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
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ABSTRACT

Alexander of Ashby’s *Breuissima Comprehensio Historiarum*:
A Critical Edition with Annotation

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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 artificio modo 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 *Breuissima comprehensio historiarum*, a concise versification of the historical books of the Bible.

Alexander’s *Breuissima 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 *Hypagnosticon*, 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 *Breuissima 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.
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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.
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INTRODUCTION
CHAPTER I
VERSIFICATIONS OF THE BIBLE FROM THE EARLY 12TH
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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 cannot 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 Juvencus, Sedulius, Ps.-Cyprian, Arator and Avitus, and which is often linked to the term "biblical paraphrase." 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 (Juvencus, 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 genre\(^2\) 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.\(^4\)

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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 Bibel eupik der lateinische Spästantike: 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).


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 Olofernun* (ed. K. Strecker, MGH PLAC 4, Berlin 1923, pp. 459-62), *De diuix 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 Juvencus’ 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 Ecclius Avitus’ De spiritualis 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

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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.
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),\(^\text{13}\) the anonymous *De Sodoma* and *De Iona* (166 and 105 hexameters respectively),\(^\text{14}\) 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).\(^\text{15}\)

The last group in the late antique corpus consists of the *Psychomachia* by Aurelius Prudentius (late 4th-early 5th century)\(^\text{16}\) and the *De Laudibus Dei* by Blossius Aemilius Dracontius (second half of the 5th century).\(^\text{17}\) 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” poet\(^\text{18}\) despite the fact that the first book of his


\(^{15}\) 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.


\(^{18}\) 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 Juvencus 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”.

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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).
Juvenecus’ *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 spiritualis 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. One might even doubt whether this *carmen* should be included in the corpus of biblical epic at all.

Finally, the *Tituli Historiarum* by Prudentius and *Tristica* by Rusticus Helpidius 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.

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20 “Supra modum autem mater mirabilis, et honorum memoria digna, quae pereuntès septem filios sub unius diei tempore conspiciens, bono animo ferrebat propter sperm quam in Deum habebat: singulos illorum hortabatur voce patria fortiter, repleta sapientia.”


23 Rusticus Helpidius. *Tristica*, 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 *Tristica* 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 Chist 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 vine, the resurrection of Lazarus, etc.)
I. 2. 2. The Carolingian period

Things look rather different during the Carolingian period, 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.

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. Among his thirty poems there are five inspired by the Bible: *In Evangelium Matthaei, Gesta Christi Domini, In Evangelium Iohannis, Oratio cum commemoracione antiquorum miraculorum Christi Dei nostri*, and *Epigramma hymni Ananiae, Azariae,*

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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. Kartschke, *Bibeldichtung. Studien zur Geschichte der epischen Bibel-paraphrase von JuvenCUS 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).

Mishaelis sanctorum trium puerorum. 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 examples are Theodulfus' Consolatio de obitu cuiusdam fratis. Milo of Saint Amand's De sobrietate, Agius' Epicedium Hathumodae and Ermoldus Nigellus' In honorem Hludowici libri IV. 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 Fortunatus 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, and that new literary interests developed. Without denying the validity of these explanations, I would like to propose an additional one.

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

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. 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. 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.
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* and Eugenius of Toledo's *carmen VIII*, which the editor calls *Versus de Bibliotheca*. The Carolingian poets who wrote metrical introductions to the Bible are Alcuin, Theodulfus, Paulus Alvarus, Vivianus, and Ingobertus. 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:

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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.
Hic etiam legitur hominis factura creati,
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 curcurrit ovans.
Inde Noe, requies mundi. iam nascitur almus.
Tempore sub cuius cataclismus ent.
Dum natat dei de pelago, spes ahen mundi,
Totius et secli prole repia simul.
Exuuit inmensam damnanda superbia turrem,
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 sacme.
Venditur hinc fratrum scelere et puer inclytus atr
Joseph in Aegyptum, patre dolente pio.
Qui regni est subito factus de carcere
Et cum prole patrem duxit in arva Gesen.
Continet haec Genesis pariter liber omnia primus
Usque fuit Joseph mortis amara dies.

Quo loca prima tenet Genesis primordia mundi.
Diluviumque canens gestaque magna patrum.
Exodus Aegyptum spoliat, secat aequora rubra.
Pandit iter heremi, lymphe ibi lexque datur.
Inde sacerdotum gentem leuicicus ornat.
Bella virose liber Numeri descript et actus.
Quis Moyses fregit idola, stupra, duces.
Post repetit legem, popul0 benedicet, et alma
Iura dat, ac dicto carmine victor obit.
Dividit hinc propio terram Nauegius heros
Libro, deletis urbis atque locis.
Pridem iudicibus quis et ordo curcurrit et actus.
Continuante stilo concinit inde sequens.
Moxque sedent quae Ruth Moûbitis femina gessit.
Clara piis merits, clara nepote pio.
Psalmonicque actus et inique gesta Saulis.
Prime sequensque liber, hinc, Samueles, habes.
Tercius et quartus Malacim quis nomen inhesit,
Regum Hebraeaorum 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, whereas the “Theodulfian” type is either expanded into poems like Alexander of Ashby’s Breuissima comprehensio historiarum, 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 Deacon\textsuperscript{49} and the Ecloga by Theodulus.\textsuperscript{50} There is
hardly any doubt that these two poems are among the most original biblical poetic compositions
of the period.\textsuperscript{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.\textsuperscript{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

There is an earlier Cena, written probably in the 5th century, which is the inspiration for John, but the original
is in prose.

\textsuperscript{50} Theodulus. Ecloga, ed. J. Ostemacher (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).

\textsuperscript{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”,

\textsuperscript{52} To my knowledge, the only exceptions are Thomas Haye’s and Francesco Stella’s still unpublished
are the anonymous poem *De conditione mundi* written in the early 11th-century in Bavaria, Germany, the *De Nuptiis Christi et Ecclesiae* by Fulcoius of Beauvais, written in 1069-73, and *Planctus Euæ* by Heinricus of Augsburg, written before 1083.

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


54 Fulcoius of Beauvais (s. XIe.), *De Nuptiis Christi et Ecclesiae*, ed. Sister Mary Isaac Jogues Rousseau, *Fulcoii Belvacensis Viriæque 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.

Canticorum by Abbot Williram of Ebersberg. Williram’s Expositio in Cantica Canticorum, based on Haymo of Halberstadt’s Ennaratio in Cantica Canticorum, 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.

Apart from his Cantica Canticorum, Williram of Ebersberg wrote also a number of short poems which explain and comment upon different scriptural passages. Among them we find: Quomodo David ceperit Hierusalem ciuitatem lebusei (25 Leonine hexameters on II Reg. 5:5-9), De eo quod mensus est David duos funicolos (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


57 See PL 117, 295-358.

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

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 *versus 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. 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 *invocatio* (in Leonine hexameters).

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

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.

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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 Barkino (s. XIIex-XIIIin). Poem on the six ages of the world, not edited and preserved in only one manuscript. 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. XIIex-XIIIin). Breuissima comprehensio historiarum, not edited until the present dissertation.

(3) Anonymous (s. XII). Poema de historia Veteris Testamenti, 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. 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. The Genesis starts with the story of

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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 Novi 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 Nova Testamenti,* 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 Nova 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. Wattenbach 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. Hümere, *Zur Geschichte der mittelalterlichen Dichtung: Hugonis Ambianensis siue Ribomontensis Opuscula* (Wien 1880). 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

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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.\(^7\) The work is preceded by a four-line verse dedication to a friend called Willelmus\(^7\) and by a four-line verse prologue.\(^7\) *Incipit* of the first book: “Omnipotens! 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. 69v\(^7\)) 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.\(^7\) See also Stegmüller, *Repertorium*, no. 3602.


(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.\(^7\)

\(^7\) Tandem mandragoris fructum mercatur amoris
   Sicque potita suo concipit ipsa uiro. (Book II. verses 343-44)

\(^7\) Quem tibi mittit Hugo, Willelme, reuelue libellum
   Et memorare mei saepe legendo meum:
   Aemulus esto mei, scribenti scripta remite,
   Carmina missa michi si tua cuncta placent.

\(^7\) Hoc opus ad pueros spectat metuitque seueros.
   Vultque manus iuuenum, sed timet ora senum.
   Gesta refert ueterum, recoll primordia rerum,
   Obscurat, lacerat, dum bene nil reserat.

\(^7\) 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.

\(^7\) See *Catalogue Général des Manuscrits des bibliothèques publiques des départements*, vol. 2 (Paris 1855), p. 209.

\(^7\) For more information see Rigg, *History*, pp. 54-56, and Sharpe, *Handlist*, pp. 359-61.

\(^7\) 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.\(^7\) 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).


(10) *Altmannus of St. Florian* (d. 1223-24).\(^7\) *Versus super Cantica*, not edited. The poem, ca. 3000 hexameters long, is found in two 13th century-manuscripts from Vienna.\(^9\) The initial letters of the first six verses spell the name ALTMAN. *Incipit*: “Ardua presumens imitari

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\(^8\) 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.

\(^9\) 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. The poem, 316 rhymed hexameters long, is modeled after Riga’s Cantica Canticorum. It is found in only one manuscript of the Aurora and was probably written by an Anglo-Latin poet. 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: “Sponsor 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, 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 Novo Testamento, 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 Novo 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

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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. 100073, 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.

(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*. 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* (called also *Treni Ieremiae* and *Lamentationes Lamentationum*), 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. Since there are no other books in the *Aurora*

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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. Sic ut enim cantica precellunt in quibus sponsus aut sponsa dulcis fruuntur amplexibus, ita lamentationes Yeremie precellunt in quibus sponsi aut sponsa absentia multimos 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 plangentur. Cantica docent in patria, lamentationes in huius uite miseria. Hinc Dauid ait: 'Te deecet ymnis Deus in Syon et tibi laudetur uotum in Jerusalem.'" 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. XIIImed?). 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*, 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. The poem, found in only one 13th century manuscript, 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 || Extitit, 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. XIII med?). Prouerbia Salomonis, not edited. The poem, 297 Leonine hexameters long, is found in two manuscripts. 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 vitiiis, 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. The poem is found in only one manuscript, 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 dicit sanctissimus Abel || Et uultu placido respicit illa Deus." See Walther, Initia, no. 4099; Stegmüller, Repertorium, no. 2613; Sharpe, Handlist, p. 151.

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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 dicit sanctissimus Abel

Et uultu placido respicit illa Deus.

Profuga iusticiae certe de frugibus effert

Cain et offensus despicit illa Deus.

Invidia 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) \textit{Guillelmus de Vivaria. (s. XII)}.\footnote{\textit{Called also Wilhelm von Weyarn. For more information about him see \textit{Die deutsche Literatur des Mittelalters. Verfasserlexikon}, ed. K. Langsch (Berlin 1953), vol 4, pp. 984-85. Wilhelm is mentioned also in Ohly. \textit{Hohelied-Studien}, p. 233 and Herde. \textit{Das Hohelied}, pp. 1069-70.}} \textit{Carmen ad gratiam dilette dilet}, not edited. The poem, found in three manuscripts,\footnote{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.} 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,\footnote{\textit{Prot.}, vv. 5-6 (Clm, Ms 17177 fols. 1r and Clm, Ms. 6432, fol.1r): “Sit Salomon certus mihi dux auctorque Robertus || Ut rex compositus et pater exposuit.”} who has been identified as Rupert of Deutz.\footnote{The \textit{Commentaria in Cantica Canticorum} by Rupert of Deutz are found in PL 168. 339-962.} 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 Walher, \textit{Initia}, no. 9176 and Stegrüller, \textit{Repertorium}, no. 3050.

(22) Ps.-Hildebert (s.XIIin?). a) \textit{In libros Regum}, PL 171, 1239-64.\footnote{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”, \textit{Mediaeval and Renaissance Studies} 6 (1968), 42-83, esp. 78-79.} b) \textit{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 \textit{Alexandreis}, book X, 405-417, but it is unclear where it comes from.

c) \textit{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.
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 Ammone propriae soror 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) *Naupragium Ionae Prophetae*, PL 171 1675-77.
   c) *Liber Ruth*, PL 171, 1678-82.
   d) *De raptu Dina*, PL 171 1682-84.\(^{104}\)


(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

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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.


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.

(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. 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) **Siegbert of Gembloux (d. 1112).** *Commentarium in Ecclesiasten, Fragmenta*, ed. A. Boutemy, “Fragments d’une œuvre perdue de Siegbert de Gembloux (Le Commentaire métrique à l’ “Ecclesiaste”),” *Latomus* 2 (1938), 196-220. This literal, allegorical and mythological commentary on Ecclesiastes was composed probably around 1100. Only three fragments remain, written in mixed Leonine and unrhymed hexameters, and preserved in three manuscripts. The first fragment, based on Eccl. 1:6, is 24 verses; the second, based on Eccl. 3:10-11, is 55 verses; and the last, based on Eccl. 7:14-17, is 276 verses. The third fragment is very interesting, because it demonstrates the method employed by Siegbert. 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 that 15000 lines.

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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 Siegbert are also mentioned there on pp. 87-99.
109 Siegbert himself describes his poem in these terms. See his *Liber de scriptoribus ecclesiatricis*, PL 160, 588A: “Decripsi heroico metro Ecclesiasten, quem opere stromateo tripliciter digesti, 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 circumcundo regirans)
112 See Walther, *Initia*, no. 20313. (Vidi quæ 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.


(29) Anonymous (s. Xivex). *Exameron*, not edited. The poem is found in only one manuscript. 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 divina 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*.


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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.


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

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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).


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.

(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. The poem is 1367 verses long (elegiac couplets). It tells the story of Baudri’s alleged visit to the famous house of Countess Adèle. 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).


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


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

(35) Walter of Châtillon (1135-ca. 1179). *Alexandreis*, ed. M. Colker, *Galeri 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

(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 Schlipracher (mid 15th century).124 *Incipit:* “Sex. Prohibet. Peccant. Abel. Enoc. Et archa fit. Intrant.” 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 silenio, 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

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123 I am grateful to Prof. D. Townsend for drawing my attention to this phenomenon.
124 See infra. note 148.
126 “Hec collecta sunt ad habendam memoriam quorundam utilium in Sacra Scriptura, et eorum quedam

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, the versifiers of the 12th and 13th centuries accept them on equal basis with the hexameter. As

\[ \text{sumpta sunt a verbis expositionum evangeliorum, et quaedam ab ipsis verbis evangelii, et quaedam ab aliis verbis necessariis ad salutem anime, et hec composita sunt post dictum a scola. In his monemur sectari humilitatem et non dedignari proximos, licet sint miseri, sed eis subuenire qua cura, que prosit eis.} \]

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 couplets), and *Breuissima 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 rerum de Sarrasa*, and Matthew of Vendôme’s *Tobias*. This phenomenon is underlined by Wolfgang Kirsch, who gives as a possible explanation the fact that Bede calls the elegiac couplets *versus heroici*. Another explanation seems to me more likely, namely the influence of the Carolingian *Versus de Bibliotheca* which were often written in elegiacs 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*. 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 lob.* 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.


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*.\(^{137}\)


\(^{135}\) Peter Riga's *Floridus Aspectus* (Bibliothèque de L'Aresenal, 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. Juvenca 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 evangeliace metrice*. 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’ *Commentarion 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 Esdra Propheste, Lamentaciones 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 Ioniae Prophetae* and *De rapta Dinae*, Alan of Meaux’ *Tractatus metricus de Susanna*, the anonymous *De nativitate Christi* (no. 12 in the corpus), and finally Peter Riga’s *Susanna* and *De uendentione 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

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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*. 

*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.
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, Lawrence of Durham, Adam of Barking, 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’ *Hexaemeron*, 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 nativitate 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 *Epigrans*, Donizo’s *Enarratio Genesis*, Odo of Tournai’s *De operibus sex dierum*, Peter Riga’s *Aurora*, Andreas Sunonis’ *Hexaemeron*, Matthew’s

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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. 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, 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 Breuissina comprehensio historiarum by Alexander of Ashby, and the

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144 Alexander of Ashby mentions in the prologue to his other poetical work, Liber Festivialis, 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:


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. In the following centuries the best examples of mnemonic biblical poems are Guido Vincentinus' *Margarita Sacrae Scripturae,* Petrus de Rosenheim’s *Roseum Compendio memoria habet magnum subsidium. Hoc in me ipso expertus didici; cum enim aliquid memorie arctius inprimere studeo, nullo faciliiori modo illud retinere possum quam si idem uersu uno uel pluribus complectar."* The poem, found in five manuscripts, is unedited.

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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.

Memoriale, and Johannes Schlippacher’s Memoriale seu Fragmentum Bibliae totius metricum.

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 poem does in 1440. His work was first printed in 1483 in Cologne (see BAV. Stamp. Chigi. IV. 1906. 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 diuinaram scripturarum studiosi pauculis uersibus, quasi in momento uidere possunt, quicquid memorabilium rerum singuli libri complectantur. Quos si quis ediscere et memoriae commendare voluerit, leuissima opera sese promptuarium sacrorum bibliorum 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 cellum, 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 evangelistarum 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 Schlippacher. Memoriale seu Fragmentum Bibliae totius metricum, not edited. Johann Schlippacher, 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 Juvence, 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. 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.

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*, ten further sermons, the *Liber Festualis* - a calendar and saints’ lives in verse, and the versified Bible *Brevissima comprehensio historiarum* which is edited below. In addition, J. 

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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, ii.l.24, fols. 179r-187r. They are not edited. A fragment of sermon one, not mentioned by Morenzoni, is also found in Cambridge, UL, Gg.l.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 Festualis* 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. Russell\textsuperscript{155} quotes a fourteenth-century catalogue from the library of Peterborough Abbey which mentions a work attributed to Alexander and called \textit{Instructio prioris de Esseby ad novicios cum distinctionibus uirtutum et uitorum et philosophia}. No manuscript of this work is known to have survived.

Alexander's authorship of the \textit{Breuissima comprehensio historiarum} is attested by the \textit{explicit} in the York manuscript, which reads: \textit{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 five\textsuperscript{156} 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. \textit{Handlist}, pp. 47-48. I would like to point out here that Alexander's \textit{Liber Festualis}, 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 \textit{Festial}.


the British Library, London and Corpus Christi College, Cambridge, contain much longer compositions, 1362 and 928 verses respectively.\textsuperscript{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 \textit{Hypognosticon}, and the one in Cambridge with passages from Peter Riga’s \textit{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 \textit{Biblia Versificata}\textsuperscript{158} or \textit{Argumenta Bibliorum}, as it is generally referred to in modern scholarship,\textsuperscript{159} is not given uniform title in the manuscript tradition. It is called \textit{Breuisssima comprehensio historiarum} in York, \textit{Vetus et Nouum Testamentum breuirer uersificatum} in Oxford, \textit{Liber Compendii} in Cambridge, and \textit{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.\textsuperscript{160}

II. 3. The Prologue

As mentioned above, the prose prologue to Alexander’s \textit{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.

