actus.
 10 Quis Moyses fregit idola, stupra, duces.
 Post repetit legem, populo benedicit, et alma
 Iura dat, ac dicto carmine victor obit.
 Dividit hinc proprio terram Nauegius heros
 Libro, deletis urbibus atque locis.
 15 Pridem iudicibus quis et ordo cucurrit et actus,
 Continuante stilo concinit inde sequens.
 Moxque sedent quae Ruth Moabitibus femina gessit,
 Clara piis meritis, clara nepote pio.
 Psalmicaneque actus et inique gesta Saulis,
 20 Prime sequensque liber, hinc, Samuelis, habes.
 Tercius et quartus Malacim quis nomen inhesit,
 Regum Hebraeorum ex ordine gesta canunt.
 Hinc sedet Esaias Christum de virgine nasci
 Qui canit, et gentes ad pia iura vocat.

These different types of *Versus de Bibliotheca* are very influential in the 12th and 13th centuries. The “Alcuinian” type finds its continuation in the biblical ecphrases of Walter of Châtillon and Baudri de Bourgueil,⁴⁷ whereas the “Theodulfian” type is either expanded into poems like Alexander of Ashby’s *Breuissima comprehensio historiarum*,⁴⁸ or compressed into the short mnemonic verses on the number and order of the Bible books.

The final point to be made about the Carolingian period is that it is one of poetic experimentation. The use of rhythmical poetry spreads; there is a clear interest in imitating the classical poets; secular poetry blossoms; biblical epic is transformed into verse hagiography;

⁴⁷ In the Carolingian period the “Alcuinian” type of *Versus de Bibliotheca* is found in Ermoldus Nigellus’ biblical ecphrasis in book IV of his *In honorem Hludowici libri IV*, verses 189-266, pp. 64-65 in the edition of E. Dümmler, MGH PLAC 2 (Berlin 1884).

⁴⁸ The anonymous 11th-century poem *De conditione mundi* is in the same category (see *infra*, note 53).

the poets develop the genre *Versus de Bibliotheca*; and biblical poetry shows in general a tendency to fragment and to produce unusual poetic forms which will never find their equals in the centuries to come. In order to illustrate this point, it is enough to mention the biblical parody *Cena Cypriani* by John the Deacon⁴⁹ and the *Ecloga* by Theodulus.⁵⁰ There is hardly any doubt that these two poems are among the most original biblical poetic compositions of the period.⁵¹

I. 2. 3. The eleventh century

During the 11th century the interest in writing biblical poetry starts to increase again. With their original compositions, the 11th-century poets prepare the grounds for the huge wave of biblical versifications which will appear in the following centuries. Unfortunately, despite their undeniable importance, few of these poets have been studied by modern scholars.⁵² This is why it often seems that there is a break in the tradition of Latin biblical poetry between the Carolingian period and the early 12th century. The following paragraphs are an attempt to remedy this situation, but the presentation cannot claim to be exhaustive.

The 11th-century biblical poems can be divided into two large groups. The first one comprises versifications dealing with the traditional Fall-Redemption theme. Its representatives

⁴⁹ Iohannes Diaconus. *Cena Cypriani*, ed. P. von Winterfeld, MGH PLAC 4 (Berlin 1899), pp. 870-900. There is an earlier *Cena*, written probably in the 5th century, which is the inspiration for John, but the original is in prose.

⁵⁰ Theodulus. *Ecloga*, ed. J. Osternacher (Urfahr 1901-2). A new edition was published in 1997 by Fr. Mosetti Casaretto who argues convincingly that the Eclogue was written in the 9th century. See *Theodulo Ecloga: il canto della verità e della menzogna*, ed. F. Mosetti Casaretto (Firenze 1997).

⁵¹ In connection with Theodulus' *Ecloga* we should mention the late 11th century poem *Eupolemius*, which was clearly written in the same stylistic tradition. See K. Manitius, *Eupolemius, Das Bibelgedicht*, MGH Quellen zur Geistesgeschichte des Mittelalters 9 (Weimar 1973). Even though the editor calls it "a biblical poem", the *Eupolemius* remains outside the scope of this study, being in no way a biblical versification. See also Manitius, *Geschichte*, vol. 2, no. 107, pp. 599-605, and J. Ziolkowski, "Eupolemius", *The Journal of Medieval Latin* 1 (1991), 1-45, who provides also an English translation of the poem.

⁵² To my knowledge, the only exceptions are Thomas Haye's and Francesco Stella's still unpublished papers presented at the Third International Medieval Congress, Cambridge, 9-12 September, 1998.

are the anonymous poem *De conditione mundi* written in the early 11th-century in Bavaria, Germany,⁵³ the *De Nuptiis Christi et Ecclesiae* by Fulcoius of Beauvais, written in 1069-73,⁵⁴ and *Planctus Euae* by Heinricus of Augsburg, written before 1083.⁵⁵

The second theme is represented by the verse commentary on the *Cantica*

⁵³ Anonymous. *De conditione mundi*, ed. Fr. Stella, "Un inedito sommario biblico in versi: il 'De conditione mundi'", *Studi Medievali*, 3rd ser. 32 (1991), 445-69. The poem is preserved in only one manuscript: München, Clm 1133, fols. 139v-143v. It is a biblical summary, written in Leonine hexameters, which dedicates 87 verses to the Old Testament, going rapidly through the books of Genesis, Exodus, Numbers, Joshua, Judges and Kings, and in 65 verses treats the New Testament, depicting selectively the life and death of Christ. The narrative is predominantly historical, with very few exegetical comments. See also Walther, *Initia*, no. 17574.

⁵⁴ Fulcoius of Beauvais (s. XIex.). *De Nuptiis Christi et Ecclesiae*, ed. Sister Mary Isaac Jogues Rousseau, *Fulcoii Belvacensis Vtriusque De Nuptiis Christi et Ecclesiae Libri septem* (Washington 1960). The poem is 4736 Leonine hexameters long. Book I versifies the larger part of Genesis; book II covers Exodus 1-20 and some passages from Numbers and Deuteronomy; books III, IV and V summarize the books of Kings and Paralipomenon; book VI is based on Matthew 1-2 and Luke 1-2; book VII tells the rest of the Gospel narrative, ending with the martyrdom of Stephen. The poem draws upon other biblical books as well, i.e. Psalms, Epistles of Paul and Apocalypse. Because of its marriage theme, Fulcoius' *De Nuptiis* could be related also to the tradition of the *Cantica Canticorum* commentary, even though it does not make any large use of the Canticle. Forthcoming in the Acta of the Third International Medieval Congress, Cambridge, 9-12 September, 1998, is the paper of T. Haye, "Christliche und pagane Dichtung bei Fulcoius von Beauvais", which contains interesting observations not only on Fulcoius' poetry, but also on the poetic production of the 11th century in general. I thank Prof. M. Herren for drawing my attention to the existence of this work and for providing the text for me to read before its official publication.

⁵⁵ Heinricus of Augsburg (d. 1083). *Planctus Euae*, partially edited (the first 555 verses) by J. Hümer in "Jahresbericht des K. K. Staatsgymnasiums im zweiten Bezirk" (Wien 1891), and fully edited with an introduction by M. Colker, "Heinrici Augustensis Planctus Evae", *Traditio* 12 (1956), 149-226. The poem is 2283 Leonine hexameters long. It is found in two 12th century manuscripts, both in Vienna: Wien, Nat. Bibl. 388, fols. 65r-75r and Wien, Nat. Bibl. 1063, fols. 1v-9r and fols. 125r-148v. The two manuscripts, which are not *descripti* of each other, preserve two different versions of the text, the one in Wien, Nat. Bibl. 1063 being the original. The *Planctus* was used as a teaching tool in the cathedral school in Augsburg. Its main source was Bede's *Hexameron*. *Incipit* of the verse prologue (13 lines): "Prositor ingenitus, fons, finis, utrimque uetustus." *Incipit* of the poem: "Celum terra fuit, Dominus quae prima creauit." Two verses, quoted by Manitius, preceded the poem, but did not belong to it: "Lapsum primævæ matris gemit hic liber Eve || Quem luis atque doles male consors posthuma proles." See also Manitius, *Geschichte*, vol. 2, no. 111, pp. 615-18; M. Huglo, "Un théoricien du XIe siècle: Henri d'Ausbourg", *Revue de Musicologie* 53 (1967), 53-59; and Walther, *Initia*, nos. 8017, 10117, 14815, 14843. Number 14815 mentions a third manuscript of the *Planctus*: Einsiedeln 300, pp. 105-128.

Canticorum by Abbot Williram of Ebersberg.⁵⁶ Williram's *Expositio in Cantica Canticorum*, based on Haymo of Halberstadt's *Ennaratio in Cantica Canticorum*,⁵⁷ is the first example of a new trend in the genre of biblical versification, namely, the rendering in verse of a systematic commentary on the biblical *Song of Songs*. Many more poets do the same in the 12th and the 13th centuries. Their compositions are discussed briefly in the following sections of this thesis.⁵⁸

Apart from his *Cantica Canticorum*, Williram of Ebersberg wrote also a number of short poems which explain and comment upon different scriptural passages.⁵⁹ Among them we find: *Quomodo Dauid ceperit Hierusalem ciuitatem Iebusei* (25 Leonine hexameters on II Reg. 5:5-9), *De eo quod mensus est Dauid duos funiculos* (27 Leonine hexameters on II Reg. 8:2), *De adiectione quindecim annorum Ezechiae regi* (28 Leonine hexameters on IV Reg. 20:6), *De amphora in Zacharia propheta* (55 Leonine hexameters on Zach. 5:6-11). He wrote some mnemonic verses as well, i.e. *Quomodo decem praecepta decem plagis conueniant*, *Quomodo singule plage singulis uiciis asscribuntur*, and *De decem chordis praeceptorum et occasione decem uiciorum*. Williram's short poems prove again that the 11th

⁵⁶ Williram of Ebersberg (d. 1084). *Expositio in Cantica Canticorum*, ed. A. Beaugendre, *Hildeberti primo Cenomanensis episcopi opera tam edita quam inedita. Acceserunt Marbodi Redonensis episcopi opuscula* (Paris 1708). This is an edition of the Latin poem only. After that, Johannes Schilter in his *Thesaurus Antiquitarum Teutonicarum Ecclesiasticum, Civilium, Litterarium*, vol. 1 (Ulmae 1728), publishes the complete text. Williram wrote a double paraphrase of the Canticle. His text is organized in three columns: the biblical text is in the middle, with a Latin verse commentary to the right and a German prose commentary to the left. The Latin part is 1655 Leonine hexameters long. *Incipit* of the prose prologue: "Cum maiorum studia intueor, quibus in diuina pagina nobiliter floruerunt, cogor huius temporis faeces deflere, cum iam fere omne litterale defecit studium, solumque avaritiae, inuidiae et contentionis remansit exercitium." *Incipit* of the poem: "Quem sitio uotis nunc oscula porrigat oris || Quem mihi uenturum prompserunt organa uatum." See Walther, *Initia*, no. 15372 and Stegmüller, *Repertorium*, no. 8378. For more information see Manitius, *Geschichte*, vol. 2, no. 106, pp. 592-98; J. Seemüller, *Die Handschriften und Quellen von Willirams deutscher Paraphrase des Hohenliedes* (Strassburg 1877); M. Dittrich, "Willirams von Ebersberg Bearbeitung der *Cantica Canticorum*," *ZDA* 82 (1948), 46-64; M. Dittrich, "Die literarische Form von Willirams *Expositio in Cantica Canticorum*," *ZDA* 84 (1953), 179-97; Ohly, *Hohelied-Studien*, pp. 98-102; Riedlinger, *Die Makellosigkeit*, pp. 97-100; and Herde, *Das Hohelied*, pp. 1067-69.

⁵⁷ See PL 117, 295-358.

⁵⁸ See nos. 10, 11, 21, and 25 in the corpus below; also p. 37.

⁵⁹ See M. Dittrich, "Sechzehn lateinische Gedichte Willirams von Ebersberg," *ZDA* 76 (1939), 45-63.

century was the starting point for many of the poetic developments of the 12th and 13th centuries. His detached fragments of biblical commentary are only the first steps in the long process of creative writing which will find its culmination in Peter Riga's *Aurora*, whereas *uersus memoriales* similar to his will be written continuously until as late as the 15th century.

Finally, the original poetic work *Delicie cleri* by the French monk Arnulfus should be mentioned, even though it stands apart from the main stream of biblical versifications.⁶⁰ The poem was written in 1054-56 and dedicated to King Heinrich III and his wife Agnes. The poet uses as a model for his work the Old Testament books attributed to King Solomon, but does not really versify them. The *Delicie cleri* is a dialogue between a wise father and his inexperienced son (in Leonine hexameters), divided into twelve parts, each ending with a 4 line stanza in double 8 syllable iambic dimeters. It is preceded by a prose prologue, verse dedications to the king and the queen mentioned above (in Leonine elegiacs), and verse *propositio* and *inuocatio* (in Leonine hexameters).⁶¹

I. 3. The corpus of biblical versifications from the early 12th to the middle of the 13th century⁶²

The corpus comprises five different types of biblical versifications:

1. "Full scale" biblical versifications - poems which versify a large number of biblical books.
2. Biblical *carmina* - versifications of one biblical book or of a separate biblical motive(s).
3. Hexaemeral poems - poems which have as central theme the story of Creation.

⁶⁰ Arnulfus (b. 1018-20). *Delicie cleri*, ed. J. Hümer, "Zur Geschichte der mittellateinischen Dichtung. Arnulfi delicie cleri", *Romanische Forschungen* 2 (1886), 211-46. See also Manitius, *Geschichte*, vol. 2, no. 105, pp. 588-92. According to Hümer, the *Delicie cleri* is preserved in five manuscripts: Wien, Nat. Bibl. 388, fols. 77r-81v; London, BL, Ms. Harley 3222; Bruxelles, Ms. 10719; Canterbury, Ms. 1130; and St. Omer, Ms. 115 (fragment).

⁶¹ *Incipit* of the prologue: "Versificator iste Merouingus (vel Gallus) fertur fuisse et sicuti posterioribus pandit cucullatus ueraciter fuit." *Salutatio ad regem*: "Orbis delicie, Cesar, per secula salue." *Salutatio ad reginam*: "Salue, digna Deo decus imperiale uirago." *Propositio*: "Si Salomoniaci florem uis carpere libri." *Inuocatio*: "Vnica cunctarum Iesu sapientia rerum." See Walther, *Initia*, no. 17091.

⁶² I am certain that, despite my best efforts, I have not found all the unedited biblical versifications, and that the following corpus is, therefore, incomplete.

4. Secondary biblical paraphrases - biblical versifications contained in poems of largely non-biblical character.
5. Anomalous cases - biblical poems, but not biblical versifications.

I shall not give much information about the poems that can be consulted in easily accessible editions or reference books and are generally well known, whereas I shall provide more details about the unedited poems and the ones either difficult to find or very little studied.

THE CORPUS

1. "Full scale" biblical versifications

(1) Adam of Barking (s. XII^{ex}-XIIIⁱⁿ). *Poem on the six ages of the world*, not edited and preserved in only one manuscript.⁶³ An edition of the poem (ca. 15000 Leonine hexameters) is in preparation by Prof. A. G. Rigg (Centre for Medieval Studies, Toronto). *Incipit* of the prologue: "Scribere decreui decursum labilis eui." *Incipit* of Genesis: "Ante creatura tot secula totque figuras." See Walther, *Initia*, nos. 1286, 17382; Stegmüller, *Repertorium*, no. 860; Sharpe, *Handlist*, pp. 5-6.

(2) Alexander of Ashby (s. XII^{ex}-XIIIⁱⁿ). *Breuissima comprehensio historiarum*, not edited until the present dissertation.

(3) Anonymous (s. XII). *Poema de historia Veteris Testamenti*,⁶⁴ not edited. It is preserved in an anthology found in München, Clm 18580, fols. 59r-90v. The anthology follows a collection of the works of Reginald of Canterbury and contains 23 poems of different length and character.⁶⁵ The *Poema de historia Veteris Testamenti* is on fols. 89r-90r. The title is misleading. The poem is 165 Leonine hexameters long, of which 115 are dedicated to the book of Genesis, 33 to Exodus, and the last 17 to Numbers.⁶⁶ The Genesis starts with the story of

⁶³ Cambridge, CCC, Ms. 277. For more information see Rigg, *History*, pp. 133-35.

⁶⁴ The title is the catalogue's. None of the biblical poems in the anthology is given a title in the manuscript.

⁶⁵ I disagree with Stella, *La poesia carolingia*, p. 562, note 55, who attributes the *Poema de historia Veteris Testamenti* and *Poema de libris Veteris ac Noui Testamenti* (no. 4 in the corpus) to Reginald of Canterbury. There is no manuscript evidence supporting such an attribution.

⁶⁶ They cover only chapters 16-28.

the flood. All this suggests that the anthology probably preserves just a fragment of a larger composition versifying at least the Pentateuch. The treatment of the biblical text is strictly historical. *Incipit*: “Machina cum mundi communia seruat in undis. || Cum nulli parcam, serues tua teque per arcam.” See Walther, *Initia*, no. 10551. Not in Stegmüller, *Repertorium*.

(4) Anonymous (s. XII). *Poema de libris Veteris ac Noui Testamenti*,⁶⁷ not edited. It is preserved in an anthology found in München, Clm 18580, fols. 59r-90v (see number 3 in this corpus). The *Poema de libris Veteris ac Noui Testamenti* is on fols. 64r-83v. The situation regarding this poem is unclear. Firstly, I am not sure whether fols 80r-83v belong to the poem or contain unidentified small pieces. Secondly, a folio is missing after fol. 64, which makes it difficult to decide how the text breaks. And finally, the first 34 lines are written in hexameters rhyming in pairs, while the rest is in Leonine hexameters. If everything is one poem, it is ca. 4000 verses long, but I doubt it. It starts with an account of the writings of the four evangelists, but then moves back to the Old Testament and gives detailed moral and allegorical interpretation of the stories of most famous Old Testament personages (Abraham, Isaac, Jacob). This is followed by what seems a predominantly historical versification of the books of Joshua, Ruth, Kings, Daniel, and Esdra. Another manuscript containing the poem is mentioned by W. Wattenbach⁶⁸ with no further information. *Incipit*: “Prima luce Deum prime qui damna phalangis || Non recreasse polo totidem permilia plangis.” See Walther, *Initia*, no. 14579. Not in Stegmüller, *Repertorium*.

(5) Hugo Ambianensis (Ribomontensis) (s. XIIin). *Opusculum in Pentateuchum*, ed. J. Hümer, *Zur Geschichte der mittellateinischen Dichtung: Hugonis Ambianensis siue Ribomontensis Opuscula* (Wien 1880).⁶⁹ The *Opusculum* is 505 rhymed elegiac couplets long. It is divided into five books: books I-III cover Genesis, book IV starts with Ex. 1 and ends with the leprosy of Moses' sister Maria (Num. 12:15), book V continues Numbers and ends with the death of Moses. The treatment of the biblical text is strictly historical, with some

⁶⁷ The title is the catalogue's.

⁶⁸ See W. Wattenbach, “Ein Schulbuch des zwölften Jahrhunderts,” *Anzeiger für Kunde der deutschen Vorzeit* 14 (1867), 109-112. The manuscript in question is Heidelberg, Ms Salem 9, 15. I have not seen it. According to Wattenbach it is of French origin. The biblical poem is found on fols. 28-64.

⁶⁹ See also Manitius, *Geschichte*, vol. 3, pp. 814-16. Hugo wrote also one rhythmical poem on the life and death of Christ, one metrical praise of Mary, and one metrical poem addressed to God.

speeches added to the narrative, e.g. the whole story of the deception through which Jacob obtained the blessing of his father is told in a series of short dialogues between the three protagonists (Book II, 247-296). An interesting detail is mentioned by the poet in connection with Rachel's infertility: she could finally bear Jacob a son after drinking a mandrake potion.⁷⁰ The work is preceded by a four-line verse dedication to a friend called Willelmus⁷¹ and by a four-line verse prologue.⁷² *Incipit* of the first book: "Omnipotentia! tu simul omnia constituisti, || Mensura numero pondere quaeque suo." See Walther, *Initia*, nos. 8302, 13343, 15381. The most interesting entry is no. 13343, in which a third manuscript (Paris, St. Geneviève, Ms. 1442 (s. XIII), fol. 69v⁷³) is added to the two used by Hümer (Gotha, Membr. II 136 (s. XIII), fols 68v-89v; and Troyes, Ms. 469.(s. XII), fols. 132r-141r.⁷⁴ See also Stegmüller, *Repertorium*, no. 3602.

(6) Lawrence of Durham (1100-1154). *Hypognosticon*, ed. Sister M. L. Mistretta, PhD thesis (New York 1941).⁷⁵ A new critical edition is in preparation by Dr. Susanne Daub (University of Cologne).

(7) Leonius of Paris (fl. 1163-90). *Historiae Veteris Testamenti*, not edited. The poem, ca. 14400 unrhymed hexameters long, is found in seven manuscripts, all of French origin.⁷⁶

⁷⁰ Tandem mandragoris fructum mercatur amoris
Sicque potita suo concipit ipsa uiro. (Book II, verses 343-44)

⁷¹ Quem tibi mittit Hugo, Willelme, reuolue libellum
Et memorare mei saepe legendo meum;
Aemulus esto mei, scribenti scripta remitte,
Carmina missa michi si tua cuncta placent.

⁷² Hoc opus ad pueros spectat metuitque seueros,
Vultque manus iuuenum, sed timet ora senum.
Gesta refert ueterum, recolit primordia rerum,
Obscurat, lacerat, dum bene nil reserat.

⁷³ Judging from the catalogue, this is just a fragment, 22 lines long. It follows the *Liber de instructione nouitiorum* by Hugh of St Victor. It is not clear what this fragment is exactly, because the *explicit* given in the catalogue (Sibi subdi uoluit dum malus ille ruit) does not correspond to any verse in Hugo's poem.

⁷⁴ See *Catalogue Général des Manuscrits des bibliothèques publiques des départements*, vol. 2 (Paris 1855), p. 209.

⁷⁵ For more information see Rigg, *History*, pp. 54-56, and Sharpe, *Handlist*, pp. 359-61.

⁷⁶ Roma, BAV, Ms. Reg. Lat. 283 and Paris, BN, Ms. Lat. 8111, 8111a, 14759, 14760, 18559, and 18560.

Despite the title *Historiae Veteris Testamenti* found in Roma, BAV, Ms. Reg. Lat. 283 and Paris, BN, Ms. Lat. 14759, the poem is more a verse Octateuch than a verse Old Testament. The text is divided into twelve books, each approximately the same length. It is preceded by a verse prologue, whose *incipit* “Hystorie sacre gestas ab origine mundi” is found in Walther, *Initia*, no. 8219, where only the Vatican manuscript is mentioned. The poem proper starts with the line “Principio massa pariter congesta sub una” (see Walther, *Initia*, no. 14702, where no manuscript reference is given). It ends with a short prologue. According to C. Wright, Leonius’ work was known only in the region of Paris.⁷⁷ Not in Stegmüller, *Repertorium*.

(8) Petrus Riga (d. 1209). *Aurora*, ed. P. Beichner, 2 vols (Univ. of Notre Dame, Indiana 1965). The poem exists in three medieval redactions. It was also expanded around the year 1200 by Aegidius of Paris whose interpolations amount to no less than 5491 lines (2508 in the Old Testament and 2983 in the New). Not even one of the books written originally by Riga is left untouched by Aegidius. Apart from the interpolations by Aegidius, five anonymous poems were additionally copied with the *Aurora*, clearly trying to make it more complete. These are the *Cantica Canticorum Beate Marie*, the *Ecclesiastes*, the *Lamentationes Ieremie*, the *Liber Esdre*, and the *Prouerbia Salomonis* (see nos. 11, 14, 15, 16, and 18 in the corpus).

2. Biblical *carmina* - versifications of one biblical book or of a separate biblical motive(s).

(9) Alan of Meaux (fl. 1204-12). *Tractatus metricus de Susanna*, ed. J. H. Mozley, “Susanna and the Elders: Three Medieval Poems”, *Studi Medievali*, nuova serie 3 (1930), 27-52.

(10) Altmannus of St. Florian (d. 1223-24).⁷⁸ *Versus super Cantica*, not edited. The poem, ca. 3000 hexameters long, is found in two 13th century-manuscripts from Vienna.⁷⁹ The initial letters of the first six verses spell the name ALTMAN. Incipit: “Ardua presumens imitari

⁷⁷ See C. Wright, “Leoninus, Poet and Musician”, *Journal of the American Musicological Society* 39 (1986), 1-35.

⁷⁸ Information about Altmannus’ life, with further bibliography, is found in Riedlinger, *Die Makellosigkeit*, pp. 145-50, who also prints excerpts from the poem (ca. 100 verses). According to Riedlinger, this is a very original work.

⁷⁹ Wien, Nat. Bibl. 1133, (s. XIII), fols. 1r-77, and 2228, (s. XIII), fols. 89r-141v.

gestio Petrum.” See Walther, *Initia*, no. 1451, and Stegmüller, *Repertorium*, no. 1200, with a wrong attribution to Altmannus de Passau (ca. 1010-1096).

(11) Anonymous (ca. 1240?). *Cantica Canticorum Beate Marie*, ed. P. Beichner, “Cantica Canticorum Beate Marie,” *Marianum. Ephemerides Mariologicae* XXI, fasc. II (1959), 1-15.⁸⁰ The poem, 316 rhymed hexameters long, is modeled after Riga’s *Cantica Canticorum*. It is found in only one manuscript of the *Aurora*⁸¹ and was probably written by an Anglo-Latin poet.⁸² The *Cantica Canticorum Beate Marie* limits itself to the Marian interpretation of the biblical Canticle and is, therefore, according to Beichner, a witness to the increasing popularity of the devotion to Virgin Mary. *Incipit*: “Sponsum cum sponsa Salomonis cantica regis || Altius extollunt super omnia cantica legis.” Not in Walther, *Initia*, but in Stegmüller, *Repertorium*, no. 100073, 1.

(12) Anonymous (s. XII). *De natiuitate Christi*,⁸³ not edited. It is preserved in an anthology found in München, Clm 18580, fols. 59r-90v (see number 3 in this corpus). The *De natiuitate Christi* is on fols. 87r-87v. The poem is 34 Leonine hexameters long. It starts with the birth of John the Baptist and his life as precursor of Christ, gives a brief account of the annunciation and the birth of Christ, and ends with the arrival of the magi. It is unclear whether the poem is complete or fragmentary. *Incipit*: “Nostrae uersiculis paucis eat ordo salutis || Filix natalis fuit huius origo Iohannis.” See Walther, *Initia*, no. 12304. Not in Stegmüller, *Repertorium*.

(13) Anonymous (s. XII). *De Vetere et Nouo Testamento*,⁸⁴ not edited. It is preserved in an anthology found in München, Clm 18580, fols. 59r-90v (see number 3 in this corpus). The *De Vetere et Nouo Testamento* is on fols. 87r-87v. The broad title of the poem raises false expectations. What we have are actually only 65 verses (Leonine hexameters), of which the first 52 tell rapidly the story of the creation and of the fall of man redeemed afterwards through

⁸⁰ See also P. Beichner’s introduction to his edition of *Aurora*, p. XXVI. Beichner’s edition of the *Cantica Canticorum Beate Marie* is mentioned in Stegmüller, *Repertorium*, no. 10073, 1.

⁸¹ Oxford, Bodleian Library, Ms. Laud. Misc. 576, fols. 148r-152r, after the *Cantica Canticorum*.

⁸² Ms. Laud. Misc. 576 preserves an English copy of Riga’s *Aurora*, written around 1240. Hence, Beichner’s conclusion: “The *Cantica* was probably written by an Englishman not too long before this date.” See *Marianum* XXI (1959), p. 3.

⁸³ The title is the catalogue’s.

⁸⁴ The title is the catalogue’s.

Christ's sacrifice, whereas the final 27 talk about the mission of the martyrs and the meaning of their suffering. *Incipit*: "Mane nouo mundi trahit hos conuentio nummi. || Principio celum creat ad fundamina rerum." See Walther, *Initia*, no. 10643. Not in Stegmüller, *Repertorium*.

(14) Anonymous (s. XIIImed?). *Ecclesiastes*, not edited. The poem, 107 Leonine hexameters long, is found in one manuscript as an addition to Peter Riga's *Aurora*.⁸⁵ The last 22 verses mention briefly the exodus from Egypt, the rebuilding of the temple under Zorobabel and Neemiah, and the arrival of Christ. *Incipit*: "Filius hic loquitur regis Dauid Ecclesiastes: || Omnes res uane sunt, uanus et hic homo plastes." Not in Walther, *Initia*, but in Stegmüller, *Repertorium*, no. 6825.

(15) Anonymous (s. XIIImed?). *Lamentationes Ieremiae Prophetae*⁸⁶ (called also *Treni Ieremiae*⁸⁷ and *Lamentationes Lamentationum*⁸⁸), not edited. This poem is discussed briefly by P. Beichner in his introduction to the edition of Peter Riga's *Aurora*, pp. XXIV-XXV. Beichner does not believe it to be Riga's, even though it appears in several of the *Aurora* manuscripts. Until a more detailed study of Riga's manuscript tradition is undertaken, I am inclined to accept Beichner's opinion. The poem, 437 rhymed hexameters long, is preceded by a short prose prologue.⁸⁹ Since there are no other books in the *Aurora*

⁸⁵ Roma, BAV, Ms. Ottob. Lat. 399, fols. 171r-172v.

⁸⁶ See Roma, BAV, Ms. Burgh. 61, fols. 145r-150v, where the poem appears between the Gospels and the *Cantica Canticorum*.

⁸⁷ See Cambridge, Fitzwilliam Museum, Ms. McClean 31, fols. 188r-193r, where the poem appears between the *Cantica Canticorum* and the *Recapitulationes*.

⁸⁸ See Roma, BAV, Ms. Ottob. Lat. 399, fols. 172r-177v, where the poem is placed between the *Ecclesiastes* and the *Euangelia*, and Roma, BAV, Ms. Vat. Lat. 5746, fols. 132v-139v, where the poem is placed between the *Cantica Canticorum* and the *Liber Danielis*.

⁸⁹ The text of the prologue varies slightly according to the title of the poem. Thus in Roma, BAV, Ms. Burgh. 61 it reads: "Sunt cantica canticorum, sunt lamentationes lamentationum: liber Salomonis cantica canticorum intitulatur, liber Yeremie lamentationes lamentationum. Sicut enim cantica precellunt in quibus sponsus aut sponsa dulcibus fruuntur amplexibus, ita lamentationes Yeremie precellunt in quibus sponsi aut sponse absentia multimodis fletibus deploratur. Vnde dicitur quo modo sedet sola ciuitas plena populo etc. In illis canticis diuerse inducuntur persone ad nuptialia gaudia decantanda. In his lamentationibus diuerse persone separate planguntur. Cantica docent in patria, lamentationes in huius uite miseria. Hinc Dauid ait: 'Te decet ymnis Deus in Syon et tibi laudetur uotum in Ierusalem.'" In Cambridge, Fitzwilliam Museum, Ms. McClean 31, on the other hand, we have: "Sicut sunt cantica canticorum, sic et lamentationes lamentationum que alio nomine treni dicuntur. Solent autem treni in exequiis mortuorum recitari. Sicut autem liber Salomonis Cantica

introduced by prose prologues, the presence of the one before the *Lamentationes Ieremiae* could suggest an author different from Riga. The verse *Lamentationes Ieremiae* represent an allegorical and moral commentary on the first chapter of the biblical *Lamentationes*. *Incipit*: “Aleph doctrinam notat et doctrina uocatur || Vt se cognoscat homo corde Deusque colatur.” See Walther, *Initia*, no. 751; and Stegmüller, *Repertorium*, nos. 6825 and 9757.

(16) Anonymous (s. XIII^{med}?). *Liber Esdre Prophete*, not edited. Again, briefly discussed by P. Beichner in his introduction to the edition of Peter Riga’s *Aurora*, pp. XXV-XXVI. The poem, 434 rhymed hexameters long, is found in only one manuscript of the *Aurora*,⁹⁰ between the book of Esther and the book of Maccabees. It is a strictly historical versification which combines information from both the Bible and Josephus’ *Antiquitates*, books X-XI. The text is heavily glossed. *Incipit*: “Balthasar expertus Darii Cyrique furores || Post se Chaldeos utrique reliquit honores.” Not in Walther, *Initia*, or Stegmüller, *Repertorium*.

(17) Anonymous (s. XIIⁱⁿ?). *Liber Regum*, not edited, but a preliminary study of the text and its implications was presented by Prof. Francesco Stella at the Third International Medieval Congress, Cambridge, 9-12 September, 1998.⁹¹ The poem, found in only one 13th century manuscript,⁹² is ca. 3526 verses long (unrhymed elegiacs). It is preceded by a verse prologue addressed to the bishop of Chartres, identified by F. Stella as Ivo of Chartres who occupied the position from 1090 to 1116. The other addressee is a certain archdeacon Robertus. The beginning of the poem is very interesting, because it shows many affinities with Ps.-Hildebert’s *In libros Regum* (see *infra*, no. 22a). Stella is even tempted to attribute it to Hildebert himself. The versification, which covers the narrative of all four books of Kings, is clearly of the historical type. *Incipit* of the prologue: “Maxime pontificum, Romane signifer aule, || Carnotensis apex et pater urbis, ave.” *Incipit* of the poem: “Helcana de Ramatha de ciuibus Israel unus || Exiitit, uxores duxit et iste duas.” See Walther, *Initia*, no. 10810. Not in Stegmüller, *Repertorium*.

Canticorum, sicut treni Iheremie lamenta lamentorum dicuntur. (the rest is the same).”

⁹⁰ Cambridge, Fitzwilliam Museum, Ms. McClean 31, fols. 136v-139r.

⁹¹ I would like to thank Prof. Stella for sending me both his transcription of the first 250 lines of the poem and his yet unpublished Cambridge paper. Almost the entire entry in my corpus depends on the information provided by him.

⁹² Paris, BN, Ms. Lat. 14758, fols. 91r sqq.

(18) Anonymous (s. XIIImed?). *Prouerbia Salomonis*, not edited. The poem, 297 Leonine hexameters long, is found in two manuscripts.⁹³ It is another accretion to Peter Riga's *Aurora*. *Incipit*: "Que docet iste liber prouerbia sunt Salomonis || Misticis plena bonis celestibus inclita donis". Not in Walther, *Initia*, or Stegmüller, *Repertorium*.

(19) Bernard of Cluny (d. ca 1140). *In libros Regum*, ed. K. Halvarson, *Bernardi Cluniacensis Carmina De trinitate et de fide catholica, De castitate servanda, In libros Regum, De octo vitiis*, Acta Universitatis Stockholmiensis (Stockholm 1963). The poem is 509 elegiac couplets long. The title *In libros Regum* is the editor's. The poet follows Hrabanus Maurus' commentary on the books of Kings (PL 109) in the parts where he interprets the biblical story. The narrative does not go beyond the third book of Kings. Occurring again and again are the links between the Old Testament story and Christ, and, at the end of the poem, between the throne of Solomon and Mary.

(20) Godfrey of Winchester (?) (d. 1107). *Versus de historiis Veteris Testamenti a morte Abel ad mortem Heli sacerdotis* (title given in the catalogue), not edited.⁹⁴ The poem is found in only one manuscript,⁹⁵ among the works of Godfrey of Winchester, but without an explicit attribution to him. It is 72 verses long (unrhymed elegiacs), divided into twelve paragraphs, 6 lines each: Abel, Noe, Abraham (two paragraphs), Isaac, Iacob, Ioseph (two paragraphs), Moyses, Iosue, Samson, Samuel. *Incipit*: "De grege prima suo dicat sanctissimus Abel || Et uultu placido respicit illa Deus."⁹⁶ See Walther, *Initia*, no. 4099; Stegmüller, *Repertorium*, no. 2613; Sharpe, *Handlist*, p. 151.⁹⁷

⁹³ Roma, BAV, Ms. Ottob. Lat. 399, fols. 168r-171r, and Montecassino, Ms. 369, pp. 183-87.

⁹⁴ For more information about the other works of Godfrey see Rigg, *History*, pp. 17-20.

⁹⁵ Oxford, Bodleian Library, Ms. Digby 112 (s. XII), fols. 146v-147v.

⁹⁶ I give the first paragraph as an example:

De grege prima suo dicat sanctissimus Abel

Et uultu placido respicit illa Deus.

Profuga iusticiæ certæ de frugibus effert

Cain et offensus despicit illa Deus.

5 Inuidia Cain percussus percutit Abel

Dumque lauat fratrem sanguine se maculat.

⁹⁷ Sharpe does not list the poem I have included in the present corpus.

(21) Guillelmus de Vivaria. (s. XII).⁹⁸ *Carmen ad gratiam dilecte dilecti*, not edited. The poem, found in three manuscripts,⁹⁹ is ca. 4450 verse long (Leonine elegiacs), divided in seven books. Each line of the biblical text is first quoted, and then given both verse interpretation and prose commentary. Guillelmus does this probably under the influence of Williram of Ebersberg. The poet says in the prologue that he follows as guides Solomon and Robertus,¹⁰⁰ who has been identified as Rupert of Deutz.¹⁰¹ *Incipit* of the verse prologue: “Incipe iam uota mea mecum uirgo beata || Cui Deus inquit Amo cum fore uellet homo.” *Incipit* of the poem: “Osculer os ore uerbum de patris amore || Integra concipiam uirgo manens pariam.” See Walther, *Initia*, no. 9176 and Stegmüller, *Repertorium*, no. 3050.

(22) Ps.-Hildebert (s.XIIin?). a) *In libros Regum*, PL 171, 1239-64.¹⁰²

b) *De Machabaeis*, PL 171, 1293-1302. The poem, 479 Leonine hexameters long, uses both the first and the second book of Maccabees. It ends abruptly in the middle of Judas Maccabaeus's first campaign at Beth-Horon, and is probably unfinished. The beginning of the poem provides interesting material for discussion, especially the last speech of Alexander, in which he explains to his successors that he has to leave them because Jupiter is again in trouble with the Titans, and needs his help (lines 12-16). The same motif is found also in Walter of Châtillon's *Alexandreis*, book X, 405-417, but it is unclear where it comes from.

c) *De ordine mundi*, PL 171, 1223-34. This interesting poem, 560 Leonine hexameters long, omits the six days of creation and starts with the fall of man.

⁹⁸ Called also Wilhelm von Weyarn. For more information about him see *Die deutsche Literatur des Mittelalters, Verfasserlexikon*, ed. K. Langosch (Berlin 1953), vol 4, pp. 984-85. Wilhelm is mentioned also in Ohly, *Hohelied-Studien*, p. 233 and Herde, *Das Hohelied*, pp. 1069-70.

⁹⁹ I have seen the two manuscripts cited by Walther (München, Clm 6432, fols 1r-92r and Clm 17177, fols. 1r-92r), both in beautiful 12th century German hands. A third one is given by Stegmüller (Salzburg, St Peter a VII 14), but I have not seen it.

¹⁰⁰ Prol., vv. 5-6 (Clm, Ms 17177 fols. 1r and Clm, Ms. 6432, fol.1r): “Sit Salomon certus mihi dux auctorque Robertus || Vt rex composuit et pater exposuit.”

¹⁰¹ The *Commentaria in Cantica Canticorum* by Rupert of Deutz are found in PL 168, 339-962.

¹⁰² A. B. Scott doubts, probably justly, that all these poems are by Hildebert. See A. B. Scott, “The Poems of Hildebert of Le Mans: A New Examination of the Canon”, *Mediaeval and Renaissance Studies* 6 (1968), 42-83, esp. 78-79.

104 verses are dedicated to the book of Genesis and 105 to the book of Exodus. Then the poet tells the stories of the strongest heroes who fought for preserving God's law: David (11 lines), Judas Maccabaeus (17 lines), and Judith (98 lines). These are followed by the story of Christ's birth, crucifixion, and resurrection (112 lines). The poem ends with two paragraphs, one refuting the beliefs of the heretics and the pagans, and the other praising the deeds of St Peter. The rendering of the biblical text is historical. The narrative is organized according to the Six Ages of the World, even though they are not explicitly stated.

d) *In primum caput Ecclesiastes*, PL 171, 1271-76.

e) *De incestuoso stupro ab Amnone propriae sorori Thamar illato*, PL 171 1430-31. Among Hildebert's *Carmina Miscellanea*, but probably not by him.¹⁰³

(23) Marbod (1035-1123). a) *Carmina septem fratrum Machabaeorum*, PL 171 1603-08.

b) *Naufragium Ioniae Prophetarum*, PL 171 1675-77.

c) *Liber Ruth*, PL 171, 1678-82.

d) *De rapto Dina*, PL 171 1682-84.¹⁰⁴

(24) Matthew of Vendôme (s. XII^{ex}-XIIIⁱⁿ). Tobias, ed. Fr. Munari, *Mathei Vindocinensis Opera*, vol. II (Roma 1982), pp. 161-255.

(25) Petrus Heliae (fl. ca. 1148). *Expositio in Cantica Canticorum*, not edited.¹⁰⁵ The poem, ca. 1500 unrhymed hexameters long, is found in three manuscripts.¹⁰⁶ After a short prologue (17 hexameters), each line of the biblical *Cantica* is quoted and given a verse interpretation. The length of the interpretation varies from 2 to 40 lines. It still remains to be established which prose commentary Peter versified. *Incipit* of the prologue: "Principium sine principio, fons

¹⁰³ See A. Wilmart, "Le florilège de Saint-Gatien (seconde partie)", *Revue Bénédictine* 48 (1936), 147-81, esp. 180.

¹⁰⁴ The poems "b", "c" and "d" are accepted as Marbod's by A. Wilmart, "Le florilège de Saint-Gatien (fin de la seconde partie)", *Revue Bénédictine* 48 (1936), 235-58, esp. 250. Marbod's authorship of *Carmina septem fratrum Machabaeorum* was not questioned.

¹⁰⁵ The information given in this entry draws on Riedlinder, *Die Makellosigkeit*, pp. 141-43 and Herde, *Das Hohelied*, pp. 1070-71. Manitius, *Geschichte*, vol. 3, pp. 184-87, discusses the author, but not this particular poem.

¹⁰⁶ Paris, BN, Ms. Lat. 14858, (s. XII), fols. 47r-76v; Pommersfelden Ms. 196, (s. XII-XIII), fols. 61-82; Roma, Casanatense Ms. 970, (s. XIV), fols. 273r-305v.

sine fine.” *Incipit* of the poem: “Oscula det sponsus, cessent oracula uatum.” See Walther, *Initia*, no. 14730, and Stegmüller, *Repertorium*, no. 6615.

(26) Samuel Presbiter (fl. 1210). A version of Psalm I, not edited. Mentioned in Rigg, *History*, p. 117. It is found in the same manuscript as the poet’s *Collecta Evangeliorum*, fols. 1r-8v.¹⁰⁷ Samuel’s version is ca. 280 hexameters long, with the biblical text appearing as interlinear gloss. Some marginal glosses are present too. *Incipit*: “Qui non consiliis abiit que suasit iniquus.” See Walther, *Initia*, no. 15579; and Stegmüller, *Repertorium*, no. 7593; Sharpe, *Handlist*, pp. 600-601.

(27) Sigebert of Gembloux (d. 1112). *Commentarium in Ecclesiasten, Fragmenta*, ed. A. Boutemy, “Fragments d’une oeuvre perdue de Sigebert de Gembloux (Le Commentaire métrique à l’ “Ecclesiaste”),” *Latomus* 2 (1938), 196-220.¹⁰⁸ This literal, allegorical and mythological commentary on Ecclesiastes¹⁰⁹ was composed probably around 1100. Only three fragments remain, written in mixed Leonine and unrhymed hexameters, and preserved in three manuscripts.¹¹⁰ The first fragment, based on Eccl. 1:6, is 24 verses;¹¹¹ the second, based on Eccl. 3:10-11,¹¹² is 55 verses; and the last, based on Eccl. 7: 14-17, is 276 verses.¹¹³ The third fragment is very interesting, because it demonstrates the method employed by Sigebert. The poet writes from 65 to 75 lines on each biblical verse and gives in succession its literal, allegorical and mythological interpretation. If we assume that the poet followed this scheme for the whole book of Ecclesiastes, his entire poem must have been no less than 15000 lines.

¹⁰⁷ Oxford, Bodleian Library, Ms. Bodley 860, fols. 108r-206v.

¹⁰⁸ See *Index Scriptorum Operumque Latino-Belgicorum Medii Aevi*, eds. L. Genicot and P. Tombeur (Bruxelles 1976), vol. 2, pp. 93-95. The prose works of Sigebert are also mentioned there on pp. 87-99.

¹⁰⁹ Sigebert himself describes his poem in these terms. See his *Liber de scriptoribus ecclesiasticis*, PL 160, 588A: “Decripi heroico metro Ecclesiasten, quem opere stromateo tripliciter digessi, ad litteram, allegorice, mythologice.”

¹¹⁰ Bruxelles, Ms. 5547-50, fol. 93r (= Ms. 1358 in Walther, *Initia*); Ms. 5546, fol. 97v (= Ms. 1357 in Walther, *Initia*); and Ms. 5463-67, fol. 1r (there is no manuscript given in Walther, *Initia*).

¹¹¹ See Walther, *Initia*, no. 13268. (Omnia perlustrans et circumeundo regirans)

¹¹² See Walther, *Initia*, no. 20313. (Vidi que data sit nobis afflictio mentis)

¹¹³ See Walther, *Initia*, no. 20608a. (Virtutes operum Domini considero tecum)

3. Hexaemeral poems - poems which have as central theme the story of Creation.

(28) Andreas Sunonis (1170-1228). *Hexaameron*, ed. S. Ebbesen and L. B. Mortensen, vols. 1-2 (Copenhagen 1985, 1988). Andreas Sunonis filius was a Danish poet whose *Hexaameron* is 8040 unrhymed hexameters long. The work, divided into twelve books, declares its didactic purposes in book I, vv. 32-106. Books I-IV deal with the creation and the Fall of Man, books V-IX with the human condition after the Fall, and books X-XII with the incarnation, passion and resurrection of Christ. Andreas bases his literal exposition on Peter Comestor's *Historia Scholastica*, and his allegorical interpretations on Isidore's *Quaestiones in Genesim* and Richard of St. Victor's *Allegorie*.

(29) Anonymous (s. XIVex)¹¹⁴. *Exameron*, not edited. The poem is found in only one manuscript.¹¹⁵ It is ca. 20700 Leonine hexameters long, divided into six books, one book for each day of Creation. The poem is actually an encyclopedia in verse, which uses the hexaemeral theme as an opportunity to give information about the natural world. Especially interesting is book six where, in relation with the creation of man, the parts of the human body and all the bodily fluids are discussed in detail. The poem is preceded by a verse prologue (62 hexameters). Each book ends with a section entitled *Allegoria secundum Ysidorum*. There are some glosses. *Incipit* of the prologue: "Omnia disponens nusquam metam sibi ponens || Virtus diuina stabilis manet absque ruina." *Incipit* of the poem: "Summa uera bonum sed nec mutabile donum || Iure deum nouit a se si falsa remouit." See Walther, *Initia*, no. 13258. Not in Stegmüller, *Repertorium*.

(30) Donizo of Canossa (1070-1136). *Enarratio Genesis*, ed. I. S. Robinson, "The Metrical Commentary on Genesis of Donizo of Canossa: Bible and Gregorian Reform", *Recherches de théologie ancienne et médiévale* 41 (1974), 12-37.¹¹⁶ The poem, preserved in two manuscripts,¹¹⁷ is 192 elegiac couplets long (a mixture of Leonine and unrhymed verses). The

¹¹⁴ This is the date of the only manuscript in which the poem is preserved (see note 115), but the text could have been composed earlier. Until more information is uncovered, I feel that the anonymous *Exameron* should remain listed in the corpus.

¹¹⁵ Oxford, Bodleian Library, Ms. Barlow 21 (= Summary Catalogue, no. 6459), pp. 1-568.

¹¹⁶ Fr. Stella cites another edition of Donizo's poem in his bibliography, but I have been unable to find it; see G. Ropa, *L' Enarratio Genesis di Donizone di Canossa* (Bologna 1977). See Stella, *La poesia carolingia*, p. XXVII.

main problem with this edition is that Robinson did not understand that the verse commentary of Donizo was written in elegiacs and not “in halting hexameters”, as the author calls them. This explains why the editor did not indent the pentameters when printing the poem. The title “Metrical Commentary on Genesis” is misleading too. Donizo versifies and comments upon only the first twenty chapters of Genesis, which makes his composition a typical example of a poem dealing with the creation and fall of Man. In his commentary Donizo mainly follows Hrabanus Maurus’ *Commentarii in Genesim*, PL 107.

(31) Gregorius de Monte Sacro (fl. 1220-30). *Peri ton anthropon theopoieseos (De hominum deificatione)*, not edited.¹¹⁸ The poem, found in two manuscripts,¹¹⁹ is ca. 13000 unrhymed hexameters long, divided into seven books. The contents of the poem are outlined in its prologue, followed by a letter *ad Thomam Capuanum*. The poet goes systematically through the six days of Creation and the seventh day of God’s rest, dedicating a book to each day. He versifies first the biblical text, and then adds to the sacred knowledge all kinds of natural knowledge (about meteorological phenomena, rivers, trees, herbs, animals, planets, zodiac signs, fish, reptiles, etc.). In the biblical parts the story of the creation and the story of Christ’s life, death and resurrection are combined in their usual Fall-Redemption link. Some other connections between the two testaments are also presented. Even the ages of the world are incorporated. The seventh book talks about the suffering of the apostles and the martyrs, and promises the coming of the new seventh age in which the just will be rewarded and the evil punished. Gregory of Monte Sacro’s *Peri ton anthropon theopoieseos* is so complex and so highly informative that it has been justly given the name verse encyclopedia. The poem is

¹¹⁷ The first is from the 14th-century (Reggio Emilia, Biblioteca Municipale, Ms. Turri E 52) and the second is its 17th century *descriptus* (Università di Bologna, Ms. 595 LL=473).

¹¹⁸ The prose prologue to the poem is edited by E. C. Ronquist in the appendix to his article “The Early-Thirteenth-Century Monastic Encyclopedia in Verse of Gregorius de Monte Sacro,” *Studi Medievali* 29 (1988), 863-71. He also did a partial edition of book one in his 1975 University of Chicago dissertation “Gregorius de Monte Sacro, *Peri ton anthropon theopoieseos*: A study and a partial edition.” Prof. Ronquist (Department of English, Concordia University, Montreal) is presently preparing the full critical edition of the poem.

¹¹⁹ Roma, BAV, Ms. Vat. Lat. 5977, fols. 5r-139r, and Roma, BAV, Ms. Barb. lat. 2089, fols. 1r-131v. Both these manuscripts are, according to Ronquist, “from the Benedictine Abbey of the Holy Trinity in the Gargano region of Puglia.” See his article in *Studi Medievali* 29 (1988), p. 841.

heavily glossed in BAV, Ms. Vat. Lat. 5977.¹²⁰ *Incipit* of the prologue: “A se plasmatum hominem, ne torpens otio uacaret et inaniter uagaretur, diuina dignatio posuit in paradisum uoluptatis.” *Incipit* of the poem: “Ducor ad alta noui per prima crepundia mundi || Hiis recreata modis quibus extant edita formis.” Not in Walther, *Initia*, or in Stegmüller, *Repertorium*.

(32) Odo of Tournai (d. 1113). *De operibus sex dierum*, PL 171, 1213-18. The poem was attributed to Hildebert and is found among his works in PL. For the attribution to Odo see *Index Scriptorum Operumque Latino-Belgicorum Medii Aevi*, eds. L. Genicot and P. Tombeur (Bruxelles 1976), vol. 2, pp. 77-79. The prose works of Odo are printed in PL 160. He was abbot of St Martin of Tournai from 1095 to 1105 when he was elected bishop of Cambrai.

4. Secondary biblical paraphrases - biblical versifications contained in poems of largely non-biblical character.

(33) Baudri de Bourgueil (1045/46-1130). *Adelae comitissae*, ed. P. Abrahams, *Baudri de Bourgueil, Œuvres poétique* (Paris 1926) as *carmen* CXCVI, and K. Hilbert, *Baldricus Burgulianus, Carmina* (Heidelberg 1979) as *carmen* 134.¹²¹ The poem is 1367 verses long (elegiac couplets). It tells the story of Baudri's alleged visit to the famous house of Countess Adèle.¹²² In the poet's description of Adèle's chambers, we find a biblical ecphrasis (verses 93-168) starting from the creation and the flood, and ending with King Solomon. The same device is employed later by Walter of Châtillon (see *infra*, no. 35).

(34) Geoffrey of Vinsauf (XIIIin). *Poetria Noua*, ed. E. Faral, *Les arts poétiques du XIIe et XIIIe siècle* (Paris 1924), pp. 194-262. The ecphrasis is 133 hexameters long, verses 1400-1532. It tells briefly the story of the fall of man and his redemption through Christ.

¹²⁰ In the other manuscript, Roma, BAV, Ms. Barb. lat. 2089, the glosses are not that extensive.

¹²¹ A new edition with French translation and commentary of the first 133 poems of Baudri is published by J.-Y. Tilliette, *Baudri de Bourgueil, Poèmes*, vol. 1 (Paris 1998). Presumably, a second volume with the rest of the poems is in preparation.

¹²² For details on this visit see S.A. Brown and M. Herren, “The *Adelae Comitissae* of Baudri de Bourgueil and the Bayeux Tapestry”, *Anglo-Norman Studies* 16 (1994), 55-73. Reprinted in R. Gameson (ed.), *The study of the Bayeux Tapestry* (Woodbridge 1977), 139-55, esp. 154.

(35) Walter of Châtillon (1135-ca. 1179). *Alexandreis*, ed. M. Colker, *Galteri de Castellione Alexandreis*, (Padova 1978), pp. 98-103. The ecphrasis in book four is 199 hexameters long, comprising lines 176-274. It covers the biblical story from Genesis to Esra. Interestingly, it is precisely this section of the *Alexandreis* which inspired numerous medieval commentaries, all unpublished.¹²³

5. Anomalous cases - biblical poems, but not biblical versifications.

(36) Alexander de Villa Dei (ca. 1170-ca. 1240). *Summarium Biblicum*, ed. with interlinear glosses in Jean De La Haye. *Biblia Maxima*, 1660. vol 1, pp. 1-10. No information about the manuscript or the manuscripts used for this edition is given by De La Haye. The poem covers the whole Bible in only 213 unrhymed hexameters. Its purpose is clearly mnemonic. Judging from some of the manuscripts which preserve the *Summarium*, it exists in four forms: 1) the text only; 2) the text with interlinear explanatory glosses; 3) Alexander's text with the glosses combined with another biblical poem, attributed to Bonaventura; and 4) Alexander's text with the glosses combined with the *Memoriale seu Fragmentum Bibliae totius metricum* by Johannes Schlitpacher (mid 15th century).¹²⁴ *Incipit*: "Sex. Prohibet. Peccant. Abel. Enoc. Et archa fit. Intrans." See Walther, *Initia*, nos. 10286, 16757, 17610; and Stegmüller, *Repertorium*, nos. 1175-1182. Stegmüller lists 51 manuscripts of the *Summarium*, but I have found 30 more in Munich alone.

(37) Samuel Presbiter (fl. 1210). *Collecta Evangeliorum*, not edited. Mentioned in Rigg, *History*, p. 117. The poem, 5000 unrhymed hexameters long, is preserved in one manuscript.¹²⁵ As suggested by the title, it is a collection of verses on different religious subjects: *De castigatione carnis*, *Ad sustinendum penas*, *De elemosina*, *De fletu*, *De malo silencio*, *De mala excusatione peccati*, *Ad discretionem orandi*, *De diuiciis*, *De paupertate* (the last two heavily glossed), *Contra mundum* etc. The short prose introduction reveals that this verse collection is meant to help the memorization of some useful passages from the Scriptures.¹²⁶ The author was a student of William de Montibus. *Incipit*: "Leprosum tetigit

¹²³ I am grateful to Prof. D. Townsend for drawing my attention to this phenomenon.

¹²⁴ See *infra*, note 148.

¹²⁵ Oxford, Bodleian Library, Ms. Bodley 860, fols. 108r-206v.

¹²⁶ "Hec collecta sunt ad habendam memoriam quorundam utilium in Sacra Scriptura, et eorum quedam

Christus sic omnia munda.” Not in Walther, *Initia*, but in Stegmüller, *Repertorium*, no. 7593, 3; Sharpe, *Handlist*, pp. 600-601.

I. 4. Discussion of the corpus

I. 4. 1. Differences from the biblical poetry of the previous periods

With the rise of the monastic and cathedral schools, a huge interest in versifying the Bible manifests itself in the 12th and the 13th centuries. This fascination with the biblical narrative is connected, first, to the tradition of allegorical exegesis and commentary that culminates in Peter Comestor’s *Historia Scolastica*, and second, to the rhetorical education and practice that is best expressed in theoretical works such as the *Ars Versificatoria* of Matthew of Vendôme (late 12th century) and the *Poetria Nova* by Geoffrey of Vinsauf (early 13th century).

Thus, there is a revival, and the number of longer biblical versifications is once again considerable after the low mark during the Carolingian period, although that does not mean that the content of the new wave is identical to that of the previous one. Many of the new compositions can again be classified as “full-scale” biblical versifications, for example, Lawrence of Durham’s *Hypognosticon*, Hugo Ambianensis’ *Opusculum in Pentateuchum*, Adam of Barkings’s poem on the six ages of the world, Leonius of Paris’ *Historiae Veteris Testamenti*, Peter Riga’s *Aurora*, and Alexander of Ashby’s *Breuissima comprehensio historiarum*. Yet these poems have little in common with their Late Antique predecessors.

The first significant difference is in the choice of metre. While the Late Antique biblical poets use elegiac couplets only in the verse prologues and epilogues of their works,¹²⁷ the versifiers of the 12th and 13th centuries accept them on equal basis with the hexameter. As

sumpta sunt a uerbis expositionum ewangeliorum, et quedam ab ipsis uerbis ewangeliis, et quedam ab aliis uerbis neccesariis ad salutem anime, et hec composita sunt post dicessum a scola. In his monemur sectari humilitatem et non dedignari proximos, licet sint miseri, sed eis subuenire aliqua cura, que prosit eis.” Quoted also by Stegmüller, *Repertorium*, no. 7593, 3.

¹²⁷ See the verse prologue of Sedulius’ *Paschale Carmen* and the three verse letters, two at the beginning and one the the end, of Arator’s *De Actibus Apostolorum*.

a result, four of the six “full scale” biblical versifications of the period are written in elegiacs: *Hypognosticon* (2443 couplets), *Opusculum in Pentateuchum* (505 couplets), *Aurora* (6124 couplets¹²⁸), and *Breuiissima comprehensio historiarum* (352, 463 and 688 couplets in the different versions). Among the shorter works, eight are written in elegiacs: Ps.-Hildebert’s *In libros Regum* and *De Thamar*, the anonymous *Liber Regum* (no. 17 in the corpus), Bernard of Cluny’s *In libros Regum*, Odo of Tournai’s *De operibus sex dierum*, Donizo of Canossa’s *Enarratio Genesis*, Godfrey of Winchester’s *Versus de historiis Veteris Testamenti*, Guillelmus de Vivaria’s *Carmen ad gratiam dilecte dilecti*, Alan of Meaux’ *Tractatus metricus de Susanna*, and Matthew of Vendôme’s *Tobias*. This phenomenon is underlined by Wolfgang Kirsch,¹²⁹ who gives as a possible explanation the fact that Bede calls the elegiac couplets *versus heroici*.¹³⁰ Another explanation seems to me more likely, namely the influence of the Carolingian *Versus de Bibliotheca* which were often written in elegiacs¹³¹ and which, as explained above, were used to present the order and the contents of the books of the Bible. The later poets probably adopted this very convenient form and its meter, but changed its prefatory character by adding to the contents of the genre the exegetical and allegorical material of their own time. Apart from its influence on the meter of the later biblical poets, the survival of the the “Alcuinian” type of the *Versus de Bibliotheca* is attested in this period by two biblical ecphrases, one in Baudri de Bourgueil’s *Carmen Adelae comitissae*, and the other in the fourth book of Walter of Châtillon’s *Alexandreis*.¹³² On the other hand, the “Theodulfian” type of the *Versus de Bibliotheca* is continued in the work of Alexander of

¹²⁸ This is the length of the *Aurora* in its second medieval edition, before *Actus Apostolorum*, *Liber Iob*, and *Cantica Canticorum* were added to it. The new books are written in rhyming hexameters and not in elegiacs. They are 2866 lines long. See Paul Beichner’s Introduction to his edition of *Aurora*, pp. XVIII-XIX.

¹²⁹ See W. Kirsch, “Probleme der Gattungsentwicklung am Beispiel des Epos”, *Philologus* 126 (1982), 265-88.

¹³⁰ See *Bede’s Ecclesiastical History of the English people*, i. 10, p. 38 and v. 8, p. 474. Eds. B. Colgrave and R. A. B. Mynors, Oxford 1969.

¹³¹ Alcuin, Theodulfus and Vivianus (Charles the Bald’s first Bible) wrote in elegiacs, whereas Paulus Alvarus and Ingobertus (Charles the Bald’s second Bible) preferred the hexameter.

¹³² It does not matter much that the ecphrasis is written in hexameters and not in elegiacs: first, Walter could not change meter in the middle of his epic, and second, there were *Versus de Bibliotheca* written in hexameters as well (see note 131).

Ashby and the other poets who write mnemonic verses. Finally, the genre of biblical verse *tituli* finds its direct continuation in Hildebert's *Biblical Epigrams*,¹³³ Baudri de Bourgueil's *tituli* (poems 125, 224, 243, 246-49 etc.), the anonymous *Pictor in Carmine*,¹³⁴ and Peter Riga's biblical verses in the *Floridus Aspectus*.¹³⁵

The second formal difference between the biblical versifications of the 12th and 13th centuries and their Late Antique predecessors is the length of the poems. The later poets wrote enormous compositions. The only Late Antique versifier who comes close to them is Ps.-Cyprian with his 5410 hexameters,¹³⁶ but even he is far behind Leonius of Paris, Adam of Barking, Peter Riga, Andreas Sunonis, or Gregorius de Monte Sacro. Perhaps the fascination of the 12th and 13th centuries with compiling, organizing, and making sense of history and tradition could be the explanation. Anthologies, encyclopedias, chronicles and scholastic treatises were eagerly written by the scholars of the period. In this cultural context, it is understandable that biblical poets wished to provide their contemporaries with the fullest and most modern account of the accomplishments in the study of the Bible. Their poems were meant predominantly as teaching tools, but also as mnemonic devices and literary exercises.

An interesting phenomenon in this period is that no poem follows the text of the New Testament alone. The story of Christ's life and the baptismal activities of the apostles is dealt with only when included in a versification of the whole Bible, as can be seen in Lawrence's *Hypognosticon*, Peter Riga's *Aurora*, and Alexander of Ashby's *Breuissima comprehensio historiarum*.¹³⁷

¹³³ Hildebert. *Biblical Epigrams*, eds. A. B. Scott, Deirdre F. Baker and A. G. Rigg, "The *Biblical Epigrams* of Hildebert of le Mans: A Critical Edition," *Mediaeval Studies* 47 (1985), 272-316.

¹³⁴ Anonymous. *Pictor in carmine*, ed. Deirdre F. Baker, PhD thesis (Toronto 1990).

¹³⁵ Peter Riga's *Floridus Aspectus* (Bibliothèque de L'Arsenal, MS 1136) preserves a relatively short collection of poems on biblical themes (102 elegiac couplets), some of which are used later by Peter in the writing of the *Aurora*. The short poems are printed by A. Boutemy in the appendix to his article "Recherches sur le 'Floridus Aspectus'," *Latomus* 8 (1949), on pp. 286-289. I intend to explore the relationship between the poems in the *Floridus Aspectus* and *Aurora* in another study.

¹³⁶ Ps.-Cyprian is more of an exception here. The rest of the Late Antique epics are between 1700 and 3200 hexameters long: Arator wrote 2326 lines, Juvencus 3185, Sedulius 1753, Victorius 2020, and Avitus 2582.

¹³⁷ To be sure, there is one poem found in München, Clm 2601, fols. 48r-59v, and entitled in the Catalogue *Historiae quaedam euangelicae metricae*. The first 70 verses of this composition (ca. 1700 Leonine hexameters in total) are printed by Fr. Stella, "Un inedito sommario biblico in versi: il 'De conditione mundi'", *Studi*

The rest of the poets focus on the Old Testament. Leonius of Paris versifies the books of the Octateuch and Hugo Ambianensis the books of the Pentateuch, whereas many of the other poets either paraphrase only one of the Old Testamental books (see Ps.-Hildebert's *In libros Regum*, *De Machabaeis*, and *In primum caput Ecclesiastes*, the anonymous *Liber Regum* (no. 17 in the corpus), Sigebert of Gembloux' *Commentarium in Ecclesiasten*, Marbod's *Liber Ruth*, Guillelmus de Vivaria's *Carmen ad gratiam dilecte dilecti*, Bernard of Cluny's *In libros Regum*, Peter Heliae's *Expositio in Cantica Canticorum*, Matthew of Vendôme's *Tobias*, Altmannus' *Versus super Cantica*, and the anonymous *Liber Esdre Prophete*, *Lamentationes Ieremiae Prophetae*, *Ecclesiastes*, *Prouerbia Salomonis*, and *Cantica Canticorum Beate Marie* [nos. 16, 15, 14, 18, and 11 in the corpus]), or make a self-contained poem of a single story taken out of its biblical context (see Odo's *De operibus sex dierum*, Marbod's *Carmina septem fratrum Machabaeorum*, *Naufragium Ionae Prophetae* and *De raptu Dinae*, Alan of Meaux' *Tractatus metricus de Susanna*, the anonymous *De natiuitate Christi* (no. 12 in the corpus), and finally Peter Riga's *Susanna* and *De uenditione Ioseph*, two poems which were eventually included in the text of *Aurora*, but which used to circulate independently¹³⁸).

I. 4. 2. Thematic organization of the material

How can these biblical poems be organized thematically? The traditional theme, much as in Late Antiquity and the 11th century, stresses the significance of the Fall-Redemption link, of which the importance for the Christian salvation was reinforced daily by the liturgy. The examples here are Lawrence's *Hypognosticon*,¹³⁹ Donizo's *Enarratio Genesis*, Andreas Sunonis' *Hexaemeron*, Adam of Barking's poem on the six ages of the world, Peter Riga's

Medievali 32 (1991), 445-69, esp. note 18 and p. 451, where he refers wrongly to manuscript München, Clm 1261. Unfortunately, this passage is too short to give an idea of the precise contents of the poem, and since I have not seen it personally, I am reluctant to trust the catalogue title, knowing from experience that such titles are often misleading.

¹³⁸ They are found in the *Floridus Aspectus*. See A. Boutemy, "Recherches sur le 'Floridus Aspectus'", *Latomus* 8 (1949), 160-62.

¹³⁹ In Roma, BAV, Ms. Reg. Lat. 330, the *Hypognosticon* is even called *De lapsu et reparatione hominis*.

Aurora, Gregorius de Monte Sacro's *Peri ton anthropon theopoieseos*, and the anonymous *De Vetere et Nouo Testamento* (no. 13 in the corpus).

Another theme which develops fully in the biblical poetry of this period may be called historical. It is closely related to the new interest in history expressed in the 12th and 13th centuries, which is also the reason for the widespread study of the literal sense of the Bible in these times. This historical theme manifests itself in two ways: first, through the arrangement of the biblical material according to the Six Ages of the World, that is the ages of Adam, Noah, Abraham, Moses, David, and Christ (see Leonius of Paris,¹⁴⁰ Lawrence of Durham, Adam of Barking,¹⁴¹ Peter Riga, Alexander of Ashby, and Gregorius de Monte Sacro); and second, by biblical poems, which deal with different historical subjects, like:

1) the creation of the world - see Donizo's *Enarratio Genesis*, Odo's *De operibus sex dierum*, Andreas Sunonis' *Hexaameron*, and Gregorius de Monte Sacro's *Peri ton anthropon theopoieseos*.

2) the reign of the biblical kings - see Ps.-Hildebert's *In libros Regum*, the anonymous *Liber Regum* (no. 17 in the corpus), and Bernard of Cluny's *In libros Regum*.

3) the spiritual leadership of Esdra - see the anonymous *Liber Esdre Prophete* (no. 16 in the corpus).

4) the fights of the Maccabean brothers - see Ps.-Hildebert's *De Machabaeis*.

5) the birth of Christ - see the anonymous *De natiuitate Christi* (no. 12 in the corpus).

Two historical versifications of the Pentateuch should be added to these poems, one by Hugo Ambianensis, and the other anonymous (no. 3 in the corpus).

The third major theme of the period may be called allegorical. It is present in many of the poems and is often combined with the historical theme. The poets exploit the biblical text for two purposes, first, to show the depth of the hidden meaning of even the most obvious biblical statement, e.g. Hildebert's *Epigrams*, Donizo's *Enarratio Genesis*, Odo of Tournai's *De operibus sex dierum*, Peter Riga's *Aurora*, Andreas Sunonis' *Hexaameron*, Matthew's

¹⁴⁰ After the third age the poet forgets to mention the beginning of the age of Moses, which would have been the last one in his poem anyway. The poem is strictly historical, with no commentary whatsoever.

¹⁴¹ Adam's poem covers only the first four ages, even though the story of Christ's life and death is told many times in different typological contexts.

Tobias, the anonymous *Lamentationes Ieremiae Prophetae* (no. 15 in the corpus), *Prouerbia Salomonis* (no. 18 in the corpus), and *Poema de libris Veteris ac Noui testamenti* (no. 4 in the corpus); and second, to create an emotional reaction in their readers by telling a moving story like the ones of Joseph, Susanna, Jonas, Ruth, or Dina. In this connection an interesting poetic work needs to be mentioned, namely the unusual *Planctus* by Peter Abelard.¹⁴² If John the Deacon's *Cena Cypriani* and Theodulus' *Ecloga* were the most original of the Carolingian biblical compositions, the same can be said for Abelard's *Planctus* in this later period. The very personal and particularly moving songs of Dina, Joseph and Jephta stand apart from everything that biblical poetry has ever achieved.

The verse commentaries on the biblical *Song of Songs* occupy a special place among the allegorical poems. As already mentioned, this special branch of biblical poetry begins in the 11th century with the *Expositio in Cantica Canticorum* by Williram of Ebersberg, but it reaches its height in the 12th and the 13th centuries, when at least five verse commentaries on the *Cantica* are found, e.g. the *Expositio in Cantica Canticorum* by Peter Heliae, the *Carmen ad gratiam dilecte dilecti* by Guillelmus de Vivaria, the *Cantica Canticorum* by Peter Riga (incorporated in the third edition of his *Aurora*), the *Versus super Cantica* by Altmannus of St. Florian, and the anonymous *Cantica Canticorum Beate Marie* (no. 11 in the corpus). The numerous medieval prose commentaries on the *Song of Songs* have been studied by previous scholars,¹⁴³ but there are still no studies on the poetic tradition. Questions that require an answer are, for instance, how the poets used their prose sources and what the aims of their versifications were.

In the 13th century some of the biblical poets compose their poetry to serve as mnemonic devices. The best examples of this trend are the *Collecta Evangeliorum* by Samuel Presbiter, the *Breuissima comprehensio historiarum* by Alexander of Ashby,¹⁴⁴ and the

¹⁴² Petrus Abelardus. *Planctus*, ed. G. Vecchi, *I "Planctus" di Pietro Abelardo: introduzione, testo critico, trascrizioni musicali* (Modena 1951).

¹⁴³ See Riedlinger, *Die Makellosigkeit*; Ohly, *Hohelied-Studien*; Herde, *Das Hohelied*; E. Ann Matter, *The Voice of my Beloved: The Song of Songs in Western Medieval Christianity* (Philadelphia 1990).

¹⁴⁴ Alexander of Ashby mentions in the prologue to his other poetical work, *Liber Festiualis*, that this verse calendar was also composed with mnemonic purposes: "Ideo autem in hoc opusculo metrica breuitate usus sum, ut memorie fragilitas fortius inde iuuaretur. Hec est enim precipua metrorum utilitas, quod in eorum

Summarium Biblicum by Alexander de Villa Dei. All these texts are very different. Samuel's *Collecta* are an useful compendium of authoritative statements on some of the most important Christian issues. Alexander of Ashby's *Comprehensio* is a concise verse presentation of the historical books of the Bible, having much in common with the versified biblical *capitula* or the verse *tituli*. Alexander de Villa Dei's *Summarium Biblicum* is the most unusual of the three. It is more or less an incomprehensible string of key words, each meant to work as a mental bell reminding the reader of the biblical story it refers to. For instance, the whole book of Genesis is compressed in only nine hexameters:

Sex. Prohibet. Peccant. Abel. Enoc. Et archa fit. Intrans.
 Egreditur. Dormit. Variantur. Turris. Et Abram.
 Loth. Reges. Credidit. Fuga. Circumcisio. Risus.
 Sulphur. Rex Gerarae. Parit. Offert. Sara. Rebecca.
 5 Post geminos. Putei. Benedicit. Scala. Sorores.
 Virgas. Abscedit. Luctatur. Gratia. Dyna.
 Benjamin. Gens Esau. Vendunt. Thamar. Impia. Tres. Tres.
 Preficitur. Veniunt. Redeunt. Post tristia. Noscunt.
 Omne genus. Quintam. Languet. Benedictio. Ioseph.

Apart from these three examples, there are many short anonymous mnemonic poems, mostly unedited, on the order of the biblical books, the number of their chapters or the ten plagues of Egypt.¹⁴⁵ In the following centuries the best examples of mnemonic biblical poems are Guido Vincentinus' *Margarita Sacrae Scripturae*,¹⁴⁶ Petrus de Rosenheim's *Roseum*

compendio memoria habet magnum subsidium. Hoc in me ipso expertus didici: cum enim aliquid memorie arctius imprimere studeo, nullo faciliore modo illud retinere possum quam si idem uersu uno uel pluribus complectar." The poem, found in five manuscripts, is unedited.

¹⁴⁵ Some information about the manuscripts in which these verses are preserved can be found in Walther, *Initia*, 7141, 7146, 14134b and 18824, but it is not at all exhaustive.

¹⁴⁶ Guido Vincentinus. *Margarita*. Guido died in 1331. His poem *Margarita* is unedited. It is ca. 1500 unrhymed hexameters long and preserved in 26 manuscripts. For more information see T. Kaeppli, *Scriptores Ordinis Praedicatorum Medii Aevi*, 2nd. ed., Roma 1975, vol. 2, pp. 78-80, no. 1417. *Incipit* of the verse prologue (20 hexameters): "Qui memor esse cupit librorum bibliotece." *Incipit* of the poem proper: "Nobile

Memoriale,¹⁴⁷ and Johannes Schlitpacher's *Memoriale seu Fragmentum Bibliae totius metricum*.¹⁴⁸

Finally, in the 12th-13th centuries Britain emerges for the first time as a centre of composition of biblical poetry on an equal basis with the continent. All the Late Antique biblical poets were from the continent, as were all Carolingian and 11th century ones. The decisive change occurred after the Norman Conquest in 1066 when the new stylistic models imported by the Normans dictated the literary developments in both prose and poetry. Following the new trends, the Anglo-Latin poets of the period had no need for a continental patron, but stayed in Britain where their compositions could satisfy the new intellectual needs of their contemporaries. As a result, Peter Riga, Leonius of Paris and Andreas Sunonis are matched,

principium celi terre reseratur." See also Walther, *Initia*, 11826, 15546.

¹⁴⁷ Petrus of Rosenheim. *Roseum Memoriale*. The poet died in 1440. His work was first printed in 1483 in Cologne (see BAV, Stamp. Chigi. IV. 1006, pp. 33-79), and then by the publishing house of Balthassar Beck in 1544 (see BAV, Palatina. V. 1569, int. 2): *Sacrarum literarum memoriale et index optimus, quo diuinarum scripturarum studiosi pauculis uersibus, quasi in momento uidere possunt, quicquid memorabilium rerum singuli libri complectantur. Quos si quis ediscere et memoriae commendare uoluerit, leuissima opera sese promptuarium sacrorum biblicorum constituet. Incipit* of the verse prologue (100 hexameters): "Rore tuo cor Christe riga: mentem mihi lustra." The rest of the poem is in elegiacs. *Incipit* of the book of Genesis: "Astripotens celum, terram, speram, mare, germen." The poem is 1183 elegiac couplets long: 934 for the Old Testament and 249 for the New. A short poem called *Tetrasticon* (4 couplets) is used as a link between the two testaments. The whole poem ends with two epilogues entitled *Destinatio operis* (23 hexameters) and *Autor(sic)* (4 hexameters). The *Roseum Memoriale* is a very literal verse rendering of all the biblical books. Its purpose is exclusively mnemonic. See also Walther, *Initia*, 1641, 1646, 16905. Petrus' verses on the Gospels were used in the creation of a very interesting book called *Memorabiles euangelistarum figurae* printed by Georgius Relmisius in 1502 (see BAV, Rossiana 5117). In this book we see combined all imaginable mnemonic aids: first, *capitula* on the contents of each Gospel, then, a versification of the biblical text (Petrus of Rosenheim), and finally, symbolic pictures of the evangelists with a verse *titulus* above each image.

¹⁴⁸ Johannes Schlitpacher. *Memoriale seu Fragmentum Bibliae totius metricum*, not edited. Johann Schlitpacher, OSB, died in 1482 in Melk where he was three times prior, twice subprior, and twice vicar. Together with Petrus von Rosenheim and Bernard von Wading he was one of the 15th century principal forces behind the ecclesiastical reforms in Melk. His *Memoriale* was written in 1438 under the influence of Petrus von Rosenheim. It is ca. 1300 hexameters long. In some of the manuscripts there is a section entitled *Liber Esdre quartus* which is in elegiacs (32 lines). I have seen 14 manuscripts preserving the poem, all in Munich, but there are more of them, especially in Melk. *Incipit*: "Astra Deus creat et terram, mare replet, homo fit." See also Walther, *Initia*, no. 1638, where 10 more manuscripts are cited, and Stegmüller, *Repertorium*, 4944-55, esp. 4949.

perhaps not in length, but certainly in richness of ideas and ambition, by Lawrence of Durham, Adam of Barking and Alexander of Ashby. Among the “Kleinformen” the continent exhibits more examples with the poems of Ps-Hildebert, Marbod, Bernard of Cluny, Odo of Tournai, Donizo of Canossa, and some anonymous versifications (nos. 11-18 in the corpus), but Britain has also its representatives in the compositions of Godfrey of Winchester, Alan of Meaux and the anonymous *Cantica Canticorum Beate Marie* (no. 11 in the corpus).

I. 5. Conclusions

From everything said above it becomes clear that the genre of biblical versification goes through different periods of development and modification. It starts with the compositions of the Late Antique poets Juvencus, Ps.-Cyprianus, Sedulius, Victorius, and Avitus, who create a corpus of biblical epic regarded as canonical in the centuries to follow. Among these texts, the most influential in the Carolingian period was the verse life of Christ by Sedulius. It played a decisive role both in the transformation of the epic genre into verse saints’ lives, and in the popularity of the so-called *opus geminatum*.

Even though the Carolingian period produced little biblical versification, with only Florus of Lyons writing in the genre, the 9th and 10th centuries saw the creation of the new genre *Versus de Bibliotheca*, which lent its form and style to many of the biblical versifications in the following centuries.

After the renewed interest in the versification of the Bible in the 11th century, the 12th and the 13th centuries were the period in which the genre flourished. It developed in many directions, covering different aspects of the constantly expanding knowledge of the Bible. The versifications became an allegorical commentary in verse (Williram of Ebersberg, Peter Heliae, Guillelmus de Vivaria, Peter Riga, and Altmannus of St. Florian), a historical narrative (Ps.-Hildebert, Leonius of Paris, Lawrence of Durham, Alexander of Ashby), a didactic treatise (Andreas Sunonis), a mnemonic device (Alexander of Ashby), or a verse encyclopedia (Gregorius de Monre Sacro and the anonymous *Exameron*).

This is, of course, only the main line of development, not including the shorter biblical poems (the so-called “Kleinformen”) in each period. With their variety of ideas and

purposes these shorter poems show the originality of their creators and the richness of the verse transformation of the biblical text as a literary phenomenon. One has to disagree with E.R. Curtius who thought that the biblical poets had nothing original to say. Even though they worked on the same text for centuries, they always managed to find new ways of presenting the biblical stories and never failed to discover new meanings in them. By following the paths of these poets, we have the feeling of coming closer to the medieval understanding of how Christ's life and death affected each of them on a very personal level.

CHAPTER II

ALEXANDER OF ASHBY AND HIS *BREVISSIMA COMPREHENSIO HISTORIARUM*

II. 1. The Author and his literary production

All the facts about Alexander of Ashby are collected and presented, with further bibliography, by Thomas Bestul in the commentary to his edition of Alexander's *Meditationes*.¹⁴⁹ I have been unable to uncover any new information. Our knowledge of Alexander of Ashby's life is limited to a few basic dates.

It has been established with certainty that Alexander was an Augustinian canon and the prior of the small Augustinian house of Ashby, Northamptonshire, in the late twelfth and early thirteenth century. He was a papal judge-delegate at Oxford in the period 1197-1201, and was presumably dead by 1215 when his successor, a certain Hugh, was already in office.¹⁵⁰

The literary production of Alexander is better known. Apart from the already mentioned series of meditations, published by T. Bestul, he wrote also a collection of five sermons dedicated to the art of preaching and entitled *De artificioso modo predicandi*,¹⁵¹ ten further sermons,¹⁵² the *Liber Festiualis* - a calendar and saints' lives in verse,¹⁵³ and the versified Bible *Breuiissima comprehensio historiarum* which is edited below.¹⁵⁴ In addition, J.

¹⁴⁹ See T. Bestul, "The Meditations of Alexander of Ashby: An Edition", *Mediaeval Studies* 52 (1990), 24-81.

¹⁵⁰ J. C. Russell, *Dictionary of Writers of Thirteenth-Century England* (London 1936), p. 13.

¹⁵¹ They are published by Fr. Morenzoni in his article "*De artificioso modo predicandi* d'Alexandre d'Ashby", *Studi Medievali*, 3rd. ser. 32 (1991), 887-935.

¹⁵² These sermons follow the *De artificioso modo predicandi* in Cambridge, UL, li.I.24, fols. 179r-187r. They are not edited. A fragment of sermon one, not mentioned by Morenzoni, is also found in Cambridge, UL, Gg.I.32, fol. 194r.

¹⁵³ Bestul refers to the Festial as containing saints' lives but this is not entirely true. Only the second book is a collection of verse saints' lives, while the first one is a verse calendar, a fact suggested also by the name of the work. For a good description of the contents of *Liber Festiualis* see Rigg, *History*, pp. 131-32.

¹⁵⁴ All the information about Alexander's works and the manuscripts in which they are preserved can be

C. Russell¹⁵⁵ quotes a fourteenth-century catalogue from the library of Peterborough Abbey which mentions a work attributed to Alexander and called *Instructio prioris de Esseby ad novicios cum distinctionibus uirtutum et uitiorum et philosophia*. No manuscript of this work is known to have survived.

Alexander's authorship of the *Breuiissima comprehensio historiarum* is attested by the *explicit* in the York manuscript, which reads: *Explicit uersus Magistri Alexandri prioris*. The other four manuscripts do not mention Alexander but there is no reason to doubt the attribution of the York manuscript. Alexander was obviously one of the learned members of his order, very much concerned with the education of the young and with clear talents as a preacher. His good reputation as a poet is proven by the fact that his Biblical versification was copied in the York manuscript together with the works of the most popular Christian poets Arator, Sedulius, Prudentius, Venantius Fortunatus, Lawrence of Durham, Hildebert of Le Mans, Alan of Lille, and Matthew of Vendôme.

II. 2. The Work and its Title

Alexander of Ashby's versification of the historical books of the Bible is found in five¹⁵⁶ manuscripts which preserve three different versions of the text. A short version (only 704 verses) is found in York, Durham and Exeter College, Oxford, while the manuscripts from _____ found in Sharpe, *Handlist*, pp. 47–48. I would like to point out here that Alexander's *Liber Festiualis*, for which Sharpe prints three manuscripts, is actually preserved in five. The two manuscripts not found in Sharpe are:

1) London, BL, Ms. Add. 46352 (s. XIII), fols. 101r–115r

2) London, BL, Ms. Harley 1819 (s. XVI), fols. 156r–183r

Both these manuscripts contain only Book I of the *Festial*.

¹⁵⁵ J. C. Russell, *Dictionary of Writers of Thirteenth-Century England* (London 1936), p. 13.

¹⁵⁶ Sharpe, *Handlist*, p. 47, gives seven manuscripts for Alexander's biblical poem, but London, BL, Ms. Add. 6924 and London, BL, Ms. Cotton Claudius B. VII should be excluded from the list. They contain a short prose history of England, written by a certain Alexander of Ashby who is clearly a different person. The misunderstanding originates probably with J. C. Russell, *Dictionary of Writers of Thirteenth-Century England* (London 1936), p. 12, who mentions the possible connection between Alexander's verse Bible and manuscripts Add. 6924 and Cotton Claudius B. VII.

the British Library, London and Corpus Christi College, Cambridge, contain much longer compositions, 1362 and 928 verses respectively.¹⁵⁷ What is interesting about the long versions is that they are expansions based on the short original text but composed independently of each other and with quotations from different poets - the version in London with passages from Lawrence of Durham's *Hypognosticon*, and the one in Cambridge with passages from Peter Riga's *Aurora*. The poem is accompanied by a prose prologue which is preserved fully only in York and Durham. It is abbreviated and modified in Cambridge, while missing entirely in Oxford and, except for its last sentence, also in London.

Alexander's *Biblia Versificata*¹⁵⁸ or *Argumenta Biblicorum*, as it is generally referred to in modern scholarship,¹⁵⁹ is not given uniform title in the manuscript tradition. It is called *Breuisssima comprehensio historiarum* in York, *Vetus et Nouum Testamentum breuiter uersificatum* in Oxford, *Liber Compendii* in Cambridge, and *Biblia in uersibus* in London. The title in the York manuscript is the one which suits best the contents and the character of the poem, and since this manuscript is our oldest witness and the only one with an attribution to Alexander of Ashby, the title given in it is adopted in the present edition.¹⁶⁰

II. 3. The Prologue

As mentioned above, the prose prologue to Alexander's *Breuisssima comprehensio historiarum* exists in two redactions. The long one, which I believe to be original, is preserved in York and Durham, whereas the abbreviated one precedes the "Peter Riga"- version of the poem in Cambridge. The two redactions of the prologue are very different. The short one was clearly altered to serve the new purposes of the expanded version of Alexander's work.

¹⁵⁷ For a detailed description of the manuscripts see below.

¹⁵⁸ This title is preferred by Rigg, *History*, pp. 132-33.

¹⁵⁹ This title, together with *Compendium Historiarum Biblie*, was first used by John Bale, *Index Britanniae scriptorum*, ed. R. L. Poole (Oxford 1902), p. 22. It was repeated later by Polycarp Leyser, *Poetarum et poematum Medii Aevi* (Halle 1721), p. 988-89, no. XX; Russell, *Dictionary of Writers of Thirteenth-Century England*, London 1936, p. 12; Bestul, "The Meditations of Alexander of Ashby: An Edition", *Medieval Studies* 52 (1990), 25; and Morenzoni, "De artificioso modo predicandi d'Alexandre d'Ashby", *Studi medievali*, 3rd. ser. 32 (1991), 890.

¹⁶⁰ Sharpe, *Handlist*, p. 47, prints the title *Comprehensio historiarum Veteris ac Noui Testamenti*.

The original prologue is addressed to Letardus, obviously a younger friend or follower of Alexander's, judging both from the affectionate words with which Alexander addresses him: "Hec autem omnia loquor, dilecte mi Letarde, ex intimi amoris affectu",¹⁶¹ and the advice which he gives him about how to apply himself to the studies of the Scriptures¹⁶² and where to find the best teachers.¹⁶³ It has proved impossible to identify this man. He could be just an imaginary addressee invented by Alexander, but he could also be a real person. The name Letardus is not unknown in the Anglo-Latin literary tradition. The mention of a certain Bishop Letardus¹⁶⁴ is found in Bede's *Historia Ecclesiastica*.¹⁶⁵ He was the private chaplain of Queen Bertha, the Frankish wife of King Aethelberth who received Augustine when he arrived in Britain in 597. Letardus' legend grows, perhaps out of proportion, in the writings of Goscelin (fl. 1090) who calls him "praecursor et ianitor venturi Augustini"¹⁶⁶ and asserts that he "praevenerat apostolici Augustini praedicamenta ut Lucifer auroram et aurora solem."¹⁶⁷ Even some miracles performed by Letardus are reported by Goscelin who must have invented them all.¹⁶⁸ The explanation for this might be that Goscelin, being himself of French origin, wished to elevate with his exaggerations the Frankish role in the Christian conversion of Britain. After Goscelin, Reginald of Canterbury (late 11th-early 12th century) dedicates one of

¹⁶¹ Lines 91-92 of the edition of the prologue.

¹⁶² "Non sis ergo negligens, sed diligens in boni operis exercicio, in cultura cordis tui, in studio sapientie, sciens quia melior est adquisicio eius negociacione auri at argenti." (lines 97-98)

¹⁶³ "Nec moneo te alibi quam in claustro scolas uel magistrum querere. Nam si in quiete et silencio addiscitur lex, quis legis studio locus aptior quam claustum, ubi maxime celebratur discretum silencium et quies ordinata." (lines 99-101)

¹⁶⁴ The other variants of his name are Liudhardus, Ledbardus and Lethardus.

¹⁶⁵ Bede. *Bede's Ecclesiastical History of the English people*, i. 25. Eds. B. Colgrave and R. A. B. Mynors (Oxford 1969), pp. 72-74. The text in Bede says: "Nam et antea fama ad eum [sc. Aethelberth] Christianae religionis peruenerat, utpote qui et uxorem habebat Christianam de gente Francorum regia, uocabulo Bercta, quam ea condicione a parentibus acceperat, ut ritum fidei ac religionis suae cum episcopo, quem ei adiutorem fidei dederant, nomine Liudhardo, inuiolatum seruare licentiam haberet."

¹⁶⁶ See Goscelin. *Vita S. Augustini primi Cantuariensium Archiepiscopi*, PL 150, 751.

¹⁶⁷ See Goscelin. *Historia translationis S. Augustini Episcopi*, Lib. II, Cap. 28-32, PL 155, 42-46, esp. 45.

¹⁶⁸ Letardus restores the sight of a blind girl, cures a crippled boy and finds the Queen's lost ring. See PL 155, 45-46.

his epigrams to St Letardus and mentions him in another.¹⁶⁹ William of Malmesbury (ca. 1095-ca. 1142) also has a short note about him in his *Gesta Regum Anglorum*.¹⁷⁰ All of this makes it clear that a religious person in the late 12th century could be called Letardus after the already very famous bishop. At the same time the name has a French ring, and we do not have any decisive proof that such a person really existed.

A final clue is perhaps provided by the prose prologue to Lawrence of Durham's *Hypognosticon*. It is addressed to a certain Gervasius¹⁷¹ who, according to Sister Mary Mistretta, was a fellow monk and a close friend of Lawrence.¹⁷² Lawrence talks about the affection of this friend which sustained him during the difficult time of the composition of the poem. Thus, it is possible that Alexander followed Lawrence's example in addressing his own prologue to a close friend, either real or imaginary. This suggestion is made even more plausible when one realizes that the opening sentence of Alexander's prologue is almost a quotation from the *Hypognosticon*.¹⁷³

Apart from the Bible, the other sources which Alexander uses to give authority to his

¹⁶⁹ F. Liebermann, "Raginald von Canterbury", *Neues Archiv* 13 (1888), 519-56. As number XXVII (pp. 552-53) he prints an epigram entitled *De sancto Letardo*, and as number XXVIII (p. 553) another one entitled *De Athelberto et Berta regina* which starts with the lines:

Letardi episcopi, Alberti regis, Berte regine -
In tua palma - bonae sunt, Augustine, coronae.

¹⁷⁰ William of Malmesbury. *Gesta Regum Anglorum: The History of the English Kings*, eds. R. Mynors, R. Thomson, M. Winterbottom (Oxford 1998), I. 9.2, p. 28: "Tum uero Francorum contubernio gens eatenus barbara ad unas consuetudines confederata siluestres animos in dies exuere et ad leniores mores declinare. His addebatur Letardi episcopi, qui cum regina uenerat, celebs admodum uita, qua regem ad Christi Domini cognitionem etiam tacens inuitabat."

¹⁷¹ "Omnis ars vel disciplina, mi Gervase, spei ratione pretendit quod rerum executione tandem exhibet, et dum cupitum promittit exitum, exercitium persuadet laboriosum." (lines 1-4 of Lawrence's prologue, p. 25 in Mistretta's edition.)

¹⁷² See p. 42 of her introduction to the unpublished edition of the *Hypognosticon*. Sister Mistretta bases her conclusion on the *Liber Vitae Ecclesiae Dunelmensis* (Publications of the Surtees Society, vol. 136, London 1923) where in the list of the monks in Durham the names of Lawrence and Gervasius appear in the same column.

¹⁷³ The text of Alexander is "Laborem in ludum uertit fructus consideratio" (line 1 in my edition), while in Lawrence we read "Tuus amor aliquotiens in ludum mihi laborem transtulit" (lines 20-21 of Mistretta's edition).

statements are the *Sententiae*¹⁷⁴ and the *Commentarium in Psalmos*¹⁷⁵ by Peter Lombard, the *In septem psalmos poenitentiales* by Gregory the Great,¹⁷⁶ and the *Epistola ad fratres de Monte Dei* by William of St Thierry.¹⁷⁷ Alexander refers also to the words of a certain poet when he compares the idle mind with an abandoned field.¹⁷⁸ The poet in question is Horace, and Alexander must have taken the line from one of the many mediaeval compilations of verse *sententiae*. Yet, it is unclear whether Alexander knew that he was borrowing from Horace or was simply drawing from a pool of common knowledge.¹⁷⁹ Finally, Alexander tells Letardus that, if he wants to advance quickly in the study of theology, he should read the introductory work (*isagogae*) of magister Hugo.¹⁸⁰ What Alexander refers to is undoubtedly Hugo of St. Victor and his *Didascalion*.

While discussing the sources of Alexander, I would like to stress the fact that, even though in line 44 Alexander mentions Augustine, the quotation that follows is taken not directly from Augustine's *Enarrationes in Psalmos*, but from Peter Lombard's commentary on psalm 140, where Lombard himself quotes Augustine's text and elaborates upon it.¹⁸¹ The same

¹⁷⁴ Lines 22-25 and 25-27 in my edition of the prologue.

¹⁷⁵ There are three quotations from Lombard's commentary on psalm 140 (lines 45-48, 75-81 and 83 in my edition) and one from Lombard's commentary on psalm 146 (lines 48-56).

¹⁷⁶ Lines 81-83 in my edition.

¹⁷⁷ Lines 107-21 and 122-26 in my edition.

Guillaume de Saint-Thierry. *Lettre aux frères du Mont-Dieu (Lettre d'or)*, ed. J. Déchanet, *Sources Chrétiennes* 223 (Paris 1975). The letter was previously published in PL 184, 307-364, among the works of Guigo I Carthusiensis (1083-1137). It was actually written by William of St Thierry in 1144 when he was at Mons Dei for the consecration of the new Carthusian foundation. The letter exists in three redactions, all rewrites of William himself. It was very popular in the Middle Ages and from the beginning of the 13th century it circulated under the name of St Bernard. There are more than 275 manuscripts of the work all around Europe. Alexander does not name his source, and we have no way of knowing whether he believed the letter to be by William or by Bernard.

¹⁷⁸ Line 95 in my edition.

¹⁷⁹ There is an instance in the *Meditationes* [see lines 1178-79 in the edition of T. Bestul, "The Meditations of Alexander of Ashby", *Medieval Studies* 52 (1990)], where Alexander makes an allusion to Horace's "porcus de grege Epicuri" (see Hor.*Ep.* 1.4.16), but even this is not a decisive proof that Alexander was acquainted with the classical poet.

¹⁸⁰ Line 88 in my edition.

¹⁸¹ In Augustine's *Enarratio in psalmum CXL, Cap. 1* (CCL 40 (Turnhout 1956), p. 2026), we read: "Sunt

argument is true also for the quotation from Lombard's commentary on psalm 146 (lines 48-56 in the edition), which is a combination of two separate statements of Augustine.¹⁸² The wording in Alexander's prologue, in any case, follows precisely the text of Lombard. Finally, it is worth noting here that the second half of this quotation is also found in Alexander's ninth meditation where again Augustine is mentioned as the source for it.¹⁸³ The editor of the meditations, Thomas Bestul, obviously took Alexander's words for granted and even declared in his *apparatus fontium* that "Alexander has enlarged upon Augustine." If somebody has enlarged upon Augustine, it is clearly Peter Lombard and not Alexander of Ashby.

There is one more passage which the prose prologues to the *Breuissima comprehensio historiarum* and the *Meditationes* have in common. Both prefaces reproach the Jews who in their blindness never understood the true nature of Christ. In the prologue Alexander says: "Vnde, peccatis eorum exigentibus, interponitur uelamen duricie et ignorancie ut, quociens legitur eis Moyses, uocem eius audiant et faciem eius non uideant." The same statement, only reversed, is found also in the eighth meditation: "Quando legitur eis Moyses, uocem eius audiunt, set faciem eius uidere non possunt, quia peccatis eorum exigentibus positum est super cor eorum uelamen duricie et infidelitatis."¹⁸⁴ It is impossible to determine which work Alexander wrote first and, consequently, which of the two statements precedes the other, but this is not important. What is important is that these common passages provide internal evidence for Alexander's authorship of both the *Breuissima comprehensio historiarum* and the *Meditationes*.

I have been able to find only one short expression in common between the prologue to the *Comprehensio historiarum* and Alexander's second prose work *De artificioso modo precandi*. In line eight of the prologue we read that the study of theology helps us "ne

enim in scripturis sanctis profunda mysteria, quae ad hoc absconduntur, ne uilescent; ad hoc quaeruntur, ut exerceant; ad hoc aperiuntur, ut pascant." Lombard (PL 191, 1234D) repeats this statement and adds to it: "Scriptura enim sacra si nusquam aperta esset, non te pasceret; si nusquam occulta, non te exerceret." Alexander repeated what he saw in Lombard, but he obviously knew that Lombard was using Augustine.

¹⁸² The first is from *Enarratio in psalmum CXLVI*, Cap. 11-12 (CCL 40 (Turnhout 1956), pp. 2030-31), and the second from *Enarratio in psalmum CXLVII*, Cap. 2 (CCL 40 (Turnhout 1956), p. 2140).

¹⁸³ See the edition of T. Bestul, lines 1019-1022.

¹⁸⁴ See the edition of T. Bestul, lines 868-70.

incidamus in laqueos diaboli, in foueas uitiorum, in puteum gehenne.” The last part of this statement appears also towards the end of the *De artificioso modo precandi*¹⁸⁵ where Alexander explains a passage from Apocalypse: “...et precipitat primo in terram, ... deinde¹⁸⁶ in foueas uiciorum, postremo in puteum gehenne, nisi penituerint.”

An interesting parallel is found also between the prologue to the *Breuissima comprehensio historiarum* and Alexander’s verse calendar *Liber Festiualis*. In the prologue (lines 82-83) Alexander quotes from Gregory the Great’s *In septem psalmos poenitentiales*¹⁸⁷ and Peter Lombard’s *Commentarium in psalmos*:¹⁸⁸ “Sic locutus est, cum diceret: ‘Saule, Saule, quid me persequeris?’ Sic Petro: ‘Venio Romam iterum crucifigi.’” What is striking here is the phrase “Venio Romam iterum crucifigi,” which Gregory borrows from Hegisippus’ *Historiae*¹⁸⁹ and which Alexander repeats also in the section of the *Festial* dedicated to St. Peter:¹⁹⁰

En uenio Romam crucifigi denuo, flagra
In te rursus ego, Petre, subibo crucis.

Alexander’s prologue can be divided into the following four sections:

- 1) Introduction - praise of the usefulness of the study of theology (lines 1-38).
 - 2) *De tribus turbationibus animi carnalis* (lines 39-41). First, *De obscuritate significationis* (lines 42-60), second, *De varietate expositionis* (lines 61-71); and third, *De mutatione personarum* (lines 72-84).
 - 3) The address to Letardus (lines 85-133).
- If he wants to make progress in the study of theology, he has to start with the historical meaning of the Scriptures and he has to apply himself constantly (lines 85-99).
 - He will find the best teachers in the silence of the cloister (lines 100-106).

¹⁸⁵ See the edition of F. Morenzoni, line 1143-45.

¹⁸⁶ Morenzoni prints “denim” but this must be a mistake.

¹⁸⁷ Gregorius Magnus. *In septem psalmos poenitentiales*. In *quintum psalmum*, *Versus* 2, PL 79, 604A.

¹⁸⁸ Petrus Lombardus. *Commentarium in Psalmos*, *Psalmus CXL*, *Versus* 4, PL 191, 1236C.

¹⁸⁹ Hegesippus. *Historiae*. Ed. V. Vssani, CSEL 66 (Wien 1932), p. 186, 22.

¹⁹⁰ See Oxford, Bodleian Library, Ms. Bodley 40, fol. 11r.

- Alexander's advice to Letardus on how to read, meditate and train his memory (lines 107-133).

4) Final general statement about the purpose of Alexander's composition, which is to help Letardus (not named) remember the stories of the Old and the New Testament (lines 134-137).

There are two major differences between this description and the short redaction of the prologue found in Cambridge. First, with the exception of lines 85-90 the whole "Letardus" part is missing there and second, after part four a short poem on the ages of the world is added. These changes make the short prologue more general and, at the same time, more suitable to the version of the poem it precedes. Apart from the mnemonic aspect of the poem, the compiler wants to stress its historical meaning as well. This impression is confirmed by the short poem on the ages of the world added at the end of the prologue. The eight verses in question are taken from Riga's book of Genesis, lines 197-204, where they are part of the section entitled *De conuenientia sex etatum cum operibus sex dierum*:

Incipiens ab Adam, quem plantauit Deus, etas
 Ad Noe transcurrit prima, sequens ad Abram.
 Ad Dauid extendit etas se tertia, quarta
 Ad transmigrantes in Babilona fugit.
 Cursum quinta facit Christi uenientis ad ortum,
 Ad mundi finem currere sexta parat.
 Clauditur in requie sanctorum septima cuius
 Claudere fulgorem uespera nulla potest.

In conclusion, it seems clear that Alexander believed that the metrical compositions would be helpful to the fragile human memory. In the prose prologue to his other unedited poem *Liber Festiualis* he expresses the view that both young boys and experienced priests could profit from reading his verse calender. He declares that he has discovered himself that the easiest way to remember things is through poetry.¹⁹¹

All of the considerations presented above show clearly that the prose prologue to the

¹⁹¹ See *supra*, note 144.

Breiuissima comprehensio historiarum is connected to all of Alexander's works, both in prose and in verse, and one has the feeling that it represents a fine synthesis of many of the author's ideas. It talks about the role of theology in understanding the sacred message of the Bible, the aptitude of poetry in helping the human mind remember it, and the importance of history in finding the connection between the death of Christ and the life of the Christian believer.

II. 4. The Short Version

The short version covers the stories of Genesis (18+100 verses), Exodus (58), Leviticus (6), Numeri (30), Deuteronomium (2), Josue (18), Iudices (16), Ruth (4), I Regum (90), II Regum (40), III Regum (64), IV Regum (106), Daniel (8+24), I Esdre (6), I Machabeorum (22), Evangelium (56), and Actus Apostolorum (24).

These figures show clearly that the poet places the greatest emphasis on the books of Kings which, with their 300 verses in total, constitute almost the half of the whole poem. Next comes Genesis, which is not surprising. Alexander, who is writing the history of the human kind according to the Bible, cannot avoid starting from the beginning, hence the importance of the book of Genesis. But he must rely heavily also on the books of Kings, which are the closest there is to a chronicle in the Holy Scriptures. Another reason for Alexander's interest in the books of Kings might have been his ambition to produce a book which would help the reader memorize not only the biblical events, but also the names of the kings of Judah and Israel.

On the other hand, the brevity of the rendering of the Maccabees story, which was both very popular in the Middle Ages and extremely important for linking the two Testaments, is rather unusual. This imperfection in Alexander's *Breiuissima comprehensio historiarum* will be corrected, as we will see later, by the authors of the long versions.

An interesting feature in the composition of the poem are the two non-Biblical passages used as short introductions to the book of Genesis and the book of Daniel. The introduction to Genesis (lines 1-18) is inspired by Peter Lombard's *Sententiae*. It depicts the chaos before the beginning of time when the only living creatures were the Angels. The second introduction (lines 553-560) makes smoother the transition between the fourth book of Kings

and the book of Daniel. It compares Daniel to Moses, Tobias, Judith, and Esther, who did everything in their power to give hope of salvation to the oppressed Jews. I have been unable to find the source for this second introduction. It is probably Alexander's own contribution. At the end, there are 12 lines of epilogue.

The style of the poem is very concise and matter of fact. The events, especially of the Old Testament, are presented with no typology or exegetical commentary. Alexander does not attempt to link with Christ even such obvious figures as Adam, Abraham and Moses. Only bare facts are reported, very much in the fashion of the "Alcuinian type" of the Carolingian *Versus de Bibliotheca*, as I already suggested in the previous chapter of this dissertation.

Alexander's source for the books from Genesis to Esdra, i.e., for the first 590 verses of the poem, is the actual biblical story, only occasionally flavored with details from Peter Comestor's *Historia Scholastica*. Some of these additions are, for instance, Adam and Eve accusing God for their own fall (verse 36), Cham laughing at his naked father (verse 55), or the explanation of how the name "Hebreus" originated from the name of Heber (verse 60).¹⁹² Other sources used by Alexander in this first part of the poem are, as already mentioned, Peter Lombard's *Distinctiones* for the prologue to Genesis, Peter Riga's *Aurora*, from which there are 4 quotations (i.e. lines 28, 77, 131-32,¹⁹³ 424/426), and Lawrence of Durham's

¹⁹² All such instances are noted and commented upon in the annotation to the edition.

¹⁹³ In verses 131-32 Alexander quotes the very popular Riga couplet on the ten plagues of Egypt, with the pentameter slightly modified:

Riga: Sanguis, rana, culex, musce, moriens pecus, ulcus

Grando, locuste, nox, mors pueris orta necans.

Alex.: Sanguis, rana, culex, musce, moriens pecus, ulcus

Grando, brucus, nox et pueris data mors.

It is unclear whether Alexander has made the alteration personally or whether he has had an access to a different version of the couplet. In any case, the couplet seems to have been well known judging from its appearance both at the beginning of a poem in Walther, *Initia*, no. 17276, and in the glosses commenting upon the Biblical ecphrasis in book four of Walter of Châtillon's *Alexandreis* (see London, BL, Ms. Add. 18217, fol. 122r). The hexameter line is partly used also by Gregory of Monte Sacro, *Peri ton anthropon theopoieseos*, liber I (Roma, BAV, Ms. Barb. lat. 2089, fol 16v and Roma, BAV, Ms. Vat. lat. 5977, fol. 22v):

Sanguis, rana, culex, musce, pecuaria pestis,

Et uestica tumens, seu grando, locusta, tenebre,

Mors primogenitos que perdidit ultima cunctos.

I thank Prof. Ronquist for providing the reference.

Hypognosticon, from which Alexander borrows on eleven occasions, i.e. verses 42, 160, 165, 166, 173, 217, 288, 318, 402, 434, and 590:

Alexander, <i>Comprehensio</i>	Lawrence, <i>Hypognosticon</i>
42 Posterior primi <u>fraude peremptus obit</u>	Magnus Alexander fraude peremptus obit (VI, 378) Talis honoris onus, fraude peremptus obit (VI, 502)
160 <u>Hanc</u> auro rutilans mira <u>tabella tegit</u>	Hancque locata super sacra tabella tegit (IV, 98)
165 <u>Vestis</u> prima femur, totum <u>tegit altera corpus</u>	Vna uerenda uiri uestis tegit, altera corpus
166 Ex lini filis <u>utraq; uestis erat</u>	Vtraque uero uiri linea uestis erat. (IV, 123-24)
173 His <u>semel</u> ornatus <u>cum sanguine presul in anno</u>	Huc semel et solus in sanguine presul in anno (IV, 111)
217 Hic est <u>cultellis plebs circumcisa petrinis</u>	Letaque cultellis plebs circumcisa petrinis (IV, 329)
288 <u>Mores mutat honor</u> , crescit honore tumor	Mores mutat honos et iam de rege tyrannus (IV, 621)
318 Placatus Ionathe uoce <u>pepercit ei</u>	Que cito, que facile mota pepercit ei (V, 328)
402 Pro pudor infando <u>uictus amore ruit</u>	Post hec infelix uictus amore ruit (V, 562)
434 <u>Missus</u> Thesbites <u>auget edendo cibos</u>	Missus et ad uiduam duo mistica ligna legentem Illius inuentos auxit edendo cibos (V, 791-92)
590 Leticiam duplicat, <u>pax uiget, arma uacant</u>	Pax uiget, arma uacant, dum pacis nascitur auctor (VIII, 3)

It should be noted that all of the Lawrence quotations are partial. Six of them derive from book IV of the *Hypognosticon* (160, 165, 166, 173, 217, 288), three are from book five (318, 402, 434), one is from book six (42), and one is from book eight (590). In conclusion, one can say that, even though for the stories from Genesis to Esdra Alexander is influenced by Lawrence's poetic language, he still not only makes his own selection of biblical passages, but also arranges them in a sequence suitable to his historico-mnemonic purposes.

This situation changes in the book of Maccabees and in the New Testament. The treatment book of Maccabees comprises 22 lines, of which as many as 14 are not biblically based, i.e. verses 593-594, 597-602 and 607-612. Verses 593-594 are about Jerusalem's panic before the arrival of Alexander the Great, verses 597-602 give a list of Alexander's successors and the regions they receive to govern after his death, and verses 607-612 mention some more rulers before the power is usurped by Herod with Rome's blessing. The source for these passages is clearly the *Historia Scholastica* by Peter Comestor, who in turn takes the information from Josephus's *Antiquitates Iudaicae*.¹⁹⁴ The presence of historical details

¹⁹⁴ See Peter Comestor's *Liber Esther* and *Liber I Machabaeorum* and the Latin Josephus, book XI, cap. 8 and book XII, cap. 1-4. Since there is no critical edition of the Latin Josephus after book V, I have consulted his

borrowed from Comestor/Josephus is not surprising in itself, even though in this case it rather overshadows the biblical story. What is new is the change in Alexander's approach to his sources. When reading his *Liber Machabeorum*, one realizes right away that Alexander no longer uses the biblical narrative as the basis for his versification. Instead, by comparing his account of the Maccabean wars to the corresponding section in book six of the *Hypognosticon*, it becomes evident that Alexander follows closely the composition of Lawrence's poem, even though abbreviating it. The following juxtaposition, giving only the rubrics of Lawrence's text, will bear this out:

Alexander	Lawrence
Persarum regnum Grecorum rex sibi subdit Magnus Alexander maxima bella mouens.	<i>Hyp.</i> VI, 353-68 - De regno Grecorum
In primis trepidans, sed post Ierosolima tuta Hunc regem recipit, hic ueneratur eam.	<i>Hyp.</i> VI, 369-78 - De muneribus et morte Alexandri Magni
595 Orbem rex fortis domuit, mors forcior illum Et post hec uarios suscipit orbis heros.	<i>Hyp.</i> VI, 379-86 - De successoribus Alexandri
Cassandro Macedum ius, Lisimaco datur Helles; Se tellus Asie tradidit Antigono:	
Seleuco Babilon datur, Egiptus Tholomeo:	
600 Hique mouent in se prelia dira diu.	<i>Hyp.</i> VI, 387-92 - De Tholomeo
Heres predicti Tholomeus erat Tholomei Cui transfert libros legis Hebraea manus.	<i>Hyp.</i> VI, 393-408 - De septuaginta interpretibus
Post hec Anthiocus Asie rex turbat Hebreos, Sed Iudas ualido Marte tuetur eos.	<i>Hyp.</i> VI, 409-22 - De Antiocho <i>Hyp.</i> VI, 437- 40 - De Machabeo
605 Frater ei Ionathas succedens fraude necatur, Huic subiit Simon frater ac ense cadit.	<i>Hyp.</i> VI, 499- 502 - De Ionatha <i>Hyp.</i> VI, 503-06 - De Symone
Hircanus Simoni succedit filius eius, Rex factus subit huic acer Aristobolus.	<i>Hyp.</i> VI, 507-10 - De Hircano <i>Hyp.</i> VI, 511-12 - De Aristobolo
Seuus Alexander subit huic cui sunt duo nati:	<i>Hyp.</i> VI, 513-16 - De Alexandro
610 Hircanus primus, alter Aristobolus.	<i>Hyp.</i> VI, 517-18 - De Hircano et Aristobolo
His regnum rapiens Herodi Roma dat illud, Nemo de Iude germine regna regit.	<i>Hyp.</i> VI, 519 26 - De Herode

text in the manuscript Roma, BAV. Ms. Vat. Lat. 1998., and in the Cologne edition from 1524 (Flauii Iosephi Hebraei historiographi clarissimi opera, ad multorum codicum latinorum, eorundemque uetustissimorum fidem recognita et castigata. Apud sanctam Vbiorum Coloniam Agrippinam, in aedibus Eucharii Ceruicorni, anno MDXXIII). The first five books are edited by F. Blatt in *The Latin Josephus: Introduction and text. The Antiquities: books I-V* (Aarhus 1958).

There is hardly any doubt that Alexander had the *Hypognosticon* in front of him while writing his book of Maccabees. He was a good enough poet to be able to compose his own version of the story, but he clearly followed the sequence of the material already organized by Lawrence. One may even say that Alexander paraphrased Lawrence's text, and that what he wrote is something of a double biblical paraphrase.

The same phenomenon is apparent also in Alexander's rendering of the New Testament. The text comprises 92 lines which can be divided into three parts: the Gospels, the Acts and the Epilogue. Again Alexander follows the composition of the *Hypognosticon*, even though this time not as closely as in the book of Maccabees. The difference is that many passages from Lawrence's poem are omitted, among which are the long part dedicated to Virgin Mary (*Hyp.*, VII, 139-348), and another one presenting briefly the lives of some saints, the doctors of the church, and the virgins (*Hyp.*, IX, 379-522). On the other hand, Alexander describes the early years of John the Baptist in more detail than Lawrence (see lines 623-630), an addition based on Alexander's own *Meditationes* (lines 285-96 in T. Bestul's edition). The story of John the Baptist is in book seven of the *Hypognosticon*, the Gospels are in book eight, the Acts and the promise of the age of salvation are in book nine. This is how the relation between the texts of Alexander and Lawrence looks:

Alexander	Lawrence
Aufertur modo rex et dux de germine Iude; Qui uenturus erat, rex nouus ergo uenit.	<i>Hyp.</i> VII, 99-102 - Que tempora gratie specialiter attribuuntur
615 Cessauit penitus in Hebreis unccio, uenit Sanctus sanctorum sanctificatque suos.	
En lapis absque manu cesus de monte Maria, Absque uiri natus semine Christus adest.	<i>Hyp.</i> VII, 137-38 - Quod per archam testamenti sit prefigurata beata Maria
Hunc, tamquam lucem rutilans aurora, Iohannes 620 Ortu, baptismo, dogmate, morte preit.	<i>Hyp.</i> VII, 349-70 - De sancto Iohanne Baptista
Quem uates alii uerbis cecinere futurum. Presentem digito detegit iste suo.	
Huic credi cogit sterilis partus, genitoris Os mutum, motus in genitrice nouus,	623-30 - Alexander's own addition. cf. <i>Meditationes</i> , 285- 96.
625 In teneris annis uirtus fortissima, uictus Inmitis, uestis aspera, uita sacra.	

	Vrbis contemptus, heremi loca, mos uigilandi. Sermo pudicus, opus utile, cura precum. Legis amor, litis odium, tutela bonorum.	
630	Iusticie zelus martirique decus. Regem Iudeis et gentibus indicat ortum Angelus eloquio, stella nitore suo. Ad Christum uenere magi, stella duce, Christo Aurum, thus, mirram - mistica dona - ferunt.	<i>Hyp. VIII, 69-80 - De pastoribus et magis</i>
635	Thure Deus, mirra mortalis, rex patet auro: Talia sunt tali munera digna dari. Auditio regis Herodes impius ortu Mente gemit, uultu gaudet iniqua tegens. Sed cum deceptor deceptum se uidet esse,	<i>Hyp. VIII, 81-110 - De seuitia Herodis et occisione parvulorum</i>
640	Corde prius tectum detegit ore scelus. Dat casum pueris multis puer ut cadat unus. Sed casum celeri precauet ille fuga. Circumcisis erat nobis et non sibi Christus. In teneris membris uulnera dura ferens.	<i>Hyp. VIII, 111-12 - De circumcisione Domini</i>
645	In templum fertur cum turture cumque columba Iste puer duplici mistica iura docens. Intrat aquas Christus et tactu consecrat illas. Hoc lauacro lauacrum consecrat ille suis. Hinc Dominus deserta petit, ieiunia sacrat,	<i>Hyp. VIII, 113-16 - De oblatione Domini</i> <i>Hyp. VIII, 117-26 - De baptismo Domini</i> <i>Hyp. VIII, 127-34 - De temptatione Domini</i>
650	Esuriem patitur, impetit hostis eum. Spicula sunt hostis gula, gloria uana, cupido: Hec uincit Christus, uictus Adam fuit his. Ius mutat natura suum, cum precipit ille. Auctor nature quod sit abinde patet.	<i>Hyp. VIII, 135-46 - De miraculis Domini</i>
655	Fit iussis eius uinum de flumine, cedit Demonium, morbus, mors, mare, uentus ei. O mire pietatis opus! Dominus dominorum Pro seruis fit homo paruulus, eger, inops. Immo tulit colaphos, alapas, conuicia, sputa,	<i>Hyp. VIII, 147-60 - De pietate Domini</i> <i>Hyp. VIII, 161-80 - De passione Domini</i>
660	Spinas, flagra, crucem, uulnera, uinclia, necem. Finduntur lapides, tellus tremit, obtenebratur Sol, uelum templi scinditur, horret homo. Se tumuli reserant et corpora multa resurgunt: Surrexisse Deum testificantur ea.	<i>Hyp. VIII, 225-34 - De tempore Dominice passionis contigerint</i>

- 665 In terra corpus remanet, dum spiritus eius
Infernum mordens eripit inde suos.
Erepta preda, superata morte resurgit:
Et predam reuehens celica regna petit.
- Spiritus in linguis ignitis mittitur inde,
670 Interius quid agat his notat ille foris.
Caros illustrat sensu, succendit amore
Et mox lingua patet omnibus omnis eis.
In terras omnes subito sonus exit eorum.
Que s. mone sonant, actibus illa probant.
- 675 Petre, paralitico uires, uestigia claudio.
Vitam Tabite dat pia cura tua.
Vox tua mendaces sternit, morbos fugat umbra
Et uariis uariam pestibus addis opem.
Signa dat his signis non inferiora Iohannes.
680 Hic noua signa facit et noua iura docet.
De saxis gemmas, de lignis efficit aurum,
Non feruens liquor huic non graue uirus obest.
Ad uitam reuocat extinctos peste ueneni;
Doctores omnes alta docendo preit.
- 685 Seuit Saulus atrox in cedem christicolarum.
Terret christicolas, uoce manuque premit.
Sed dum sic terret, dum sternere nititur illos,
Sternitur ille ferus erigiturque pius.
Quam fuit ante nocens plus utilis esse laborat
690 Ecclesie uita, uoce, cruore, stilo.
Hic sociique sui sermone docenda reuelant,
Signis testantur atque cruore probant.
- Iam sic fit notus regno Deus unus in omni,
Pax datur ecclesie, crescit in orbe fides.
- 695 Sed tamen ecclesiam labor exilii grauis urget,
In patriam properat per loca plena minis.
Sic dedit Hebreis heremi uia longa labores,
Sed post in patria pax data plena fuit.
In mundo uelud in deserto uiuimus. Est hec
700 Presens uita uelud plena labore uia.
Nobis rex celi pater est et patria celum.
Hinc properemus eo, pace fruemur ibi.
- Hyp. VIII, 299-320 - De spoliatione inferni*
- Hyp. VIII, 321-32 - De surrectione Domini*
- Hyp. IX, 67-80 - De adventu Spiritus Sancti*
- Hyp. IX, 81-86 - De sancto Petro apostolo*
- Hyp. IX, 87-96 - De sancto Iohanne euangelista*
- Hyp. IX, 167-88 - De sancto Paulo*
- Hyp. IX, 233-34 - Quod ubique terrarum
celebratur baptismus*
- Hyp. IX, 319-28 - De sancta ecclesia*
- Hyp. IX, 545-54 - Quid accipient filii ecclesie
per Iesum nostrum inducti in*

Illic absque metu pax est, risus sine fletu,
Absque labore quies, et sine nocte dies.

patriam eterne felicitatis

Having shown how closely Alexander follows the composition of the *Hypognosticon*, I would like to stress that the verses given above are also related to Alexander's own *Meditationes*, especially to part 3 of that work, called *De opere redemptionis nostre*. This is the longest part in Alexander's devotional work, comprising *Meditationes* 2-8. These seven meditations tell the story of Christ's life, his crucifixion and his resurrection with expressions sometimes very similar to what we have in Alexander's *Breuissima comprehensio historiarum*.¹⁹⁵ Here are some of the most striking examples:

	<i>Comprehensio</i>	<i>Meditationes</i>
625	In teneris annis uirtus fortissima, uictus	291: "Ille namque antra deserti teneris sub annis ciuium turmas fugiens petiuit
643	Circumcisis erat nobis et non sibi Christus, In teneris membris uulnera dura ferens.	388-89: "...illud durum uulnus in tenera carne tua suscipere, nulla tui necessitate, set causa utilitatis nostre..."
647	Intrat aquas Christus et tactu consecrat illas. Hoc lauacro lauacrum consecrat ille suis.	455-57: "...in Iordane a Iohanne baptizatum,...ut tactu suo aquarum purgaret et in lauacrum nobis consecraret."
665	In terra corpus remanet, dum spiritus eius Infernum mordens eripit inde suos.	677-78: "Inde est quod in anima tua descendisti ad infernium, et mordens eum eripuisti electos, solis reprobis ibi relictis."

We have thus established a clear compositional affinity between books VII, VIII and IX of Lawrence's *Hypognosticon* and lines 613-704 of Alexander's *Breuissima comprehensio historiarum*, and at the same time, a definitive similarity in expression between Alexander's own prose meditations and verse biblical history. Whether the *Meditations*

¹⁹⁵ The second meditation is devoted to John the Baptist's birth and ministry, the third to Christ's nativity, the fourth to the visitation of the wise men and the baptism of Christ, the fifth to the slaughter of the innocents, the sixth to the passion of Christ, the seventh to Christ's resurrection and the early deeds of the apostles, the eighth to the time of persecutions and the spreading of the Christian faith.

preceded the *Comprehensio* or the *Comprehensio* preceded the *Meditations* is impossible to say at present. In any case, the work which appeared first clearly influenced its successor.

To sum up, in this second part of his biblical poem (verses 591-704) Alexander clearly uses Lawrence as a compositional basis for his own account of the stories of the Maccabees and the New Testament. At the same time he again quotes partially as many as eleven verses from the *Hypognosticon*, i. e. lines 596, 607, 608, 613, 615, 616, 656, 663, 666, 703, and 704:

Alexander, <i>Comprehensio</i>	Lawrence, <i>Hypognosticon</i>
596 Et post hec <u>uarios</u> suscipit <u>orbis heros</u>	Occupat et uarios orbis adorat heros (VI, 380)
607 Hircanus Symoni succedit <u>filius eius</u>	Post obit, huicque subit rex ex duce, filius eius;
608 Rex factus subit huic <u>acer Aristobolus</u> .	Rex simul et sacrificex, acer Aristobolus. (VI, 511-12)
613 Aufertur modo rex et dux <u>de germine Iude</u>	Tempus adest nam prorsus abest de germine Iude (VII, 99)
615 <u>Cessauit</u> penitus in Hebreis <u>unccio, uenit</u>	Unctio iam cessat. Cur expectatio gentis
616 <u>Sanctus sanctorum</u> sanctificatque suos.	Sanctus sanctorum, non uenit? Item quid agit? (VII, 101-02)
655-56 Fit iussis eius uinum de flumine, <u>cedit</u> Demonium, morbus, <u>mors, mare, uentus ei</u>	Mors, mare, uentus ei cedit, famulatur, obedit (VIII, 139)
663 Se tumuli reserant et <u>corpora multa resurgunt</u>	Hinc monumenta patent, hinc corpora multa resurgunt (VIII, 229)
666 Infernum mordens <u>eripit inde suos</u>	Linquens ipse malos eripit inde suos (VIII, 320)
703 Illic <u>absque metu pax est</u> , risus sine fletu	Absque labore quies, pax erit absque metu. (IX, 546)
704: <u>Absque labore quies</u> , et sine nocte dies.	

Other sources are Peter Comestor's *Historia Scholastica* (lines 593-94), Peter Riga's *Aurora* (line 610), Hildebert's *Biblical Epigrams* (line 651) and, as mentioned above, Alexander's own *Meditationes* (lines 625, 643, 647, 665, 677-78).

A comparison between the *Breuissima comprehensio historiarum* and Alexander's other unpublished poem the, *Liber Festiualis*, also produces interesting results. The *Liber Festiualis* comprises two books and is some 2500 elegiac couplets long. Book one is a verse calendar containing seventy-four feasts from St Andrew to St. Catherine. Book two is a compilation of short saints' lives.¹⁹⁶ While there are no common verses between the

¹⁹⁶ See Rigg, *History*, pp. 131-132.

Comprehensio and the second book of the *Festial*, in its first book I found seven such instances. The references below are to Oxford, Bodleian Library, MS 40.

Bodley 40	<i>Comprehensio</i>
1) fol. 3r - De sancto Iohanne Euangelista Prosternit fanum prostratos <u>peste ueneni</u> , Erigit et confert pluribus inde fidem. <u>Ad uitam reuocat</u> uiduam uirtus precis eius.	683 - (De sancto Iohanne Euangelista) Ad uitam reuocat extinctos peste ueneni
2) fol. 4v - De sancto Iohanne Euangelista Ingreditur ueteres <u>et noua iura docet</u>	680 - (De sancto Iohanne Euangelista) Hic noua signa facit et noua iura docet
3) fol. 8v - Die Pentecostes <u>Spiritus in linguis</u> a summo patre benignus <u>Mittitur ignitis</u> dans noua dona suis.	679 - (De aduentu Spiritus Sancti) Spiritus in linguis ignitis mittitur inde
4) fol. 9v - De Iohanne Baptista Angelis et signis <u>testificatur ea</u>	664 - (De tempore Dominice passionis) Surexisse Deum testificantur ea
5) fol. 9v - De Iohanne Baptista <u>In teneris annis</u> preponit feria ludis	625 - (De sancto Iohanne Baptista) In teneris annis uirtus fortissima, uictus
6) fol. 20v - De sancto Matteo Cladis in auctorem <u>congrua pena</u> redit	80 - Genesis, Tercia etas Talibus est talis congrua pena malis 344 - II Reg Mendaci merces congrua pena datur
7) fol. 21v - De sancto Leonardo Despiciens patriam linquit <u>et exul abit</u>	324 - II Reg Achis regna Dauid tristis et exul adit

Four of these examples (1, 2, 3 and 5) exhibit both textual and contextual parallels and

are really interesting. Still, it is surprising that there are so few similarities to begin with. In the short version of his *Breuissima comprehensio historiarum* Alexander borrows directly from Lawrence's *Hypognosticon* no less than 22 times, not to mention the structural affinity between the two poems. What does this tell us? The answer might be that the two poems of Alexander deal with different subject matter, while both the *Hypognosticon* and the *Comprehensio* versify the biblical narrative. In any case, one can not help but be impressed by Alexander's poetic inspiration and ability to compose over 6000 verses without repeating himself more than seven times.

A final remark I would like to make about Alexander's *Breuissima comprehensio historiarum* is that I found four of its verses quoted by Alexander himself in his unpublished *Sermones*.¹⁹⁷ The verses in question (numbers 657-660 in the present edition) are:

O mire pietatis opus! Dominus dominorum
 Pro seruis fit homo paruulus, eger, inops.
 Immo tulit colaphos, alapas, conuicia, sputa,
 Spinas, flagra, crucem, uulnera, uincla, necem.

These verses, written as prose, appear in the second sermon entitled in the lower margin *De sacra cruce*.¹⁹⁸ Interestingly, in the sermons verse 659 begins with the word "sustinuit" instead of "immo tulit", which is the text attested in all of the existing manuscripts of the poem.

II. 5. The "Lawrence of Durham"- version (=R)

The first of the expanded versions is found in London, BL, Ms. Royal 6 B. XI. (=R) It is 1362 lines long, with 658 lines added to the original text. Only verse 43 is omitted by mistake and consequently added in both upper and lower margin of fol. 54v of the

¹⁹⁷ See *supra*, note 151.

¹⁹⁸ Cambridge, UL, li.I.24, fol. 183v, at the beginning of the second column.

manuscript.¹⁹⁹ The prose prologue, except for its last sentence, is missing. The added, replaced and altered verses relate to the text of the short version in the following way:

	Short version	R- version	Added lines	Replaced lines (=diuersi)	Altered lines (=mutati)
Introduction to Gen.	18	18	0	0	0
Genesis	100	102	2 (A ²⁰⁰)	0	1 (La)
Exodus	58	58	0	0	0
Leviticus	6	44	38 (La)	1 (A)	0
Numeri	30	50	20 (18A, 1La, 1Ri)	0	6 (A)
Deuteronomium	2	10	8 (La)	0	0
Josue	18	28	10 (8La, 2A)	5 (La)	0
Iudices	16	92	76 (72La, 4A)	2 (La)	1 (A)
Ruth	4	4	0	0	0
I Regum	90	148	58 (28La, 30A)	6 (4La, 3A)	4 (A)
II Regum	40	78	38 (26La, 12A)	0	6 (A)
III Regum	64	110	46 (40La, 6A)	3 (1La, 2A)	9 (8A, 1La)
IV Regum	106	112	6 (1La, 3A, 2Hild)	5 (A)	7 (A)
Introduction to Dan.	8	8	0	0	0
Daniel	24	128	104 (36La, 67A, 2Ri)	3 (1La, 2 A)	4 (A)
I Esdre	6	18	12 (7La, 5A)	3 (La)	1 (La)
I Machabaeorum	22	102	80 (La)	12 (La)	2 (1A, 1La)
Euangelia	56	182	126 (100La, 24A, 2Hild)	6 (5 La, 1 A)	1 (A)
Actus Apostolorum	24	58	34 (La)	0	3 (A)
Epilogue	12	12	0	0	0

From the table above it becomes clear that, except for Exodus and Ruth, all books of the short version are expanded. The most substantial additions are to the books of Kings (148 lines in total), the Gospels (126 lines), Daniel (104 lines), Maccabees (80 lines), and Judges (76 lines). This reworking of the poem makes it much more balanced. First, the part dedicated to the books of Kings is still lengthy (448 lines), but it no longer constitutes half of the whole text, as it did in the short version. Then, the books of Daniel and the Maccabees have been expanded, arguably as a result of the wish of the author to present the allegorical meaning of the former text and the crucial historical importance of the latter. And finally, the text of the

¹⁹⁹ See below, Appendix II: *Glossae*, pp. 265-73, esp. 272.

²⁰⁰ "A" refers to the anonymous adaptor of the long version.

New Testament has changed considerably in both content and style through the new passages on the meaning of human redemption, the holy cross, and the nature of the Virgin Mary. From a certain point of view one might regard these changes as clear improvements, but one should not forget that this more elaborated and spiritual version is surely less useful as a mnemonic device than the short original.

As mentioned above, 658 lines are directly added to Alexander's poem. Of them 478 are borrowed almost word for word from Lawrence of Durham's *Hypognosticon*, four are from Hildebert's *Biblical Epigrams* (lines 636.1R-2R and 548.1R-2R), and 173 are of unknown origin. Besides these changes, another 47 of the verses originally composed by Alexander are entirely replaced by new ones.²⁰¹ Of these new lines 33 are from the *Hypognosticon* and 14 are unidentified. It is interesting to note that the text of Lawrence alone is used in the revision of Leviticus, Deuteronomy, Maccabees and Actus Apostolorum, while only the anonymous poet(s) has been adduced for the reworking of Genesis and Numbers. In the remaining books (Joshua, Judges, Kings, Daniel, Esdra, and the Gospels) the two sources are combined. Apart from the added and replaced lines, there are also 46 lines which are slightly changed (*uersus mutati* in the *apparatus criticus*). The anonymous poet makes the alteration in 42 of these lines, while the text of the *Hypognosticon* is used only four times (verses 82RLa, 434RLa, 590RLa, and 608RLa).

The two important questions here are, how the new additions fit into the narrative written by Alexander, and who the unknown compiler is.

We may start by establishing which passages from Lawrence are used in the new redaction of Alexander's text. First of all, no verses are borrowed from books I-III of the *Hypognosticon*. Then, citations from book IV are added to Alexander's Exodus, Leviticus, Deuteronomy, Joshua, Judges, and the first book of Kings. Book V provides material for the expansions in Alexander's four books of Kings, book VI for the expansions in Daniel, Esdra, and Maccabees, book VIII for the expansions in the Gospels, and book VII for expansions in the Acts. Only a short passage from Lawrence's book IX (lines 335-360) is present in Alexander's poem, namely in lines 182.9RLa-38RLa (in Leuiticus), following eight verses from book IV. Except for this discrepancy and the fact that the passages from Lawrence's book

²⁰¹ These are the so-called *uersus diuersi* in the *apparatus criticus*.

VIII precede those from book VII, the author of the compilation went through the text of the of the *Hypognosticon* systematically and picked up the passages he wanted. The selection shows an excellent knowledge of both Alexander's and Lawrence's compositions, an observation which suggests that Alexander was his own reviser. Clear evidence that Alexander was deeply influenced by Lawrence is found, first, in the opening sentence of his prose prologue which, as mentioned above, is a quotation from the prologue to the *Hypognosticon*, second, in the text of the short version, where in no fewer than 22 instances Alexander borrows from Lawrence's poem,²⁰² and finally, in the use of books VI, VII, VIII and IX of the *Hypognosticon* as a compositional model for Alexander's own poem.

Another reason to suspect that Alexander was the author of the long R-version is the fact that in at least two cases the revised text corrects the short original. The first instance is in verse 79, where all the manuscripts except *R* have the unusual construction of *pena* + dative (Fetor feteri fit pena calorque calori). *R* repeats the line but instead of the dative uses the more common genitive. The second case is the order of the verses 179-182. By mentioning the two goats, one of which is sacrificed on the altar and the other chased into the desert (Lev 16:18-22), before the death of Aaron's sons Nadab and Abiu (Lev 10:1-3), the manuscripts *CDEY* do not follow the order of the biblical story. *R* corrects this. Even though in both cases one can argue that any clever scribe could have made the changes, I do not find this likely. If these examples were isolated, one might accept the theory of an intelligent scribe, but they are not. The long R-version is so complex, that only somebody who knew Alexander's text extremely well, or of course Alexander himself, would have been able to add all the passages or make all the corrections. In order to illustrate this point, I would like to give some examples showing how skillful the unknown reviser was in linking the new additions with the original text:

1) Verses 579-80 in the short version tell the story of Susanna (Dan 13:34-62). They read:

Urget Susannam seniorum perfida lingua,

Dampnat plebs, Daniel liberat arte noua.

In the R-version the episode is expanded with four lines added before the two lines quoted

²⁰² Lines 42, 160, 165-66, 173, 217, 288, 318, 402, 434, 590, 596, 607-08, 613, 615-16, 656, 663, 666, 703-04 in the edition.

above:

578.41R En coniux Ioachim perpulcra, pudica subintrat

578.42R Fontis aquas ut in hiis lactea membra lauet.

578.43R Assunt ecce senes rationis honore carentes

578.44R Et uisam cupiunt, non tamen illa fauet.

579R Defert hanc falso seniorum perfida lingua,

580R Plebs dampnat, Daniel liberat arte noua.

So, the “urget Susannam” from the short version is replaced in *R* by “defert hanc falso” which, being a smoother transition, gives unity to the passage.

2) The next example is found in the reworking of verses 581-82, which tell the story of Bel:

581 Temporibus Ciri per eum draco decedit et Bel,

582 Hostis ei querens inde pericla perit.

The anonymous reviser keeps the first verse, adds eight verses, and replaces the second verse with another one, which is the logical conclusion of the episode. Here is the text of *R*:

581 Temporibus Cyri per eum draco decedit et Bel,

581.1R Dat rex sacrifices septuaginta neci.

581.2R Hinc plebs commota regem petit ut Danielelem

581.3R Det sibi rexque minas horret eique fauet.

581.4R Hunc plebs excipiens demittit in antra leonum,

581.5R Sed Deus huic Abacuc mittit eumque cibet.

581.6R Cum uidet illesum, Cyrus cepit Danielis

581.7R Sublimi uoce magnificare Deum.

581.8R Extrahitur Daniel, rex huius perdicionis

582R Artifices cogit arte perire sua.

Clearly, if the line “Hostis ei querens inde pericla perit” was not replaced by the line “Artifices cogit arte perire sua”, the text would not have made any sense.²⁰³

²⁰³ The examples can be multiplied.

In addition to everything said above, there is also the issue of the 187 unidentified verses (173 added to the text of the short version and another 14 replacing an equal amount of the original lines). The fact that I have been unable to find the source for these verses is not decisive for believing that they were written by Alexander. There are so many unknown medieval poets waiting to be discovered! Still, the lines in question are so similar to Alexander's concise style, that he must be considered a candidate for their authorship. On the other hand, if it was not he, whoever wrote the expanded compilation was certainly able to imitate Alexander's versifying techniques. Was he a pupil of Alexander? Or a fellow poet? For now these questions have to remain unanswered. What can be said with certainty about the unidentified verses is that they exhibit a remarkable unity of style with the short version. Apart from the general impression of similarity, there are five verses from the short original that are partly reused by the anonymous compiler, a fact which reinforces the impression.²⁰⁴ These lines are:

	Short version		R-version
118	Et benedicat eis, ultima fata subit	232.2R	Facta Dei replicans <u>ultima fata subit</u>
178	Pro se, pro populo sacrificare Deo	578.34R	<u>Pro se, pro populo</u> supplicat ipse <u>Deo</u>
224	Fraude bona seruant se simul atque sua	428R	Ignibus arma, cremans <u>se simul atque sua</u>
448	Bis quinquagenis quos uorat ignis atrox	578.18R	Aufertur, sed et id suscipit <u>ignis atrox</u>
616	Sanctus sanctorum sanctificatque suos	578.39R	<u>Sanctum sanctorum</u> Gabriel docet esse futurum ²⁰⁵

Another consideration regarding the unidentified verses is that they were added quite skillfully and particularly in places that really needed elucidating. Whoever wrote the expanded compilation had probably the intentions of making the brief mnemonic version not only more clear by composing some additional verses, but also more poetic by expanding it with passages from Lawrence's *Hypognosticon*. This last statement is based on the observation that the passages by the unknown poet (=Alexander?) generally provide useful details or names from

²⁰⁴ At the same time the anonymous poet repeats himself twice:

356.2R	Facturum, cepit <u>magnificare Deum</u>	581.7R	Sublimi uoce <u>magnificare Deum</u>
578.2R	<u>Artifices</u> sceleris <u>arte perire sua</u>	582R	<u>Artifices</u> cogit <u>arte perire sua</u>

²⁰⁵ Even though the expression *Sanctus sanctorum* in line 616 is from the *Hypognosticon* (VII, 102), it is significant that it appears again in the expanded reworking of the poem.

the Bible which help the reader understand the sometimes mystifying text of the short version. Here are some examples:

1) Verses 203-204 in the short version say:

203 Occurrit rex Og armatus et occidit armis;
 Qui maledicere uult his, benedicit eis.

It is impossible to guess what verse 204 refers to without knowing the Bible very well indeed. This is how the same passage looks in the R-version:

203 Occurrit rex Og armatus et occidit armis,
 203.1R Conseruatque suos gracia magna Dei.
 203.2R Balac rex Balaam rogat ut maledicat Hebreis,
 204R Sed Deus hoc prohibet et benedicit eis.

Obviously, the two lines added after verse 203 and the modification of verse 204 make the poet's reference to Numbers 22-24 quite clear.

2) Another example of the same phenomenon is found in verses 383-384, at the beginning of the third book of Kings. The text in the short version is:

383 Frigore rex fractus recalescit carne puelle,
 Rex Adonias fit dedecus inde ferens.

It was changed to the following much more clear version in *R*, where the names of both the king and his lover are mentioned:

383R Confectus senio recalescit carne puelle
 383.1R Daud rex, Abysag dicta puella fuit.
 383.2R Regnum precipiens Adonias filius eius
 384R Turpiter a regno, rege iubente, cadit.

Apart from the examples already given, a missing name is supplied for clarification in as many as ten instances. The unidentified poet (=Alexander?) is at work in eight of these cases, while the text of the *Hypognosticon* is used twice. The definition "proles Aaron" in verse 179R replaces the anonymous "qui" of the short version; the names of Caleb and Iosue

are supplied in verse 189.3R; the names of the thief Achan and the city of Hay in verses 221RLa-221.1RLa; the name of Agag in verse 303R; the name of Goliath in verse 307.4RLa; the name of the priest Doech in verse 326.2R; the names of David and Saul in verse 344.2R; the name of David's firstborn son Amnon in verse 367R; the name of Iosias' grandson Ioachim in verse 531R; and the names of Christ and Symeon in verse 646R.

All the cases in which *R* either corrects or clarifies the short version are important, because they prove the posteriority of the long version in relation to the short original, for it is unlikely that somebody would go to the trouble of making a clear text obscure.

Next I shall look at the role which the *Hypognosticon* plays in the creation of the long *R*-version. As already stated, there are 511 lines from various books of Lawrence's biblical poem which are either added to the short version (a total of 478) or used to replace some of the originally composed verses (33). The striking difference between these additions and the ones written by the unidentified poet (=Alexander?) is, that while the anonymous verses are in general needed for the better understanding of the text, this is not true for all the passages taken from Lawrence. Together with the additions which provide missing information from the Bible there are also some literary excursuses, very poetical, but foreign to the biblical story. Three of them are in the books of Kings and one is in book of Daniel. It is very interesting that all the excursuses talk about love. The first one (308.3RLa-22RLa) is a description of the great affection, called *uerus amor* and *exemplar amoris*, between David and Jonathan who are compared to the literary couples Nisus and Euryalus, Pylades and Orestes, Patroclus and Achilles, Pirithous and Theseus.²⁰⁶ The second excursus (368.1RLa-6RLa) comes after the story of David's son Amnon who rapes his sister Tamar. In this case the poet refers to love as *amarus amor*, *mors*, *dolor*, *furor*, *nex*.²⁰⁷ Once more the negative effects of the excessive love of women are described in the context of the moral fall of King Solomon (402. 1RLa-8RLa). Here love is compared to prison, from which one can escape only with the help of God's grace.²⁰⁸ Finally, the excursus in the book of Daniel (584.1RLa-8RLa) talks about God's love towards the human race. God is compared to a severe but just father who

²⁰⁶ The excursus is an abbreviation of the *Hypognosticon*, whose 36 verses are reduced to 20. See Lawrence, *Hyp.*, V, 49-50, 53-54, 57-60, 67-74, 79-80, and 83-84.

²⁰⁷ See Lawrence, *Hyp.*, V, 717-18 and V, 593-96.

²⁰⁸ See Lawrence, *Hyp.*, V, 567-74.

first punishes and then consoles.²⁰⁹ The presence of the excursuses is not surprising. Obviously, by using Lawrence, Alexander wanted to make his poem part of the important 12th-century discussion about love and friendship, of which the leading representative in England was Aelred of Rievaulx with his *De speculo caritatis* and *De spiritali amicitia*. The excursuses are also further evidence, besides the corrections and clarifications discussed above, that the version found in the Royal manuscript is a later expansion of the short original. They do not belong to the biblical narrative and clearly do not serve the mnemonic purposes of Alexander's poem. At the same time, they are an obvious expression of the late 12th-century cultural climate. All this proves that the author of the first expanded redaction of Alexander's *Breuiissima comprehensio historiarum* was a well trained poet, who succeeded in changing the emphasis of the original composition with skill and erudition. It remains to be discovered whether this was Alexander himself or a different versifier.

It might have been useful to establish from which manuscript or branch of manuscripts preserving Lawrence's *Hypognosticon* the passages added to Alexander's biblical *Comprehensio* were taken. Alas, without a critical edition of the *Hypognosticon* this task proved impossible. The only thing I can say at this point is that it certainly was not manuscript Reg. Lat. 330 in the Vatican Library, which I personally have compared with the additions in Alexander's poem. Presumably a search in the English manuscripts of the *Hypognosticon* would prove more successful.²¹⁰

II. 6. The "Peter Riga"- version (=C)

The second expanded version is found in Cambridge, CCC MS 83 (=C). It is 928 verses long, with 282 lines added and 58 omitted. It is preceded by a prose prologue which is an abbreviated and modified redaction of the one found in Durham and York.²¹¹ As in the R-

²⁰⁹ See Lawrence, *Hyp.*, VI. 63-70.

²¹⁰ According to Sharpe, *Handlist*, p. 360, there are 21 manuscripts of the *Hypognosticon*. Of them as many as 16 are found in various British libraries. The remaining five are in Madrid, New York, Paris, Rome, and Rouen. Of course, all 21 manuscripts have to be examined carefully in order to establish which ones are of English origin. The earliest manuscripts are from the beginning of the 12th century.