\textsuperscript{157} For a detailed description of the manuscripts see below.

\textsuperscript{158} This title is preferred by Rigg, \textit{History}. pp. 132-33.


\textsuperscript{160} Sharpe, \textit{Handlist}, p. 47. prints the title \textit{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", and the advice which he gives him about how to apply himself to the studies of the Scriptures and where to find the best teachers. 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 Letardus is found in Bede's *Historia Ecclesiastica*. 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" and asserts that he "praevenerat apostolici Augustini praedicamenta ut Lucifer auroram et aurora solem." Even some miracles performed by Letardus are reported by Goscelin who must have invented them all. 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 his variants of his name are Liudhardus, Ledbardus and Lethardus.

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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 sapiencie, scies 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 claustrum, ubi maxime celebratur discretum silencium et quiete ordinata." (lines 99-101)
167 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.


171 “Omnis ars vel disciplina, mi Gervase, spei ratione pretendit quod rerum executione tandem exibet, et dum cupidum promittit exitum, exercicium persuadet laboriosum.” (lines 1-4 of Lawrence’s prologue, p. 25 in Mistretta’s edition.)


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 *Commentarius 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

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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.
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.* I.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.\textsuperscript{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.\textsuperscript{183} The editor of the meditations, Thomas Bestul, obviously took Alexander’s words for granted and even declared in his \textit{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 \textit{Breuissima comprehensio historiarum} and the \textit{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.”\textsuperscript{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 \textit{Breuissima comprehensio historiarum} and the \textit{Meditationes}.

I have been able to find only one short expression in common between the prologue to the \textit{Comprehensio historiarum} and Alexander’s second prose work \textit{De artificioso modo precandi}. In line eight of the prologue we read that the study of theology helps us “ne \underline{enim in scripturis sanctis profunda mysteria, quae ad hoc absconduntur, ne uilescant; ad hoc quaeruntur, ut exerceant; ad hoc aperiuntur, ut pascant.”} Lombard (PL 191, 1234D) repeats this statement and adds to it: “Scriptura \underline{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.

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

\textsuperscript{183} See the edition of T. Bestul, lines 1019-1022.

\textsuperscript{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, ... deinde\(^{186}\) in foueas uitiorum, 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 Festualis. 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).

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\(^{185}\) See the edition of F. Morenzoni, line 1143-45.

\(^{186}\) Morenzoni prints “denim” but this must be a mistake.


\(^{188}\) Petrus Lombardus. Commentarium in Psalmos, Psalms CXL, Versus 4, PL 191, 1236C.


\(^{190}\) 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 diерum:

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

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 Festualis 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.\footnote{See supra, note 144.}

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

\footnote{See supra, note 144.}
Breuissima 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 Breuissima 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). 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, 424/426), and Lawrence of Durham's...
Hypognosticon, from which Alexander borrows on eleven occasions, i.e. verses 42, 160, 165, 166, 173, 217, 288, 318, 402, 434, and 590:

Alexander, Comprehensio

42 Posterior primi fraude peremptus obit

160 Hanc auro rutilans mira tabella tegit

165 Vestis prima femur, totum tegit altera corpus

166 Ex lini filis utraque uestis erat

173 His semel omatus cum sanguine presul in anno

217 Hic est cultellis plebs circumsisa petrinis

288 Mores mutat honor, crescit honore tumor

318 Placatus Ionathu uoce pepercit ei

402 Pro pudor infando iuctus amore ruit

434 Missus Thesbites auget edendo cibos

590 Leticiam duplicat, pax uiget, arma uacant

Lawrence, Hypognosticon

Magnus Alexander fraude peremptus obit (VI, 378)

Talis honoris onus, fraude peremptus obit (VI, 502)

Hancque locata super sacra tabella tegit (IV, 98)

Vna uerenda uiri uestis tegit, altera corpus

Vtraque uero uiri linea uestis erat. (IV, 123-24)

Hunc semel et solus in sanguine presul in anno (IV, 111)

Letaque cultellis plebs circumsisa petrinis (IV, 329)

Mores mutat honos et iam de rege tirannus (IV, 621)

Que cito, que facile mota pepercit ei (V, 328)

Post hec infelix iuctus amore ruit (V, 562)

Missus et ad uiduam duo mistica ligna legentem

Illius inuentos auxit edendo cibos (V, 791-92)

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. The presence of historical details

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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:

<table>
<thead>
<tr>
<th>Alexander</th>
<th>Lawrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persarum regnum Grecorum rex sibi subdit</td>
<td>Hyp. VI, 353-68 - De regno Grecorum</td>
</tr>
<tr>
<td>Magnus Alexander maxima bella mouens.</td>
<td>Hyp. VI, 369-78 - De muneribus et morte</td>
</tr>
<tr>
<td>In primis trepidans, sed post Ierosolima tuta</td>
<td>Aleksandri Magni</td>
</tr>
<tr>
<td>Hunc regem recipit, hic ueneratur eam.</td>
<td>Hyp. VI, 379-86 - De successoribus Alexandri</td>
</tr>
<tr>
<td>Orbem rex fortis domuit, mors forciior illum</td>
<td>Hyp. VI, 387-92 - De Tholomeo</td>
</tr>
<tr>
<td>Et post hac uarios suscipit orbis heros.</td>
<td>Hyp. VI, 393-408 - De septuaginta interpretibus</td>
</tr>
<tr>
<td>Cassandra Macedum ius, Lisimaco datur Helles:</td>
<td>Hyp. VI, 409-22 - De Antioco</td>
</tr>
<tr>
<td>Se tellus Asie tradidit Antigono:</td>
<td>Hyp. VI, 437-40 - De Machabeo</td>
</tr>
<tr>
<td>Seleuco Babilon datur, Egiptus Tholomeo:</td>
<td>Hyp. VI, 499-502 - De Ionatha</td>
</tr>
<tr>
<td>Hique mouent in se prelia dira diu.</td>
<td>Hyp. VI, 503-06 - De Symone</td>
</tr>
<tr>
<td>Heres predicti Tholomeus erat Tholomei</td>
<td>Hyp. VI, 507-10 - De Hircano</td>
</tr>
<tr>
<td>Cui transfert libros legis Hebreas manus.</td>
<td>Hyp. VI, 511-12 - De Aristobolo</td>
</tr>
<tr>
<td>Post hac Anthicus Asie rex turbat Hebreos,</td>
<td>Hyp. VI, 513-16 - De Alexander</td>
</tr>
<tr>
<td>Sed Iudas saleo Marte tuetur eos.</td>
<td>Hyp. VI, 517-18 - De Hircano et Aristobolo</td>
</tr>
<tr>
<td>Frater ei Ionathas succeedens fraudex necatur.</td>
<td>Hyp. VI, 519-26 - De Herode</td>
</tr>
<tr>
<td>Huic subiit Simon frater ac ense cadit.</td>
<td>Hyp. VI, 520-29 - De Herode</td>
</tr>
<tr>
<td>Hircanus Simoni sucedid filius eius.</td>
<td>Hyp. VI, 520-29 - De Herode</td>
</tr>
<tr>
<td>Rex factus subit huic acer Aristobolus.</td>
<td>Hyp. VI, 521-29 - De Herode</td>
</tr>
<tr>
<td>Seuus Alexander subit huic cui sunt duo nati:</td>
<td>Hyp. VI, 522-29 - De Herode</td>
</tr>
<tr>
<td>Hircanus primus, alter Aristobolus.</td>
<td>Hyp. VI, 523-29 - De Herode</td>
</tr>
<tr>
<td>His regnum rapiens Herodi Roma dat illud.</td>
<td>Hyp. VI, 524-29 - De Herode</td>
</tr>
<tr>
<td>Nemo de iude germine regna regit.</td>
<td>Hyp. VI, 525-29 - De Herode</td>
</tr>
</tbody>
</table>

There is hardly any doubt that Alexander had the *Hypagnosticon* 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 *Hypagnosticon*, 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 *Hypagnosticon*, 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:

<table>
<thead>
<tr>
<th>Alexander</th>
<th>Lawrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aufertur modo rex et dux de germine Iude:</td>
<td><em>Hyp.</em> VII, 99-102 - Que tempora gratie specialiter attribuuntur</td>
</tr>
<tr>
<td>Quiuenturus erat, rex nouus ergo uenit.</td>
<td></td>
</tr>
<tr>
<td>Cessauit penitus in Hebreis unccio, uenit</td>
<td></td>
</tr>
<tr>
<td>Sanctus sanctorum sanctificatque suos.</td>
<td></td>
</tr>
<tr>
<td>En lapis absque manu cesus de monte Maria.</td>
<td><em>Hyp.</em> VII, 137-38 - Quod per archam testamenti sit prefigurata beata Maria</td>
</tr>
<tr>
<td>Absque uiri natus semine Christus adest.</td>
<td></td>
</tr>
<tr>
<td>Hunc, tamquam lucem rutilans aurora, Iohannes</td>
<td><em>Hyp.</em> VII, 349-70 - De sancto Iohanne Baptista</td>
</tr>
<tr>
<td>Ortu, baptismo, dogmate, morte preit.</td>
<td></td>
</tr>
<tr>
<td>Quem uates alii uerbis cecincere futurum.</td>
<td></td>
</tr>
<tr>
<td>Presentem digito detegit iste suo.</td>
<td></td>
</tr>
<tr>
<td>Huic credi cogit sterlis partus, genitoris</td>
<td>623-30 - Alexander’s own addition.</td>
</tr>
<tr>
<td>In teneris annis uirtus fortissima, uictus</td>
<td></td>
</tr>
<tr>
<td>Inmitis, uestis aspera, uita sacra.</td>
<td></td>
</tr>
</tbody>
</table>
Vrbis contemptus, heremi loca, mos uigilandi.
Sermo pudicus, opus utile, cura precum.
Legis amor, litis odium, tutela bonorum.

630
Lusticie zelus maritirique decus.
Regem Iudeis et gentibus indicat or tum
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.

640
Audito regis Herodes impius ortu
Mente gemit, uultu gaudet iniqua tegens.
Sed cum deceptor deceptum se uidet esse.
Corde prius tectum detegit ore scelus.
Dat casum pueris multis puer ut cadat unus.
Sed casum celeri precauet ille fuga.
\[Hyp. VIII, 69-80 - De pastoribus et magis\]

645
\[Hyp. VIII, 81-110 - De sevitia Herodis et occisione parvulorum\]

Circumcisius erat nobis et non sibi Christus.
In teneris membris uulnera dura ferens.

650
In templum furt cum torture cumque columba
Iste puer duplici mistica iura docens.
Intrat aquas Christus et tactu consecrat illas.
Hoc Iauacro Iaaecrum consecrat ille suis.
Hinc Dominus deserta petit, ieiunia sacrat,

655
\[Hyp. VIII, 111-12 - De circumcisione Domini\]
Esuriem patitur, impetit hostis eum.

660
\[Hyp. VIII, 113-16 - De oblatione Domini\]
Spicula sunt hostis gula, gloria uana, cupido:
Hec uincit Christus, uictus Adam fuit his.
Ius mutat natura suum, cum precipit ille.
\[Hyp. VIII, 135-46 - De miraculis Domini\]
Auctor nature quod sit abinde patet.

665
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.

670
\[Hyp. VIII, 147-60 - De pietate Domini\]
Immo tulit colaphos, alapas, conucia, sputa.
Spinas, flagra, crucem, uulnera, uincula, necem.
Finduntur lapides, tellus tremit, obtenerebratur
Sol, uelum templi scinditur, horret homo.
\[Hyp. VIII, 161-80 - De passione Domini\]
Se tumuli reserant et corpora multa resurgunt:
\[Hyp. VIII, 225-34 - De tempore Dominice passionis contigerint\]
\[Hyp. VIII, 17-26 - De baptismo Domini\]
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\[Hyp. VIII, 17-26 - De baptismo Domini\]
\[Hyp. VIII, 17-26 - De baptismo Domini\]
\[Hyp. VIII, 17-26 - De baptism
In terram 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.
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.

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 inferiorma 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 uiam reuocat extinctos peste ueniens:
Doctores omnes alta docendo preit.

Seuit Saulus atrox in cedem chris ticolarum.
Terret chris ticolas, uoce manuque premit.
Sed dum sic terret, dum sternere nititur illos.
Sternitur ille ferus erigiturque pius.
Quam fuit ante nocens plus utilis esse laborat
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.
Sed tamen ecclesiam labor exiliui 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 uiusimus. Est hec
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 resurrectione 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 fleu.
Absque labore quies, et sine nocte dies.

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:

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

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, Comprehensio**

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

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 *Meditations* (lines 625, 643, 647, 665, 677-78).

A comparison between the *Breuiissima comprehensio historiarum* and Alexander’s other unpublished poem the, *Liber Festualis*, also produces interesting results. The *Liber Festualis* 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

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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

1) fol. 3r - De sancto Iohanne Euangelista
   Prosternit fanum prostratos peste ueneni.
   Eritig et confert pluribus inde fidem.
   Ad uium reuocat uiduam uirtus precis eius.

2) fol. 4v - De sancto Iohanne Euangelista
   Ingreditur ueteres et noua iura docet

3) fol. 8v - Die Pentecostes
   Spiritus in linguis a summo patre benignus
   Mittitur ignitis dans noua dona suis.

4) fol. 9v - De Iohanne Baptista
   Angelis et signis testificatur ea

5) fol. 9v - De Iohanne Baptista
   In teneris annis preponit feria ludis

6) fol. 20v - De sancto Matteo
   Cladis in auctorem congrua pena redit

7) fol. 21v - De sancto Leonardo
   Despiciens patriam linquit et exul abit

Comprehensio

683 - (De sancto Iohanne Euangelista)
Ad uium reuocat extinctos peste ueneni

680 - (De sancto Iohanne Euangelista)
Hic noua signa facit et noua iura docet

679 - (De aduentu Spiritus Sancti)
Spiritus in linguis ignitis mittitur inde

664 - (De tempore Dominice passionis)
Surexisse Deum testificantur ea

625 - (De sancto Iohanne Baptista)
In teneris annis uirtus fortissima, uictus

80 - Genesis, Tercia etas
Talibus est talis congrua pena malis

344 - II Reg
Mendaci merces congrua pena datur

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 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, uinction.

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

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197 See supra, note 151.
198 Cambridge, UL, li.I.24, fol. 183v, at the beginning of the second column.
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:

<table>
<thead>
<tr>
<th></th>
<th>Short version</th>
<th>R-version</th>
<th>Added lines</th>
<th>Replaced lines (=diversi)</th>
<th>Altered lines (=mutati)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction to Gen.</td>
<td>18</td>
<td>18</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Genesis</td>
<td>100</td>
<td>102</td>
<td>2 (A²00)</td>
<td>0</td>
<td>1 (La)</td>
</tr>
<tr>
<td>Exodus</td>
<td>58</td>
<td>58</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Leviticus</td>
<td>6</td>
<td>44</td>
<td>38 (La)</td>
<td>1 (A)</td>
<td>0</td>
</tr>
<tr>
<td>Numeri</td>
<td>30</td>
<td>50</td>
<td>20 (18A, 1La, 1Ri)</td>
<td>0</td>
<td>6 (A)</td>
</tr>
<tr>
<td>Deuteronomium</td>
<td>2</td>
<td>10</td>
<td>8 (La)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Josue</td>
<td>18</td>
<td>28</td>
<td>10 (8La, 2A)</td>
<td>5 (La)</td>
<td>0</td>
</tr>
<tr>
<td>Iudices</td>
<td>16</td>
<td>92</td>
<td>76 (72La, 4A)</td>
<td>2 (La)</td>
<td>1 (A)</td>
</tr>
<tr>
<td>Ruth</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>I Regum</td>
<td>90</td>
<td>148</td>
<td>58 (28La, 30A)</td>
<td>6 (4La, 3A)</td>
<td>4 (A)</td>
</tr>
<tr>
<td>II Regum</td>
<td>40</td>
<td>78</td>
<td>38 (26La, 12A)</td>
<td>0</td>
<td>6 (A)</td>
</tr>
<tr>
<td>III Regum</td>
<td>64</td>
<td>110</td>
<td>46 (40La, 6A)</td>
<td>3 (1La, 2A)</td>
<td>9 (8A, 1La)</td>
</tr>
<tr>
<td>IV Regum</td>
<td>106</td>
<td>112</td>
<td>6 (1La, 3A, 2Hild)</td>
<td>5 (A)</td>
<td>7 (A)</td>
</tr>
<tr>
<td>Introduction to Dan.</td>
<td>8</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Daniel</td>
<td>24</td>
<td>128</td>
<td>104 (36La, 67A, 2Ri)</td>
<td>3 (1La, 2 A)</td>
<td>4 (A)</td>
</tr>
<tr>
<td>I Esdre</td>
<td>6</td>
<td>18</td>
<td>12 (7La, 5A)</td>
<td>3 (La)</td>
<td>1 (La)</td>
</tr>
<tr>
<td>I Machabaeorum</td>
<td>22</td>
<td>102</td>
<td>80 (La)</td>
<td>12 (La)</td>
<td>2 (1A, 1La)</td>
</tr>
<tr>
<td>Euangelia</td>
<td>56</td>
<td>182</td>
<td>126 (100La, 24A, 2Hild)</td>
<td>6 (5 La, 1 A)</td>
<td>1 (A)</td>
</tr>
<tr>
<td>Actus Apostolorum</td>
<td>24</td>
<td>58</td>
<td>34 (La)</td>
<td>0</td>
<td>3 (A)</td>
</tr>
<tr>
<td>Epilogue</td>
<td>12</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

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. 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

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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, 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 fetori 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:

\[
\text{Urget Susannam seniorun perfida lingua,} \\
\text{Dampnat plebs, Daniel liberat arte noua.}
\]

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

---

above:

578.41R En coniux Ioachim perpulcra, pudica subintrat
578.42R Fontis aquas ut in hiis lactea membra lauet.
578.43R Assunt ecce senes racionis honore carentes
578.44R Et uisam cupiunt, non tamen illa fauet.
579R Defert hanc falsa 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 falsa” 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 decidit 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 decidit et Bel,
581.1R    Dat rex sacrifces 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 cibat.
581.6R    Cum uidet illesum, Cyrus cepit Danielis
581.7R    Sublimi uoce magnificare Deum.
581.8R    Extrahituer 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.\footnote{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:

<table>
<thead>
<tr>
<th>Short version</th>
<th>R-version</th>
</tr>
</thead>
<tbody>
<tr>
<td>118 Et benedicit eis, ultima fata subit</td>
<td>232.2R Facta Dei replicans ultima fata subit</td>
</tr>
<tr>
<td>178 Pro se, pro populo sacrificare Deo</td>
<td>578.34R Pro se, pro populo supplicat ipse Deo</td>
</tr>
<tr>
<td>224 Fraude bona servant se simul atque sua</td>
<td>428R Ignibus arma, cremans se simul atque sua</td>
</tr>
<tr>
<td>448 Bis quinquagenis quos uorat ignis atrox</td>
<td>578.18R Aufertur, sed et id suscipit ignis atrox</td>
</tr>
<tr>
<td>616 Sanctus sanctorum sanctificatque suos</td>
<td>578.39R Sanctum sanctorum Gabriel docet esse futurum205</td>
</tr>
</tbody>
</table>

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 magnificare Deum 581.7R Sublimi uoce magnificare Deum
578.2R Artifices sceleris arte perire sua 582R Artifices cogit arte perire sua

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 Occurrît 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 Occurrît rex Og armatus et occidit armis,
203.1R Conservatque 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 Dauid 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 Isue
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 Golias 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 Amon in verse 367R; the name of Josias' grandson Joachin 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 Amon who rapes his sister Thamar. 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 Salomon (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

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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.
Dinkova-Bruun 69

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 spirituali 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 Rigaw”-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-

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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:

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

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

<sup>212</sup> 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*, 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, 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*. The fourth instance appears in verses 583CRi-584CRi, added to Alexander’s book of Daniel from Riga’s fourth book of Kings.

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

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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.


beginning of line 319 meaningless, since it refers to Saul's second attempt to kill David. 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, lob and

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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 parcit 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 peccavit Sodomita ruina probavit;

   Comprobat esse reum sulphur et ignis eum.

   Fetor fetori fit pena calorque calori:

   Talibus est talis congrua pena malis.


   Querit ei Saul dare plagas quo sua plaga

   Mulcetur, sed eas precauet ille fuga.

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

   Rectorem reprobum Samuel lugere uetatur,

   Vngere precipitur David 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." 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, but since similar examples can be found also

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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. Allocucio - verses 484, 675-76:
   - 484: Et taddidit, Babilon, ciuibus illa tuis
   - 675-76: Petre, paralitico uires, uestigia claudio.

     Vitam Tabite dat pia cura tua.

   - 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.

   - 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 faciatis
- 246.10RLa: fessus 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

   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 parcit ei precinit ira Dei.

11. Metonymia - verses 212, 266, 340, 434, 443, 453, 551, 604. Examples:
   212: Dent loca Leuitis presidiumque fugit (=fugientibus)
   340: Plebs hebreæ parat pellere Marte minas (=bello)
   551: Vindictam, natale solum, regnumque Canopi (=Egypti)

12. Pleonasms - verses 57, 100, 175, 334, 371, 418, 494. Examples:
   57: Inceptum confundit opus confusio uocum
   334: Et socie Nabal se sociavit ibi

13. Polyptoton - 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

   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 terrens 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: Lepra per hunc perit, 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
<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>108</td>
<td>fraude uolente Deo</td>
<td>440</td>
<td>ille docente Deo</td>
</tr>
<tr>
<td>142</td>
<td>terra iubente Deo</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>ultima fata subit</td>
<td>466</td>
<td>semina regna subit</td>
</tr>
<tr>
<td>258</td>
<td>dedecus illa subit</td>
<td>566</td>
<td>plebs fera uinclu subit [1+2+2+2]</td>
</tr>
<tr>
<td>456</td>
<td>copia dicta subit</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>124</td>
<td>mistica facta uidens</td>
<td>498</td>
<td>crimine, cede furens</td>
</tr>
<tr>
<td>164</td>
<td>debeat inde docens</td>
<td>532</td>
<td>tempore regna tenens</td>
</tr>
<tr>
<td>170</td>
<td>pectora sacra tegens</td>
<td>592</td>
<td>maxima bella mouens</td>
</tr>
<tr>
<td>172</td>
<td>lamina nomen habens</td>
<td>644</td>
<td>uulnera dura fereuens</td>
</tr>
<tr>
<td>182</td>
<td>publica probra fereuens</td>
<td>646</td>
<td>mistica iura docens</td>
</tr>
<tr>
<td>384</td>
<td>dedecus inde ferens</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>120</td>
<td>nil ratione regens</td>
<td>560</td>
<td>est probitate potens [1+4+2]</td>
</tr>
<tr>
<td>176</td>
<td>numen adesse notans</td>
<td>638</td>
<td>gaudet iniqua tegens [2+3+2]</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>232</td>
<td>inferiusque dedit</td>
<td>292</td>
<td>prodigioque probat</td>
</tr>
<tr>
<td>246</td>
<td>tristiciamque fugant</td>
<td>308</td>
<td>suppliciumque ferunt</td>
</tr>
<tr>
<td>252</td>
<td>deliciisque frui</td>
<td>390</td>
<td>philosophosque preit</td>
</tr>
<tr>
<td>270</td>
<td>deteriorusque cadit</td>
<td>556</td>
<td>suppliciumque leuat</td>
</tr>
</tbody>
</table>

There are many variations on this most frequent scheme:

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

<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>Loth Sodommanque petit</td>
<td>294</td>
<td>pars latebrasque petit</td>
</tr>
<tr>
<td>230</td>
<td>pax requiesque datur</td>
<td>522</td>
<td>hic loachimque fuit</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Line</th>
<th>Example</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>210</td>
<td>Gadque Rubenque dedit</td>
<td>404</td>
<td>spondet opusque probat</td>
</tr>
<tr>
<td>282</td>
<td>quisque Deumque colit</td>
<td>686</td>
<td>uoce manuque premit</td>
</tr>
</tbody>
</table>

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

d) [1+2+2+2] - verses 186 and 446
Dinkova-Bruun 79

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: martiriique 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 manuque probus 370: funus iterque pede
244: uoce manuque Iahel 372: uoce manuque 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:

<table>
<thead>
<tr>
<th>Acc.</th>
<th>Line</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>78</td>
<td>22</td>
<td>...arbore ditat eam</td>
</tr>
<tr>
<td>302</td>
<td>352</td>
<td>...cepit et ornat eam</td>
</tr>
<tr>
<td>306</td>
<td>354</td>
<td>...rex ueneratur eam</td>
</tr>
<tr>
<td>314</td>
<td>354</td>
<td>...rex ueneratur eam</td>
</tr>
<tr>
<td>330</td>
<td>594</td>
<td>...hic ueneratur eam</td>
</tr>
<tr>
<td>414</td>
<td>30</td>
<td>...conditor orbis eos</td>
</tr>
<tr>
<td>422</td>
<td>180</td>
<td>...percutit ignis eos</td>
</tr>
<tr>
<td>480</td>
<td>242</td>
<td>...atque tuetur eos</td>
</tr>
<tr>
<td>520</td>
<td>264</td>
<td>...parcere perdit eos</td>
</tr>
<tr>
<td>528</td>
<td>512</td>
<td>...concremat ignis eos</td>
</tr>
<tr>
<td>650</td>
<td>570</td>
<td>...regia trudit eos</td>
</tr>
<tr>
<td>514</td>
<td>604</td>
<td>...Marte tuetur eos</td>
</tr>
</tbody>
</table>
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 *Breuiissima 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:

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

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 Breuissima comprehensio historiarum is found on ff. 55v-58v. Is is preceded by the full redaction of the prose prologue.

CONTENTS
1. fol. 1r-1v - Petrus (Pictaviensis), 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, Psychomachia (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.
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)
22. fol. 105v - Six anonymous short pieces of verse, added in several hands, saec. XIII
in the blank space after art. 17.
24. fols. 106r-111v - Galfridus de Vinosalvo (Geoffrey of Vinsauf), *Poetria Noua*.
25. fols. 112r-115v - Galfridus Monumetensis (Geoffrey of Monmouth), *Vita Merli*.

**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. 16+1 + 28+1 + 38 + 48 + 510 (wants 9 after fol. 40) + 610 + 75 (fols. 52-56) + 88 + 910 + 106+2 (added are fols. 81-82) + 118 + 128 + 138 (wants 8) + 1412 (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 Minuscule verging on Gothic. 1.5 - 2 mm high. Date: Early 13th century. The punctuation consists of *punctus* and *punctus elvatus*.

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 *Breuissima 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*.
15. fols. 132r-160r - Ieronimus, *In Zachariam prophetam*.
16. fols. 160r-165r - Ieronimus, In Malaciam prophetam.
17. fol. 165r - Incipiunt proverbia Pamphili.
18. fol. 165v - Excerptum de vita Beati Thome.
19. fols. 165v-183r - Anselmus, Meditationes.
20. fol. 183r - Incipiunt proverbia Claudiani Magistri.
22. fols. 187r-195r - Proverbia 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. 112-612 + 76+5 + 812-1612 + 174+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.
   auxiliary notes on 1st supplement:
4. fols. 166r-169r - ?Guido (Vincentinus, Bishop of Ferrara, d. 1331). *Obsecrationes versificate Veteris et Noui Testamenti*. Without attribution in the manuscript.
   auxiliary notes on 2nd supplement:
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.
   auxiliary notes on 3rd supplement:
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 fol. 36v-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 notabiliiores usually are. Both interlinear and marginal glosses present in the poetic text.


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
- Captain T. F. Powell of Sharon Hall, Ripon, in 1949; sold for him at Sotheby’s, 27 March 1950, lot 24.

**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 transituri 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.


9. fols. 63r-69r - S. Bernardus, Meditationes deuotis alias Liber de anima.

10. fols. 69r-71r - S. Bernardus, Epistola ad Robertum nepotem suum a Clareualle 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 sencio 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.


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 eorum qui sunt rari flores ex dictis eorum 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 *Breuiissima 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 Pictauriensis, *Compendium historiae in genealogia Christi*.
3. fol. 8r- Anonymous rhyming poem on the *Gradus humilitatis et gradus superbie*.
   Fol. 8v is blank.
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 consolatione 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’ text are pasted down.

III. Collation. ii + 18 + 2\(1^2\)-4\(1^2\) + 5\(1^0\) + 6\(1^0\) + 7\(1^2\) (one canc) + 8\(1^2\)-15\(1^2\) + 16\(10\) + 17\(1^2\) + 18\(10\) + 19\(1^2\) + 20\(1^2\) + 21\(10\) + 22\(10\) (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 | 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. Fol.s 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 florishes. 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.

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 Rigaw”-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]* monem C
- 75 *dicta]* nomen D
- 188 ea]* ita D
- 110 tactus] uictor E
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 saluatür] 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 obstupeo *DY*: hoc stupeo *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: predixeret 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 together\footnote{225}

\begin{itemize}
\item 328  oppressi Y: et pressi CDER\footnote{226}
\end{itemize}

2) three manuscripts in error together

\begin{itemize}
\item CER
\begin{itemize}
\item 68  decimas recipit tr. CER
\item 77-78  post uersum 82 posuerunt ER || post uersus 80 posuit C qui uersus 81-82 omisit
\end{itemize}
\item CDR
\begin{itemize}
\item 78  in] inque CDR || sua] manet CDR\footnote{227}
\end{itemize}
\end{itemize}

\footnote{225}{The word “error” in this context signifies the variants rejected by the editor, which appear in the \textit{apparatus criticus}.}

\footnote{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 \textit{stemma}, since it remains a fact that Y is different that the rest of the manuscripts.}

\footnote{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 together
   a) CR
      77  saluatcr] seruatur CR
      126 obstupeo DY: hoc stupeo CR: admiror E
      427  iste] ille CR
      517  post nec] nec rex CR
      680  iura] signa CR
      695  labor-graus tr. CR
   b) CE
      164  docens RY: docet CE: decens D
      409  reuocate] 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
      114.1DE-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 EY228

228 The variant "ei" could be accepted, if one assumes that it applies to Moses, but I still believe that "eis".
On the basis of these groups of significant variants I propose the following *stemma codicum*:

\[
\begin{array}{c}
\Omega \\
\alpha \\
\beta \\
\gamma \\
\Omega \\
\end{array}
\]

- 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.

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referring to the Hebrews, makes better sense.
α - The reasons for the α - Y split are the following variants:

162    stant] stat Y
328    opressi] et pressi CDER
629    legis] legit Y

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    obstupeo 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 diversus*-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 puellae” 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 puellae

2)  The same is true also for C. For instance, line 327 “Deuitat Dauid 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 Dauid 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 *versus mutatur*-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 *versus mutatur* 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 *versus mutari* 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 Breuissima 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, 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 in 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:

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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 Ishboseth 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.\(^\text{231}\)

The medieval orthography -cio is preserved in all words like sedicio, benedicció, ulcio, forciór 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 pocius 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, mensa thabernaculi, tabule testamenti, specula excubancium ad introitum sanctuarii, paradisus omnium pomorum, apotheca spiritus sancti, gladius aniceps, liber commestibilis, locus pascue, lucerna pedibus, et lumen semitis nostris lucens in nocte huius seculi, ne incidamus in laqueos diaboli, in foueas uittiorum, in puteum gehenne.

In hoc autem mira Iaus theologie continetur, quod ipsa quodam modo nolentes renitentesque ad uiam iusticie perducit solamque in ea quarentibus 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 tenebis detinere nititur, ne procedant ad hanc lucem et illumininentur. In profundo tenebrarum detinentur gentiles qui unum esse Deum omnipotentem diffidentur, cum possent tamen racione dictante ex creaturarum consideracione creatoris habere cognitionem. Vnde Apostolus: Inuisibilia Dei a creatura mundi, per ea que facta sunt, intellecta conspiciuntur. Quicquid enim sapienter dispositum est, aliqua sapiencia 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

CDY

Prologum exhibent DY: Prologum breuiorem et mutatum exhibet C: Prologo caret E: Prologi ultimam sententiam exhibet R

uertit] convertit C


thabernaculi] tabernaculi C || tabule] tabula D

comestibilis] commestibilis C

semitis caret Y: sensibus in margine add. Y

perducit] producit D || quarentibus] querentes C

significatum] signatum C

esse] post Deum posuit C: post omnipotentem posuit D

diffidentur] diffidentes D

Dei om. C

intellecta om. C || enim] est add. C

alia sentencia dispositum est om. CD || creata] omnia C

Christianos uero, quos hostis callidus a fide mistici intellectus penitus retrahere non potest, multiplici astucia nititur in heretice prauitatis errorem inducere, ut instrument0 lucis obtenebrentur, ut de medicamine morbum contrahant, ut ubi uitam querunt ulnus mortis inueniant. Quod significabatur in Pharaone qui per duas obstetrices, quaram erat officium puercis nascentibus mederi, Hebreorum pueros nitebatur occidere.
De tribus turbacionibus animi carnis. De intellectu sacre scripture.

Carnalis autem animus in inicio sacre erudicionis tripliciter turbati solet. Prima turbacio est de obscuratione significacionis, secunda de uarietate expositionis, tercia de mutatione personarum.

Prima turbacio

Obstupesce enim carnis 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 agnicionem ueritatis uenire. Sed audi quid egregius doctor Augustinus de obsciris scripturarum dicat: Sunt in scripturis sanctum quedam profunda misteria que ad hoc absconduntur ne uilescant, ad hoc queruntur ut exerceant, ad hoc aperiuntur ut pascant. Scripturna enim sacra, si nusquam esset aperta, non te pasceret, si nusquam occulta, non te exerceret. Iterum super illum locum magnus dominus noster: Confiterete, inquit, infirmitatem qui peruenire uis ad diuinitatem, "cuius intelligencie non est numerus." Sed in hac difficile intelligenda esto mansuetus quia "Dominus est suscipliens mansuetos", scilicet ad intelligenciam archanorum. Si ergo uis intelligere, mitis esto, non obscura scripturarum accusas que fecit Deus, ut te exerceat, neque dicas: "Sic dicetur 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 ita debuisse dici, ut dictum est, et hec pietas faciet te pacem. Si autem resistis adversus clausa Dei, inde uide quid sequitur: "Humilions autem peccatores usque ad terram." Si uero credis et diligis legem Domini. nulla erit in consciencia tua turbacio, sed pax summa.


48-56 Petrus Lombardus, Commentarium in Psalmodios, Psalmus CXLVI. Versus 5-6, PL 191, 1276BC. Lombard's text is based on Augustinus, Enarrationes in Psalmodios, In psalmum CXLVI, Cap. II-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 53 non Y: si D || medicamenta Y: medicamina D
41a titulum in margine add. D: deest CY 54 antequam Y: ante D || ergo Y: quam add. D
45 scripturarum] scripturis C 57-58 sed pax summa. Vnde Propheata om. C
46 ad hoc absconduntur ne uilescant 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 sufficiant.

Secunda turbacio

Secunda turbacio est de uarietate exposicionis. Turbatur enim carnalis animus et sic sibi opponit. Cum omnes catholici expositores, sicut theologi asserunt, eodem spiritu loquantur quo prophete locuti sunt, quid est quod de prophete intellectu plerumque dubitant? Quis enim eos dubitare ignoret, cum eadem uerba uariis modis exponunt, dicentes uel sic, uel sic? An intelleexit 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, quos catholici expositores in scripturis sacris apposuerunt, spiritus sanctus, quo ipse scripture sacre sunt, apponi et intelligi uoluit et adhuc plures, qui a te uel a quolibet alio catholice dici possunt. Hec de secunda turbacione sufficiant.

Tercia turbacio

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

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58 Ps 118: 165

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**CDY**

| 58 | tuam] eius C || legem diligit tr. D | 67 | exponerentur] exponantur C || clericorum om. C |
| 60 | Hec de prima turbacione sufficiant om. C | 69 | loquuntur] loquentur C || prophete intellectu tr. C |
| 60a | titulum in margine add. D: deest CY | 70 | et adhuc: Y: hec D |
| 61 | enim om. D | 70-71 | et adhuc...sufficiant om. C |
| 62 | opponit] opponens C || sicut...asserunt om. C | 71a | titulum in margine add. D: deest CY |
| 65-66 | dicentes...respondetur quod om. C | | | |
| 66 | hoc Y: hec D | | | |

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

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

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CDY

76 Sic] ergo add. D
76-77 Sic...membris suis om. C
77 ergo om. D || loquantur] loquantur CD
78 capiti] post conueniat possit D || Sed] si D
79 quisque suam tr. C || agnoscat Augustinus, Lombardus: agnoscat CY: cognoscant D
81 sua om. C
82 cum diceret] quando dixit C || sic] et C
83 sic] similiter C
83-84 Hec...sufficiant om. C
86 enim om. D || tota consistit tr. D
87 primum] primo C || sensus om. C || prioris cognicionis] quasi fundamentum C
88 theologi om. C
88-89 breuiores si inueneris accedere] alicuius theologi catholicci C
89 in montem] post tucius possit D, post ascendere possit C
90 diuino] Dei propius C || colloquio Quomodo historie memoriter debeat retineri uersus sequentes docent add. C
91-133 Ecce descripsi...fiet delectabilis om. C
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 una
Dei uelociter curris, ammonicionis mee stimulo uelocius curras. Noui ingenium tuum,
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 sapiencie, sciens quia melior est adquisicio eius negociacione auri et argenti.