²¹¹ For a detailed discussion of both versions of the prologue see the "Prologue"-section of this introduction.

version, there are also some replaced and altered lines, as shown in the table below:

	Short version	C- version	Added lines	Omitted lines	Replaced lines (=diuersi)	Altered lines (=mutati)
Introduction to Gen.	18	18	0	0	0	0
Genesis	100	122	24 (Ri)	2	11 (Ri)	7 (A ²¹²)
Exodus	58	86	28 (25Ri, 3A)	0	6 (Ri)	5 (A)
Leviticus	6	14	8 (Ri)	0	2 (Ri)	0
Numeri	30	32	2 (Ri)	0	6 (5Ri, 1A)	2 (A)
Deuteronomium	2	6	4 (Ri)	0	0	0
Josue	18	20	4 (2Ri, 2A)	2	1 (Ri)	1 (A)
Iudices	16	32	16 (15Ri, 1A)	0	2 (Ri)	3 (A)
Ruth	4	2	0	2	2 (Ri)	0
I Regum	90	68	0	22	14 (15Ri, 2A)	9 (A)
II Regum	40	48	12 (11Ri, 1A)	4	17 (14Ri, 3A)	4(2A, 2Ri)
III Regum	64	68	6 (Ri)	2	6 (Ri)	4 (A)
IV Regum	106	102	10 (2Ri, 8A)	14	2 (A)	6 (A)
Introduction to Dan.	8	6	0	2	0	0
Daniel	24	68	46 (Ri)	2	2 (Ri)	2 (A)
I Esdre	6	6	0	0	0	0
I Machabaeorum	22	134	112 (109Ri, 3A)	0	8 (Ri)	1 (Ri)
Evangelia	56	56	0	0	0	3 (A)
Actus Apostolorum	24	30	8 (Ri)	2	2 (A)	0
Epilogue	12	10	0	2	0	0

These figures show a different picture than the one for the R-version. The first difference is the omissions which amount to 58 verses against just one verse left out by mistake in the R-version. This means that the C-version is both an expansion and an abbreviation of the short original. Secondly, not only are fewer lines added (658 in *R* and 282 in *C*), but they are also added in different places. The compiler of the R-version was interested in expanding above all the books of Kings (148 lines), the Gospels (126 lines), Daniel (104 lines), Maccabees (80 lines), and Judges (76 lines). In the C-version the situation is different. The books of Kings are, to begin with, expanded only by 28 lines, but then 42 lines are cut out of the text, leaving this section of Alexander's poem actually shorter than the original. Nothing is

pp. 44-51.

²¹² As in the table of the R-version, "A" refers to the anonymous adaptor of the version.

added to the Gospel story, while Judges is expanded by 16 lines. The only points of interest in common between the two long redactions seem to be the books of Daniel and the Maccabees, which, as in the C-version, are lengthened (with 44 and 112 lines, respectively). Finally, the R-version did not expand Exodus and added only a couplet to Genesis, whereas the author of the C-version thought that some reworking was needed precisely in these Old Testament books. Thus, he added 24 lines to Genesis and 28 to Exodus.

The long version found in Cambridge is not as complex as the one in the Royal manuscript. It is created mainly with verses from Peter Riga's *Aurora*,²¹³ even though the unknown compiler makes his own small contributions as well. For instance, from the 282 added verses, 18 are not identified, and from the 81 replaced verses, 10 are again of unknown origin. In comparison with the 187 verses added by the anonymous poet (=Alexander?) in *R*, the 18 lines in *C* look rather insignificant. All the same, because of the omitted lines and the greater number of replaced lines,²¹⁴ the C-version changes the original text to a much greater degree than *R*.

The additions in the C-version are generally useful for a better understanding of the biblical story. There are no excursuses or devotional expansions. Normally, verses from a certain biblical book of Riga's *Aurora* are added to its corresponding book of Alexander's *Breuisssima comprehensio historiarum*. Only in four cases is this practice not followed. These are verse 205CRi in the book of Numbers, verses 558.1CRi-34CRi in the book of Daniel and verses 692.1CRi-8CRi in the Acts, which are all taken from Riga's *Recapitulationes*.²¹⁵ The fourth instance appears in verses 583CRi-584CRi, added to Alexander's book of Daniel from Riga's fourth book of Kings.²¹⁶

Thus, the additions were done quite skillfully, and the same can be said also for the omissions and the replacements which only in two cases disrupt the logic of the text and make it difficult to understand. Firstly, the omission of lines 315-318 renders *rursus* at the

²¹³ There are no verses borrowed from either of the two *Aurora*'s redactions written by Aegidius of Paris.

²¹⁴ In the C-version 81 original lines are replaced, 71 with verses from the *Aurora* and 10 unidentified, compared to the 46 lines replaced in the R-version, 32 with verses from the *Hypognosticon* and 14 unidentified.

²¹⁵ Line 205CRi quotes partially Riga, *Rec.*, 209; lines 558.1CRi-34CRi abbreviate Riga, *Rec.*, 385-474; and lines 692.1CRi-8CRi quote Riga, *Rec.*, 475-82.

²¹⁶ See Riga, *IV Regum*, 199-200.

beginning of line 319 meaningless, since it refers to Saul's second attempt to kill Daudid. And secondly, the replacement of lines 93-96 leaves the following line 97 completely uncomprehensible and out of order. It should have been omitted or replaced as well, because what we have now does not make any sense:

93C Predixitque Deus quod sint populi duo quorum
 94C Subiaceat maior preualeatque minor.
 95C Vt foderent puteos, seruos Abrahe labor urget
 96C Hosque Philisteus liuor adimplet humo.
 97 Debita maiori quo dantur iura minori

Considering everything said above, there is hardly any doubt that the long C-version is a later expansion/abbreviation of the short original. First of all, it is inconceivable that an abbreviator should have neatly removed all the lines that happened to be shared with Riga. Then, there are the two examples just mentioned which show how some of the changes break the logic of the original text, and, finally, the compiler of C uses, on at least three occasions, verses from the short version when he tries to combine his alterations and the text of Alexander. These appear in lines 206C, 275C and 320C.²¹⁷

The manuscript Cambridge, CCC Ms. 83, in which the C-version of Alexander's *Comprehensio historiarum* is preserved, also contains a copy of Peter Riga's *Aurora*. This manuscript was not used by Beichner in his edition of Riga's poem, but it seems to be closely related to the manuscript to which Beichner gives the *siglum G* (Cambridge, Gonville and Caius College, MS 363.56). The codex *G* is a member of a group of manuscripts²¹⁸ which exhibit the third medieval redaction of the *Aurora*, with the *Actus Apostolorum*, *Iob* and

²¹⁷ More information about these instances is to be found in the annotation to the edition.

²¹⁸ The manuscripts in question are mentioned by Beichner on page LII of his introduction. They bear the sigla *M*=NY, Pierpont Morgan Library, Ms. 727; *P*=Philadelphia, Free Library, Ms. Lewis 169; *C*=Oxford, Bodleian Library, Ms. Can. Bibl. lat. 44a; *G*=Cambridge, Gonville and Caius College, Ms. 363.569; and *U*=Oxford, University College, Ms. 143. According to Beichner, *G* and *U* belong to one family, and *M*, *P* and *C* to another.

Cantica Canticorum added to its text.²¹⁹ The passages from the *Aurora* added to Alexander's original agree in most cases with the text of Peter Riga's poem found in the manuscript Cambridge, CCC Ms. 83. This suggests that the expanded C-version of Alexander's text does not appear in this manuscript by chance, but was written for it, with the poet and the scribe using the same copy of the *Aurora*. We may even be dealing with the same person, which would account for the mostly mechanical changes introduced to Alexander's *Comprehensio historiarum*. The manuscript is luxurious and very homogeneous in content. It could have been a special order by someone who needed a good collection of works to reinforce his knowledge of the Bible. The genealogical tables of Petrus Pictaviensis could help him learn the names of the most important biblical personages, Alexander of Ashby's poem could enhance his memory of the historical events of the Bible, Peter Riga's *Aurora* could improve his knowledge in the vast field of biblical interpretation. If all this is true, it is unlikely that any more copies of this particular long version of Alexander's *Breuissima comprehensio historiarum* will be found.

II. 7. Meter

The original, short version of Alexander of Ashby's *Breuissima comprehensio historiarum* is written for the most part in unrhymed elegiacs, but rhymed verses appear as well. Both monosyllabic and disyllabic rhyme occur, the monosyllabic being predominant. The number of the rhymed verses is 104 in total, of which 50 are single Leonine hexameters and pentameters, and 54 are rhymed elegiac couplets. Of the single Leonine verses 17 are hexameters and 33 are pentameters. Here are some examples:

33: Angui dum credit, se leto femina ledit

291: Cum regem peteret, quantum sibi turba noceret

242: Adiuuat Hebreos atque tuetur eos

304: Quod non parcet ei precinit ira Dei

²¹⁹ On the different medieval editions of *Aurora* and the two additional redactions by Aegidius of Paris see P. Beichner, *Aurora: Petri Rigae Biblia Versificata*, pp. XVII-XX.

In the rhymed elegiac couplets the following rhyme patterns are found:

1. *Elegi Leonini* - verses 79-80, 81-82, 89-90, 121-24, 149-50, 195-96. Example:

Quam male peccauit Sodomita ruina probauit;
 80 Comprobat esse reum sulphur et ignis eum.
 Fetor fetori fit pena calorque calori:
 Talibus est talis congrua pena malis.

2. *Elegi caudati* - verses 23-24, 125-27, 203-04, 219-20, 221-22, 263-64, 311-12, 319-20, 331-32, 385-86, 485-86, 553-54, 579-80, 583-84, 603-04, 607-08, 667-68, 691-92. Example:

311 Querit ei Saul dare plagas quo sua plaga
 Mulcetur, sed eas precauet ille fuga.

3. *Elegi cruciferi*- verses 251-52, 305-06, 379-80:

305 Rectorem reprobum Samuel lugere uetatur,
 Vngere precipitur Daud et ungit eum.

Among the rhymed verses there are eight lines with triple rhyme. According to A. G. Rigg's definition, "lines with triple rhyme are like Leonines, in rhyming the caesura with the end of the line, but they add another internal rhyme."²²⁰ In Alexander's text triple rhyme is found in verses 122, 123, 147, 149, 168, 213, 260, and 315. Examples:

122: In cirpo reperit, tollit, adoptat, alit
 147: Lex datur in binis tabulis inscripta petrinis
 315: Pro Michol centum numerum dare prepuciorum

Occasional rhymed verses appear also in the passages added by the anonymous poet in the expanded R-version of Alexander's text,²²¹ but since similar examples can be found also

²²⁰ See Rigg, *History*, p. 321.

²²¹ Some of these lines are:

184.2R: Crimine, permixtas tuta bibebat aquas
 215.1R: Fune que demissos cogit abire uiros
 578.40R: Sanctum sanctorum Gabriel docet esse futurum

in the verses borrowed from Lawrence's *Hypognosticon*,²²² this fact is not useful in proving the theory that Alexander is the author of both these versions.

II. 8. Style

Alexander was a skillful versifier. A number of figures of speech and rhetoric are found in his short poem:

1. Alliteratio - *passim*. The best examples are:

144: Petra, preces palmam, gaudia palma dedit

356: Primo, post prohibet precipiente Deo

616: Sanctus sanctorum sanctificatque suos.

It is interesting that the most frequent examples are with the consonant "p".

2. Allocutio - verses 484, 675-76:

484: Et tadidit, Babilon, ciuibus illa tuis

675-76: Petre, paralitico uires, uestigia claudo,

Vitam Tabite dat pia cura tua.

3. Anaphora - verses 85-86, 129-30, 147-48, 155-56, 178, 191-94, 321-22, 386, 417-18, 439-40, 583-84. Examples:

129-30: Cum sinus excludit dextram, leprosa fit illa,

Cum sinus hanc recipit, pristina forma redit.

417-18: Post regnans Abia dum iura colit, premit hostem

Post legem ledens leditur ille nece.

4. Antitheton - verses 9, 29, 56, 65, 88, 107, 119, 128, 145-46, 250, 254, 257-58, 345-46, 454, 488, 495, 540, 640, 652. Example:

145-46: Dat Ietro consilium Moysi, gentilis Hebreo,

Indoctus docto sacrilegusque sacro.

5. Asyndeton - *passim*. In most of the cases the asyndeton is used to construct an

²²² See for instance verses:

214.5RLa: Si bene diligitis quod lex iubet, hoc faciat

246.10RLa: Iussus uicinam duxit eos ad aquam

246.13RLa: Sed discesserunt quicumque iacendo biberunt

enumeratio. Examples:

122: In cirpo reperit, tollit, adoptat, alit

620: Ortu, baptismo, dogmate, morte preit

6. Enumeratio - *passim*.

401: Rex hic tam fortis, tam prudens, tamque pudicus

7. Epiphora - verse 513: Non horum tamen cremat ossa, sed effodit ossa

8. Exclamatio - verses 110, 267, 402, 657. Examples:

267: Pro dolor, archa Dei capitur, proles cadit Heli

657: O mire pietatis opus! Dominus dominorum

9. Homoeoteleuton - verses 154, 169, 243, 363, 493, 512, 591, 693. Examples:

154: Coccus, iacinctus, purpura, bissus erant

169: Baltheus ornatus quartus, quintus fuit ephod

10. Lusus grammaticus: a) active and passive verbs - verse 433, et b) a repetition of the same verb in different forms - verses 303-04:

433: Vt uiduam pascat simul et pascatur ab illa

303-04: Cum Saul parcit gregibus non parcere iussus

Quod non parcat ei precinit ira Dei.

11. Metonymia - verses 212, 266, 340, 434, 443, 453, 551, 604. Examples:

212: Dent loca Leuitis presidiumque fuge (=fugientibus)

340: Plebs hebrea parat pellere Marte minas (=bello)

551: Vindictam, natale solum, regnumque Canopi (=Egypti)

12. Pleonasmus - verses 57, 100, 175, 334, 371, 418, 494. Examples:

57: Inceptum confundit opus confusio uocum

334: Et socie Nabal se sociauit ibi

13. Polyphton - a repetition of the same word in different cases- verses 109-10, 182, 186,

543-44. Example:

543-44: Rex fugiens captus Babilonis ducitur ante

Regem, rege datur iudice pena duplex

14. Polysyndeton - verses 3, 138, 464, 566. Examples:

3: Sed tunc nec celum, nec terra, nec unda, nec aer

138: Viribus et telis terribilique manu

15. Rapportati uersus (distributio) - verses 271-72, 277, 283-84, 309-10, 369-70, 551-52, 577-78. Example:

271-72: Peste Dei triplici terrenis replet, premit, urget
Regna, uates, plebem, mure, dolore, nece.

16. Sermocinatio - verses 31-32, 93-97, 675-76. Example:

31-32: Hostis in angue latens inquit: "Si, femina, fructu
Vescaris uetito, par potes esse Deo."

17. Synecdoche - a) pars pro toto: verse 63, 489; b) singularis pro plurali: verses 75, 77-78, 189-190, 196, 216, 249, 253; c) genus pro specie: verse 455, 541. Examples:

a) 489: Hostes angelicus mucro noctis tempore centum (dedit neci)

b) 75: Angelus excipitur trinus recipitque butirum

189-90: Mittitur a Pharan explorator duodenus,

Hic Amalech uictor et Chananeus erat.

c) 455: Lepa per hunc periit, ferrum procedit ab amne

18. Traductio - verse 415: Iusta tribus Iude tribus annis postea peccat. The first *tribus* is a noun in Nom. sg., the second is a numeral in Abl. pl.

There are some cases in Alexander's *Breuissima comprehensio historiarum* of chiasmus, parallelismus, hyperbaton and zeugma, but since the word order in poetry is very much influenced by the metre, there seems to be no point in listing here these positional rhetorical figures.

Through a detailed study of the structure of Alexander's verse I have been able to establish that the poet exhibits a special predilection for five types of verse clausulae. They are employed predominantly in the second half of the pentameter-lines, i.e. the part after the caesura, which has a very rigid seven-syllable-structure that facilitates the use of verse formulas.

1. (two-syllable-word +) present participle in Ablative + *Deo* [2+3+2]

2: facta iubente Deo

208: precipiente Deo

64: regna iubente Deo

356: precipiente Deo

108: fraude uolente Deo

440: ille docente Deo

142: terra iubente Deo

2. three-syllable-word + two-syllable-word + *subit* [3+2+2]

115: ultima fata subit

466: semina regna subit

258: dedecus illa subit

566: plebs fera uincla subit [1+2+2+2]

456: copia dicta subit

3. three-syllable-word + two-syllable-word+ present participle in Nominative [3+2+2]

124: mistica facta uidens

498: crimine, cede furens

164: debeat inde docens

532: tempore regna tenens

170: pectora sacra tegens

592: maxima bella mouens

172: lamina nomen habens

644: uulnera dura ferens

182: publica probra ferens

646: mistica iura docens

384: dedecus inde ferens

To the same type, even though with a different syllable distribution, belong also:

120: nil ratione regens

560: est probitate potens [1+4+2]

176: numen adesse notans

638: gaudet iniqua tegens [2+3+2]

4. four-syllable-word + *-que* + verb [5+2]

232: inferiusque dedit

292: prodigioque probat

246: tristiciamque fugant

308: suppliciumque ferunt

252: deliciisque frui

390: philosophosque preit

270: deteriusque cadit

556: suppliciumque leuat

There are many variations on this most frequent scheme:

a) [1+4+2] - verses 66, 230, 294 and 522

66: Loth Sodomamque petit

294: pars latebrasque petit

230: pax requiesque datur

522: hic Ioachimque fuit

b) [2+3+2] - verses 210, 282, 404, 686

210: Gadque Rubenque dedit

404: spondet opusque probat

282: quisque Deumque colit

686: uoce manuque premit

c) [3+2+2] - verse 342: uulnere rexque cadit

d) [1+2+2+2] - verses 186 and 446

186: est caro morsque data

446: hoc uetet, hincque cadit

5. four-syllable-word + *-que* + noun [5+2]. Clearly, types four and five are very similar.

138: terribilique manu

468: leticiamque bonis

146: sacrilegusque sacro

488: sacrilegoque sacer

212: presidiumque fuge

518: obsequioque Dei

220: circuituque pedum

536: leticiaque uiros

394: multiplicesque libri

558: subsidiumque spei

464: discipulisque Baal

630: martirique decus

This time, there are only few variations:

a) [1+4+2] - verses 284 and 578

284: plebs tonitruque Deus

578: fraus pietasque Dei

b) [2+3+2] - verses 46, 244, 370, 372

46: mente manumque probus

370: funus iterque pede

244: uoce manumque Iahel

372: uoce manumque sua

Alexander loves using forms of the pronoun *is*, *ea*, *id* at the end of his pentameter lines. There are as many as 44 examples of this practice in the short version of the *Comprehensio*. The accusative forms are the most frequent (23 cases), but also the dative is well represented (15 cases). Of the remaining six cases, three are nominative and three are ablative. Here is a list of all the examples:

Acc. 78 ...sulfur et ignis eum

22 ...arbore ditat eam

302 ...nemoque uincit eum

352 ...cepit et ornat eam

306 ...Dauid et ungit eum

354 ...rex ueneratur eam

314 ...sed tamen odit eum

354 ...rex ueneratur eam

330 ...impetit acer eum

594 ...hic ueneratur eam

414 ...non reuocauit eum

30 ...conditor orbis eos

422 ...carcere morbus eum

180 ...percutit ignis eos

480 ...lepra perurget eum

242 ...atque tuetur eos

520 ...plebs sua plangit eum

264 ...parcere perdit eos

528 ...rex Babilonis eum

512 ...concremat ignis eos

650 ...impetit hostis eum

570 ...regia trudit eos

514 ...perdat ut ignis ea

604 ...Marte tuetur eos

Dat.	114	...stirps sua seuit ei	496	...signa salutis ei
	198	...filuis eius ei	656	...mors, mare, uentus ei
	318	...uoce pepercit ei	28	...et benedicit eis
	328	...consociantur ei	204	...his benedicit eis
	338	...quam dedit Achis ei	584	...spes bona surgit eis
	360	...qui probra reddit ei	588	...regnaque reddit eis
	432	...pocula Carith ei	672	...omnibus omnis eis
	444	...gracia parcit ei		
Nom.	74	...Sara uocatur ea	Abl.	156 ...separat hanc ab ea
	188	...iure feritur ea		430 ...filius eius eo
	664	...testificantur ea		452 ...multiplicatur eo

This usage of Alexander is very interesting. To be sure, it is found also in Peter Riga's *Aurora* and Lawrence of Durham's *Hypognosticon*, but it is not as frequent there as in Alexander's poem. To make the comparison, I chose at random four passages from the *Aurora* and four from the *Hypognosticon*, each equal in length to the short version of Alexander's *Breuissima comprehensio historiarum* (i. e. 704 lines). Then, I counted how many times the pronoun *is*, *ea*, *id* appeared at the end of the pentameter lines in the chosen passages. The results I obtained are as follows:

Author	Place	Number of examples	Most frequent form
Riga	<i>Gen.</i> , 705-1408	23	ei (10 cases)
Riga	<i>Ex.</i> , 31-735	12	eis (4 cases)
Riga	<i>II</i> and <i>III Reg.</i>	18	eum (9 cases)
Riga	<i>Ev.</i> , 1-704	9	eum (4 cases)
Lawrence	<i>Hyp.</i> , IV, 1-660; V, 1-44	29	ei (12 cases)
Lawrence	<i>Hyp.</i> , V, 45-749	31	eum (11 cases)
Lawrence	<i>Hyp.</i> , VI, 1-530; VII, 1-174	24	eis (8 cases)
Lawrence	<i>Hyp.</i> , VIII, 1-352; IX, 1-352	22	eum (8 cases)

These figures show clearly that in the passages from the *Aurora* the use of *is*, *ea*, *id* at the end of the pentameter is considerably less frequent than in Alexander's *Comprehensio*. As for the *Hypognosticon*, even though the numbers in books IV and V come closer to

Alexander's usage, they are still smaller. On the other hand, in the 187 unidentified lines in the R-version of the *Comprehensio*, which I argued above were written by Alexander himself, we find 12 examples of the usage,²²³ a frequency which equals almost precisely the one in the short version. This fact is in no way a decisive prove of Alexander's authorship of the unidentified lines, but it certainly shows a remarkable unity of his style and the style of the unknown adaptor.

²²³ See verses 98.2R, 190R, 288.2R, 331.3R, 342.3R, 342.6R, 342.8R, 344.2R, 578.22R, 578.32R, 590.4R, 664.38R, 664.74R. Of them 5 end with *eum* (98.2R, 331.3R, 344.2R, 578.22R, 590.4R), and two with *ei* (288.2R, 578.32R).

CHAPTER III

THE MANUSCRIPT TRADITION AND THE PRESENT EDITION

III. 1. Description of the manuscripts

YORK MINSTER, MS. XIV Q 14

This manuscript is a large early 13th century miscellany, mainly of Christian poetry, both Late Antique (Arator, Prudentius, Sedulius, Venantius Fortunatus), and Medieval (Lawrence of Durham, Hildebert of Le Mans, Alexander of Ashby, Alan of Lille and others). The short version of Alexander's *Breiuissima comprehensio historiarum* is found on ff. 55v-58v. It is preceded by the full redaction of the prose prologue.

CONTENTS

1. fol. 1r-1v - Petrus (Pictauiensis), *Genealogia Christi*. Only a leaf with fourteen roundels on the main stem from Ozias (=Azarias) to Abiud. On fol. 1v a circular diagram shows the six gates of the Temple.
2. fols. 2r-18r - Laurentius Dunelmensis, *Hypognosticon*. Preceded by preface and numbered tables of chapters to each book.
3. fols. 18r-30v - Arator, *De Actibus Apostolorum*.
4. fol. 31r-31v - Letter of Sedulius to Macedonius.
5. fol. 31v - Eight verses written by Turnius Rufus
6. fols. 32r-41v - Sedulius, *Carmen paschale*.
7. fols. 41v-42v - Prudentius, *Tituli historiarum* (= *Dittochaeum*). Preceded by *Sententia de libro Gennadii De Viris illustribus de Prudentio*.
8. fols. 43r-48v - Prudentius, *Psichomachia* (sic).
9. fols. 48v-49r - *Meditatio Venerabilis Bede Presbyteri de die iudicii*.
10. fols. 49v-51v - Hildebertus Cenomanensis, *Biblical Epigrams*.
11. fols. 51v-55v - Anonymous verses on the Bible.
12. fols. 55v-58v - Alexander Prior de Essebi, *Breiuissima comprehensio historiarum*.

13. fols. 58v-59v - Metodius Episcopus, *De primo milario seculi*.
14. fols. 59v-61v - Ricardus de Sancto Victore, *De thabernaculo federis et eius pertinentiis*.
15. fols. 61v-64r - Petrus Abelardus, *De sacramento altaris*.
16. fol. 64r - Petrus Pictor, *Carmen de uera essencia Dei* (34 lines) and *Carmen de catholica fide* (22 lines).
17. fol. 64rv - Venantius Fortunatus, *De uirginitate* (lines 1-263).
18. fols. 65r-69v - Laurentius Dunelmensis, *Consolatio de morte amici*.
19. fols. 69v-80r - Laurentius Dunelmensis, *Dialogi*.
20. fols. 80r-82v - Matthaeus Vindocinensis, *Ars versificatoria*. (excerpts)
21. fols. 83r-105v - Alanus de Insulis, *Anticlaudianus*.
22. fol. 105v - Six anonymous short pieces of verse, added in several hands, saec. XIII^l.
in the blank space after art. 17.
23. fol. 106r - Petrus Riga, *Susanna*. Begins imperfectly.
24. fols. 106r-111v - Galfridus de Vinosalvo (Geoffrey of Vinsauf), *Poetria Noua*.
25. fols. 112r-115v - Galfridus Monumetensis (Geoffrey of Monmouth), *Vita Merlini*.

PHYSICAL DESCRIPTION

- I. Parchment. 310-317 x 224-228 mm. Hair side out. HFFH in sequence.
- II. Foliation. iii + 115 + iii. All six flyleaves are paper. Foliated (i-iii), 1-115, (i-iii). A Late Medieval foliation half way down the outer margin of each recto on folios 2-115: 1-39, 41-89, 100-125, the first gap indicating the loss of one leaf after fol. 40, the second an error. Fol. 1 must have been pasted down at the time the medieval foliation was written, which explains why it starts with fol. 2. Nevertheless fol. 1 is part of the first quire.
- III. Collation. $1^{6+1} + 2^{8+1} + 3^8 + 4^8 + 5^{10}$ (wants 9 after fol. 40) + $6^{10} + 7^5$ (fols. 52-56) + $8^8 + 9^{10} + 10^{6+2}$ (added are fols. 81-82) + $11^8 + 12^8 + 13^8$ (wants 8) + 14^{12} (wants 11-12).
- IV. Page layout. Written space, ruling and pricking vary for each work. For Alexander's text the written space is: a) prose - 242 x 180 mm, b) poetry - 246 x 185 mm. Prose in two columns, 55 lines each, top line above ruling. Poetry in three columns, 55 lines each, top line above ruling. Ruling: four verticals set | 81 | 8 | 92 | mm apart in prose and six verticals set | 0.5 | 55 | 0.45 | 58 | 0.5 | 55 | mm apart in poetry. Pricking for the horizontals in both margins. In

the poetry each line is marked by a *littera notabilior* in alternating green and red for the paragraphs. Titles in red precede some of the Bible books.

V. Script and punctuation. Nearly the whole manuscript is written in one small hand, English Caroline Minusculer verging on Gothic, 1.5 - 2 mm high. Date: Early 13th century. The punctuation consists of *punctus* and *punctus elevatus*.

VI. Binding. Rebound in April 1820.

OXFORD, EXETER COLLEGE, MS. 23

This early 13th century manuscript contains a miscellany of exegetical works and collections of proverbs, among which an anonymous copy of the short version of Alexander's *Breuiissima comprehensio historiarum* is found on fols. 184v-187r. The prose prologue to the poem is missing.

CONTENTS

1. fols. 1r-6v - Stephanus Cantuariensis, *Expositio in librum Thobie*.
2. fols. 7r-17r - Stephanus Cantuariensis, *Expositio in librum Judith*.
3. fols. 17r-22v - Stephanus Cantuariensis, *Expositio in librum Hester*.
4. fols. 23r-57r - Stephanus Cantuariensis, *Expositio in prophetas duodecim*.
5. fols. 57r-64v - Ieronimus, *In Iohel prophetam*.
6. fols. 64v-65r - Ricardus de Sancto Victore, *In Iohel prophetam*.
7. fols. 65r-79r - Ieronimus, *In Amos prophetam*.
8. fols. 79r-81r - Ieronimus, *In Abdiam prophetam*.
9. fols. 81r-85r - Ieronimus, *In Ionam prophetam*.
10. fols. 85r-95r - Ieronimus, *In Micheam prophetam*.
11. fols. 95r-113r - Ieronimus, *In Naum prophetam*.
12. fols. 113r-121r - Ieronimus, *In Abacuch prophetam*.
13. fols. 121v-127v - Ieronimus, *In Sophoniam prophetam*.
14. fols. 127v-132r - Ieronimus, *In Aggeum prophetam*.
15. fols. 132r-160r - Ieronimus, *In Zachariam prophetam*.

16. fols. 160r-165r - Ieronimus, *In Malaciam prophetam*.
17. fol. 165r - *Incipiunt proueria Pamphili*.
18. fol. 165v - *Excerptum de uita Beati Thome*.
19. fols. 165v-183r - Anselmus, *Meditationes*.
20. fol. 183r - *Incipiunt proueria Claudiani Magistri*.
21. fols. 184v-187r - Anonymous, *Biblia Versificata*. (Alexander of Ashby)
22. fols. 187r-195r - *Proueria poetarum*.
23. fols. 195r-198r - Hugo de Sancto Victore, *De spiritu et anima*.

PHYSICAL DESCRIPTION

- I. Parchment. 320 x 220 mm. Hair side out. HFFH in sequence.
- II. Foliation. ii + 198 + i. First and last flyleaves are paper, the second flyleaf - vellum. Leaves are now foliated 1-198. The previous foliation, which starts with the vellum flyleaf as number 1 and goes to 199, is cancelled. Table of contents is written on the verso of the vellum flyleaf.
- III. Collation. $1^{12}-6^{12} + 7^{6+5} + 8^{12}-16^{12} + 17^{4+3}$. The quires are numbered with arabic numerals by modern hand. Catchwords are present at the end of quires 2, 3, 4, 5, 7, 9, 12, and 15.
- IV. Page layout. Written space 245 x 155 mm. Two columns, 45 lines each, top line above ruling. Ruling: five vertical lines on both sides set | 70 | 8 | 8 | 69 | mm apart. For the horizontals the following pattern of five lines is repeated at the top, the bottom and the middle of the written space: first and second line to edges, third line contained, fourth and fifth line to edges. Except for these three groups, the remaining horizontals are contained. Pricking (round holes or short slits) in outer margins for the horizontals and upper and lower margin for the verticals. Each line of Alexander's text is marked by a *littera notabilior*, set out only by position.
- V. Script and punctuation. The whole manuscript is written in English Caroline Minuscule verging on Gothic, 3.5 mm high, in black ink. Date: early 13th century. Strokes over both single and double "i", hyphen used in the prose parts. *Punctus* and *punctus elevatus* are the only punctuation marks present.

DURHAM, UL, ADD. MS. 767

This manuscript is an early 13th century copy of Peter Comestor's *Historia Scholastica*. Three supplements, written almost two centuries later, have been attached to the original codex, the first two containing collections of poetic texts. Alexander of Ashby's *Breuissima comprehensio historiarum*, in its short version, is found in the first supplement, fols. 160r-166r. It is preceded by the full redaction of the prose prologue. Attribution to Alexander is lacking.

CONTENTS

1. fols. 1r-157r - Petrus Comestor, *Historia Scholastica*. Ends with *Actus Apostolorum*.
2. fols. 157v-159v - Notes, legible only in patches, presumably relating to item 1.

Supplement I:

3. fols. 160r-166r - Anonymous. *Liber compendii Bibliorum* (Alexander of Ashby). Chapter headings added in margins. Interlinear glosses, fairly abundant for the middle part of the poem.
4. fols. 166r-169r - ?Guido (Vincentinus, Bishop of Ferrara, d. 1331), *Obsecrationes versificate Veteris et Noui Testamenti*. Without attribution in the manuscript.
5. fols. 169v-177r - Anonymous, *Allegorie super uetus et nouum testamentum*.

Supplement II:

6. fols. 178r-184v - Petrus (Pictauiensis), *Compendium historiae in genealogia Christi*.
7. fol. 185r - Some additions in the hand of the second annotator of item 1: a) two short anonymous poems, two and six lines respectively, and b) a passage ascribed to Damascenus. This is probably from *De fide orthodoxa* by Johannes Damascenus.
8. fol. 185v - Three pieces of Biblical poetry, 14, 23 and 13 lines respectively. The third one is attributed to Mauricius Prior.

Supplement III:

9. fols. 186r-188r - A list of epistles and gospels *De tempore* and *De sanctis*.
10. fol. 189r - *Memorandum quod isti libri subscripti continentur in isto librario. Anno Domini [M]CCCCCLXXXVII.*

PHYSICAL DESCRIPTION

I. Parchment. Good matt membrane, fols. 160-189 smoother and with more distinguishable sides. 335 x 245 mm, fols. 178-185 only 225 mm wide. Hair side out for quires 1-20, flesh for quires 21-28. A few natural flaws on outer and lower margins. Stains on fols. 35v-36r and 167r-168r.

II. Foliation. ii + 189 + ii. The flyleaves are vellum. The two at the end bear the numbers 190 and 191.

III. Collation. 1⁸-19⁸ + 20⁸ (lacks 8, after fol. 159) + (I suppl.) 21⁸ + 22⁸ (lacks 4, before fol. 171) + 23⁴ (lacks 2, before fol. 176) + (II suppl.) 24²-27² + (III suppl.) 28⁴. Minuscule leaf signatures "a", "b", "c" etc. in plummet on inner lower corners of first halves of quires 18, 19 and 20.

IV. Page layout. Written space varies for the different parts of the codex.

Fols. 1-159: 230 x 198 mm, two columns, 50 lines each, top line above ruling. Fols. 160-177: 247 x 184 mm, two columns, 37 lines each, top line below ruling. Four verticals set | 85 | 13 | 86 | mm apart.

Fols. 178-185: 306 x 196 mm, two columns, 72 lines each, top line below ruling.

Fols. 186-189: 260 x 190 mm, two columns, 50 lines each, top line below ruling.

Ruling with plummet. Pricking visible only in the inner margin, outer prickings all trimmed away, as are edges of some marginalia.

In Alexander's poem the verses start with capital letters, but they are not set out by either color or position in the way *litterae notabiliores* usually are. Both interlinear and marginal glosses present in the poetic text.

V. Script and punctuation. Fols. 1-159: small English Caroline minuscule verging on Gothic, early 13th century. Fols. 160-177: Anglicana, late 14th century. Fols. 178-185: more than one Anglicana, 14th century. Fol. 185: Anglicana Formata, early 15th century. Fols. 186-188: Anglicana Formata with some chancery features, early 15th century.

In Alexander's text punctuation consists mainly of *punctus*, with *punctus elevatus* appearing occasionally.

VI. Binding. Rebound in March, 1972 by Douglas Cockerell & Son (Riversdale Grantchester Cambridge) in oak boards with red spine and two clasps. Description of repairs pasted down

inside back cover and bill on last endleaf.

VII. Ownership. The erased inscription on fol. 177r was read under ultra-violet light in 1949 by N. R. Ker (letter pasted on fol. ii recto). It was confirmed in 1988: “Iste liber legatur ecclesie colleg. de derlyngton per magistrum Ric. Witton. primum decanum ibidem Et decanus habebit usum intociens indeget reparacionem decanus reparabit sumptibus suis propriis”. On the vellum end leaf of this codex, there is a list of the 16 books forming the library of the Collegiate Church at Darlington, Durham, in 1487. The first manuscript in the list is the present one given by Richard Witton, first dean of the church.

- “Antonie Branson” (saec. XVI-XVII), fol. 76v
- “Thos Mascall” (saec. XVII-XVIII), fol. 101r
- “Conyers” (saec. XVI-XVII), fol. 154r
- “T. Hopper, Nov. 18. 1788” in pencil on fol. 40v. Armorial book plate of Thomas Hopper inside cover, from previous binding.
- Captain T. F. Powell of Sharon Hall, Ripon, in 1949; sold for him at Sotheby’s, 27 March 1950, lot 24.
- H. F. Smith of Knighton Grange, Leicester (label inside front cover) presented the book to Durham University Library in May 1988.

BL, MS. ROYAL 6 B. XI

This is a composite codex made of three different parts. The date of part I is late 13th century, whereas parts II and III can be dated to mid 14th century. Alexander of Ashby’s *Breuissima comprehensio historiarum*, in its long “Lawrence of Durham”-version, is found in the first part, fols. 54v-62r. Attribution to Alexander is lacking. Only the last sentence of the prose prologue to the poem is present.

CONTENTS

1. fols. 1r-9r - S. Bernardus, *Liber de precepto et dispensatione*.
2. fols. 9r-12v - S. Bernardus, *Sermo*.

Inc.: Vos qui transaturi estis Iordanem edificate altare domino ex lapidibus quos ferrum non tetigit. *Expl.*: inebriatam suscipiat qui uiuit et regnat deus per omnia seculorum amen.

3. fols. 13r-35r - S. Bernardus, *De consideratione ad Eugenium papam libri quinque*.
4. fols. 35r-35v - S. Bernardus (possibly), a short extract *De uia miserationis*.
5. fols. 35v-50r - William of St Thierry, *Epistola ad fratres Monte Dei*. Only the first two books.
6. fols. 50r-54v - Augustinus, *Epistole ad nepotem suum infirmum*.
7. fols. 54v-62r - Anonymous, *Carmina de Historia Veteris et Noui Testamenti*. (Alexander of Ashby). Some verses, which do not belong to the poem, are added in the upper and lower margins. Interlinear glosses present.
8. fols. 62r-62v - Anonymous, *De Beata Virgine Versus Retrogradi*.
9. fols. 63r-69r - S. Bernardus, *Meditationes deuotis alias Liber de anima*.
10. fols. 69r-71r - S. Bernardus, *Epistola ad Robertum nepotem suum a Clareuallie fugientem*.
At the end are six anonymous verses.
11. fol. 71v - Extracts from a tract relating to the rule of S Benedict. *Inc.*: Itaque, ut scencio ego, regula sancti benedicti omni homini proponitur, imponitur nulli.
Folios 72-73 blank.
12. fol. 74r-104r - Martinus Polonius (called also Martin of Troppau), *Chronicon*.
13. fol. 105r-108v - *Chronicon Anglorum a conquestu A.D. 1066 ad A.D. 1268*. The final part of the text is on fol. 112r.
14. fol. 109r-111v - *Liber prouincialis de archiepiscopis et episcopis ecclesiae Romanae*.
15. fol. 113r-115v - Extracts from the chronicle of Marianus Scottus relating to the chronology of the Christian era.
16. fol. 115v-116v - *Questio determinanda per Nicolaum Tryuett (d. 1328) de Ordine Praedicatorum*.
17. fol. 117r-119r - Beda, *Epistole et Liber de gestis Anglorum accepta super terminis Pasche (De gestis Anglorum, lib. 5, cap. 11)*.
18. fol. 119v-122v - Beda, *Narracio e libro De gestis Anglorum, lib. 5, cap. 13*.
19. fol. 123r-123v - Extracts from the life of S Anselm by Eadmer.

Folios 124-125 blank.

20. fols. 126r-152v - Johannes Gallensis (d. ca. 1303), *Dicta collecta ex dictis memorialibus antiquorum philosophorum illustrium ac exemplis mirabilibus eorundem qui sunt rari flores ex dictis eorundem illustrium philosophorum.*
21. fols. 152v-154v - Johannes Gallensis (d. ca. 1303), *Breuioloquium de philosophia sanctorum.*
22. fols. 155r-226v - Johannes Gallensis (d. ca. 1303), *Summa collectionum* or *Communeloquium.*
23. fols. 227r-228v - Tract or letter (starts imperfect) addressed to frater Oregus.

PHYSICAL DESCRIPTION

Since the manuscript is composed of three different parts, the physical description that follows pertains only to the part preserving Alexander's text (fols. 1r-71v).

I. Parchment. 300 x 212 mm.

II. Foliation. iv + 228+ ii. First and last flyleaves of paper. What has been treated as the fourth flyleaf at the beginning belongs actually to the first quire. On it a table of contents is written.

III. Collation. 1¹²-6¹². Catchwords at the end of quires 2, 3, 4, and 5. Last folio left empty. This clearly corresponds to the first folio which also was left empty, and therefore not given the number one by mistake.

IV. Page layout. Written space 240 x 164 mm. Two columns, mostly 44 lines each, top line below ruling. Ruling: five verticals set | 76 | 6 | 6 | 76 | mm apart. All of them to edges. Horizontals all contained. Pricking not visible. *Litterae notabiliores* filled with red color.

V. Script and punctuation. Littera Gothica Textualis, 2 mm high, in black ink. Date: late 13th century. Strokes over both single and double "i". Punctuation consists in *punctus* and *punctus elevatus*. Initials and paragraphs in red ink. Occasional interlinear glosses.

VI. Binding. Arms on the cover with an inscription going round: "Honi soit qui mal y pense". Below it the date 1757. Above it a crown with the letters G II R.

VII. Ownership. Perhaps belonged to Cardiff or some other Welsh cell of Tewkesbury Abbey; afterwards to John Theyer. On fol. 228v, lower margin, it reads: *Liber Iohannis Theyer de Cowpershill in Com. Ciuitatis Glouc., December A. D. 1654.* Theyer sale catalogue no. 48.

CAMBRIDGE, CCC Ms. 83

This is a luxurious late 13th-early 14th century copy of Peter Riga's *Aurora* preceded by other Bible related works. Alexander of Ashby's *Breuissima comprehensio historiarum*, in its long Riga-version, appears on fols. 9r-25r. Attribution to Alexander is lacking. The prose prologue to the poem is present in a shortened and modified redaction.

CONTENTS

1. fol. 1r-1v -The Creation in a line of medallions.
2. fols. 2r-7v - Petrus Pictauiensis, *Compendium historiae in genealogia Christi*.
3. fol. 8r- Anonymous rhyming poem on the *Gradus humilitatis et gradus superbie*.
Fol. 8v is blank.
4. fols. 9r-25r - Anonymous, *Liber compendii*. (Alexander of Ashby)
5. fols. 25r-246v - Petrus Riga, *Aurora*.

There are two folios at the beginning and two folios at the end containing passages from Boethius' *De consolazione philosophiae* (14th century, judging from the script). The folios are pasted down to the paper fly leaves, which means that two of the pages at the beginning and one at the end are impossible to see. The text of Boethius is in either one or two columns, surrounded by an extensive gloss.

PHYSICAL DESCRIPTION

- I. Parchment. High quality membrane, with hair and flesh side almost indistinguishable. Upper corners eaten away. 382 x 245 mm. Hair side out. The lower part of the last leaf is cut out. It probably had a mark of ownership.
- II. Foliation. Since the upper corners are missing, there is no foliation left. Only folios 9 and 21 are numbered with arabic numbers but this may be a modern addition. There are four paper flyleaves at the beginning and three paper flyleaves at the end, to which the folios with Boethius's text are pasted down.
- III. Collation. ii + 1⁸ + 2¹²-4¹² + 5¹⁰ + 6¹⁰ + 7¹² (one canc) + 8¹²-15¹² + 16¹⁰ + 17¹² + 18¹⁰ + 19¹² + 20¹² + 21¹⁰ + 22¹⁰ (wants 10) + ii. Quires numbered most certainly by a modern hand. Catchwords at the end of quires 2, 3, 10, 11, 13, and 15. The remaining ones probably

cropped.

IV. Page layout. Written space varies for the different works.

Fols. 1r-7v: 312 x 190 mm, varying number of columns, 66-68 lines on a page, top line below ruling. Ruling individual for each page.

Fol. 8r: 312 x 193 mm, two columns, 71 lines each, text in four-line strophes with a title, top line below ruling. Twelve verticals set | 23 | 5 | 56 | 4 | 7 | 7 | 4 | 57 | 5 | 22 | 5 | mm apart. Only verticals 1, 11 and 12 are to edges, the rest are contained. First and last horizontals to edges, the other 86 contained. Pricking for the horizontals visible in the outer margin, and for the verticals in the lower margin only for the ones that go to edges,.

Fols. 9r- 225v: 232 x 129 mm, one column, 34 lines each, top line below ruling. Seven verticals set | 24 | 7 | 122 | 7 | 45 | 6 | mm apart on the rectos and | 6 | 45 | 7 | 122 | 7 | 24 | on the versos. All verticals to edges. Pricking for the verticals visible in the lower margin. There are 40 horizontals in total. The first and the last five, and also three in the middle are to edges, the rest are contained. Space (23 mm) is left between the first two horizontals and the text block, and then again between the end of the text block and the last two horizontals (53 mm). Pricking for the horizontals visible in both left and right margin. Each line's *littera notabilior* is marked only by position. Titles in red.

V. Script and punctuation. Fols. 1r-7v: Littera Gothica Textualis, 2.5 mm high, in black ink. Fol. 8r: Littera Gothica Textualis, 2 mm high, in brown ink. Fols 9r-225v: Littera Gothica Textualis Formata sine pedibus. Date: Late 13th-early 14th century. Strokes consistently placed over double "i" and sometimes also over sigle "i". Hyphen used in the prose. Punctuation mainly represented by *punctus* and occasional *punctus elevatus*. Initials in alternating red and blue, filled with penwork flourishes. Titles and subtitles in red with capital letters in blue. Pointing fingers and braces in the shape of human faces present in the texts of Alexander of Ashby and Peter Riga.

VI. Binding. Rebound Oct. 9, 1952 by J. S. Wilson & Son, King's Parade, Cambridge.

III. 2. *Stemma codicum*

Before starting the discussion of the *stemma codicum* for the text of Alexander of Ashby's *Breuissima comprehensio historiarum*, here again, for quick reference, is a list of the manuscripts containing the text and their dates:

Y = York Minster, Ms. XIV Q 14 (s. XIIIin), 55v-58v (Short version, 704 verses + prologue)

E = Oxford, Exeter College, Ms. 23 (s. XIIIin), 184v-187r (Short version, no prologue)

D = Durham, UL, Add. Ms. 767 (s. XIVex), 160r-166r (Short version + prologue)

R = London, BL, Ms. Royal 6 B. XI (s. XIIIex), 54v-62r - ("Lawrence of Durham"-version, 1362 verses, only the last sentence of the prologue present)

C = Cambridge, CCC Ms. 83 (s. XIIIex-XIVin), 9r-25r ("Peter Riga"-version, 928 verses + shortened and modified prologue)

The building of a *stemma codicum* for the text of Alexander's biblical versification proved a difficult task, first, because the poem exists in three different versions, and second, because there are very few (and sometimes also confusing) significant variants on which to base the final conclusions.

One of the facts which can be stated with certainty is that no manuscript is a *descriptus* of another extant one. *DEY* exhibit unique errors which are not repeated in either *C* or *R*, a phenomenon suggesting that the expanded versions were not based directly on any of the short texts we have today. This observation is proven additionally, in the case of *E*, by the fact that it does not preserve the prose prologue, while *C* and *R* do, even though an altered and abbreviated redaction of it; and in the case of *D*, by its date XIVex., which shows that it was copied almost a century after *C* or *R*. A final proof that there are no *descripti* among the five manuscripts is the existence of their individual errors. Some examples (many more could be found for all manuscripts, except *Y*):

141-42 et 143-44 *tr. C*

197 mortem] montem *C*

75 dicta] nomen *D*

188 ea] ita *D*

110 tactus] uictor *E*

- 146 sacro] reo *E*
 97 iura] iure *R*
 251 meruit] meruerit *R*
 162 stant] stat *Y*
 629 legis] legit *Y*

After it has been shown that all the manuscripts are independent witnesses of the text, the next step is to find all the significant variants and organize them in a coherent *stemma*. The orthographical differences are not taken into consideration, since the manuscripts themselves are not consistent in their usages. Here is a list of all the useful variants, but it is clear that some of them are more significant than others.

- 68 decimas recipit *tr. CER* || recipit] repetit *CD*
 77-78 *post uersum 82 posuerunt ER* || *post uersus 80 posuit C qui uersus 81-82 omisit*²²⁴
 77 saluatur] seruatur *CR*
 78 in] inque *CDR* || est *om. CDRY* || sua] manet *CDR*
 84 illa] ipsa *DE*
 90 ante] esse *DE*
 97 quo] que *ER*
 114.1ED-2ED *post uersum 112 male posuit E: in margine add. D: uersus diuersi C*
 126 obstupearo *DY*: hoc stupearo *CR*: admiror *E*
 142 eis] ei *EY*
 149 nec] ne *DE*
 164 docens *RY*: docet *CE*: decens *D*
 187 hinc] hic *ER*
 198 ibi-ei *tr. DE*
 224 *uersus diuersus C* || sua *RY*: suos *DE*
 328 oppressi *Y*: et pressi *CDER*
 366 lotus] letus *D(post corr.)E*

²²⁴ Further explanation is needed regarding lines 77-84. The manuscripts *CER* exhibit the same line order, placing verses 77-78 after verse 82. The fact that *C* omits lines 81-82 does not change the argument. At the same time this does not mean that *DY* form a group of their own. *D* has a line order different than *Y*, with lines 83-84 wrongly placed after line 78.

387-88 et 389-90 *tr. DY*

- 409 reuocante] reuocate *CE*
 427 iste] ille *CR*
 446 uetet] uetat *ER*
 457 preuiderat *DY*: predixerat *R*: preuidicat *E*: preponit et *C*
 463 rex] rexque *CE*
 517 post nec] nec rex *CR*
 566 uersus diuersus *R* || hic *DY*: hoc *CE*
 574 uersus mutatus *R* || res *DRY*: rex *CE*
 629 uersum *om. E* || legis] legit *Y*
 644 dura] dira *CE*
 680 iura] signa *CR*
 695 labor-grauis *tr. CR*

It becomes clear from the list above that the information is not abundant. The variants can be grouped in the following way:

1) four manuscripts in error together²²⁵

328 oppressi *Y*: et pressi *CDER*²²⁶

2) three manuscripts in error together

a) *CER*

68 decimas recipit *tr. CER*

77-78 post uersum 82 posuerunt *ER* || post uersus 80 posuit *C* qui uersus 81-82
 omisit

b) *CDR*

78 in] inque *CDR* || sua] manet *CDR*²²⁷

²²⁵ The word "error" in this context signifies the variants rejected by the editor, which appear in the *apparatus criticus*.

²²⁶ It could be argued that the original reading has been "et pressi", corrected in *Y* to "oppressi", but this does not have much bearing on the construction of the *stemma*, since it remains a fact that *Y* is different than the rest of the manuscripts.

²²⁷ The variant "est *E*: *om. CDRY*" in line 78 is not included here because *CDRY* omit the "est" found in *E* on two different grounds: *Y* simply does not have it, exhibiting because of this omission the unmetrical line: "In salis statuam femina uersa sua", while *CDR* correct the faulty meter by adding "-que" to the initial "in": "Inque salis statuam femina uersa manet".

3) two manuscripts in error togethera) *CR*

- 77 saluatur] seruatur *CR*
 126 obstupearo *DY*: hoc stupearo *CR*: admiror *E*
 427 iste] ille *CR*
 517 post nec] nec rex *CR*
 680 iura] signa *CR*
 695 labor-grauis *tr.* *CR*

b) *CE*

- 164 docens *RY*: docet *CE*: decens *D*
 409 reuocante] reuocate *CE*
 463 rex] rexque *CE*
 566 *uersus diuersus R* || hic *DY*: hoc *CE*
 574 *uersus mutatus R* || res *DRY*: rex *CE*
 644 dura] dira *CE*

c) *CD*

- 68 recipit] repetit *CD*

d) *ER*

- 97 quo] que *ER*
 187 hinc] hic *ER*
 446 uetet] uetat *ER*

e) *DE*

- 84 illa] ipsa *DE*
 90 ante] esse *DE*
 114.1 *DE-2DE post uersum 112 male posuit E: in margine add. D: uersus diuersi C*
 149 nec] ne *DE*
 198 ibi-ei *tr.* *DE*
 224 *uersus diuersus C* || sua *RY*: suos *DE*
 366 lotus] letus *D(post corr.)E*

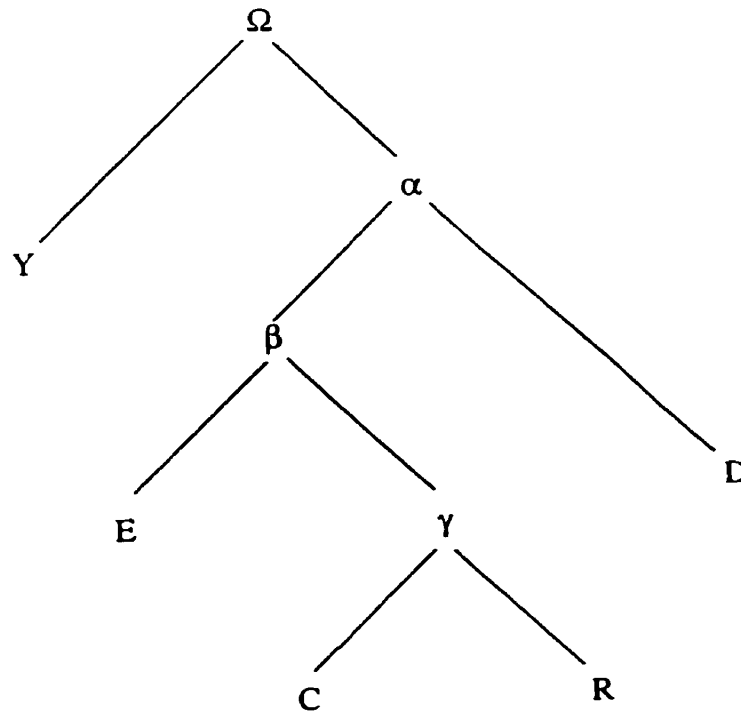
f) *EY*

- 142 eis] ei *EY*²²⁸

²²⁸ The variant "ei" could be accepted, if one assumes that it applies to Moses, but I still believe that "eis".

g) *DY*387-88 et 389-90 *tr. DY*

On the basis of these groups of significant variants I propose the following *stemma codicum*:



Ω - There are actually no cases of all five of the manuscripts in error together, which would have been the decisive prove for the existence of an archetype, but there is one instance (verses 179-181) where the line order in four of the manuscripts (*CDEY*) does not follow the order of the biblical events, while the text in *R* does. I believe that the line order in *CDEY* is the original one, and *R*, containing a version on which an unknown poet or Alexander himself worked in a later stage, represents a corrected text. This suggest that all five manuscripts had the "wrong" text originally.

referring to the Hebrews, makes better sense.

α - The reasons for the α - Y split are the following variants:

- 162 stant] stat Y
- 328 oppressi] et pressi $CDER$
- 629 legis] legit Y^{229}

β - The existence of the subarchetype β is suggested by:

- 68 decimas recipit tr. CER
- 77-78 *post uersum* 82 *posuerunt* ER || *post uersus* 80 *posuit* C *qui uersus*
- 81-82 *omisit*

γ - The existence of the subsubarchetype γ is suggested by:

- 77 saluatur] seruatur CR
- 126 obstupear] DY : hoc stupeo CR : admiror E
- 427 iste] ille CR
- 517 post nec] nec rex CR
- 680 iura] signa CR
- 695 labor-grauis tr. CR

There are two facts the proposed *stemma* does not account for. First, the error in line 142 eis] ei EY ; and second, line 78: “In salis est statuam femina uersa sua”, which again links E and Y . Both these phenomena point at a possible contamination of E and Y , but I think that the evidence is insufficient for claiming this with certainty. Line 78 is very difficult to explain, and in addition it is part of a passage (lines 78-84) where the line order varies in four of the five manuscripts. This situation makes me think that there was a problem with this section of the text at a very early stage of the manuscript tradition, probably even in the archetype itself. Line 78 could have been corrected to what we find later in CDR : “Inque salis statuam femina uersa manet,” and a mark to change the line order could have been added to the passage. These corrections could have been copied faithfully by α and β without deciding which one is the preferable one. Then, the scribes of D , E and γ copied whatever feature they

²²⁹ Even though lines 162 and 629 show only individual errors of Y , they are listed here, because they confirm the split, by proving that not only $CDER$ are in error against Y , but also Y is in error against $CDER$.

liked. For instance, *D* accepted the text “Inque salis statuam femina uersa manet”, but the line order close to the one in *Y*; *E*, on the other hand, accepted the text found in *Y*: “In salis est statuam femina uersa sua”, but the line order found in *CR*; finally, *γ* has the text of *D*, but the line order of *E*. This very tricky situation does not permit to build a case for any relationship between the manuscripts based on line 78 alone. I even think that before more manuscripts of Alexander’s *Breuissima comprehensio historiarum* are discovered this verse should be left outside any considerations regarding stemmatics.

III. 3. The edition

The present edition comprises three different, but closely related parts. First, the critical edition of the short version of the text based on all five manuscripts; secondly, a diplomatic edition of the expanded version found in *R*, i.e. the “Lawrence of Durham”-version; and finally, a diplomatic edition of the expanded version found in *C*, i.e. the “Peter Riga”-version. It should be noted that mistakes are corrected in the diplomatic editions, sometimes with the help of the rest of the manuscripts, sometimes with the help of the editions of Lawrence’s *Hypognosticon* and Riga’s *Aurora*, sometimes by myself. In these cases what is found in the manuscript is printed in the *apparatus criticus* of the respective long version. Examples:

- 12 promeruere] premeruere *R*
 400.2RLa lingua Lawrence, *Hyp.*, V, 550, Mistretta, p. 205: ligna *R*
 436.2R uorat *scripsi*: morat *R*
 170 logion] legion *C*
 608.46CRi uina Riga, *Mac.*, 298: uiria *C*
 427 et 429 Amri *scripsi*: Zambri *C*

In the long versions, the adaptor(s) have verses replaced, altered, added or omitted from the short one. When a verse from the short version has been replaced, a *uersus diuersus*-entry appears in the *apparatus criticus*. In this case no more information about the verse is given, and the reader who wishes to see how the line has been changed should turn to the appropriate place in the respective long version. In the long version, on the other hand, the

replaced line is underlined and its number carries the *siglum* of the manuscript in which the line has been preserved, e.g. *R* or *C*. Examples:

- 1) The *apparatus criticus* of the short version reads: 383 *uersus diuersus R*. This means that line 383 “Frigore rex fractus recalescit carne puelle” has been entirely replaced by a new line in *R*. When one looks in the *R*-version, one sees two signs of the replacement. One is the *siglum* “*R*” after the number 383, and the other is the underlining of the whole line:

383R Confectus senio recalescit carne puelle

- 2) The same is true also for *C*. For instance, line 327 “Deuitat Daudid simulato dampna furore” is marked in the *apparatus criticus* with *uersus diuersus C*. Consequently, in the edition of the *C*-version one finds:

327C Inde Daudid pergens ad Achis simulatque furorem

In these cases, as in many others, the verses from the short version have been replaced by lines composed presumably by the poets who created the long compositions, because no source for them has been found. When, on the other hand, the source has been identified (as explained above, we are often dealing with Lawrence of Durham or Peter Riga), an additional *siglum* has been added to the number of the line, “*La*” for Lawrence and “*Ri*” for Riga. Our purpose in doing this is to make it easy for the reader to see which lines are the contributions of the long versions and which lines are simply borrowed. Examples:

- 1) 220 Concentu uocum circuituque pedum (short version)
 220RLa Ciuiibus extinctis letus Hebreus abit (*R*-version, a line borrowed from Lawrence)
- 2) 261 Predicat Samuel Heli fera dampna futura (short version)
 261CRi Ipse puer Samuel Domini ter uoce uocatus (*C*-version, a line borrowed from Peter Riga)

The same rationale is used also for the additions, the only difference being that the number for the inserted line is placed after the number of the line to which it is added, preceded

by a full stop. For instance: 348.1R; 414.1RLa; 162.1C; 48.3CRi; etc. In addition, all inserted lines are indented to almost the middle of the column of the original verses, which makes them even easier to recognize.

When a verse from the short version has been only partially altered, a *uersus mutatus*-entry marks it in the *apparatus criticus*, again with no further information. As with the replaced lines, to discover what the change is, the reader should check in the appropriate places in the long versions. At the same time, the alterations are underlined in the edition of the relevant long version, and the required *sigla* are added to the line number. Sometimes the change is only one word, sometimes it is as long as half a line. Examples:

- 1) 442 Se perimit, quod per signa propheta notat (short version)
 442R Se perimit, quod per signa propheta docet (R-version, alteration not found in any source)
 442C Se perimit, quod per signa propheta probat (C-version, alteration not found in any source)
- 2) 608 Rex factus subit huic acer Aristobolus (short version)
 608RLa Rex simul et sacrific acer Aristobolus (R-version, alteration made with a verse from Lawrence of Durham. There are very few of these cases.)
- 3) 187 Itur in Asseroth, hinc Moysen ferit ore Maria (short version)
 187CRi Itur in Asseroth, hinc in quo quia murmurat Aaron (C-version, alteration made with a verse from Peter Riga)

The notion of the *uersus mutatus* is introduced to this edition, because variants in the long versions, which are metrically and semantically acceptable, could not be simply placed in the *apparatus criticus* as rejected errors. These alterations are most certainly conscious changes by the poets who reworked the original poem, and they deserve special treatment. By recording them as *uersus mutati* I try to draw the reader's attention to their importance.

In the critical edition there are three apparatuses, giving information about different aspects of the entire text: *apparatus biblicus*, *apparatus fontium* and *apparatus criticus*. In the editions of *R* and *C* the same apparatuses are present but only for the added and altered passages. What is already recorded in the critical edition is not repeated in the edition of the expanded versions. Another important difference between the two types of edition is the

apparatus criticus. Whereas in the critical edition it plays the customary role, presenting the variants from all the manuscripts, in the editions of *R* and *C* it reports the differences between the text transmitted by our manuscripts and those of the editions of Lawrence of Durham by Sister Mary Mistretta and of Peter Riga by Paul Beichner. I have recorded these differences in the hope that it will be possible to discover the manuscript or the group of manuscripts which may have been known to Alexander while he was composing his *Breuiissima comprehensio historiarum*. In the case of Lawrence of Durham, this proved to be an impossible task, since the edition of Sister Mistretta is not a critical one, and it reports very few variants. In the case of Peter Riga, some conclusions could be reached,²³⁰ but so far nothing very definite.

In contrast with the short version, for which a critical edition was prepared, the long versions are edited as texts preserved in single manuscripts. This means that all their orthographical particularities have been preserved, recorded in the *apparatus criticus* of the short version and underlined in their own editions. This underlining is only a signal that a different spelling variant of the word is accepted in the short edition, and in this case no special *signum* is added to the line number. Examples:

- 1) 61 Hinc Phaleg, Ragau, Seruch, Nachor et Thare nati (=short version)
 61 Hinc Phaleg, Ragau, Saruch, Nathor et Thare nati (=R)
 61 Hinc Phalech, inde Reu, Seruch, Nachor et Tare nati (=C)

- 2) 169 Baltheus ornatus quartus, quintus fuit ephot (=short version)
 169 Baltheus ornatus quartus, quintus fuit ephod (=R)
 169 Baltheus ornatus quartus, quintus fuit ephoth (=C)

The orthography accepted in the critical edition is mostly that of the York manuscript, with the other orthographical variants recorded in the *apparatus criticus*. Only when the York manuscript exhibits two divergent spellings of the same word, is a variant chosen from another manuscript, with the purpose of making the edition consistent. This, in any case, happens only three times:

²³⁰ See the section where the "Peter Riga"-version is discussed.

1. In line 190 we find the name Cananeus, whereas in line 211 it is spelled as Chananeos. In this case the reading Chananeus of the Oxford manuscript is accepted in line 190.

2. The same scenario is followed in lines 345 and 350, where the name of King Ishbosheth is spelled first Hisboseth, and then Isboseth. Again the reading Hisboseth in the Oxford manuscript is accepted for line 350.

3. Elisha is called Thesbites in line 434, and Tesbites in line 443. The spelling Thesbites, found in the Cambridge and the London manuscripts, is accepted for line 443 as well.

The name *Hebreus* is uniformly spelled with an “H” in four of the five manuscripts and consequently also in the edition. The instances, found only in *R*, where it appears as *Ebreus*, are not recorded in the *apparatus criticus*, but are retained and underlined in the edition of *R*, which is not consistent in the spelling of the name, even though its inclination seems to be towards the form without an “H”. Out of the 22 times in which *Hebreus* appears in the text, *R* spells it 17 times as *Ebreus* and only five times as *Hebreus*.²³¹

The medieval orthography *-cio* is preserved in all words like *sedicio*, *benediccio*, *ulcio*, *forcior* etc. Three of Alexander’s five manuscripts, namely *D*, *R* and *Y*, follow without exception the medieval spelling, whereas *C* and *E* quite consistently seem to prefer the classical orthography. Again, none of this is recorded in the *apparatus criticus*.

²³¹ See lines 141, 226, 230, 351 and 615 in the edition of *R*.

ALEXANDER OF ASHBY'S
BREVISSIMA COMPREHENSIO HISTORIARVM

Incipit proemium in libro compendii qui breuiter scribitur

Laborem in ludum uertit fructus consideracio. Si consideremus quam fructuosum sit theologie studium, nullus nos labor ab hoc studio deterrebit, sed potius ad laborem prouocabit utilitatis intuitus. Nobis namque per desertum huius mundi ad terram promissionis transeuntibus data est theologia tamquam manna de celo, aqua de petra,
 5 mensa thabernaculi, tabule testamenti, specula excubancium ad introitum sanctuarii, paradus omnium pomorum, apotheca spiritus sancti, gladius anceps, liber commestibilis, locus pascue, lucerna pedibus, et lumen semitis nostris lucens in nocte huius seculi, ne incidamus in laqueos diaboli, in foueas uitiorum, in puteum gehenne.

In hoc autem mira laus theologie continetur, quod ipsa quodam modo nolentes
 10 renitentesque ad uiam iusticie perducit solamque in ea querentibus sapienciam subito et quasi furtiue supponit uirtutem. Quod bene significatum est in Iacob qui, dum solius Rachelis suspiraret amplexus, Liam nescius accepit.

Nouit princeps tenebrarum quante efficacie et utilitatis sit hec lux et iccirco quoscumque potest in tenebris detinere nititur, ne procedant ad hanc lucem et
 15 illuminentur. In profundo tenebrarum detinentur gentiles qui unum esse Deum omnipotentem diffidentur, cum possent tamen ratione dictante ex creaturarum consideratione creatoris habere cognitionem. Vnde Apostolus: *Inuisibilia Dei a creatura mundi, per ea que facta sunt, intellecta conspiciuntur*. Quicquid enim sapienter dispositum est, aliqua sapientia dispositum est. Celum, sol, luna, stelle et cetera creata, sapienter

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- 1 cf. Lawrence of Durham, *Hypognosticon*, Prologus, 20-21, Mistretta, p. 88: "Tuus amor in ludum mihi laborem transtulit, difficultatem sepe vertit in delicias."
 12-13 cf. Gen 29
 17-18 Rom 1:20
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CDY

- | | |
|---|--|
| <p><i>Prologum exhibent DY: Prologum breuiorem et mutatum exhibet C: Prologo caret E: Prologi ultimam sententiam exhibet R</i>
 <i>titulus D: deest CY</i>
 1 uertit] conuertit C
 4 promissionis] gradientibus in margine add. C transeuntibus om. C tamquam] tanquam D
 5 thabernaculi] tabernaculi C tabule] tabula D
 6 commestibilis] comestibilis C
 7 semitis caret Y: sensibus in margine add. Y</p> | <p>10 perducit] producit D querentibus] querentes C
 11 significatum] signatum C
 15 esse] post Deum posuit C: post omnipotentem posuit D
 16 diffidentur] diffidentes D
 17 Dei om. C
 18 intellecta om. C enim] est add. C
 19 aliqua sententia dispositum est om. CD creata] omnia C</p> |
|---|--|

20 disposita sunt, ergo a aliqua sapientia disposita sunt. Quod autem illa sapientia ultra
omnem creaturam sit, et Deus sit, et omnipotens sit, patet quia, ut in libro Sententiarum
dicitur, *ea fecit que nulla creaturarum facere uel destruere potest. Accedat quecumqueuis*
creatura et faciat tale celum et talem terram, et dicam quod Deus est. Sed quia nulla
25 *facere talia potest, constat illum ultra omnem creaturam esse, qui hec fecit, et per hoc*
illum esse Deum humana mens cognoscere potest qui etiam *ex perpetuitate creaturarum*
intelligitur conditor eternus, ex magnitudine omnipotens, ex dispositione sapiens, ex
gubernacione benignus. Hoc credunt Iudei et tamen in tenebris sunt quia a fide
incarnacionis Christi, sine qua salus esse non potest, et a mistici intellectus lumine alieni
existunt. Procedunt quidem ad audiendam uocem Moysi, sed eius faciem sensus moralis
30 et allegorici lumine choruscantem intueri refugiant. Vnde, peccatis eorum exigentibus,
interponitur uelamen duricie et ignorancie ut, *quociens legitur eis Moyses*, uocem eius
audiant et faciem eius non uideant. Hoc uelamen a se removeri petit Propheta dicens:
Reuela oculos meos et considerabo mirabilia de lege tua.

Christianos uero, quos hostis callidus a fide mistici intellectus penitus retrahere
35 non potest, multiplici astucia nititur in heretice prauitatis errorem inducere, ut instrumento
lucis obtenebrentur, ut de medicamine morbum contrahant, ut ubi uitam querunt uulnus
mortis inueniant. Quod significabatur in Pharaone qui per duas obstetrices, quarum erat
officium pueris nascentibus mederi, Hebreorum pueros nitebatur occidere.

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- 22-25 Petrus Lombardus, *Sententiae, Lib. I, Dist. III, Cap. 1:2*, "Spicilegium Bonaventurianum IV", vol. 1,
p. 69.
25-27 Petrus Lombardus, *Sententiae, Lib. I, Dist. III, Cap. 1:5, ibidem*, vol. 1, p. 70.
31 cf. II Cor 3: 15
33 Ps 118:18
37-38 cf. Ex 1:15-21
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CDY

- | | | | |
|-------|---|----|--|
| 20 | ergo <i>om. C</i> a aliqua sententia disposita sunt
<i>om. CD</i> autem <i>om. D</i> illa sapientia]
sapientia aliqua <i>D</i> | 26 | magnitudine] creaturarum <i>add. Lombardus</i>
ex ²] ordine et <i>add. Lombardus</i> |
| 21 | ut <i>om. CD</i> | 27 | benignus <i>DY</i> : bonus <i>Lombardus</i> hoc]
etiam <i>add. C</i> |
| 22 | fecit] facit <i>C</i> potest <i>CDY</i> : ualet <i>Lombardus</i>
quecumquequis] queuis <i>D</i> | 28 | lumine] fiunt <i>add. C</i> |
| 23-25 | quia nulla...cognoscere potest <i>om. C</i> | 29 | existunt <i>om. C</i> sensus] sensu <i>D</i> :
refugiant <i>add. D</i> moralis] morali <i>D</i> |
| 23 | et ¹ <i>om. C</i> quod <i>CDY</i> : quia <i>Lombardus</i>
sed] hoc patet impossibile est <i>add. C</i> nulla
<i>DY</i> : creatura <i>add. Lombardus</i> | 30 | choruscantem] coruscantem <i>D</i> intueri]
intuere <i>D</i> |
| 24 | ultra <i>Y</i> : <i>om. D</i> facere talia <i>DY</i> : <i>tr.</i>
<i>Lombardus</i> hoc <i>Y</i> : <i>om. D</i> | 32 | petit] <i>post</i> uelamen <i>posuit C</i> |
| 25 | qui etiam] Deus enim <i>C</i> | 36 | querunt] illuc <i>add. C</i> |
| | | 37 | in <i>om. D</i> duas <i>om. C</i> |
| | | 38 | pueris <i>om. C</i> |

De tribus turbacionibus animi carnalis. De intellectu sacre scripture.

Carnalis autem animus in inicio sacre erudicionis tripliciter turbari solet. Prima
40 turbacio est de obscuritate significacionis, secunda de uarietate exposicionis, tertia de
mutacione personarum.

Prima turbacio

Obstupescit enim carnalis animus et miratur quare Deus in scripturis allegorice et
obscure loquatur, tamquam uelit occultare uiam salutis qui dicitur uelle omnes homines
saluos fieri et ad agnitionem ueritatis uenire. Sed audi quid egregius doctor Augustinus
45 de obscuris scripturarum dicat: *Sunt in scripturis sanctis quedam profunda misteria que
ad hoc absconduntur ne uilescant, ad hoc queruntur ut exerceant, ad hoc aperiuntur ut
pascant. Scriptura enim sacra, si nusquam esset aperta, non te pasceret, si nusquam
occulta, non te exerceat. Iterum super illum locum magnus dominus noster: Confitere,*
inquit, *infirmi- tatem qui peruenire uis ad diuinitatem, "cuius intelligencie non est*
50 *numerus." Sed in hac difficultate intelligenda esto mansuetus quia "Dominus est*
suscipiens mansuetos", scilicet ad intelligenciam archanorum. Si ergo uis intelligere,
mitis esto, non obscura scripturarum accuses que fecit Deus, ut te exerceat, neque dicas:
"Sic diceretur melius," sic enim dictum est, ut dici debuit. Non corrigat eger medicamenta
que medicus temperat. Antequam ergo scias quare quid dictum sit, non iudices. Crede
55 *ita debuisse dici, ut dictum est, et hec pietas faciet te capacem. Si autem resistis aduersus*
clausa Dei, inde uide quid sequitur: "Humilians autem peccatores usque ad terram." Si
uero credis et diligis legem Domini, nulla erit in consciencia tua turbacio, sed pax summa.