De utilitate claustri

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 claustrum, ubi maxime
celebratur discretionem silentium et quies ordinata? Habes tecum magistros plures, tam in
diuinis, quam in seculanbus literis peritissimos, qui theologicas rationes eo melius
poterunt exponere. quo eas uerius nouerunt non solum per scienciam, sed etiam per
experienciam. Solos enim illos arbitror pure et recte intelligere sacras scripturas, qui per
mundiciam uite illi adherent spiritui, quo scriptura composite sunt et expose.

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
instabilem, et leuiter admissa leuius recedit a memoria. Sed certis ingenii 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
inbiberis. Numquam intelliges Dauid, donec ipsa experiencia ipsos psalmorum affectus indueris. Sicque de reliquis. Et in omni scriptura, tantum distat studium a lectione, quantum amicicia ab hospicio, socialis affectio a fortuita salutacione. Sed et de cotidiana lectione, aliquid cotidle in uentrem memorie dimittendum est, quod fidelius digeratur et sursum reuocatum crebrius ruminetur, quod proposito conueniat, quod intentioni proficiat, quod detineat animum, ut aliena cogitare non libeat. Hauriendus est sepe de lectionis serie affectus et formanda oratio, que lectionem interrupmat, nec tam impediat interrupmendo, quam puiorem continuo animum ad intelligenciam lectionis restituat.

Intrans etiam in somnun, semper aliquid de fer tecum in memorie uel cogitacione, in quo placide obdormias, quod nonnumquam etiam sompiare iuuet, quod etiam euigilantem te excipiens in statum hesterne intentionis restituat. Sic tibi nox sicut dies illuminabitur, et nox illuminacio tua erit. In deliciis tuis placide obdormies, in pace quiesces, facile euigilabes, et surgens facilis et agilis eris ad redeundum in id unde non totus discessistis. Sobrimum enim cibum et sobrium somnum sobrius sequitur sensus. Si huic studio, ut decet, operam dederis, acuetur ingenium, excitabitur memoria, elucescet racio, omnis in te augebitur uirtus, roborabitur animus, renouabitur ut aquile iuuentus tua, exultabit spiritus tuus in Deo, salutari scilicet suo, uocans et uident quam suauis 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 fiét delectabilis.

Ut autem historie Veteris et Noui Testamenti, postquam eas didiceris, memorie tue firmius 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.


131 Ps 30:20

CDRY

114 ipsos Y: ipsorum D
117 quod fidelius Y: om. D
120 formanda Y: formandam D
123 obdormias Y: obdormies D || iuuet 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: uocans Y
134 didiceris] didisceris C || memorie
136 tamquam] tanquam CD || historias]
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.
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
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.
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.

Facta die prima fuerat lux prima. secunda
Fit firmamentum summa quod astra tenet.
Tercia lux faciem terre detexit ab undis,
Herbis et quavis arbore ditat eam.
Quarta dies solem, lunam stellasque creauit,
Quinta dies uolucres pisciculosque dedit.
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 bene dicit eis.
Vnius prohibet, aliorum precipit uti
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.
Vertit in uxorern 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
Ante fores positus posse redire uetat.
Prima parens primum Caim, post edidit Abel;
Posterior primi fraude peremptus obit.
Caim stirps Enoch, Irad Mauihaelque fuerunt,
Matusael, Lamech qui dat obire Caim.

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 secundaetas
Amnis diluuii purguit crimina mundi,
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.

Cham ridet patrem nudum, fratres uenerantur;
Hinc benedicuntur hii, maledicitur hic.
Inceptum confundit opus confusio uocum:
Ex re confusa patria nomen habet.
Sem pater Arphaxat de quo Sale qui pater Heber.

A quo stirps eius nobile nomen habet.
Hinc Phaleg, Ragau, Seruch, Nachor et Thare nati;
Abram, Nachor, Aran: hos genuit Thare tres.
Tercia etas
Linquit Abram patriam, cognatos, tecta paterna
   Et peregrina petit regna iubente Deo.

Egiptum pauper petiiit, diues redit inde
Abram. Linquit eum Loth Sodomamque petit.

Abre Melchisedech benedicit, mistica dona
Dat, decimas recipit, uictus ut hostis erat.

Huic Deus apparens prebet solacia, natum
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.

Angelus excipitur trinus recipitque butirum
Et lac cum uitulo, uescitur his et abit.

Loth Sodomam fugiens Segor saluatur in urbe,
In salis est statua femina uersa sua.

Quam male peccavit Sodomita ruina probavit;

Comprobat esse reum sulphur et ignis eum.

Fetor fetori fit pena calorque calori:
Talibus est talis congrua pena malis.

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63-64 Gen 12 69-70 Gen 15 75-76 Gen 18
65-66 Gen 13 71-72 Gen 16 77-82 Gen 19
67-68 Gen 14 73-74 Gen 17:1-15

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

CDERY

62a *titulum in margine add.* Y: Incipit tercia etas
   ab Abraham usque Dauid C: *titulus deest DER* 75
   butirum] biturum D
64 *uersus mutatus C* 77-78 *post uersus 82 posuerunt ER || post uersus
   80 posuit C qui uersus 81-82 omisit
65 *uersus mutatus C || Egiptum] Egyptum CR*
66 *uersus mutatus C* 78
   saluatur] seruatur CR
67 *Melchisedech] Melchisedec E: Mechisedech R*
68 decimas recipit tr. CER || recipit) repetit CD 79
   in] inque CDR || est om. CDRY || sua]
69 huic] hine R 80
   comprobat] uel exprobat E || sulphur]
71 parit] perit R
73 dicta] nomen D 81
    uersus mutatus C || Sarai Y: Saray CDER ||
74 *uersus mutatus C || Sarai Y: Saray CDER || 82
   uersus om. C || fetori-calori] fetoris-caloris R
Sara rapi potuit, sed non potuit uiolari; 
Inuiolata uiro redditur illa suo.

85
Est Ysaac natus, est circumcision abinde, 
Est ablactatus, Ismael exul abit.
Iussus Abram Domino natum mactare, probauit 
Omnia se soli postposuisse Deo.
Seruus hero sponsam sociauit quam sociandam
Illi per signum comperit ante datum.
Pugnantes in uentre suo Rebecca gemellos
Sensit et obstupuit consultitque Deum.
"Est in uentre tuo populus duplex," Deus inquit,
"In populum populus arma timenda feret.

90 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 Beniamin atque Ioseph.
Vnius forme uarios grex edidit agnos
Arte Iacob. iusta fraude. uolente Deo.
Angelus est uictus. Iacob in luctamine uictor
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 seruiit ei.

114.1DE Fraude noua Thamar Phares concepit et Esrom.
114.2DE Qui fuit extremus. nascitur ille prius.

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
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.

115 Miror quod Moyses uirgm mutauit in anguem,
Sed magis obstupeo quod magus egit idem.
In urge speciem Moyses reuocauerat anguem:
   Hoc potuit Moyses, non potuere magi.
Cum sinus excludit dextram, leprosa fit illa,
   Cum sinus hanc recipit, pristina forma redit.
Sanguis, rana, culex, musce, moriens pecus, ulcus,
   Grando, brucus, nox et puereis data mors:
He clades cogunt Pharaonis pectora dura,
   Vt sinat Hebreos iussa subire loca.
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
   Atque suis iiccum per mare prebet iter.
Ignis nocte, die nubes predicti Hebreos,
   Seruit eis polus et terra iubente Deo.
Illis dulcorem lignum, panem polus, undam
   Petra, preces palmam, gaudia palma dedit.
Dat Ietro consilium Moysi, gentilis Hebreo,
   Indoctus docto sacrilegusque sacro.
Lex datur in binis tabulis inscripta petrinis,
   Lex precepta Dei continet ista decem:

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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

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132 cf. Riga, Ex. 188: Grando, locuste, nox, mors prius orta necans, Beichner vol. 1. p. 98

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CDERY

128 potuit] poterat E || non] nec E
130 pristina] pristina 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
Vnum crede Deum, nec iures uana per ipsum.
   Sabbata sanctifices et uenerare patres;
A te uitentur cedes, lasciuia, furtum,
   Fraus, non alterius rem sociamue petas.
Edis materies mirande ligna, metalla,
   Coccus, iacinctus, purpura, bissus erant.
Sancta uocata prior pars est, pars altera sancta
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;
   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 debat inde docens.
Vestis prima femur, totum tegit altera corpus:
   Ex lini filis utraque uestis erat.
Tercia iacincti uestis uestita colore.
   Malis granatis cingitut aSnake noque.
Balthaeus ornatus quartus, quintus fuit ephot,
   Sextus erat logion pectora sacra tegens.
Septimus ornatus fuerat speciosa thyara,

Octauus sacrum lamina nomen habens.

His semel ornatus cum sanguine presul in anno

Sacrate subiit interiora domus.

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

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.

In Pharan murmur plebis compescitur igne.

Optanti carnes est caro morisque data.

Itur in Asseroth, hinc Moysen ferit ore Maria

Iniuste. lepra iure feritur ea.

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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

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171 speciosa] spaciosæ R || thyara] thyara C: tyara D
174 sacrate] sacro sacre D
176 eam] eum D
176a titulus Y: Inci piunt versus de libro Leuitici C:

Leuiticus in margine add. D: Liber Leuitici in margine add. R: titulus deest E

179-80 et 181-82 tr. R

181 versus diversus R: versus diversus C

182 versus diversus C

182a titulus Y: Inci piunt versus de libro Nimeri C:

Numeri in margine add. D: Liber Numeri in margine add. R: titulus deest E

183 Sinay Y: Synai CD: Synay ER

184 mechia] mechea E

185 Pharan] Pharaen E || compescitur] conspicitur D

185-86 post uersum 190 male posuit C

187 versus mutatus C || Asseroth] Aseroth E || hinc] hic ER

188 versus diversus C || ea] ita D
Mittitur a Pharan explorator duodenus,
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.

In Cades moritur soror Aaron, petra dat undam.
Frustra legatur nuncius hic ad Edom.
Montis in Hor summio subit Aaron uertice mortem
Et succedit ibi filius eius ei.
Circuiens Edom plebs murmurat et reprobat man:
Anguibus ignitis plurima turba perit.
De Bamot ad Seon missi doluere repellii,
Arma parans armis occidit ille feris.
Occurrit rex Og armatus et occidit armis;
Qui maledicere uult his, benedicit eis.

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

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.

De libro Iosue

215 Exploratores Raab iuuat inde iuanda,
Iordanis sicco plebs pede transit aquas.

Hic est cultellis plebs circumcisa petrinis,
Mannaque defecit et datur esca noua.
Menia magna ruunt Iericho clangore tubarum,
Concentu uocum circuituque pedum.
Vnius ob crimen sex et triginta necantur,
Victis punito crimine palma datur.
Cultores Gabaon furantur federa pacis,
Fraude bona servant se simul atque sua.
Reges quinque prernunt 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
212 Num 35:1-8
213 Deut 8:4; 29:5
214 Deut 1:33 ignis, nubis: 8:3 manna

215 Ios
216 Ios 3:17
217 Ios 5
219-20 Ios 6:1-21
221 Ios 7
222 Ios 8
223-24 Ios 9:3-21
225-28 Ios 10


CDERY

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

Plebs Hebraea Deo dum seruit, libera regnat;  
Cui nolens subditur illa malis.  
Hec regi Sirie seruit bis quatuor annis.  
Libera fit post hec Othonielis ope.  
Post Eglon regi Moab seruire coacta

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.

Post Gedeon, Iepte, Sanson solamen Hebreis  
Et pacem prebent tristiciamque fugant.  
Leuite pulcri corrupta coniuge pulcra,  
Stirps undena tribum Beniamin ense petit.
De libro Ruth
Cum Noemi patriam duplex nurus eius adire
   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.
Seius obprobrio sterilem secunda perurget;
   Vt fuget obprobrium, supplicat Anna Deo.
Iudicio iusto natos hec suscipit, illa
   Amittit; decus hec, dedecus illa subit.
Offert Anna Deo Samuellem, suscipit Heli:
   Plebs amat, illustrat gracia, fama probat.
Predicit Samuel Heli fera dampna futura:
   Heli cuncta timet. nulla caure studet.
Heli dum parcit natis, se perdit et illos:
   Sic qui uult prauis parcere, perdit eos.
Quatuor Hebree ceciderunt millia plebis,
   Post triginta cadunt millia Marte fero.
   Pro dolor, archa Dei capitur, proles cadit Heli;
   Causa feri casus fama fit ista seni.

| 249-50 | Ruth 1 | 257-58 | I Reg 1:1-19 | 261-62 | I Reg 3 |
| 251-52 | Ruth 2-4 | 259 | I Reg 1:24-28 | 265-68 | I Reg 4:1-18 |
| 253-56 | I Reg 1:1-18 | 260 | I Reg 2:26 |

CDERY

| 249-50 | versus om. C | 259 | Helij Hely DER |
| 252 | versus diversus C | 261 | Heli Y: Hely DER |
| 264 | versus diversus C || perdit] perdet R | 263 | Heli Y: Hely DER |
| 267 | pro Y: proh CD: proth E: prot R || Heli | 264 | versus diversus C |
| 268 | versus mutatus C |
Archa Dei cum stat iuxta Dagon, cadit ille;
270 Eritur Dagon deteriusque cadit.
Peste Deus triplici terrens replet, premit, urget
271 Regna, uates, plebem, mure, dolore, nece.
272 Plebs tantis plagis archam percussa remittit,
273 Cum qua mittuntur aurea dona simul.
274
Supponunt arche plaustrum plaustroque iuuencas
Que recte tendunt Bethsamis absque duce.
Plebs archam, plaustrum, uaccas recipit, secat, urit,
275 Affectu leto dans holocausta Deo.
276 Qui spectant archam primates septuaginta
277 Et plebis decies milia quinque cadunt.
Aminadab recipit archam populusque quietem:
278 Spernit habere deos quisque Deumque colit.
279 Fit noua pugna, Deum placat, terit arma, metum dat
280 Agno dux, armis plebs, tonitruque Deus.
281 Plebs Hebraea petit, abiecto iudice, regem
282 Vulnus sana, iugum libera, tuta metum.
283 Saul rex fit eis regali dignus honore:
284 Mores mutat honor, crescit honore tumor.
288.1E De Iuda Phares, Esron, Aran, Aminadib.
288.2E Naason, Salmonn, Boz, Obeth, Iesse, David.
285 Naas dux Ammon cecidit uirtute Saulis
290 Et rursus fit rex, plebe uidente, Saul.

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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 honor et iam de rege tirannus

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CDERY

269 cum dum C || rexit E
270 uersus mutatus C || erigitur E 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
285 uersus mutatus C
286 uersum om. C
287 uersum om. C || uersus diversus R
288 uersus diversus R || tumor timor D
289-90 et 291-92 tr R
290 uersus diversus 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.
Rex sibi mactandi prefixam preuenit horam,
   Precinit huic Samuel quod sua regna cadent.
Sunt turme regis pauc, sunt spicula pauc;
   Bella iuuat Ionathas, plebs redit, hostis obit.
Pro mellis gustu Ionathas est pene peremptus,
   Presentem culpam facta priora leuant.
Rex hic cum multis belli certamen iniuit
   Et uincit multos nemoque uincit eum.
Cum Saul parcit gregibus non parceri iussus,
   Quod non parcer ei precinit ira Dei.
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 fortém, tam iustum, tamque benignum
Plebs, Saul, Ionathas predicat, odit, amat.
Querit ei Saul dare plagas quo sua plagà
   Mulcetur, sed eas precauet ille fuga.

CDERY

291-92 1 Reg 12:17-18 293-97 1 Reg 13 298-302 1 Reg 14
291 292 293 294 297 298 299
uersum om. C | uersus mutatus R uersum om. C
uersum om. C | uersus mutatus R
uersum om. C | Ionathas] Ionatas D
Ionathas] Ionatas D | peremptus] peremptus

301-02 303-04 305-06 307-08 309-16
uersus om. C uersus mutatus C | uersus mutatus R
uersus mutatus C | uersus mutatus R
parcet| parcat E
titulus CY: in margine add. R: deest DE
uersus diversi R
uersus diversi C
Esse Deum cernens cum Dauid, eum metuit rex; 
Preficit hunc multis, sed tamen odit eum.

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
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.
Deceptus dat ei gladium cum pane sacerdos,
Datque sacerdoti principis ira necem.
Deuitat Dauid simulato damna furore,
Tristes, oppressi consociantur ei.

Vt iuuit Ceilam, metuens Dauid arma Saulis
Ziph petit hicque Saul impetit acer eum.
Pene Dauid capto remeat rex, rursus eidem
Instat et in Dauid comperit esse fidem.

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 uersus mutatus C
315 uersum om. C || Michol| Micol E || centum numerum R
316 uersum om. C || Michol| Micol E
317 uersum om. C || Dauid| demum E
318 uersum om. C
320 uersus diuersus C
322 uersus diuersus C
323 uersum om. C || cum nequeat| cumque nequit R 324 uersum om. C || Dauid| petit E || adit| abit E
325 uersus mutatus C 326 uersus diuersus C
327 uersus diuersus C
328 oppressi Y: et pressi CDER || consociantur| associantur E
329 iuuit| iuuat D: uiucit R || Ceilam| Ceylam C: Ceilam R
330 Ziph petit| id Ziph it C
331-32 uersus diuersi C || uersus diuersi R
Tecta Saul, Samuel mortem, Pharan Dauid intrat
   Et socie Nabal se sociauit ibi.

In Ziph deserto latitantem denuo Saul
   Hunc querens in eo comperit esse fidem.
Ne plus queratur Dauid regnum petit Achis,
   In Siceleg remanet quam dedit Achis ei.
Gens Achis genti fera bella minatur Hebreæ,

Adductus Samuel magico molimine regem
   Casurum cecinit uulnere rexque cadit.

Regum secundo
Quidam mercedem sperans mendacia profert,
   Mendaci merces congrua pena datur.
Hisboseth undenis tribubus fit rex, Dauid 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
   Qui praua dederant Hisboseth arte necem.

Dauid rex factus tocius plebis Hebreæ
   Vi turrem Sion cepit et ornat eam.

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| 335-36 | I Reg 26 | 343-44 | II Reg 1:1-16 | 349-50 | II Reg 4 |

**CDERY**

| 335 | *versus diversus* C || in Ziph tr. D || deserto] | 345 | *versus diversus* C || Hisboseth EY: |
| 336 | *versus diversus* C || *versus mutatus* R | 346 | *versus diversus* C || illius] unius D |
| 337 | *versus diversus* C || Achis] Achiser R | 347 | fugit] fugat R |
| 338 | *versus diversus* C || Siceleg] Sicelech E | 348 | *versus diversus* C || *versus mutatus* R |
| 339 | *versus om. C* | 350 | Hisboseth E: Isboseth CY: Hysboseth D: |
| 340 | *versus om. C* || Hebreæ] Hebreus D | 351 | *versus mutatus C* || *versus mutatus R* |
| 342 | *versus mutatus R* | 352 | *versus mutatus* C || *versus mutatus R* || |
| 342a | titulum in margine add. D: Liber secundus | | ui YD: ut E || turrem] turrim E || Sion Y: |
| 343 | *versus diversus C* | | Syon CDERY |
| 344 | *versus mutatus C* | | |
Oza Dei tangens archam mortem subit inde:
   Territus hoc tactu rex ueneratur eam.

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
   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.
Pro morbo nati rex ieunat, 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
Fletibus ora, fuga funus iterque pede.
Opprimit oppressum Semey iactans probra, petras
   In regis uultus uoce manuque sua.
Natus iure cadens uitam regnumque paternum
Perdidit et recipit debita regna pater.
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
Olim, nunc undam se tetigisse timet.

Penis propositis rex eligit e tribus unam,
Milia qua subeunt septuaginta necem.

Regum tercio
Frigore rex fractus realescit carne puelle,
Rex Adonias fit dedecus inde ferens.

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
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.

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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;
391-92 III Reg 3:16-28
393-94 III Reg 4:20-34

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CDERY

375 Siba] Syba E || Bocri] Bothi D:
Bochri R || dum] cum E
376 uersus diversus C
377 uersus mutatus C
378-79 uersus diversi C
380 uersus mutatus C
381 uersus diversus C
382 uersus diversus 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 diversus R
387 et 389-90 tr. DY
388 Abiathar] Abyatar E || sacro] suo Y(ante corr.)
390-91 uersus om. C
392 uersus mutatus C || sit] fit D
394 libris labor D
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, 
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. 
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 
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. 
Iusta tribus lude tribus annis postea peccat, 
Sed peccata luit uiribus illa Susac.

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395-396 III Reg 6
397-398 III Reg 10:1-5; II Par 9:1-4
401-406 III Reg 11; II Par 9:31
407-410 III Reg 12; II Par 10-11
411-414 III Reg 13

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; proh ER
405-406 uersus diversus C || prefert] pretulit R
407 uersus diversus C || prefert] pretulit R
408 uersus diversus C
409 uersus mutatus C || parans] parat E || reuocante] reuocate CE
410 uersus mutatus C
411 thura] thyma E
412 uersus mutatus C || litat] lituit D
413 uersus diversus C || uersus mutatus R
414 uersus diversus 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,
  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.
  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
  Sceptrirt 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 422 II Par 16:1-6
  14:1-8  423-24 III Reg 15:25-29
420 II Par 14:9-13  422 II Par 16:7-12

  Illius inuentos auxit edendo cibos

CDERY

417 Abia| Abya E  427 Amri RY: Ambri ED: Zambri C || iste] ille CR
420 Ethiopes| Ethyopes R  428 versus mutatus R
422 versus mutatus R  421 Y(post corr): Thephni D(post corr.) ||
423 Ieroboam| Ieroba A  431 Achab] Acab E
424 diadema| dyadema R  432 regi] regni R || Helias] Helyas DER
  dyadema R  versus mutatus R || Thesbites] Tesbites E
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 dabitis Siris aut Israelitis,
Quem uatem, discit ille docente Deo.

Qui regi Siris bis uicto parcit, inique
Se perimit, quod per signa propheta notat.
Naboth percusso Thesbites territat Achab,
Penitet atque Dei gracia parcit ei.

Achab cum Iosaphat regem Siris 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,
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 cibat.
455  Lepra per hunc perit, ferrum procedit ab amne.
   Hostis cecatur, copia dicta subit.
Azael iste Siris preuiderat, Israelitis
   Hieus regem, res ea dicta probat.
Post Iosaphat Ioram succedens fratibus infert,
460  Mortem cui mors fit uentris amara lues.
Post Ioram regnans Ozias Azael urget
   Cum Ioram, prauus quem generauit Achab.
Rex ferus Hieus 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 etiamque 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 seruii sedicione cadit.

475

Hieu, Ioachaz, et Ioas, Ierobamque,
Et Zacharias agmina dena regunt.
Prenotat egrotans Heliseus bella, per huius
Mortuus ad uiam mortua membra redit.

Rex fuit Ozias humilis prius inque triumphis
Post nimiis elatum lepra perurget eum.

480

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 corrutat ore leonum,
Cum falsis uerum gens colit ista Deum.
Rex Ezechias regi successerat Achaz,
Inmiti mitis sacrilegoque sacer.
Hostes angelicus mucro noctis tempore centum
Octoginta dedit milia quinque neci.

490

Sennacherib seuus hac uisa strage tremiscit;
Hanc stragem uita ut grauiore cadat.
A propriis natis in falsi numinis ede,
Contempto uero numine, cesus obit.
Rex subit elatus penas humilisque salutem.
Sol reidiens prebet signa salutis ei.
Est Ezechia rex natus rege Manasses
Lege uacans, plenus crimine, cede furens.
Ille deis statuas format, magicas fouet artes,
Augurium sequitur, somnia uana colit.
Sacrilegas aras in sacra collocat ede,
Demonibus natos immolat ille suis.
Voce prophetarum correp tus non minus errat.
Errori finem dat fera pena tamen.
Peccat et aenfert libertas et locus illi:
Penitet et pietas reddit utrumque Dei.
More sui patris peccat, non penitet Amon;
Seruili serus criminis ense ruit.
Regno, non uiicis iiosias successorat hius.
Nam aecione 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.
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.

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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 || correp tus] 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 uersus om. C
515 uersum om. C || reuocatque] renouatque R
517 post nec] nec rex CR
Armis uicino cupiens succurrere regi
In Magedo cecidit, plebs sua plangit eum.
Huic nati Ioachaz, Sedechias et Ieconias,
Heliachim dictus hic Ioachimque fuit.
Rex Ioachaz praus regnat non tempore longo,
Huic rex Egypti regna paterna rapit.
Eius germano Ioachim dat regna, tributum
Precipiens anno quolibet inde dari.
Post annum regni nonum cogit tribus annis
Esse sibi seruunm rex Babilonis eum.
Post cui paruerat Ioachim parere recusat,
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,
Euacuat templum uasis et ciuibus urbem,
Thesauris edes leticiaque uiros.
Pauperibus regem Sedechiam rex Babilonis
Dat qui ius regis despict atque Dei.
Rex Babilonis eum petit, armis occupat urbem:
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 E
520 plebs] plebs Y
521 Ioachaz] Ioathaz R || Ieconias] Iechonias C: Mathatias R
522 uersus diuersus C || uersus diuersus R || uersus mutatus C || uersus diuersus R
523 Ioachaz] Ioachim D
524 Egipti] Egypti C
525 uersus mutatus C
527 nonum] novum R

529 uersum om. C
530 uersum om. C || uersus diuersus R || dormit cum DY: tr. E
531 uersus mutatus R || succedit] succeedens D
532 uersus mutatus R
533 captum] raptum R
537 Babilonis] Babylonis C
538 ius] uis D
539 Babilonis] Babylonis C
540 uersum om. C || fames] lues D
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:
Guttara natorum secat ensis, patre uidente,
   Et uisu priuat pena secunda patrem.
Vrbis tecta, Dei templum, regis uorat aulum
   Flamma; ruit murus, plebs fera uincla subit.
Que remanet plebi rex est factus Godolias,
   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.
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
   Vt fieret, factus est probitate potens.

Amne fabaque puer pueris fit pinguior illis
   Quos pauit panis regius atque merum.

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Latin Text

CDERY

541 uersum om. C
544 iudice] indice E
548 murus] intus D || uincla] uincla R
549 qui]  qui D
551 uindictam] uindicta D || Canopi] Canophi D: Canopy E
552a titilus Y: Incipiunt uersus de libro Danielis
   prophete et de prophetis aliis. Incipit quinta etas
   C: Liber Danielis in margine add. R: titulus
   deest DE
553 putabat] putabant D: putaut E
555 uersum om. C || flagra] plaga R
556 uersum om. C
557 oppressis] oppressus R || Thobias]
   Tobias CDR || Hester] Ehester R
558 subsidiumque spei] suppliciumque leuant E
559 uersus mutatus C
Plus decuplo sapiens sapientibus est Babilonis
Annis effectus in tribus iste puer.

565
In somnis regi quid uisat 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 somnis arbor regi quid uisat, minetur,
Dicit ei Daniel, res ea dicta probat.

575
Quid manus in muro scirpsit, scriptura quid illa
Signaret regi, nouerat atque notat.
Illi parcit, obest, tum facit esse, leonum
Rictus, consortum fraus, pietasque Dei.
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.
Hinc honor, hinc requies, hinc fit solamen Hebreis.
Hinc inter penas spes bona surgit eis

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565-68 Dan 2  575-76 Dan 5  581-82 Dan 14
569-72 Dan 3  577-78 Dan 6:19-22  583-84 Dan 12
573-74 Dan 4  579-80 Dan 13:34-62

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CDERY

563-64 uersus om. C  576 uersus mutatus R || signaret regi tr. E
565 uersus diversus R  577 totum| notum E
566 uersus diversus R || hic DY: hoc CE  579 uersus mutatus R || seniorum|senorum D
568 uersus mutatus C  580 uersus mutatus R
569 recusant| recusent E || caput] capud CDR  581 Ciri] Cyri DER
571 hostes] hostem E || perimit] premit et E  582 uersus diversus R
574 uersus mutatus R || res DRY: rex CE  583-84 uersus diversi C
575 quid] sit R
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 reparatio templi
590 Leticiam duplicat, pax uiget, arma uacant.

De libro Machabaeorum
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 forciors 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.
Herex predicti Tholomeus erat Tholomei
Cui transfert libros legis Hebrea manus.

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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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cf. Lawrence, Hyp., VII, 3, Mistretta, p. 258: Pax uiget, arma uacant, dum pacis nascitur auctor
596 cf. Lawrence, Hyp., VI, 380, Mistretta, p. 233: Occupat et uarios orbis adorat heros

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**CDERY**

584a titulus Y: in margine add. R: deest CDE 585 uersus diversus R || Cirus] Cyrus CER
586-87 uersus diversi R 590 uersus mutatus R || pax] rex uel lex E
591a titulus Y: Incipium uersus de libris Macabeorum C: De Alexandro Magno in margine add. D:
Liber Macabeorum in margine add. R: deest E
595 fortis] factus E
596 heros] heroz R

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597 uersus diversus R || Cassandro] Cassander C
598 || Lysimaco] Lysimaco E
599 uersus diversus R || Asie] Asye E ||
600-01 tradidit] prebuit E
602 uersus diversus R || Egiptus DEY: Egyptus C
Post hec Antiocus Asie rex turbat Hebreos,  
Sed Iudas ualido Marte tuetur eos.

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:
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.

Cessauit penitus in Hebreis uncio, uenit  
Sanctus sanctorum sanctificatque suos.
En lapis absque manu cesus de monte Maria,  
Absque uiri natus semine Christus adest.
Hunc, tamquam lucem rutilans aurora, Iohannes
   Ortu, baptismo, dogmate, morte preit.
Quem uentes alii uerbes cecinere futurum,
   Presentem digito detegit iste suo.
Huic credi cogit sterilis partus, genitoris
   Os mutum, motus in genitrice nouus.

In teneris annis uirtus fortissima, uictus
   Inmitis, uestis aspera, uita sacra,
Vrbis contemptus, heremis loca, mos uigilandi,
   Sermo pudicus, opus utile, cura precum,
Legis amor, litis odium, tutela bonorum,
   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.

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,
   Corde prius tectum detegit ore scelus.
Dat casum puerus multis, puere ut cadat unus,
   Sed casum celere precauet ille fuga.
Circumcisus erat nobis et non sibi Christus,
   In teneris membris uulnera dura feres.

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620  morte] more R
622  ister] 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 [|| martiri] 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
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, ieunia sacrat,
Esuriem patitur, impetit hostis eum.

Spicula sunt hostis gula, gloria uana, cupidio:
Hec uincit Christus, uictus Adam fuit his.

Ius mutat natura suum, cum precipit ille.
Auctor nature quod sit abinde patet.

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 tuit colaphos, alapas, conuicia, sputa,
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.

In terra corpus remanet, dum spiritus eius,
Infernum mordens, eripit inde suos.

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647-48 Mt 3:13-15; Mc 1:9; Le 3:21; Io 1:33
649-52 Mt 4:1-11; Mc 1:12-13; Le 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
665 cf. Os 13:14

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651 Hildebert, *Biblical Epigrams*, Epigr. 1:1, ed. Scott, Baker and Rigg:
Uicit Adam ueterem gula, gloria uana, cupidio

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 resurgunt
666 cf. Lawrence, *Hyp.*, VIII. 320, Mistretta, p. 271: Linquens ipse malos eripit inde suos

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CDERY

646 *uersus diuersus R*
648 lauacro lauacrum *E || suis] suo E*
650 eum*] eam D*
652 uincit Christus *C*
653 *uersus diuersus R*
654 *uersus diuersus. R || patet] docens D*
655-56 *uersus diersi 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,
   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 sermon sonant, actibus illa probant.

670   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.

675   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.

680   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
670   Act 9:36-41
673   Act 3:1-10; 9:32-34
675   Act 3:1-10; 9:32-34
676   Act 8:1-3
677-78   Act 5:1-15
679-84   cf. Lawrence, Hyp., IX, 87-96. Mistretta, p. 276-77 (see Annotation).
680-87   Act 9:1-31
682   Act 9:1-31
683   Act 9:1-31
684   Act 9:1-31
688   Act 9:1-31

\begin{flushleft}
\textbf{CDERy}
\end{flushleft}

\begin{tabular}{llll}
668 & \textit{uersus diuersus} R || petit] petens D & 682 & \textit{uersus diuersus} C || huic om. E \\
669 & \textit{uersum om.} E || spiritus] Christus D & 683 & \textit{uersus mutatus} R \\
670 & \textit{uersum om.} E || \textit{uersus mutatus} R & 684 & \textit{uersus diuersus} C \\
678 & addis] actus D & 686-87 & \textit{uersus om.} C \\
680 & hic] hec R || iura] signa CR & 688 & \textit{uersus mutatus} C \\
681 & \textit{uersus mutatus} R || efficit] efficitur D
\end{tabular}
Quam fuit ante nocens plus utilis esse laborat
Ecclesie uita, uoce, cruore, stilo.
Hic sociique sui sermones docenda reuelant,
Signis testantur atque cruore probant.

Iam sic fit notus regno Deus unus in omni,
Pax datur ecclesie, crescit in orbe fides.
Sed tamen ecclesiam labor exiliis 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
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

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CDERY

| line | E  | R  | add. | E
|------|----|----|------|------
| 691  | docenda | docendo | E |
| 695  | uersus mutatus | 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
| 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 didisceris memorie tue firmius
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.
Vnda tegit terram, tegit aera, sic elementa
   Hec tria miscentur efficiuntqque chaos.
Hec polus empireus superat, ternos ter in ista
   Angelicos cetus collocat arce Deus.
Lumine uirtutum cunctis hiis angelus unus
   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 illa malum uelle, nec ista bonum.
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
   Fit firmamentum summa quod astra tenet.
Tercia lux faciem terre detexit ab undis.
   Herbis et quaus arbore ditat eam.
Quarta dies solem, lunam stellasque creauit,
   Quinta dies vooluces pisciculosque dedit.
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
    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.
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
    Ante fores positus posse redire uetat.
Prima parens primum Caim, post edidit Abel;
    Posterior primi fraude peremptus obit.
Post Cain est Enoch. post Irad Mauiahelque
    Matusahel, Lamech qui dat obire Caim.
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,
    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.
Cham ridet patrem nudum, fratres uenerantur;
    Hinc benedicuntur hii, maledicitur hic.
Inceptum confundit opus confusio uocum:
   Ex re confusa patria nomen habet.

Sem pater Arphaxat de quo Sale qui pater Eber,
   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.

Egyptum pauper petit, diues redit inde
   Abram. Linquit eum Loth Sodomamque petit.

Abre Mechisedech benedicit, mistica dona
   Dat, recipit decimas, uictus ut hostis erat.

Hinc Deus apparens prebet solacia, natum
   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.

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:
   Talibus est talis congrua pena malis.

Loth Sodomam fugiens Segor salvatur in urbe,
   Inque salis statuam femina uersa manet.

Sara rapi potuit, sed non potuit uiolarci;
   Iniuiolata uiro redditur illa suo.

Est Ysaac natus, est circumcisus abinde,
   Est ablactatus, Ysmael exul abit.

Iussus Abram Domino natum mactare, probauit
   Omnia se soli postposuisse Deo.

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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 saluatrus] seruatur R
Seruus ero sponsam sociavit 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.
Maiorem minor arcebit maiorque minori
Seruiet et serui more tributa dabit,
Debita maiori que dantur iura minori."
Fecerat ille dolum qui fuit absque dolo.

Aduersus Iacob Esau benediccio patris
Mouit, sed Iacob munere placat eum.
In petra Iacob dormit, scalam uidet, audit
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.
Ex Zelpha Gad, Aser; ex Bala Neptalin et Dan;
Ex Rachele fuit Beniamin atque Ioseph.

Vnius forme uarios grex edidit agnos
Arte Iacob, iusta fraude, uolente Deo.
Angelus est uictus, Iacob in luctamine uictor
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.

Transpositis manibus natis Ioseph benedicens
Iacob predixit qualis uterque foret.
Vt dixit Iacob natorum cuique futura
Et benedixit eis, ultima fata subit.

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98.1R-2R Gen 27:41; 33: 10-11

97 iura] iure R 113 seruiat] seruiet R
De libro Exodi

Parcit feminee proli perimitque uirilem

    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.

Miror quod Moyses uirgam mutauit in anguem,

    Sed magis hoc stupeo quod magus egi idem.

In uirge speciem Moyses reuocauerat anguem:

    Hoc potuit Moyses, non potuere magi.

Cum sinus excludit dextram, leprosa fit illa,

    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.

Que ferit Egiptum, mortem plebs uitat Hebra

    Agni mactati salua cruore sacro.

Rex mentem mutans populum reuocare laborat

    Viribus et telis terribilique manu.

Sed Deus hostiles acies occidit in undis

    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.