45-48 Petrus Lombardus, *Commentarium in Psalmos, Psalmus CXL, Titulus*, PL 191, 1233D. The first sentence is Lombard's quotation of Augustinus, *Enarrationes in Psalmos, In psalmum CXL, Cap. 1*, CCSL 40, 2026.

48-56 Petrus Lombardus, *Commentarium in Psalmos, Psalmus CXLVI, Versus 5-6*, PL 191, 1276BC. Lombard's text is based on Augustinus, *Enarrationes in Psalmos, In psalmum CXLVI, Cap. 11-12*, CCSL 40, 2130-31 and *In psalmum CXLVII, Cap. 2*, CCSL 40, 2140.

49-50 cuius intelligencie non est numerus: cf. Ps 146:5

CDY

38a	titulum in margine add. D: deest CY	50	intelligenda DY: intelligendi Augustinus, Lombardus quia Y: qui D
39	inicio] mutatione C turbari] perturbari C		
41a	titulum in margine add. D: deest CY	53	non Y: si D medicamenta Y: medicamina D
43	loquatur] loquitur C tamquam] tanquam CD	54	antequam Y: ante D ergo Y: quam add. D
45	scripturarum] scripturis C	57	credis-diligis tr. C turbacio] quia add. C
46	ad hoc absconduntur ne uilescant om. C	57-58	sed pax summa. Vnde Propheta om. C
48-56	Iterum...ad terram om. C		

Vnde Propheta: *Pax multa diligentibus legem tuam*. Qui enim legem diligit, si quid in ea non intelligit, honorat; quod absurde sonare uidetur, iudicat esse magnum et se nescire.
 60 Hec de prima turbacione sufficient.

Secunda turbacio

Secunda turbacio est de uarietate expositionis. Turbatur enim carnalis animus et sic sibi opponit. Cum omnes catholici expositores, sicut theologi asserunt, eodem spiritu loquuntur quo prophete locuti sunt, quid est quod de prophete intellectu plerumque dubitant? Quis enim eos dubitare ignoret, cum eadem uerba uariis modis exponant,
 65 dicentes uel sic, uel sic? An intellexit Propheta tot sensus in una eademque locucione? Ad hoc recte respondetur, quod diuinitus procuratum est, ut eadem uerba uariis modis exponerentur, ut ita dicior esset scriptura et multa fierent uolumina, quibus tota clericorum uita occupata maiorem haberet materiam exercicii et causam meriti. Omnes autem sensus,
 70 scripture sacre sunt, apponi et intelligi uoluit et adhuc plures, qui a te uel a quolibet alio catholice dici possunt. Hec de secunda turbacione sufficient.

Tercia turbacio

Tercia est de mutacione personarum, que maxime sit in expositione psalterii, ubi dicitur loqui nunc caput, nunc membra. Sed hec turbacio facile repellitur ab eis, qui nouerunt rationem unitatis, qua Christus et Ecclesia sunt quasi unus homo, cuius caput

58 Ps 118: 165

CDY

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|-------|---|-------|--|
| 58 | tuam] eius <i>C</i> legem diligit <i>tr. D</i> | 67 | exponerentur] exponantur <i>C</i> |
| 59 | honorat] quia <i>add. C</i> iudicat] indicat <i>C</i> | | clericorum <i>om. C</i> |
| 60 | Hec de prima turbacione sufficient <i>om. C</i> | 68 | uita] nostra <i>add. C</i> |
| 60a | titulum in margine <i>add. D: deest CY</i> | | haberet materiam <i>tr. D</i> haberet] habeat <i>C</i> |
| 61 | enim <i>om. D</i> | 69 | in... sacris <i>om. C</i> |
| 62 | opponit] opponens <i>C</i> sicut...asserunt <i>om. C</i> | 70 | sacre] fate <i>D</i> et intelligi uoluit] uoluit et |
| 63 | loquuntur] loquantur <i>C</i> prophete intellectu | | intelligi <i>C</i> adhuc <i>Y: hec D</i> |
| | <i>tr. C</i> | 70-71 | et adhuc...sufficient <i>om. C</i> |
| 64 | dubitant] dubitantur <i>D: et add. C</i> | 71a | titulum in margine <i>add. D: deest CY</i> |
| | Quis...cum <i>om. C</i> exponant] sed <i>add. C</i> | 72 | tercia] turbatio <i>add. C</i> psalterii] psalteri <i>C</i> |
| 65-66 | dicentes...respondetur quod <i>om. C</i> | 74 | unitatis] personarum mutacio multum perturbat |
| 65 | uel' <i>Y: om. D</i> sensus <i>Y: esse D</i> | | homines in margine <i>add. Y</i> |
| 66 | hoc <i>Y: hec D</i> | | |

75 Christus est et corpus Ecclesia. *Proprium capitis est loqui pro omnibus membris. Dicit enim pro pede: "Calcas me," et pro manu: "Vulneras me". Sic Christus, qui caput est Ecclesie, loquitur pro omnibus membris suis. Siue ergo Christus siue membra loquuntur, id est, siue quod dicitur capiti conueniat siue membris Christus loquitur. Sed in uoce eius quisque suam (sc. uocem) agnoscat tamquam herens in Christi corpore. Aliquando*
 80 *enim dicit, quod sibi soli conuenit, nec tamen separat se a uerbis nostris, sed a suis propriis ad nostra transit uel redit, et a nostris iterum ad sua propria transit. Sic locutus est, cum diceret: "Saul, Saul, quid me persequeris?" Sic Petro: "Venio Romam iterum crucifigi." Sic in iudicio dicturus est: "Esuriui, etcetera." Hec de triplici turbacione sufficiant.*

85 Si autem in hac disciplina celerius proficere uolueris, ab historiis incipias. Cum enim quatuor sint sensus, in quibus tota consistit theologia, scilicet historicus, allegoricus, tropologicus, anagogicus, primum oportet ut historicus sensus, qui prioris cognitionis est, innotescat. Deinde ad ysagogas magistri Hugonis theologi uel ad alias breuiore, si inueneris, accedere festines. His instructus poteris cum Moyse in montem tucius
 90 ascendere, gloriam Domini propius speculari, et diuino familiaris frui colloquio.

Ecce descripsi ex parte fructum theologie et inuidi hostis insidias, ut lectori

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- 75-81 Petrus Lombardus, *Commentarium in Psalmos, Psalmus CXL, Titulus*, PL 191, 1234D-1235A. Lombard's text is based on Augustinus, *Enarrationes in Psalmos, In psalmum CXL, Cap. 3*, CCSL 40, 2027-28.
- 82-83 Gregorius Magnus, *In septem psalmos poenitentiales, In quintum psalmum, Versus 2*, PL 79:604A. And Petrus Lombardus, *Commentarium in Psalmos, Psalmus CXL, Versus 4*, PL 191:1236C. Saule, Saule...: Act 9:4; Venio Romam...: Hegesip., Lib. III, Cap. 2 (Hegesippus. *Historiae*, CSEL 66, p. 186, 22).
- 83 Petrus Lombardus, *Commentarium in Psalmos, Psalmus CXL, Versus 4*, PL 191:1236C. Esauriui...: Mt 25:35.
- 88 cf. Hugo de Sancto Victore, *Didascalicon, Lib. V-VI*, ed. Ch. Buttner.
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CDY

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- | | | | |
|-------|--|--------|--|
| 76 | Sic] ergo <i>add. D</i> | 87 | primum] primo <i>C</i> sensus <i>om. C</i> prioris cognitionis] quasi fundamentum <i>C</i> |
| 76-77 | Sic...membris suis <i>om. C</i> | 88 | theologi <i>om. C</i> |
| 77 | ergo <i>om. D</i> loquuntur] loquantur <i>CD</i> | 88-89 | breuiore si inueneris accedere] alicuius theologi catholici <i>C</i> |
| 78 | capiti] <i>post</i> conueniat <i>posuit D</i> Sed] si <i>D</i> | 89 | in montem] <i>post</i> tucius <i>posuit D, post</i> ascendere <i>posuit C</i> |
| 79 | quisque suam <i>tr. C</i> agnoscat Augustinus, Lombardus: agnoscant <i>CY</i> : cognoscant <i>D</i> | 90 | diuino] Dei propius <i>C</i> colloquio] Quomodo historie memoriter debeant retineri uersus sequentes docent <i>add. C</i> |
| 81 | sua <i>om. C</i> | 91-133 | Ecce descripsi...fiet delectabilis <i>om. C</i> |
| 82 | cum diceret] quando dixit <i>C</i> sic] et <i>C</i> | | |
| 83 | sic] similiter <i>C</i> | | |
| 83-84 | Hec...sufficiant <i>om. C</i> | | |
| 86 | enim <i>om. D</i> tota consistit <i>tr. D</i> | | |

nascetur hinc studii diligencia, inde erroris cautela. Hec autem omnia loquor, dilecte mi Letarde, ex intimi amoris affectu, ut accendatur in te amor discipline, et qui in uia Dei uelociter curris, ammonicionis mee stimulo uelocius curras. Noui ingenium tuum, 95 noui agrum cordis tui. Scio quod fructum suum dabit in tempore suo, si illum excolere non negligas. De negligencia quid ait poeta: *Neglectis horrenda felix innascitur agris*. Quid Propheta: *Piger propter frigus arare noluit. Mendicabit ergo estate et non dabitur ei*. Non sis ergo negligens, sed diligens in boni operis exercicio, in cultura cordis tui, in studio sapientie, sciens quia melior est adquisicio eius negociacione auri et argenti.

De utilitate claustrum

100 Nec moneo te alibi quam in claustrum scolas uel magistrum querere. Nam si in quiete et silencio addiscitur lex, quis legis studio locus aptior quam claustrum, ubi maxime celebratur discretum silentium et quies ordinata? Habes tecum magistros plures, tam in diuinis, quam in secularibus literis peritissimos, qui theologicas rationes eo melius poterunt exponere. quo eas uerius nouerunt non solum per scienciam, sed etiam per 105 experienciam. Solos enim illos arbitror pure et recte intelligere sacras scripturas, qui per mundiciam uite illi adherent spiritui, quo scripture composite sunt et exposite.

De modo autem lectionis et meditationis aliquid tibi dicam. Verbis credam uiri sapientissimi, qui inter cetera documenta sua sic ait: *Certis horis certe lectioni uacandum est, fortuita enim et uaria lectio et quasi casu reperta non edificat, sed reddit animum 110 instabilem, et leuiter admissa leuius recedit a memoria. Sed certis ingeniis inmorandum est et assuetus faciendus est animus. Quo enim spiritu scripture facte sunt, eo spiritu legi desiderant, ipso etiam intelligende sunt. Numquam ingredieris in sensum Pauli, donec usu bone intencionis in lectione eius et studio assidue meditationis spiritum eius*

96 Walther H., *Proverbia Sententiaeque latinitatis Medii Aevi*, Teil 3, no. 16310: *Neglectis horrenda felix innascitur agris* (Horace, Serm.I.III.37)

97-98 Prov 20:4

108-21 William of St Thierry, *Epistola ad fratres de Monte Dei*, Cap. 120-123, SC 223, pp. 238-40.

DY

92 hinc Y: huic D || cautela D: cautele Y

94 ammonicionis Y: admonicionis D ||

Noui Y: om. D

95 quod Y: terra cordis tui add. D

96 negligas Y: neggligas D || negligencia Y:

neggligente D || innascitur Y: innascetur D

99 auri-argenti Y: tr. D

99a titulum in margine add. D: deest Y

100 Nec Y: om. D || te Y: non add. D

101 quiete-silencio Y: tr. D

103 qui Y: scriptura uiri boni add. D

105 enim Y: autem D

110 et Y: om. D

111 assuetus faciendus DY: assuefaciendus William of St Thierry

112 intelligende Y: facte add. D

115 *inbiberis. Numquam intelliges Daud, donec ipsa experientia ipsos psalmorum affectus indueris. Sicque de reliquis. Et in omni scriptura, tantum distat studium a lectione, quantum amicitia ab hospicio, socialis affectio a fortuita salutacione. Sed et de cotidiana lectione, aliquid cotidie in uentrem memorie dimittendum est, quod fidelius digeratur et sursum reuocatum crebrius ruminetur, quod proposito conueniat, quod intencioni proficiat, quod detineat animum, ut aliena cogitare non libeat. Hauriendus est sepe de lectionis serie affectus et formanda oratio, que lectionem interrumpat, nec tam impediatur interrumpendo, quam puriorem continuo animum ad intelligenciam lectionis restituat.*

Intrans etiam in sompnum, semper aliquid defer tecum in memoria uel cogitacione, in quo placide obdormias, quod nonnumquam etiam sompniare iuuat, quod etiam euigilantem te excipiens in statum hesterne intencionis restituat. Sic tibi nox sicut dies
125 *illuminabitur, et nox illuminacio tua erit. In deliciis tuis placide obdormies, in pace quiesces, facile euigilabis, et surgens facilis et agilis eris ad redeundum in id unde non totus discessisti. Sobrium enim cibum et sobrium sompnum sobrius sequitur sensus. Si huic studio, ut decet, operam dederis, acuetur ingenium, excitabitur memoria, elucescet ratio, omnis in te augebitur uirtus, roborabitur animus, renouabitur ut aquile iuuentus*
130 *tua, exultabit spiritus tuus in Deo, salutari scilicet suo, uocans et uidens quam suavis est Dominus, quam magna multitudo dulcedinis Dei, quam abscondit timentibus se. Si ad tante remuneracionis gloriam respicias, labor tibi non solum non erit difficilis uerum etiam fiet delectabilis.*

Ut autem historie Veteris et Noui Testamenti, postquam eas didiceris, memorie
135 *tue firmiter inhereant et, que a memoria tua elapse fuerint, eidem facilius occurrant, hoc metricum tibi mitto compendium, in quo tamquam in speculo historias breuiter comprehensas inspicere poteris.*

Explicit prologus.

122-26 William of St Thierry, *Epistola ad fratres de Monte Dei*, Cap. 136-137, SC 223, pp. 248-50.
131 Ps 30:20

CDRY

114 ipsos Y: ipsorum D
117 quod fidelius Y: om. D
120 formanda Y: formidanda D
123 obdormias Y: obdormies D || iuuat Y:
iminet D
124 euigilantem Y: uigilantem D || hesterne Y:
externe D
126 in id Y: om. D
129 in te Y: uite D || roborabitur animus
in margine add. Y

130 scilicet Y: om. D || suo Y: tuo D ||
uocans D: uacans Y
134 didiceris] didiceris C || memorie]
memoriter C || tue om. C
135 firmiter om. C || inhereant] teneantur C ||
tua om. CD || elapse] elapsa C
136 tamquam] tanquam CD || historias]
hystorias D
137 poteris] uersus add. C (cf. p. 200)
138 Explicit prologus Y: subscriptio deest CDR

Incipit breuissima comprehensio historiarum Alexandri prioris
de Essebi

De Genesi

- Ante dies omnes mundi fuit omnis in uno
Machina momento facta iubente Deo.
Sed tunc nec celum, nec terra, nec unda, nec aer
Ornatus habuit quos habet, unde nitet.
5 Vnda tegit terram, tegit aera, sic elementa
Hec tria miscentur efficiuntque chaos.
Hec polus empireus superat, ternos ter in ista
Angelicos cetus collocat arce Deus.
Lumine uirtutum cunctis his angelus unus
10 Prelucens, dictus Lucifer inde fuit.
Hunc tumor et multos a celo trudit ad ima;
Qui fuerant humiles promeruere statum.
Nec possunt stantes labi, nec surgere lapsi:
Pars nequit ista malum uelle, nec illa bonum.
15 Que Deus ante diem fecit, sex illa diebus
Protrahit in species et speciosa facit.
His factis opifex requieuit, id est, operari
Desiit et noua post non operatus erat.

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- 1-6 cf. Petrus Lombardus, *Sententiae, Lib. II, Dist. II, Cap. 5*, "Spicilegium Bonaventurianum IV", vol. 1, p. 340.
7-8 cf. Petrus Lombardus, *Sententiae, Lib. II, Dist. II, Cap. 4, ibidem*, vol. 1, pp. 339-40.
9-10 cf. Petrus Lombardus, *Sententiae, Lib. II, Dist. VI, Cap. 1-2, ibidem*, vol. 1, pp. 354-56.
11-14 cf. Petrus Lombardus, *Sententiae, Lib. II, Dist. VII, Cap. 1-2, ibidem*, vol. 1, pp. 359-60.
15-18 cf. Petrus Lombardus, *Sententiae, Lib. II, Dist. XII, Cap. 5:4, ibidem*, vol. 1, p. 388.
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CDERY

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|--|----|---------------------------------------|
| titulus primus Y: Incipit liber compendii C: Vetus et | 11 | a] de C ima] yma D |
| nouum testamentum breuiter uersificatum E: | 12 | promeruere] premeruere R |
| titulus deest DR | 13 | stantes labi tr. E nec'] non E |
| titulus secundus Y: In primo uersus de Genesi. Incipit | 14 | uersus mutatus R nequit] nequid CD |
| prima etas C: Genesis D: titulus deest ER | 15 | que] quod D |
| 7 hec] hoc D | | |
| 10 prelucens] prelucet E | | |

Facta die prima fuerat lux prima, secunda
 20 Fit firmamentum summa quod astra tenet.
 Tercia lux faciem terre detexit ab undis,
 Herbis et quauis arbore ditat eam.
 Quarta dies solem, lunam stellasque creauit,
 Quinta dies uolucres pisciculosque dedit.
 25 Sexta luce Deus hominem creat et pecus omne,
 Deque uiri costa fit noua sponsa uiro.
 Hunc extra factum tulerat Deus in paradysum,
 Regno ditat eos et benedicit eis.
 Vnius prohibet, aliorum precipit uti
 30 Fructu lignorum conditor orbis eos.
 Hostis in angue latens inquit: "Si, femina, fructu
 Vescaris uetito, par potes esse Deo."
 Angui dum credit, se leto femina ledit;
 Illam seduxit anguis et illa uirum.
 35 Vertit in uxorem uir crimen et uxor in anguem,
 Inque Deum facinus flectit uterque suum.
 Mortales merito uestiuit mortua pellis,
 Vestis enim talis talibus apta fuit.
 Illis expulsis cherubin, uersatilis ensis
 40 Ante fores positus posse redire uetat.
 Prima parens primum Caim, post edidit Abel;
 Posterior primi fraude peremptus obit.

19-25 Gen 1
 26 Gen 2:18-25

27-30 Gen 2:15-17
 31-40 Gen 3

41-46 Gen 4

CDERY

28 cf. Riga, *Gen.*, 676: Semque Iaphetque pater et benedicit eis, Beichner vol. 1, p. 53
 42 cf. Lawrence, *Hyp.*, VI, 378, Mistretta, p. 233: Magnus Alexander fraude peremptus obit (=594.8RLa) et
 cf. Lawrence, *Hyp.*, VI, 502, Mistretta, p. 238: Talis honoris onus, fraude peremptus obit (= 604.22RLa)

27	<i>uersus mutatus C</i> hunc extra factum] hec	36	uterque] utrumque <i>E</i> : utraque <i>C</i>
	extra facta <i>R</i> paradysum] paradysum <i>C</i>	39	uersatilis] uolatilis <i>E</i>
28	benedicit] benedixit <i>E</i>	41	Caim] Chaim <i>C</i> : Chaym <i>D</i>
31	inquit] inquit <i>D</i>	42	peremptus] peremptus <i>DY</i>

Caim stirps Enoch, Irad Mauihaelque fuerunt,
 Matusael, Lamech qui dat obire Caim.
 45 Ade pro nato defuncto nascitur alter,
 Nomine Seth, purus mente manuque probus.
 De Seth Enos, Cainan cum Malaleel, Iared, Enoch,
 Matusale, Lamech quo Noe natus erat.

Incipit secunda etas
 Amnis diluuii purgauit crimina mundi,
 50 Peccantes perimens erigit unda pios.
 Victima suscipitur, benedictio redditur archam
 Fratribus egressis cum genitore tribus.
 Signum solamen pietas diuina dat illis,
 Ne metuant post hec flumina siue feras.
 55 Cham ridet patrem nudum, fratres uenerantur;
 Hinc benedicuntur hii, maledicuntur hic.
 Inceptum confundit opus confusio uocum:
 Ex re confusa patria nomen habet.
 Sem pater Arphaxat de quo Sale qui pater Heber,
 60 A quo stirps eius nobile nomen habet.
 Hinc Phaleg, Ragau, Seruch, Nachor et Thare nati;
 Abram, Nachor, Aran: hos genuit Thare tres.

47-48 Gen 5
 49-50 Gen 7

51-52 Gen 8:18-22
 53-56 Gen 9:11-27

57-62 Gen 11

CDERY

<p>43</p> <p>44</p> <p>47</p> <p>48</p> <p>48a</p> <p>49</p>	<p><i>uersum mutatum in margine add. R</i> Caim Y: Chaim C: Caym DE: Cain R Irad] Yrath C: Arath E Mauihael Y: Mauiael C: Mauuael D: Malaleel E: Mauiahel R Matusael] Matusale E: Matusahel R Lamech] Lameth D Caim RY: Chaim C: Chaym D: Caym E Cainan RY: Caynan CE: Chaynan D Iared RY: Iareth CD: Iaredh E Matusale] Matussale D Lamech] Lameth D <i>titulum in margine add. Y: titulus deest CDER</i> amnis] annus R</p>	<p>51</p> <p>53</p> <p>54</p> <p>55</p> <p>57</p> <p>59</p> <p>61</p> <p>62</p>	<p>archam] archa E <i>uersus diuersus C</i> illis] yrim E <i>uersus diuersus C</i> ne] nec R Cham] Cahm D: Cam E confundit] confudit E Arphaxat] Arfaxat CDE Heber] Eber CR Phaleg] Phalech C Ragau] inde Reu C Seruch] Serug E: Saruch R Nachor] Nacor E: Nathor R Thare] Tare C nati om. D Nachor] Nacor E: Nathor R Aran] Aram CDR</p>
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Tercia etas

- Liquit Abram patriam, cognatos, tecta paterna
 Et peregrina petit regna iubente Deo.
 65 Egiptum pauper petiit, diues redit inde
 Abram. Liquit eum Loth Sodomamque petit.
 Abre Melchisedech benedicit, mistica dona
 Dat, decimas recipit, uictus ut hostis erat.
 Huic Deus apparens prebet solacia, natum
 70 Et regnum spondet, signa petita dedit.
 Angelus ut monuit, redit et puerum parit Agar;
 Se domine subdit obsequiturque libens.
 Crescit Abre nomen, fit circumcisio dicta;
 Que fuerat Sarai, Sara uocatur ea.
 75 Angelus excipitur trinus recipitque butirum
 Et lac cum uitulo, uescitur his et abit.
 Loth Sodomam fugiens Segor saluatur in urbe,
 In salis est statuam femina uersa sua.
 Quam male peccauit Sodomita ruina probauit;
 80 Comprobat esse reum sulphur et ignis eum.
 Fetor fetori fit pena calorque calori:
 Talibus est talis congrua pena malis.

63-64 Gen 12
 65-66 Gen 13
 67-68 Gen 14

69-70 Gen 15
 71-72 Gen 16
 73-74 Gen 17:1-15

75-76 Gen 18
 77-82 Gen 19

77 cf. Riga, *Gen.*, 831: Loth fugiens Sodomam montem conscendere nescit, Beichner vol. 1, p. 59

CDERY

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| <p>62a <i>titulum in margine add. Y: Incipit tercia etas</i>
 ab Abraham usque Daud <i>C: titulus deest DER</i>
 64 <i>uersus mutatus C</i>
 65 <i>uersus mutatus C Egiptum] Egyptum CR</i>
 66 <i>uersus mutatus C</i>
 67 Melchisedech] Melchisedec <i>E: Mechisedech R</i>
 68 decimas recipit <i>tr. CER recipit] repetit CD</i>
 69 huic] hinc <i>R</i>
 71 parit] perit <i>R</i>
 73 dicta] nomen <i>D</i>
 74 <i>uersus mutatus C Sarai Y: Saray CDER </i></p> | <p>75 Sara] Sarra <i>C</i>
 butirum] bitirum <i>D</i>
 77-78 <i>post uersum 82 posuerunt ER post uersum</i>
 <i>80 posuit C qui uersus 81-82 omisit</i>
 77 saluatur] seruatur <i>CR</i>
 78 in] inque <i>CDR est om. CDRY sua</i>
 manet <i>CDR</i>
 80 comprobat] uel exprobat <i>E sulphur]</i>
 <i>sulfur DE</i>
 81 <i>uersum om. C fetori-calori] fetoris-caloris R</i>
 82 <i>uersum om. C</i></p> |
|--|--|

Sara rapi potuit, sed non potuit uiolari;
 Inuiolata uiro redditur illa suo.
 85 Est Ysaac natus, est circumcisis abinde,
 Est ablactatus, Ismael exul abit.
 Iussus Abram Domino natum mactare, probauit
 Omnia se soli postposuisse Deo.
 Seruus hero sponsam sociauit quam sociandam
 90 Illi per signum comperit ante datum.
 Pugnantes in uentre suo Rebecca gemellos
 Sensit et obstupuit consuluitque Deum.
 “Est in uentre tuo populus duplex,” Deus inquit,
 “In populum populus arma timenda feret.
 95 Maiorem minor arcebit maiorque minori
 Seruiet et serui more tributa dabit,
 Debita maiori quo dantur iura minori.”
 Fecerat ille dolum qui fuit absque dolo.
 In petra Iacob dormit, scalam uidet, audit
 100 Leta, uouet uotum: fit tipus uncta petra.
 Iunguntur Iacob uxores quatuor uni,
 Ex illis genuit tres quater ille uiros.
 Ex Lia sex sunt: Ruben, Simeon, Leui, Iudas,
 Ysacar et Zabulon, septima Dina fuit.
 105 Ex Zelfa Gad, Aser; ex Bala Neptalin et Dan;
 Ex Rachele fuit Benjamin atque Ioseph.

83-84 Gen 20
 85-86 Gen 21
 87-88 Gen 22

89-90 Gen 24
 91-97 Gen 25:22-23
 98 Gen 27

99-100 Gen 28
 101-08 Gen 29-30; Gen 35:23-26

CDERY

83-84 *post uersum 78 male posuit D*
 83 Sara] Sarra C || potuit-potuit]
 poterat-poterat E
 84 illa] ipsa DE
 86 Ismael Y: Ysmael CDR: Ysmahel E
 87 *uersus mutatus C*
 89 hero] ero CR || ero *cancelauit*, abit
in margine R
 90 ante] esse DE
 93 *uersus diuersus C* || tuo] suo D

94 *uersus diuersus C* || feret] dabit E(*ante corr.*)
 95 *uersus diuersus C* || arcebit] ardebit R
 96 *uersus diuersus C*
 97 quo] que ER || iura] iure R
 100 uouet] uouit D || fit tipus uncta petra] *sulleuat*
ille petram E || tipus DY: typus CR
 103 Lia] Lya CDE || Simeon] Symeon CER
 104 Ysacar] Ysachar CR
 105 Zelfa Y: Zelpha CDER
 106 Ioseph] Iosep D

- Vnius forme uarios grex edidit agnos
 Arte Iacob. iusta fraude, uolente Deo.
 Angelus est uictus, Iacob in luctamine uictor
 110 A uicto tactus claudicat, o noua res.
 Egressu Dine corumpitur ipsa, necantur
 Ciues, peccat plebs iusta doletque Iacob.
 Venditus est Ioseph, ne stirps sua seruiat illi,
 Sed quia uenditus est, stirps sua seruit ei.
 114.1DE Fraude noua Tamar Phares concepit et Esrom.
 114.2DE Qui fuit extremus, nascitur ille prius.
 115 Transpositis manibus natis Ioseph benedicens
 Iacob predixit qualis uterque foret.
 Vt dixit Iacob natorum cuique futura
 Et benedixit eis, ultima fata subit.
- Incipiunt uersus de Exodo
 Parcit feminee proli perimitque uirilem
 120 Qui regit Egiptum, nil ratione regens.
 Infantem clausum mulier gentilis Hebreum
 In cirpo reperit, tollit, adoptat, alit.
 Igne rubum plenum nec in igne pericula passum
 Miratur Moyses, mistica facta uidens.
 125 Miror quod Moyses uirgam mutauit in anguem,
 Sed magis obstuideo quod magus egit idem.

109-10 Gen 32:22-32
 111-12 Gen 34
 113-14 Gen 37
 114.1DE-2DE Gen 38

115-16 Gen 48:8-20
 117-18 Gen 49
 119-20 Ex 1:22

121-22 Ex 2:1-10
 123-24 Ex 3
 125-28 Ex 4:1-4; Ex 7:8-13

CDERY

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|-------------|---|------|--|
| 109 | <i>uersus diuersus C</i> | 118a | <i>titulus Y: Incipiunt uersus de libro Exodi C: Exodus in margine add. D: Exodi primo in margine add. E: De libro Exodi in margine add. R</i> |
| 110 | <i>uersus diuersus C tactus] uictor E</i> | 120 | Egiptum] Egyptum C |
| 111 | <i>uersus diuersus C</i> | 122 | reperit] repperit C tollit] parcit E |
| 112 | <i>uersus diuersus C iusta] uicta D(ante corr.)</i> | 123 | in om. E |
| 113 | Ioseph] Iosep D seruiat] seruiet R | 124 | mistica] mystica E |
| 114 | <i>uersus diuersus C</i> | 126 | obstuideo DY: hoc stuideo CR: admiror E |
| 114.1DE-2DE | <i>post uersum 112 male posuit E: in margine add. D: uersus diuersi C</i> | | |
| 118 | Ultima fata subit et benedixit eis E | | |

In uirge speciem Moyses reuocauerat anguem:
 Hoc potuit Moyses, non potuere magi.
 Cum sinus excludit dextram, leprosa fit illa,
 130 Cum sinus hanc recipit, pristina forma redit.
 Sanguis, rana, culex, musce, moriens pecus, ulcus,
 Grando, brucus, nox et pueris data mors:
 He clades cogunt Pharaonis pectora dura,
 Vt sinat Hebreos iussa subire loca.
 135 Que ferit Egiptum, mortem plebs uitat Hebrea
 Agni mactati salua cruore sacro.
 Rex mentem mutans populum reuocare laborat
 Viribus et telis terribilique manu.
 Sed Deus hostiles acies occidit in undis
 140 Atque suis siccum per mare prebet iter.
 Ignis nocte, die nubes preedit Hebreos,
 Seruit eis polus et terra iubente Deo.
 Illis dulcorem lignum, panem polus, undam
 Petra, preces palmam, gaudia palma dedit.
 145 Dat Ietro consilium Moysi, gentilis Hebreo,
 Indoctus docto sacrilegusque sacro.
 Lex datur in binis tabulis inscripta petrinis,
 Lex precepta Dei continet ista decem:

129-30 Ex 4:6-9

131-36 Ex 7-9

137-42 Ex 14

143-44 Ex 15-17

145-46 Ex 18:19-27

147-52 Ex 20:1-17

131 Riga, *Ex.*, 187, Beichner, vol. 1, p. 98132 cf. Riga, *Ex.*, 188: Grando, locuste. nox. mors prius orta necans, Beichner vol. 1, p. 98

CDERY

128 potuit] poterat *E* || non] nec *E*130 pristina] prestina *C*132 *uersus diuersus C*135 Egiptum] Egyptum *C*136 salua cruore] sanguine salua *E*137-38 *uersus diuersi C*139 *uersus diuersus C* || occidit] inuadit *E*140 *uersus diuersus C*141-42 et 143-44 *tr. C*142 eis] ei *EY*143 *uersus mutatus C*145 *uersus mutatus C* || Ietro] Iethro *R*146 *uersus diuersus C* || sacro] reo *E*147 In tabulis binis lex est depicta petrinis *E*148 *uersus mutatus C*

Septimus ornatus fuerat speciosa thyara,
 Octauus sacrum lamina nomen habens.
 His semel ornatus cum sanguine presul in anno
 Sacrate subiit interiora domus.

175 Cum domus erigitur et sacro more sacratur,
 Velat eam nubes numen adesse notans.

De Leuitico

Quid Leuita queat codex Leuiticus edit
 Pro se, pro populo sacrificare Deo.

Sorte iubente caper unus mactatur et alter
 180 In deserta fugit publica probra ferens.
 Qui, postquam uetuit Deus, obtulerant alienum
 Ignem, diuinus percutit ignis eos.

De libro Numeri

In Sinay Dominus numerari iussit Hebreos;
 Quo mechia queat tecta patere docet.

185 In Pharan murmur plebis compescitur igne,
 Optanti carnes est caro morsque data.
 Itur in Asseroth, hinc Moysen ferit ore Maria
 Iniuste, lepra iure feritur ea.

173-74 Ex 29
 175-76 Ex 33:9
 177-78 Lev 1-9

179-80 Lev 16:18-22
 181-82 Lev 10:1-2; Num 26:61
 183 Num 1

184 Num 5:11-28
 185-86 Num 11
 187-88 Num 12

CDERY

173 cf. Lawrence, *Hyp.*, IV, 111. Mistretta, p. 158: Huc semel et solus in sanguine presul in anno

171 speciosa] spaciosa *R* || thyara] thiara *C*:
 tyara *D*

174 sacrate] sacro sacre *D*

176 eam] eum *D*

176a *titulus Y*: Incipiunt uersus de libro Leuitici *C*:
 Leuiticus in *margin* add. *D*: Liber Leuitici in
margin add. *R*: *titulus deest E*

179-80 et 181-82 tr. *R*

181 uersus diuersus *R*: uersus diuersus *C*

182 uersus diuersus *C*

182a *titulus Y*: Incipiunt uersus de libro Nimeri *C*:
 Numeri in *margin* add. *D*: Liber Numeri in
margin add. *R*: *titulus deest E*

183 Sinay *Y*: Synai *CD*: Synay *ER*

184 mechia] mechea *E*

185 Pharan] Pharaan *E* || compescitur]
 conspicitur *D*

185-86 post uersum 190 male posuit *C*

187 uersus mutatus *C* || Asseroth] Aseroth *E* ||
 hinc] hic *ER*

188 uersus diuersus *C* || ea] ita *D*

Mittitur a Pharan explorator duodenus,
 190 Hic Amalech uictor et Chananeus erat.
 Hic qui ligna legit per sabbata uir lapidatur,
 Hic Dathan, hic Abiron sorbet hiatus humi.
 Flores et fructus hic protulit arida uirga,
 Hic est mactari iussa iuuenca Deo.
 195 In Cades moritur soror Aaron, petra dat undam,
 Frustra legatur nuncius hic ad Edom.
 Montis in Hor summo subit Aaron uertice mortem
 Et succedit ibi filius eius ei.
 Circuiens Edom plebs murmurat et reprobatur man:
 200 Anguibus ignitis plurima turba perit.
 De Bamot ad Seon missi doluere repelli,
 Arma parans armis occidit ille feris.
 Occurrit rex Og armatus et occidit armis;
 Qui maledicere uult his, benedicit eis.
 205 En iterum Moyses numerare iubetur Hebreos,
 His ut promissi dentur amena soli.
 Cernit, non intrat Moyses in uertice montis
 Regnum promissum precipiente Deo.
 Sed Madianitas prius arcens, regna Manasse
 210 Dimidie tribui, Gadque, Rubenque dedit.

189	Num 13:1-16	193	Num 17	203	Num 21:33-35
190	Num 14:39-45	194	Num 19:3-10	204	Num 22-24
191	Num 15:32-36	195-98	Num 20	205-06	Num 26
192	Num 16:31-33; Num 26:9-20	199-200	Num 21:4-6	207-08	Num 27:12-15
		201-02	Num 21:21-26	209-10	Num 31:1-7; 32:33

CDERY

189	explorator] expoliator <i>R</i>	198	mortem] montem <i>C</i>
190	<i>uersus mutatus R</i> uictor] uictus <i>C</i> Amalech] Amaleth <i>D</i> Chananeus <i>E</i> : Cananeus <i>CDRY</i>	199	ibi-ei <i>tr. DE</i>
192	<i>uersus mutatus R</i> Dathan <i>CY</i> : Datan <i>DE</i> Abiron] Abyron <i>E</i> hiatus] hyatus <i>E</i>	200	circuiens] circuens <i>R</i>
193	flores] floruit <i>E</i> arida] aaroa <i>D</i>	201	<i>uersus mutatus R</i> ignitis] ignoris <i>C</i>
194	<i>uersus mutatus R</i>	202	de] a <i>C</i> Bamot <i>DY</i> : Bamoth <i>CE</i> : Ramoth <i>R</i>
195-96	<i>uersus om. D</i>	203	parans] parens <i>Y(ante corr.)</i>
197	<i>uersus mutatus R</i> Hor] Or <i>R</i>	204	<i>uersus mutatus R</i> his <i>Y</i> : hiis <i>CD</i> : is <i>E</i>
		205	<i>uersus diuersus C</i> <i>uersus mutatus R</i>
		206-08	<i>uersus diuersi C</i>
		209	<i>uersus mutatus C</i>

Precipit, ut perimant Chananeos fanaque frangant,
Dent loca Leuitis presidiumque fuge.

Membra quaterdenis annis leuat integra uestis,
Noctem flamma, diem nubila, manna uiam.

De libro Iosue

- 215 Exploratores Raab iuuat inde iuuanda,
Iordanis sicco plebs pede transit aquas.
Hic est cultellis plebs circumcisa petrinis,
Mannaque defecit et datur esca noua.
Menia magna ruunt Iericho clangore tubarum,
220 Concentu uocum circuituque pedum.
Vnius ob crimen sex et triginta necantur,
Victis punito crimine palma datur.
Cultores Gabaon furantur federa pacis,
Fraude bona seruant se simul atque sua.
225 Reges quinque premunt hos qui sociantur Hebreis,
Sed regum uires uincit Hebrea manus.
Vt Iosue uincat, iuuat illum grandine nubes,
Sol stacione, Deus uiribus, ense uiri.

211	Num 33:50-52	215	Ios	221	Ios 7
212	Num 35:1-8	216	Ios 3:17	222	Ios 8
213	Deut 8:4; 29:5	217-18	Ios 5	223-24	Ios 9:3-21
214	Deut 1:33 ignis, nubis; 8:3 manna	219-20	Ios 6:1-21	225-28	Ios 10

217 cf. Lawrence, *Hyp.*, IV, 329, Mistretta, p. 168: Letaque cultellis plebs circumcisa petrinis

CDERY

211	Chananeos] Cananeos C fanaque] phanaque D: famaue R frangant] fugant D: fragant R	217	cultellis] cultullis R hic] hinc C
214	uersus mutatus C nubila] nebula E	218	uersus diuersus R
214a	titulus Y: Incipiunt uersus de libro Iosue C: Iosue in margine add. D: Iosue secundo in margine add. E: De libro Iosue Bennun in margine add. R	219	Iericho CR: Ierico D: Iherico EY
		220	uersus diuersus R
		221	uersus mutatus C uersus diuersus R
		222	uersus diuersus R
		224	uersus diuersus C sua RY: suos DE
216	uersus diuersus R pede] pia E(ante corr.)	225-26 et 227-28 tr. R	

230 Postquam trideni reges uincuntur et unus,
 Hebreis regnum, pax requiesque datur.
 Axe poscenti cum uoce gemente supernum
 Irriguum Caleb inferiusque dedit.

De libro Iudicum
 Palmis et pedibus curtatis, compede stringit
 Adonibezec fortis Hebrea cohors.
 235 Plebs Hebrea Deo dum seruit, libera regnat;
 Cui nolens subdi subditur illa malis.
 Hec regi Sirie seruit bis quatuor annis,
 Libera fit post hec Othonielis ope.
 Post Eglon regi Moab seruire coacta
 240 Annis octo decem, libera fit per Aoth.
 Allophilos Sangar sexcentos uomere sternens
 Adiuuat Hebreos atque tuetur eos.
 Iabin rex Canaan bis denis hos premit annis,
 Debbora subuenit his, uoce manuque Iahel.
 245 Post Gedeon, Iepte, Sanson solamen Hebreis
 Et pacem prebent tristiciamque fugant.
 Leuite pulcri corrupta coniuge pulcra,
 Stirps undena tribum Benjamin ense petit.

229 Ios 12
 230 Ios 13-19; 23:1
 231-32 Ios 15:13-19
 233-34 Iud 1:4-7

235-36 Iud 2
 237-40 Iud 3:7-25
 241-42 Iud 3:31
 243-44 Iud 4

245-46 Iud 6-8 Gedeon; 11-12
 Iepta; 13-16 Samson
 247 Iud 19:22-26
 248 Iud 20

CDERY

229 uersum om. C || et] ut E
 230 uersum om. C || Hebreis] Hebreos R
 232 Caleb] Caleph CDE
 232a titulus Y: Iudicum in margine add. D:
 titulus deest CER
 233 curtatis] tractatis R || stringit] strinxit E
 234 uersus mutatus R || Adonibezec] Adonicezech
 E: Adonibezet R
 235 uersus mutatus C || dum] cum E
 237 Sirie Y: Syrie CDER

240 per Aoth] paraoth R || decem] decim CE
 241 uersus mutatus C || Sangar] Sengar E ||
 sternens] stringit E
 243 Canaan Y: Chanaan CDER || premit] primit R
 244 Debbora] Debora E || Iahel] Iael CE
 245-46 uersus diuersi C
 245 Sanson] Samsom E
 247 uersus mutatus C || uersus diuersus R
 248 uersus diuersus R || ense] esse D

De libro Ruth

Cum Noemi patriam duplex nurus eius adire
 250 Ceperat, una redit, altera complet iter.
 Illa sequens Noemi meruit Booz sociari,
 Pignore ditari deliciisque frui.

De libro Regum

Vxor erat duplex uni coniuncta marito:
 Anna diu sterilis, prole Fenenna ferax.
 255 Sepius obprobrio sterilem fecunda perurget;
 Vt fuget obprobrium, supplicat Anna Deo.
 Iudicio iusto natos hec suscipit, illa
 Amittit; decus hec, dedecus illa subit.
 Offert Anna Deo Samuelem, suscipit Heli:
 260 Plebs amat, illustrat gracia, fama probat.
 Predicit Samuel Heli fera dampna futura:
 Heli cuncta timet, nulla cauere studet.
 Heli dum parcit natis, se perdit et illos:
 Sic qui uult prauis parcere, perdit eos.
 265 Quatuor Hebrece ceciderunt milia plebis,
 Post triginta cadunt milia Marte fero.
 Pro dolor, archa Dei capitur, proles cadit Heli;
 Causa feri casus fama fit ista seni.

249-50 Ruth 1
 251-52 Ruth 2-4
 253-56 I Reg 1:1-18

257-58 I Reg 1:1-19
 259 I Reg 1:24-28
 260 I Reg 2:26

261-62 I Reg 3
 265-68 I Reg 4:1-18

CDERY

248a	<i>titulus Y: Ruth in margine add. D: Liber Ruth in margine add. R: titulus deest CE</i>	255-56	<i>uersus om. C</i>
249-50	<i>uersus om. C</i>	259	Heli] Hely DER
251	<i>uersus diuersus C Noemi] Noemy E meruit] meruerit R sociari] associari E</i>	261-63	<i>uersus diuersi C</i>
252	<i>uersus diuersus C</i>	261	Heli Y: Hely DER
252a	<i>titulus Y: Incipiunt uersus de libro Regum C: Regum primo in margine add. D: Liber primus Regum in margine add. R: titulus deest E</i>	262	Heli] Hely DER
		263	Heli Y: Hely DER
		264	<i>uersus diuersus C perdit] perdet R</i>
		267	pro Y: proh CD: proth E: prot R Heli] Hely DER
		268	<i>uersus mutatus C</i>

- Archa Dei cum stat iuxta Dagon, cadit ille;
 270 Erigitur Dagon deteriusque cadit.
 Peste Deus triplici terrenis replet, premit, urget
 Regna, uates, plebem, mure, dolore, nece.
 Plebs tantis plagis archam percussa remittit,
 Cum qua mittuntur aurea dona simul.
 275 Supponunt arche plaustrum plaustroque iuuencas
 Que recte tendunt Bethsamis absque duce.
 Plebs archam, plaustrum, uaccas recipit, secat, urit,
 Affectu leto dans holocausta Deo.
 Qui spectant archam primates septuaginta
 280 Et plebis decies milia quinque cadunt.
 Aminadab recipit archam populusque quietem:
 Spernit habere deos quisque Deumque colit.
 Fit noua pugna, Deum placat, terit arma, metum dat
 Agno dux, armis plebs, tonitruque Deus.
 285 Plebs Hebraea petit, abiecto iudice, regem
 Vulnus sana, iugum libera, tuta metum.
 Saul rex fit eis regali dignus honore:
 Mores mutat honor, crescit honore tumor.
 288.1E De Iuda Phares, Esron, Aran, Aminadib,
 288.2E Naason, Salmonn, Boz, Obeth, Iesse, Dauid.
 Naas dux Amon cecidit uirtute Saulis
 290 Et rursus fit rex, plebe uidente, Saul.

269-72 I Reg 5

273-80 I Reg 6

281-84 I Reg 7

285-86 I Reg 8

287-88 I Reg 10:1-24

289-90 I Reg 11

288 cf. Lawrence, *Hyp.*, IV, 621, Mistretta, p. 180: Mores mutat honos et iam de rege tyrannus

CDERY

269 cum] dum *E*270 uersus mutatus *C* || erigitur] erigiturque *E*271 replet] et add. *E*273-74 uersus om. *C*275 uersus mutatus *C* || uersus mutatus *R*277 archam] arcam *E* || plaustrum uaccas recipit]
 recipit plaustrum uaccas *C*278 leto] leta *E*283 uersus mutatus *C* || terit arma metum dat]
 metum terit arma *D*285 uersus mutatus *C*286 uersum om. *C*287 uersum om. *C* || uersus dirersus *R*288 uersus diuersus *R* || tumor] timor *D*289-90 et 291-92 tr. *R*290 uersus diuersus *R*

Cum regem peteret, quantum sibi turba noceret,
 Voce notat Samuel prodigioque probat.
 Allophili quia sunt multi, terrentur Hebrei:
 Magna fugit plebis pars latebrasque petit.
 295 Rex sibi mactandi prefixam preuenit horam,
 Precinit huic Samuel quod sua regna cadent.
 Sunt turme regis pauce, sunt spicula pauca;
 Bella iuuat Ionathas, plebs redit, hostis obit.
 Pro mellis gustu Ionathas est pene peremptus,
 300 Presentem culpam facta priora leuant.
 Rex hic cum multis belli certamen iniuit
 Et uincit multos nemoque uincit eum.
 Cum Saul parcit gregibus non parcere iussus,
 Quod non parcat ei precinit ira Dei.
 305 Rectorem reprobum Samuel lugere uetatur,
 Vngere precipitur Dauid et ungit eum.

Incipit quarta etas
 Viribus istius uires ursus, leo, demon
 Atque gigas perdunt suppliciumque ferunt.
 Dauid tam fortem, tam iustum, tamque benignum
 310 Plebs, Saul, Ionathas predicat, odit, amat.
 Querit ei Saul dare plagas quo sua plaga
 Mulcetur. sed eas precauet ille fuga.

291-92 I Reg 12:17-18
 293-97 I Reg 13
 298-302 I Reg 14

303-04 I Reg 15
 305-06 I Reg 16:1-13

307-08 I Reg 17:34-50
 309-16 I Reg 18

CDERY

291 uersum om. C
 292 uersum om. C || uersus mutatus R
 293 uersum om. C
 294 uersum om. C || uersus mutatus R
 297 uersum om. C
 298 uersum om. C || Ionathas] Ionatas D
 299 Ionathas] Ionatas D || peremptus] peremptus
 DEY(ante corr.)

301-02 uersus om. C
 303 uersus mutatus C || uersus mutatus R
 304 parcat] parcat E
 306a titulus CY: in margine add. R: deest DE
 307-08 uersus diuersi R
 311-12 uersus diuersi C

Esse Deum cernens cum Dauid, eum metuit rex;
 Preficit hunc multis, sed tamen odit eum.
 315 Pro Michol centum numerum dare prepuciorum
 Iussus, bis centum dat recipitque Michol.
 Laude Dauid motus perimi rex precipit illum,
 Placatus Ionathe uoce pepercit ei.
 Rursus eum regis furiosi lancea terret
 320 Insidiasque Dauid coniugis arte cauet.
 Miror quod regis legati rexque prophetant,
 Miror quod dantur talia dona malis.
 Cum nequeat Ionathas iram mulcere paternam,
 Achis regna Dauid tristis et exul adit.
 325 Deceptus dat ei gladium cum pane sacerdos.
 Datque sacerdoti principis ira necem.
 Deuitat Dauid simulato dampna furore,
 Tristes, oppressi consociantur ei.
 Vt iuuat Ceilam, metuens Dauid arma Saulis
 330 Ziph petit hicque Saul impetit acer eum.
 Pene Dauid capto remeat rex, rursus eidem
 Instat et in Dauid comperit esse fidem.

317-22	I Reg 19	326	I Reg 22:14-19	329-30	I Reg 23:1-14
323	I Reg 20:30-34	327	I Reg 21:12-15	331	I Reg 23:25-29
324	I Reg 21:10	328	I Reg 22:2	332	I Reg 24
325	I Reg 21:1-6				

318 cf. Lawrence, *Hyp.*, V, 328, Mistretta, p. 195: Que cito, que facile mota pepercit ei

CDERY

313	<i>uersus mutatus C</i>	324	<i>uersum om. C</i> Dauid] petit <i>E</i> adit] abit <i>E</i>
315	<i>uersum om. C</i> Michol] Micol <i>E</i> centum numerum <i>tr. R</i>	325	<i>uersus mutatus C</i>
316	<i>uersum om. C</i> Michol] Micol <i>E</i>	327	<i>uersus diuersus C</i>
317	<i>uersum om. C</i> Dauid] demum <i>E</i>	328	oppressi <i>Y</i> : et pressi <i>CDER</i> consociantur] associantur <i>E</i>
318	<i>uersum om. C</i>	329	iuuat] iuuat <i>D</i> : uicit <i>R</i> Ceilam] Ceylam <i>C</i> : Cellam <i>R</i>
320	<i>uersus diuersus C</i>	330	Ziph petit] id Ziph it <i>C</i>
322	<i>uersus diuersus C</i>	331-32	<i>uersus diuersi C</i> <i>uersus diuersi R</i>
323	<i>uersum om. C</i> cum nequeat] cumque nequit <i>R</i>		

Tecta Saul, Samuel mortem, Pharan Daud intrat
 Et socie Nabal se sociauit ibi.
 335 In Ziph deserto latitantem denuo Saul
 Hunc querens in eo comperit esse fidem.
 Ne plus queratur Daud regnum petit Achis,
 In Siceleg remanet quam dedit Achis ei.
 Gens Achis genti fera bella minatur Hebreæ,
 340 Plebs Hebræa parat pellere Marte minas.
 Adductus Samuel magico molimine regem
 Casurum cecinit uulnere rexque cadit.

Regum secundo
 Quidam mercedem sperans mendacia profert,
 Mendaci merces congrua pena datur.
 345 Hisboseth undenis tribubus fit rex, Daud uni:
 Deficit illius, proficit huius honor.
 Percussis pueris uires Ioab fugit Abner,
 Hic Asael perimit et perit ense Ioab.
 Penam suscipiunt a quo sibi premia sperant
 350 Qui praua dederant Hisboseth arte necem.
 Daud rex factus totius plebis Hebrææ
 Vi turrem Sion cepit et ornat eam.

333-34 I Reg 25
 335-36 I Reg 26
 337-38 I Reg 27:1-7

339-42 I Reg 28
 343-44 II Reg 1:1-16
 345-46 II Reg 2:8-10

347-48 II Reg 2:18-28; 3:26-27
 349-50 II Reg 4
 351-52 II Reg 5:1-9; I Par 11:1-9

CDERY

335 *uersus diuersus C* || in Ziph *tr. D* || deserto] deseruit *R*
 336 *uersus diuersus C* || *uersus mutatus R*
 337 *uersus diuersus C* || Achis] Achiser *R*
 338 *uersus diuersus C* || Siceleg] Sicelech *E*
 339 *uersum om. C*
 340 *uersum om. C* || Hebræa] Hebreus *D*
 342 *uersus mutatus R*
 342a *titulum in margine add. D: Liber secundus in margine add. R: titulus deest CEY*
 343 *uersus diuersus C*
 344 *uersus mutatus C*

345 *uersum diuersus C* || Hisboseth *EY*: Hiisboseth *D*: Hisbosech *R*
 346 *uersum diuersus C* || illius] unius *D*
 347 fugit] fugat *R*
 348 *uersus diuersus C* || *uersus mutatus R*
 350 Hisboseth *E*: Isboseth *CY*: Hiisboseth *D*: Hysboseth *R*
 351 *uersus mutatus C* || *uersus mutatus R*
 352 *uersus mutatus C* || *uersus mutatus R* || ui *YD*: ut *E* || turrem] turrin *E* || Sion *Y*: Syon *CDER*

Oza Dei tangens archam mortem subit inde:
 Territus hoc tactu rex ueneratur eam.
 355 Concessit Nathan templum Dauid edificare
 Primo, post prohibet precipiente Deo.
 Allophilos, Moab, Idumeos rex sibi subdit,
 Cogens seruili more tributa dare.
 Rex natum Ionathe merito patris ueneratur
 360 Et natum Naas qui probra reddit ei.
 Luxuria uictus Dauid fecisse probatur
 Mechie, cedis, sedicionis opus.
 Regis deliciis succedit pestis amara
 Luxuriamque luit ille dolore graui.
 365 Pro morbo nati rex ieiuat, gemit, orat;
 Post mortem mensam lotus et unctus adit.
 Priuauit frater germanam uirginitate,
 Frater eum uita, natus honore patrem.
 Perfundit, uitat, carpit cum gente sua rex
 370 Fletibus ora, fuga funus iterque pede.
 Opprimat oppressum Semei iactans probra, petras
 In regis uultus uoce manuque sua.
 Natus iure cadens uitam regnumque paternum
 Perdidit et recipit debita regna pater.

353-54 II Reg 6:6-17;
 I Par 13:9-14
 355-56 II Reg 7:1-12; I Par 17
 357-58 II Reg 8; I Par 18
 359 II Reg 9

360 II Reg 10:1-5; I Par 19:1-5
 361-62 II Reg 11
 363-66 II Reg 12:11-20
 367-68 II Reg 13:1-21

369-70 II Reg 13:30-39;
 II Reg 15:13-30
 371-72 II Reg 16:5-13
 373-74 II Reg 18-19

CDERY

353 uersus mutatus C
 354 uersus diuersus C
 355 concessit Nathan tr. C || Nathan] Natan D
 355-56 templum-primo tr. C
 356 uersus mutatus R
 357 Idumeos Y: Ydumeos CDE: Ydummeos R
 358 uersum om. C
 359 uersum om. C || rex natum tr. R
 360 uersus mutatus C || reddit] reddet D
 361 probatur] putatur E

363-64 uersus om. C
 366 lotus] letus D(post corr.)E || unctus]
 uinctus D(ante corr.)
 367-68 uersus mutati R
 369-70 uersus diuersi C
 371 uersus diuersus C || Semei] Semey E ||
 iactans] iactas R
 372-73 uersus diuersi C
 374 uersus diuersus C || perdidit] perdit R ||
 recipit] reperit D

375 Siba Bocri natus, dum turbat federa pacis,
 Cesus iure cadit paxque resurgit ita.
 Facta fames tribus est annis pro Gabaonitis,
 Postquam facta fuit ulcio, pena perit.
 Rex qui non timuit alienam tangere sponsam
 380 Olim, nunc undam se tetigisse timet.
 Penis propositis rex eligit e tribus unam,
 Milia qua subeunt septuaginta necem.

Regum tercio

Frigore rex fractus recalescit carne puelle,
 Rex Adonias fit dedecus inde ferens.
 385 Regna Dauid tradens Salomoni, quomodo regnet,
 Cui penam, cui det premia digna, docet.
 Hic Semei, Ioab, Adoniam perdidit ense,
 Abiathar penitus priuat honore sacro.
 Rex Salomon factus poscit recipitque sophiam
 390 Qua summos uates philosophosque preit.
 Quem peperisse due se dicunt, protinus eius
 Que sit uera parens, rex docet ense suo.
 Huius erat regnum preclarum, mensa stupenda,
 Quadrupedes multi multiplicesque libri.

375-76 II Reg 20
 377-78 II Reg 21:1-9
 379-80 II Reg 23:15-17

381-82 II Reg 24:10-15
 383-84 III Reg 1
 385-88 III Reg 2

389-90 III Reg 3:3-15;
 II Par 1:7-13
 391-92 III Reg 3:16-28
 393-94 III Reg 4:20-34

CDERY

375 Siba] Seba *D*: Syba *E* || Bocri] Bothi *D*:
 Bochri *R* || dum] cum *E*

376 uersus diuersus *C*

377 uersus mutatus *C*

378-79 uersus diuersi *C*

380 uersus mutatus *C*

381 uersus diuersus *C*

382 uersus diuersus *C* || qua] quo *D*

382a titulum in margine add. *D*: De rege Adonia *C*:
 Liber tercius Regum in margine add. *R*:
 titulus deest *EY*

383 uersus mutatus *R*

384 uersus diuersus *R*

387-88 et 389-90 tr. *DY*

387 Semei] Semey *ER*

388 Abiathar] Abyatar *E* || sacro] suo *Y*(ante corr.)

390-91 uersus om. *C*

392 uersus mutatus *C* || sit] fit *D*

394 libri] labor *D*

- 395 Materies, opus, ars, typus in templo Salomonis.
 Quanta sophia fuit in Salomone, docent.
 Ingenium regis regina Sabea relatu
 Primo, post rebus, discit et inde stupet.
 Rex Salomon reges auro preit atque sophia,
 400 Argenti precium par facit esse petre.
 Rex hic tam fortis, tam prudens, tamque pudicus,
 Pro pudor infando uictus amore ruit.
 Eius Ieroboam seruo regnare propheta
 In tribubus denis spondet opusque probat.
 405 Post obitum regis Salomonis regia proles
 Suscepit Roboam regna regenda patris.
 Consilium iuuenum rex prefert iste senili
 Et regni partes perdidit inde decem.
 Has reuocare parans rediit reuocante propheta
 410 Atque tribus tamen possidet ille duas.
 Ieroboam uitulis, quos fecit, thura litauit,
 Illis gens regis, rege iubente, litat.
 Hunc frustra terrent signis et uoce prophete,
 A culpa terror non reuocauit eum.
 415 Iusta tribus Iude tribus annis postea peccat,
 Sed peccata luit uiribus illa Susac.

395-96 III Reg 6

397-98 III Reg 10:1-5; II Par 9:1-4

399-400 III Reg 10:23-27; II Par
 1:1-15; II Par 9:20-27

401-06 III Reg 11; II Par 9:31

407-12 III Reg 12; II Par 10-11

413-14 III Reg 13

415-16 III Reg 14:21-26;

II Par 12:9-12

402 cf. Lawrence, *Hyp.*, V, 562, Mistretta, p. 205: Post hec infelix uictus amore ruit

CDERY

395 typus] tipus *CD*

398 primo] premia *C*

402 pro *Y*: proh *CD*: proth *ER*

405-06 uersus diuersi *C*

407 uersus diuersus *C* || prefert] pretulit *R*

408 uersus diuersus *C*

409 uersus mutatus *C* || parans] parat *E* ||
 reuocante] reuocate *CE*

410 uersus mutatus *C*

411 thura] thyma *E*

412 uersus mutatus *C* || litat] litauit *D*

413 uersus diuersus *C* || uersus mutatus *R*

414 uersus diuersus *C*

415 uersus mutatus *R* || Iude] tamen *E*

416 uersus mutatus *R* || Susac] Susach *D*

Post regnans Abia dum iura colit, premit hostem;
 Post legem ledens leditur ille nece.
 In primis cultor legis regnum subit Asa,
 420 Ethiopes paucis dissipat ille uiris.
 Rege Siro Baasan uincens reprehenditur inde,
 Vatem comprimit hic carcere, morbus eum.
 Ieroboam natum Nadab et totum genus eius
 Occidit Baasa dans diadema sibi.
 425 Huius Helam natum simul et totum genus eius
 Occidit Zamri dans diadema sibi.
 Amri rex factus premit istum, preuenit iste
 Ignibus arma, cremans se sua tecta simul.
 Amri post Tebni uictum mortem subit, Achab
 430 Sceptra subit - peior filius eius eo.
 Vt regi penam plebis predixit Helias,
 Pastum dat coruus, pocula Carith ei.
 Vt uiduam pascat simul et pascatur ab illa,
 Missus Thesbites auget edendo cibos.

417-18	III Reg 15:1-8; II Par 13	421	III Reg 15:16-20;	425-30	III Reg 16
419	III Reg 15:9-14; II Par		II Par 16:1-6	431-34	III Reg 17:1-16
	14:1-8	422	II Par 16:7-12		
420	II Par 14:9-13	423-24	III Reg 15:25-29		

424/426 cf. Riga, *Mac.*, 326, Beichner, vol. 1, p. 411: Maior Aristobolus dat diadema sibi (= 608.60CRi)
 434 cf. Lawrence, *Hyp.*, V, 791-92, Mistretta, p. 215: Missus et ad uiduam duo mistica ligna legentem
 Illius inuentos auxit edendo cibos

CDERY

417	Abia] Abya <i>E</i>	427	Amri <i>RY</i> : Ambri <i>ED</i> : Zambri <i>C</i> iste] ille <i>CR</i>
420	Ethiopes] Ethyopes <i>R</i>	428	<i>uersus mutatus R</i>
421	Siro <i>Y</i> : Syro <i>CDER</i> Baasan] Basan <i>CER</i>	429	Amri <i>RY</i> : Ambri <i>ED</i> : Zambri <i>C</i> Tebni]
422	<i>uersus mutatus R</i>		Thebni <i>Y</i> (<i>post corr.</i>): Thephni <i>D</i> (<i>post corr.</i>)
423	Ieroboam] Ieroboa <i>R</i>		Achab] Acab <i>E</i>
424	diadema] dyadema <i>R</i>	431	regi] regni <i>R</i> Helias] Helyas <i>DER</i>
425	Helam <i>DY</i> : Elam <i>CR</i> : Elan <i>E</i>	432	pastum] pastam <i>D</i> Carith] Charith <i>DR</i>
426	Zamri <i>EY</i> : Zambri <i>CR</i> : Zanri <i>D</i> diadema]	433	<i>uersus diuersus R</i>
	dyadema <i>R</i>	434	<i>uersus mutatus R</i> Thesbites] Tesbites <i>E</i>

- 435 Suscitat extinctum superatque magos prece sola,
 Obstruit et reserat uoce propheta polum.
 Hunc regina minis terret, iuuat angelus esca
 Qua quadragenos transigit ille dies.
 Quem regem dabit ille Siris aut Israelitis,
 440 Quem uatem, discit ille docente Deo.
 Qui regi Sirie bis uicto parcit, inique
 Se perimit, quod per signa propheta notat.
 Naboth percusso Thesbites territat Achab,
 Penitet atque Dei gracia parcit ei.
 445 Achab cum Iosaphat regem Sirie petit armis,
 Quamuis Micheas hoc uetet, hincque cadit.

Regum quarto

- Huic Ochozias succedens urget Heliam
 Bis quinquagenis quos uorat ignis atrox.
 Spiritus Helie duplex datus est Heliseo,
 450 Flumen ueste secat et sale sanat aquas.
 Vox sua dat penam pueris ridentibus, antra
 Implet aquis, oleum multiplicatur eo.

435	III Reg 17:17-24; III Reg 18:20-40	441-42	III Reg 20	449-51	IV Reg 2:9-25
436	III Reg 17:1; 18:41-45	443-44	III Reg 21	452	IV Reg 3:13-20;
437-40	III Reg 19:1-16	445-46	III Reg 22; II Par 18		IV Reg 4:1-7
		447-48	IV Reg 1:1-12		

CDERY

435	<i>uersus mutatus R</i> superatque] superet <i>E</i>	446	hoc] hunc <i>E</i> uetet] uetat <i>ER</i> hincque]
436	<i>uersus diuersus R</i> polum] palum <i>E</i>		hicque <i>C</i>
437	<i>uersus mutatus C</i>	446a	<i>titulum in margine add. D: De rege</i>
438	transigit] transiit <i>E</i>		Ochozia <i>C: Quartus Regum in margine</i>
439	Siris] Syris <i>DR</i>		<i>add. E: Liber quartus in margine add. R: titulus</i>
441	Sirie] Syrie <i>ER</i> bis uicto <i>tr. E</i>		<i>deest Y</i>
442	<i>uersus mutatus C</i> <i>uersus mutatus R</i>	447	<i>uersus mutatus R</i> Ochozias] Ocozias <i>C</i>
	perimit] punit <i>E(ante corr.)</i>		Heliam] Helyam <i>DR</i>
443	Naboth] Nabot <i>E</i> Thesbites] Tesbites <i>DEY</i>	448	uorat] uocat <i>R(corr. in margine necat)</i>
	Achab] Acab <i>E</i>	449	<i>uersus mutatus R</i> Helie] Helye <i>D</i>
445	Achab] Acab <i>E</i> Iosaphat] Iosaphath <i>ER</i>		Heliseo] Helyseo <i>D</i>
	Sirie] Syrie <i>DER</i>	451	sua dat] suadet <i>E</i> antra] atra <i>D</i>

Dat puero uitam, replet dulcedine pultes
 Et multos paucis panibus ille cibatur.
 455 Lepa per hunc periit, ferrum procedit ab amne,
 Hostis cecatur, copia dicta subit.
 Azael iste Siris preuiderat, Israelitis
 Hieu regem, res ea dicta probat.
 Post Iosaphat Ioram succedens fratribus infert,
 460 Mortem cui mors fit uentris amara lues.
 Post Ioram regnans Ozias Azael urget
 Cum Ioram, prauus quem generauit Achab.
 Rex ferus Hieu dat mortem regibus istis,
 Regineque fere discipulisque Baal.
 465 Athalia ferox cum regem nouit obisse,
 Occidens regis semina, regna subit.
 Occulto Ioas dat Ioiada regia sceptrum,
 Letum regine leticiamque bonis.
 Primo Deum, postremo deos colit et reprehensus
 470 Hinc Zacharie dat lapidando necem.
 In lecto Ioas a seruis ceditur hosque
 Rex Amasias cogit inire necem.

453-54 IV Reg 4:18-44
 455 IV Reg 5:1-19;
 IV Reg 6:1-7
 456 IV Reg 6:15-19; IV Reg 7
 457-58 IV Reg 8:13-15;
 IV Reg 9:1-14

459-60 II Par 21
 461-62 IV Reg 8:25-29
 463-64 IV Reg 9:17-37;
 IV Reg 10:18-28

465-68 IV Reg 11:1-16
 469-70 II Par 24:17-22
 471 II Par 24:25
 472 IV Reg 14:5; II Par 25:3

CDERY

454 multos] iustos *E*
 456 uersus mutatus *C* || uersus mutatus *R*
 457 uersus mutatus *C* || uersus mutatus *R* || Azael]
 Asael *CE* || Siris *Y*: Syris *CDER* || preuiderat
DY: preuidicat *E*
 458 uersus mutatus *R* || Hieu *DY*: Ieu *C*: Icut hic
E: Hyen *R* || res] rex *E* || regem] uerum
add. C
 460 fit] sit *D*

461 Ozias *EY*: Acharias *C*: Acasias *D*:
 Ahazias *R* || Azael] Asael *E*
 462 Achab] Acab *E*
 463 rex] rexque *CE* || Hieu *DY*: Ieu *C*: Iehu *E*:
 Hyen *R*
 465 uersus mutatus *R* || Athalia] Atalia *D* ||
 obisse] obesse *R*
 466 uersus mutatus *C* || semina] femina *R*
 467 Ioas] Iohas *D* || Ioiada] Iosada *R*
 471 uersus mutatus *C*

Patre prius melior, post more patris uiciorum
 Seruus seruii sedicione cadit.
 475 Hieu, Ioachaz, et Ioas, Ieroboamque,
 Et Zacharias agmina dena regunt.
 Prenotat egrotans Heliseus bella, per huius
 Mortuus ad uitam mortua membra redit.
 Rex fuit Ozias humilis prius inque triumphis
 480 Post nimis elatum lepra perurget eum.
 Ozia natus Ioathan rex se bene rexit,
 Sed male rex Achaz se regit atque suos.
 Regna rapit dene tribui rex Assiriorum
 Et tradit, Babilon, ciuibus illa tuis.
 485 Quos experta fuit, ne corruat ore leonum,
 Cum falsis uerum gens colit ista Deum.
 Rex Ezechias regi successerat Achaz,
 Inmiti mitis sacrilegoque sacer.
 Hostes angelicus mucro noctis tempore centum
 490 Octoginta dedit milia quinque neci.
 Sennacherib seuus hac uisa strage tremiscit;
 Hanc stragem uitat ut grauiore cadat.
 A propriis natis in falsi numinis ede,
 Contempto uero numine, cesus obit.

473-74 IV Reg 14:19-20;
 II Par 25:27-28
 477-78 IV Reg 13:14-21
 479-80 IV Reg 15:1-7;
 II Par 26:16-27

481 IV Reg 15:32-36; II Par 27
 482 IV Reg 16:1-4;
 II Par 28:1-4

483-86 IV Reg 17
 487-88 IV Reg 18:1-8
 489-94 IV Reg 19:35-37

CDERY

474	sedicione] condicione <i>D</i>	480	elatum] elatus <i>E</i>
475	<i>uersus mutatus C</i> Hieu <i>DY</i> : Ieu <i>C</i> : Iehu <i>E</i> : Hyen <i>R</i> Ioachaz <i>DY</i> : Ioachar <i>C</i> : Iohacaz <i>E</i> : Ioahaz <i>R</i>	481	Ozia] Ozie <i>DR</i>
476	dena] regna <i>D</i>	483	Assiriorum] Assyriorum <i>ER</i>
477	<i>uersus diuersus R</i> Heliseus <i>CR</i> : Helyseus <i>DE</i> : Eliseus <i>Y</i>	485	ore] ora <i>D</i>
478	<i>uersus diuersus R</i>	486	<i>uersus mutatus C</i>
479	fuit] fit <i>E</i> Ozias] Ozyas <i>E</i> prius] pius <i>R</i> triumphis] thriumphis <i>E</i>	489	hostes] hostis <i>C</i>
		491	seuus] seruus <i>D</i> tremiscit] tremescit <i>DR</i>
		492-93	<i>uersus om. C</i>
		494	<i>uersus diuersus C</i>

495 Rex subit elatus penas humilisque salutem,
 Sol rediens prebet signa salutis ei.
 Est Ezechia rex natus rege Manasses
 Lege uacans, plenus crimine, cede furens.
 Ille deis statuas format, magicas fouet artes,
 500 Augurium sequitur, sompnia uana colit,
 Sacrilegas aras in sacra collocat ede,
 Demonibus natos immolat ille suos.
 Voce prophetarum correptus non minus errat,
 Errori finem dat fera pena tamen.
 505 Peccat et aufertur libertas et locus illi:
 Penitet et pietas reddit utrumque Dei.
 More sui patris peccat, non penitet Amon;
 Seruili seruus criminis ense ruit.
 Regno, non uiciis Iosias successerat huius,
 510 Nam ratione regit se simul atque suos.
 Frangit fana deum, cultores cedit eorum,
 In fedis aris concremat ignis eos.
 Non horum tamen cremat ossa, sed effodit ossa
 Mortua, sacrificum perdat ut ignis ea.
 515 Ille Dei reparat templum reuocatque Leuitas,
 Pascha colit, legem seruat, iniqua fugat.
 Nec rex par regi fuerat post nec prius illi
 In cultu legis obsequioque Dei.

 495-96 IV Reg 20:1-12

 497-502 IV Reg 21:1-9;
 II Par 33:1-9

503-06 II Par 33:10-13

 507-08 IV Reg 21:19-23;
 II Par 33:21-25

509-10 IV Reg 22:1-2;

II Par 34:1-7

511-18 IV Reg 23:1-25

 CDERY

 497 est] ex *D*

 499 deis] deum *C*: diis *E*
 format magicas] colit et format *D*

 501 uersum om. *C*

 502 uersum om. *C* || uersus mutatus *R*

 503 uersum om. *C* || correptus] correctus *E*

 504 uersum om. *C*

 506 utrumque] utraque *E*

 507 Amon] Amnon *R*

 509 uersus diuersus *R*

 510 uersus mutatus *R*

 511 fana] phana *ER*

 512 uersum om. *C* || fedis] fidis *R*

 513-14 uersum om. *C*

 515 uersum om. *C* || reuocatque] renouatque *R*

 517 post nec] nec rex *CR*

Armis uicino cupiens succurrere regi
 520 In Magedo cecidit, plebs sua plangit eum.
 Huic nati Ioachaz, Sedechias et Ieconias,
 Heliachim dictus hic Ioachimque fuit.
 Rex Ioachaz prauus regnat non tempore longo,
 Huic rex Egipti regna paterna rapit.
 525 Eius germano Ioachim dat regna, tributum
 Precipiens anno quolibet inde dari.
 Post annum regni nonum cogit tribus annis
 Esse sibi seruum rex Babilonis eum.
 Post cui paruerat Ioachim parere recusat,
 530 Tandem dormit cum patribus ille suis.
 Filius eius ei succedit nomine regno
 Et uiciis, paruo tempore regna tenens.
 Rex Babilonis eum captum trahit in Babilonem,
 Excepta turba paupere quosque trahit,
 535 Euacuat templum uasis et ciuibus urbem,
 Thesauris edes leticiaque uiros.
 Pauperibus regem Sedechiam rex Babilonis
 Dat qui ius regis despicit atque Dei.
 Rex Babilonis eum petit, armis occupat urbem:
 540 Acris pugna foris, intus amara fames.

519-20 IV Reg 23:29-30;
 II Par 35:22-25
 521-22 IV Reg 23:31-35;
 IV Reg 24:17

523-26 IV Reg 23:31-35;
 II Par 36:2-3

527-38 IV Reg 24
 539-52 IV Reg 25:1-26

CDERY

519	succurrere] succrescere <i>E</i>	529	uersum om. <i>C</i>
520	plebs] ploebis <i>Y</i>	530	uersum om. <i>C</i> uersus diuersus <i>R</i>
521	Ioachaz] Ioathaz <i>R</i> Ieconias] Iechonias <i>C</i> : Mathatias <i>R</i>		dormit cum <i>DY</i> : tr. <i>E</i>
522	uersus diuersus <i>C</i> uersus diuersus <i>R</i>	531	uersus mutatus <i>R</i> succedit] succedens <i>D</i>
	Heliachim <i>EY</i> : Eliachim <i>CR</i> : Helyachym <i>D</i>	532	uersus mutatus <i>R</i>
523	Ioachaz] Ioachim <i>D</i>	533	captum] raptum <i>R</i>
524	Egipti] Egypti <i>C</i>	537	Babilonis] Babylonis <i>C</i>
525	uersus mutatus <i>C</i>	538	ius] uis <i>D</i>
527	nonum] nouum <i>R</i>	539	Babilonis] Babylonis <i>C</i>
		540	uersum om. <i>C</i> fames] lues <i>D</i>

Plus cogente fame quam ferro deserit urbem
 Nocturnamque fugam rex subit atque sui.
 Rex fugiens captus Babilonis ducitur ante
 Regem, rege datur iudice pena duplex:
 545 Guttura natorum secatur ensis, patre uidente,
 Et uisu priuat pena secunda patrem.
 Urbis tecta, Dei templum, regis uorat aulam
 Flamma; ruit murus, plebs fera uincta subit.
 Que remanet plebi rex est factus Godolias,
 550 Sed regnum perdit perditus ille dolo.
 Vindictam, natale solum, regnumque Canopi,
 Principe percusso, plebs timet, exit, adit.

De libro Daniel. Incipit quinta etas
 Dicta prophetarum, que uana fuisse putabat,
 In penis populus uera fuisse probat.
 555 Inter flagra Dei pietas solacia prebet:
 Promittit reditum suppliciumque leuat.
 Oppressis Moyses, Thobias, Iudith et Hester
 Solamen fuerant subsidiumque spei.
 Sic in suppliciis Daniel solamen Hebreis
 560 Vt fieret, factus est probitate potens.

Amne fabaque puer pueris fit pinguior illis
 Quos pauit panis regius atque merum.

561-64 Dan 1:8-20

CDERY

541	<i>uersum om. C</i>	553	putabat] putabant <i>D</i> : putauit <i>E</i>
544	iudice] indice <i>E</i>	555	<i>uersum om. C</i> flagra] plaga <i>R</i>
548	muris] intus <i>D</i> uincta] uincula <i>R</i>	556	<i>uersum om. C</i>
549	que] qui <i>D</i>	557	oppressis] oppressus <i>R</i> Thobias]
551	uindictam] uindicta <i>D</i> Canopi] Canophi <i>D</i> : Canopy <i>E</i>		Tobias <i>CDR</i> Hester] Eherster <i>R</i>
552a	titulus <i>Y</i> : Incipiunt uersus de libro Danielis prophete et de prophetis aliis. Incipit quinta etas <i>C</i> : Liber Danielis in margine add. <i>R</i> : titulus deest <i>DE</i>	558	subsidiumque spei] suppliciumque leuant <i>E</i>
		559	<i>uersus mutatus C</i>

Plus decuplo sapiens sapientibus est Babilonis
 Annis effectus in tribus iste puer.
 565 In sompnis regi quid uisa notaret ymago,
 Hic uidet et recitat et subit inde decus.
 Qui socii fuerant in penis et prece secum,
 Consociat Daniel tres in honore sibi.
 Cum regis statue caput inclinare recusant,
 570 Vis in fornacem regia trudit eos.
 Ignis parcit eis, hostes perimit, stupet inde
 Rex et laudandum predicat inde Deum.
 In sompnis arbor regi quid uisa minetur,
 Dicit ei Daniel, res ea dicta probat.
 575 Quid manus in muro scripsit, scriptura quid illa
 Signaret regi, nouerat atque notat.
 Illi parcit, obest, tutum facit esse, leonum
 Rictus, consortium fraus, pietasque Dei.
 Urget Susannam seniorum perfida lingua,
 580 Dampnat plebs, Daniel liberat arte noua.
 Temporibus Ciri per eum draco decedit et Bel,
 Hostis ei querens inde pericla perit.
 Hinc honor, hinc requies, hinc fit solamen Hebreis,
 Hinc inter penas spes bona surgit eis

565-68 Dan 2
 569-72 Dan 3
 573-74 Dan 4

575-76 Dan 5
 577-78 Dan 6:19-22
 579-80 Dan 13:34-62

581-82 Dan 14
 583-84 Dan 12

CDERY

563-64 *uersus om. C*
 565 *uersus diuersus R*
 566 *uersus diuersus R* || hic *DY*: hoc *CE*
 568 *uersus mutatus C*
 569 recusant] recusent *E* || caput] capud *CDR*
 571 hostes] hostem *E* || perimit] premit et *E*
 574 *uersus mutatus R* || res *DRY*: rex *CE*
 575 quid] sit *R*

576 *uersus mutatus R* || signaret regi *tr. E*
 577 totum] notum *E*
 579 *uersus mutatus R* || seniorum]senorum *D*
 580 *uersus mutatus R*
 581 Ciri] Cyri *DER*
 582 *uersus diuersus R*
 583-84 *uersus diuersi C*

De libro Esdre

- 585 Cirus eos remeare sinit templumque parare;
 Successor prohibet, sed cito morte ruit.
 Hunc sequitur Darius rex dignus regis honore
 Qui fauet Hebreis regnaque reddit eis.
 Lex plebi renouata, Dei reparacio templi
 590 Leticiam duplicat, pax uiget, arma uacant.

De libro Machabeorum

- Persarum regnum Grecorum rex sibi subdit
 Magnus Alexander maxima bella mouens.
 In primis trepidans, sed post Ierosolima tuta
 Hunc regem recipit, hic ueneratur eam.
 595 Orbem rex fortis domuit, mors forcior illum
 Et post hec uarios suscipit orbis heros.
 Cassandro Macedum ius, Lisimaco datur Helles;
 Se tellus Asie tradidit Antigono;
 Seleuco Babilon datur, Egiptus Tholomeo:
 600 Hique mouent in se prelia dira diu.
 Heres predicti Tholomeus erat Tholomei
 Cui transfert libros legis Hebrea manus.

585 I Esdr 1
 586 I Esdr 4

587-90 I Esdr 6-7
 591-92 I Mac 1:1-4

595-96 I Mac 1:5-8

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- 590 cf. Lawrence, *Hyp.*, VIII, 3, Mistretta, p. 258: Pax uiget, arma uacant, dum pacis nascitur auctor
 593-94 cf. Petrus Comestor, *Historia Scholastica, Liber Esther Cap. IV*, PL 198, 1496D-1497A-D.
 596 cf. Lawrence, *Hyp.*, VI, 380, Mistretta, p. 233: Occupat et uarios orbis adorat heros
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CDERY

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- | | | | |
|--------|---|--------|--|
| 584a | <i>titulus Y: in margine add. R: deest CDE</i> | 597 | <i>uersus diuersus R Cassandro] Cassander C</i> |
| 585 | <i>uersus diuersus R Cyrus] Cyrus CER</i> | | <i> Lisimaco] Lysimaco E</i> |
| 586-87 | <i>uersus diuersi R</i> | 598 | <i>uersus diuersus R Asie] Asye E </i> |
| 590 | <i>uersus mutatus R pax] rex uel lex E</i> | | <i>tradidit] prebuit E</i> |
| 591a | <i>titulus Y: Incipiunt uersus de libris Macabeorum</i> | 599 | <i>uersus diuersus R Egiptus DEY: Egyptus C</i> |
| | <i>C: De Alexandro Magno in margine add. D:</i> | 600-01 | <i>uersus diuersi R</i> |
| | <i>Liber Macabeorum in margine add. R: deest E</i> | 602 | <i>uersus mutatus C uersus diuersus R </i> |
| 595 | <i>fortis] factus E</i> | | <i>legis] legit E</i> |
| 596 | <i>heros] heroz R</i> | | |

Post hec Anthiocus Asie rex turbat Hebreos,
 Sed Iudas ualido Marte tuetur eos.
 605 Frater ei Ionathas succedens fraude necatur,
 Huic subiit Simon frater ac ense cadit.
 Hircanus Simoni succedit filius eius,
 Rex factus, subit huic acer Aristobolus.
 Seuus Alexander subit huic cui sunt duo nati:
 610 Hircanus primus, alter Aristobolus.
 His regnum rapiens Herodi Roma dat illud,
 Nemo de Iude germine regna regit.

Finit quinta etas. Incipit sexta
 Aufertur modo rex et dux de germine Iude;
 Qui uenturus erat, rex nouus ergo uenit.
 615 Cessauit penitus in Hebreis unccio, uenit
 Sanctus sanctorum sanctificatque suos.
 En lapis absque manu cesus de monte Maria,
 Absque uiri natus semine Christus adest.

603 I Mac 1:20-61
 604 I Mac 3:9-20

605 I Mac 9:8-12
 606 I Mac 13

617 cf. Dan 2:34

607-608 cf. Lawrence, *Hyp.*, VI, 511-12, Mistretta, p. 239: Post obit, huicque subit rex ex duce, filius eius;
 Rex simul et sacrificex, acer Aristobolus.

610 cf. Riga, *Mac.*, 340, Beichner, vol. I, p. 412: Hic erat Hircanus, alter Aristobolus.

613 cf. Lawrence, *Hyp.*, VII, 99, Mistretta, p. 245: Tempus adest nam prorsus abest de germine Iude

615-16 cf. Lawrence, *Hyp.*, VII, 101-02, Mistretta, p. 245: Unctio iam cessat. Cur expectatio gentis
 Sanctus sanctorum, non uenit? Item quid agit?

CDERY

603 Anthiocus] Antiochus CE || Asie] Asye C
 604 uersus diuersus C || uersus mutatus R ||
 Marte: in arce R
 605 uersus diuersus C || uersus diuersus R ||
 necatur EY: notatur D
 606 uersus diuersus C || uersus diuersus R ||
 Simon DRY: Symon E || ac DE: at Y ||
 cadit DY: ruit E
 607 uersus diuersus C || uersus diuersus R ||
 Simoni DY: Symeon C: Symoni E: Symone R
 608 uersus diuersus C || uersus mutatus R

609-10 uersus in margine add. Y

609 uersus diuersus C || uersus diuersus R ||
 seuus EY: seruus D

610 uersus mutatus C || uersus diuersus R

611 uersus diuersus C || uersus diuersus R

612 uersus diuersus C

612a titulus Y: Incipit sexta etas. De euangelio C:

Sexta etas in margine add. R: titulus deest DE

614 uersus mutatus R

615 uersus mutatus R

Hunc, tamquam lucem rutilans aurora, Iohannes
 620 Ortu, baptismo, dogmate, morte preit.
 Quem uates alii uerbis cecinere futurum,
 Presentem digito detegit iste suo.
 Huic credi cogit sterilis partus, genitoris
 Os mutum, motus in genitrice nouus,
 625 In teneris annis uirtus fortissima, uictus
 Inmitis, uestis aspera, uita sacra,
 Urbis contemptus, heremi loca, mos uigilandi,
 Sermo pudicus, opus utile, cura precum,
 Legis amor, litis odium, tutela bonorum,
 630 Iusticie zelus martirique decus.
 Regem Iudeis et gentibus indicat ortum
 Angelus eloquio, stella nitore suo.
 Ad Christum uenere magi, stella duce, Christo
 Aurum, thus, mirram - mistica dona - ferunt.
 635 Thure Deus, mirra mortalis, rex patet auro:
 Talia sunt tali munera digna dari.
 Audito regis Herodes impius ortu
 Mente gemit, uultu gaudet iniqua tegens.
 Sed cum deceptor deceptum se uidet esse,
 640 Corde prius tectum detegit ore scelus.
 Dat casum pueris multis, puer ut cadat unus,
 Sed casum celeri precauet ille fuga.
 Circumcisis erat nobis et non sibi Christus,
 In teneris membris uulnera dura ferens.

619-22 Io 1:1-35

623-24 Lc 1:5-25

625-26 Mc 1:6; Mt 3:4

631-32 Mt 1:18-25; Mt 2:1-2;

Lc 2:1-11

633-34 Mt 2:11-12

637-38 Mt 2:7-8

639-42 Mt 2:13-16

643-46 Lc 2:21-24

CDERY

620 morte] more *R*622 iste] ille *E*623 uersus mutatus *C*627 uersus mutatus *C* || urbis] herbis *D* ||contemptus] contentus *D*629 uersum om. *E* || legis] legit *Y*630 uersum om. *E* || martirii] martyrii *C*631 et] in *R*(ante corr.)634 mirram] myrram *E* || mistica] mystica *E*635 mirra] myrra *E*642 celeri] sceleri *R*(ante corr.)*C*644 dura] dira *CE*

- 645 In templum fertur cum turture cumque columba
 Iste puer duplici mistica iura docens.
 Intrat aquas Christus et tactu consecrat illas,
 Hoc lauacro lauacrum consecrat ille suis.
 Hinc Dominus deserta petit, ieiunia sacrat,
 650 Esuriem patitur, impetit hostis eum.
 Spicula sunt hostis gula, gloria uana, cupido:
 Hec uincit Christus, uictus Adam fuit his.
 Ius mutat natura suum, cum precipit ille.
 Auctor nature quod sit abinde patet.
 655 Fit iussis eius uinum de flumine, cedit
 Demonium, morbus, mors, mare, uentus ei.
 O mire pietatis opus! Dominus dominorum
 Pro seruis fit homo paruulus, eger, inops.
 Immo tulit colaphos, alapas, conuicia, sputa,
 660 Spinas, flagra, crucem, uulnera, uincla, necem.
 Finduntur lapides, tellus tremit, obtenebratur
 Sol, uelum templi scinditur, horret homo.
 Se tumuli reserant et corpora multa resurgunt:
 Surrexisse Deum testificantur ea.
 665 In terra corpus remanet, dum spiritus eius,
 Infernum mordens, eripit inde suos.

647-48 Mt 3:13-15; Mc 1:9;
 Lc 3:21; Io 1:33
 649-52 Mt 4:1-11; Mc 1:12-13;
 Lc 4:1-13

655 Lc 2:1-11
 656 Mt 8-9
 659-60 Mt 27:27-31; Mc 15:16-24;
 Io 19:1-23

661-64 Mt 27:51-53; Mc 15:38-39;
 Lc 23:44
 666 cf. Os 13:14

651 Hildebert, *Biblical Epigrams*, Epigr. 1:1, ed. Scott, Baker and Rigg:

Uicit Adam ueterem gula, gloria uana, cupido

655-56 cf. Lawrence, *Hyp.*, VIII, 139, Mistretta, p. 264: Mors, mare, uentus ei cedit, famulatur obedit

663 cf. Lawrence, *Hyp.*, VIII, 229, Mistretta, p. 267: Hinc monumenta patent, hinc corpora multa resugunt

666 cf. Lawrence, *Hyp.*, VIII, 320, Mistretta, p. 271: Linquens ipse malos eripit inde suos

CDERY

646 *uersus diuersus* R
 648 lauacro lauacrum tr. E || suis] suo E
 650 eum] eam D
 652 uincit Christus tr. C
 653 *uersus diuersus* R

654 *uersus diuersus*. R || patet] docens D
 655-56 *uersus diuersi* R
 659 alapas] alaphas DE
 664 *uersus mutatus* R
 665 terra] terris D

Erepta preda, superata morte resurgit:
Et predam reuehens celica regna petit.

Spiritus in linguis ignitis mittitur inde,
670 Interius quid agat his notat ille foris.
Caros illustrat sensu, succendit amore
Et mox lingua patet omnibus omnis eis.
In terras omnes subito sonus exit eorum,
Que sermone sonant, actibus illa probant.
675 Petre, paralitico uires, uestigia claudo,
Vitam Tabite dat pia cura tua.
Vox tua mendaces sternit, morbos fugat umbra
Et uariis uariam pestibus addis opem.
Signa dat his signis non inferiora Iohannes,
680 Hic noua signa facit et noua iura docet.
De saxis gemmas, de lignis efficit aurum,
Non feruens liquor huic non graue uirus obest.
Ad uitam reuocat extinctos peste ueneni;
Doctores omnes alta docendo preit.
685 Seuit Saulus atrox in cedem christicolarum,
Terret christicolas, uoce manuque premit.
Sed dum sic terret, dum sternere nititur illos,
Sternitur ille ferus erigiturque pius.

669-72	Act 2	676	Act 9:36-41	685-86	Act 8:1-3
673	cf. Ps 18:5; cf. Rom 10:18	677-78	Act 5:1-15	687-92	Act 9:1-31
675	Act 3:1-10; 9:32-34				

679-84 cf. Lawrence, *Hyp.* IX, 87-96, Mistretta, p. 276-77 (see Annotation).

CDERY

668	<i>uersus diuersus R</i> petit] petens <i>D</i>	682	<i>uersus diuersus C</i> huic om. <i>E</i>
669	<i>uersum om. E</i> spiritus] Christus <i>D</i>	683	<i>uersus mutatus R</i>
670	<i>uersum om. E</i> <i>uersus mutatus R</i>	684	<i>uersus diuersus C</i>
678	addis] actus <i>D</i>	686-87	<i>uersus om. C</i>
680	hic] hec <i>R</i> iura] signa <i>CR</i>	688	<i>uersus mutatus C</i>
681	<i>uersus mutatus R</i> efficit] efficitur <i>D</i>		

Quam fuit ante nocens plus utilis esse laborat
 690 Ecclesie uita, uoce, cruore, stilo.
 Hic sociique sui sermone docenda reuelant,
 Signis testantur atque cruore probant.

 Iam sic fit notus regno Deus unus in omni,
 Pax datur ecclesie, crescit in orbe fides.
 695 Sed tamen ecclesiam labor exilii grauis urget,
 In patriam properat per loca plena minis.
 Sic dedit Hebreis heremi uia longa labores,
 Sed post in patria pax data plena fuit.
 In mundo uelud in deserto uiuimus. Est hec
 700 Presens uita uelud plena labore uia.
 Nobis rex celi pater est et patria celum.
 Hinc properemus eo, pace fruemur ibi.
 Illic absque metu pax est, risus sine fletu,
 Absque labore quies, et sine nocte dies.

Explicit uersus Magistri Alexandri prioris

703-04 cf. Lawrence, *Hyp.*, IX, 546, Mistretta, p. 297: Absque labore quies, pax erit absque metu.

CDERY

691 docenda] docendo *E*
 695 uersus mutatus *R* || tamen] cum *D*
 696 minis] malis *E*
 698 post] pax *R*
 699 uelud] uelut *CE*
 700 uelud] uelut *E*
 701 celi pater est et] pater est heremus hic *E*

702 hinc] huic *D*: huc *C* || Amen in margine
 add. *E*
 703 uersum om. *C* || illic] illuc *E*
 704 uersum om. *C* || labore] dolore *E*
 705 subscriptio *Y*: deest *C*: Explicit *D*: Explicit
 liber uersificatus *E*: Explicit hec Biblia
 in uersibus *R*

Biblia in uersibus, London, BL, Ms Royal 6 B. XI

fol. 55r

Ut historie ueteris et noui testamenti postquam eas didiceris memorie tue firmitus
inhereant et que a memoria tua elapsa fuerint eidem facilius occurrant hoc metricum tibi mitto
compendium in quo tamquam in speculo historias breuiter comprehensas inspicere poteris.

Ante dies omnes mundi fuit omnis in uno
Machina momento facta iubente Deo.
Sed tunc nec celum, nec terra, nec unda, nec aer
Ornatus habuit quos habet, unde nitet.
5 Vnda tegit terram, tegit aera, sic elementa
Hec tria miscentur efficiuntque chaos.
Hec polus empireus superat, ternos ter in ista
Angelicos cetus collocat arce Deus.
Lumine uirtutum cunctis hiis angelus unus
10 Prelucens dictus Lucifer inde fuit.
Hunc tumor et multos a celo trudit ad ima;
Qui fuerant humiles promeruere statum.
Nec possunt stantes labi, nec surgere lapsi:
14R Pars nequit illa malum uelle, nec ista bonum.
15 Que Deus ante diem fecit, sex illa diebus
Protrahit in species et speciosa facit.
Hiis factis opifex requieuit, id est, operari
Desiit et noua post non operatus erat.

Facta die prima fuerat lux prima, secunda
20 Fit firmamentum summa quod astra tenet.
Tercia lux faciem terre detexit ab undis,
Herbis et quauis arbore ditat eam.
Quarta dies solem, lunam stellasque creauit,
Quinta dies uolucres pisciculosque dedit.
25 Sexta luce Deus hominem creat et pecus omne,
Deque uiri costa fit noua sponsa uiro.

Hunc extra factum tulerat Deus in paradisum,
 Regno ditat eos et benedicit eis.
 Vnius prohibet, aliorum precipit uti
 30 Fructu lignorum conditor orbis eos.
 Hostis in angue latens inquit: "Si, femina, fructu
 Vescaris uetito, par potes esse Deo."

 Angui dum credit, se leto femina ledit;
 Illam seduxit anguis et illa uirum.
 35 Vertit in uxorem uir crimen et uxor in anguem,
 Inque Deum facinus flectit uterque suum.
 Mortales merito uestiuit mortua pellis.
 Vestis enim talis talibus apta fuit.
 Illis expulsis cherubin uersatilis ensis
 40 Ante fores positus posse redire uetat.
 Prima parens primum Caim, post edidit Abel;
 Posterior primi fraude peremptus obit.
 43R Post Cain est Enoch, post Irad Mauiahelque
Matusahel, Lamech qui dat obire Caim.
 45 Ade pro nato defuncto nascitur alter,
 Nomine Seth, purus mente manuque probus.
 De Seth Enos, Cainan cum Malaleel, Iared, Enoch,
 Matusale, Lamech quo Noe natus erat.

 Amnis diluuii purgauit crimina mundi,
 50 Peccantes perimens erigit unda pios.
 Victima suscipitur, benedictio redditur archam
 Fratribus egressis cum genitore tribus.
 Signum solamen pietas diuina dat illis,
 Ne metuant post hec flumina siue feras.
 55 Cham ridet patrem nudum, fratres uenerantur;
 Hinc benedicuntur hii, maledicuntur hic.

27 hunc extra factum] hec extra facta *R*
 43R post' *scripsi*: eius *R*

49 amnis] annus *R*
 54 ne] nec *R*

Inceptum confundit opus confusio uocum:
 Ex re confusa patria nomen habet.
 Sem pater Arphaxat de quo Sale qui pater Eber,
 60 A quo stirps eius nobile nomen habet.
 Hinc Phaleg, Ragau, Saruch, Nathor et Thare nati;
 Abram, Nathor, Aram hos genuit Thare tres.
 Linquit Abram patriam, cognatos, tecta paterna
 Et peregrina petit regna iubente Deo.
 65 Egyptum pauper petiit, diues redit inde
 Abram. Linquit eum Loth Sodomamque petit.
 Abre Mechisedech benedicit, mistica dona
 Dat, recipit decimas, uictus ut hostis erat. fol. 55v
 Hinc Deus apparens prebet solacia, natum
 70 Et regnum spondet, signa petita dedit.
 Angelus ut monuit, redit et puerum parit Agar;
 Se domine subdit obsequiturque libens.
 Crescit Abre nomen, fit circumcisio dicta;
 Que fuerat Saray, Sara uocatur ea.
 75 Angelus excipitur trinus recipitque butirum
 Et lac cum uitulo, uescitur hiis et abit.
 Quam male peccauit Sodomita ruina probauit;
 Comprobat esse reum sulphur et ignis eum.
 Fetor fetoris fit pena calorque caloris:
 80 Talibus est talis congrua pena malis.
 Loth Sodomam fugiens Segor saluatur in urbe,
 82 Inque salis statuam femina uersa manet.
 Sara rapi potuit, sed non potuit uiolari;
 Inuiolata uiro redditur illa suo.
 85 Est Ysaac natus, est circumcisis abinde,
 Est ablactatus, Ysmael exul abit.
 Iussus Abram Domino natum mactare, probauit
 Omnia se soli postposuisse Deo.

82RLa cf. Lawrence, *Hyp.*, III, 276, Mistretta, p. 133: In salis effigiem femina uersa manet

69 huic] hinc R
 71 parit] perit R

81-82 post uersum 76 posuerunt DY
 81 saluatur] seruatur R

- 90 Seruus ero sponsam sociauit quam sociandam
 Illi per signum comperit ante datum.
 Pugnantes in uentre suo Rebecca gemellos
 Sensit et obstupuit consuluitque Deum.
 “Est in uentre tuo populus duplex,” Deus inquit,
 “In populum populus arma timenda feret.
 95 Maio^rem minor arcebit maiorque minori
 Seruiet et serui more tributa dabit,
 Debita maiori que dantur iura minori.”
 Fecerat ille dolum qui fuit absque dolo.
 98.1R Aduersus Iacob Esau benediccio patris
 98.2R Mouit, sed Iacob munere placat eum.
 In petra Iacob dormit, scalam uidet, audit
 100 Leta, uouet uotum: fit typus uncta petra.
 Iunguntur Iacob uxores quatuor uni,
 Ex illis genuit tres quater ille uiros.
 Ex Lia sex sunt: Ruben, Symeon, Leui, Iudas,
 Ysachar et Zabulon, septima Dina fuit.
 105 Ex Zelpha Gad, Aser; ex Bala Neptalin et Dan;
 Ex Rachele fuit Benjamin atque Ioseph.
 Vnius forme uarios grex edidit agnos
 Arte Iacob, iusta fraude, uolente Deo.
 Angelus est uictus, Iacob in luctamine uictor
 110 A uicto tactus claudicat, o noua res.
 Egressu Dine corumpitur ipsa, necantur
 Ciues, peccat plebs iusta doletque Iacob.
 Venditus est Ioseph, ne stirps sua seruiat illi,
 Sed quia uenditus est, stirps sua seruit ei.
 115 Transpositis manibus natis Ioseph benedicens
 Iacob predixit qualis uterque foret.
 Vt dixit Iacob natorum cuique futura
 Et benedixit eis, ultima fata subit.

98.1R-2R Gen 27:41; 33: 10-11

97 iura] iure *R*

113 seruiat] seruiet *R*

De libro Exodi

Parcit femineae proli perimitque uirilem
 120 Qui regit Egiptum, nil ratione regens.
 Infantem clausum mulier gentilis Hebreum
 In cirpo reperit, tollit, adoptat, alit.
 Igne rubum plenum nec in igne pericula passum
 Miratur Moyses, mistica facta uidens.
 125 Miror quod Moyses uirgam mutauit in anguem,
 Sed magis hoc stupeo quod magus egit idem.
 In uirge speciem Moyses reuocauerat anguem:
 Hoc potuit Moyses, non potuere magi.
 Cum sinus excludit dextram, leprosa fit illa,
 130 Cum sinus hanc recipit, pristina forma redit.
 Sanguis, rana, culex, musce, moriens pecus, ulcus,
 Grando, brucus, nox et pueris data mors:
 Hee clades cogunt Pharaonis pectora dura,
 Vt sinat Hebreos iussa subire loca.
 135 Que ferit Egiptum, mortem plebs uitat Hebrea
 Agni mactati salua cruore sacro.
 Rex mentem mutans populum reuocare laborat
 Viribus et telis terribilique manu.
 Sed Deus hostiles acies occidit in undis
 140 Atque suis siccum per mare prebet iter.
 Ignis nocte, die nubes precedit Hebreos,
 Seruit eis polus et terra iubente Deo.
 Illis dulcorem lignum, panem polus, undam
 Petra, preces palmam, gaudia palma dedit.
 145 Dat Iethro consilium Moysi, gentilis Hebreo,
 Indoctus docto sacrilegusque sacro.
 Lex datur in binis tabulis inscripta petrinis,
 Lex precepta Dei continet ista decem:
 Vnum crede Deum, nec iures uana per ipsum,
 150 Sabbata sanctifices et uenerare patres;
 A te uitentur cedes, lasciuias, furtum,
 Fraus, non alterius rem sociamue petas.

Edis materies mirande ligna, metalla,
 Coccus, iacinctus, purpura, bissus erant. fol. 56r
 Sancta uocata prior pars est, pars altera sancta
 155 Sanctorum: uelum separat hanc ab ea.
 Edes interior archam conseruat et aram,
 Lumen cum mensa continet altera pars.
 Archa Dei tenet hec tria: uirgam, manna, tabellas;
 160 Hanc auro rutilans mira tabella tegit.
 Alas pandentes et sese respicientes
 Stant super hec cherubin, mistica queque notant.
 Presulis ornatus fieri Deus imperat octo,
 Mens, quibus ornari debeat, inde docens.
 165 Vestis prima femur, totum tegit altera corpus:
 Ex lini filis utraque uestis erat.
 Tercia iacincti uestis uestita colore
 Malis granatis cingitur atque nolis.
 Baltheus ornatus quartus, quintus fuit ephod,
 170 Sextus erat logion pectora sacra tegens.
 Septimus ornatus fuerat speciosa thyara,
 Octauus sacrum lamina nomen habens.
 Hiis semel ornatus cum sanguine presul in anno
 Sacrate subiit interiora domus.
 175 Cum domus erigitur et sacro more sacratur,
 Velat eam nubes numen adesse notans.

Liber Leuitici

Quid Leuita queat codex Leuiticus edit
 Pro se, pro populo sacrificare Deo.
 179R Cum dare uult Domino proles Aaron alienum
 180 Ignem, diuinus percutit ignis eos.
 Sorte iubente caper unus mactatur et alter
 In deserta fugit publica probra ferens.

182.1RLa	Singula quid referam? Moysen Deus euocat, ipsum
182.2RLa	Publica iura diu iure tenenda docens.
182.3RLa	Quid diues, quid egenus agat, quid sanus et eger,
182.4RLa	Quid puer atque senex, femina uirque docet.
182.5RLa	Aut homini quid homo, quid ciui, quid peregrino
182.6RLa	Debeat atque Deo, perdocet ipse Deus.
182.7RLa	Dissimilique modo similem spondencia finem
182.8RLa	Imperat offeri munera multa sibi,
182.9RLa	Que pro peccatis ueteres litasse feruntur
182.10RLa	Censentes uacua turpe uenire manu.
182.11RLa	Luxuriam cohibendo capros, fastumque premendo
182.12RLa	Tauros, aut agnos mite sequendo litant.
182.13RLa	Dat capud incipiens, perstans dat corpus eorum,
182.14RLa	Dat caudam complens tot bona fine bono.
182.15RLa	Mens et casta caro pro turture, proque columba
182.16RLa	Simplicitas, sapidum pro sale pectus adest.
182.17RLa	Auri prebet opes sapiencia, sermo salubris
182.18RLa	Argenti, pietas prebet opes olei.
182.19RLa	Purpura martirii, duplicis quoque coctus amoris,
182.20RLa	Mundicie bissus dantur in ecclesia.
182.21RLa	Qui cor ad alta leuat iacinctina munera prebet;
182.22RLa	Flens sua probra pilos hac dat in ede capre.
182.23RLa	Fame porro bone thus hic et aroma feruntur,
182.24RLa	Dantur et a solido pectore ligna sechim.
182.25RLa	Et uice gemmarum uirtus, constancia uero
182.26RLa	In clibano cocti iam uice panis adest.

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- 182.1RLa cf. Lawrence, *Hyp.*, IV, 141, Mistretta, p. 160:
Tempore post modico, Moysen Deus euocat, ipsum
- 182.2RLa-8RLa Lawrence, *Hyp.*, IV, 142-48, Mistretta, p. 160
- 182.9RLa-10RLa cf. Lawrence, *Hyp.*, IX, 335-36, Mistretta, p. 288:
At ueterum memores quam multa litasse leguntur
Turpe putant uacua uelle uenire manu
- 182.11RLa-34RLa Lawrence, *Hyp.*, IX, 337-60, Mistretta, p. 288-89
-
- 182.19RLa coctus] coccus Lawrence, *Hyp.*, IX, 345, Mistretta, p. 288
- 182.23RLa porro] uero Lawrence, *Hyp.*, IX, 349, Mistretta, p. 288
- 182.24RLa sechim] sethim Lawrence, *Hyp.*, IX, 350, Mistretta, p. 288

182.27RLa	Hic oleo sparsus fermenta tumencia nescit:
182.28RLa	Sic pietas lenit dura nec inde tumet.
182.29RLa	Sed quid necto moras? In lege litata litamus
182.30RLa	Et data preterito tempore dona damus.
182.31RLa	Sed melius, sed commodius, sed honestius illa
182.32RLa	Nos damus, ore damus, mente manumque damus.
182.33RLa	Munere dona damus carnalia spirituali,
182.34RLa	Dat renouatus homo prisca tenore suo.
182.35RLa	Sed legis uitululus, aries, caper, agnus, et edus
182.36RLa	Multaque que sacrificex sepe litare solet,
182.37RLa	Iam cessant nam factus homo Deus in crucis ara,
182.38RLa	Victima sufficiens optulit ista simul.

Liber Numeri

In Synay Dominus numerari iussit Hebreos;

183.1R	Si dicis cur hoc, Phillida solus habe.
183.2R	Crimen adulterii quoniam Deus ut scelus horret, Quo mechia queat tecta patere docet.
184.1R	Nam mulier suspecta uiro si munda fuisset
184.2R	Crimine, permixtas tuta bibebat aquas.
185	In Pharan murmur plebis compescitur igne, Optanti carnes est caro morsque data. Itur in Asseroth, <u>hic</u> Moysen ferit ore Maria Iniuste, lepra iure feritur ea.

183.2R-184.2R Num 5:11-22

182.35RLa-36RLa	Lawrence, <i>Hyp.</i> , IV, 149-50, Mistretta, p. 160
182.37RLa	cf. Lawrence, <i>Hyp.</i> , IV, 151, Mistretta, p. 160: Cessarunt in eo. Nam factus homo crucis aram
182.38RLa	cf. Lawrence, <i>Hyp.</i> , IV, 152, Mistretta, p. 160: Uictima sufficiens, sponte semelque tulit
183.1R	cf. Lawrence, <i>Hyp.</i> , IV, 152, Mistretta, p. 174: Indicet et soli Phillida demus ei; cf. Verg. <i>Ecl.</i> 3.107: Nascuntur flores et Phyllida solus habeto

182.28RLa	sic] si Lawrence, <i>Hyp.</i> , IX, 354, Mistretta, p. 289
182.31RLa	illa] illis Lawrence, <i>Hyp.</i> , IX, 357, Mistretta, p. 289
182.34RLa	suo] nouo Lawrence, <i>Hyp.</i> , IX, 360, Mistretta, p. 289
182.35RLa	sed legis] legis enim Lawrence, <i>Hyp.</i> , IV, 149, Mistretta, p. 160 edus] hedus Lawrence, <i>Hyp.</i> , IV, 149, Mistretta, p. 160
182.36RLa	litare solet] litabat ei Lawrence, <i>Hyp.</i> , IV, 150, Mistretta, p. 160
187	hic <i>ER</i> : hinc <i>CDY</i>

- Mittitur a Pharan explorator duodenus,
 189.1R Terre promisse cuncta uidere loca.
 189.2R Qui rediere decem quicquid uidere coartant,
 189.3R Sed Caleb et Iosue magnificare student.
 189.4R Hic uicibus denis qui temptauere tonantem
 190R Plebs Amalech uicit et Cananeus eos.
 Hic qui ligna legit per sabbata uir lapidatur,
 191.1R Hoc Moysi iusto precipiente Deo.
 191.2R Hic de stirpe Ruben duo, qui sibi preriebant
 192R Iura sacerdotum, sorbet hiatus humi. fol. 56v
 192.1R Nec solum Chore post, sed quinquaginta ducentos
 192.2R Ignibus absumptos perdidit ira Dei.
 Flores et fructus hic protulit arida uirga,
 193.1R Flos Christus, uirga uirgo Maria fuit.
 193.2R Hic est rufa, sine macula, non pressa labore
 194R Collum mactari iussa iuuenca Deo.
 195 In Cades moritur soror Aaron, petra dat undam,
 Frustra legatur nuncius hic ad Edom.
 197R Montis in Or summo cadit Aaron et spoliatur,
 Et succedit ibi filius eius ei.
 Circuiens Edom plebs murmurat et reprobatur man:
 200R Anguibus ignitis plurima turba cadit.
 De Bamot ad Seon missi doluere repelli,
 Arma parans armis occidit ille feris.
 Occurrit rex Og armatus et occidit armis,
 203.1RLa Conseruatque suos gracia magna Dei.

189.1R-3R	Num 13:17-33	191.2R	Num 16:1-11	193.2R-194	Num 19:2-10
189.4R-190R	Num 14:27-49	192R-192.2R	Num 31:35	203-203.1RLa	Num 21:33-35
191-191.1R	Num 15:32-36	193.2R	Is 11:1		

203.1RLa cf. Lawrence, *Hyp.*, V, 804, Mistretta, p. 215: Oscula grata uiri gratia magna Dei; et Lawrence, *Hyp.*, IX, 224, Mistretta, p. 283: Sordet prorsus ei gratia magna Dei

189	explorator] expoliator <i>R</i>	199	circuiens] circuens <i>R</i>
189.4R	tonantem <i>scripsi</i> : conantem <i>R</i>	201	Bamot] Ramoth <i>R</i>
192.2R	ira Dei <i>scripsi</i> : <i>tr</i> <i>R</i>		

203.2R	Balac rex Balaam rogat ut maledicat Hebreis,
204R	<u>Sed Deus hoc prohibet et</u> benedicit eis.
204.1R	Occidit Phinees Zambri quia cum meretrice
204.2R	Concubuit: Cozbi femina dicta fuit.
205R	En iterum Moyses <u>numerari iussit</u> Hebreos, Hiis ut promissi dentur amena soli.
206.1R	Hic sacrificex discat que sacrificare solebant,
206.2R	Vt de carnali spirituale trahat.
	Cernit, non intrat Moyses in uertice montis Regnum promissum precipiente Deo.
	Sed Madianitas prius arcens, regna Manasse
210	Dimidie tribui, Gadque, Rubenque dedit. Precipit, ut perimant Chananeos fanaque frangant, Dent loca Leuitis presidiumque fuge. Membra quaterdenis annis leuat integra uestis, Noctem flamma, diem nubila, manna uiam.
	Liber Deuteronomi
214.1RLa	Hic liber, ante date quedam renouatio legis,
214.2RLa	Multa breui cohibet dicta uel acta prius.
214.3RLa	Que cupiens populum retinere propheta patenter
214.4RLa	Omnibus ipse quidem iam moriturus ait:
214.5RLa	“Si bene diligitis quod lex iubet, hoc faciatis;
214.6RLa	Si facitis, merces uestra perhennis erit.
214.7RLa	Et quia meta uie uobis subit et mihi uite,
214.8RLa	Vos commendo Deo.” Sicque locutus obit.

203.2R Num 22
204R Num 23-24

204.1R-2R Num 25:6-15

206.1R-2R Num 28-30

203.2R cf. Riga, *Num.*, 479: Conductus Balaam fuit ut maledicat Hebreis (= Riga, *Rec.*, 199)
214.1RLa-4RLa Lawrence, *Hyp.*, IV, 237-40, Mistretta, p. 164
214.5RLa-8RLa Lawrence, *Hyp.*, IV, 271-74, Mistretta, p. 166

211 fanaque] famaue *R* || frangant] fragant *R*
214.5RLa quod lex] quicquid Lawrence, *Hyp.*, IV, 271, Mistretta, p. 166 ||
hoc] hec Lawrence, *Hyp.*, IV, 271, Mistretta, p. 166 ||
faciatis] facietis Lawrence, *Hyp.*, IV, 271, Mistretta, p. 166

De libro Iosue Bennun

- 215 Exploratores Raab iuuat inde iuuanda
 215.1RLa Funeque demissos cogit abire uiros.
 215.2RLa Principis imperio sacra federis archa ruentes
 215.3RLa Fertur abhinc in aquas et reuerentur aque.
 215.4RLa Impetus in subitam conuertitur ille quietem,
 216RLa Siccus in antiquo transitus amne patet.
 Hic est cultellis plebs circumcisa petrinis,
 218RLa Pascha nouum celebrat mannaque defit ei.
 Menia magna ruunt Iericho clangore tubarum,
 220RLa Ciuius extinctis letus Hebreus abit.
 220.1RLa Sic et uirtuti comes est uictoria sacre,
 220.2RLa Virtus hostiles uincit ubique manus.
 221RLa Quod tamen urbis Hay ciues uicere, per unum
 221.1RLa Res ea sacrilegum contigit: hec per Achan.
 221.2RLa Imbre tamen lapidum prostrato fure, fugatis
 222RLa Affuit ipse Deus, uictor Hebreus abit.
 Cultores Gabaon furantur federa pacis,
 Fraude bona seruant se simul atque sua.

215-215.1R Ios 2
 215.2R-216R Ios 3

217-218RLa Ios 5
 219-220RLa Ios 6:1-21

221-221.1R Ios 7
 221.2R-222RLa Ios 8

215.1RLa cf. Lawrence, *Hyp.*, IV, 299, Mistretta, p. 167: Funeque demissos permisit abire, uicemque
 215.2RLa-4RLa Lawrence, *Hyp.*, IV, 313-15, Mistretta, p. 167
 216RLa Lawrence, *Hyp.*, IV, 318, Mistretta, p. 167
 218RLa Lawrence, *Hyp.*, IV, 330, Mistretta, p. 168
 220RLa cf. Lawrence, *Hyp.*, IV, 334, Mistretta, p. 168: In campum redigens letus Hebreus abit
 220.1RLa-221RLa Lawrence, *Hyp.*, IV, 347-49, Mistretta, p. 169
 221.1RLa cf. Lawrence, *Hyp.*, IV, 350, Mistretta, p. 169: Res ea sacrilegum contigit hocque patet
 221.2RLa Lawrence, *Hyp.*, IV, 363, Mistretta, p. 169
 222RLa cf. Lawrence, *Hyp.*, IV, 364 et 334, Mistretta, p. 168-69:
 Affuit, hisque dehinc arcus et arma fuit
 In campum redigens letus Hebreus abit

216RLa antiquo] antique Lawrence, *Hyp.*, IV, 318, Mistretta, p. 167
 217 cultellis] cultullis *R*
 218RLa defit Lawrence, *Hyp.*, IV, 330, Mistretta, p. 168: desit *R*
 220.1RLa et Lawrence, *Hyp.*, IV, 347, Mistretta, p. 169: sic *R*
 221RLa Hay] Hai Lawrence, *Hyp.*, IV, 349, Mistretta, p. 169
 221.2RLa fure Lawrence, *Hyp.*, IV, 363, Mistretta, p. 169: furere *R*

- 225 Vt Iosue uincat, iuuat illum grandine nubes,
Sol stacione, Deus uiribus, ense uiri.
Reges quinque premunt hos qui sociantur Hebreis,
Sed regum uires uincit Hebrea manus.
Postquam trideni reges uincuntur et unus,
230 Hebreis regnum, pax requiesque datur.
Axe poscenti cum uoce gemente supernum
Irriguum Caleb inferiusque dedit.
232.1R Iam Iosue Bennun, ut confirmaret Hebreos.
232.2R Facta Dei replicans ultima fata subit.
Palmis et pedibus curtatis, compede stringit
234R Adonibezet fortis Hebrea manus.
235 Plebs Hebrea Deo dum seruit, libera regnat;
Cui nolens subdi subditur illa malis.
Hec regi Syrie seruit bis quatuor annis,
Libera fit post hec Othonielis ope.
Post Eglon regi Moab seruire coacta
240 Annis octo decem, libera fit per Aoth.
Allophilos Sangar sexcentos uomere sternens
Adiuuat Hebreos atque tuetur eos.
Iabin rex Chanaan bis denis hos premit annis,
Debbora subuenit hiis, uoce manuque Iahel.
245 Post Gedeon, Iepte, Sanson solamen Hebreis
Et pacem prebent tristiciamque fugant.
246.1RLa Mittitur en iuuenem sacer angelus ad Gedeonem
246.2RLa Et pugnare iubens uincere spondet ei.
246.3RLa Sed dubitat certique dari sibi signa triumphi fol. 57r
246.4RLa Postulat et uoti compos ad arma uolat.

232.1R-2R Ios 24

246.1RLa-6RLa Iud 6

246.1RLa-24RLa Lawrence, *Hyp.*, IV, 509-32, Mistretta, p. 176-77

225-26 et 227-28 tr. CEDY
230 Hebreis] Hebreos R
240 per Aoth] paraoth R
243 premit] primit R

246.1RLa Gedeonem Lawrence, *Hyp.*, IV, 509, Mistretta, p. 176:
Gedeon R
246.3RLa signa Lawrence, *Hyp.*, IV, 511, Mistretta, p. 176: regna R
(cf. Iud 6:17)

246.5RLa	Vellus rore madet, secus area funditus aret;
246.6RLa	Aret item uellus, area tota madet.
246.7RLa	Hiis animatus abit sibi protinus associatam
246.8RLa	Ducens innumeri militis ipse manum.
246.9RLa	Cumque deinde sitim labor et calor hiis geminaret,
246.10RLa	Iussus uicinam duxit eos ad aquam.
246.11RLa	Pars undam lambendo manu stetit et bibit una,
246.12RLa	Maxima pars ripe strata iacendo bibit.
246.13RLa	Sed discesserunt quicumque iacendo biberunt:
246.14RLa	Segnis ab insigni milite miles abit.
246.15RLa	Armanturque uiri qui stando bibere trecenti
246.16RLa	Lampadibus, pharetris, ductilibusque tubis.
246.17RLa	Noctu deinde nouis hostem petit inpiger armis,
246.18RLa	Hunc et adire bonis exsuperare fuit.
246.19RLa	Namque tubis subito resonantibus atque pharetris,
246.20RLa	Lampadibus, celeri conquaciente manu
246.21RLa	Exilit inque fugam preceps ruit hostis et hostem
246.22RLa	Quisque putans alium deperit ense suo.
246.23RLa	Neue putetur ibi paucos cecidisse: uirorum
246.24RLa	Centum uiginti milia cesa iacent.
246.25R	Iepte uota uouens ut natos uinceret Ammon,
246.26R	Penituit nata nam moritura fuit.
246.27R	Sed petit inducias ut mensibus ipsa duobus
246.28R	Plangat deflendo uirginitatis onus.
246.29RLa	Post alios miranda duces ducis inclita uirtus
246.30RLa	Vitaque Sampsonis plena stupore micat.

246.7RLa-22RLa Iud 7:1-22

246.25R-28R Iud 11:30-40

246.29RLa-32RLa Lawrence, *Hyp.*, IV, 541-44, Mistretta, p. 177

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- 246.6RLa uellus] tellus Lawrence, *Hyp.*, IV, 514, Mistretta, p. 176 ||
tota] uero Lawrence, *Hyp.*, IV, 514, Mistretta, p. 176
246.15RLa bibere Lawrence, *Hyp.*, IV, 523, Mistretta, p. 176: libere *R*
246.18RLa hunc] hos Lawrence, *Hyp.*, IV, 526, Mistretta, p. 176
246.19RLa pharetris] faretras Lawrence, *Hyp.*, IV, 527, Mistretta, p. 176
246.29RLa miranda] postremo Lawrence, *Hyp.*, IV, 541, Mistretta, p. 177
246.30RLa uitaque Lawrence, *Hyp.*, IV, 542, Mistretta, p. 177: uita *R* ||
Sampsonis] Sansonis Lawrence, *Hyp.*, IV, 542, Mistretta, p. 177

246.31RLa	Nam sacer a puero semel obuius ipse leoni
246.32RLa	Vasta fere nuda dissipat ora manu.
246.33RLa	Deinde peremptori mel prodit ab ore perempti,
246.34RLa	Dulce quid a seuo, de commedente cibus.
246.35RLa	Huic et opem belli maxilla ministrat aselli,
246.36RLa	Sicque uiros gladio mille peremit eo.
246.37RLa	Et leo uictus ei pastum maxillaque uictrix
246.38RLa	Potum diuino munere prebet ei.
246.39RLa	Vulpibus hostiles uastat flagrantibus agros,
246.40RLa	Portas urbis ouans montis ad alta uehit.
246.41RLa	Fortis dura leui dissoluit uincula motu,
246.42RLa	Viribus inuictus sepe stupenda facit.
246.43RLa	Hunc tamen, hunc talem deuicit amor mulieris,
246.44RLa	Sic sic uincentem cetera uicit amor.
246.45RLa	Dalila se mitem simulans ubi uis, ubi uirtus
246.46RLa	Et uigor inuicti sic ducis usque rogat.
246.47RLa	Inque suo dux crine suum docet esse uigorem
246.48RLa	Vires ipse suas ad sua dampna docens.
246.49RLa	Non canitur surdis, nam femina forcior hostis:
246.50RLa	Crine uirum spolians uiribus expoliat.
246.51RLa	Nec mora; dux capitur, deponitur, exoculatur,
246.52RLa	Excipit et cecum carcer ibique molit.

246.31RLa-34RLa	Iud 14:5-8	246.39RLa	Iud 15:4-5	246.40RLa-60RLa	Iud 16:3-31
246.35RLa-38RLa	Iud 15:15-19				

- 246.33RLa-34RLa Lawrence, *Hyp.*, IV, 547-48, Mistretta, p. 177
246.35RLa-36RLa Lawrence, *Hyp.*, IV, 551-52, Mistretta, p. 177
246.37RLa cf. Lawrence, *Hyp.*, IV, 555, Mistretta, p. 177: Sic escam leo uictus ei maxillaque uictrix
246.38RLa-44RLa Lawrence, *Hyp.*, IV, 556-62, Mistretta, p. 177-78
246.45RLa cf. Lawrence, *Hyp.*, IV, 567, Mistretta, p. 178: Mitem seu a tamen simulans ubi uis, ubi uirtus
246.46RLa Lawrence, *Hyp.*, IV, 568, Mistretta, p. 178
246.47RLa-60RLa Lawrence, *Hyp.*, IV, 571-84, Mistretta, p. 178-79
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- 246.48RLa docens] docet Lawrence, *Hyp.*, IV, 572, Mistretta, p. 178
246.49RLa non Lawrence, *Hyp.*, IV, 573, Mistretta, p. 178: nam *R* (cf. Verg. *Ecl.* 10.8 Non canimus surdis, respondent omnia silvae.)
246.52RLa ibique] ubique Lawrence, *Hyp.*, IV, 576, Mistretta, p. 178

246.53RLa	Tempore decurso plebs huic inimica suorum
246.54RLa	Festa deum celebrans insimul omnis erat.
246.55RLa	Ducitur in medium Sampson iam crine recreto
246.56RLa	Ludibrioque uiris omnibus unus erat.
246.57RLa	Ludit, ridetur, sed qua simul hec faciebant,
246.58RLa	Sustentabat eam bina columpna domum.
246.59RLa	Quas simul excuciens edem prostrauit et uno
246.60RLa	Hostis et ultor ita deperiere modo.
246.61RLa	Coniuge formosa comitatus ab ede redibat
246.62RLa	Leuites soceri, pulcer et ipse, sui.
246.63RLa	Cumque peracta dies requiem suaderet, ad urbem
246.64RLa	Vespere uicinam uertit uterque pedem.
247RLa	<u>Nec mora, captatam ciues rapuere puellam</u>
247.1RLa	Expositamque premit quisque maritus eam.
247.2RLa	Facto mane, reis abeuntibus, hec reperitur
247.3RLa	Mortua, quo uiso pene uir eius obit
247.4RLa	Nam uehemens in amore fuit, tristisque cadauer
247.5RLa	In tria frusta quater diuidit ense cito.
247.6RLa	Quamlibet inde tribum frusto petit impiger uno,
247.7RLa	Vnius ipse tribus facta prophana querens.
247.8RLa	Hinc Beniamitas gens cetera tam sceleratos
247.9RLa	In ius lesa uocat; spernitur, arma parant.
247.10RLa	Hiis et congressis hominum prope milia centum
248RLa	<u>Ensibus alternis occubuerunt simul.</u>

246.61RLa-247.5RLa Iud 19:10-30

247.6RLa-248RLa Iud 20:1-48

246.61R-248.2RLa Lawrence, *Hyp.*, IV, 443-60, Mistretta, p. 173-74

246.55RLa Sampson] Sanson Lawrence, *Hyp.*, IV, 579, Mistretta, p. 178 ||

recreto] recreta Lawrence, *Hyp.*, IV, 579, Mistretta, p. 178

246.58RLa sustentabat eam] hanc sustentabat Lawrence, *Hyp.*, IV, 582, Mistretta, p. 178

246.60RLa deperiere Lawrence, *Hyp.*, IV, 584, Mistretta, p. 179: deperire *R*

247.2RLa facto] facta Lawrence, *Hyp.*, IV, 449, Mistretta, p. 173

247.8RLa Beniamitas] Beniamites Lawrence, *Hyp.*, IV, 455, Mistretta, p. 173

247.9RLa parant] petunt Lawrence, *Hyp.*, IV, 456, Mistretta, p. 173

248RLa alternis Lawrence, *Hyp.*, IV, 458, Mistretta, p. 173: alterius *R*

248.1RLa

Ecce quid inter eos, quid ab hostibus et quid ab omni

248.2RLa

Factura, spreto cunctipotente, ferunt.

Liber Ruth

250 Cum Noemi patriam duplex nurus eius adire
Ceperat, una redit, altera complet iter.
Illa sequens Noemi meruit Booz sociari,
Pignore ditari deliciisque frui.

Liber primus Regum

Vxor erat duplex uni coniuncta marito:
 Anna diu sterilis, prole Fenenna ferax.
 255 Sepius obprobrio sterilem fecunda perurget;
 Vt fuget obprobrium, supplicat Anna Deo.
 Iudicio iusto natos hec suscipit, illa
 Amittit; decus hec, dedecus illa subit.
 Offert Anna Deo Samuelem, suscipit Hely: fol. 57v
 260 Plebs amat, illustrat gracia, fama probat.
 Predicit Samuel Hely fera dampna futura:
Hely cuncta timet, nulla cauere studet.
Hely dum parcit natis, se perdit et illos:
 Sic qui uult prauis parcere, perdit eos.
 265 Quatuor Hebreæ ceciderunt milia plebis,
 Post triginta cadunt milia Marte fero.
Prot dolor, archa Dei capitur, proles cadit Hely;
 Causa feri casus fama fit ista seni.
 Archa Dei cum stat iuxta Dagon, cadit ille;
 270 Erigitur Dagon deteriusque cadit.
 Peste Deus triplici terrenis replet, premit, urget
 Regna, uates, plebem, mure, dolore, nece.
 Plebs tantis plagis archam percussa remittit,
 Cum qua mittuntur aurea dona simul.
 275R Supponunt arche plastrum plaustrisque iuuenas
 Que recte tendunt Bethsamis absque duce.

- Plebs archam, plastrum, uaccas recipit, secat, urit,
 Affectu leto dans holocausta Deo.
 Qui spectant archam primates septuaginta
 280 Et plebis decies milia quinque cadunt.
 Aminadab recipit archam populusque quietem:
 Spernit habere deos quisque Deumque colit.
 Fit noua pugna, Deum placat, terit arma, metum dat
 Agno dux, armis plebs, tonitruque Deus.
 285 Plebs Hebrea petit, abiecto iudice, regem
 Vulnus sana, iugum libera, tuta metum.
 287RLa Quodque petunt, post accipiunt: rex uertice toto
 288RLa Precellens plebem regna regenda subit.
 288.1R Sed prius ungit eum Samuel regnumque regendum
 288.2R Tradit coniungens oscula pacis ei.
 Cum regem peteret, quantum sibi turba nocere,
 290R Voce uocat Samuel prodigioque probat.
 Naas dux Amon cecidit uirtute Saulis
 292R Illesosque uiros contigit esse Iabes.
 Allophili quia sunt multi, terrentur Hebrei:
 294R Magna fuit plebis pars latebrasque cadit.
 295 Rex sibi mactandi prefixam preuenit horam,
 Precinit huic Samuel quod sua regna cadent.
 Sunt turme regis pauce, sunt spicula pauca;
 Bella iuuat Ionathas, plebs redit, hostis obit.
 Pro mellis gustu Ionathas est pene peremptus,
 300 Presentem culpam facta priora leuant.
 Rex hic cum multis belli certamen iniuit
 Et uincit multos nemoque uincit eum.
 303R Sed quia parcit Agag, cum non sit parcere iussus,
 Quod non parceret ei precinit ira Dei.

285-288RLa I Reg 8

288.1R-2R I Reg 10:1

291-292R I Reg 11

287RLa-288RLa Lawrence, *Hyp.*, IV, 613-14, Mistretta, p. 180

288RLa precellens plebem *tr.* Lawrence, *Hyp.*, IV, 614; Mistretta, p. 180
 289-90 et 291-92 *tr.* CDEY

- 305 Rectorem reprobum Samuel lugere uetatur,
 Vngere precipitur Daud et ungit eum.
- 306.1RLa Hic ab Adam gradibus tribus et triginta remotus
 306.2RLa Terminus emensi temporis huius adest.
- Incipit quarta etas
- 307RLa Is puer et pastor seuo semel obuius urso
- 307.1RLa Excussit raptam faucibus eius ouem.
 307.2RLa Consimiles pueri uires leo sensit: et unus,
 307.3RLa Et puer, et nudus strauit utramque feram.
 307.4RLa Membra memento feri populosa ruisse Golie;
- 308RLa Armaque uictoris funda lapisque fuit.
- 308.1RLa Regius inde gener, decies bis quinque peremptis
 308.2RLa Hostibus, efficitur, factus ubique potens.
 308.3RLa Quis facit hec? Quis? Numquid homo? Victoria talis
 308.4RLa Num, precor, est hominis? Numinis esse patet.
 308.5RLa Hunc iuuenis iuuenem, sanctum sacer atque probatum
 308.6RLa Ille probus, Ionathas prossus amatus amat.
 308.7RLa Turpe nichil quidem unit eos quos efficit unum
 308.8RLa Par etas et amor, par in amore fides.
 308.9RLa Si numeres, duo sunt, mens est tamen una duorum
 308.10RLa Et studium consors uelleque semper idem.
 308.11RLa Nisus in Eurialo, Pilades in Horeste, Patroclus
 308.12RLa Sic in Achille suo. Piritous Theseo
 308.13RLa Inuenisse pari se mentis amore feruntur.
 308.14RLa Sed uatum uero plus fauor addit eis

307RLa-308RLa I Reg 17:34-50 **308.1RLa-2RLa** I Reg 18:20-30

306.1RLa-2RLa Lawrence, *Hyp.*, IV, 657-58, Mistretta, p. 182
307RLa-308.4RLa Lawrence, *Hyp.*, V, 41-50, Mistretta, p. 184-85
308.5RLa-6RLa Lawrence, *Hyp.*, V, 53-54, Mistretta, p. 185
308.7RLa-10RLa Lawrence, *Hyp.*, V, 57-60, Mistretta, p. 185
308.11RLa-17RLa Lawrence, *Hyp.*, V, 67-73, Mistretta, p. 185

306.2RLa terminus Lawrence, *Hyp.*, IV, 658, Mistretta, p. 182: temporis *R*
308.7RLa nichil quidem *tr.* Lawrence, *Hyp.*, V, 57, Mistretta, p. 185
308.12RLa Piritous] Pirithous Lawrence, *Hyp.*, V, 68, Mistretta, p. 185 ||
 Theseo Lawrence, *Hyp.*, V, 68, Mistretta, p. 185: Cheseo *R*

308.15RLa	Et tamen hec modici permaxima fabula ueri	
308.16RLa	Vatum fermentis amplificata iuuat.	
308.17RLa	Sed si uerus amor iuuat, hos exemplar amoris	
308.18RLa	Accipe quos, fama, te superasse iuuat.	
308.19RLa	Neue moras nectam, quod displicet et placet uni,	
308.20RLa	Displicet atque placet illud utrique simul.	
308.21RLa	Pronus ad omne nephas rex hunc tamen odit amorem,	
308.22RLa	Suspectumque timens fedus amoris habet.	
	Dauid tam fortem, tam iustum, tamque benignum	
310	Plebs, Saul, Ionathas predicat, odit, amat.	
	Querit ei Saul dare plagas quo sua plaga	
	Mulcetur, sed eas precauet ille fuga.	
	Esse Deum cernens cum Dauid eum metuit rex;	
	Preficit hunc multis, sed tamen odit eum.	
315	Pro Michol centum numerum dare prepuciorum	
	Iussus, bis centum dat recipitque Michol.	
	Laude Dauid motus perimi rex precipit illum.	fol. 58r
	Placatus Ionathe uoce pepercit ei.	
	Rursus eum regis furiosi lancea terret	
320	Insidiasque Dauid coniugis arte cauet.	
	Miror quod regis legati rexque prophetant,	
	Miror quod dantur talia dona malis.	
322.1R	Signa dedit Ionathas Dauid iecitque sagittas,	
322.2R	Quod pax nulla fuit uoce dolente docens.	
	Cum nequeat Ionathas iram mulcere paternam,	
	Achis regna Dauid tristis et exul adit.	

322.1R-2R I Reg 20:35-42

308.18RLa	cf. Lawrence, <i>Hyp.</i> , V, 74, Mistretta, p. 186: Accipe quos famam te superasse patet
308.19RLa-20RLa	Lawrence, <i>Hyp.</i> , V, 79-80, Mistretta, p. 186
308.21RLa	Lawrence, <i>Hyp.</i> , V, 83, Mistretta, p. 186
308.22RLa	Lawrence, <i>Hyp.</i> , V, 84, Mistretta, p. 186: Suspectum pauitans fedus amoris habet

308.18RLa	te superasse Lawrence, <i>Hyp.</i> , V, 74, Mistretta, p. 186: resuperasse <i>R</i>
308.21RLa	nephas] nefas Lawrence, <i>Hyp.</i> , V, 83, Mistretta, p. 186
315	centum numerum <i>tr. R</i>
323	cum nequeat] cumque nequit <i>R</i>

- 325 Deceptus dat ei gladium cum pane sacerdos,
Datque sacerdoti principis ira necem.
- 326.1R Octoginta sacerdotes et quinque perempti
326.2R Precepto regis ense ruere Doeck.
- Deuitat Daudid simulato dampna furore,
328R Tristes et pressi consociantur ei.
Vt iuuit Ceilam, metuens Daudid arma Saulis
- 330 Ziph petit hicque Saul impetit acer eum.
330.1R Sed socius Ionathas tristem solatur et inquit:
330.2R "Ne timeas regem nam sua regna reges."
- 331R Hic latitante Daudid remeat rex atque Ziphei
331.1R Frustra conantur prodere posse uirum.
331.2R Transsit in Engaddi Daudid, rex comperit illud,
331.3R Persequitur, reprimit uenter onustus eum.
331.4R Huius dum tumidum uentrem purgaret in antro,
332R Precidit clamidis ultima fila Daudid.
Tecta Saul, Samuel mortem, Pharan Daudid intrat
Et socie Nabal se sociauit ibi.
- 334.1R Sed prius ipsa Daudid irato zennia misit,
334.2R Coniugis offensas ipsa redemit ita.
334.3R Indidit ista uiro, cum iam non ebrius esset,
334.4R Qui post quinque dies morte uocante ruit.
In Ziph deserto latitantem denuo Saul
- 336R In quo post sompnum comperit esse fidem.
336.1R Namque pepercit ei Daudid, cum lancea staret
336.2R Ad capud illius, quam Daudid inde tulit.
Ne plus queratur Daudid regnum petit Achis,
In Siceleg remanet quam dedit Achis ei
Gens Achis genti fera bella minatur Hebreæ,
340 Plebs Hebreæ parat pellere Marte minas.

326-326.2R I Reg 22:14-19
330.1R-331R I Reg 23:15-29

331.1R-332R I Reg 23:24
333-334.4R I Reg 25

335-336.2R I Reg 26
339-342.2R I Reg 28

329 iuuit} uicit R || Ceilam] Cellam R
335 deserto] deseruit R

337 Achis] Achiser R

Adductus Samuel magico molimine regem

- 342R Casurum cecinit uulnere rexque dolet.
 342.1R Occidit uitulum mulier, ne rex moriatur,
 342.2R Accipit ille cibum, surgit abinde ualens.
 342.3R Cum Siceleg caperent, ciues Amalech mulieres
 342.4R Captiuas secum detinuere duas.
 342.5R Sed Daud Abiathar cito consulit, applicat ephod,
 342.6R Hostes persequitur et cito uincit eos.
 342.7R Lassis pars prede datur et uictoribus eque,
 342.8R Victoresque dolent quod Daud equat eos.
 342.9R Ense Philistino nati tres hic ceciderunt
 342.10R Regis, sed regem multa sagitta premit.
 342.11R Dat sibimet mortem rex, ne perimatur ab illis,
 342.12R Nam sese gladio perfodit ipse suo.

Liber secundus

Quidam mercedem sperans mendacia profert,
 Mendaci merces congrua pena datur.

- 344.1R Nunciat ille Daud se percussisse Saulem,
 344.2R Sed merito morti dat puer unus eum.
 345 Hisbosech undenis tribubus fit rex, Daud uni:
 Deficit illius, proficit huius honor.
 Percussis pueris uires Ioab fugit Abner,
 348R Hic Asael perimit et petit ense Ioab.
 348.1R Hisbosech iratus Abner quia dixerat illum
 348.2R Illicite patris conmaculasse thorum
 348.3R Ad Daud accedit et sese federat illi
 348.4R Regnum promittens, sed cadit ense Ioab.
 348.5R Quo Daud audito fleuit, sepeliuit eundem
 348.6R Dans maledicta Ioab pro nece, proque dolo.
 Penam suscipiunt a quo sibi premia sperant
 350 Qui praua dederant Hysboseth arte necem.

342.3R-8R I Reg 30
 342.9R-12R I Reg 31:1-4

343-344.2R II Reg 1:1-16

348.1R-6R II Reg 3

342.1R occidit *scripsi*: coccidit R 347 fugit] fugat R

- 351R **Dauid iam fit rex tocius plebis Hebre;**
 352R **Hic turrem Syon cepit et ornat eam.**
 Oza Dei tangens archam mortem subit inde:
 Territus hoc tactu rex ueneratur eam.
 355 **Concessit Nathan templum Dauid edificare**
 356R **Primo, post uetuit precipiente Deo.**
 356.1R **Comperiens Dauid Salomonem robora templi**
 356.2R **Facturum, cepit magnificare Deum.**
 Allophilos, Moab, Ydummeos rex sibi subdit,
 Cogens seruili more tributa dare.
 359R **Natum rex Ionathe merito patris ueneratur**
 360 **Et natum Naas qui probra reddit ei.**
 360.1R **Nam seruis Dauid missis ob fedus amoris**
 360.2R **Barbas et uestes dimidiauit Amon.**
 Luxuria uictus Dauid fecisse probatur
 Mechie, cedis, sedicionis opus.
 Regis deliciis succedit pestis amara
 Luxuriamque luit ille dolore graui. fol. 58v
 364.1RLa **Lapsus non surgit, peccat nec ponderat actum,**
 364.2RLa **Languet nec medici poscere curat opem.**
 364.3RLa **Dormit donec eum sermone propheta petenti**
 364.4RLa **Excitat et tandem talia missus ait:**
 364.5RLa **"Pauper erat qui preter ouem nil prossus habebat:**
 364.6RLa **Omnes eius opes hec ouis una fuit.**
 364.7RLa **Sed uir diues opum, male uicinatus eidem,**
 364.8RLa **Hanc illi rapuit hospitibusque dedit.**

351R-352R II Reg 5:1-9;
I Par 11:4-9

355-356.2R II Reg 7; I Par 17
360-360.2R II Reg 10:1-5

364.1RLa-16RLa II Reg 12:1-7

364.1RLa-7RLa Lawrence, *Hyp.*, V, 299-305, Mistretta, p. 194-95
364.8RLa cf. Lawrence, *Hyp.*, V, 306-308, Mistretta, p. 195:
 Hanc inuidet ei uique potitur ea;
 Inuidit, rapuit, prostrauit, coxit edendam,
 Hospitibus post hec hanc dedit ille suis.

364.3RLa petenti] potenti Lawrence, *Hyp.*, V, 301, Mistretta, p. 194
364.6RLa omnes] omnis Lawrence, *Hyp.*, V, 304, Mistretta, p. 195

364.9RLa	Hinc, rex, iudicium peto.” “Quod petis”, inquit, “habeto:
364.10RLa	Mors mortem, raptum multa rapina luat;
364.11RLa	Mortem soluat ouis mors diuitis; et spoliator
364.12RLa	Sit spoliium; pressit, iure premendus erit.”
364.13RLa	Cui Nathan: “Princeps, tua te sententia tangit:
364.14RLa	Pauper enim, miles; militis uxor, ouis;
364.15RLa	Diues raptor ouis rex est, raptor mulieris
364.16RLa	Rex; et iudicium te manet ecce tuum.”
364.17RLa	At subitus regis calor ossa reliquit et imo
364.18RLa	Pectore suspirans fletibus ora rigat.
364.19RLa	Pectore contrito ueniam petit atque meretur,
364.20RLa	Nam miseretur ei gracia larga Dei.
	Pro morbo nati rex ieiunat, gemit, orat;
	Post mortem mensam lotus et unctus adit.
367R	<u>Amon germanam priuauit uirginitate,</u>
368R	Frater eum uita <u>leticiaque</u> patrem.
368.1RLa	Audiat et fugiat, credat, non experiatur
368.2RLa	Omnis honesta sequens quam sit amarus amor.
368.3RLa	Quam mala mors sit amor, quod principium sit amoris,
368.4RLa	Quod medium, que sit meta uidere potes.
368.5RLa	Principium dolor est, medium probat esse furorem,
368.6RLa	Finem uile lutum multimodamque necem.

367R-368R II Reg 13:1-21

364.9RLa-12RLa	Lawrence, <i>Hyp.</i> , V, 309-12, Mistretta, p. 195
364.13RLa	cf. Lawrence, <i>Hyp.</i> , V, 313, Mistretta, p. 195: Ille refert: “Princeps, tua te sententia spectat
364.14RLa-18RLa	Lawrence, <i>Hyp.</i> , V, 314-18, Mistretta, p. 195
364.19RLa	cf. Lawrence, <i>Hyp.</i> , V, 321 et 323, Mistretta, p. 195: Pectore contrito ueniam petit atque petisse Peccat, corripitur, ueniam petit atque meretur
364.20RLa	Lawrence, <i>Hyp.</i> , V, 324, Mistretta, p. 195
368.1RLa-2RLa	Lawrence, <i>Hyp.</i> , V, 717-18, Mistretta, p. 212
368.3RLa	Lawrence, <i>Hyp.</i> , V, 593, Mistretta, p. 207
368.4RLa	cf. Lawrence, <i>Hyp.</i> , V, 594, Mistretta, p. 207: Quod medium, quis ei finis habes ab eo
368.5RLa-6RLa	Lawrence, <i>Hyp.</i> , V, 595-96, Mistretta, p. 207

364.9RLa	quod] quid Lawrence, <i>Hyp.</i> , V, 309, Mistretta, p. 195
364.17RLa	at] et Lawrence, <i>Hyp.</i> , V, 317, Mistretta, p. 195

- 370 Perfundit, uitat, carpit cum gente sua rex
 Fletibus ora, fuga, funus iterque pede
 Opprimit oppressum Semei iactans probra, petras
 In regis uultus uoce manuque sua.
 Natus iure cadens uitam regnumque paternum
 Perdidit et recipit debita regna pater.
 375 Siba Bochri natus, dum turbat federa pacis,
 Cesus iure cadit paxque resurgit ita.
 Facta fames tribus est annis pro Gabaonitis,
 Postquam facta fuit ulcio, pena perit
 Rex qui non timuit alienam tangere sponsam
 380 Olim, nunc undam se tetigisse timet.
 Penis propositis rex eligit e tribus unam
 Milia qua subeunt septuaginta necem.
- Liber tercius Regum
- 383R Confectus senio recalescit carne puelle
 383.1R Dauid rex, Abysag dicta puella fuit.
 383.2R Regnum precipiens Adonias filius eius
 384R Turpiter a regno rege iubente cadit.
 384.1RLa Rex tandem senio confectus ad ultima uite
 384.2RLa Peruenit et felix carnis it omnis iter.
 385 Regna Dauid tradens Salomoni, quomodo regnet,
 Cui penam, cui det premia digna, docet.
 Hic Semey, Ioab, Adoniam perdidit ense.
 Abiathar penitus priuat honore sacro.
 Rex Salomon factus poscit recipitque sophiam
 390 Qua summos uates philosophosque preit.
 Quem peperisse due se dicunt, protinus eius
 Que sit uera parens, rex docet ense suo.