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,

    Sabbata sanctifiques et uenerare patres;

A te uitentur cedes, lasciuia, furturn,

    Fraus, non alterius rem sociamue petas.
Edis materies mirande ligna, metalla.
   Coccus, iacinctus, purpura, bissus erant.
Sancta uocata prior pars est, pars altera sancta
   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;
   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.
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.
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.
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.
Cum dare uult Domino proles Aaron alienum
   Ignem, diinus percutit ignis eos.
Sorte iubente caper unus mactatur et alter
   In deserta fugit publica probra ferens.
Singula quid referam? Moysen Deus euocat, ipsum
Publica iura diu iure tenenda docens.
Quid diues, quid egenus agat, quid sanus et eger,
Quid puer atque senex, femina uirque docet.
Aut homini quid homo, quid ciui, quid peregrino
Debeat atque Deo, perdocet ipse Deus.
Dissimilique modo similem spondencia finem
Imperat offeri munera multa sibi,
Que pro peccatis ueteres litasse feruntur
Censentes uacua turpe uenire manu.
Luxuriam cohibendo capros, fastumque premendo
Tauros, aut agnos mite sequendo litant.
Dat capud incipiens, perstans dat corpus eorum,
Dat caudam complens tot bona fine bono.
Mens et casta caro pro turrets, proque columba
Simplicitas, sapidum pro sale pectus adest.
Auri prebet opes sapiencia, sermo salubris
Argenti, pietas prebet opes olei.
Purpura martirii, duplicis quoque coctus amoris,
Mundicie bissus dantur in ecclesia.
Qui cor ad alta leuat iacinctina munera prebet;
Flens sua probra pilos hac dat in ede capre.
Farn porro bone thus hic et aroma feruntur,
Dantur et a solido pectore ligna sechim.
Et uice gemmarum uirtus, constancia uero
In clibano cocti iam uice panis adest.

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] cocces Lawrence, Hyp., IX, 345, Mistretta, p. 288
182.23RLa porro] uero Lawrence, Hyp., IX, 349, Mistretta, p. 288
182.24RLa sechim] sechim Lawrence, Hyp., IX, 350, Mistretta, p. 288
Hic oleo sparsus fermenta tumencia nescit:
Sic pietas lenit dura nec inde tumet.
Sed quid necto moras? In lege litata litamus
Et data preterito tempore dona damus.
Sed melius, sed commodius, sed honestius illa
Nos damus, ore damus, mente manuque damus.
Munere dona damus carnalia spirituali,
Dat renouatus homo prisca tenore suo.
Sed legis uiutulus, aries, caper. agnus, et edus
Multaque que sacrificex sepe litare solet,
Iam cessant nam factus homo Deus in crucis ara,
Victima sufficiens optulit ista simul.

Liber Numeri
In Synay Dominus numerari iussit Hebreos;
Si dicis cur hoc, Phillida solus habe.
Crimen adulterii quoniam Deus ut scelus horret,
Quo mechia queat tecta patere docet.
Nam mulier suspecta uiro si munda fuisset
Crimine, permixtas tuta bibebat aquas.

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

192R lura sacerdotum, sorbet hiatus humi.

192.1R Nec solum Chore post, sed quinquaginta ducentos
192.2R Ignibus assumptos perditid 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 iuenca 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 reprobat man:

200R Anguibus ignitis plurima turba cadit.

De Bamot ad Seon missi doluere repelli,

Arma parans armis occidit ille feris.

Occurrat rex Og armatus et occidit armis,

203.1RLa Conseruatque suos gratia magna Dei.

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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


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189 explorator] expoliator R 199 circuiens] circuens R
189.4R tonantem scripsi: conantem R 201 Bamot] Ramoth R
192.2R ira Dei scripsi: te R
Balac rex Balaam rogat ut maledicat Hebreis,

Sed Deus hoc prohibet et benedicit eis.

Occidit Phinees Zambri quia cum meretrice

Concubuit: Cozbi femina dicta fuit.

En iterum Moyses numerari iussit Hebreos,

Hiis ut promissi dentur amena soli.

Hic sacrificex discat que sacrificare solebant,

Vt de carnali spirituale trahat.

Cernit, non intrat Moyses in uertice montis

Regnum promissum precipiente Deo.

Sed Madianitas prius arcens, regna Manasse

Dimidie tribui, Gadque, Rubenque dedit.

Precipit, ut perimant Chananeos famaque frangant.

Dent loca Leuitis presidiumque fugi.

Membra quaterdenis annis leuat integra uestis,

Noctem flamma, diem tubila, manna uiam.

Liber Deuteronomi

Hic liber, ante date quedam renouatio legis,

Multa breui cohibet dicta uel acta prius.

Que cupiens populum retinere propheta patenter

Omnibus ipse quidem iam moriturus ait:

"Si bene diligitis quod lex iubet, hoc faciatis;

Si facitis, merces uestra perhennis erit.

Et quia meta uie uobis subit et mihi uite,

Vos commendo Deo." Sicque locutus obit.

cf. Riga, Num., 479: Conductus Balaam fuit ut maledicat Hebreis (= Riga.Rec., 199)
De libro Iosue Bennun

215 Exploratores Raab iuuat inde iuuaanda

215.1RLa Funeque demissos cogit abire uiro.
215.2RLa Principis imperio sacra federis archa ruentes
215.3RLa Fertur abhinc in aquas et reuerentur aque.
215.4RLa Impetus in subitam convertitur 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 lericbo clangore tubarum,

220RLa Ciuibus 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 servant se simul atque sua.

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<th>215-215.1R</th>
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215.1RLa cf. Lawrence, Hyp., IV, 299, Mistretta, p. 167: Funeque demissos permissat 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] antiquo 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 Hai] Hai Lawrence, Hyp., IV, 349, Mistretta, p. 169
221.2RLa fure Lawrence, Hyp., IV, 363, Mistretta, p. 169: furere R
VT Iosue uincat, iuuat illum grandine nubes.
Sol stacione, Deus uiribus, ense uiri.
Reges quinque premunt hos qui sociantur Hebreis,
Sed regum uires uincit Hebra manus.
Postquam trideni reges uincuntur et unus,
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
Adonibezet fortis Hebra manus.

Plebs Hebra 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

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,
Debbona subuenit hiis, uoce manuque Iahel.

Post Gedeon, Iepte, Sanson solamen Hebreis
Et pacem prebent tristiciamque fugant.

---

232.1R-2R los 24

232-26 et 227-28 tr. CEDY
230 Hebreis] Hebreos R
230 per Aoth] paraoth R
243 premit] primit R

246.1RLa Gedeonem Lawrence. Hyp., IV. 509. Mistretta, p. 176:
Gedeon R

(cf. lud 6:17)
Vellus rore madet, secur area funditus aret;
Aret item uellus, area tota madet.
Hiis animatus abit sibi protinus associatam
Ducens innumeris militis ipse manum.
Cumque deinde sitim labor et calor hiis geminaret,
Iussus uicinam duxit eos ad aquam.
Pars undam lambendo manu stetit et bibit una,
Maxima pars ripe strata iacendo bibit.
Sed discesserunt quicumque iacendo biberunt:
Segnis ab insigni milite miles abit.
Armanturque uiri qui stando bibere trecenti
Lampadibus, pharetris, ductilibusque tubis.
Noctu deinde nouis hostem petit inpiger armis,
Hunc et adire bonis exsuperare fuit.
Namque tubis subito resonantibus atque pharetris,
Lampadibus, celeri conquaciente manu
Exilit inque fugam preceps ruit hostis et hostem
Quisque putans alium deperit ense suo.
Neue putetur ibi paucos cecidisse: uirorum
Centum viginti milia cesas iacent.
Iepte uota uouens ut natos uinceret Ammon,
Prius nata nam moritura fuit.
Sed petit inducias ut mensibus ipsa duobus
Plangat deflendo uirginitatis onus.
Post alios miranda duces ducis inclita uirtus
Vitaque Sampsonis plena stupore micat.
Nam sacer a puero semel obuius ipse leoni
Vasta fere nuda dissipat ora manu.
Deinde peremptori mel prodit ab ore perempti,
Dulce quid a seuo, de commedente cibus.
Huic et opem belli maxilla ministrat aselli,
Sicque uiros gladio mille peremti eo.
Et leo uictus ei pastum maxillaque uictrix
Potum diuino munere prebet ei.
Vulpibus hostiles uastat flagrantibus agros,
Portas urbis ouans montis ad alta uehit.
Fortis dura leui dissoluit uincula motu,
Viribus inuictus sepe stupenda facit.
Hunc tamen, hunc talem deuicit amor mutieris,
Sic sic uincentem cetera uicit amor.
Dalila se mitem simulans ubi uis, ubi uirtus
Et uigor inuicti sic ducis usque rogat.
Inque suo dux crine suum docet esse uigorem
Vires ipse suas ad sua damna docens.
Non canit surdis, nam femina forciur hostis:
Crine uirium spolians uiribus expoliat.
Nec mora; dux capitur, deponitur, exoculatur.
Excipit et cecum carcer ibique molit.

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246.31RLa-34RLa 246.39RLa 246.40RLa-60RLa
246.35RLa-38RLa 246.39RLa 246.40RLa-60RLa
246.31RLa-34RLa 246.39RLa 246.40RLa-60RLa

246.33RLa-34RLa Lawrence. Hyp., IV, 547-48, Mistretta. p. 177
246.35RLa-36RLa Lawrence. Hyp., IV, 551-52, Mistretta. p. 177
246.45RLa cf. Lawrence. Hyp., IV, 567. Mistretta, p. 178:
246.33RLa-34RLa Lawrence. Hyp., IV, 547-48, Mistretta. p. 177
246.35RLa-36RLa Lawrence. Hyp., IV, 551-52, Mistretta. p. 177
246.45RLa cf. Lawrence. Hyp., IV, 567. Mistretta, p. 178:
Mitem seuia 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

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 recreo
246.56RLa Ludibrioque uiris omnibus unus erat.
246.57RLa Ludit. ridetur, sed qua simul hec faciebant,
246.58RLa Hostis et ultor ita deperiere modo.
246.60RLa 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 Nec mora, captatam ciues rapuere puellam

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 uhehens 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 Ensibus alternis occubuere simul.

246.61RLa-247.5RLa lud 19:10-30
247.6RLa-248.2RLa lud 20:1-48

246.5RLa Sampson] Sanson Lawrence, Hyp., IV, 579, Mistretta, p. 178 || recreo] recrea Lawrence, Hyp., IV, 579, Mistretta, p. 178
246.58RLa sustentatbat eam] hanc sustentatbat 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
Ecce quid inter eos, quid ab hostibus et quid ab omni Factura, spreto cunctipotente, ferunt.

Liber Ruth
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.
Sepius obprobrio sterilem fecunda perurget;
Vt fuget obprobrium, supplicat Anna Deo.
Judicio iusto natos hec suscipit, illa
Amitit; decus hec. dedecus illa subit.
Offert Anna Deo Samuelem, suscipit Hely:
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.
Quatuor Hebree 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;
Erigitur Dagon deteriusque cadit.
Peste Deus tripli terrens replet, premit, urget
Regna, uates. plebem. mure, dolore, nece.
Plebs tantis plagis archam percussa remittit,
Cum qua mittuntur aurea dona simul.
Supponunt arche plaustrum plaustrisque iuuencias
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. abieto iudice, regem
    Vulnus sana, iugum libera, tuta metum.
287RLa
Quodque petunt, post accipiunt: rex uertice toto
288RLa
Prece\ellens 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 labes.
Allophili quia sunt multi, terrentur Hebrei:
294R
    Magna fuit plebis pars latebrasque cadit.
295
Rex sibi ma\ctandi prefixam preuenit horam,
    Precinit huic Samuel quod sua regna cadent.
Sunt turme regis paue, sunt spicula pauca;
    Bella iuat Ionathas, plebs redit, hostis obit.
Pro mellis gustu Ionathas est pene peremtus,
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 parcer iussus,
Quod non parset ei precinit ira Dei.

---

285-288RLa  1 Reg 8 288.1R-2R  1 Reg 10:1  291-292R  1 Reg 11


289-90  et 291-92  tr.  Lawrence, Hyp., IV. 614; Mistretta, p. 180

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Rectorem reprobum Samuel lugere uetatur.

Vngere precipitur Dauid et ungit eum.

Hic ab Adam gradibus tribus et triginta remotus
Terminus emensi temporis huius adest.

Incipit quarta etas

Is puer et pastor seuo semel obuius urso

Excussit raptam faucibus eius ouem.
Consimiles pueri uires leo sensit: et unus,
Et puer, et nudus strauit utramque feram.
Membra memento feri populosa ruissae Golie;

Armaque uictoris funda lapisque fuit.

Regius inde gener, decies bis quinque peremptis
Hostibus, efficitur, factus ubique potens.
Quis facit hec? Quis? Numquid homo? Victoria talis
Num, precor, est hominis? Numinis esse patet.
Hunc iuuenis iuuenem, sanctum sacer atque probatum
Ille probus, Ionathas prossus amatus amat.
Turpe nichil quidem unit eos quos efficit unum
Par etas et amor, par in amore fides.
Si numeres, duo sunt, mens est tamen una duorum
Et studium consors uelleque semper idem.
Nisus in Eurialo, Pilades in Horeste, Patroclus
Sic in Achille suo. Pirithous Theseo
Inuenisse pari se mentis amore feruntur.
Sed uatum uero plus fauor addit eis

Dauid tam fortem, tam iustum, tamque benignum

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.

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

Insidiasque Dauid coniugis arte cauet.

Miro quod regis legati rexque prophetant,
Miro quod dantur talia dona malis.

Signa dedit Ionathas Dauid iecitque sagittas,
Quod pax nulla fuit uoce dolente docens.

Cum nequeat Ionathas iram mulcere paternam,
Achis regna Dauid tristis et exul adit.
325 Deceptus dat ei gladium cum pane sacerdos,
Dat sacerdoti principi ira necem.

326.1R Octoginta sacerdotes et quinque perempti
326.2R Precepto regis ense ruere Doech.

Deuitat Dauid simulato dampna furore,

328R Tristes et pressi consociantur ei.

Vt iuuit Ceilam, metuens Dauid arma Saulis

330 Ziph petit hicque Saul impetit acer eum.

330.1R Sed socius Ionathas tristem solatur et infit:
330.2R "Ne timeas regem nam sua regna reges."

331R Hic latitantae Dauid remeat rex atque Zipei

331.1R Frustra conantur prodere posse uirum.
331.2R Transsit in Engaddi Dauid, rex comperit illud,
331.3R Persequitur, reprimit uenter onustus eum.
331.4R Huius dum timidum uentrem purgaret in antro,

332R Precidit clamidis ultima fila Dauid.

Tecta Saul, Samuel mortem, Pharan Dauid intrat

Et socie Nabal se sociauerit ibi.

334.1R Sed prius ipsa Dauid irato zennia misit,
334.2R Coniuigis 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 Dauid. cum lancea staret
336.2R Ad capud illius, quam Dauid inde tulit.

Ne plus queratur Dauid regnum petit Achis,

In Siceleg remanet quam dedit Achis ei

Gens Achis genti fera bella minatur Hebree,

340 Plebs Hebrea parat pellere Marte minas.
Adductus Samuel magico molimine regem
Casurum cecinit uulnere rexque dolo.

Occidit uitulum mulier, ne rex moriatur,
Accipit ille cibum, surgit abinde ualens.
Cum Siceleg caperent, ciues Amalech mulieres
Captuas secum detiuere duas.
Sed Dauid Abiathar cito consultit, applicat ephod,
Hostes persequitur et cito uincit eos.
Lassis pars prede datur et victoribus eque,
Victoresque dolent quod Dauid equat eos.
Ense Philistino nati tres hic ceciderunt
Regis, sed regem multa sagitta premit.
Dat sibimet mortem rex, ne perimatur ab illis,
Nam sese gladio perfodit ipse suo.

Liber secundus
Quidam mercedem sperans mendacia profert,
Mendaci merces congrua pena datur.
Nunciat ille Dauid se percussisse Saulem,
Sed merito morti dat puer unus eum.

Hisbosech undenis tribubus fit rex, Dauid uni:
Deficit illius, proficit huius honor.
Percussis pueris uires Ioab fugit Abner,
Hic Asael perimit et petit ense Ioab.
Hisbosech iratus Abner quia dixerat illum
Illicet patris conmacalasse thorum
Ad Dauid accedit et sese federat illi
Regnum promittens, sed cadit ense Ioab.
Quo Dauid audito fleuit, sepeliuit eundem
Dans maledicta Ioab pro nece, proque dolo.

Penam suscipiunt a quo sibi premia sperant
Qui praua dederant Hysboseh arte necem.

---

| 342.1R | occidit scripsi: coccidit R |
| 347.1R | fugit] fugat R |
Dauid iam fit rex tocius plebis Hebreæ;
  Hic turrem Syon cepit et ornat eam.
Oza Dei tangens archam mortem subit inde:
  Territus hoc tactu rex ueneratur eam.
Concessit Nathan templum Dauid edificare
Primo, post uetuit precipiante Deo.
Comperiens Dauid Salomonem robora templi
Factum, cepit magnificare Deum.
Allophilos, Moab. Yдумнеос rex sibi subdit,
Cogens seruili more tributa dare.
Natum rex Ionathe merito patris ueneratur
Et natum Naas qui probra reddit ei.
Nam seruis Dauid missis ob fedus amoris
Barbas et uestes dimidiauit Amon.
Luxuria uiictus Dauid fecisse probatur
  Mechie, cedis, sedicionis opus.
Regis deliciis succedit pestis amara
  Luxuriamque luit ille dolore graui.
Lapsus non surgit, peccat nec ponderat actum,
  Languet nec medici poscere curat opem.
Dormit donec eum sermone propheta petenti
  Excitat et tandem talia missus ait:
  "Pauper erat qui preter ouem nil prossus habebat:
  Omnes eius opes hec suis una fuit.
  Sed uiir diues opum. male uicinatus eidem.
  Hanc illi rapuit hospitibusque dedit.

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351R-352R II Reg 5:1-9; I Par 11:4-9  355-356.2R II Reg 7:1 Par 17  360-360.2R II Reg 10:1-5  364.1RLa-16RLa II Reg 12:1-7

364.4RLa
Lawrence, Hyp., V, 299-305. Mistretta, p. 194-95
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
Hinc, rex, iudicium peto.” “Quod petis”, inquit, “habeto: Mors mortem, raptum multa rapina luat; Mortem soluatoui mors diuitis; et spoliator Sit spolium; pressit, iure premendus erit.”

Cui Nathan: “Princeps. tua te sentencia tangit: Pauper enim. miles; militia uxor, ouis; Diues raptor ouis rex est, raptor mulieris Rex; et iudicium te manet ecce tuum.”

At subitus regis calor ossa reliquit et imo Pectore suspirans fletibus ora rigat. Pectore contrito ueniam petit atque meretur, Nam miseretur ei gracia larga Dei.

Pro morbo nati rex ieiunat, gemit, orat;
Post mortem mensam lotus et unctus adit.

Amon germanam priuauit virginitate,
Frater eum uita leticiaque patrem.