 383R-384R III Reg 1

384.1R-2R III Reg 2:10

 384.1R-2R Lawrence, *Hyp.*, V, 423-24, Mistretta, p. 199

 371 iactans] iactas R

374 perdidit] perdit R

 384.1RLa tandem] igitur Lawrence, *Hyp.*, V, 423, Mistretta, p. 199

- Huius erat regnum preclarum, mensa stupenda,
 Quadrupedes multi multiplicesque libri.
 395 Materies, opus, ars, typus in templo Salomonis,
 Quanta sophia fuit in Salomone, docent.
 Ingenium regis regina Sabea relatu
 Primo, post rebus, discit et inde stupet.
 Rex Salomon reges auro preit atque sophia,
 400 Argenti precium par facit esse petre.
 400.1RLa Indus, Persa, Sirus, Ser, Grecus et omnis ab ortu
 400.2RLa Solis ad occasum lingua fatetur eum.
 Rex hic tam fortis, tam prudens, tamque pudicus,
Proth pudor infando uictus amore ruit.
 402.1RLa Se miser in tali deponit carcere cuius
 402.2RLa Fundamen uisus materiesque uenus,
 402.3RLa Alloquium structura, pudor sera, ianua tactus,
 402.4RLa Limen consensus, basia uero trabes;
 402.5RLa Vt cautela teges, postes sunt munera, cure
 402.6RLa Vincla, dolor tenebre, flebile finis opus,
 402.7RLa Exitus hinc pietas. Cuius precor? Omnipotentis.
 402.8RLa Suppetit huic ab eo tollere posse reum.
 Eius Ieroboam seruo regnare propheta
 In tribubus denis spondet opusque probat.
 405 Post obitum regis Salomonis regia proles
 Suscepit Roboam regna regenda patris.
 Consilium iuuenum rex prefert iste senili
 Et regni partes perdidit inde decem.

399-400.2RLa III Reg 10: 23-27; II Par 9:22-27

400.1RLa-2RLa Lawrence, *Hyp.*, V, 549-50, Mistretta, p. 205
 402.1RLa cf. Lawrence, *Hyp.*, V, 567, Mistretta, p. 206: Subdit et hunc in eo deponit carcere cuius
 402.2RLa-8RLa Lawrence, *Hyp.*, V, 568-74, Mistretta, p. 206

400.1RLa Sirus] Syrus Lawrence, *Hyp.*, V, 550, Mistretta, p. 205
 400.2RLa lingua Lawrence, *Hyp.*, V, 550, Mistretta, p. 205: ligna *R*
 402.5RLa ut] et Lawrence, *Hyp.*, V, 571, Mistretta, p. 206||
 sunt] ibi Lawrence, *Hyp.*, V, 571, Mistretta, p. 206
 402.6RLa uincla Lawrence, *Hyp.*, V, 572, Mistretta, p. 206: uincula *R*
 407 prefert] pretulit *R*

- Has reuocare parans rediit reuocante propheta
 410 Atque tribus tamen possidet ille duas.
 Ieroboam uitulis, quos fecit, thura litauit, fol. 59r
 Illis gens regis, rege iubente, litat.
 413R Hunc frustra terrent signis uerbisque prophete,
 A culpa terror non reuocauit eum.
 414.1RLa Plebs imitata ducem ius odit, honesta perhorret:
 414.2RLa Iam pudet in populo quemlibet esse probum.
 414.3RLa Proximus ille duci qui pessimus estque nephandum
 414.4RLa Nolle nephas, pocior peius habetur agens.
 414.5RLa In precio scelus est, fraus omnis in omnibus heret,
 414.6RLa Donec ab Assiriis dampna tulere simul.
 414.7RLa Quas famulas dominis ad probra tulere prophanis
 414.8RLa Demittunt humiles hostibus ecce manus.
 414.9RLa Octo decemque malos meriti sed et hos imitati
 414.10RLa In uiciis reges hanc subiere uicem.
 414.11RLa Lustra quater bis quina suis sub regibus explent
 414.12RLa Bisque fere nouies mille duosque dies.
 414.13RLa Deinde locis patriam uertere suam peregrinis
 414.14RLa Atque uicem scelerum triste tulere iugum.
 414.15RLa Stabat adhuc tribuum regio populosa duarum,
 414.16RLa Beniamin et Iude principe leta bono.
 414.17RLa Cui Deus oranti pugnat, cui uincit amanti,
 414.18RLa Cui bene speranti colla superba domat.
 414.19RLa Qui imitans mortem uitam producit eunti,
 414.20RLa Huius et est regis rector ubique Deus.

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- 414.1RLa-4RLa Lawrence, *Hyp.*, V, 743-46, Mistretta, p. 213
 414.5RLa-15RLa Lawrence, *Hyp.*, V, 755-65, Mistretta, p. 213-14
 414.16RLa cf. Lawrence, *Hyp.*, V, 766, Mistretta, p. 214: Stabat adhuc regio principe leta suo
 414.17RLa-28RLa Lawrence, *Hyp.*, V, 767-78, Mistretta, p. 214

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- 414.1RLa plebs] plebe Lawrence, *Hyp.*, V, 743, Mistretta, p. 213
 414.3RLa nephandum] nefandum Lawrence, *Hyp.*, V, 745, Mistretta, p. 213
 414.4RLa nephas] nefas Lawrence, *Hyp.*, V, 746, Mistretta, p. 213
 414.19RLa imitans] minitans Lawrence, *Hyp.*, V, 769, Mistretta, p. 214 ||
 eunti] eidem Lawrence, *Hyp.*, V, 769, Mistretta, p. 214

- 414.21RLa Sed neque rex, neque lex, nec amor, neque ius, neque terror
 414.22RLa In uirtute uiros hos retinere potest.
 414.23RLa Facta sequendo decem tribuum finem subiere
 414.24RLa Et tandem patrium demeruere solum.
 414.25RLa Explent nongentos et binos sexque bis annos
 414.26RLa Sub sex, sex et sex regibus atque tribus.
 414.27RLa Dehinc uacui meritis patria procul euacuantur,
 414.28RLa Finis et hiis scelerum fit dolor atque iugum.
- 415R Iusta tribus Iude tribus annis se maculauit,
 416R Sed peccata luit, uiribus illa fugat.
 Post regnans Abia dum iura colit, premit hostem;
 Post legem ledens leditur ille nece.
 In primis cultor legis regnum subit Asa,
 420 Ethyopes paucis dissipat ille uiris.
 Rege Syro Basan uincens reprehenditur inde,
 422R Opprimat hic uatem carcere, morbus eum.
 Ieroboam natum Nadab et totum genus eius
 Occidit Baasa dans dyadema sibi.
 425 Huius Elam natum simul et totum genus eius
 Occidit Zambri dans dyadema sibi.
 Amri rex factus premit istum, preuenit ille
 428R Ignibus arma, cremans se simul atque sua.
 Amri post Tebni uictum mortem subit, Achab
 430 Sceptra subit - peior filius eius eo.
 Vt regi penam plebis predixit Helyas,
 Pastum dat coruus, pocula Charith ei.
 433RLa Missus et ad uiduam duo mistica ligna legentem
 434RLa Illius inuentos auxit edendo cibos.
 435R Suscitatur extinctum uidue natum, uice trina
 436R Hunc super expansus et reuocat aquas.

436R III Reg 18:41-45

433RLa-434RLa Lawrence, *Hyp.*, V, 791-92, Mistretta, p. 215

414.21RLa ius Lawrence, *Hyp.*, V, 771, Mistretta, p. 214: uis *R*
 423 Ieroboam] Ieroboam *R* 431 regi] regni *R*

- 436.1R Huius et ad nutum, dum dat sua sacra tonanti,
 436.2R Ignis ad ima uolat et sua sacra uorat.
 436.3R Hic quadringentos et quinquaginta prophetas
 436.4R Et quadringentos ense perire facit.
 Hunc regina minis terret, iuuat angelus esca
 Qua quadragenos transigit ille dies.
 Quem regem dabit ille Syris aut Israelitis,
 440 Quem uatem, discit ille docente Deo.
 Qui regi Syrie bis uicto parcit, inique
 442R Se perimit, quod per signa propheta docet.
 Naboth percusso Thesbites territat Achab,
 Penitet atque Dei gracia parcit ei.
 445 Achab cum Iosaphath regem Syrie petit armis,
 Quamuis Micheas hoc uetet, hincque cadit.
- Liber quartus
- 447R Rex Ochozias succedens, urget Helyam
 Bis quinquagenis quos uorat ignis atrox.
 449RLa Hic faciente Deo duplex datus est Heliseo
 449.1RLa Spiritus, ut Deus hinc, hinc et ametur homo.
 449.2R Hic Helyseus aquas sicut diuisit Helyas,
 450 Flumen ueste secat et sale sanat aquas.
 Vox sua dat penam pueris ridentibus, antra
 Implet aquis, oleum multiplicatur eo.
 Dat puero uitam, replet dulcedine pultes
 Et multos paucis panibus ille cibet.
 455 Lepra per hunc periit, ferrum procedit ab amne,
 456R Hostis cecatur sterilitasque datur.

436.1R-4R III Reg 18:36-40

449RLa-451 IV Reg 2:9-25

449RLa cf. Lawrence, *Hyp.*, V, 795, Mistretta, p. 215: Huius agente Deo datur inde duplex Heliseo

449.1RLa Lawrence, *Hyp.*, V, 796, Mistretta, p. 215

436.2R uorat *scripsi*: morat *R*

446 uetet] uetat *R*

448 uorat] uocat *R*(*corr. in margine* necat)

- 457R Azael iste Syris predixerat, Israelitis
Hyen regem, res sua dicta probat.
Post Iosaphat, Ioram succedens fratribus infert,
460 Mortem cui mors fit uentris amara lues.
Post Ioram regnans, Ahazias Azael urget
Cum Ioram, prauus quem generauit Achab.
Rex ferus Hyen dat mortem regibus istis,
Regineque fere discipulisque Baal. fol. 59v
465R Athalia ferox cum natum nouit obisse,
Occidens regis semina, regna subit.
Occulto Ioas dat Ioiada regia sceptrum,
Letum regine leticiamque bonis.
Primo Deum, postremo deos colit et reprehensus
470 Hinc Zacharie dat lapidando necem.
In lecto Ioas a seruis ceditur hosque
Rex Amasias cogit inire necem.
Patre prius melior, post more patris uiciorum
Seruus seruili sedicione cadit.
475 Hyen, Ioahaz, et Ioas, Ieroboamque,
Et Zacharias agmina dena regunt.
477R Hic regi Ioas Heliseus predicat eger
478R Vincendam Syriam ter feriendo solum.
478.1R Qui si septenis uicibus terram tetigisset,
478.2R Funditus ille suo uinceret ense Syros.
Rex fuit Ozias humilis prius inque triumphis
480 Post nimis elatum lepra perurget eum.
Ozie natus Ioathan rex se bene rexit,
Sed male rex Achaz se regit atque suos.
Regna rapit dene tribui rex Assyriorum
Et tradit, Babilon, ciuibus illa tuis.
485 Quos experta fuit, ne corruat ore leonum,
Cum falsis uerum gens colit ista Deum.

477R-478.2R IV Reg 13:14-19

465 obisse] obesse *R*
466 semina] femina *R*

467 Ioiada] Iosada *R*
478.2R Syros *scripsi*: sypos *R*

479 prius] pius *R*

Rex Ezechias regi successerat Achaz,
 Inmiti mitis sacrilegoque sacer.
 Hostes angelicus mucro noctis tempore centum
 490 Octoginta dedit milia quinque neci.
 Sennacherib seuus hac uisa strage tremiscit;
 Hanc stragem uitat ut grauiore cadat.
 A propriis natis in falsi numinis ede,
 Contempto uero numine, cesus obit.
 495 Rex subit elatus penas humilisque salutem,
 Sol rediens prebet signa salutis ei.
 Est Ezechia rex natus rege Manasses
 Lege uacans, plenus crimine, cede furens.
 Ille deis statuas format, magicas fouet artes,
 500 Augurium sequitur, sompnia uana colit,
 Sacrilegas aras in sacra collocat ede,
 Demonibus natos immolat ipse suos.
 Voce prophetarum correptus non minus errat,
 Errori finem dat fera pena tamen.
 505 Peccat et aufertur libertas et locus illi:
 Penitet et pietas reddit utrumque Dei.
 More sui patris peccat, non penitet Amnon;
 Seruili seruus criminis ense ruit.
 509R Suscipit et regnum, defuncto patre, Iosias
 510R Qui ratione regit se simul atque suos.
 Frangit phana deum, cultores cedit eorum,
 In fedis aris concremat ignis eos.
 Non horum tamen cremat ossa, sed effodit ossa
 Mortua, sacrificum perdat ut ignis ea.
 515 Ille Dei reparat templum reuocatque Leuitas,
 Pascha colit, legem seruat, iniqua fugat.
 Nec rex par regi fuerat post nec prius illi
 In cultu legis obsequioque Dei.

491 tremiscit] tremescit *R*
 512 fedis] fīdis *R*

515 reuocatque] renouatque *R*

517 post nec] nec rex *R*

Armis uicino cupiens succurrere regi
 520 In Magedo cecidit, plebs sua plangit eum.
 521R Huic nati Ioathaz, Sedechias et Mathatias,
 522R Eliachim, Ioachim filius alter erat.
 Rex Ioachaz prauus regnat non tempore longo,
 Huic rex Egipti regna paterna rapit.
 525 Eius germano Ioachim dat regna, tributum
 Precipiens anno quolibet inde dari.
 Post annum regni nonum cogit tribus annis
 Esse sibi seruum rex Babilonis eum.
 Post cui paruerat Ioachim parere recusat,
 530R Vnde sepulturam more rudentis habet.
 531R Filius illius Ioachim succedit eidem
 532R Impius et paruo tempore regna tenens.
 Rex Babilonis eum captum trahit in Babilonem.
 Excepta turba paupere quosque trahit,
 535 Euacuat templum uasis et ciuibus urbem,
 Thesauris edes leticiaque uiros.
 Pauperibus regem Sedechiam rex Babilonis
 Dat qui ius regis despicit atque Dei.
 Rex Babilonis eum petit, armis occupat urbem:
 540 Acris pugna foris, intus amara fames.
 Plus cogente fame quam ferro deserit urbem
 Nocturnamque fugam rex subit atque sui.
 Rex fugiens captus Babilonis ducitur ante
 Regem, rege datur iudice pena duplex:
 545 Guttura natorum secatur ensis, patre uidente,
 Et uisu priuat pena secunda patrem.
 Urbis tecta, Dei templum, regis uorat aulam
 Flamma; ruit murus, plebs fera uincula subit.

527 nonum] nouum *R*
 533 captum] raptum *R*

548.1R Per Nabuzardan destruxit rex Babilonis
 548.2R Muros Ierusalem: prefuit ille cocis. fol. 60r

Que remanet plebi rex est factus Godolias,
 550 Sed regnum perdit perditus ille dolo.
 Vindictam, natale solum, regnumque Canopi,
 Principe percusso, plebs timet, exit, adit.

Liber Danielis

Dicta prophetarum, que uana fuisse putabat,
 In penis populus uera fuisse probat.
 555 Inter flagra Dei pietas solacia prebet:
 Promittit reditum suppliciumque leuat.
 Oppressis Moyses, Tobias, Iudith et Ehester
 Solamen fuerant subsidiumque spei.
 Sic in suppliciis Daniel solamen Hebreis
 560 Vt fieret, factus est probitate potens.

Amne fabaque puer pueris fit pingrior illis
 Quos pauit panis regius atque merum.
 Plus decuplo sapiens sapientibus est Babilonis
 Annis effectus in tribus iste puer.

565RLa Terruerat regem Babilonis ymago figurans

565.1RLa Grande quid, in noctis uisa quiete uiro.
 565.2RLa Mundum prossus erat capud huius ymaginis aurum,
 565.3RLa Argentum scapule, brachia siue manus,

548.1R-2R IV Reg 25:8-12 565RLa-568 Dan 2

548.1R-2R cf. Hildebert, *Biblical Epigrams*, Epigr. 43:1-2, , eds. Scott, Baker and Rigg:
 Per Nabuzardan destruxit rex Babilonis
 Muros Ierusalem: princeps erat ille cocorum.
 565RLa-565.27RLa Lawrence, *Hyp.*, VI, 35-62, Mistretta, p. 218-20

555 flagra] plaga R
 557 oppressis] oppressus R
 565RLa ymago] imago Lawrence, *Hyp.*, VI, 35, Mistretta, p. 218
 565.2RLa prossus] prorsus Lawrence, *Hyp.*, VI, 37, Mistretta, p. 218 ||
 ymaginis] imaginis Lawrence, *Hyp.*, VI, 37, Mistretta, p. 218

565.4RLa	Es erat huic medium, pars illius ultima ferrum.
565.5RLa	Dum uidet ista, uidet iure stupenda magis,
565.6RLa	Nam lapis absque manu de monte recisus eandem
565.7RLa	Conterit et crescens omnia regna replet.
565.8RLa	Consultus Daniel, "Capud," inquit, "ymaginis aurum
565.9RLa	Te, rex, et regnum noueris esse tuum.
565.10RLa	Cuncta metalla preit, cunctis preciosius aurum,
565.11RLa	Sic etiam regnum cetera regna tuum.
565.12RLa	Illa superba tamen tua gloria deinde tropheis
565.13RLa	Subdita Persarum seu spoliata ruit.
565.14RLa	Et uelud argentum, ferrum, sed et hera superstant,
565.15RLa	Sic opibus Perse regna futura suis.
565.16RLa	Grecis dehinc humilis lunatam Persa thiarum
565.17RLa	Flectet eosque feros uictus habebit heros.
565.18RLa	Era notant Danaos, procul es sonat hiique triumphis
565.19RLa	Quam bellis pocius regna remota petent.
565.20RLa	Post et in Ytaliam subiectus confluet orbis
565.21RLa	Vnaque cuncta domans urbs capud orbis erit.
565.22RLa	Ferrum cuncta domans notat hanc, quia cuncta domabit,
565.23RLa	Quicquid et oceano clauditur eius erit.
565.24RLa	At Christus lapis est, mons uirgo, refeccio facta,
565.25RLa	Absque manu, absque maris germine partus erit.
565.26RLa	Verus et ipse deos Deus adnichilabit inanes,
565.27RLa	Ipsius et regnum tellus et ether erit.

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- 565.8RLa ymaginis] imaginis Lawrence, *Hyp.*, VI, 43, Mistretta, p. 219
 565.10RLa cunctis preciosius] pretiosius omnibus Lawrence, *Hyp.*, VI, 45, Mistretta, p. 219
 565.12RLa tua gloria] Babilon tua Lawrence, *Hyp.*, VI, 47, Mistretta, p. 219
 565.13RLa ruit] ruet Lawrence, *Hyp.*, VI, 48, Mistretta, p. 219
 565.14RLa uelud] uelut Lawrence, *Hyp.*, VI, 49, Mistretta, p. 219 ||
 superstant] superstat Lawrence, *Hyp.*, VI, 49, Mistretta, p. 219
 565.16RLa dehinc humilis] uero dehinc Lawrence, *Hyp.*, VI, 51, Mistretta, p. 219
 565.17RLa heros Lawrence, *Hyp.*, VI, 52, Mistretta, p. 219: herus *R*
 565.20RLa Ytaliam] Italiam Lawrence, *Hyp.*, VI, 56, Mistretta, p. 219
 565.21RLa capud] caput Lawrence, *Hyp.*, VI, 51, Mistretta, p. 219
 565.23RLa oceano] oceano Lawrence, *Hyp.*, VI, 58, Mistretta, p. 219
 565.24RLa at Christus lapis est] Christus uero lapis Lawrence, *Hyp.*, VI, 59, Mistretta, p. 220
 565.25RLa germine] geramine Lawrence, *Hyp.*, VI, 60, Mistretta, p. 220. This must be a typo.
 565.27RLa tellus] terra Lawrence, *Hyp.*, VI, 62, Mistretta, p. 220 ||
 et] uel Lawrence, *Hyp.*, VI, 62, Mistretta, p. 220

565.28R Preficitur Daniel Babilonis ciuibus et rex
 566R Applaudens illi munera multa dedit.
 Qui socii fuerant in penis et prece secum,
 Consociat Daniel tres in honore sibi.
 Cum regis statue capud inclinare recusant,
 570 Vis in fornacem regia trudit eos.
 Ignis parcit eis, hostes perimit, stupet inde
 Rex et laudandum predicat inde Deum.

Tercia uisio

In sompnis arbor regi quid uisa minetur
 574R Predicit Daniel, res sua dicta probat.
 574.1R Arbor enim uisa, uastum diffusa per orbem
 574.2R Atque polum tangens, rex fuit iste potens.
 574.3R Hanc uigil et sanctus de celo missus ad illum
 574.4R Salua radice precipitare iubet.
 574.5R Hoc euenit ei quia regnum perdidit ipse,
 574.6R Annos per septem cui fuit herba cibus.
 574.7R Nam quasi bos feno pastus de rore bibebat,
 574.8R Annos post septem regna relictata regens.

Quinta uisio

575 Quid manus in muro scripsit, scriptura quid illa
 576R Signaret regi, preuidet atque refert.
 576.1R Mane, Techel, Phares scriptum fuit: hoc "numerauit,
 576.2R Appensum, sectum" significare potest.
 576.3R Tercius in regno fit ad hoc Daniel, in eadem
 576.4R Nocte ducis natus Balthasar ense ruit.

 573-574.8R Dan 4

 575-576.4R Dan 5

 576.4R-5R cf. Riga, *Dan.*, 320-21: Cyrus cum Dario, Balthasar ense cadit;
 Succedit Darius, cui defert Cyrus honorem

 575 quid] sit *R*
 576.1R scriptum] septum *R(ante corr.)*

576.5R Succedit Darius, Danielelem tollit in altum,
 576.6R Sed quos liuor edax inquinat, inde dolent.
 576.7R Qualiter occumbat, occasio queritur; illum
 576.8R Rex licet inuitus mittit in antra lacus.

Illi parcit, obest, tutum facit esse leonum
 Rictus, consortium fraus, pietasque Dei.

578.1R Illesumque uidens Danielelem rex iubet omnes
 578.2R Artifices sceleris arte perire sua.

Sexta uisio

578.3R Quatuor in sompno uentos Daniele uidente
 578.4R Acciderat totidem bella mouere feras:
 578.5R Prima leena fuit, ursus pardusque sequentes,
 578.6R Terribilis, fortis bestia quarta fuit.
 578.7R Cornua quarta decem paruumque tenebat in illis
 578.8R Cornu, non sine re uisio tanta fuit.
 578.9R Quatuor est regna quam uidit bestia quadra
 578.10R Atque decem reges cornua dena notant.
 578.11R Sed minimum, quod de medio surrexit eorum,
 578.12R Antichristus erit cornua trina necans.
 578.13R Hic contra Dominum dominanti corde loquetur, fol. 60v
 578.14R Viribus et sanctos conteret ipse suis.
 578.15R Iudicium sedisse, uidet libros aperiri,
 578.16R Hic sedet antiquus iudiciumque tenet.
 578.17R Bestia quarta cadit, cornu perit atque potestas
 578.18R Aufertur, sed et id suscipit ignis atrox.
 578.19R In sompnis aries uisus fuerat Danieli,
 578.20R Cornibus excelsus, iure tremendus erat.
 578.21R Hircus caprarum magnus nimis impetit illum,
 578.22R Cornua comminuit et nece plectit eum.

576.5R-578.2R Dan 6:1-24
 578.1R-2R Dan 6:23-24

578.3R-18R Dan 7

578.19R-32R Dan 8

576.8R lacus *scripsi*: latus *R*
 578.10R reges *scripsi*: regens *R*

578.23R	Persarum rex est aries cui Grecia seruit,
578.24R	Hircus caprarum rex ferus esse potest.
578.25R	Hinc cornu fracto succrescunt quatuor, ista
578.26R	Venturos reges quatuor esse notant.
578.27R	Vno de cornu paruum procedit et illud
578.28R	Rex erit, in sanctos seuiet iste nimis.
578.29R	In regem regum consurgit, sed dominator
578.30R	Prostratum subito conteret absque manu.
578.31R	Hec ne uisa sibi dicantur sompnia uana,
578.32R	Celestis Gabriel ista reuelat ei.
578.33R	Hinc domino Daniel populi peccata fatetur;
578.34R	Pro se, pro populo supplicat ipse Deo.
578.35R	Angelus e celo Gabriel demissus ad illum,
578.36R	Tristem solatur et sibi grata refert.
578.37R	Exilii finem spondet numerumque dierum
578.38R	Abreuiat quibus est plebs sua probra luens.
578.39R	Sanctum sanctorum Gabriel docet esse futurum,
578.40R	Quod moriturus erit, non tacet, immo docet.
578.41R	En coniux Ioachim perpulcra, pudica subintrat
578.42R	Fontis aquas ut in hiis lactea membra lauet.
578.43R	Assunt ecce senes rationis honore carentes
578.44R	Et uisam cupiunt, non tamen illa fauet.
579R	<u>Defert hanc falso</u> seniorum perfida lingua,
580R	<u>Plebs dampnat</u> , Daniel liberat arte noua.
	Temporibus <u>Cyri</u> per eum draco decidit et Bel,
581.1R	Dat rex sacrifices septuaginta neci.
581.2R	Hinc plebs commota regem petit ut Danielem
581.3R	Det sibi rexque minas horret eique fauet.
581.4R	Hunc plebs excipiens demittit in antra leonum,
581.5R	Sed Deus huic Abacuc mittit eumque cibatur.
581.6R	Cum uidet illesum, Cyrus cepit Danielis
581.7R	Sublimi uoce magnificare Deum.

- 581.8R Extrahitur Daniel, rex huius perdicionis
- 582R Artifices cogit arte perire sua.
 Hinc honor, hinc requies, hinc fit solamen Hebreis,
 Hinc inter penas spes bona surgit eis.
- 584.1RLa Hiis dolor in pena presso tenuatur Hebreo
- 584.2RLa Speque boni leuius fert onus omne mali.
- 584.3RLa Parcit namque Deus dum percutit, et miseretur
- 584.4RLa Dum punit, refouet dum flagra seua mouet.
- 584.5RLa Postquam res Asie tumidamque Semiramis urbem
- 584.6RLa Sub iuga Persarum pertulit ire Deus.
- 584.7RLa Spem libertatis corectis uertit in actum
- 584.8RLa Dulcis more patris: post flagra mulcet eos.

De libro [Esdre]

- 585RLa Cyrus enim reditum remeare uolentibus offert,
- 585.1RLa Imperat et patria quemlibet urbe frui.
- 585.2RLa Restituique sacrum iubet et iuuat ilico templum;
- 585.3RLa Fiscus in expensam fusus honestat opus.
- 585.4RLa Sed post, ut uatum uerbis loquar, ultima Cyro
- 585.5RLa Parce fila trahunt et silet illud opus.
- 585.6RLa Filius eius enim regno non moribus heres,
- 586RLa Interdicit opus, sed cito iussa luit.
- 587RLa Nam perit et Dario regni moderamina cedunt
 Qui fauet Hebreis regnaque reddit eis.

585RLa-585.3RLa I Esdr 1

585.4RLa-586RLa I Esdr 4

587RLa-590R I Esdr 6

584.1RLa-587RLa Lawrence, *Hyp.*, VI, 63-79, Mistretta, p. 220

584.5RLa cf. Verg. Aen. III.1: Postquam res Asiae Priamique evertere gentemi

- 584.5RLa tumidamque] timidamque *R(ante corr.)* ||
 postquam] ast ubi Lawrence, *Hyp.*, VI, 67, Mistretta, p. 220 ||
 Asie] Asye Lawrence, *Hyp.*, VI, 67, Mistretta, p. 220
- 584.7RLa corectis] correctis Lawrence, *Hyp.*, VI, 69, Mistretta, p. 220
- 585.1RLa urbe Lawrence, *Hyp.*, VI, 72, Mistretta, p. 220: ire *R*
- 585.2RLa ilico] illico Lawrence, *Hyp.*, VI, 73, Mistretta, p. 220
- 586RLa iussa Lawrence, *Hyp.*, VI, 78, Mistretta, p. 221: uisa *R*

Lex plebi renouata Dei reparacio templi

590RLa	Leticiam duplicat, pax uiget, arma <u>silent</u> .
590.1R	Sed tamen hii post hec mulieribus associari
590.2R	Ceperunt, per quas lex uiolata fuit.
590.3R	Comperit hoc Ezras, meret uellitque capillos,
590.4R	Ieiunat, populum conuocat, urget eum.
590.5R	Consulit ut ueniam petat, et petit, et miseretur
590.6RLa	Turpia deflenti gracia larga Dei.

Liber Macabeorum

Persarum regnum Grecorum rex sibi subdit

Magnus Alexander maxima bella mouens.

592.1RLa	Vtque scias per eum Grecos uicisse, meatum
592.2RLa	Per mare Panphilicum prebuit is ad eos.
592.3RLa	Flumine diuiso sicco pede permeat equor,
592.4RLa	Omnis Alexandrum turba secuta ducem.
592.5RLa	Persis euictis Euphraten sanguine Perso
592.6RLa	Miscet et Indorum sanguine Gangen atro.
592.7RLa	Per populos Asie ferus exerit, immo per omnes
592.8RLa	Hic gladium gentes - fulmen ubique furens.
592.9RLa	Nec sterilis Libies, nec flamma, nec unda, nec Hamon
592.10RLa	Sirticus obstat ei: que cupit, illa facit.

In primis trepidans, sed post Ierosolima tuta

Hunc regem recipit, hic ueneratur eam.

590.1R-3R I Esdr 9

590.4R-6RLa I Esdr 10

590RLa cf. Lawrence, *Hyp.*, VI, 308, Mistretta, p. 230: Deinde reformatis, pax uiget, arma silent590.6RLa cf. Lawrence, *Hyp.*, V, 324, Mistretta, p. 231: Nam miseretur ei gratia laga Dei (= 364.20RLa)592.1RLa-10RLa Lawrence, *Hyp.*, VI, 359-68, Mistretta, p. 232-33592.1RLa uicisse] superasse Lawrence, *Hyp.*, VI, 359, Mistretta, p. 232592.2RLa is Lawrence, *Hyp.*, VI, 360, Mistretta, p. 232: hiiis R592.5RLa Euphraten] Eufraten Lawrence, *Hyp.*, VI, 363, Mistretta, p. 232592.6RLa atro] atrox Lawrence, *Hyp.*, VI, 364, Mistretta, p. 232592.7RLa exerit] exigit Lawrence, *Hyp.*, VI, 365, Mistretta, p. 232592.9RLa Hamon] Hammon Lawrence, *Hyp.*, VI, 367, Mistretta, p. 233592.10RLa Sirticus] Syrticus Lawrence, *Hyp.*, VI, 368, Mistretta, p. 233

fol. 61r

- 594.1RLa Agnus et agna cadunt, cadit ictus et hircus, et hedus;
 594.2RLa Nec fugiunt gladium colla torosa boum.
 594.3RLa Dantur aues, mactantur oues, thimiamata fragrant,
 594.4RLa Thus redolet, canitur magnus ubique Deus.
 594.5RLa Munera post populo, post hec noua munera templo,
 594.6RLa Post et pontifici munera digna dedit.
 594.7RLa Orbe dehinc domito modicum gustando uenenum,
 594.8RLa Magnus Alexander fraude peremptus obit.
- 595 Orbem rex fortis domuit, mors forcior illum
 Et post hec uarios suscipit orbis heros.
- 597RLa Egiptum Tholomeus adit, Babilona Seleucus,
 598RLa Antigonus partes innumeras Asie.
 599RLa Hellespontiacam rex Lisimachus regionem,
 600RLa Cassander Macedum regna regenda subit.
- 600.1RLa Inque uicem ducibus sibi bella gerentibus istis
 600.2RLa Mutua, post modicum rex Tholomeus obit.
- 601RLa Alter et in regnum subit huic Tholomeus, eodem
 601.1RLa Tempore posterior, sed probitate prior.
 601.2RLa Milicia superat, sensu supereminet, actu
 601.3RLa Preminet, excellit uiribus, ere preit.
 601.4RLa Cuius ut in bello probitas, in pace librorum
 601.5RLa Iugis cura fuit, iure stupenda satis.
 601.6RLa Hic et Hebrea sibi sermone uolumina Greco
- 602RLa Versa dari, sacre legis amore, petit.
- De septuaginta interpretibus
- 602.1RLa Mittitur interpres pars inclita gentis Hebreæ,
 602.2RLa Pars bona, pars implens septuaginta uiros.

594.1RLa-8RLa Lawrence, *Hyp.*, VI, 370-78, Mistretta, p. 233

597RLa-602.12RLa Lawrence, *Hyp.*, VI, 381-406, Mistretta, p. 233-34

596R heros] heroz *R*

600.1RLa sibi *in margine add. R*

602.3RLa	Pars hec missa stilo per Hebreā uolumina Greco
602.4RLa	Currit et hec Grecis addit Hebreā libris.
602.5RLa	Si tamen insimul hoc et in ede peregerit una
602.6RLa	Quilibet aut uaria scripsit in ede, latet.
602.7RLa	Lucidus eloquii fons Augustinus eosdem
602.8RLa	Diuisos eadem composuisse putat.
602.9RLa	At tamen hystoriis istorum cetera texens
602.10RLa	Conticet hoc Iosephus Ieronimusque negat.
602.11RLa	Sed licet hoc uaria factum uel in ede sit una.
602.12RLa	Est tamen ipsorum dignus honore labor.
Post hec Anthiocus Asie rex turbat Hebreos,	
603.1RLa	Viribus innumeris seuit atrox in eos.
603.2RLa	Cessat ephod, ius omne perit, calcatur honestas,
603.3RLa	Lex bacat, obsordent sabbata, festa silent.
603.4RLa	Ingemit ista uidens Machabeus et impiger armis
604R	<u>Occurrit Iudas</u> , Marte tuetur eos.
604.1RLa	Parua quidem sed prompta manus per barbara currit
604.2RLa	Agmina loricas uda cruore suas.
604.3RLa	Pugnantes superare iuuat, pugnantibus instat,
604.4RLa	Addit ad id animos auxiliumque Deus.
604.5RLa	Sternitur innumerum sine nomine uulgas ibidem,
604.6RLa	Sternuntur procures, sternitur hostis atrox.
604.7RLa	Sic eques hic equitum, sic signifer omnis honeste
604.8RLa	Iudas milicie militis implet opus.

603-603.1RLa I Mac 1:20-32 603.4RLa-604.2RLa I Mac 3:1-24 604.3RLa-14RLa I Mac 4
603.2RLa-3RLa I Mac 1:41-49

603.1RLa-3RLa Lawrence, *Hyp.*, VI, 414-16, Mistretta, p. 235
603.4RLa Lawrence, *Hyp.*, VI, 437, Mistretta, p. 236
604.1RLa-6RLa Lawrence, *Hyp.*, VI, 461-66, Mistretta, p. 237
604.7RLa-10RLa Lawrence, *Hyp.*, VI, 479-82, Mistretta, p. 237-38

602.6RLa aut] an Lawrence, *Hyp.*, VI, 400, Mistretta, p. 234
602.9RLa hystoriis] historiis Lawrence, *Hyp.*, VI, 403, Mistretta, p. 234
603.3RLa bacat] uacat Lawrence, *Hyp.*, VI, 416, Mistretta, p. 235
604 Marte] in arce R
604.3RLa instat] instant Lawrence, *Hyp.*, VI, 463, Mistretta, p. 237
604.4RLa ad id] et his Lawrence, *Hyp.*, VI, 464, Mistretta, p. 237
604.8RLa milicie] milite Lawrence, *Hyp.*, VI, 480, Mistretta, p. 237

604.9RLa	Insuper in templo simulacra locata reuellit
604.10RLa	Et cadit in primis numen ad ima Iouis.
604.11RLa	Omnem flamma chorum rapit insimul una deorum
604.12RLa	Et cum semideis eripit ipse deos.
604.13RLa	Hiis ita completis mox infula pontificalis
604.14RLa	Traditur eximio iure ferenda duci.
604.15RLa	Dulce uidere ducem, posito thorace, sacrata
604.16RLa	Precingi tunica uotaque ferre Deo,
604.17RLa	Inque uices galeam nunc et nunc ferre tyaram,
604.18RLa	Scutaque uel logion, thura uel era fuit.
604.19RLa	Quo post occiso fraternis actibus heres
604.20RLa	Officium Ionathas fratris adeptus adest.
604.21RLa	Hic dux et sacrificex in honore uiriliter explens
604.22RLa	Talis honoris onus, fraude peremptus obit.
605RLa	<u>Tercius occiso frater successit eidem</u>
606RLa	<u>Simon et ipse dehinc ense furente cadit.</u>
606.1RLa	Sanguine sic fuso titulos meruere perhennes
606.2RLa	Et debetur eis iure perhenne decus.
607RLa	<u>Symone sublato subit eius herilis eidem</u>
607.1RLa	Filius Hyrcanus facta paterna sequens.
607.2RLa	Qui probitate potens nunc est pro tempore princeps,
607.3RLa	Nunc presul digne prorsus utrumque gerens.
607.4RLa	Post obit hincque subit rex ex duce filius eius,
608RLa	Rex <u>simul et sacrificex</u> acer Aristobolus.

604.19RLa-20RLa I Mac 9:14-31 604.21RLa-22RLa I Mac 12:46-48

604.11RLa-18RLa Lawrence, *Hyp.*, VI, 489-96, Mistretta, p. 238

604.19RLa-611.5RLa Lawrence, *Hyp.*, VI, 499-524, Mistretta, p. 238-40

604.12RLa ipse deos] esse deis Lawrence, *Hyp.*, VI, 490, Mistretta, p. 238

604.17RLa tyaram] thiam Lawrence, *Hyp.*, VI, 495, Mistretta, p. 238

604.18RLa uel'] seu Lawrence, *Hyp.*, VI, 496, Mistretta, p. 238

604.20RLa adest] adit Lawrence, *Hyp.*, VI, 500, Mistretta, p. 238

606RLa Symon Lawrence, *Hyp.*, VI, 504, Mistretta, p. 239: Simon *R* ||
ense furente cadit] Lawrence, *Hyp.*, VI, 504, Mistretta, p. 239: fraude peremptus obit *R*

607.1RLa Hyrcanus] Hircanus Lawrence, *Hyp.*, VI, 508, Mistretta, p. 239

607.4RLa hincque] huicque Lawrence, *Hyp.*, VI, 511, Mistretta, p. 239

- 608.1RLa Cuius ei plus acer eo frater subiisse
 608.2RLa Fertur Alexander: uir pietate carens,
 608.3RLa Vir sine iusticia censens, sine iure coercens,
 608.4RLa Absque modo feriens, et sine lege furens.
 609RLa Natos iste duos, Hyrcanum mente quietum
 610RLa Magnaue captantem liquit Aristobolum.
 611RLa Hiis regno pulsus Romana potencia regem
 611.1RLa Ingerit Herodem, mente manuque ferum.
 611.2RLa Accipit extinctis peregrinus herilibus idem
 611.3RLa Sceptra uiris, sceptris uir male dignus eis.
 611.4RLa Nam malus, immo malis peior, sed pessimus ipse
 611.5RLa Peiorum, peior pessima semper agit.
 611.6RLa Sic rex iste nouus confundit fasque nephasque;
 Nemo de Iude germine regna regit. fol. 61v

Sexta etas

- Aufertur modo rex et dux de germine Iude;
 614R Qui uenturus erat, rex nouus ille uenit
 615R Iam cessat penitus in Hebreis unccio, uenit
 Sanctus sanctorum sanctificatque suos.
 En lapis absque manu cesus de monte Maria,
 Absque uiri natus semine Christus adest.

De Iohanne Baptista

- Hunc, tamquam lucem rutilans aurora, Iohannes
 620 Ortu, baptismo, dogmate, morte preit.
 Quem uates alii uerbis cecinere futurum,
 Presentem digito detegit iste suo.

611.6RLa cf. Lawrence, *Hyp.*, VI, 525-26, Mistretta, p. 240: Sic rex iste nouus, sic insitus egit Hebreus.
 Undique confundens fas simul atque nefas.

609RLa Hyrcanum] Hircanum Lawrence, *Hyp.*, VI, 517, Mistretta, p. 239
 611.4RLa sed] seu Lawrence, *Hyp.*, VI, 523, Mistretta, p. 240
 611.5RLa peior] primum Lawrence, *Hyp.*, VI, 524, Mistretta, p. 240
 611.6RLa nephasque] nefas Lawrence, *Hyp.*, VI, 526, Mistretta, p. 240
 620 morte] more R

Huic credi cogit sterilis partus, genitoris
 Os mutum, motus in genitrice nouus,
 625 In teneris annis uirtus fortissima, uictus
 Inmitis, uestis aspera, uita sacra,
 Urbis contemptus, heremi loca, mos uigilandi,
 Sermo pudicus, opus utile, cura precum,
 Legis amor, litis odium, tutela bonorum,
 630 Iusticie zelus martiriique decus.

De magis
 Regem Iudeis et gentibus indicat ortum
 Angelus eloquio, stella nitore suo.
 Ad Christum uenere magi, stella duce, Christo
 Aurum, thus, mirram - mistica dona - ferunt.
 635 Thure Deus, mirra mortalis, rex patet auro:
 Talia sunt tali munera digna dari.
 636.1R Thus orando damus, aurum sapiendo superna.
 636.2R Mirram dum carnis mortificamus opus.

De Herode
 Audito regis Herodes impius ortu
 Mente gemit, uultu gaudet iniqua tegens.
 Sed cum deceptor deceptum se uidet esse,
 640 Corde prius tectum detegit ore scelus.
 Dat casum pueris multis, puer ut cadat unus.
 Sed casum celeri precauet ille fuga.
 Circumcisis erat nobis et non sibi Christus,
 644R In teneris membris uulnera dira ferens.
 645 In templum fertur cum turture cumque columba
 646RLa Christus et offertur a Symeone sene.

636.1R-2R Hildebert, *Biblical Epigrams*, Epigr. Add. 7:3-4, eds. Scott, Baker and Rigg.
 646RLa cf. Lawrence, *Hyp.*, VIII. 114, Mistretta, p. 262: Fertur et offertur a Symeone Deus

631 et] in *R(ante corr.)*
 636.2R mortificamus] mortificatur Hildebert, *Biblical Epigrams*, Add. 7. 4, A.B. Scott, p. 315
 642 celeri] sceleri *R*

Intrat aquas Christus et tactu consecrat illas,
Hoc lauacro lauacrum consecrat ille suis.

- 648.1RLa Hiis in uoce Pater, Proles in carne, columbe
648.2RLa Spiritus in specie gaudet adesse sacris.
648.3RLa Non in personam tamen hanc sibi Spiritus unam
648.4RLa Sumit ut hec sit auis situe columba Deus.
648.5RLa Non in personam, sed sumpta uidetur in aptum
648.6RLa Et satis optandum uera columba typum.
648.7RLa Sed tamen officio mox desiit esse peracto:
648.8RLa Facta columba cito, desiit esse cito.
- Hinc dominus deserta petit, ieiunia sacrat,
650 Esuriem patitur, impetit hostis eum.
Spicula sunt hostis gula, gloria uana, cupido:
Hec uincit Christus, uictus Adam fuit hiis.
- 653RLa In uinum post uertit aquam, dat lumina cecis,
654RLa Dat gressum claudis, dat documenta suis.
655RLa Hos orare docet, mores docet, integritatem
655.1RLa Hos docet, apta docet, lucra beata docet.
656RLa Mors, mare, uentus ei cedit, famulatur, obedit;
656.1RLa Pallida febris eo precipiente fugit.
656.2RLa Hostem sepe fugat, surdis audire ministrat,
656.3RLa Mutis posse loqui prebet ubique potens.
656.4RLa Ipse paraliticos iussu leuat, ipse quieto
656.5RLa Lepram contactu dissipat horrifera.
656.6RLa Sanguinis et fluxum compescit, pisceque bino,
656.7RLa Quino pane cibant milia quinque uirum.

653RLa Lc 2:1-11
656RLa Mt 8-9
656.6RLa Mt 13:20-21; Mc 5:25-29; Lc 8: 43-44
656.7RLa Mt 14: 17-21; Mc 6:38-42; Lc 9:13-17; Io 6:9-13

648.1R-8RLa Lawrence, *Hyp.*, VIII, 119-26, Mistretta, p. 263
653RLa-656.7RLa Lawrence, *Hyp.*, VIII, 135-46, Mistretta, p. 263-64

648.7RLa sed] hec Lawrence, *Hyp.*, VIII, 125, Mistretta, p. 263
655.1RLa docet³] tacet *R(ante corr.)*
656.2RLa audire ministrat *tr. R(ante corr.)*

	O mire pietatis opus! Dominus dominorum
	Pro seruis fit homo paruulus, eger, inops.
	Immo tulit colaphos, alapas, conuicia, sputa,
660	Spinas, flagra, crucem, uulnera, uincla, necem.
660.1RLa	Lancea dum penetrat Christi latus et paradiso
660.2RLa	Rumphea cedit atrox introitusque patet.
	Finduntur lapides, tellus tremit, obtenebratur
	Sol, uelum templi scinditur, horret homo.
	Se tumuli reserant et corpora multa resurgunt:
664R	Surrexisse Deum testificantur <u>ita</u> .
664.1RLa	In cruce pascha nouum Christus manducat ibique
664.2RLa	Ad se cuncta trahit transicione sui.
664.3RLa	Palmam conscendens fructum sibi colligit eius
664.4RLa	Ascensor Christus, crux sacra palma fuit.
664.5RLa	Est fructus palme quicquid trahit in cruce Christus.
664.6RLa	Queris quid trahitur? Tartara, terra, polus.
664.7RLa	Crux arbor uite est, fructum tibi fert ea uite,
664.8RLa	Summi membra ducis ligna tulere crucis.
664.9RLa	Crux mundum redimit, mundi gerit hec ea formam:
664.10RLa	Quatuor hec partes, quatuor ille tenet.
664.11RLa	Si bene rem spectes, oriens a uertice fulget,
664.12RLa	Austrum leua tenet, dextra quod alget habet,
664.13RLa	Solis et occidui plaga sub pedibus solidatur: fol. 62r
664.14RLa	Quas redimit sacra crux, exprimit ipse plagas.

660.1RLa-2RLa Lawrence, *Hyp.*, VIII, 193-94, Mistretta, p. 266

664.1RLa-6RLa Lawrence, *Hyp.*, VIII, 205-10, Mistretta, p. 266

664.7RLa-8RLa Lawrence, *Hyp.*, VIII, 215-16, Mistretta, p. 267

664.9RLa-18RLa Lawrence, *Hyp.*, VIII, 219-28, Mistretta, p. 267

664.2RLa trahit-sui *tr.* Lawrence, *Hyp.*, VIII, 206, Mistretta, p. 266

664.5RLa est] at Lawrence, *Hyp.*, VIII, 209, Mistretta, p. 266

664.7RLa est *om.* Lawrence, *Hyp.*, VIII, 215, Mistretta, p. 267

664.8RLa ligna Lawrence, *Hyp.*, VIII, 216, Mistretta, p. 267: membra *R*

664.9RLa redimit] redimens Lawrence, *Hyp.*, VIII, 219, Mistretta, p. 267

664.10RLa ille] illa Lawrence, *Hyp.*, VIII, 220, Mistretta, p. 267

664.14RLa ipse] ipsa Lawrence, *Hyp.*, VIII, 224, Mistretta, p. 267 ||

plagas] plagis Lawrence, *Hyp.*, VIII, 224, Mistretta, p. 267

664.15RLa	Tincta cruore tuo, Iesu bone, crux tua felix
664.16RLa	Per te cuncta tibi iure subesse dedit.
664.17RLa	Crux tua nostra quies, mors est tua uita tuorum,
664.18RLa	Deperit et moritur mors mala morte tua.
664.19RLa	Hic die dormit Adam, dat et hic latus illius Euam,
664.20RLa	Frater et hic in agrum ducit et urget Abel.
664.21RLa	Hic arche lateri compusta fenestra columbe
664.22RLa	Panditur hicque uirens fertur oliua tibi.
664.23RLa	Sanctus et hic Ysaac, aries quoque cornibus herens
664.24RLa	Hic inter uepres et sacer ignis adest.
664.25RLa	Hic toga talaris perfusa cruore uidetur
664.26RLa	Et sacer a seuis uenditur ille Ioseph.
664.27R	Eneus hinc Moysis serpens dependet in hasta
664.28R	Quem cernens alio morsus ab angue uiget.
664.29RLa	Hic quoque coccineus tutela Raab tibi funis
664.30RLa	Pendet et hic botrum mistica ligna ferunt.
664.31RLa	Hic Eliseus adest et mersa securis ab imo
664.32RLa	Enatat ad lignum; sic quoque sicca petit.
664.33RLa	Nauigat hic Ionas mittendus in equor ibique
664.34RLa	Absortum triduo bestia claudit eum.
664.35R	Hic hic ara rubet agni perfusa cruore:
664.36R	Masculus anniculus qui sine labe fuit.
664.37R	Hic caper emissus heremum petit atque, reorum
664.38R	Dum fert peccata, crimina tollit eis.
664.39R	Hic ueteris populi peccata piando cinis fit;
664.40R	Absque iugo culto rufa iuuenca cadens.
664.41R	Hic Daud ad cytharam compescitur ille Saulis
664.42R	Spiritus; hec cithare uis fuit, immo crucis.

664.19RLa-26RLa Lawrence, *Hyp.*, VIII, 235-42, Mistretta, p. 26768

664.29RLa-34RLa Lawrence, *Hyp.*, VIII, 245-50, Mistretta, p. 268

664.19RLa die] hic Lawrence, *Hyp.*, VIII, 235, Mistretta, p. 267

664.21RLa compusta] composta Lawrence, *Hyp.*, VIII, 237, Mistretta, p. 267

664.33RLa hic Lawrence, *Hyp.*, VIII, 249, Mistretta, p. 268: et *R*

664.34RLa claudit] claudet Lawrence, *Hyp.*, VIII, 250, Mistretta, p. 268

664.42RLa hec *scripsi*: hanc *R*

664.43R	Hic Sareptene mulieris ligna legentis
664.44R	Natus, far, oleum, uiuit, habundat, adest.
664.45RLa	Lector, in hiis mel quere fauis, in pane petatur
664.46RLa	Mica, trahantur ab hiis interiora nucis.
664.47RLa	Nux sit Adam, sit panis Adam, sit Adam fauuus idem,
664.48RLa	Christus enim nucleus, mica, mel eius adest.
664.49RLa	Christus Adam, dormire mori, latus ipsius Eua:
664.50RLa	Et Christi sanctam dat latus ecclesiam.
664.51RLa	Est et Christus Abel, frater Iudeus, agerque
664.52RLa	Decollatorum pregerit ille locum.
664.53RLa	Corpus, plaga, Deus fuit archa, fenestra, columba,
664.54RLa	Gratia magna manens extat oliua uirens.
664.55RLa	Est Ysaac deitas, aries caro, crimina uepres,
664.56RLa	Spiritus ignis, ouis cornua ligna crucis.
664.57RLa	Proque toga caro, talari perfecta rubenti
664.58RLa	Passio, proque Ioseph ipse redemptor adest.
664.59R	Serpens Christus homo, nequicie duplicis es est;
664.60R	Ydra nocens demon, hasta figura crucis.
664.61RLa	Coccineus funis crux sanguine tincta Raabque
664.62RLa	Ecclesie typus est, botrus et ille Dei.
664.63RLa	Mersa securis homo reus, et Deus est Elyseus,
664.64RLa	Lignum crux, solidum uita superna fuit.
664.65RLa	Est nauis Ione crux Christi, mors mare, piscis
664.66RLa	Est tumulus: tumulum sentit is, ille feram.
664.67R	Ara crucem, Christus agnum, fortemque notat mas.
664.68R	Annus perpetuum, crimina menda notat.
664.69R	Est caper emissus Christus mundumque figurat
664.70R	Desertum, quo rex crimina nostra piat.

664.45RLa-58RLa Lawrence, *Hyp.*, VIII, 251-64, Mistretta, p. 268

664.61RLa-66RLa Lawrence, *Hyp.*, VIII, 267-72, Mistretta, p. 269

664.46RLa hiis] hinc Lawrence, *Hyp.*, VIII, 252, Mistretta, p. 268

664.47RLa fauuus] fauus Lawrence, *Hyp.*, VIII, 253, Mistretta, p. 268

664.49RLa Eua] Euam Lawrence, *Hyp.*, VIII, 255, Mistretta, p. 268

664.63RLa Elyseus] Heliseus Lawrence, *Hyp.*, VIII, 269, Mistretta, p. 269

664.65RLa est nauis] nauis item Lawrence, *Hyp.*, VIII, 271, Mistretta, p. 269

664.71R	Est uitula hec rufa caro Christi, sanguine tincta,
664.72R	Aspersusque cinis mors sua spersa suis.
664.73R	Ecce Saul genus humanum, Christus Daudid extat;
664.74R	Crux, lyra, corda, caro tenditur hec et ea.
664.75R	Crux duo ligna, farina sciencia, Christus Elyas,
664.76R	Femina gens, oleum gracia, nosque puer.
664.77RLa	Hec bona sunt, hec dulcia sunt, hec omnia prosunt,
664.78RLa	Omnia pro nobis hec Deus egit homo.
664.79RLa	Prudens ista uidet, prudens imitatur amanter,
664.80RLa	Felix quisquis amans est imitatus eum.
664.81RLa	Rex igitur regum, quo se mea Musa reflectat
664.82RLa	Unde recessit, ita mortis amara tulit.
665	In terra corpus remanet, dum spiritus eius,
	Infernum mordens eripit inde suos.
	Erepta preda, superata morte resurgit:
667.1RLa	Surgit et amittit postea posse mori.
667.2RLa	Nam caro, qua passus, qua mortuus est et humatus,
667.3RLa	Rex impassibilis, rex sine fine manens,
667.4RLa	Rex nusquam clausus, licet hec caro uera probetur,
667.5RLa	Nil tamen hec carnis glorificata sapit.
667.6RLa	Carnis habere nichil caro glorificata probatur,
667.7RLa	Hoc preter solum quod caro uera fuit.
667.8RLa	Nam uelud illustrat sol aera, lumen ut ipsum
667.9RLa	Hunc illustratum pene putare queas,
667.10RLa	Sic Christi carnem noua glorificacio carnis
667.11RLa	In decus excedens carnea iura rapit.

664.77RLa-78RLa Lawrence, *Hyp.*, VIII, 273-74, Mistretta, p. 269

664.79RLa cf. Lawrence, *Hyp.*, VIII, 275, Mistretta, p. 269: Prudens ista uidet, sapiens imitarius ardet

664.80RLa Lawrence, *Hyp.*, VIII, 276, Mistretta, p. 269

664.81RLa-82RLa Lawrence, *Hyp.*, VIII, 299-300, Mistretta, p. 270

667.1RLa cf. Lawrence, *Hyp.*, VIII, 322, Mistretta, p. 271: Corpus et amittit postmodo posse mori

667.2RLa-11RLa Lawrence, *Hyp.*, VIII, 323-32, Mistretta, p. 271

664.79RLa uidet Lawrence, *Hyp.*, VIII, 275, Mistretta, p. 269: uidens *R*

667.7RLa fuit] manet Lawrence, *Hyp.*, VIII, 328, Mistretta, p. 271

667.8RLa uelud] uelut Lawrence, *Hyp.*, VIII, 329, Mistretta, p. 271

- 667.12RLa Hec Christus peragens petit ethera carne resumpta
 668RLa Et reuehit predam uictor ad astra suam.
 668.1RLa Gaudet Adam, letatur Abel, plaudet Noe, plaudunt
 668.2RLa Milia sanctorum, ius cecidisse ferunt:
 668.3RLa Ius uicii, ius exicii, ius perdicionis, fol. 62v
 668.4RLa Ius perimentis Adam, nosque reos in Adam.
 668.5RLa In socium superi gaudent hominem sibi duci,
 668.6RLa Iam reparatus homo gaudet honore nouo.
 668.7RLa Ecce Philisteam Sampson dux introit urbem,
 668.8RLa Urbis et hic portas montis ad alta uehit.
 668.9RLa Vrbs baratrum, dux Christus, mons polus, allophilique
 668.10RLa Ciues tartarei, portaque preda fuit.
 668.11RLa Preda locata polo gaudet sine temporis euo
 668.12RLa Spectans semper eum qui regit omne Deum.
 Spiritus in linguis ignitis mittitur inde,
 670 Interius quid agat hiis docet ille foris.
 Caros illustrat sensu, succendit amore
 Et mox lingua patet omnibus omnis eis.
 In terras omnes subito sonus exit eorum,
 Que sermone sonant, actibus illa probant.
 [De bea]to Petro
 675 Petre, paralitico uires, uestigia claudio,
 Vitam Tabite dat pia cura tua.
 Vox tua mendaces sternit, morbos fugat umbra
 Et uariis uariam pestibus addis opem.

667.12RLa cf. Lawrence, *Hyp.*, VIII, 333, Mistretta, p. 271: Hec ita uictor agens petit ethera carne resumpta
 668.1RLa-4RLa Lawrence, *Hyp.*, VIII, 309-12, Mistretta, p. 270
 668.5RLa-6RLa Lawrence, *Hyp.*, VIII, 233-34, Mistretta, p. 271
 668.7RLa-12RLa Lawrence, *Hyp.*, VIII, 347-52, Mistretta, p. 272

668.2RLa ferunt] ferum Lawrence, *Hyp.*, VIII, 310, Mistretta, p. 270
 668.7RLa Sampson] Sanson Lawrence, *Hyp.*, VIII, 347, Mistretta, p. 272

[De beat]o Iohanne

- Signa dat hiis signis non inferiora Iohannes,
 680 Hic noua signa facit et noua iura docet.
 681R De saxis gemmas, de frondibus efficit aurum,
 Non feruens liquor huic non graue uirus obest.
 683R Ad uitam reuocat extinctos pene ueneno;
 Doctores omnes alta docendo preit.

[De beata] uirgine

- 684.1RLa Virginis in laudem mihi uera sciencia detur,
 684.2RLa Accedat uirtus, multiplicetur amor.
 684.3RLa Nemo referre potest quam sit sacra uirgo Maria,
 684.4RLa Quam pia quamue potens, quam bona quamue decens.
 684.5RLa Nam si laudo piam, precellit; si speciosam,
 684.6RLa Prestat; si castam, non habet inde parem.
 684.7RLa Si dulcem, quid dulcius est? Si dixero magnam,
 684.8RLa Est hac matre Dei maxima queque minor.
 684.9RLa Si loquar esse bonam, subit optima; si tibi sanctam
 684.10RLa Dixero, tam sancte non satis illud erit.
 684.11RLa Hanc presignauit diuini federis archa,
 684.12RLa Que fuit ex lignis undique facta sechim.
 684.13RLa Archa Maria, sechim putrescere nescia ligna
 684.14RLa Virginis integritas est sine fine manens.

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- 684.1RLa-2RLa Lawrence, *Hyp.*, VII, 181-82, Mistretta, p. 249
 684.3RLa Lawrence, *Hyp.*, VII, 161, Mistretta, p. 248
 684.4RLa cf. Lawrence, *Hyp.*, VII, 162, Mistretta, p. 248: Quam nunc ex lignis est operata sethim.
 684.5RLa-10RLa Lawrence, *Hyp.*, VII, 183-88, Mistretta, p. 249
 684.11RLa-12RLa cf. Lawrence, *Hyp.*, VII, 121-22, Mistretta, p. 246:
 Iam michi magna nouam dat gratia federis archam
 Quam pia quamue potens nemo referre potest
 684.13RLa-34RLa Lawrence, *Hyp.*, VII, 129-50, Mistretta, p. 246-47
-

- 680 hic] hec R || iura] signa R
 684.5RLa nam] sed Lawrence, *Hyp.*, VII, 183, Mistretta, p. 249
 684.12RLa sechim] sethim Lawrence, *Hyp.*, VII, 122, Mistretta, p. 246
 684.13RLa sechim] sethim Lawrence, *Hyp.*, VII, 129, Mistretta, p. 246
 684.14RLa integritas *in margine add. R*

684.15RLa	Est etiam rutilum sapiencia uirginis aurum,
684.16RLa	Qua decorata Deo digna fit ipsa domus.
684.17RLa	Christus et est in ea quod et urna fidelis in archa;
684.18RLa	Manna Deus nobis, urna uidetur homo.
684.19RLa	Neue quid hic dubites, cibus ille supernus in urna
684.20RLa	Est, in carne Deus - uerus et ipse Deus.
684.21RLa	Ordine nam miro circumdedit absque mariti
684.22RLa	Semine uirgo nouum post paritura uirum.
684.23RLa	Que, precor, est hec uirgo salus, que femina uirtus,
684.24RLa	Mater non mulier, germine plena Deo?
684.25RLa	Integer ille rubus, rubus integer et tamen ardens
684.26RLa	Est hec magna salus uirgo Maria parens.
684.27RLa	Virginis et proles in uelleris imbre notatur,
684.28RLa	Vellus namque madens est ea uirgo parens.
684.29RLa	Nam licet hoc et eam promat, caro non tamen illud
684.30RLa	Nec peregrina premit passio carnis eam.
684.31RLa	Adice fructiferam typice nucis, adice uirgam:
684.32RLa	Summum uirgo ducem dat uelud illa nucem.
684.33RLa	Et primum quasi terra uirum, uir protulit Euam,
684.34RLa	Christum uirgo dedit, Christus et ecclesiam.

De beato Paulo

685	Seuit Saulus atrox in cedem christicolarum, Terret christicolas, uoce manuque premit. Sed dum sic terret, dum sternere nititur illos, Sternitur ille ferus erigiturque pius. Quam fuit ante nocens plus utilis esse laborat
690	Ecclesie uita, uoce, cruore, stilo. Hic sociique sui sermone docenda reuelant, Signis testantur atque cruore probant.

684.16RLa fit Lawrence, *Hyp.*, VII, 132, Mistretta, p. 247: sit *R*
 684.19RLa Deus] cibus Lawrence, *Hyp.*, VII, 136, Mistretta, p. 247
 684.22RLa semine] germine Lawrence, *Hyp.*, VII, 138, Mistretta, p. 247
 684.25RLa rubus Lawrence, *Hyp.*, VII, 141, Mistretta, p. 247: rubet *R*
 684.31RLa typice] tipice Lawrence, *Hyp.*, VII, 147, Mistretta, p. 247
 684.32RLa uelud] uelut Lawrence, *Hyp.*, VII, 148, Mistretta, p. 247
 684.34RLa dedit] dabit Lawrence, *Hyp.*, VII, 150, Mistretta, p. 247

Iam sic fit notus regno Deus unus in omni,
 Pax datur ecclesie, crescit in orbe fides.
 695R Sed tamen ecclesiam grauis exilii labor urget,
 In patriam properat per loca plena minis.
 Sic dedit Hebreis heremi uia longa labores,
 Sed post in patria pax data plena fuit.
 In mundo uelud in deserto uiuimus. Est hec
 700 Presens uita uelud plena labore uia.
 Nobis rex celi pater est et patria celum.
 Hinc properemus, eo pace fruemur ibi.
 Illic absque metu pax est, risus sine fletu,
 Absque labore quies et sine nocte dies.

Explicit hic Biblia in uersibus

Liber compendii, Cambridge, CCC, Ms. 82

fol. 9r

Laborem in ludum conuertit fructus consideracio. Si consideremus quam fructuosum sit theologie studium, nullus nos labor ab hoc studio deterrebit, sed potius ad laborem prouocabit utilitatis intuitus. Nobis namque per desertum huius mundi ad terram promissionis gradientibus data est theologia tamquam manna de celo, aqua de
 5 petra, mensa tabernaculi, tabule testamenti, specula excubantium ad introitum sanctuarii, paradisu omnium pomorum, apotheca spiritus sancti, gladius anceps, liber comestibilis, locus pascue, lucerna pedibus, et lumen semitis nostris lucens in nocte huius seculi ne incidamus in laqueos diaboli, in foueas uitiorum, in puteum gehenne.

In hoc autem mira laus theologie continetur quod ipsa quodam modo nolentes
 10 renitentesque ad uiam iusticie perducit solamque in ea querentibus sapienciam subito et quasi furtiue supponit uirtutem. Quod bene significatum est in Iacob qui, dum solius Rachelis suspiraret amplexus, Liam nescius accepit.

Nouit princeps tenebrarum quante efficacie et utilitatis sit hec lux et iccirco quoscumque potest in tenebris detinere nititur ne procedant ad hanc lucem et
 15 illuminentur. In profundo tenebrarum detinentur gentiles qui unum Deum esse omnipotentem diffidentur, cum possent tamen, ratione dictante, ex creaturarum consideracione creatoris habere cognicionem. Vnde Apostolus: *Inuisibilia a creatura mundi per ea que facta sunt conspiciuntur*. Quicquid enim est, sapienter dispositum est. Celum, sol, luna, stelle et cetera omnia, sapienter disposita sunt. Quod autem illa sapiencia
 20 ultra omnem creaturam sit, et Deus sit, et omnipotens sit, patet quia, in libro Sententiarum dicitur, *ea fecit que nulla creaturarum facere uel destruere potest. Accedat quecumque uis creatura et faciat tale celum et talem terram, et dicam quod Deus est*. Sed hoc patet impossibile esse. Deus enim ex perpetuitate creaturarum (fol. 9v) intelligitur conditor eternus, ex magnitudine omnipotens, ex dispositione sapiens, ex gubernacione benignus.
 25 Hoc etiam credunt Iudei et tamen in tenebris sunt quia a fide incarnationis Christi, sine qua salus esse non potest, et a mistici intellectus lumine fiunt alieni. Procedunt quidem ad audiendam uocem Moysi, sed eius faciem sensus moralis et allegorici lumine choruscantem intueri refugiunt. Vnde, peccatis eorum exigentibus, *interponitur uelamen* duricie et ignorancie ut, *quociens legitur eis Moyses*, uocem eius audiant et faciem eius

10 querentibus] querentes C
 11 significatum] signatum C

21 fecit] facit C
 22 et' om. C

30 non uideant. Hoc uelamen petit a se removeri Propheta dicens: *Reuela oculos meos et considerabo mirabilia de lege tua.*

Christianos uero, quos hostis callidus a fide mistici intellectus penitus retrahere non potest, multiplici astucia nititur in heretice prauitatis errorem inducere, ut instrumento lucis obtenebrentur, ut de medicamine morbum contrahant, ut ubi uitam querunt illuc
35 uulnus mortis inueniant. Quod significabatur in Pharaone qui per obstetrices, quarum erat officium nascentibus mederi, Hebreorum pueros nitebatur occidere.

Carnalis autem animus in mutatione sacre erudicionis tripliciter perturbari solet. Prima turbatio est de obscuritate significacionis, secunda de uarietate expositionis, tertia de mutatione personarum.

40 Obstupescit enim carnalis animus et miratur quare Deus in scripturis allegorice et obscure loquatur, tanquam uelit occultare uiam salutis qui dicitur uelle omnes homines saluos fieri et ad agnicionem ueritatis uenire. Sed audi quid egregius doctor Augustinus de obscuris scripturarum dicat: *Sunt in scripturis sanctis quedam profunda misteria que ad hoc absconduntur ne uilescant, ad hoc queruntur ut exerceant, ad hoc aperiuntur ut*
45 *pascant. Scriptura enim sacra si nusquam esset aperta, non te pasceret, si nusquam occulta, non te exerceret.* Si uero diligis et credis legem Domini, nulla erit in consciencia tua turbacio. Quia *pax multa* (fol. 10r) *diligentibus legem eius.* Qui enim legem diligit, si quid in ea non intelligit, honorat; quia quod absurde sonare uidetur, iudicat esse magnum et se nescire.

50 Secunda turbatio est de uarietate expositionis. Turbatur enim carnalis animus et sic sibi opponit. Cum omnes catholici expositores eodem spiritu loquuntur quo prophete locuti sunt, quid est quod de intellectu prophete plerumque dubitant et eadem uerba uariis modis exponant? Sed diuinitus procuratum est, ut eadem uerba uariis modis exponerentur, ut ita ditior esset scriptura et multa fierent uolumina, quibus tota uita
55 nostra occupata maiorem haberet materiam exercicii et causam meriti. Omnes autem sensus, quos catholici expositores apposuerunt, spiritus sanctus, quo ipse scripture sacre sunt, apponi uoluit et intelligi.

Tercia turbatio est de mutatione personarum, que maxime sit in exposicione psalterii, ubi dicitur loqui nunc caput, nunc menbra. Sed hec turbatio facile repellitur ab
60 eis, qui nouerunt rationem unitatis, qua Christus et Ecclesia sunt quasi unus homo, cuius

41 loquatur] loquitur C

43 scripturarum] scripturis C

48 iudicat] indicat C

51 opponit] opponens C || loquuntur] loquantur C

54 exponerentur] exponantur C

55 habet] habeat C

59 psalterii] psalteri C

63 loquuntur] loquantur CD

caput Christus est et corpus Ecclesia. *Proprium capitis est loqui pro omnibus membris. Dicit enim pro pede: "Calcas me," et pro manu: "Vulneras me". Siue ergo Christus siue membra loquuntur, id est, siue quod dicitur capiti conueniat siue membris Christus loquitur. Sed in uoce eius suam quisque agnoscant tanquam herens in Christi corpore. Aliquando*
 65 *enim dicit, quod sibi soli conuenit, nec tamen separat se a uerbis nostris, sed a suis propriis ad nostra transit uel redit, et a nostris iterum ad sua propria transit. Sic locutus est, quando dixit: "Saul, Saul, quid me persequeris?" Et Petro: "Venio Romam iterum crucifigi." Similiter in iudicio dicturus est: "Esuriui, etcetera."*

Si autem in hac disciplina celerius proficere uolueris, ab historiis incipias. Cum
 70 enim quatuor sint sensus, in quibus tota consistit theologia, scilicet historicus, allegoricus, tropologicus, anagogicus, primo oportet ut historicus sensus, qui quasi fundamentum est, innotescat. Deinde ad Ysagogas magistri (fol. 10v) Hugonis uel ad alias alicuius theologi catholici festines. His instructus, poteris cum Moyse tucius in montem ascendere. gloriam Domini propius speculari et Dei propriis frui colloquio.

75 Quomodo historie memoriter debeant retineri, uersus sequentes docent.

Vt autem historie Veteris et Noui Testamenti, postquam eas didiceris, memoriter teneantur et, que a memoria elapse fuerint, eidem facilius occurrant, metricum tibi mitto compendium, in quo tanquam in speculo historias breuiter comprehensas inspicere poteris.

80 Incipiens ab Adam quem plantauit Deus etas
 Ad Noe transcurrit prima, sequens ad Abram.
 Ad Daud extendit etas se tertia, quarta
 Ad transmigrantes in Babilona fugit.
 Cursum quinta facit Christi uenientis ad ortum,
 85 Ad mundi finem currere sexta parat.
 Clauditur in requie sanctorum septima cuius
 Claudere fulgorem uestera nulla potest.

80-87 Riga, *Gen.*, 197-204

66 sua om. C
 71 sensus om. C

76 didiceris] didisceris C
 77 elapse] elapsa C

Incipit liber compendii

In primo uersus de Genesy. Incipit prima etas

Ante dies omnes mundi fuit omnis in uno

fol. 11r

Machina momento facta iubente Deo.

Sed tunc nec celum, nec terra, nec unda, nec aer

Ornatus habuit quos habet, unde nitet.

5 Vnda tegit terram, tegit aera, sic elementa

Hec tria miscentur efficiuntque chaos.

Hec polus empireus superat, ternos ter in ista

Angelicos cetus collocat arce Deus.

Lumine uirtutum cunctis hiis angelus unus

10 Prelucens dictus Lucifer inde fuit.

Hunc tumor et multos a celo trudit ad ima;

Qui fuerant humiles promeruere statum.

Nec possunt stantes labi, nec surgere lapsi:

Pars nequid ista malum uelle, nec illa bonum.

15 Que Deus ante diem fecit, sex illa diebus

Protrahit in species et speciosa facit.

Hiis factis opifex requieuit, id est, operari

Desiit et noua post non operatus erat.

Facta die prima fuerat lux prima, secunda

20 Fit firmamentum summa quod astra tenet.

Tercia lux faciem terre detexit ab undis,

Herbis et quauis arbore ditat eam.

Quarta dies solem, lunam stellasque creauit,

Quinta dies uolucres pisciculosque dedit.

25 Sexta luce Deus hominem creat et pecus omne,

Deque uiri costa fit noua sponsa uiro.

27C Hosque duos factos tulerat Deus in paradysum,

Regno ditat eos et benedicit eis.

Vnius prohibet, aliorum precipit uti

30 Fructu lignorum conditor orbis eos.

Hostis in angue latens inquit: "Si, femina, fructu

Vescaris uetito, par potes esse Deo."

- Angui dum credit, se leto femina ledit;
 Illam seduxit anguis et illa uirum.
- 35 Vertit in uxorem uir crimen et uxor in anguem, fol. 11v
 Inque Deum facinus flectit uterque suum.
- 36.1CRi Terre cultura uir, partu femina, serpens
 36.2CRi Pectore punitur cui datur esca cinis.
- Mortales merito uestiuit mortua pellis,
 Vestis enim talis talibus apta fuit.
- Illis expulsis cherubin uersatilis ensis
 40 Ante fores positus posse redire uetat.
- Prima parens primum Chaim, post edidit Abel;
 Posterior primi fraude peremptus obit.
- Chaim stirps Enoch, Yrath Mauiaelque fuerunt,
 Matusael, Lamech qui dat obire Chaim.
- 45 Ade pro nato defuncto nascitur alter,
 Nomine Seth, purus mente manuque probus.
- De Seth Enos, Caynan cum Malaleel, Iareth, Enoch,
 Matusale, Lamech quo Noe natus erat.
- 48.1CRi Incipiens ab Adam fuit ad Noe labilis etas
 48.2CRi Prima per annorum milia pene duo.
- Incipit de secunda etate
- 48.3CRi Vt Noe uir iustus quingentos attigit annos,
 48.4CRi Sem genuit, genuit Cham, genuitque Iapheth.
- 48.5CRi Sancta Dei proles hominum prolem sibi iungens
 48.6CRi Ad mala declinat carnis amore calens.
- Amnis diluuii purgauit crimina mundi,
 50 Peccantes perimens erigit unda pios.
- Victima suscipitur, benedictio redditur archam
 Fratribus egressis cum genitore tribus.