Audiat et fugiat, credat, non experiatur
Omnis honesta sequens quam sit amarus amor.
Quam mala mors sit amor, quod principium sit amoris,
Quod medium, que sit meta uidere potes.
Principium dolor est. medium probat esse fuorem,
Finem uile lutum multimodamque necem.

Il Reg 13:1-21

Lawrence. Hyp., V, 309-12, Mistretta, p. 195
Lawrence. Hyp., V, 314-18, Mistretta, p. 195
Lawrence. Hyp., V, 321 et 323, Mistretta, p. 195:
Pectore contrito ueniam petit atque petisse
Peccat, corripitur, ueniam petit atque meretur
Lawrence. Hyp., V, 324, Mistretta, p. 195
Lawrence. Hyp., V, 717-18, Mistretta, p. 212
Lawrence. Hyp., V, 593, Mistretta, p. 207
Lawrence. Hyp., V, 594, Mistretta, p. 207: Quod medium, quis ei finis habes ab eo
Lawrence. Hyp., V, 595-96, Mistretta, p. 207

quod] quid Lawrence, Hyp., V, 309, Mistretta, p. 195
at] et Lawrence, Hyp., V, 317, Mistretta, p. 195
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.
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
Olim, nunc undam se tetigisse timet.
Penis propositis rex eliget 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.

Regna Dauid tradens Salomoni, quomodo regnet.
Cui penam, cui det premia digna, docet.
Hic Semev, Ioab. Adoniam perdidit ense.
Abiathar penitus priuat honore sacro.
Rex Salomon factus poscit recipitque sophiam
Qua summos uates philosophosque preit.
Quem peperisse due se dicunt, protinus eius
Que sit uera parens, rex docet ense suo.

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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 multiplicisque libri. 

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, 
Argenti precium par facit esse petre. 

Indus, Persa, Sirius, Ser, Grecus et omnis ab ortu 
Solis ad occasum lingua fatetur eum. 

Rex hic tam fortis, tam prudens, tamque pudicus, 
Proth pudor infando uictus amore ruit. 

Se miser in tali deponit carcere cuius 
Fundamen uius materiesque uenus. 

Alloquium structura, pudor sera, ianua tactus, 
Limen consensus, basia uero trabes; 

Vt cautela teges, postes sunt munera, cure 
Vincula, dolor tenebre, flebile finis opus, 
Suppetit huic ab eo tollere posse reum. 

Eius Ieroboam seruo regnare propheta 
In tribubus denis spondet opusque probat. 

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 redit reuocante propheta

Atque tribus tamen possidet ille duas.

Ierobaum uitulis, quos fecit, thura lituit,

Illis gens regis, rege iubente, litat.

413R

Hunc frustra terrent signis iberisque 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 damna 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 duoque 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.
Sed neque rex, neque lex, nec amor, neque ius, neque terror
In uirtute uiros hos retinere potest.

Facta sequendo decem tribuum finem subiere
Et tandem patrium demeruere solum.

Explent nongentos et binos sexque bis annos
Sub sex, sex et sex regibus atque tribus.

Dehinc uacui meritis patria procul euacuantur,
Finis et hiis scelerum fit dolor atque iugum.

Iusta tribus Iude tribus annis se maculauit,
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,

Ethyopes paucis dissipat ille uiris.
Rege Syro Basan uincens reprehenditur inde,

Opprimit hic uatem carcere, morbus eum.
Ieroboam natum Nadab et totum genus eius
Occidit Baasa dans dyadema sibi.

Huius Elam natum simul et totum genus eius
Occidit Zambri dans dyadema sibi.

Amri rex factus premit istum, preuenit ille

Ignibus arma, cremans se simul atque sua.
Amri post Tebni uictum mortem subit, Achab

Sceptra subit - peior filius eius eo.

Vt regi penam plebis predixit Helyas,
Pastum dat coruus, pocula Charith ei.

Missus et ad uiduam duo mistica ligna legentem
Illius inuentos auxit edendo cibos.

Suscitat extinctum uidue natum, uice trina

Hunc super expansus et reuocat aquas.
Huius et ad nutum, dum dat sua sacra tonanti.
Ignis ad ima uolat et sua sacra uorat.
Hic quadringentos et quinquaginta prophetas
Et quadringentos ense perire facit.

Hunc reginam minis terrat, iuuat angelus esca
Qua quadragenos transigit ille dies.
Quem regem dabit ille Syris aut Israelitis,
Quem uatem, discit ille docente Deo.
Qui regi Syrie bis uicto parcit, inique
Se perimit, quod per signa propheta docet.
Naboth percuesso Thesbites territat Achab,
Penitet atque Dei gratia parcit ei.
Achab cum Iosaphath regem Syrie petit armis,
Quamuis Micheas hoc uetet, hincque cadit.

Liber quartus

Rex Ochozias succedens, urget Helyam
Bis quinquagenis quos uorat ignis atrox.

Hic faciente Deo duplex datus est Heliseo

Hic Helyseus aquas sicut diuisit Helyas,

Flumen ueste secat et sale sanat aquas.
Vox sua dat penam pueris ridentibus. antra
Implet aquis, oleum multiplicitur eo.
Dat suum uiam, replet dulcedine pulles
Et multos paucis panibus ille cibat.

Lepra per hunc periit, ferrum procedit ab amne,
Hostis cecatur sterilitasque datur.

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436.1R-4R III Reg 18:36-40
449RLa-451 IV Reg 2:9-25

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)
Azael iste Syris preixerat, Israelitis

Hyen regem, res sua dicta probat.

Post Iosaphat, Ioram succedens fratribus infert,

Mortem cui mors fit uentris amara lues.

Post Ioram regnans, Ahazias Azael urget

Cum Ioram, prauus quem generuit Achab.

Rex ferus Hyen dat mortem regibus istis,

Regineque fere discipulisque Baal.

Athalia ferox cum natum nouit obisse,

Occidens regis semina, regna subit.

Occulto Ioas dat Ioiada regia sceptra,

Letum regine leticiamque bonis.

Primo Deum, postremo deos colit et reprehensus

Hinc Zacharie dat lapidando necem.

In lecto Ioas a seruis ceditur hosque

Rex Amasias cogit inire necem.

Patre prius melior, post more patris uiciarum

Seruus seruili sedicione cadit.

Hyen, Ioahaz, et Ioas, Ieroboamque,

Et Zacharias agmina dena regunt.

Hic regi Ioas Heliseus predicat eger

Vincendam Syriam ter feriendo solum.

Qui si septenis uicibus terram tetigisset,

Funditus ille suo uinceret ense Syros.

Rex fuit Ozias humilis prius inque triumphis

Post nimir 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.

Quos experta fuit, ne corrucat ore leonum,

Cum falsis uerum gens colit ista Deum.
Rex Ezechias regi successerat Achaz,
Inmiti mitis sacrilegoque sacer.
Hostes angelicus mucro noctis tempore centum
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.

Rex subit elatus penas humilisque salutem,
Sol rediens prebet signa salutis ei.

Est Ezechia rex natus rege Manasses
Lege uacans, plenus crini nece, cede furens.
Ille deis statuas format, magicas fouet artes,
Augurium sequitur, somnia 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.

Peccat et auferitur libertas et locus illi:
Penitet et pietas reddit utrumque Dei.
More sui patris peccat, non penitet Amnon;
Seruili seruus crinis ensr ruit.

Suscipit et regnum, defuncto patre, Josias
Qui racione 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.

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.
Armis uicino cupiens succurrere regi
In Magedo cecidit, plebs sua plangit eum.

Huic nati Ioathaz, Sedechias et Mathias.
Eliachim, Joachim filius alter erat.
Rex Ioachaz praeus regnat non tempore longo,
Huic rex Egipti regna paterna rapit.

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,

Vnde sepulturat more rudentis habet.

Filius illius Ioachim succedit eidem
Impius et paruo tempore regna tenens.
Rex Babilonis eum captum trahit in Babilonem,
Excepta turba paupere quosque trahit,

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:
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:

Guttura natorium secat ensis, patre uidente,
Et uisu priuat pena secunda patrem.
Vrbis tecta, Dei templum, regis uorat aulam
Flamma; ruit murus, plebs fera vincula subit.

520 521R 522R 530R 531R 532R 533R

527 nonum] nouum R
533 captum] raptum R
Per Nabuzardan destruxit rex Babilonis
Muros Ierusalem: prefuit ille cocis.

Que remanet plebi rex est factus Godolias.
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.

Inter flagra Dei pietas solacia prebet:
Promittit reditum suppliciumque leuat.
Oppressis Moyses, Tobias, Judith et Ehester
Solamen fuerant subsidiumque spei.
Sic in suppliciis Daniel solamen Hebreis

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.

Terruerat regem Babilonis ymagis figurans
Grande quid, in noctis uisa quiete uiro.
Mundum prorsus erat capud huius ymaginis aurum,
Argentum scapule, brachia siue manus,
Es erat huic medium, pars illius ultima ferrum.
Dum uidet ista, uidet iure stupenda magis,
Nam lapis absque manu de monte recisus eandem
Conterit et crescens omnia regna replet.
Consultus Daniel, “Capud,” inquit, “ymaginis aurum
Te, rex, et regnum noueris esse tuum.
Cuncta metalla preit, cunctis preciosius aurum,
Subdia Persarum seu spoliata mit.
Et uelud argentum, ferrum, sed et hera superstant,
Grecis dehinc humilis lunatam Persa thiamam
Flectet eosque ferus uictus habebit heros.
Era notant Danaos, procul es sonat hiique triumphis
Quam bellis pocius regna remota petent.
Post et in Ytaliam subiectus confluet orbis
Vnaque cuncta domans urbs capud orbis erit.
Ferrum cuncta domans notat hanc, quia cuncta domabit,
Quicquid et oeceano clauditur eius erit.
At Christus lapis est, mons virgo, refeccio facta,
Absque manu, absque maris germine partus erit.
Verus et ipse deos Deus adnichilabit inanes,
Ipsi et regnum tellus et ether erit.
Preficitur Daniel Babilonis ciuibus et rex

Applaudens illi munera multa dedit.
Qui socii fuerant in penis et prece sequum.
Consociat Daniel tres in honore sibi.
Cum regis statue capud inclinare recusant.
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
Predicit Daniel, res sua dicta probat.

Arbor enim uisa, uastum diffusa per orbem
Atque polum tangens, rex fuit iste potens.
Hanc uigil et sanctus de celo missus ad illum
Salua radice precipitare iubet.
Hoc euenit ei quia regnum perdidit ipse,
Annos per septem cui fuit herba cibus.
Nam quasi bos feno pastus de rore bibebat,
Annos post septem regna relicta regens.

Quinta uisio
Quid manus in muro scrispsit, scriptura quid illa
Signaret regi, preuidet atque refert.

Mane, Techel, Phares scriptum fuit: hoc "numeravit,
Appensum, sectum" significare potest.
Tercius in regno fit ad hoc Daniel, in eadem
Nocte ducis natus Balthasar ense ruit.
Succedit Darius, Danielem tollit in altum.
Sed quos liuor edax inquinat, inde dolent.
Qualiter occumbat, occasio queritur; illum
Rex licet inuitus mittit in antra lacus.

Illi parcit, obest, tum facit esse leonum
Rictus. consortum fraus. pietasque Dei.
Illesumque uidens Danielem rex iubet omnes
Artifices sceleris arte perire sua.

Sexta uisio
Quatuor in somno uentos Daniele uidente
Acciderat totidem bella mouere feras:
Prima leena fuit, ursus pardusque sequentes,
Terribilis, fortis bestia quarta fuit.
Cornua quarta decem paruumque tenebat in illis
Cornu, non sine re uisio tanta fuit.
Quatuor est regna quam uidit bestia quadra
Atque decem reges cornua dena notant.
Sed minimum, quod de medio surrexit eorum,
Antichristus erit cornua trina necans.
Hic contra Dominum dominanti corde loquetur, fol. 60v
Viribus et sanctos conteret ipse suis.
Judicium sedisse, uidet libros aperiri,
Hic sedet antiquus judiciumque tenet.
Bestia quarta cadit, cornu perit atque potestas
Aufurtur, sed et id suscipit ignis atrox.
In sompnis aries uisus fuerat Danieli,
Cornibus excelsus, iure tremendus erat.
Hircus caprarum magnus nimis impetit illum,
Cornua comminuit et nece plectit eum.
Persarum rex est aries cui Grecia seruit,
Hircus caprarum rex ferus esse potest.
Hinc cornu fracto succrescunt quatuor, ista
Venturos reges quatuor esse notant.
Vno de cornu parum procedit et illud
Rex erit, in sanctos seuiet iste nimis.
In regem regum consurgit, sed dominator
Prostratum subito conteret absque manu.
Hec ne uisa sibi dicantur sompnia uana,
Celestis Gabriel ista reuelat ei.
Hinc domino Daniel populi peccata fatetur;
Pro se, pro populo supplicat ipse Deo.
Angelus e celo Gabriel demissus ad illum,
Tristem solatur et sibi grata refert.
Exilii finem spondet numeroque dierum
Abreuiat quibus est plebs sua probra luens.
Sanctum sanctorum Gabriel docet esse futurum,
Quod moriturus erit, non tacet, immo docet.

En coniux Ioachim perpulcra, pudica subinrat
Fontis aquas ut in hiis lactea membra lauet.
Assunt ecce senes racionis honore carentes
Et uisam cupiunt, non tamen illa fauet.

Defert hanc falsa seniorum perfida lingua,
Plebs damnati, Daniel liberat arte noua.
Temporibus Cyri per eum draco decidit et Bel,
Dat rex sacrifices septuaginta neci.
Hinc plebs commota regem petit ut Danielem
Det sibi rexque minas horret eique fauet.
Hunc plebs excipiens demittit in antra leonum,
Sed Deus huic Abacuc mittit eumque cibat.
Cum uidet illesum, Cyrus cepit Danielis
Sublimi uoce magnificare Deum.
Extrahitur Daniel, rex huius perditionis

Artifices cogit arte perire sua.

Hinc honor, hinc requies, hinc fit solamen Hebreis,
Hinc inter penas spes bona surgit eis.

Hiis dolor in pena presso tenuatur Hebreo

Speque boni leuius fert onus omne mali.

Parcit namque Deus dum percutit, et miseretur

Dum punit, refuet dum flagra sua mouet.

Postquam res Asie tumidamque Semiramis urbe

Sub iuga Persarum pertulit ire Deus.

Spem libertatis corectis uertit in actum

Dulcis more patris: post flagra mulcet eos.

De libro [Esdre]

Cyrus enim reditum remeare uolentibus offert.

Imperat et patria quemlibet urbe frui.

Restituitque sacrum iubet et iuuat ilico templum;

Fiscus in expensam fusus honestat opus.

Sed post, ut uatum uerbis loquar, ultima Cyro

Parce fila trahunt et silet illud opus.

Filius eius enim regno non moribus heres.

Interdicit opus, sed cito iussa luit.

Nam perit et Dario regni moderamina cedunt

Qui fauet Hebreis regnaque reddit eis.
Lex plebi renouata Dei reparatio templi

Leticiam duplicat, pax ugiet, arma silent.

Sed tamen hii post hec mulieribus associari
Ceperunt, per quas lex violata fuit.
Comperit hoc Ezras, meret uellitque capillos.
Ieiunat, populum conuocat, urget eum.
Consulit ut ueniam petat, et petit, et miseretur
Turpia deflenti gracia larga Dei.

Liber Macabeorum
Persarum regnum Grecorum rex sibi subdit
Magnus Alexander maxima bella mouens.

Vtque scias per eum Grecos uicisse, meatum
Per mare Panphilicum prebuit is ad eos.
Flumine diuido sicco pede permeat equor,
Omnis Alexandrum turba secuta ducem.
Persis euctis Euphraten sanguine Perso
Miscet et Indorum sanguine Gangen atro.
Per populos Asie ferus exercit, immo per omnes
Hic gladium gentes - fulmen ubique furens.
Nec sterilis Libies, nec flamma, nec unda, nec Hamon
Sirticus obstat ei: que cupit. illa facit.

In primis trepidans, sed post Ierosolima tuta
Hunc regem recipit, hic ueneratur eam.

Orbem rex fortis domuit, mors forcior illum
Et post hec varios suscipit orbis heros.

Egiptum Tholomeus adit, Babilona Seleucus,
Antigonus partes innumerab Asie.
Hellespontiacam rex Lisimacus regionem,
Cassander Macedum regna regenda subit.

Inque uicem ducibus sibi bella gerentibus istis
Mutua, post modicum rex Tholomeus obit.

Alter et in regnum subit huic Tholomeus, eodem
Tempore posterior, sed probitate prior.
Milicia superat. sensu supereminet, actu
Preminet, excellit uiribus, ere preit.
Cuius ut in bello probitas, in pace librorum
Iugis cura fuit, iure stupenda satis.

Hic et Hebreæ sibi sermone volumna Greco

Versa dari, sacre legis amore, petit.

De septuaginta interpretibus
Mittitur interpres pars inclita gentis Hebreæ,
Pars bona, pars implens septuaginta uiros.

Lawrence, Hyp., VI, 370-78, Mistretta, p. 233
Lawrence, Hyp., VI, 381-406, Mistretta, p. 233-34

sibi in margine add. R
Pars hec missa stilo per Hebraea uolumna Greco
Currit et hec Grecis addit Hebraea libris.
Si tamen insimul hoc et in ede peregerit una
Quilibet aut uaria scripsit in ede, latet.
Lucidus eloquii fons Augustinus eosdem
Diuisos eadem composuisse putat.
At tamen hystoriis istorum cetera texens
Conticet hoc Iosephus Ieronimusque negat.
Sed licet hoc uaria factum uel in ede sit una.
Est tamen ipsorum dignus honore labor.

Post hec Anthiocus Asie rex turbat Hebreos,
Viribus innumeris seuit atrox in eos.
Cessat ephod, ius omne perit, calcatur honestas,
Lex bacat, obsordent sabbata, festa silent.
Ingemit ista uidens Machabeus et impiger armis

Parua quidem sed prompta manus per barbarum currit
Agmina loricas uda cruore suas.
Pugnantes superare iuuat, pugnantibus instat,
Addit ad id animos auxiliumque Deus.
Sternitur innumerum sine nomine uulgus ibidem,
Sternuntur proceres, sternitur hostis atrox.
Sic eques hic equitum, sic signifer omnis honeste
Indus milicie militis implet opus.
Insper in templo simulacra locata reuellit
Et cadit in primis numen ad ima Iouis.
Omnem flamma chorum rapit insimul una deorum
Et cum semideis eripit ipse deos.
Hiis ita completis mox infula pontificalis
Traditur eximio iure ferenda duci.
Dulce uidere ducem, posito thorace, sacnta
Et cum semideis eripit ipse deos.

Hiis ita completis mox infula pontificalis
Traditur eximio iure ferenda duci.