36.1CRi-2CRi Gen 3:14-19 48.3CRi-4CRi Gen 5:32 48.5CRi-6CRi Gen 6:1-4

36.1CRi-2CRi Riga, *Gen.*, 355-56
 48.1CRi-4CRi Riga, *Gen.*, 519-22

48.5CRi-6CRi Riga, *Gen.*, 527-28

- 53CRi Et ne rursus aquas timeant, in nubibus archum
 54CRi Federis in signum contulit auctor eis.
 55 Cham ridet patrem nudum, fratres uenerantur;
 Hinc benedicuntur hii, maledicitur hic.
 Inceptum confundit opus confusio uocum:
 Ex re confusa patria nomen habet.
 Sem pater Arfaxat de quo Sale qui pater Eber,
 60 A quo stirps eius nobile nomen habet. fol. 12r
 Hinc Phalech, inde Reu, Seruch, Nachor et Tare nati;
 Abram, Nachor, Aram hos genuit Thare tres.
 62.1CRi Dictus Aram genuit tres: Loth, Melcham Sarayque;
 62.2CRi Nachor Melcha datur et Sara nupsit Abre.

Incipit tertia etas ab Abraham usque Dauid

- Linquit Abram patriam, cognatos, tecta paterna
 64C Et peregrina subit regna iubente Deo.
 65C Egyptum pauper petiit, diues redit Abram
 66C Cum grege. Linquit eum Loth Sodomamque petit.
 66.1CRi Loth capto succurit Abram superatque trecentis
 66.2CRi Bella uiris, captum liberat, inde redit.
 Abre Melchisedech benedicit, mistica dona
 Dat, repetit decimas, uictus ut hostis erat.
 Hinc Deus apparens prebet solacia, natum
 70 Et regnum spondet, signa petita dedit.
 Angelus ut monuit, redit et puerum parit Agar:
 Se domine subdit obsequiturque libens.
 Crescit Abre nomen, fit circumcisio dicta;
 74C Que fuerat Saray, Sarra uocata fuit.

62.1CRi-2CRi Gen 11:27

66.1CRi-2CRi Gen 14:13-16

53CRi-54CRi Riga, *Gen.*, 645-46

66.1CRi-2CRi Riga, *Gen.*, 737-38

62.1CRi-2CRi Riga, *Gen.*, 715-16

53CRi archum] arcum Riga, *Gen.*, 645

62.1CRi Aram] Aran Riga, *Gen.*, 715 || Saray] Serai Riga, *Gen.*, 715

- 75 Angelus excipitur trinus recipitque butirum
 Et lac cum uitulo, uescitur hiis et abit.
 Quam male peccauit Sodomita ruina probauit;
 Comprobat esse reum sulphur et ignis eum.
 Fetor fetori fit pena calorque calori: 79 *om.C* (=81 in short)
- 80 Talibus est talis congrua pena malis. 80 *om.C* (=82 in short)
 Loth Sodomam fugiens Segor saluatur in urbe,
 82 Inque salis statuam femina uersa manet.
Sarra rapi potuit, sed non potuit uiolari;
 Inuiolata uiro redditur illa suo.
- 85 Est Ysaac natus, est circumcisis abinde,
 Est ablactatus, Ysmael exul abit.
- 87C Iussus Abram natum Domino mactare, probauit;
 Omnia se soli postposuisse Deo.
 Seruus ero sponsam sociauit quam sociandam
 90 Illi per signum comperit ante datum.
 Pugnantes in uentre suo Rebecca gemellos fol. 12v
 Sensit et obstupuit consuluitque Deum.
- 93CRi Predixitque Deus quod sint populi duo quorum
 94CRi Subiaceat maior preualeatque minor.
 95CRi Vt foderent puteos, seruos Abrahe labor urget
 96CRi Hosque Philisteus liuor adimplet humo.
 Debita maiori quo dantur iura minori.
 Fecerat ille dolum qui fuit absque dolo.
 In petra Iacob dormit, scalam uidet, audit
 100 Leta, uouet uotum: fit typus uncta petra.
 Iunguntur Iacob uxores quatuor uni,
 Ex illis genuit tres quater ille uiros.

95CRi-96CRi Gen 26:17-18

93CRi-94CRi Riga, *Gen.*, 897-98

95CRi-96CRi Riga, *Gen.*, 909-10

81-82 *post uerbum 76 posuerunt DY*

81 *saluatur] seruatur C*

93CRi *predixitque Deus] predixit Deus huic Riga, Gen., 897*

96CRi *Philisteus] Philistei Riga, Gen., 910*

- Ex Lya sex sunt: Ruben, Symeon, Leui, Iudas,
Ysachar et Zabulon, septima Dina fuit.
105 Ex Zelpha Gad, Aser; ex Bala Neptalin et Dan;
Ex Rachele fuit Benjamin atque Ioseph.
Vnius forme uarios grex edidit agnos
Arte Iacob, iusta fraude, uolente Deo.
- 108.1CRi Post Iacob rapit ira Laban septemque diebus
108.2CRi Persequitur, sed eum iussa superna premunt.
- 109CRi Cum Iacob uir habet luctam nec preualet illi,
110CRi Sed claudum tacto crure relinquit eum.
111CRi Post Esau pacem Iacob Sichimis manet, exit
112CRi Femineos patrie Dina uidere choros.
- 112.1CRi Sichem deprimit hanc et priuat flore pudoris,
112.2CRi Expiat ense scelus cum Symeone Leui.
Venditus est Ioseph ne stirps sua seruiat illi,
114CRi Sed fuit Egyptus deinde subacta Ioseph.
- 114.1CRi Interdum Iudas genuit Zaramque Pharesque
114.2CRi De Thamar, ex fraudis fit ratione pater.
114.3CRi Hinc Ioseph fratres uictus uel panis egestas
114.4CRi Traxit in Egyptum cum seniore Iacob.
114.5CRi Patre iubente Ioseph ut eum deferret humandum
114.6CRi Cum patribus, iurat per femur ille patris.
- 115 Transpositis manibus natis Ioseph benedicens fol. 13r
Iacob predixit qualis uterque foret.

108.1CRi-2CRi	Gen 31	112CRi-112.2CRi	Gen 34	114.5CRi-6CRi	Gen 47:29-31
111CRi	Gen 33	114.3CRi-4CRi	Gen 42-45		

108.1CRi-2CRi	Riga, <i>Gen.</i> , 989-90	114.3CRi	cf. Riga, <i>Gen.</i> , 1351:
109CRi-110CRi	Riga, <i>Gen.</i> , 1001-02		Post fratres eius uictus uel panis egestas
111CRi-112.2CRi	Riga, <i>Gen.</i> , 1019-22	114.4CRi	Riga, <i>Gen.</i> , 1352
114CRi	Riga, <i>Gen.</i> , 1236	114.5CRi-6CRi	Riga, <i>Gen.</i> , 1355-56
114.1CRi-2CRi	cf. Riga, <i>Gen.</i> , 1265-66: Iudas predictus genuit Zaramque Pharesque De Thamar, effectus hac ratione pater		

112.2CRi	Symeone] Simeone Riga, <i>Gen.</i> , 1022
114CRi	sed] nam Riga, <i>Gen.</i> , 1236

Vt dixit Iacob natorum cuique futura
Et benedixit eis, ultima fata subit.

Incipiunt uersus de libro Exodi

- Parcit feminee proli perimitque uirilem
120 Qui regit Egyptum, nil ratione regens.
Infantem clausum mulier gentilis Hebreum
In cirpo reperit, tollit, adoptat, alit.
122.1CRi Ad Madian Moyses post probra recurrit Hebrei;
122.2CRi Fit sponsus, pulsat Israel astra prece.
Igne rubum plenum nec in igne pericula passum
Miratur Moyses, mistica facta uidens.
125 Miror quod Moyses uirgam mutauit in anguem,
Sed magis hoc stupeo quod magus egit idem.
In uirge speciem Moyses reuocauerat anguem:
Hoc potuit Moyses, non potuere magi.
Cum sinus excludit dextram, leprosa fit illa,
130 Cum sinus hanc recipit, pristina forma redit.
Sanguis, rana, culex, musce, moriens pecus, ulcus,
132CRi Grando, locuste, nox, mors prius orta necans:
Hee clades cogunt Pharaonis pectora dura,
Vt sinat Hebreos iussa subire loca.
135 Que ferit Egiptum, mortem plebs uitat Hebrea
Agni mactati salua cruore sacro.
137CRi Moysi uirga Rubrum Mare tangit, transit Hebreus,
138CRi Expirat Pharao cum legione sua.
139CRi Gaudet, ouat, psallit uictrix Iudea, Marie
140CRi Femineique chori timpana tacta sonant.

122.1CRi-2CRi Ex 2:11-25

137CRi-38CRi Ex 14:21-29

139CRi-140CRi Ex 15:1-21

122.1CRi Riga, *Ex.*, 63

122.2CRi cf. Riga, *Ex.*, 68:

Se Moyses, pulsat Israel astra prece

131-132CRi Riga, *Ex.*, 187-88

137CRi-138CRi Riga, *Ex.*, 219-20

139CRi-140CRi Riga, *Ex.*, 227-28

122 reperit] repperit C

130 pristina] prestina C

137CRi Mare tangit *tr.* Riga, *Ex.*, 219

140CRi timpana] tympana Riga, *Ex.*, 228

- 141C Illis dulcorem lignum, manna polus, undam
 Petra, preces palmam, gaudia palma dedit.
 Ignis nocte, die nubes precedit Hebreos,
 Seruit eis polus et terra iubente Deo. fol. 13v
- 144.1CRi Dantur eis carnes in uespere mannaque mane,
 144.2CRi Diuisum nulli plusue minusue datur.
- 145C Dat Ietro consilium Moysi pro murmure plebis,
 146CRi Per Moysi uirgam bis petra tacta fuit.
- 146.1CRi Bella mouens Amalech consurgit in Israel, obstat
 146.2CRi Arma gerens Iosue, Moyse leuante manus.
 146.3CRi Lex datur in Synai, dum mensis tercius instat,
 146.4CRi Cum fumo, tonitru, fulgure, nube, tuba.
 Lex datur in binis tabulis inscripta petrinis
- 148C Et precepta Dei continet ista decem:
 Vnum crede Deum, nec iures uana per ipsum,
 150 Sabbata sanctifices et uenerare patres;
 A te uitentur cedes, lasciuiam, furtum,
 Fraus, non alterius rem sociamue petas.
- 152.1CRi Sexus feminei spoliantur inauribus aures,
 152.2CRi Aaron inuitus format in igne bouem.
 152.3CRi Moyses excussit tabulas iratus, abegit
 152.4CRi Fractas; in uitulum seuit eumque rapit.
 152.5CRi Aurum, quod fudit Aaron. descendit eorum
 152.6CRi In barbam tantum qui coluere bouem.

144.1CRi-2CRi	Ex 16:13-21	146CRi	Ex 17:1-7	146.2CRi-3CRi	Ex 19:16-19
145CRi	Ex 18:19-27	146.1CRi-2CRi	Ex 17:8-13	152.1CRi-i8CRi	Ex 32

144.1CRi	Riga, <i>Ex.</i> , 279	152.2CRi	cf. Riga, <i>Ex.</i> , 1152:
144.2CRi	cf. Riga, <i>Ex.</i> , 272:		Hoc Aaron auro format in igne bouem
	Diuidit hoc, nulli plusue minuaue datur	152.3CRi	cf. Riga, <i>Ex.</i> , 1173:
146CRi	Riga, <i>Ex.</i> , 318		Excussit tabulas, excussas fregit, abegit
146.1CRi-2CRi	Riga, <i>Ex.</i> , 327-28	152.4CRi	Riga, <i>Ex.</i> , 1174
146.3CRi-4CRi	Riga, <i>Ex.</i> , 361-62	152.5CRi-6CRi	Riga, <i>Ex.</i> , 1185-86
152.1CRi	Riga, <i>Ex.</i> , 1151		

141-42 et 143-44 tr. DERY

146CRi per] et Riga, *Ex.*, 318 || uirgam] uirga Riga, *Ex.*, 318
 152.6CRi barbam] barbas Riga, *Ex.*, 1186

152.7CRi	Horum uiginti tria milia deuorat ensis	
152.8CRi	Et cruor effusus consecrat arma Leui.	
152.9CRi	Supplicat inde Deo Moyses, celos prece tangit,	
152.10CRi	Israel ut populum federet ille Deo.	
152.11CRi	Stando quater denis Moyses in monte diebus,	
152.12CRi	Cornutus rediit, scripta secunda gerens.	
152.13CRi	Septima lux celebris, ebdomada septima festis	
152.14CRi	Insita, festiuus septimus annus erit.	
152.15CRi	Pascha sacrum primo, Pentecostenque secundo,	
152.16CRi	Festa Tabernaculi tercio iussa coli.	
	Edis materies mirande ligna, metalla,	
	Coccus, iacinctus, purpura, bissus erant.	
155	Sancta uocata prior pars est, pars altera sancta	
	Sanctorum: uelum separat hanc ab ea.	fol. 14r
	Edes interior archam conseruat et aram,	
	Lumen cum mensa continet altera pars.	
	Archa Dei tenet hec tria: uirgam, manna, tabellas;	
160	Hanc auro rutilans mira tabella tegit.	
	Alas pandentes et sese respicientes	
	Stant super hec cherubin, mistica queque notant.	
162.1C	Mensam, candelabrum, cortinas atque sagorum	
162.2C	Tegmina, ligna sethim singula queque uide.	
162.3C	Sic altare sethim, tentoria, uasaque, uectes,	
162.4CRi	Quinque columpnas que capitella gerunt.	
	Presulis ornatus fieri Deus imperat octo,	
164C	Mens, quibus ornari debeat, inde <u>docet</u> .	

152.9CRi-10CRi Ex 33:12-18 152.13CRi-16CRi Ex 23:10-19 162.1C-4CRi Ex 25-27
152.11CRi-12CRi Ex 34:28-29

152.7CRi-8CRi Riga, Ex., 1189-90
152.9CRi cf. Riga, Ex., 1235:
Federis est istud in quo Dominum prece tangit
152.10CRi cf. Riga, Ex., 1236:
Legifer ut populum federet ille Deo

152.11CRi-12CRi Riga, Ex., 1293-94
152.13CRi-14CRi Riga, Ex., 1287-88
152.15CRi-16CRi Riga, Ex., 1291-92
162.4CRi cf. Riga, Ex., 697-98:
Quinque libros Moysi signantes, quinque columpne
Surgunt, ex auro que capitella gerunt

152.12CRi gerens] ferens Riga, Ex., 1294
152.13CRi ebdomada] hebdomada Riga, Ex., 1287

165 Vestis prima femur, totum tegit altera corpus:
 Ex lini filis utraque uestis erat.
 Tercia iacincti uestis uestita colore
 Malis granatis cingitur atque nolis.
 Baltheus ornatus quartus, quintus fuit ephoth,
 170 Sextus erat logion pectora sacra tegens.
 Septimus ornatus fuerat speciosa thiara,
 Octauus sacrum lamina nomen habens.
 Hiis semel ornatus cum sanguine presul in anno
 Sacrate subiit interiora domus.
 175 Cum domus erigitur et sacro more sacratur,
 Velat eam nubes numen adesse notans.

Incipiunt uersus de libro Leuitici

Quid Leuita queat codex Leuiticus edit
 Pro se, pro populo sacrificare Deo.
 Sorte iubente caper unus mactatur et alter
 180 In deserta fugit publica probra ferens.
 181CRi A pueris Aaron alienus sumitur ignis,
 182CRi Sed Deus hoc crimen uindicat igne suo.
 182.1CRi Omne pecus cuius os ruminat, ungula cuius
 182.2CRi Diuiditur, cibus est mundus, Hebree, tuus.
 182.3CRi Cui non ruminat os, nec finditur ungula, mundus fol. 14v
 182.4CRi Non ualet esse cibus, immo cauendus erit.
 182.5CRi Lex iubet ut pisces quos tollit pennula, munit
 182.6CRi Squamula, pro gustu sumat Hebrea tribus.
 182.7CRi Inmundum uitat maculantemque, loca mutat,
 182.8CRi Lepram comburi lex uetus igne iubet.

181CRi-182CRi Lev 10:1-2

182.1CRi-6CRi Lev 11

182.7CRi-8CRi Lev 13-14

181CRi-182CRi Riga, Lev., 581-82

182.1CRi-4CRi Riga, Lev., 593-96

182.5CRi-6CRi Riga, Lev., 609-10

182.7CRi cf. Riga, Lev., 743:

Que uolat et uaga fit, carnem maculans, loca mutans

182.8CRi Riga, Lev., 744

170 logion] legion C

182.2CRi tuus] tibi Riga, Lev., 594

Incipiunt uersus de libro Numeri

- In Synai Dominus numerari iussit Hebreos;
 Quo mechia queat tecta patere docet.
- 185 In Pharan murmur plebis compescitur igne,
 Optanti carnes est caro morsque data.
- 187CRi Itur in Aseroth hinc in quo quia murmurat Aaron
 188CRi Et soror in Moysen, hanc noua lepra ferit.
 Mittitur a Pharan explorator duodenus,
- 190 Hic Amalech uictor et Cananeus erat.
 Hic qui ligna legit per sabbata uir lapidatur,
 Hic Dathan, hic Abiron sorbet hiatus humi.
 Flores et fructus hic protulit arida uirga,
 Hic est mactari iussa iuuenca Deo.
- 195 In Cades moritur soror Aaron, petra dat undam,
 Frustra legatur nuncius hic ad Edom.
 Montis in Hor summo subit Aaron uertice mortem
 Et succedit ibi filius eius ei.
 Circuiens Edom plebs murmurat et reprobatur man:
- 200 Anguibus ignitis plurima turba perit.
A Bamoth ad Seon missi doluere repelli,
 Arma parans armis occidit ille feris.
 Occurrit rex Og armatus et occidit armis;
 Qui maledicere uult hiis, benedicit eis.
- 205CRi Cum Zambri Finees scortum ferit, Israelitas
 206CRi Vt numeret Moyses ecce iubetur item.
 206.1CRi Post inter fratres genite de Salphaat optant
 206.2C Heredes fieri, fitque iubente Deo.

205CRi Num 25:6-15

206CRi Num 26

206.1CRi-208CRi Num 27

187CRi-188CRi cf. Riga, *Num.*, 171-72:

Est quartus decimus locus in quo murmurat Aaron
 Et soror in Moysen, cui noua sponsa datur

205CRi cf. Riga, *Rec.*, 209:

Cum Zambri scortum Phinees ferit et notat illum
 206.1CRi-208CRi Riga, *Num.*, 557-58

185-86 post uersum 190 male posuit C

190 uictor] uictus C

197 mortem] montem C

200 ignitis] ignoris C

205CRi Finees] Phinees Riga, *Rec.*, 209

- 207CRi Nullus Hebreorum, Iosue Calephque duobus
- 208CRi Exceptis, plenam melle subibat humum. fol. 15r
- 209C Hinc Madianitas occidens, regna Manasse
- 210 Dimidie tribui, Gadque, Rubenque dedit.
Precipit, ut perimant Cananeos fanaque frangant,
Dent loca Leuitis presidiumque fuge.
Membra quaterdenis annis leuat integra uestis,
- 214C Noctem flamma, diem nubila, manna famem.
- Incipiunt uersus de libro Deutronomii
- 214.1CRi Hoc nomen Deuteronomium lex esse secunda
- 214.2CRi Dicitur et legem denotat illa nouam.
- 214.3CRi Iste liber repetit quod narrant quatuor: illi
- 214.4CRi Dant proprias causas, iste reuoluit eas.
- Incipiunt uersus de libro Iosue
- 214.5CRi Post Moysen Iosue populo dominatur Hebreo;
- 214.6CRi Terram quam Moyses non dedit ille dedit.
- 215 Exploratores Raab iuuat inde iuuanda,
Iordanis sicco plebs pede transit aquas.
Hic est cultellis plebs circumcisa petrinis,
Mannaque defecit et datur esca noua.
Menia magna ruunt Iericho clangore tubarum,
- 220 Concentu uocum circuituque pedum.
- 221C Hinc Achar ob meritum sex et triginta necantur,
Victis punito crimine palma datur.
- 222.1C Hinc duodena tribus benedicit uel maledicit,
- 222.2C Ferrum non tetigit quam Christus egit aram.

207CRi-208CRi cf. Riga, *Num.*, 549-50:
De quibus exceptis Iosue Calephque duobus
Nullus stillantem melle subiuit humum.

214.1CRi-2CRi Riga, *Deut.*, 7-8
214.3CRi-4CRi Riga, *Deut.*, 3-4
214.5CRi-6CRi Riga, *Ios.*, 1-2

208CRi subibat] subiuit Riga, *Num.*, 550
214.1CRi Deuteronomium] Deutronomium Riga, *Deut.*, 7
214.6CRi ille] iste Riga, *Ios.*, 2
217 hic] hinc C

- Cultores Gabaon furantur federa pacis,
 224CRi Subiecti cedunt ligna, fluenta ferunt.
 225 Reges quinque premunt hos qui sociantur Hebreis,
 Sed regum uires uincit Hebrea manus.
 Vt Iosue uincat, iuuat illum grandine nubes,
 Sol stacione, Deus uiribus, ense uiri.
 Postquam trideni reges uincuntur et unus, 229 om. C
 230 Hebreis regnum, pax requiesque datur. 230 om. C
 Axe poscenti cum uoce gemente supernum
 Irriguum Caleph inferiusque dedit.
 Palmis et pedibus curtatis, compede stringit
 Adonibezec fortis Hebrea cohors. fol. 15v
- De populo Hebreo qui, dum Deum colit, liber a
 seruitute fuit
- 235C Gens Hebrea Deo dum seruit, libera regnat;
 Cui nolens subdi subditur illa malis.
 Hec regi Syrie seruit bis quatuor annis,
 Libera fit post hec Othonielis ope.
 Post Eglon regi Moab seruire coacta
 240 Annis octo decem, libera fit per Aoth.
 241C Allophilos Sangar sexcentos uomere sternit,
 Adiuuat Hebreos atque tuetur eos.
 Iabin rex Chanaan bis denis hos premit annis,
 Debbora subuenit hiis, uoce manuque Iael.
 245CRi Traditur hinc populus Madian: ut liberet illum
 246CRi Angelus accedit cum Gedeone loquens.

245CRi-246CRi Iud 6:1-24

224CRi Riga, *Ios.*, 150

245CRi-246CRi Riga, *Iud.*, 83-84

224CRi cedunt - ferunt] cedant - ferant Riga, *Ios.*, 150

240 decem] decim C

245CRi hinc] hic Riga, *Iud.*, 83

246.1CRi	Emeritus Gedeon natos moriendo reliquit
246.2CRi	Septenos decies Abimelechque simul.
246.3CRi	Post cedem fratrum rexit tribus Israel annis
246.4CRi	Hic cuius cerebrum femina comminuit.
246.5CRi	Post Thola uir iudex bis denis ac tribus annis
246.6CRi	Predicti populi dux dominusque fuit.
246.7CRi	Inde bis undenis dominando prefuit annis
246.8CRi	Huic populo legis iura tenendo lair.
246.9CRi	Hunc sequitur lepte, pro cuius laude triumphi
246.10CRi	Vnica nata fuit uictima facta Deo.
246.11CRi	Post ueniens Abisan per septem prefuit annos;
246.12C	Aylon uiginti post dominatur eis.
246.13CRi	Post istum princeps nouus Abdon filius Helles
246.14CRi	Annis octonis iudicis egit opus.
246.15CRi	Nascitur inde puer Samson, iungit sibi sponsam,
246.16CRi	Mortuus et uiuus hostica bella terit.
247C	<u>Post hec Leuite corrupta coniuge pulcra,</u> Stirps undena tribum Benjamin ense petit.

	Cum Noemi patriam duplex nurus eius adire	249 om. C
250	Ceperat, una redit, altera complet iter.	250 om. C

246.1CRi-2CRi	Iud 8:30-32	246.5CRi-8CRi	Iud 10:1-5	246.11CRi-14CRi	Iud 12:8-15
246.3CRi-4CRi	Iud 9	246.9CRi-10CRi	Iud 11	246.15CRi-16CRi	Iud 13-16

246.1CRi-2CRi	Riga, <i>Iud.</i> , 149-50	246.9CRi-10CRi	Riga, <i>Iud.</i> , 237-38
246.3CRi	cf. Riga, <i>Iud.</i> , 159 et 221: Post cedem redit Abimelech, regnare laborat Hic malus Abimelech rexit tribus Israel annis	246.11CRi	Riga, <i>Iud.</i> , 243
246.4CRi	cf. Riga, <i>Iud.</i> , 226: Comminuit cerebrum femina digna uiro	246.13CRi-14CRi	Riga, <i>Iud.</i> , 249-50
246.5CRi-8CRi	Riga, <i>Iud.</i> , 229-32	246.15CRi	cf. Riga, <i>Iud.</i> , 265: Nascitur ergo puer Samson, crescit, sibi sponsam
		246.16CRi	cf. Riga, <i>Iud.</i> , 290: Hostica bella domat, demonis arma terit

246.5CRi	ac] et Riga, <i>Iud.</i> , 229
246.6CRi	dominusque Riga, <i>Iud.</i> , 230: dominus quia C
246.6CRi-7CRi	uersus in margine add. C
246.11CRi	Abisan] Abesan Riga, <i>Iud.</i> , 243
246.13CRi	Helles] Hellel Riga, <i>Iud.</i> , 249

251CRi Inde Booz de Ruth generauit Obeth, pater ille
 252CRi Efficitur Iesse, fit pater ille Daud.

Incipiunt uersus de libro Regum

Vxor erat duplex uni coniuncta marito:

Anna diu sterilis, prole Fenenna ferax. fol. 16r

255 Sepius obprobrio sterilem fecunda perurget; 255 om. C

Vt fuget obprobrium, supplicat Anna Deo. 256 om. C

Iudicio iusto natos hec suscipit, illa

Amittit; decus hec. dedecus illa subit.

Offert Anna Deo Samuelem, suscipit Heli:

260 Plebs amat, illustrat gracia, fama probat.

261CRi Ipse puer Samuel Domini ter uoce uocatus

262CRi Indicat eiusdem dampna doloris Heli.

263CRi Porro duo iuuenes, Ofni Fineesque, parentem

264CRi Spermunt, sacra Dei nec temerare timent.

265 Quatuor Hebrece ceciderunt milia plebis,

Post triginta cadunt milia Marte fero.

Proh dolor, archa Dei capitur, proles cadit Heli;

268C Ad mortem feriens fama fit ista seni.

Archa Dei cum stat iuxta Dagon, cadit ille;

270C Erigitur ursum deteriusque cadit.

Peste Deus triplici terrens replet, premit, urget

Regna, uates, plebem, mure, dolore, nece.

Plebs tantis plagis archam percussa remittit, 273 om. C

Cum qua mittuntur aurea dona simul. 274 om. C

275C Supponunt arche uaccas simul aurea dona

Que recte tendunt Bethsamis absque duce.

251CRi-252CRi Ruth 4:21-22

261CRi-262CRi I Reg 3

263CRi-264CRi I Reg 2

251CRi-252CRi Riga, *Ruth*, 69-70

263CRi-264CRi Riga, *I Reg.*, 127-28

261CRi-262CRi Riga, *I Reg.*, 137-38

251CRi inde] ille Riga, *Ruth*, 69 || ille] iste Riga, *Ruth*, 69

- Plebs archam, plastrum, uaccas recipit, secatur, urit,
 Affectu leto dans holocausta Deo.
 Qui spectant archam primates septuaginta
 280 Et plebis decies milia quinque cadunt.
 Aminadab recipit archam populusque quietem:
 Spernit habere deos quisque Deumque colit.
 283C Fit noua pugna, Deum placat, terit arma, repellit
 Agno dux, armis plebs, tonitruque Deus.
 285C Plebs petiit regem, Saul eligitur, sed honore
 Vulnus sana, iugum libera, tuta metum. 286 om. C
 Saul rex fit ei regali dignus honore: 287 om. C
 Mores mutat honor, crescit honore tumor.
 Naas dux Amon cecidit uirtute Saulis
 290 Et rursus fit rex, plebe uidente, Saul.
 Cum regem peteret, quantum sibi turba noceret 291 om. C
 Voce notat Samuel prodigioque probat. 292 om. C
 Allophili quia sunt multi, terrentur Hebrei: 293 om. C
 Magna fugit plebis pars latebrasque petit. 294 om. C
 295 Rex sibi mactandi prefixam preuenit horam,
 Precinit huic Samuel quod sua regna cadent.
 Sunt turme regis pauce, sunt spicula pauca; 297 om. C
 Bella iuuat Ionathas, plebs redit, hostis obit. 298 om. C
 Pro mellis gustu Ionathas est pene peremptus,
 300 Presentem culpam facta priora leuant. fol. 16v
 Rex hic cum multis belli certamen iniuit 301 om. C
 Et uincit multos nemoque uincit eum. 302 om. C
 303C Saul Agag parcat gregibus non parcere iussus,
 Quod non parcat ei precinit ira Dei.
 305 Rectorem reprobum Samuel lugere uetatur,
 Vngere precipitur Daud et ungit eum.

Incipit quarta etas

Viribus istius uires ursus, leo, demon

Atque gigas perdunt suppliciumque ferunt.

277 plastrum, uaccas recipit] recipit plastrum uaccas C

	Dauid tam fortem, tam iustum, tamque benignum	
310	Plebs, Saul, Ionathas predicat, odit, amat.	
311CRi	<u>Pelliculis prius ille datis ex hoste maritus</u>	
312CRi	<u>Postea fit, regis filia nupsit ei.</u>	
313C	Esse Deum cernens cum Dauid, <u>tunc</u> metuit rex;	
	Preficit hunc multis, sed tamen odit eum.	
315	Pro Michol centum numerum dare prepuciorum	315 om. C
	Iussus, bis centum dat recipitque Michol.	316 om. C
	Laude Dauid motus perimi rex precipit illum,	317 om. C
	Placatus Ionathe uoce pepercit ei.	318 om. C
	Rursus eum regis furiosi lancea terret	
320C	<u>Per Michol et Jonathan precauet ille fuga.</u>	
	Miror quod regis legati rexque prophetant,	
322CRi	<u>Cum fugeret Dauid ad Samuelis opem.</u>	
	Cum nequeat Ionathas iram mulcere paternam,	323 om. C
	Achis regna Dauid tristis et exul adit.	324 om. C
325C	Ahimelech dat ei gladium <u>panemque</u> sacerdos,	
	Datque sacerdoti principis ira necem.	
327C	<u>Inde Dauid pergens ad Achis simulatque furorem</u>	
	Tristes <u>et pressi</u> consociantur ei.	
	Vt iuuat <u>Ceylam</u> , metuens Dauid arma Saulis	
330	Ziph petit hicque Saul impetit acer eum.	
331CRi	<u>Hostem cum posset gladiare Dauid, scidit horam</u>	
332CRi	<u>Vestis, sed uita non spoliauit eum.</u>	
	Tecta Saul, Samuel mortem, Pharan Dauid intrat	
	Et socie Nabal se sociauit ibi.	
335CRi	<u>Hinc rapuit sceptrum regale ciphumque capacem</u>	
336CRi	<u>Et foris exclamans culmina montis adit.</u>	

311CRi-312CRi I Reg 18:20-27

331CRi-332CRi I Reg 24:3-7

335CRi-336CRi I Reg 26

311CRi-312CRi Riga, *I Reg.*, 349-50
322CRi cf. Riga, *I Reg.*, 399-400:
Inde Dauid fugiens, regalis cuspidis ictum
Deuitans, tendit ad Samuelis opem
331CRi-332CRi Riga, *I Reg.*, 481-82

335CRi cf. Riga, *I Reg.*, 493:
Sed tulit hinc sceptrum regale scyphumque capacem
336CRi cf. Riga, *I Reg.*, 496:
Hic foris egressus culmina montis adit

325C Ahimelech *scripsi*: Abimelech C
330 Ziph petit] id Ziph it C

331CRi horam] oram Riga, *I Reg.*, 481
335CRi ciphum] scyphum Riga, *I Reg.*, 493

- 337CRi Quam dedit Achis ei, Sicelech post deuorat ignis,
 338CRi Perque ducem puerum uictor ab hoste redit.
 339 Gens Achis genti fera bella minatur Hebree, 339 om. C
 340 Plebs Hebrea parat pellere Marte minas. 340 om. C
 Adductus Samuel magico molimine regem
 Casurum cecinit uulnere rexque cadit.
 343C Saul ac Ionathan plangit Daudid atque maligno fol. 17r
 344C Cuidam mendaci congrua pena datur.

 De unctione Daudid in regem post mortem Ionathe
 345CRi Post Ionathe mortem patrisque sui Daudid, unctus
 346CRi Rex supra Iudam, scepra tenebat ibi.
 346.1CRi Porro super populos alios ad culmina regni
 346.2CRi Isboseth erigitur nobilis Abner ope.
 Percussis pueris uires Ioab fugit Abner,
 348C Et celerem perimit Asael hasta sua.
 348.1CRi Porro Daudid regem natura beaut in Ebron
 348.2CRi Sex pueris, patrius in quibus hesit amor:
 348.3CRi Ammon et Chelaab ac Absalon ac Adoniam,
 348.4CRi Saphatiam. Nathan quos liber iste uocat.
 Penam suscipiunt a quo sibi premia sperant
 350 Qui praua dederant Isboseth arte necem.
 351CRi Daudid rex factus omnem super Israel, urbis
 352C Atque Syon turrem cepit et ornat eas.
 353C Oza Dei tangens archam moritur, ueneratur;
 354C Rex ad Obeth illam transtulit inde domum.

337CRi-338CRi I Reg 30
 345CRi-346.2CRi II Reg 2:8-9Ri

348.1CRi-4CRi II Reg 3:2-5

353CRi-354CRi II Reg 6:6-17

338CRi cf. Riga, I Reg., 508:
 Diripuit; Siceleg deuorat ignis edax
 339CRi cf. Riga, I Reg., 516:
 Funditus extinguit, uictor ab hoste redit

345CRi-246.2CRi Riga, II Reg., 1-4
 348.1CRi-4CRi Riga, II Reg. 35-38
 351CRi Riga, II Reg., 105

346.2CRi Isboseth] Hisboseth Riga, II Reg., 4
 348.1CRi porro Riga, II Reg. 35: postquam R ||
 Ebron] Hebron Riga, II Reg., 35

348.3CRi Chelaab] Celiab Riga, II Reg., 37,
 348.4CRi Nathan] Geraram Riga, II Reg., 38
 351CRi factus] effectus Riga, II Reg., 105

- 355C Nathan concessit primo Dauid edificare
 356C Templum, post prohibet precipiente Deo.
 Allophilos, Moab, Ydumeos rex sibi subdit,
 Cogens seruii more tributa dare. 358 om. C
 Rex natum Ionathe merito patris ueneratur 359 om. C
 360C Et natum Naas qui probra fecit ei.
 Luxuria uictus Dauid fecisse probatur
 Mechie, cedis, sedicionis opus.
 Regis deliciis succedit pestis amara 363 om. C
 Luxuriamque luit ille dolore graui. 364 om. C
 365 Pro morbo nati rex ieiunat, gemit, orat;
 Post mortem mensam lotus et unctus adit.
 Priuauit frater germanam uirginitate,
 Frater eum uita, natus honore patrem.
 369CRi Absalon insignes proceres comitantur in Ebron;
 370CRi Post regem sequitur infima turba nouum.
 371CRi Dumque Dauid fugit hunc, Semei conuicia promens
 372CRi Et lapides mittens turbat euntis iter.
 373CRi Qui mulo residet, capud Absalon arbor inescat;
 374CRi Perforat hunc triplici cuspidе dextra Ioab. fol. 17v
 375 Siba Bocri natus, dum turbat federa pacis,
 376CRi Hunc mulier perimens cogit abire Ioab.
 376.1C Abner ac Amasam Ioab occidit inermes,
 376.2CRi Suspirans pietas regia plangit eos.
 377CRi Pro Gabaonitis est facta fames tribus annis;
 378CRi Cessat quando Saul est crucifixa domus.

369CRi-370CRi II Reg 15:7-12 373CRi-374CRi II Reg 18:9-15 376.1C-2CRi II Reg 20:4-10
 371CRi-372CRi II Reg 16:5-13 375-376CRi II Reg 20:16-22

369CRi cf. Riga, II Reg., 239:
 Insignes ad eum proceres glomerantur in Hebron
 370CRi Riga, II Reg., 240
 371CRi Riga, II Reg., 247:
 Dumque Dauid graditur, Semei conuicia promens
 372CRi Riga, II Reg., 248
 373CRi-374CRi Riga, II Reg., 261-62

376CRi cf. Riga, II Reg., 300:
 Proiciensque caput cogit abire Ioab
 376.2CRi cf. Riga, II Reg., 80:
 Clam ferit hunc; pietas regia plangit eum
 cf. Riga, II Reg., 264:
 Suspirans pietas regia plangit eum
 377CRi-378CRi Riga, II Reg., 305-6

369CRi Ebron] Hebron Riga, II Reg., 239

378.1CRi	Hinc monuere Daudid procures ut bella caueret
378.2CRi	Ne perdat lumen tanta lucerna suum.
379CRi	<u>Rex sitiens potum de Bethleem postulat, undas</u>
380CRi	<u>Tres hausere uiri, rex tetigisse timet.</u>
380.1CRi	Milia dena quater bis in Israel inde notauit,
380.2CRi	In Iuda decies milia quinque notat.
381CRi	<u>Gad properans loquitur, Daudid ara struatur ut ira</u>
382CRi	<u>Cesset et hoc facto plaga quiescit ea.</u>

De rege Adonia

	Frigore rex fractus recalescit carne puella,	
	Rex Adonias fit dedecus inde ferens.	
385	Regna Daudid tradens Salomoni, quomodo regnet,	
	Cui penam, cui det premia digna, docet.	
	Hic Semei, Ioab, Adoniam perdidit ense,	
	Abiathar penitus priuat honore sacro.	
	Rex Salomon factus poscit recipitque sophiam	
390	Qua summos uates philosophosque preit.	390 om. C
	Quem peperisse due se dicunt, protinus eius	391 om. C
392C	Que sit uera parens, <u>qua</u> docet ense suo.	
	Huius erat regnum preclarum, mensa stupenda,	
	Quadrupedes multi multiplicesque libri.	
395	Materies, opus, ars, <u>tipus</u> in templo Salomonis,	
	Quanta sophia fuit in Salomone, docent.	
	Ingenium regis regina Sabea relatu	
	Primo, post rebus, discit et inde stupet.	

378.1CRi-2CRi II Reg 21:17 380.1CRi-2CRi II Reg 24:1-9 381CRi-382CRi II Reg 24:18-25
 379CRi-380CRi II Reg 23:13-17

378.1CRi-2CRi Riga, *II Reg.*, 313-14
 379CRi Riga, *II Reg.*, 337
 380CRi cf. Riga, *II Reg.*, 338:
 Tres hausere uiri tresque dedere Daudid
 380.1CRi-2CRi Riga, *II Reg.*, 349-50

381CRi-382CRi cf. Riga, *II Reg.*, 379-82:
 Gad properans loquitur Daudid: "Hic patet areagrandis,
 Huic Areuna preest, ara struatur ibi."
 Rex emit hanc, aram struit, offert sacra, quiescit
 Ira Dei, cessat plaga, medella redit.

378.1CRi hinc] tunc Riga, *II Reg.*, 313
 380.1CRi inde] ille Riga, *II Reg.*, 349

380.2CRi notat] notatns Riga, *II Reg.*, 350
 398 primo] premia C

- Rex Salomon reges auro preit atque sophia,
 400 Argenti precium par facit esse petre.
 Rex hic tam fortis, tam prudens, tamque pudicus, fol. 18r
Proh pudor infando, uictus amore ruit.
 Eius Ieroboam seruo regnare propheta
 In tribubus denis spondet opusque probat.
 405CRi Regnauit Salomon rex denis bis quater annis;
 406CRi Post hec cum patribus dormiit ille suis.
 407CRi Successit Roboam, iuuenum qui uerba secutus,
 408CRi Surda consilium preterit aure senum.
 408.1CRi Ergo decem spreuere tribus seruire superbo
 408.2CRi Quarum Ieroboam rex dominusque fuit.
 409C Quas Roboam reuocare uolens reuocante propheta
 410C Desiit atque tribus possidet inde duas.
 Ieroboam uitulis, quos fecit, thura litauit,
 412C Illis plebs regis, rege iubente, litat.
 413CRi Dum sacra rex offert illis, ait Abdo propheta:
 414CRi "Aras, cultores destruet ira Dei."
 414.1CRi Hunc iubet ergo rapi rex, sed manus aruit eius,
 414.2CRi Quam precibus sanat ille propheta suis.
 414.3CRi Deceptus comedit, redit, occurrit leo, uita
 414.4CRi Priuat eum, sed ei uulnera nulla facit.
 De tribu Iude que primo fuit iusta
 415 Iusta tribus Iude tribus annis postea peccat,
 Sed peccata luit uiribus illa Susac.
 Post regnans Abia dum iura colit, premit hostem;
 Post legem ledens leditur ille nece.

405CRi-406CRi III Reg 11:42-43; II Par 9:31
 407CRi-412CRi III Reg 12; II Par 10-11

413CRi-414.4CRi III Reg 13

405CRi-408.2CRi Riga, *III Reg.*, 271-76
 413CRi-414CRi Riga, *III Reg.*, 279-80
 414.1CRi-2CRi Riga, *III Reg.*, 285-86

414.3CRi cf. Riga, *III Reg.*, 293:
 Dumque sedens asino redit, occurrit leo, uita
 414.4CRi Riga, *III Reg.*, 294

408CRi preterit] transiit Riga, *III Reg.*, 274 || senum] sensum Riga, *III Reg.*, 274
 409C reuocante] reuocate C
 413CRi illis] eis Riga, *III Reg.*, 279

In primis cultor legis regnum subit Asa,
 420 Ethiopes paucis dissipat ille uiris.
 Rege Syro Basan uincens, reprehenditur inde,
 Vatem comprimit hic carcere, morbus eum.

De rege Ieroboam

Ieroboam natum Nadab et totum genus eius
 Occidit Baasa dans diadema sibi.
 425 Huius Elam natum simul et totum genus eius
 Occidit Zambri dans diadema sibi.
 Amri rex factus premit istum, preuenit ille fol. 18v
 Ignibus arma, cremans se sua tecta simul.
 Amri post Tebni uictum mortem subit, Achab
 430 Sceptra subit - peior filius eius eo.
 Vt regi penam plebis predixit Helias,
 Pastum dat coruus, pocula Carith ei.
 Vt uiduam pascat simul et pascatur ab illa,
 Missus Thesbites auget edendo cibos.
 435 Suscitat extinctum superatque magos prece sola,
 Obstruit et reserat uoce propheta polum.
 437C Huncque minis Iezabel terret, iuuat angelus esca
 Qua quadragenos transigit ille dies.
 Quem regem dabit ille Siris aut Israelitis,
 440 Quem uatem, discit ille docente Deo.
 Qui regi Sirie bis uicto parcit, inique
 442C Se perimit, quod per signa propheta probat.
 Naboth percusso Thesbites territat Achab,
 Penitet atque Dei gracia parcit ei.
 445 Achab cum Iosaphat regem Sirie petit armis,
 Quamuis Micheas hoc uetet, hincque cadit.

De rege Ochozia

Huic Ocozias succedens urget Heliam
 Bis quinquagenis quos uorat ignis atrox.

448.1CRi Tercius euasit princeps humili prece mortem;
 448.2CRi Ad regem graditur inde propheta Dei.

Spiritus Helie duplex datus est Heliseo,
 450 Flumen ueste secat et sale sanat aquas.
 Vox sua dat penam pueris ridentibus, antra
 Implet aquis, oleum multiplicatur eo.
 Dat puero uitam, replet dulcedine pultes
 Et multos paucis panibus ille cibatur.
 455 Lepra per hunc periit, ferrum procedit ab amne,
 456C Hostis cecatur, copia dicta fuit.
 457C Asael iste Syris preponit et Israelitis
Ieu regem, res ea dicta probat. fol. 19r

De Ioram et fratribus eius et de morte eorum
 Post Iosaphat Ioram succedens fratribus infert
 460 Mortem cui mors fit uentris amara lues,.
 Post Ioram regnans, Acharias Azael urget
 Cum Ioram, prauus quem generauit Achab.
 463 Rexque ferus Ieu dat mortem regibus istis,
 Regineque fere, discipulisque Baal.
 465 Athalia ferox cum regem nouit obisse,
 466C Occidit regis semina, regna subit.
 Occulto Ioas dat Ioiada regia sceptrum,
 Letum regine leticiamque bonis.
 Primo Deum, postremo deos colit et reprehensus
 470 Hinc Zacharie dat lapidando necem.
 471C In lecto post hec a seruis ceditur hosque
 Rex Amasias cogit inire necem.
 Patre prius melior, post more patris uiciorum
 Seruus seruili sedicione cadit.

448.1CRi-2CRi IV Reg 1:13-15

448.1CRi-2CRi Riga, IV Reg., 13-14

448.2CRi graditur] properat Riga, IV Reg., 14
 458 regem] uerum *add.* C

463 rex] rexque C

De Ieu et Iochaz et Ioa et Ieroboa et Zacharia

- 475C Huic Ieu, Ioachar, et Ioas, Ieroboamque,
Et Zacharias agmina dena regunt.
- 476.1C Hinc Sellum, post hunc Manahen; Phul Assiriorum
476.2C Rex Manahen terrens mille talenta capit.
476.3C Post hunc Phaceia perimit quem Phacee, post hunc
476.4C Osee, qui cuncti pessima queque nouant.
Prenotat egrotans Heliseus bella, per huius
Mortuus ad uitam mortua membra redit.

De rege Ozia qui primo fuit humilis

- Rex fuit Ozias humilis prius inque triumphis
480 Post nimis elatum lepra perurget eum.
Ozia natus Ioathan rex se bene rexit,
Sed male rex Achaz se regit atque suos.
Regna rapit dene tribui rex Assiriorum
Et tradit, Babilon, ciuibus illa tuis. fol. 19v
- 485 Quos experta fuit, ne corruat ore leonum,
486C Cum falsis uerum gens colit illa Deum.
Rex Ezechias regi successerat Achaz.
Inmiti mitis sacrilegoque sacer.
- 488.1C Dictis exprobrat huic Rapsaces atque suis quos
488.2C Post Ysaie uerba timere negant.
Hostes angelicus mucro noctis tempore centum
490 Octoginta dedit milia quinque neci.
Sennacherib seuus hac uisa strage tremiscit;
Hanc stragem uitat ut grauiore cadat. 492 om. C
A propriis natis in falsi numinis ede, 493 om. C
- 494C A natis Baal in ede peremptus obit.
495 Rex subit elatus penas humilisque salutem,
Sol rediens prebet signa salutis ei.

476.1C-4C IV Reg 15-17
488.1C IV Reg 18:19-37

488.2C IV Reg 19:1-7

494C IV Reg 19:37

489 hostes] hostis C

496.1CRi	Et quia pro falso monstrauit opes alienis,	
496.2CRi	Omnia predoni preda fuere malo.	
	Est Ezechia rex natus rege Manasses	
	Lege uacans, plenus crimine, cede furens.	
499C	Ille <u>deum</u> statuas format, magicas fouet artes,	
500	Augurium sequitur, sompnia uana colit,	
	Sacrilegas aras in sacra collocat ede,	501 om. C
	Demonibus natos immolat ille suos.	502 om. C
	Voce prophetarum correptus non minus errat,	503 om. C
	Errori finem dat fera pena tamen.	504 om. C
505	Peccat et aufertur libertas et locus illi:	
	Penitet et pietas reddit utrumque Dei.	
	More sui patris peccat, non penitet Amon;	
	Seruili seruus criminis ense ruit.	
	Regno, non uiciis Iosias successerat huius,	
510	Nam ratione regit se simul atque suos.	
	Frangit fana deum, cultores cedit eorum,	
	In fedis aris concremat ignis eos.	512 om. C
	Non horum tamen cremat ossa, sed effodit ossa	513 om. C
	Mortua, sacrificum perdat ut ignis ea.	514 om. C
515	Ille Dei reparat templum reuocatque Leuitas,	515 om. C
	Pascha colit, legem seruat, iniqua fugat.	
517C	Nec rex par regi fuerat <u>nec rex</u> prius illi	
	In cultu legis obsequioque Dei.	
	Armis uicino cupiens succurrere regi	
520	In Magedo cecidit, plebs sua plangit eum.	
	Huic nati Ioachaz, Sedechias et <u>Iechonias</u> ,	
522C	<u>Eliachim Ioachim</u> hec tria dictus erat.	
	Rex Ioachaz prauus regnat non tempore longo,	fol. 20r
	Huic rex <u>Egypti</u> regna paterna rapit.	
525C	Eius germano Ioachim dat regna, <u>tributa</u>	
	Precipiens anno quolibet inde dari.	

496.1CRi-2CRi IV Reg 20:12-19 522C IV Reg 23:31-35

496.1CRi cf. Riga, IV Reg, 187:

Rex quia pro fastu monstrauit opes alienis

496.2CRi Riga, IV Reg, 188

- Post annum regni nonum cogit tribus annis
 Esse sibi seruum rex Babilonis eum.
- Post cui paruerat Ioachim parere recusat, 529 *om. C*
 530 Tandem dormit cum patribus ille suis. 530 *om. C*
- Filius eius ei succedit nomine regno
 Et uiciis, paruo tempore regna tenens.
- Rex Babilonis eum captum trahit in Babilonem,
 Excepta turba paupere quosque trahit,
 535 Euacuat templum uasis et ciuibus urbem,
 Thesauris edes leticiaque uiros.
- Pauperibus regem Sedechiam rex Babylonis
 Dat qui ius regis despicit atque Dei.
- Rex Babylonis eum petit, armis occupat urbem:
 540 Acris pugna foris, intus amara fames. 540 *om. C*
 Plus cogente fame quam ferro deserit urbem 541 *om. C*
 Nocturnamque fugam rex subit atque sui.
- Rex fugiens captus Babilonis ducitur ante
 Regem, rege datur iudice pena duplex:
 545 Guttura natorum secat ensis, patre uidente,
 Et uisu priuat pena secunda patrem.
- Vrbis tecta, Dei templum, regis uorat aulam
 Flamma; ruit murus, plebs fera uincula subit.
- Que remanet plebi rex est factus Godolias,
 550 Sed regnum perdit perditus ille dolo.
- Vindictam, natale solum, regnumque Canopi,
 Principe percusso, plebs timet, exit, adit.

Incipiunt uersus de libro Danielis prophete et de
 prophetis aliis. Incipit quinta etas

- Dicta prophetarum, que uana fuisse putabat,
 In penis populus uera fuisse probat.
- Inter flagra Dei pietas solacia prebet: 555 *om. C*
 Promittit reditum suppliciumque leuat. 556 *om. C*
- Oppressis Moyses, Tobias, Iudith et Hester
 Solamen fuerant subsidiumque spei.

558.1CRi	Sanctus Ysaïas pandit loca mistica tanquam
558.2CRi	Sint euangelium que sua lingua sonat.
558.3CRi	Castus homo natus Anathoth paciendo, loquendo
558.4CRi	Te signat dignum laude, benigne Iesu. fol. 20v
558.5CRi	Qui mala corripuit Ezechiel denotat illum
558.6CRi	Qui mundi rector omnia recta docet.
558.7CRi	Cum mecham ducis, Osee, signas crucifixum,
558.8CRi	Nam fuit ecclesia corde dolosa Deo.
558.9CRi	Porro Ioel sonat "incipiens" hominemque petentem
558.10CRi	Prima sacramenti dona notare potest.
558.11CRi	Pastorem plebis in Amos pastore notabis;
558.12CRi	Ille gregi, plebi prefuit iste Dei.
558.13CRi	Pascens Abdias centeno pane prophetas,
558.14CRi	Altos doctores pontificesque notat.
558.15CRi	Tam sermone Ionas quam naufragio notat illum
558.16CRi	Qui Patris est sermo naufraga corda domans.
558.17CRi	Cernit mente locum, pronunciat ore Micheas
558.18CRi	Que paritura Deum regia mater erat.
558.19CRi	Nomine teste Naum "consolator" notat illos
558.20CRi	Qui nos confortant et bona uerba sonant.
558.21CRi	Fortis luctator Abacuc, qui cornua uidit
558.22CRi	In manibus Domini, quisque fidelis homo.
558.23CRi	Illos insinuat Sophonias "speculator"
558.24CRi	Qui Martham spernunt, esse Maria uolunt.
558.25CRi	Precipit Aggeus Domini domus ut renouetur,
558.26CRi	Vt iuuenescat opus quod senuisse uidet.

558.1CRi-4CRi Riga, *Rec.*, 385-88

558.5CRi-6CRi Riga, *Rec.*, 391-92

558.7CRi Riga, *Rec.*, 411

558.8CRi cf. Riga, *Rec.*, 414:

Mecha quidem fueras corde dolosa Deo

558.9CRi-14CRi Riga, *Rec.*, 421-26

558.15CRi-16CRi Riga, *Rec.*, 431-32

558.17CRi-22CRi Riga, *Rec.*, 449-54

558.23CRi-28CRi Riga, *Rec.*, 457-62

558.4CRi signat dignum] signauit in hac Riga, *Rec.*, 388

558.5CRi denotat] notat Riga, *Rec.*, 391

558.12CRi prefuit] proficit Riga, *Rec.*, 424

558.13CRi pascens Abdias *tr.* Riga, *Rec.*, 425 || centeno] centenos Riga, *Rec.*, 425

558.16CRi domans] docens Riga, *Rec.*, 432

558.18CRi que] quo Riga, *Rec.*, 450

558.26CRi ut Riga, *Rec.*, 460: utque C

558.27CRi	Vnus septenis lapis est ornatus ocellis
558.28CRi	Quem Zacharias mente stupente uidet.
558.29CRi	Nunciat angelicus Malachias dona piorum,
558.30CRi	Penas prauorum iudiciiue diem.
558.31CRi	Nathan, Achiam, Sadoch, Azariam, Zachariam,
558.32CRi	Tobi, tres pueros quos beat oris honos,
558.33CRi	Esdras, Zorobabel, Neemiam cum Machabeis,
558.34CRi	Continet hos omnes lex uetus ista uiros.

De Daniele et uirtutibus eius

559C	<u>Hinc</u> in suppliciis Daniel solamen Hebreis	
560	Vt fieret, factus est probitate potens.	
	Amne fabaque puer pueris fit pingrior illis	fol. 21r
	Quos paut panis regius atque merum.	
	Plus decuplo sapiens sapientibus est Babilonis	563 om. C
	Annis effectus in tribus iste puer.	564 om. C
565	In sompnis regi quid uisa notaret ymago	
	Hic uidet et recitat et subit inde decus.	
	Qui socii fuerant in penis et prece secum,	
568C	Consociat Daniel tres in honore <u>Dei</u> .	
	Cum regis statue <u>capud</u> inclinare recusant,	
570	Vis in fornacem regia trudit eos.	
	Ignis parcit eis, hostes perimit, stupet inde	
	Rex et laudandum predicat inde Deum.	
	In sompnis arbor regi quid uisa minetur	
	Dicit ei Daniel, res ea dicta probat.	
574.1CRi	In pelago uenti pugnabant quatuor; extra	
574.2CRi	Vidit prodire quatuor inde feras.	

574.1CRi-2CRi Dan 7

558.29CRi-30CRi Riga, *Rec.*, 465-66558.31CRi Riga, *Rec.*, 469558.32CRi Riga, *Rec.*, 470:

Thobi, tres pueros magnificumque Iesum

558.33CRi Riga, *Rec.*, 471:

Esdras, Zorobabel, Hester, Iudith, Machabeos

558.34CRi Riga, *Rec.*, 474574.1CRi-2CRi Riga, *Dan.*, 179-80

558.32CRi Tobi] Thobi Riga, *Rec.*, 470558.34CRi ista] illa Riga, *Rec.*, 474

566 hic] hoc C

574 res] rex C

574.2CRi uidit] uidi Riga, *Dan.*, 180

574.3CRi Dum querit Daniel quem sensum sompnia monstrent,
574.4CRi Accedit Gabriel, indicat illud ei.

575 Quid manus in muro scripsit, scriptura quid illa
Signaret, regi nouerat atque notat.
Illi parcit, obest, tutum facit esse, leonum
Rictus, consortium fraus, pietasque Dei.

578.1CRi Christe, tue mortis tempus Daniel ibi ponit:
578.2CRi Post decies senas ebdomadasque duas
578.3CRi Atque subaudito septem solamque supremam,
578.4CRi Quam secat in partes mens studiosa duas.
578.5CRi Postque dies mensis primi senos quater unus
578.6CRi Vir comparet ei ueste decore nitens.
578.7CRi Pectus crisolito par; brachia, pes, femur eri;
578.8CRi Vox quasi multorum uerba loquentis erat.

Urget Susannam seniorum perfida lingua,
580 Dampnat plebs, Daniel liberat arte noua.
Temporibus Ciri per eum draco decidit et Bel,
Hostis ei querens inde pericla perit.

De solutione Hebreorum et reditu eorum ad Ierusalem

583CRi Post annos decies septem soluuntur Hebrei,
584CRi Ierusalem redeunt, pristina festa nouant. fol. 21v
585 Cyrus eos remeare sinit templumque parare;
 Successor prohibet, sed cito morte ruit.
Hunc sequitur Darius rex dignus regis honore
 Qui fauet Hebreis regnaque reddit eis.

574.3C*RI*-4C*RI* Dan 8 578.5C*RI*-8C*RI* Dan 10:2-6 583C*RI*-584C*RI* Dan 12
578.1C*RI*-4C*RI* Dan 9

574.3CRI-4CRI	Riga, <i>Dan.</i> , 293-94	578.6CRI	Riga, <i>Dan.</i> , 392:
578.1CRI-4CRI	Riga, <i>Dan.</i> , 379-82		Ecce uir apparet ueste decore nitens
578.5CRI	Riga, <i>Dan.</i> , 391	578.7CRI-8CRI	Riga, <i>Dan.</i> , 395-96
		583CRI-584CRI	Riga, <i>IV Reg.</i> , 199-200

578.1CRi tempus Daniel Riga, *Dan.*, 379: tr. C
578.2CRi ebdomadasque] hebdomadasque Riga, *Dan.*, 380
578.8CRi erat] erant Riga, *Dan.*, 396

Lex plebi renouata, Dei reparacio templi
 590 Leticiam duplicat, pax uiget, arma uacant

Incipiunt uersus de libris Macabeorum
 Persarum regnum Grecorum rex sibi subdit
 Magnus Alexander maxima bella mouens.
 In primis trepidans, sed post Ierosolima tuta
 Hunc regem recipit, hic ueneratur eam.
 595 Orbem rex fortis domuit, mors forcior illum
 Et post hec uarios suscipit orbis heroz.
 Cassandro Macedum ius, Lysimaco datur Helles;
 Se tellus Asie prebuit Antigono;
 Seleuco Babilon datur, Egyptus Tholomeo:
 600 Hique mouent in se prelia dira diu.
 Heres predicti Tholomeus erat Tholomei
 602C Cui transfert libros legis Hebreæ cohors.
 Post hec Antiochus Asye rex turbat Hebreos.
 604CRi Et statuam statuit ut sacra dentur ei.
 605CRi Quinque potens natis surgens illo Mathathias
 606CRi Tempore cum pueris sedit in urbe Modin:
 607CRi Cum Ionatha Symeon, Eleazar cumque Iohanne,
 608CRi Iudas cognomen cui Machabeus erat.
 608.1CRi Post patris occasum Iudas Machabeus ut hostes
 608.2CRi Extinguat, gentes conterat, arma parat.
 608.3CRi Sternit Appolonium cuius gladio latus ornat,
 608.4CRi Rex Seroch et populus hoc perit ense suus.
 608.5CRi Ergo Gorgias, Tholomeus, Nichanor ab illo
 608.6CRi Antiocho ueniunt, nil ea pugna ualet.

603-604CRi I Mac 1:20-61

605CRi-608CRi I Mac 2:1-5

608.1CRi-8CRi I Mac 3-4

604CRi Riga, *Mac.*, 40
 605CRi-608CRi Riga, *Mac.*, 49-52
 608.1CRi-2CRi Riga, *Mac.*, 75-76
 608.3CRi Riga, *Mac.*, 81

608.4CRi cf. Riga, *Mac.*, 83:
 Hoc perit ense Seron rex et populus suus. Aures
 608.5CRi Riga, *Mac.*, 89
 608.6CRi cf. Riga, *Mac.*, 90:
 Mittuntur, pugnant; nil ea pugna ualet

597 Cassandro] Cassander C
 604CRi et] mox Riga, *Mac.*, 40

607CRi Symeon] Simon Riga, *Mac.*, 51
 608.5CRi ergo Riga, *Mac.*, 89: *om. C*

608.7CRi	Quod gens polluerat, altare nouatur et illud	
608.8CRi	Dedicat et templum ditat honore nouo.	
608.9CRi	Eleazar uictor elephantem perfodit unum,	fol. 22r
608.10CRi	In cuius regem turre manere putat.	
608.11C	Hinc de Philippo Lisias rumore tremiscens,	
608.12CRi	Regem cum Iuda fedus inire facit.	
608.13CRi	Alcimus ex Aaron descendens stirpe, sacerdos	
608.14CRi	Esse uolens, multos iunxit amore sibi.	
608.15CRi	Mittitur hic igitur cum Bachide deinde Nicanor	
608.16CRi	Et fracto uictus ense Nicanor obit.	
608.17CRi	Ense metunt dextram linguamque Nichanoris hostes;	
608.18CRi	Dextra datur funi, lingua fit esca cani.	
608.19CRi	Hinc Iudam redimunt Symon Ionathasque peremptum,	
608.20CRi	Cum planctu tumultant corpus in urbe Modin.	
608.21CRi	Porro loco fratris Ionathas cum Bachide pugnat,	
608.22CRi	Mille uiros sternit: hic fugat, ille fugit.	
608.23CRi	Alchimus inde domum sanctam dum destruit, ipse	
608.24CRi	Destruitur, morbi uulnere pressus obit.	
608.25CRi	Intrat Appolinus Dagon ut tueatur, at ignem	
608.26CRi	Apponit Ionathas, templa uirosque cremat.	
608.27CRi	Antiochum Triphon hoc tempore perdere curat,	
608.28CRi	Sed prius hic Ionathan fraude suosque ligat.	

608.9CRi-10CRi	I Mac 6:43-46	608.19C-24C	I Mac 8:18-56	608.27CRi-28CRi	Mac 12:39-48
608.10C-11C	I Mac 6:55-59	608.25CRi-26C	I Mac 10:82-84		
608.12C-18C	I Mac 7				

608.7CRi-8CRi	Riga, <i>Mac.</i> , 97-98	608.20CRi-22CRi	Riga, <i>Mac.</i> , 184-86
608.9CRi	cf. Riga, <i>Mac.</i> , 137:	608.23CRi-24CRi	Riga, <i>Mac.</i> , 189-90
Et se supponens elephantem perfodit, illum		608.25CRi	cf. Riga, <i>Mac.</i> , 209:
608.10CRi	Riga, <i>Mac.</i> , 132	Intrat templa Dagon ut se tueatur at ignem	
608.12CRi	Riga, <i>Mac.</i> , 150	608.26CRi	Riga, <i>Mac.</i> , 210
608.13CRi-14CRi	Riga, <i>Mac.</i> , 163-64	608.27CRi	Riga, <i>Mac.</i> , 235
608.15CRi	Riga, <i>Mac.</i> , 167	608.28CRi	cf. Riga, <i>Mac.</i> , 237-38:
608.16CRi-18CRi	Riga, <i>Mac.</i> , 170-72	Sed Ionathan metuens prius insidias parat illi,	
608.19CRi	cf. Riga, <i>Mac.</i> , 183:	Quem ligat apponens uincla suosque necat.	
Occisum redimunt Simon Ionathasque; redempti			

608.7CRi	nouatur et] Dei nouat Riga, <i>Mac.</i> , 97	608.14CRi	uolens] parans Riga, <i>Mac.</i> , 164
608.10CRi	putat] putant Riga, <i>Mac.</i> , 132		

608.29CRi	Plebs sua plangit eum credens hunc esse peremptum;
608.30CRi	Symon dux fratris incipit esse loco.
608.31CRi	Vt redimat Jonathan Triphon notum facit illi,
608.32CRi	Sed perimens missos perfodit ense uirum.
608.33CRi	In terram Symon inde suam redit atque cadauer
608.34CRi	Cum planctu Ionathe condit in urbe Modin.
608.35CRi	Septem piramides statuit, patrisque, matrisque
608.36CRi	Sunt bine, fratrum quatuor, una sui.
608.37CRi	Hinc ineunt fedus Symon, Demetrius; iras
608.38CRi	Abiurant, dextras dant animasque ligant.
608.39CRi	Inde uidens Symon quod polleat ense Iohannes,
608.40CRi	Quem genuit Gaze, precipit esse ducem.
608.41CRi	Sub ficu, sub uite sua, sub fronde, sub umbra
608.42CRi	Quisque manet tutus Symonis ense ducis.
608.43CRi	Ex auro clipeum Rome transmittit et ille fol. 22r
608.44CRi	Federis amplexu iunxit utrosque sibi.
608.45CRi	Symonis ut perimat natos cum patre laborat,
608.46CRi	Hinc Tholomeus eis uina, uenena parans.

608.29CRi-40CRi I Mac 13

608.43CRi-44CRi I Mac 14:24

608.45CRi-46CRi I Mac 16:11-17

608.41CRi-42CRi I Mac 14:12-13

608.29CRi-30CRi Riga, *Mac.*, 239-40

608.31CRi Riga, *Mac.*, 243

608.32CRi cf. Riga, *Mac.*, 247:

Sed necat hic pueros, perfodit ense uirum

608.33CRi-34CRi cf. Riga, *Mac.*, 249-50:

In terram redit inde suam Simonque cadauer

Fratris cum planctu condit in urbe Modin

608.35CRi-36CRi Riga, *Mac.*, 251-52

608.37CRi-38CRi Riga, *Mac.*, 261-62

608.39CRi cf. Riga, *Mac.*, 267:

Iste uidens quod ui, quod polleat ense Iohannes

608.40CRi Riga, *Mac.*, 268

608.41CRi-42CRi Riga, *Mac.*, 275-76

608.43CRi cf. Riga, *Mac.*, 277:

Ex auro clipeum minarum mille, minarum

608.44CRi Riga, *Mac.*, 280

608.45CRi Riga, *Mac.*, 293

608.46CRi cf. Riga, *Mac.*, 298:

Vina parando foris, mente uenena parans

608.35CRi patrisque, matrisque *tr.* Riga, *Mac.*, 251

608.37CRi hinc] tunc Riga, *Mac.*, 261

608.38CRi abiurant] obiurant Riga, *Mac.*, 262

608.39CRi inde] iste Riga, *Mac.*, 267

608.45CRi Symonis] Simonis Riga, *Mac.*, 293 || perimat natos *tr.* Riga, *Mac.*, 293

608.46CRi uina Riga, *Mac.*, 298: uiria C

	De Iohanne filio Alexandri regis Persarum
608.47CRi	Hinc patre defuncto condignus laude Iohannes
608.48CRi	Summi pontificis cepit honore frui.
608.49CRi	Qui fuit occisor patris insequitur Tholomeum,
608.50CRi	Qui Timotheus erat, nomen utrumque gerens.
608.51CRi	Ille duos fratres uinctos cum matre tenebat,
608.52CRi	Quos gladians morti tradit initque fugam.
608.53CRi	Antiochus Syrie rex Ierusalem petit, illam
608.54CRi	Obsidet; Hircanus regia bella timet.
608.55CRi	Ex septem loculis, qui circumstant David urnam,
608.56CRi	Ergo duos aperit, multa talenta rapit.
608.57CRi	Res bene disponens in ter denis quater annis
608.58CRi	Claruit insignis laude, beatus obit.
608.59CRi	Quinque uirum pueris natura bearat et horum
608.60CRi	Maiores Aristobolus dat diadema sibi.
608.61CRi	Restituit regnum Iudee, quod Sedechie
608.62CRi	Tempore dirupit crimen, Hebrei, tuum.
608.63CRi	Ter decies septem quadringentosque per annos
608.64CRi	Et quinos regni rupta corona fuit.
608.65CRi	Sed nec Aristobolus nisi solo regnat in anno,
608.66CRi	Qui matrem fecit uincla necemque pati.
608.67CRi	Frater Alexander post hunc ius regis adeptus
608.68CRi	Duxit Alexandram, nomine teste, parem.
608.69CRi	Hic tam dirus erat quod in annis sex seniorum
608.70CRi	Ac procerum decies milia quinque necat.

608.47CRi-48CRi I Mac 16:24

608.48CRi-52CRi Hist. Schol., Lib. II Mac., Cap. II, PL 198, 1525B

608.53CRi-58CRi Hist. Schol., Lib. II Mac., Cap. III, PL 198, 1525CD

608.59CRi-66CRi Hist. Schol., Lib. II Mac., Cap. IV, PL 198, 1525D-1526A

608.67CRi-610CRi Hist. Schol., Lib. II Mac., Cap. VI, PL 198, 1527AB

608.47CRi cf. Riga, *Mac.*, 307:

Qui patre defuncto titulum laude coruscus

608.48CRi Riga, *Mac.*, 308

608.49CRi-56CRi Riga, *Mac.*, 311-18

608.57CRi-72CRi Riga, *Mac.*, 323-38

608.49CRi Tholomeum] Timotheum Riga, *Mac.*, 311

608.50CRi Timotheus] Ptolomeus Riga, *Mac.*, 312

608.55CRi septem] octo Riga, *Mac.*, 317

608.57CRi quater] tribus Riga, *Mac.*, 323

608.59CRi bearat] beuit Riga, *Mac.*, 325

608.63CRi ter] per Riga, *Mac.*, 329

608.71CRi	Octo uiros decies suspendit qui scelus eius	
608.72CRi	Cernere nec poterant nec uoluere pati.	
609CRi	<u>Iste duos post se iuuenes moriendo reliquit:</u>	
610CRi	<u>Hic erat</u> Hircanus, alter Aristobolus.	
610.1CRi	Hircanum torquet amissi gloria regni,	
610.2CRi	Vt petat Arabiam consulit Antipater.	fol. 23r
610.3CRi	Hinc Arabum rex Ierusalem petit, auro	
610.4CRi	Scaurus corruptus arma quieta facit.	
610.5CRi	Pompeius motus Aristobolum capit, herens	
610.6CRi	Nobile cernit opus, nil tamen inde rapit.	
610.7CRi	Hircanus presul ibi declaratur ab illo.	
610.8CRi	Cogit ab Hebreis ille tributa dari.	
610.9CRi	Vinctus Aristobolus natiue duo capiuntur,	
610.10CRi	Maiores Alexander Antiochusque minor.	
610.11CRi	Antipater sensu, probitate meretur amorem	
610.12CRi	Scauri, Gabinii Antonii que simul.	
610.13CRi	Hinc Arabum regis neptis natos parit illi	
610.14CRi	Quatuor et natam; nomina queque nota:	
610.15CRi	Phaselus primus puer Herodesque secundus,	
610.16CRi	Tercius est Iosephus, ultimus est Pheroath.	

610.1CRi-4CRi Hist. Schol., Lib. II Mac., Cap. VIII, PL 198, 1528A-C

610.5CRi-10CRi Hist. Schol., Lib. II Mac., Cap. IX, PL 198, 1529AB

610.11CRi-16CRi Hist. Schol., Lib. II Mac., Cap. X, PL 198, 1529D

609CRi-610CRi Riga, *Mac.*, 339-40

610.1CRi Riga, *Mac.*, 343

610.2CRi cf. Riga, *Mac.*, 345 et 347:

Vir probus Antipater Idumeus consulit illi
Consulit hic ut eat, Arabum regem petat, illi

610.3CRi cf. Riga, *Mac.*, 351:

Milite collecto rex Ierusalem petit, illam

610.4CRi cf. Riga, *Mac.*, 354:

Corruptus regis arma quieta facit

610.5CRi cf. Riga, *Mac.*, 359:

Pompeius motus prece Ierusalem petit; illi

610.6CRi cf. Riga, *Mac.*, 364:

Nobile cernit opus sed nichil inde tulit

610.7CRi-10CRi Riga, *Mac.*, 365-68

610.11CRi cf. Riga, *Mac.*, 375:

Obsequiis, sensu, probitate meretur amorem

610.12CRi cf. Riga, *Mac.*, 376:

Illius Antipater Antonii que simul

610.13CRi-16CRi Riga, *Mac.*, 379-82

608.72CRi nec] non Riga, *Mac.*, 338

610.10CRi Antiochusque] Antigonusque Riga, *Mac.*, 368

610.13CRi hinc] hec Riga, *Mac.*, 379

610.16CRi Pheroath] Pherora Riga, *Mac.*, 382

610.17CRi	Menphitas pronos reddit sub Cesare, primus	
610.18C	Antipater murum scandit, in arma furit.	
610.19CRi	Factus ad hoc hilaris ut Iudee dominatum	
610.20CRi	Procuret, tractet, Cesar honorat eum.	
610.21CRi	Phaselum uocat Antipater, sub se dominari	
610.22CRi	Ierusalem facit hunc, optima queque docens.	
610.23CRi	Preficit Herodem Galilee qui bene, recte.	
610.24CRi	Fortiter, egregie, se sapienter agit.	
610.25CRi	Hic Ezechie collum metit ense, beaut	
610.26C	Terram subiectam pacis amore sibi.	
610.27CRi	Cesar obit, cuius post mortem tres oriuntur	
610.28CRi	Soles distincti qui rediere simul.	
610.29CRi	Noticiam notat hec solaris uisio trini	
610.30CRi	Soliusque Dei iam ueniente Iesu.	
610.31CRi	Sic bos agricole loquitur: "Plus copia plebis	
610.32CRi	Ad presens deerit quam seges orta solo."	
610.33CRi	Malicus inde parat ut fraude reperta uenena	
610.34CRi	Porrigit Antipatro, corrui ille bibens.	
610.35CRi	Herodes igitur merito probitatis amorem	
610.36CRi	Augusti meruit Antonii que simul.	fol. 23v
610.37CRi	Illi Iudee concessit uterque coronam,	
610.38CRi	Ipsa senatorum gratia fauit ei.	

610.17CRi-18CRi Hist. Schol., Lib. II Mac., Cap. XIII, PL 198, 1530D
610.19CRi-20CRi Hist. Schol., Lib. II Mac., Cap. XIV, PL 198, 1531B
610.21CRi-26CRi Hist. Schol., Lib. II Mac., Cap. XV, PL 198, 1531B-C
610.27CRi-32CRi Hist. Schol., Lib. II Mac., Cap. XVI, PL 198, 1531D-1532A
610.33CRi-34CRi Hist. Schol., Lib. II Mac., Cap. XVIII, PL 198, 1532C
610.35CRi-38CRi Hist. Schol., Lib. II Mac., Cap. XXI, PL 198, 1534B

610.17CRi Riga, *Mac.*, 397
610.19CRi-20CRi Riga, *Mac.*, 403-4
610.21CRi-24CRi Riga, *Mac.*, 409-12
610.25CRi cf. Riga, *Mac.*, 413 et 415:
 Hic Ezechie collum metit, ense magistrum
 Hic tanta terram Galilee pace beaut
610.27CRi-32CRi Riga, *Mac.*, 417-22

610.33CRi cf. Riga, *Mac.*, 423 et 425:
 Malicus aspirans ad pontificis decus, artes
 Ergo uenena parat ut per famulum prius illa
610.34CRi Riga, *Mac.*, 426
610.35CRi cf. Riga, *Mac.*, 440-41:
 Herodes Romam per maris alta petit
 Qui fama celebris merito probitatis amorem
610.36CRi-38CRi Riga, *Mac.*, 442-44

610.19CRi hoc] hec Riga, *Mac.*, 403

Audito regis Herodes impius ortu
 Mente gemit, uultu gaudet iniqua tegens.
 Sed cum deceptor deceptum se uidet esse, fol. 24r
 640 Corde prius tectum detegit ore scelus.
 Dat casum pueris multis, puer ut cadat unus,
 Sed casum celeri precauet ille fuga.
 Circumcisis erat nobis et non sibi Christus,
 644C In teneris membris uulnera dira ferens.
 645 In templum fertur cum turture cumque columba
 Iste puer duplici mistica iura docens
 Intrat aquas Christus et tactu consecrat illas,
 Hoc lauacro lauacrum consecrat ille suis.
 Hinc Dominus deserta petit, ieiunia sacrat,
 650 Esuriem patitur, impetit hostis eum.
 Spicula sunt hostis gula, gloria uana, cupido:
 652C Hec Christus uincit , uictus Adam fuit hiis.
 Ius mutat natura suum, cum precipit ille.
 Auctor nature quod sit abinde patet.
 655 Fit iussis eius uinum de flumine, cedit
 Demonium, morbus, mors, mare, uentus ei.
 O mire pietatis opus! Dominus dominorum
 Pro seruis fit homo paruulus, eger, inops.
 Immo tulit colaphos, alapas, conuicia, sputa,
 660 Spinas, flagra, crucem, uulnera, uincla, necem.
 Finduntur lapides, tellus tremit, obtenebratur
 Sol, uelum templi scinditur, horret homo.
 Se tumuli reserant et corpora multa resurgunt:
 Surrexisse Deum testificantur ea.
 665 In terra corpus remanet, dum spiritus eius,
 Infernum mordens eripit inde suos.
 Erepta preda, superata morte resurgit:
 Et predam reuehens celica regna petit.

 Spiritus in linguis ignitis mittitur inde,
 670 Interius quid agat hiis docet ille foris.

Caros illustrat sensu, succendit amore
 Et mox lingua patet omnibus omnis eis.
 In terras omnes subito sonus exit eorum,
 Que sermone sonant, actibus illa probant.

fol. 24v

De Petro apostolo

675 Petre paralitico uires, uestigia claudō,
 Vitam Tabite dat pia cura tua.
 Vox tua mendaces sternit, morbos fugat umbra
 Et uariis uariam pestibus addis opem.
 Signa dat hiis signis non inferiora Iohannes,
 680 Hic noua signa facit et noua iura docet.
 De saxis gemmas, de lignis efficit aurum,
 682C Principibus stabili iure iubere iubet.
 Ad uitam reuocat extinctos peste ueneni;
 684C Et sibi porrecta nulla uenena nocent.
 685 Seuit Saulus atrox in cedem christicolarum,
 Terret christicolas uoce manuque premit. 686 om. C
 Sed dum sic terret, dum sternere nititur illos, 687 om. C
 688R Sternitur inde ferus erigiturque pius.
 Quam fuit ante nocens plus utilis esse laborat
 690 Ecclesie uita, uoce, cruore, stilo.
 Hic sociique sui sermone docenda reuelant,
 Signis testantur atque cruore probant.

De hiis qui fuerunt in noua lege

692.1CRi Isti sunt in lege noua: Baptista Iohannes
 692.2CRi Cum patre, cum matre, uirgo Maria parens;
 692.3CRi Petrus et Andreas, Paulus, Iacobusque Iohannes
 692.4CRi Custos uirgeneus qui sine labe fuit,
 692.5CRi Thomas, Matheus, Philippus, Bartholomeus,
 692.6Ri Iacobus et Iudas, non malus immo bonus, om. C

692.1CRi-8CRi Riga, Rec., 475-82

680 iura] signa C
 692.6Ri uersum exhibet Riga, Rec., 480: om. C

692.7CRi Barnabas et Titus, Lucas, Symon, Tymotheus,
 692.8CRi Mathias, Marcus, hii docuere fidem.

De cognitione et pace ecclesie

Iam sic fit notus regno Deus unus in omni,
 Pax datur ecclesie, crescit in orbe fides.
 695C Sed tamen ecclesiam grauis exilii labor urget,
 In patriam properat per loca plena minis.
 Sic dedit Hebreis heremi uia longa labores,
 Sed pax in patria pax data plena fuit.
 In mundo uelud in deserto uiuimus. Est hec
 700 Presens uita uelut plena labore uia.
 Nobis rex celi pater est et patria celum.
 Hinc properemus eo, pace fruemur ibi. fol. 25r
 Illic absque metu pax est, risus sine fletu, 703. om. C
 Absque labore quies et sine nocte dies. 704. om. C

692.7CRi Barnabas et Titus] Mathias, Marcus Riga, *Rec.* 481
 692.8CRi Mathias, Marcus] Barnabas et Titus Riga, *Rec.* 482
 702 hinc] huc C

ANNOTATION

I. Short version

13-14 Alexander is talking about the angels who cannot change their nature because they do not possess free will. The source for the passage is Peter Lombard.

36 The statement that Eve accused God of what happened is found in Comestor, *Historia Scholastica*, *Genesis* XXIII, PL 198, 1073D: “Nec ipsa (sc. Eva) se accusavit, sed obliquavit peccatum in serpentem, tacite vero in Auctorem serpentis.”

39 An explanation of the meaning of the adjective *uersatilis* is found in Comestor, *Historia Scholastica*, *Genesis* XXIV, PL 198, 1075C: “Vel ministerio angelorum posuit ignem ibi, qui intercluderet paradisi ingressum, qui nomine gladii, non cuiuslibet, sed versatilis dicitur, id est utrobique secantis, quia poena fuit homini in utraque parte sui puniri, in anima scilicet et in corpore. Vel dictus est versatilis, id est aptus ad versandum, id est tollendum, cum Deus vellet.”

42 The clausula *fraude peremptus obit* is certainly borrowed from Lawrence. The closest Peter Riga comes to it is in *Dan.*, 706: “Proiecit; crepuit ille, peremptus obit.”

44 Lamech here is the son of Matusahel and a descendant of Cain. He was a wicked man, who introduced bigamy by marrying Ada and Sella. In his old age, when he was almost blind, Lamech went hunting. A young boy was leading his way. At some point they realized that something was moving in the bushes and thought it to be an animal. Lamech asked the boy to tell him in which direction to shoot, and killed the animal. After discovering that he had actually killed a man, i.e. Cain, Lamech became so angry that he killed the boy as well. Lamech and his descendants were severely punished for this double homicide. The story, not in the Bible, is told by Comestor, *Historia Scholastica*, *Genesis* XXVIII, PL 198, 1079D. It is found also in Peter Riga, *Gen.*, 485-506.

45 *pro nato defuncto*, i.e. Abel.

48 Another Lamech, the son of Mathusala and a descendant of Seth. He is the father of Noah.

55 There is nothing in Gen 9:20-24, where the episode is related, about Cham *laughing* at his naked father while he was asleep. Alexander has certainly borrowed the detail from

Comestor, *Historia Scholastica*, *Genesis* XXXVI, PL 198, 1087A: “Sed cum Cham verenda patris vidisset nudata, *irridens*, nuntiavit hoc fratribus.” Where Comestor got it from is unclear. It may be his own idea.

57 i.e. the tower of Babel.

60 The detail does not come from the Bible, but it must have been common knowledge. It is found in Comestor who, for his part, refers to Josephus (see Comestor, *Historia Scholastica*, *Genesis* XLI, PL 198, 1090D: “Arphaxad genuit Salem, ... qui Heber a quo Hebraei dicti sunt secundum Iosephum.”). Lawrence of Durham, *Hypognosticon*, II, 313-14, and Peter Riga, *Gen.*, 711, also make use of this information.

61 Throughout Genesis the son of Phaleg is called Reu, but also Ragau exists as a variant. It is attested in at least three manuscripts of the Bible: Codex Aniciensis (saec. IXin), Vat. Lat. 10510 (saec. XII), and Vat. Lat. 10511 (saec. XII). See *Biblia Sacra iuxta Latinam Vulgatam versionem ad codicum fidem*, vol. 1. The form Ragau is found in I Par 1:25 and Lc 3:35.

68 Melchisedech blesses Abraham who in return gives him a tenth of his booty. See Gen 14:20 and Riga, *Gen.*, 739-40.

73-74 The change in the names of Abraham and Sara is an interesting issue. Alexander Neckam in his commentary on *Cantica Canticorum*, Lib. I, Cap. 13, discusses the numerical value of the change. He notes that the old form Sarai equals 510, whereas the new one, Sara, equals 505. The 5 points lost by Sara are given to Abram, whose name is increased in value by 5 through the insertion of one extra syllable (see R. Loewe, “Alexander Neckam’s knowledge of Hebrew,” *Mediaeval and Renaissance Studies* 4 (1958), 17-34, esp. 26-27). Also Peter Comestor deals with the question, explaining the change by God’s wish to give new meaning not only to the names of Abraham and Sara, but also to the whole ceremony of circumcision (see Comestor, *Historia Scholastica*, *Genesis* L, PL 198, 1097D-1098AB).

81 Note the use of *poena*+dative, which probably shows the influence of the English idiom “punishment for”. The normal Latin usage *poena*+genitive is preserved only in *R*.

83-84 These two lines refer to Abimelech who took Sara as wife believing her to be Abraham’s sister.

89 The man whom Abraham sends to Canaan to find a wife for his son Isaac is his most

trusted servant Eliezer (for the name see Gen 15:2 and Comestor, *Historia Scholastica*, Genesis LX, PL 198, 1106BC).

93 *populus duplex*, i.e. Esau and Jacob.

100 *Leta = laeta*. The texts both in *CDRY* (fit tipus uncta petra) and in *E* (sulleuat ille petram) are biblical. See Gen 28:18 "Surgens ergo Iacob mane, tulit lapidem quem supposuerat capiti suo, et erexit in titulum, fundens oleum desuper."

111-12 A brief summary of the story of Dina, who was seized and raped by Sychem, the son of the Hivite ruler Emor. After his violent act Sychem wanted to marry Dina, and the Israelites pretended to agree with his proposal on the condition that all the men of the city be circumcised. While they were still in pain, Simeon and Levi attacked them and killed everybody. Jacob was extremely unhappy with the treacherous conduct of his sons.

114.1DE The name Esrom is puzzling here since the second son of Tamar is called Zara. Esrom is actually the son of Phares, Zara's twin brother (cf. Gen 38:27; Gen 46:12; I Par 2:5), and the appearance of his name in line 114.1DE must be a misunderstanding.

125-26 One of the very few personal comments by Alexander. See also verses 263-264 and 321-22.

143 *illis dulcorem lignum*, i.e. with a piece of wood Moses makes sweet the bitter water of the spring Mara.

144 The expression *preces palmam* refers to the fight between Iosue and Amalech, which the Israelites won because Moses, standing on a hill close to the battlefield, held up the rod of God. Verse 144 is the last line dealing with the natural law.

162 The cherubim are four-faced and four-winged celestial creatures, used by God as helpers. The two placed on the ark of the covenant were to communicate God's wishes to Moses.

181 These two verses tell the story of Aaron's sons Nadab and Abiu who offered unholy fire to God. The fire is called *alienus* in Num 26:61.

179-82 The order of these four lines is right in *R* and wrong in *CDEY*. This may be explained by the hypothesis that *R* was a reworking by Alexander who suddenly realized that the order of the events in his poem was not following the Bible story.

183 Refers to the first census of the Israelite people at Mt. Sinai, shortly after the exodus

from Egypt. Only the potential soldiers, i.e. the males twenty years or older, are counted. Their number amounts to 603, 550.

184 The ordeal for a woman suspected of adultery is to drink some water in which the high priest has mixed dust from the floor of the tabernacle. If the woman is guilty, the water will cause her pain, and her uterus will be damaged; if she is innocent, the water will not harm her, and she will be able to have children. All this is made clear in the R-version through the addition of lines 183.2R and 184.1R-2R.

185 Neither the Bible nor the *Historia Scholastica* mention the desert Pharan in this context. Pharan appears for the first time two chapters later, in Num 13:1.

189 *explorator duodenus*, i.e. one man from each tribe.

196 Edom is a country neighboring on Israel. On their way to the promised land the Israelites asked the king of the Edom, whose name is unknown, to give them permission to pass through his territory, but he refused. In consequence, the Israelites had to go around.

198 Aaron was succeeded by his third son Eleazarus, after his two older brothers Nadab and Abiu were punished with death for their sacrilege (see verse 192).

199 *Man* or *man hu* is a rare form of *manna*. It is attested only eight times in the Vulgate: four times in Ex 16, three times in Num 11, and once in the Hebrew Psalms 77:24. In our case it is obviously accusative, the expression *plebs reprobat man* referring to Num 21:5: “Cur eduxisti nos de Aegypto ut moreremur in solitudine: deest panis, non sunt aquae, anima nostra nauseat super cibo isto levissimo.”

200 An explanation of why the serpents are called *igniti* is found in Comestor, *Historia Scholastica*, *Numeri XXVIII*, PL 198, 1234D: “Ideo misit Dominus in populum ignitos serpentes qui dicebantur igniti quia minimi et veloces erant ad modum scintillarum. Vel ut alii tradunt, tactum veneno inflabant usque ad tumorem et ruborem igneum.”

201 Seon is the king of the Amorites who not only refused passage to the Israelites like the king of Edom before him, but also marched against them with his army. After his defeat, Seon's territories were given to Ruben and Gad (see verses 209-10).

204 Refers to the story of Balak, the king of Moab, and the diviner Balaam. Balak was so terrified at the approach of the Israelites, that he asked Balaam to curse them. Balaam tried to do it, but three times his utterances were overruled by God, and instead of cursings they became

blessings. The passage is clear only in *R*, where both Balak and Balaam are explicitly mentioned in a short two-line addition (203.1R-2R). In the other four manuscripts the reader needs to supply the information himself. This could again be a sign of the later reworking of the poem in *R*. The clausula *benedicit eis* is from Peter Riga, *Gen.*, 676, and was used by Alexander also in line 28.

205 This is the second census of the Israelite people, this time made at Jericho at the end of the wanderings. The total now is 601, 730 (see note to verse 183).

221-22 The guilty one is the son of Charmi, Achan, who after the destruction of Jericho took for himself some of the booty that belonged to God. God became angry, and the Israelites were defeated by the small city of Hai. In order to placate the Lord, Josua ordered Achan and his family to be stoned to death in the Valley of Achor. *C* calls Achan Achar (see I Par. 2:7), a name which means “trouble” (cf. Ios 7:25). Comestor, *Historia Scholastica*, *Iosue* VI, PL 198, 1264-1265, calls him Achor and claims that the valley, where he died, was named after him.

225 *reges quinque*, i.e. the coalition of five Amorite kings who besieged the city of Gabaon. Iosue, keeping his word, came to the rescue.

231-32 Axa is the daughter of Caleb, who offered her as a reward to whoever captured Cariathsepher (= Debir). Othoniel, Caleb’s nephew, married her after conquering the city. At Axa’s request Caleb gave her also two springs of water. Later Othoniel delivered Israel from the eight-year rule of the Mesopotamian king Chusanrasathaim (see verses 237-38). Othoniel is also Israel’s first judge.

233-34 The hands and the feet of Adonizebec, the king of the south Palestinian town Bezec, were cut off by the victorious Israelites as a punishment because this is what Adonizebec had done before to seventy other kings.

239-40 Ahoth (Aoth/Aod) is a brave man from the tribe of Benjamin who pretended to have a secret message from God for the king of Moab Eglon, whom the Israelites were serving at the time. When they were left alone, Ahoth (Aoth/Aod) stabbed Eglon and freed his people from the oppressors.

244 Debbora is a judge and a prophetess from the tribe of Isachar. She was the leader of her people against Iabin’s oppression ca. 1200 B.C. She summoned Barac of Nepthalim to

join her in battle with the commander of Iabin's army Sisara, who was defeated, but managed to escape. While Sisara was fleeing, a Kenite woman called Iahel invited him in to her tent and offered him milk to recover his strength. After the exhausted Sisara collapsed into sleep, Iahel hammered a tent peg into his skull.

245 Six of the minor judges of Israel are not mentioned in the short version. First, Abimelech, Thola, and Iair who judge over Israel between Debbora and Gedeon, and second, Abesan, Ahialon, and Abdon who judge over Israel between Iepthe and Samson. All this missing information is supplied in the "Peter Riga"-version (see verses 246.1CRi-14CRi). At precisely the same place there is a lengthy expansion also in the "Lawrence of Durham"-version (see verses 246.1RLa-60RLa), but it just tells in detail the stories of Gedeon, Iepthe and Samson, the judges already mentioned in verse 245. In conclusion, the expansions in the two long versions, even though added at the same place, clearly serve different purposes.

Here is a list of the names of the judges of Israel: Othoniel, Ahoth (Aoth/Aod), Samgar, Debbora (with Barac), Gedeon, Abimelech, Thola, Iair, Iepthe, Abesan, Ahialon, Abdon, Samson, Heli, Samuel (last judge), Ioel and Abia (sons of Samuel who were appointed by their father to succeed him, but were rejected by the people because of their wickedness).

247-48 The rape and murder of the Levite's concubine occurred in the town of Gabaa. The horrid act led to civil war against the tribe of Benjamin, during which Gabaa was destroyed.

250 *una*, i.e. Orpha; *altera*, i.e. Ruth.

253-54 The husband of Anna and Fenenna was called Helcana. Anna was barren for a long time, but then, after praying to God, she gave birth to Samuel, who was to become the last judge of Israel and a prophet.

263-64 Ofni and Finees, the sons of Heli, acted wickedly as priests and were condemned by God to die in the battle of Afec, where the Philistines captured the ark of the covenant (cf. I Reg 4 and verse 267). Lines 263-64 are not biblical, but a personal moral comment by Alexander. Other comments by the poet are found in verses 125-26 and 321-22.

269 Dagon is the national god of the Philistines. It was wrongly believed in the Middle Ages that he was half man and half serpent. The misunderstanding probably originated with Jerome's explanation of the god's name as deriving from the Hebrew word for fish "dag".

Modern scholarship disagrees with this etymology. It is now generally accepted that Dagon was a fertility god.

281 The man to whose house the ark of the covenant is brought is called Abinadab in I Reg 7:1, but in all five manuscripts of Alexander's *Comprehensio* as well as in Comestor's *Historia Scholastica* (see *I Regum* VIII, PL 198, 1302A) he is given the name Aminadab. According to the editors of *Biblia Sacra iuxta Latinam Vulgatam versionem ad codicum fidem*, vol. 5, p. 100, this is a frequent error. Aminadab is a popular name among the Ammonite kings.

283 The *noua pugna* refers to the battle between the Philistines and the Israelites at the city of Masphat.

284 *dux*, i.e. Samuel.

285sqq. For the chronology of the kings of Israel and Iuda see Appendix I.

288.1E-2E These two lines are clearly out of sequence here. They refer to Ruth 4:18-22 and should have been placed after verse 252.

303 Refers to Saul's war with the Amalekite king Agag, whose life Saul spares together with the best animals in his herds, even though he was ordered by the Lord to destroy everything which belonged to the Amalekites.

307 The demon is the *spiritus malus* which was tormenting Saul and which David could calm down by his lyre playing (cf. I Reg 16: 14-23). In his usage of the non-biblical name *demon* for the evil spirit, Alexander follows Comestor who says: "Tradunt mathematici quod multi *demon*es harmoniam ferre non possunt, et quandoque nulli." See Comestor, *Historia Scholastica*, *I Regum* XVI, PL 198, 1311A.

321-22 A personal comment by Alexander. There are only two other similar occasions, verses 125-26 and 263-264.

325-26 The priest who helps the fugitive Daudid is called Ahimelech. This is Ahimelech I, not to be confused with Ahimelech II, his grandson (cf. II Reg 8:17 and I Par 18:16). The act of Ahimelech I is witnessed by the chief herdsman Doeck, who reports it to Saul. As a result, Ahimelech is charged with treason and executed by the same Doeck. The name of the priest is supplied in the C-version (325C), but as Abimelech (see note to verse 325C).

334 The wife of Nabal is called Abigail. Without her husband's knowledge she brings food to David and manages to appease his anger. When Nabal dies ten days later, David marries Abigail, and she bears him his second son Chelaab (cf. II Reg 3:3) or Danihel (cf. I Par 3:1). Nothing is known of the boy, who presumably died young.

343 It is believed that the young man who brings to David the news of Saul's defeat and who claims to have killed the dying king, is the son of the Edomite Doeck (see the note to verses 325-26). This information is found in Peter Comestor, *Historia Scholastica, II Regum* I, PL 198, 1323C: " Aiunt Hebraei hunc fuisse filium Doeg Idumaei, cui pater suus, priusquam irrueret super gladium suum, tradidit insignia regis, quae custodiebat, ut ferens ea ad David redderet eum sibi placabilem."

345 After Saul and his first three sons Jonathan, Abinadab, and Melchisue died in the battle at Mt Gilboa (cf. I Reg 31:2), Saul's fourth son Hisboseth was made king over all the tribes except Iuda with the help of Saul's cousin Abner. Hisboseth's reign lasted only two years, after which David became king over the whole of Israel (see verse 350).

348 (348R) This is interesting. If it refers to the end of II Par 2, *petit ense Ioab* (R) must be right, since Abner is not killed by Joab's sword (348.4R) until after Saul's son Hisboseth accused Abner of sleeping with his father's concubine Respha; but as the short version does not have all these details, *perit ense Ioab* is needed there. This is a good example of successful adaptation by R.

349-50 In the hope of obtaining favor with David, the sons of Remmon Rechab and Baana, killed Hisboseth in his sleep, cut his head, and brought it to David in Hebron. David was so outraged by their crime that instead of giving them a reward, he ordered them to be put to death.

359 *natum Ionathe*, i.e. Miphiboseth (Meribbaal). He is the only grandson of Saul, whom David spared out of consideration for his dead father. Miphiboseth was also given Saul's family lands and a place at David's table.

360 *natum Naas*, i.e. Anon. After the death of his father Naas, David sent a delegation to Anon with condolences, but Anon seized the messengers, shaved off half of their beards, and cut off one side of their clothes. Anon's behavior led to war, in which he was defeated.

361-66 These lines refer to David's affair with Bathsheba and the death of her firstborn child.

367-68 Tamar is raped by her half-brother Amnon, the eldest son of Daudid by his wife Ahinoem (cf. II Reg 3:2 and I Par 3:1). For this atrocity Amnon is killed two years later by Tamar's full brother Absalom.

371-72 *oppressum*, i.e. Daudid because of his son Absalom's rebellion.

Semei was a Benjamite who lived at Bahurin. When David, in his flight from Absalom, arrived there, Semei started cursing the king and throwing stones at him, a behavior suggesting that Semei was on Absalom's side in the conflict. After David's victory, Semei begged for forgiveness, and his life was spared (II Reg 19:16-23). Semei is also mentioned in verse 387.

373-74 *Natus*, i.e. Absalom, *pater*, i.e. Daudid. Absalom is David's third son by his gentile wife Maacha (cf. II Reg 3:3 and I Par 3:2).

375-76 Seba, son of Bochri, was the last of Absalom's supporters. He intended to establish himself in Abel Beth-maacah, but the inhabitants of the fortress killed him and threw his head over the wall to Joab, who was besieging them. This was the end of the Absalom insurrection (ca. 967 B.C.).

379 The poet refers again to Daudid and Bathsheba.

380 During one of his campaigns against the Philistines, who had established their headquarters in Bethlehem, David wanted some water from a spring close to the city gate. Three brave men stormed the city and brought him the water, but instead of drinking it David offered it to God.

381-82 Following the logic of Alexander's text, it would seem that David is punished because of his affair with Bathsheba. The text in the Bible is different, however. After ordering a census of the Israelite people (cf. notes to verses 183 and 205 for the first and the second time that this happened), David asked God to forgive him for what he had done, and God offered him a choice of three punishments: three years of famine, three months of fleeing before his enemies, or three days of pestilence. David chose the pestilence, and 70,000 people died.

384 Adonias is the fourth son of David (from his wife Aggith, cf. II Reg 3:4 and II Par 3:2) who attempts to secure the throne for himself while his father is still alive. Meanwhile David crowns as king Solomon, his son from Bathsheba.

387-88 *Hic*, i.e. Solomon, who orders all these people to be killed, thus obeying Daudid's last words.

403 The prophet is Ahia (Ahias) from Silo who told Ieroboam, an officer working on Solomon's building projects, that God would give him the kingship over the ten northern tribes. This prophecy came true after the death of Solomon, when Solomon's son Roboam foolishly refused to lighten the burden of forced labor that his father had imposed on the northern tribes. As a result, they rebelled and proclaimed Ieroboam the first king of Israel. He ruled ca. 922-901 B.C.

406 Roboam is the first king of Iuda after Iuda and Israel became separate kingdoms. He ruled ca. 922-915 B.C.

409 The prophet this time is Semeia who prevented Roboam from starting a war against the northern tribes.

410 *tribus...duas*, i.e. the tribe of Iuda and a part of the tribe of Benjamin, the only supporters of Roboam.

413 In the Bible the prophets are anonymous, but in verse 413CRi the name Abdo is given to one of them (see below, the note to this line).

416 Susac (Sesac), i.e. the Egyptian pharaoh (ca. 945-915 B.C.) who plundered the temple treasures of Jerusalem in the fifth year of Roboam's reign. Since the tribe of Iuda had already engaged in idolatry, Susac's attack was considered to be a just punishment sent by God.

417-18 Abiam, son of Roboam, is the second king of Iuda (ca. 915-913 B.C.).

419-22 This is the story of Asa, the son of Abiam and the third king of Iuda (912-871 B.C.). Asa defeated King Baasa of Israel by striking an alliance with the Syrian king Benadad, but was later accused by the prophet Anani of not trusting God to help him in this matter. Asa was angered by the words of the prophet and threw him in prison.

423-28 Baasa, who reigned over Israel ca. 900-877 B.C., usurped the throne by killing, first the son of Ieroboam I Nadab, and then all of Ieroboam's remaining descendants. Baasa's son Hela was murdered after two years of reign (ca. 877-866 B.C.) by his military commander Zamri. Zamri committed suicide after only seven days in power when the Israelite general Amri captured the capital Thersa.

427 *istum*, i.e. Zamri.

429-30 Amri is the sixth king of Israel (876-869 B.C.) and the founder of the Amride dynasty. His ancestry is unknown, which suggests that he was a foreigner. For four years at the beginning of his reign Amri had to fight with Thebni who was the representative of the other faction struggling for power. After Thebni's death in 872 B.C. Amri remained the uncontested ruler of Israel. Chronology of his successors:

- Achab - ca. 875-854 B.C. (son)
- Ochozias - ca. 854-853 B.C. (grandson)
- Ioram - 852-841 B.C. (grandson)

431 *regi*, i.e. Achab of Israel.

435 Helias restores the life of the dead son of the widow who shared with him her last piece of bread. According to Peter Comestor this man is the prophet Iona. See *Historia Scholastica, III Regum XXXIV*, PL 198, 1379A: "Hunc puerum tradunt Hebraei fuisse Ionam prophetam."

437 *regina*, i.e. Iezabel, the Phoenician wife of Achab; she became very angry after Helias killed all of the prophets of Baal. Frightened by her threats, Helias fled to a desert and asked the Lord to take his life, but he was saved by an angel who brought him food.

441-42 *qui*, i.e. Achab of Israel; *regi Sirie*, i.e. Benadad II, king of Syria (ca. 890-843 B.C.), whom Achab defeated in two consecutive battles (the second at Aphec); *propheta*, the name of the prophet is unknown. He accused Achab of not obeying God and becoming Benadad's ally instead of killing him.

443-44 Naboth refused to sell his vineyard to King Achab, and Queen Iezabel payed two men to accuse him falsely of blasphemy. Believing this, the people stoned Naboth and his sons outside the city gate and left Naboth's body to the dogs. After this Achab took possession of the vineyard. Helias (=Thesbites in the poem) predicted that a similar fate was awaiting Achab and his sons.

449 The biblical expression *spiritus duplex* is given a twofold explanation in Comestor, *Historia Scholastica, IV Regum II*, PL 198, 1387D: "Spiritus duplicem habuit Elias. id est ad duo, ad prophetiam et ad miracula.... Quidam tamen distinguunt ita, 'fiat spiritus tuus duplex in me,' id est duplicetur in me."

451 These are the 42 boys who laugh at Heliseus (Elisha) and call him “baldy”. He curses them and, as a result, two bears come out of the woods and devour them. According to the allegorical interpretation offered by Peter Riga in his fourth book of Kings (verses 85-102), Elisha signifies Christ, the boys signify the Jews, the two bears signify Titus and Vespasianus, who captured and plundered Jerusalem, and the baldness of Elisha refers to Mount Calvary.

455-56 A brief account of some of the miracles performed by the prophet Heliseus:

- he cures the leprosy of the Syrian commander Naaman (*lepra per hunc perit*)
- he retrieves the ax that one of the prophets drops in the river Jordan (*ferrum procedit ab amne*)
- he blinds the Syrians (*hostis cecatur*)
- he promises food and riches, when the people are starved, and all of this is indeed found in the deserted Syrian camp (*copia dicta subit*)

457 Azael murdered Benadad II and became king of Syria ca. 842-806 B.C. He is also mentioned in verse 461.

459 This Ioram, son of Iosaphat, is the fifth king of Iuda (849-842 B.C.). After gaining power Ioram killed his six brothers, and then married Amri's daughter Athalia, who had a negative influence on Ioram's reign. He is also mentioned in verse 461.

461 Ahazias (Ozias) is the son of Ioram of Iuda and the sixth king of Iuda (ca. 842 B.C.).

462 This is a different Ioram, son of Achab, who becomes the ninth king of Israel (ca. 852-841 B.C.). He is killed by his general Hieu, the tenth king of Israel (841-814 B.C.). See note to verses 475-76.

463 *regibus istis*, i.e. Ioram and Ahazias (Ozias), Kings of Iuda.

465 Athalia is the daughter of Achab of Israel. She becomes the wife of Ioram of Iuda and the mother of Ahazias of Iuda who were both killed by Hieu of Israel.

467 *Ioas* = Dat., *loiada* = Nom.

Ioas is the son of Ahazias and the grandson of Athalia. After the death of Ahazias, whose reign lasted only one year (ca. 842 B.C.), Athalia wanted to usurp the power and therefore murdered all of her grandchildren (see verse 466) except Ioas, who was hidden by his aunt Iosaba. Athalia reigned over Iuda for six years (842-836 B.C.), the only woman to occupy the throne. After her Ioas, at the age of seven, was anointed king of Iuda by the high

priest Ioiada. He reigned ca. 837-800 B.C.

469-70 Zacharias was the son of the priest Ioiada, whose deeds are referred to in lines 467-68. Zacharias tried to turn Ioas from his idolatry, but the king had him stoned in the court of the temple.

471-72 Ioas and Amasias are father and son, respectively the eight and the ninth king of Iuda. Ioas reigned ca. 837-800 B.C., and Amasias ca. 796-767 B.C.

475-76 In these two lines Alexander mentions the five kings of Hieu's dynasty, which ruled over Israel from 841 B.C. to 746 B.C. Hieu was the tenth king of Israel. Chronology:

- Hieu - 841-814 B.C.

- Ioachaz - 814-800 B.C.

- Ioas - 801-786 B.C.

- Ieroboam II - 786-746 B.C.

- Zacharias - 746 B.C. This Zacharias is not to be confused with the son of Ioiada from line 470.

The expression *agmina dena* in line 476 refers to the ten northern tribes of Israel. Zacharias is the last king of Israel mentioned by Alexander. This omission is corrected in the C-version, where in four lines (476.1C-4C) the names of the following five kings of Israel (Sellum, Manahem, Phaceia, Phacee and Osee) are given in rapid succession.

479-80 Ozias (Azarias) is the tenth king of Iuda (ca. 783-742 B.C.). He was coregent with his father Amasias for the first 15 years of his reign. Ozias (Azarias) should not be confused with Ahazias (Ozias), the sixth king of Iuda (see verse 461).

483 *rex Assiriorum*, i.e. Salmanassar V (727-722 B.C.). He fought and defeated Osee, the last king of Israel in Samaria (ca. 732-722 B.C.).

485-86 Samaria was captured in 721 B.C., probably by Sargon, the successor of Salmanassar V. Sargon exiled the Israelites and populated Samaria with people from Babylon, but since the colonists were unfamiliar with the local religious customs, God sent lions among them. The problem was solved when one of the deported priests was brought back.

487 Ezechias is the thirteenth king of Iuda (ca. 715-687 B.C.).

489 *angelicus mucro*, i.e. a plague which suddenly kills 185,000 Assyrian soldiers during Sennacherib's expedition against Ezechias of Iuda.

491-94 Sennacherib is an Assyrian king (705-681 B.C.), who was assassinated by his two sons, while praying in the temple of the Assyrian god Nesroch at Ninive (*in falsi numinis ede*). This divinity is not yet clearly identified.

521-22 Alexander is talking about the sons of Iosias of Iuda. Iosias' firstborn Iohanan died together with his father in the war against the Egyptians, so the crown was usurped by Iosias' third son Sellum, called also Ioachaz. Ioachaz was succeeded by his older brother Eliachim, Iosias' second son. Eliachim has, confusingly, two more names: Ioachim and Iechonias. Eliachim/Ioachim/Iechonias was succeeded for a short time by his son Ioiachin (see verses 531-32), after whom came his uncle, the fourth son of Iosias, called both Sedecias and Mathanias (Mathatias wrongly in 521R). Sedecias/Mathanias was the last king of Iuda. In short, in lines 521-22 Alexander mentions five names, but has in mind only three kings, the second, the third and the fourth son of Iosias. According to Peter Comestor, Iosias had only three sons, the firstborn Iohanan obviously being completely forgotten. See *Historia Scholastica, IV Regum XXXVIII*, PL 198, 1418D-1419A. The chronology of the reign of Iosias and his successors is:

- Iosias - 640-609 B.C.
- Ioachaz (Sellum) - 609 B.C.
- Iechonias (Ioachim/Eliachim) - 609-598 B.C.
- Ioiachin - 597 B.C. (Iosias' grandson)
- Sedecias (Mathanias) - 597-586 B.C.

In line 521 Alexander puts Sedecias before Iechonias, which is chronologically wrong, but otherwise the other two names of Iechonias mentioned in the following line would have seemed to belong to Sedecias.

523 Ioachaz (Sellum) stayed in power only for three months.

524-30 The king of Egypt is Pharaoh Necho II (610-595 B.C.), who replaced the anti-Egyptian Ioachaz (Sellum) with his more sympathetic older brother Ioachim (Iechonias/Eliachim). When Necho was defeated by Nabuchodonosor II, king of Babylon in 605-562 B. C., Ioachim became a Babylonian vassal. After three years Ioachim rebelled against Nabuchodonosor, but with no success. Nabuchodonosor laid siege to Jerusalem, and Ioachim was killed.

531-36 Refers to Ioiachin, son of Eliachim/Joachim/Iechonias and grandson of Iosias. Ioiachin, who succeeded his father either at the age of eighteen (cf. IV Reg 24:8) or at the age of eight (cf. II Par 36:9), remained in power for three months (see also the note to verses 521-22). Like his father, Ioachin was removed from the throne by Nabuchodonosor.

537-48 Nabuchodonosor installed as king of Iuda Sedecias/Mathanias, the last son of Iosias. Sedecias organized a rebellion against Nabuchodonosor, which failed. This time Nabuchodonosor conquered and destroyed Jerusalem in year 586 B.C. Sedecias manages to escape but was captured near Jericho. He was taken to Reblatha, where he was forced to watch the execution of his two sons and then was blinded. He was then sent to Babylon in chains, where he remained in prison until his death.

549 Godolias was a former scribe of king Iosias of Iuda. Nabuchodonosor appointed him governor over the remaining population of Iuda, after the greatest part of the people was taken into exile.

561-62 *puer*, i.e. Daniel. Even though for ten days Daniel ate only vegetables and drank only water, he looked better nourished than the other young men who lived on the food assigned to them by Nabuchodonosor.

575 What the hand wrote were the Aramaic words MANE, THECEL, PHARES translatable as “numerus, appensio, divisio. Et est sensus: Numeravit Deus regnum tuum, id est, complevit illud, et est dictum per simile pecuniae, quae numerata tollitur et absconditur; appensus es in statera et inventus es minus habens, id est iusto Dei iudicio minus vives quam putabas; divisum est regnum tuum et datum est Medis et Persis, vel fractum est regnum tuum, nam Phares fragmentum significat.” See Comestor, *Historia Scholastica*, *Daniel* VIII, PL 198, 1457C.

586 The successor mentioned here is the son of Cyrus II the Great Cambyses II (530-522 B.C.)

587 This is Darius I Hystastes (521-486 B.C.), successor to Cambyses II; also called Darius the Great. In 520 he supported the efforts of the returned Israelites to resume work on the construction of the Temple. The project was completed in 515.

633 Traditionally, the three magi signify the three parts of the world, Asia, Africa, and Europe.

635-36 The interpretation of the meaning of the gifts is common knowledge in Medieval exegesis. It is found, for instance, in Comestor, *Historia Scholastica, Evangelia* VIII, PL 198, 1542C: "Ingressi vero magi domum, quam diversorium Luca nominat, obtulerunt puero singuli aurum, thus et myrrham. ... Inde significantes eum regem, Deum et mortalem." See also Lawrence, *Hypognosticon*, VIII, 77-78, and Riga, *Ev.*, 451-562.

679-84 The account of the miracles performed by John the Evangelist is not biblical. Alexander borrows it from Lawrence's *Hypognosticon*, IX, 89-96, Mistretta, pp. 276-77. The similarities between the two poets are striking:

Lawrence

Gratia magna uirum comitatur ubique probatum,
 Inde stupenda facit plusque stupenda docet.
 Ligna uir rutilum uiridantia uertit in aurum,
 Fitque per hunc humilis gemma probata lapis.
 Vertere corpoream sic in noua corpora formam
 Siue quod illesus seua venena bibit,
 Pallida quod potuit reuocare cadauera uite
 Grande quid est tamen est as sua scripta parum.

Alexander

Signa dat his signis non inferiora Iohannes,
 Hic noua signa facit et noua iura docet.
 De saxis gemmas, de lignis efficit aurum.
 Non feruens liquor huic non graue uirus obest.
 Ad uitam reuocat extinctos peste ueneni;
 Doctores omnes alta docente preit.

699-702 These ideas are commonplace. We find them both in prose and poetic works:

- Augustine, *Sermones de Vetere Testamento, Sermo IV:9*, CCL 41 (Turnhout 1961), p. 26: "Saeculum autem hoc heremus est, et uere christiano est heremus post baptismum, si intellegat quod accepit. Si non solum signa corporalia in illo fiant, sed si etiam in corde spiritalis effectus, intellegit sibi heremum esse istum mundum, intellegit in peregrinatione se uiuere, patriam desiderare."
- Hildebert, *Biblical Epigrams, Mediaeval Studies* 47 (1985), 272-316, esp. 282-83 (Epigr. 12:5-7):

Nos per desertum mundi uiuendo uagantes,
 tendimus ad patriam celestem. Plurima restant
 his carnalia prelia, spiritualia nobis.

- Lawrence of Durham, *Hypognosticon*, IX, 323-28, Mistretta, pp. 287-88:

Ecclesiam domus ista notat desertaque mundum
 In mundo labor est quo peregrina meat.

Ad patriam uia mundus ei. uia plena laboris,
 Et uia qua timor est, qua flagra, quaeue dolor.
 Hinc patrium petit ipsa solum, petit inclita celum -
 Pax ibi, cantus ibi, lux ibi, dulcor ibi.

II. The “Lawrence of Durham”-version (=R)

190R, 192R, 194R The changes in *R* are made, it seems, to avoid the anaphora in the pentameter lines of the short version.

182.1RLa-38RLa This passage is such a concise and general rendering of Leviticus, that it is almost impossible to find a precise reference to the biblical text.

192.2R Alexander uses the clausula “...ira Dei” in line 304, and it is found at least 17 times in Peter Riga’s *Aurora*. See Riga, *Gen.*, 1262; *Ex.*, 144, 204 and 414; *Num.*, 250, 534 and 536; *Ios.*, 88; *Iud.*, 6; *III Reg.*, 280; *Dan.*, 522; *Iudith*, 130; *Ev.*, 614 and 1311; *Rec.*, 196, 224 and 244. Lawrence does not employ this clausula in the *Hypognosticon*.

203.1RLa It is interesting that Peter Riga never uses the clausula *gratia magna Dei*. He has instead *gratia larga Dei* (see note to line 364.20RLa), *gratia sola Dei* (*Iud.*, 318 and *Ev.*, 1698), *gratia sepe Dei* (*I Reg.*, 206), and *gratia summa Dei* (*Rec.*, 76).

204.1R-2R Phinees is the son of Eleazarus and the grandson of Aaron. His killing of Zamri and Cozbi put an end to the plague that was destroying the Israelites. God praised him for his action and promised him that the priesthood would remain in his family forever.

232.2R *ultima fata subit* repeated from verse 118 of the short version.

288RLa One Lawrence line is replaced by another. Lawrence repeats the expression *regna regenda subit* in *Hyp.*, VI, 384 = 600RLa in the edition of Alexander’s *Comprehensio*.

306.1RLa-2RLa These two lines do not make much sense in Alexander, as he is not organizing his narrative according to the Ages of the world.

308.6RLa *prossus* = *prorsus*

364.20RLa The clausula *gratia larga Dei* is found again in verse 590.6RLa. It is used also by Peter Riga in his *Aurora*. See Riga, *Gen.*, 1382 and 1486; *I Reg.*, 30; *Tob.*, 136; *Rec.*, 112 = *Gen.*, 1486; *Rec.*, 356.

436.3R-4R The verses refer to the 450 prophets of Baal and the 400 prophets of Asherah (called the prophets of the groves - *prophetae lucorum*), whose execution at the brook Cison is ordered by Helias. The figures are given in III Reg 18:19.

456R The expression *copia dicta subit* in the short version, which refers to IV Reg 7, is replaced here by the somewhat puzzling *sterilitasque datur*. The only event it could possibly refer to is the seven year famine mentioned in IV Reg 8:1-3.

521R-522R The overall meaning of these two lines is the same as in the short version, even though different names are used. Instead of giving all three names of Iosias' second son Ieconias (Ioachim/Eliachim), the adaptor of the R-version choses to replace the name Ieconias with Mathanias, the other name of Iosias' fourth son Sedecias. Unfortunately, he gets it wrong and writes Mathatias instead of Mathanias.

530R The expression *more rudentis* means "in a beastly way", *rudens* being a present participle of *rudo, ere* "to roar, to make inarticulate sounds", and not *rudens, entis m* "a rope". This interpretation is supported by the text in Comestor (*Historia Scholastica, IV Regum XXXIX*, PL 198, 1454B), where Ioakim's death is described as follows: "Sed cum intrasset (sc. Nabuchodonosor), fidem non servavit, sed iuvenes fortissimos quosque occidit una cum rege Ioakim, quem et ante muros in sepulcrum proiici iussit."

548.1R-2R Nabuzardan is a high-ranking official of Nabuchodonosor who destroys Jerusalem and deports the Israelites to Babylon. The explanation for Nabuchodonosor being called *princeps cocorum* (a Septuagint reading) is found in Gregorius Magnus, *Moralia In Iob, Lib. XXX*, Cap. XVIII: 59, PL 76, 556B: "...et dum venter non restringitur, per carnis concupiscenciam simul cunctae virtutes obruuntur. Unde et de Nabuchodonosor vincente scribitur: 'Princeps coquorum destruxit muros Ierusalem.' Quid enim per muros Ierusalem significans Scriptura exprimit, nisi virtutes animae, quae ad pacis visionem tendit? Aut quis coquorum princeps, nisi venter accipitur, cui diligentissima a coquentibus cura servitur? Muros igitur Ierusalem princeps coquorum destruit, quia virtutes animae dum non restringitur venter, perdit." For this and other references see Hildebert, *Biblical Epigrams, Mediaeval Studies* 47 (1985), 272-316, esp. 297-98 (Epigr. 43:1-2).

565.22RLa The beginning of this *Hypnognosticon* line is used later by Peter Riga, *Dan.*, 73, Beichner, vol.1, p. 341: "Ferrum cuncta domat, confringit, conterit:ensis."

576.1R-2R The meaning of the Aramaic words MANE, THECEL, PHARES is explained above, in the note to verse 575.

578.11R-14R The linking of the Antichrist with the smallest horn of the fourth beast is not biblical, but it is found in Comestor, *Historia Scholastica*, *Daniel* VI, PL 198, 1454CD.

578.15R The opening of books on Judgement day is mentioned twice in the Bible, first, in *Daniel* 7:10, and second, in *Apocalypsis* 20:12. Comestor (*Historia Scholastica*, *Daniel* VI, PL 198, 1455B) gives the following explanation of this fact: “‘Iudicium sedit et libri aperti sunt’, id est iudicibus sedentibus, conscientiae singulorum patebunt.”

606RLa Here *R* must be repeating the expression *fraude peremptus obit* from the previous pentameter line (=604.22RLa). This is why I have placed it in the *apparatus criticus* and in my edition adopted the corresponding text in Lawrence, i. e. *ense furente cadit*. The expression is found also in 594.8RLa.

656.6RLa-7RLa The five loaves of bread, with which Jesus feeds the 5000 people, are interpreted as the five books of Moses, the two fish are either the writings of the psalmist and the prophets, or the two testaments. See Hildebert, *Biblical Epigrams*, *Mediaeval Studies* 47 (1985), 272-316, esp. 308 (Epigr. 62), where are given also references to the sources.

664.21RLa *compusta*, i.e. *composita*.

683R *pene ueneno* is probably a mistake, since the expression “peste ueneni” of the short version is found also in Alexander’s *Liber Festiualis* (see London, BL, Ms Bodley 40, fol. 3r: “Prosternit fanum prostratos peste ueneni”).

684.1RLa-34RLa This is a long addition dedicated to Virgin Mary, clearly a major omission of the short version.

III. The “Peter Riga”- version (=C)

62.1CRi The children of Thare’s son Aran are called Loth, Melcha and Iescha in the Vulgate, but Peter Comestor mentions that Iescha was also called Sarai (see *Historia Scholastica*, *Genesis* XLI, PL 198, 1091B). According to *Historia Scholastica*, the same Sarai later married her own uncle Abraham, but the text in the Bible does not support such a statement. Genesis states that Abraham married Sarai without specifying who she was. Peter Comestor here follows Josephus, *Ant.*I.VI.5 from whom, in all probability, the whole false

identification originated. See F. Blatt, *The Latin Josephus* (Kopenhagen 1958), pp. 142-43.

96CRi-97 This is a very poor link between *C* and the short version. It is a good evidence that *C* is the later redaction.

146.1CRi The beginning of this line is found also in Riga, *Rec.*, 167: “Bella mouens Amalech, tanquam cruce fractus, ad arma”

152.5CRi-6CRi The story of the melted gold miraculously appearing on the beards of the worshippers of the golden calf is borrowed from Comestor, *Historia Scholastica, Exodus* LXXIII, PL 198, 1190C: “...vel forte videns sibi indicatos a Deo sceleris auctores per pulverem bibitum, qui in barbis eorum miraculose apparuit...” It is clear that Peter Riga was as familiar with the *Historia Scholastica* as Alexander.

152.11CRi-16CRi *C* changes Riga’s order of events (cf. Riga, *Ex.*, 1287-1294), but the meaning does not suffer.

206CRi This line is obviously based on the already replaced verse 205 of the short version.

245CRi *Hic populus*, i.e. Israel.

246.12C It is unclear where Alexander gets the information that Ahialon was in power for twenty years. The Bible (Iud 12:11), Peter Comestor (*Historia Scholastica, Iudices* XIV, PL 198, 1285B), and Peter Riga (*Iud.*, 247-48) talk about ten years.

275C This verse looks like an attempt to combine the present line with the previous omitted one, from which the expression *simul aurea dona* is taken.

320C In altering this verse the author of *C* used the last three words of verse 312 of the short version.

325C The priest who helps David is given the name Abimelech instead of the biblical Ahimelech. There are two possible explanations for this. First, it could be an error resulting from the confusion between “h” and “b”; second, the grandson of Ahimelech, called also Ahimelech (see note to verse 325), is sometimes named Abimelech in I Par 18:16 (see *Biblia Sacra iuxta Latinam Vulgatam versionem ad codicum fidem*, vol. 7, p. 126). As a result, the grandfather could have been named Abimelech under the influence of his grandson’s name. Ahimelech I is called Abimelech also in Comestor’s *Historia Scholastica, I Regum* XX, PL 198, 1315B, et XXII, PL 198, 1316CD.

348.4CRi The sixth son of Daudid from his wife Eglā (cf. II Reg 3:5 and I Par 3:3) is normally called Iethraam/Geraram, but Comestor (*Historia Scholastica*, II Regum IV, PL 198, 1326C) says that Josephus gives him the name Nathan, as does Alexander. According to Paul Beichner, the editor of Peter Riga's *Aurora*, the name Nathan is attested also in some of the manuscripts consulted by him, but unfortunately he does not specify which ones. Alexander could have seen the name Nathan for the last son of Daudid in all of his main sources: Josephus, Comestor, and Riga.

392C The replacement of the short version's *rex* with *qua* is needed in *C* for both sense and grammar after the omission of the two preceding verses (390-91). *Qua* is linked with *sophiam* from line 389. This is how the two lines look:

Rex Solomon factus poscit recipitque sophiam,

Que sit uera parens, qua docet ense suo.

413CRi The name of the prophet Abdo is not biblical, even though Comestor, *Historia Scholastica*, III Regum XIX, PL 198, 1373C, claims that it is to be found in Paralipomenon. Comestor says also that some believe that the prophet was called Gad. The name of the other elderly prophet, who deceived Abdo to go back to Bethel and eat with him, is unknown.

488.1C *huic*, i.e. Ezechias of Iuda.

Rapsaces(=Rabsaces) is not a personal name, but the title of one of the officers sent by Sennacherib to demand the surrender of the besieged Jerusalem. He was asked by the officials of King Ezechias of Iuda to speak in Aramaic, and not in Hebrew, so that the people standing around would not understand, but he refused and even addressed directly the crowd.

494C Sennacherib was killed in the temple of the Assyrian god Nesroch (see note to verse 494) and not Baal as stated in *C*.

558.1CRi-34CRi This is a long addition on the minor prophets taken from Riga's *Recapitulationes*. The *Recapitulationes* is not a summary of the *Aurora*, but a presentation of the most important typological figures of the Old and the New Testament. Another passage from the *Recapitulationes* is added after verse 692 (see 692.1CRi-8CRi).

608.46CRi Since the men of Ptolemy simply slaughter Symon and his two older sons during a banquet given in their honor, the word "uenena" is not meant literally, but in the sense of "poisonous plans". This meaning becomes evident from Riga's verse (*Mac.*, 298), on

which the line in *C* is based: “Vina parando foris, mente uenena parans.”

608.55CRi The variant *septem* is present in nine of the 19 manuscripts used by P. Beichner for the edition of the *Aurora*, so the adaptor of the *C*-version probably had a manuscript following this tradition. The variant *octo*, on the other hand, is given authority by Comestor, *Historia Scholastica, II Machabeorum* III, PL 198, 1525C: “Post hoc Antiochus Ponticus rex Syrie obsedit Ierusalem. Quamobrem aperuit Hircanus duos de *octo* loculis circumstantibus sepulcrum Daud, et sustulit ex eis plusquam tria mili talentorum deditque trecenta talenta Antiocho, ut ab obsidione recederet.” It is not known what source Comestor used for this information, since it is not found in the Latin Josephus, *Ant.*XIII.16 (see Roma, BAV, Vat. Lat., Ms. 1998, fol. 108v).

610.3CRi The name of the Arabian king is Aretha III. He was defeated by the Roman legate Scaurus at Papyron in 65 B.C.

APPENDIX I: TABULA REGUM ISRAELIS ET REGUM IUDAE

SAUL (mid-late 11th century B.C.)

I Reg 10-28; Alexander's *Comprehensio*, verses 287-342.

DAVID (ca. 1010-970 B.C.)

Saul's son Hisboseth is king of Israel for two years at the beginning of David's reign. Then David becomes king of all Hebrew tribes.

II Reg 1-III Reg 2; Alexander's *Comprehensio*, verses 343-386.

SOLOMON (ca. 970-930 B.C.)

Adonias, the fourth son of David, attempts to secure the throne for himself, but with no success.

III Reg 2-11; Alexander's *Comprehensio*, verses 387-402.

ISRAEL

1. **IEROBOAM I** (ca. 922-901 B.C.)

An officer of Solomon.

III Reg 11-13; Alexander, verses 403-404, 411-414.

2. **NADAB** (901-900 B.C.)

Son of Ieroboam I.

III Reg 14-15. Only mentioned by Alexander, verse 423.

3. **BAASA** (ca. 900-877 B.C.)

Usurper who kills Nadab.

III Reg 15; Alexander, verses 423-424.

4. **HELA** (ca. 877-876 B.C.)

Son of Baasa.

III Reg 16. Only mentioned by Alexander, verse 425.

IUDA

1. **ROBOAM** (ca. 922-915 B.C.)

Son of Solomon.

III Reg 12 and 14, II Par 10-12; Alexander, verses 405-410, 415-416.

2. **ABIAM** (ca. 915-913 B.C.)

Son of Roboam.

III Reg 14-15, II Par 13-14; Alexander, verses 417-418.

3. **ASA** (912-871 B.C.)

Son of Abiam.

III Reg 15-16, II Par 14-15; Alexander, verses 419-422.

4. **IOSAPHATH** (ca. 873-849 B.C.)

Son of Asa.

III King 22. Only mentioned by Alexander, verses 445 and 459.

5. **ZAMRI** (seven days)

Usurper who kills Hela.

III Reg 16; Alexander, verses 425-426.

6. **AMRI** (876-869 B.C.), **THEBNI** (876-872 B.C.)

Two fractions which fight for the throne. Thebni loses.

III Reg 16; Alexander, verses 427-429.

7. **ACHAB** (ca. 875-854 B.C.)

Son of Amri.

III Reg 17-22; Alexander, verses 430-446.

8. **OCHOZIAS** (ca. 854-853 B.C.)

Son of Achab.

IV Reg 1; Alexander, verses 447-448.

9. **IORAM** (ca. 852-841 B.C.)

Son of Achab.

IV Reg 3. Only mentioned by Alexander, verse 462.

10. **HIEU** (ca. 841-814 B.C.)

Usurper who kills Ioram.

IV Reg 9; Alexander, verses 463-464. Also mentioned in verse 475.

11. **IOACHAZ** (ca. 814-800 B.C.)

Son of Hieu.

IV Reg 10. Only mentioned by Alexander, verse 475.

12. **IOAS** (801-786 B.C.)

Son of Ioachaz.

IV Reg 13-14. Only mentioned by Alexander, verse 475.

13. **IEROBOAM II** (ca. 786-746 B.C.)

Son of Ioas.

IV Reg 14. Only mentioned by Alexander, verse 475.

5. **IORAM** (849-842 B.C.)

Son of Iosaphath.

IV Reg. 8, II Par 21; Alexander, verses 459-60. Also mentioned in verse 461.

6. **AHAZIAS (OZIAS)** (ca. 842 B.C.)

Son of Ioram.

IV Reg 8; Alexander, verses 461-462.

7. **ATHALIA** (ca. 842-836 B.C.)

Wife of Ioram and mother of Ahazias (Ozias).

IV Reg 11; Alexander, verses 465-466.

8. **IOAS** (ca. 837-800 B.C.)

Son of Ahazias (Ozias).

IV Reg 11-12, II Par 22-24; Alexander, verses 467-471.

9. **AMASIAS** (ca. 796-767 B.C.)

Son of Ioas.

IV Reg 14, II Par 25; Alexander, verses 472-474.

10. **OZIAS (AZARIAS)** (ca. 783-742 B.C.)

Son of Amasias. Coregent with his father for 15 years.

IV Reg 15, II Par 26; Alexander, verses 479-480.

14. **ZACHARIAS** (746 B.C., six months)

Son of Ieroboam II.

IV Reg 14-15. Only mentioned by Alexander, verse 476.

15. **SELLUM** (746 B.C., one month)

Usurper who kills Zacharias.

IV Reg 15:10. Not in Alexander.

16. **MANAHEM** (ca. 745-738 B.C.)

Usurper who kills Sellum.

IV Reg 15:14-22. Not in Alexander.

17. **PHACEIA** (ca. 738-737 B.C.)

Son of Manahem.

IV Reg 15:23. Not in Alexander.

18. **PHACEE** (ca. 737-732 B.C.)

Usurper who kills Phaceia.

IV Reg 15:25. Not in Alexander.

19. **OSEE** (ca. 732-722 B.C.)

Usurper who kills Phacee. Last king.

IV Reg 15:30. Not in Alexander, even though verses 483-486/735-732 B.C. refer to the end of the kingdom of the ten tribes.

11. **IOATHAN** (ca. 750-732 B.C.)

Son of Ozias (Azarias). Coregent with his father to 741-740 B.C.

IV Reg 15, II Par 27; Alexander, verse 481.

12. **ACHAZ** (735-715 B.C.)

Son of Ioathan. Coregent with his father in IV Reg 16, II Par 28; Alexander, verse 482. Also mentioned in verse 487.

13. **EZECHIAS** (ca. 715-687 B.C.)

Son of Achaz.

IV Reg 18-20; Alexander, verses 487-496. Also mentioned in verse 487.

14. **MANASSES** (ca. 696-642 B.C.)

Son of Ezechias. Coregent with his father 696-687 B.C.

IV Reg 21, II Par 33; Alexander, verses 497-506.

15. **AMON** (ca. 641-639 B.C.)

Son of Manasses.

IV Reg 21, II Par 33; Alexander, verses 507-508.

16. **IOSIAS** (ca. 640-609 B.C.)

Son of Amon.

IV Reg 22-23, II Par 34-35; Alexander, verses 509-520.

17. **IOACHAZ (SELLUM)** (ca. 609 B.C., three months). Third son of Iosias.

IV Reg 23; Alexander, verses 523-524. Also mentioned in verse 521.

18. **IECONIAS (IOACHIM/ELIACHIM)** (609-598 B.C.). Second son of Iosias.

IV Reg 23-24; Alexander, verses 525-530. Also mentioned in verses 521-522.

19. **IOACHIN** (597 B.C., three months)

Son of Ieconias (Ioachim/Eliachim).

IV Reg 24; Alexander, verses 531-536.

20. **SEDECIA (MATHANIAS)**

(597-586 B.C.). Fourth son of Iosias.

IV Reg 25; Alexander, verses 537-548. Also mentioned in verse 521.

GODOLIAS

Secretary of Iosias. Appointed governor of what remains of Iuda.

IV Reg 25; Alexander, verses 549-552.

APPENDIX II: GLOSSAE

1. Glossae et tituli in codice Durham, University Library, Ms. Add. 767

39	Expulsio a paradiso
41	Generacio Abel
43	Generacio Caim
46	Generacio Set
49	De diluuio
53	De yrim
55	De filiis Noe
57	De turre Babilonis
59	Generacio Sem
63	Pes tensus Abre in Egiptum
67	Melchisedec occurens Abre
69	Promissio facta Abre
73-74	Mutacio nominis, scilicet Abre et Sare
75	Suscepicio angelorum
81	Fuga Loth
83	Raptus Sare
85	Ortus Ysaac
87	Probacio Abrahe
89	De Rebecca et eius labore in partu
95-97	Vendicio promogenitorum
99	Sompnus Iacob apud Mesopam
101	Vxores Iacob
107	Diuersus color omnium
109-10	Luctamen Iacob cum angelo
111	Corruptio Dine. CORRUMPITUR a Sychem filio regis Emor
112	CIUES Sichimite
113	Vendicio Ioseph
115	Benediccion filiorum Ioseph

117	Benedicchio filiorum Iacob
121	HEBREUM Moises
123	Ignis in rubo
125	Mutacio uirge
131	X plaga Egypti
135	Mors primogenitorum
137	Pharao uolens reuocare Egyptum
143	Beneficia Dei in deserto
145	Consilium Getro
147	Dacio legis
153	De tabernaculo
163	De uestibus sacerdotum pontificum
175	Ereccio tabernaculi
179	De morte Nadab
185	Hic factus est murmur pro itinere
185	PHARAN id est deserto
197	De morte Aaron
198	FILIUS EIUS scilicet Eleazarus
199	De serpente eneo
201	De morte Seon et Og
201	DE BAMOT id est uallis in regione Moab
204	Balaham
211	FRANGANT diuidant inter tribus
212	FUGE id est fugientibus
213	INTEGRA UESTIS uestes non ueterascunt in XII annis
221	De furto Achor
231	AXE uxori Othoniel
232	CALEPH scilicet pater Axe, (right margin) Caleph fuit pater Axe
234	HEBREA COHORS sub Iuda et Simone
237	HEC scilicet plebs
240	AOTH qui occidit Eglon regem in cenaculo
241	ALLOPHILOS id est Philisteos

- 244 DEBBORA prophetissa. IAHEL uxor Aber occidit Sisaram
 249 NOEMI uxor Elimeleh
 250 UNA Orpha. ALTERA Ruth
 251 ILLA scilicet Ruth
 254 UNI id est Helcane
 266 TRIGINTA milia de Israel
 268 SENI scilicet Hely
 283 ARMA scilicet Philistinorum
 284 DUX id est Samuel propheta
 293 ALLOPHILI Philistei
 297 SUNT SPICULA PAUCA quia Ebrei non habuerunt ferrum inter eos
 346 ILLIUS (UNIUS in D) scilicet Ysboeth. HUIUS id est Daud
 348 HIC scilicet Abner. ASael frater Ioab. PERIT scilicet Abner
 357 ALLOPHILLOS id est Philisteos. YDUMEOS Moabitas et id est filios Esau
 359 NATUM scilicet Mifiboseh
 360 NATUM scilicet Amon. PROBRA REDDIT (REDDET in D) scilicet radendo
 medietatem barbarum et scindendo uestes
 367 FRATER scilicet Amon. GERMANAM scilicet Thamar
 368 FRATER Absalon. NATUS Absalon. PATREM Daud
 403 PROPHETA scilicet Haias
 409 PROPHETA scilicet Semeia
 415-20 Reges Iude
 423 NADAB filium Ieroboam.
 424 Hieu propheta
 427 ISTUM scilicet Zamri. ISTE id est Zamri qui regnavit VII diebus
 432 CHARITH scilicet torrens alter Cison
 433 UIDUAM scilicet Sarepte
 435 EXTINGTUM Ionam scilicet filium uidue. MAGOS id est sacerdotes ydolorum
 436 OBSTRUIT celum ne pluat. RESERAT celum et pluit
 437 REGINA Iezabel
 438 TRANSIGIT ILLE DIES in monte Oreb id est Syna

- 439 REGEM scilicet Azael. ISRAELITIS Hieu
 440 UATEM scilicet Heliseum
 443 De uinea Naboth
 446 MICHEAS propheta. CADIT id est Achab occiditur
 447 URGET HELIAM scilicet mittendo bis uel unos ut ducerent sibi Eliam ad
 occidendum
 449 Heliseus propheta
 450 UESTE scilicet Helie. SECAT scilicet Heliseus. SANAT AQUAS manu
 exorcismo aque benedicente Heliseus
 451 PUERIS dicentibus “Salve, ascende...”
 453 PUERO scilicet filio Sunamitis
 454 Typus Christi qui quinque milia ex quinque panibus cibatur
 455 HUNC a Naaman. FERRUM Ciro mersum in Iordane
 457 AZAEL rex Sirie
 458 HIEU rex Israelis
 459 IOSAPHAT id est regem Iude. IORAM filius Iosaphat
 459-60 INFERT MORTEM rex Iude occidit septem fratres suos
 460 LUES id est dissolutio uentris
 461 IORAM scilicet regem Iude. AZAEL rex Sirie
 462 IORAM rege Israelis. PRAUUS scilicet Achab
 463 HIEU rex Israelis
 464 REGINE Iezabel. DISCIPULISQUE ydolatrie
 465 ATHALIA regina regnavit in Ierusalem
 466 SEMINA id est filios regis et suos, i. e. preter Ioas qui furatur ab ea ne
 occidatur
 467 IOAS rex Iude. IOIADA summus pontifex
 468 LETUM mortem
 469 COLIT Ioas. REPREHENSUS Zachariam filium Ioiade
 470 DAT scilicet Ioas. NECEM iste Zacharias lapidatur inter templum et altare
 471 CEDITUR id est occiditur
 472 AMASIAS filius Ioas

- 473-75 <Re>x Israelis cepit Ierusalem et prostrauit <proce>ros et abstulit queque
preciosa de templo et ideo <ciu>es occiderunt regem Iude
- 473 PATRE Ioas. MELIOR Amasias. MORE PATRIS adorans deos quos
tulerat de Amalec eo quod dabant sibi responsa.
- 474 SERUILI SEDICIONE (CONDICIONE in D) id est occiditur per ciues Ierusalem
- 475-76 Isti fuerunt reges Israelis successiui
- 477 HUIUS is est Helisei
- 478 MORTUA MEMBRA scilicet Helisei
- 479 OZIAS siue Azarias
- 479-82 Reges Iude
- 480 ELATUM quia usurpauit sibi supremum sacerdocium
- 482 ACHAZ filius Ioachan
- 483 Captiuacio X tribuum
- 489 CLXXXV milia centum
- 495 ELATUS Ezechias
- 496 REDIENS sol regraditur per VIII gradus
- 504 DAT FERA PENA quia captus fuit et ductus in Babilonem, puniuit et
miseratus eum Dominus restituit eum in regnum
- 506 REDDIT UTRUMQUE scilicet libertatem et locum et regnum
- 508 SERUILI id est seruorum suorum
- 519 SUCCURRERE REGI scilicet Assiriorum contra Pharaonem Nechao regem
Egipti
- 520 CECIDIT is est Iosias. PLANGIT pro eo facti sunt treni Ieremie
- 530 TANDEM tum
- 531 SUCCEDIT (SUCCEDENS in D) scilicet Ioachim
- 537 Transmigracio
- 561 AMNE id est aqua. PUER scilicet Daniel
- 564 PUER Daniel
- 565 Prima uisio Danielis
- 568 Ananias, Azarias, Misael
- 569 Secunda uisio Danielis

570	De tribus pueris in fornacio
573	Tercia uisio Danielis
575	Mane, Techel, Phares
576	Sexta uisio Danielis
577	Tempore Darii Medorum
579	De Susanna
581	Qua de causa Babilonii miserunt Daniel in lacum leonum et postea Ierusalem peruenerunt
582	HOSTIS id est Babilonii. EI scilicet Danieli. PERIT scilicet hostis
583	Tempore Ciri regis Persarum
586	SUCCESSOR scilicet Cambuses. (in right margin) Tempore istius Cambuses factum quod in historiis Iudith legitur
587	Darius filius Ytaspes
588	Historia Hester
589	RENOUATA per Esdram.
601	HERES scilicet Alexius. THOLOMEUS Sother. THOLOMEI Philadelphi
602	LXX interpretes, scilicet de qualibet tribu XII

2. Glossae in codice London, BL, Ms. Royal 6.B.XI

268	SENI Hely
287	REX scilicet Saul
293	ALLOPHILI Philistei
304	IRA DEI scilicet per Samuelem
308.3RLa	QUIS uerba auctoris
342.1R	MULIER fetonissa (=pythonissa)
359	NATUM Mifibosech
360	NATUM Amon
364.2RLa	MEDICI id est Dei
368.4RLa	META id est finis
397	SABEA Sibilla
402.8RLa	HUIC Deo. EO carcere

414.16RLa	BONO id est Ezechia
419	ASA rex Iuda
421	BASAN regem Israelis
427	ISTUM Zari
429	TEBNI proprium (sc. nomen)
436.R	SACRA id est sacrificia
439	ILLE id est Deus
472	REX AMASIAS filius eius
477	HIC aduerbium
478.R	FERIENDO dum ter feritur
495	REX Ezechias
497	EZECHIA id est ab
511	DEUM id est deorum
514	SACRIFICUM id est sacrificiorum
551	CANOPI id est Egipti
585.6RLa	FILIUS EIUS Artaxerses (the rest of the gloss cropped)
592.10RLa	QUE scilicet illa
611.4RLa	IPSE Herodes
641	UNUS id est Christus
656.7RLa	UIRUM id est uirorum
664.51RLa	AGERQUE in quem ductus fuit
664.52RLa	LOCUM montem Caluarie
664.64RLa	SOLIDUM id est sutum(?)
664.81RLa	QUO id est ut

There are also verses added in the upper and lower margins:

fol. 54v (lower margin, below column one). Refers to verse 19.

dies:	1	2	3	4	5	6
	lux,	firmamentum,	uirencia,	sol,	uolucres,	uir

fol. 54v (upper margin, above column two). Two lines which are verses 43–44. Verse 43 is omitted in the text. Unfortunately, the beginning of this line is cropped.

[.....] Enoch post Irad Mauiahel post

Matusael, Lamech qui dat obire Caym

Below the column the missing part of the line is restored in a faint pencil:

Eius Cain est Enoch, post Irad Mauiahelque

fol. 54v (lower margin, below column two). Refers to verse 55.

Cham ridet dum membra uidit detecta parentis;

Iudei risere Dei penas patientis.

fol. 55r (lower margin, below column one):

Rachel

Rachel uelle mori se fert, habeat nisi natos;

Parturiens natos cogitur illa mori.

fol. 55v (upper margin, above column one):

Ista sacerdotes ornant communiter omnes

A line above this one is cropped.

fol. 55v (lower margin, below column one):

Ante fores templi geminos lex applicat hircos:

Vnum deserto destinat, alter obit.

Christus diuersis respectibus hircus uterque

Nam tulit in cruce, uiuit in arce poli.

fol. 55v (upper margin, above column two):

Munda caro, uite candor, restricta uoluptas,

Strenuitas operis sunt ornamenta bonorum.

fol. 55v (lower margin, below column two):

Vxor, morticinum, luctus, pilus absque lauacro,
Vinum, defectus membri sanctos uetat esse
Leuitas etas prohibet seruire ministrum.

fol. 61r (lower margin, below column two):

Ecce crucis longum latum sublime profundum:
Virtutum species quatuor ista notant.
Longum constantem latum designat amantem,
Spem pars alta quidem denotat yma fidem.

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