Dulce uidere ducem, posito thorace, sacnta
Precingi tunica uotaque ferre Deo,
Inque uices galeam nunc et nunc ferre tyaram,
Scutaque uel logion, thura uel era fuit.
Quo post occiso fraternis actibus heres
Officium Ionathas fratris adeptus adest.
Hi dic dux et sacrifex in honor euriliter explens
Talis honoris onus, fraude peremptus obit.

Tercius occiso frater successit eidem
Simon et ipse dehinc, ense furente cadit.
Sanguine sic fus0 titulos meruere perhennes
Et debitur eis iure perhennne decus.
Symone sublato subit eius herilis eadem
Filius Hyrcanus facta paterna sequens.
Qui probitate potens nunc est pro tempore princeps,
Nunc presul digne prorsus utrumque gerens.
Post obit hincque subit rex ex duce filius eius.

Rex simul et sacrifex acer Aristobolus.
Natos iste duos. Hyrcanum mente quietum
Magnaque captantem liquit Aristobulum.
Hiis regno pulsis Romana potencia regem
Ingent Herodem, mente manuque ferum.
Accipit extinctis peregrinus herilibus idem
Sceptris uiris, sceptris uir male dignus eis.
Nam malus, immo malis peior, sed pessimus ipse
Peiorum, peior pessima semper agit.
Sic rex iste nouus confundit fasque nephasque;
Nemo de Iude germine regna regit.

Sexta etas
Aufertur modo rex et dux de germine Iude;
Qui uenturus erat, rex nouus ille uenit
Jam 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 Baptistae
Hunc, tamquam lucem rutilans aurora, Iohannes
Ortu, baptismo, dogmate, morte preit.
Quem uates alii uerbis cecinere futurus,
Presentem digito detegit iste suo.

cf. Lawrence, Hyp., VI, 525-26, Mistretta, p. 240; Sic rex iste nouus, sic insitus egit Hebreus.
Undique confundens fas simul atque nefas.
Huic credi cogit sterilis partus, genitoris
Os mutum, motus in genitrice nouos,

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,

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.

Thure Deus, mirra mortalis, rex patet auro:
Talia sunt tali munera digna dari.

Thus orando damus, aurum sapiendo superna.

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,
Corde prius tectum detegit ore scelus.
Dat casum pueris multis, puer ut cadat unus.
Sed casum celeri precauet ille fuga.
Circumcisus erat nobis et non sibi Christus,

In teneris membris uulnera dira ferens.

In templum furtur cum turtur cumque columba

Christus et offertur a Symeone sene.

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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 sacrís.
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 desiiit esse peracto:
648.8RLa  Facta columba cito, desiiit esse cito.

Hinc dominus deserta petit, ieiunia sacrat,

650
Esuriem patitur, impetit hostis eum.

Spicula sunt hostis gula, gloria uana, cupidó:
Hec uincit Christus, uictus Adam fuit hiis.

653RLa  In uinum post uertit aquam, dat luminam 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 ministrtat,
656.3RLa  Mutis posse loqui prebet ubique potens.
656.4RLa  Ipse paraliticos iussu leuat, ipse quieto
656.5RLa  Lepram contactu dissipat hoffferam.
656.6RLa  Sanguinis et fluxum compescit. piseque bino,
656.7RLa  Quino pane cibat milia quinque uirum.

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648.1R-8RLa  Lawrence, Hyp., VIII, 119-26. Mistretta, p. 263
653RLa-656.7RLa  Lawrence. Hyp., VIII, 135-46. Mistretta, p. 263-64

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648.7RLa  sed] hec Lawrence. Hyp., VIII, 125. Mistretta, p. 263
655.1RLa  docet[1] 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,
Spinas, flagra, crucem, uulera, uincl, necem.

660.1RLa  Lancea dum penitrat 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 ita.

664.1RLa  In cruce pascha nouum Christus manducat ibique
664.2RLa  Ad se cuncta trahit transicione sui.
664.3RLa  Palam consecendens 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.
Tincta cruore tuo, Iesu bone, crux tua felix
Per te cuncta tibi iure subesse dedit.
Crux tua nostra quies, mors est tua uita tuorum,
Deperit et moritur mors mala morte tua.
Hic die dormit Adam, dat et hic latus illius Euam,
Frater et hic in agrum ducit et urget Abel.
Hic arche lateri compusta fenestra columbe
Panditur hicque uires furtur oliua tibi.
Sanctus et hic Ysaac, aries quoque cornibus herens
Hic inter uepres et sacer ignis adest.
Hic toga talaris perfusa cruore uidetur
Et sacer a seuis uenditur ille Joseph.
Eneus hinc Moysis serpens dependet in hasta
Quem cernens alio morsus ab angue uiget.
Hic quoque coccineus tutela Raab tibi funis
Pendet et hic botrum mistica ligna ferunt.
Hic Eliseus adest et mersa securis ab imo
Enatat ad lignum; sic quoque sicca petit.
Nauigat hic Ionas mittendus in equor ibique
Absortum triduo bestia claudit eum.
Hic hic ara rubet agni perfusa cruore:
Masculus anniculus qui sine labe fuit.
Hic caper emissus heremum petit atque, reorum
Dum fert peccata, crimina tollit eis.
Hic ueteris populi peccata piando cinis fit;
Absque iugo culto rufa iuuenca cadens.
Hic Dauid ad cytharam compescitur ille Saulis
Spiritus; hec cithare uis fuit, immo crucis.
Hic Sareptene mulieris ligna legentis
Natus, far, oleum, uiuit, habundat, adest.

Lector, in his mel quere fauis, in pane petatur
Mica, trahantur ab his interiora nucis.

Nux sit Adam, sit panis Adam, sit Adam fauus idem.
Christus enim nucleus, mica, mel eius adest.

Christus Adam, dormire mori, latus ipsius Euæ:
Et Christi sanctum dat latus ecclesiæm.

Est et Christus Abel, frater Iudeus, agerque
Decollatorum pregerit ille locum.

Corpus, plaga, Deus fuit archa, fenestra, columba,
Gratia magna manens extat oliua uirens.

Est Ysaac deitas, aries caro, crimina uepres,
Spiritus ignis, ouis cornua ligna crucis.

Proque toga caro, talari perfecta rubenti
Passio, proque Ioseph ipse reediumptor adest.

Serpens Christus homo, nequicie duplicis es est;
Ydra nocens demon, hasta figura crucis.

Coccineus funis crux sanguine tincta Raabque
Ecclesie typus est, botrus et ille Dei.

Mersa securus homo reus, et Deus est Elyseus,
Lignum crux, solidum uita superna fuit.

Est nauis Ione crux Christi, mors mare, piscis
Est tumulus: tumulum sentit is, ille feram.

Ara crucem, Christus agnum, fortemque notat mas.
Annus perpetuum, crimina menda notat.

Est caper emissus Christus mundumque figurat
Desertum, quo rex crimina nostra piat.
Est uitula hec rufa caro Christi, sanguine tincta,
Aspersusque cinis mors sua spersa suis.
Ecce Saul genus humanum, Christus Dauid extat;
Crux, lyra, corda, caro tenditur hec et ea.
Crux duo ligna, farina sciencia, Christus Elyas,
Femina gens, oleum gracia, nosque puer.
Hec bona sunt, hec dulcia sunt, hec omnia prosunt,
Omnia pro nobis hec Deus egit homo.
Prudens ista uidet, prudens imitatur amanter,
Felix quisquis amans est imitatus eum.
Rex igitur regum, quo se mea Musa reflectat
Unde recessit, ita mortis amara tuit.

In terra corpus remanet, dum spiritus eius,
Infernum mordens eripit inde suos.
Erepta preda, superata morte resurgit:

Surgit et amittit postea posse mori.
Nam caro, qua passus, qua mortuus est et humatus,
Rex impassibilis, rex sine fine manens,
Rex nusquam clausus, licet hec caro uera probetur,
Nil tamen hec carnis glorificata sapit.
Carnis habere nichil caro glorificata probatur,
Hoc preter solum quod caro uera fuit.
Nam uelud illustrat sol aera, lumen ut ipsum
Hunc illustratum pene putare queas,
Sic Christi carnem noua glorificacio carnis
In decus excedens carnea iura rapit.
Hec Christus peragens petit ethera carne resumpta

Et reuehit redam victor ad astra suam.

Gaudet Adam, letatur Abel, plaudet Noe, plaudunt Milia sanctorum, ius cecidisse ferunt:

Ius uiicii, ius exicii, ius perdicionis,  
Ius perimentis Adam, nosque reos in Adam.

In socium superi gaudent hominem sibi duci,

Iam reparatus homo gaudet honore nouo.

Ecce Philisteam Sampson dux introit urbem,

Vrbis et hic portas montis ad alta uehit.

Vrbis baratrum, dux Christus, mons polus, allophilique

Cives tartarei, portaque præda fuit.

Preda locata polo gaudet sine temporis euo

Spectans semper eum qui regit omne Deum.

Spiritus in linguis ignitis mittitur inde,

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

Petre, paralitico uires, uestigia cludo,

Vitam Tabite dat pia cura tua.

Vox tua mendaces sternit, morbos fugat umbra

Et uariis uariam pestibus addis opem.


Lawrence. Hyp., VIII. 233-34. Mistretta, p. 271

Lawrence. Hyp., VIII. 347-52. Mistretta, p. 272

Lawrence. Hyp., VIII. 310, Mistretta, p. 270

Sanson Lawrence. Hyp., VIII, 347, Mistretta, p. 272
[De beato Iohanne]

Signa dat hiis signis non inferiorea Iohannes,

Hic noua signa facit et noua iura docet.

De saxis gemmas, de frondibus efficit aurum,
Non feruens liquor huic non graue uirus obest.

Ad uiam reuocat extinctos pene ueneno;
Doctores omnes alta docendo preit.

[De beata] virgine

Virginis in laudem mihi uera sciencia detur,
Accedat uirtus, multiplicetur amor.
Nemo referre potest quam sit sacra uirgo Maria,
Quam pia quamue potens, quam bona quamue decens.
Nam si laudo piam, precellit; si speciosam,
Prestat; si castam, non habet inde parem.
Si dulcem, quid dulcius est? Si dixeram magnam,
Est hac matre Dei maxima queque minor.
Si loquar esse bonam, subit optima; si tibi sanctam
Dixero, tam sancte non satis illud erit.
Hanc presignauit duini federis archa,
Que fuit ex lignis undique facta sechim.
Archa Maria, sechim putrescere nescia ligna
Virginis integritas est sine fine manens.

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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 dixeram 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 duini 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

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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
Est etiam rutilum sapiencia virginis aurum,
Qua decorata Deo digna fit ipsa domus.

Christus et est in ea quod et urna fidelis in archa;
Manna Deus nobis, urna uidetur homo.

Neue quid hic dubites, cibus ille supernus in urna
Est, in carne Deus - uerus et ipse Deus.

Ordine nam miro circundedit absque mariti
Semine uirgo nouum post paritura uirum.

Que, precor, est hec uirgo salus, que femina uirtus,
Mater non mulier, germine plena Deo?

Integer ille rubus, rubus integer et tamen ardens
Est hec magna salus uirgo Maria parens.

Virginis et proles in uelleris imbre notatur,
Vellus nameque madens est ea uirgo parens.

Nam licet hoc et eam promat, caro non tamen illud
Nec peregrina premit passio carnis eam.

Adice fructiferam typice nucis, adice uirgam:
Summum uirgo ducem dat uelud illa nucem.

Et primum quasi terra uirum, uir protulit Euam,
Christum uirgo dedit, Christus et ecclesiam.

De beato Paulo

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
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.
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 uuiimus. Est hec
   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

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698 post] pax R
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 pocius ad laborem prouocabit utilitatis intuitus. Nobis namque per desertum huius mundi ad terram promissionis gradientibus data est theologia tamquam manna de celo, aqua de petra, mensa tabernaculi, tabule testamenti, specula excubantium ad introitum sanctuarii, paradisus 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 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.


Hoc etiam credunt Iudei et tamen in tenebris sunt quia a fide incarnacionis Christi, sine qua salus esse non potest, et a mistici intellectus lumine fiunt alieni. Procendent quidem ad audiendam uocem Moysi, sed eius faciem sensus moralis et allegorici lumine choruscantem intuери 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 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 nitiitur in heretic prauritatis errorem inducere, ut instrumento lucis obtenebrentur, ut de medicamine morbum contrahant, ut ubi uitam querunt illuc uulnus mortis inueniant. Quod significabatur in Pharaone qui per obstetrices, quaram erat officium nascentibus mederi. Hebreorum pueros nitebatur occidere.

Carnalis autem animus in mutatione sacre erudicionis tripliciter perturbari solet. Prima turbatio est de obscuretate significationis, secunda de uarietate expositionis, tertia de mutatione personarum.

Obstupescit enim carnalis animus et miratur quare Deus in scripturis allegorice et obscure loquatatur, 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 uilescent, 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 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.

Secunda turbatio est de uarietate expositionis. Turbatur enim carnalis animus et sic sibi opponit. Cum omnes catholicis expositores eodem spiritu loquantur quo prophete locuti sunt, quid est quod de intellectu prophete plerumque dubitant et eadem uerba uarius modis exponant? Sed diuinitus procuratum est, ut eadem uerba uariis modis exponerentur, ut ita ditior esset scriptura et multa fieren uolumina, quibus tota uita nostrae occupata maiorem haberet materiam exercicii et causam meriti. Omnes autem sensus, quos catholicis 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 membra. Sed hec turbatio facile repellitur ab eis, qui nouerunt rationem unitatis, qua Christus et Ecclesia sunt quasi unus homo, cuius

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, primo oportet ut historicus sensus, qui quasi fundamentum est, innotescat. Deinde ad Ysagogas magistri (fol. 10v) Hugonis uel ad alias alicuius theologii catholici festines. His instructus, poteris cum Moyse tuciis in montem ascendere. gloriam Domini propius et Dei propriis frui colloquio.

Quomodo historie memoriter debeant retineri, uersus sequentes docent.

Vt autem historie Veteris et Novi 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 comprehendas inspicere poteris.

Incipiens ab Adam quem plantauit Deus etas
Ad Noe transcurrit prima, sequens ad Abram.
Ad Dauid extendit etas se tercia, 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.
Incipit liber compendii

In primo uersus de Genesy. Incipit prima etas
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.
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
   Prelucens dictus Lucifer inde fuit.
Hunc tumor et multos a celo trudit ad ima;
   Qui fuerant humiles promuere statum.
Nec possunt stantes labi, nec surgere lapsi:
   Pars nequid ista malum uelle, nec illa bonum.
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
   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.
Sexta luce Deus hominem creat et pecus omne.
   Deque uiri costa fit noua sponsa uiro.
Hosque duos factos tulerat Deus in paradysum,
   Regno ditat eos et benedicit eis.
Vnius prohibit, aliorum precipit uti
   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.

Vertit in uxorem uir crimen et uxor in anguem,
Inque Deum facinus flectit uterque suum.

Terre cultura uir, partu femina, serpens
Pectore punitur cui datur esca cinis.

Mortales merito uestiuit mortua pellis,
Vestis enim talis talibus apta fuit.

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.

Ade pro nato defuncto nascitur alter.
Nomine Seth, purus mente manuque probus.

De Seth Enos, Caynan cum Malaleel, Jareth, Enoch,
Matusale, Lamech quo Noe natus erat.

Incipiens ab Adam fuit ad Noe labilis etas
Prima per annorum milia pene duo.

Vt Noe uir iustus quingentos attigit annos,
Sem genuit, genuit Cham, genuitque Iapheth.
Sancta Dei proles hominum prolem sibi iungens
Ad mala declinat carnis amore calens.

Amnis diluuii purgauit crimina mundi,
Peccantes perimens erigit unda pios.

Victima suscipitur, benedictio redditur archam
Fratribus egressis cum genitore tribus.
Et ne rursus aquas timeant, in nubibus archum

Federis in signum contulit auctor eis.

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,
A quo stirps eius nobile nomen habet.

Hinc Phalech, inde Reu, Seruch, Nachor et Tare nati;
Abram, Nachor, Aram hos genuit Thare tres.

Dictus Aram genuit tres: Loth, Melcham Sarayque;
Nachor Melcha datur et Sara nupsit Abre.

Incipit tercia etas ab Abraham usque Dauid

Linquit Abram patriam, cognatos, tecta paterna

Et peregrina subit regna iubente Deo.

Egyptum pauper petit, diues redit Abram
Cum grege. Linquit eum Loth Sodomamque petit.

Loth capto succurit Abram superatque trecentis
Bella uiris, captum liberat, inde redit.

Abre Melchisedech benedicit, mistica dona
Dat, repetit decimas, uictus ut hostis erat.

Hinc Deus apparens prebet solaciam, natum

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, Sarra uocata fuit.
Angelus excipitur trinus recipitque butirum
   Et lac cum uitulo, uescitur hiis et abit.
Quam male peccavit Sodomita ruina probavit;
Comprobat esse reum sulphur et ignis eum.
Fetor fetori fit pena calorque calori:
Talibus est talis congrua pena malis.
Loth Sodomam fugiens Segor saluatur in urbe,
Sarrah rapi potuit, sed non potuit uiolari:
Est Ysaac natus, est circumcisus abinde,
Et ablactatus, Ysmael exul abit.
Iussus Abram natum Domino maectare, probavit;
Sarrah rapi potuit, sed non potuit uiolari:
Est Ysaac natus, est circumcisus abinde,
Est ablactatus, Ysmael exul abit.
Sarrah rapi potuit, sed non potuit uiolari:
Est Ysaac natus, est circumcisus abinde,
Est ablactatus, Ysmael exul abit.

Debita maiori quo dantur iura minori.
Fecerat ille dolum qui fuit absque dolo.
In petra Iacob dormit, scalam uidet, audit
Leta, uouet uotum: fit typus uncta petra.
Iunguntur Iacob uxores quatuor uni.
Ex illis genuit tres quater ille uiros.

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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 Lyae sex sunt: Ruben, Symeon, Leui, Iudas, Ysachar et Zabulon, septima Dina fuit.

Ex Zelpha Gad, Aser; ex Bala Neptalin et Dan;
Ex Rachele fuit Beniamin atque Ioseph.

Vnius forme varios 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 depremit 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.

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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, Gen., 989-90 114.3CRi cf. Riga, Gen., 1351:
109CRi-110CRi Riga, Gen., 1001-02 Post fratres eius uictus uel panis egestas
111CRi-112.2CRi Riga, Gen., 1019-22 114.4CRi Riga, Gen., 1352
114CRi Riga, Gen., 1236 114.5CRi-6CRi Riga, Gen., 1355-56

114.1CRi-2CRi cf. Riga, Gen., 1265-66: Iudas predictus genuit Zaramque Pharesque
De Thamar, effectus hac ratione pater

112.2CRi Symeon Symeone Riga, Gen., 1022
114CRi sed nam Riga, Gen., 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.
Infantern clausum mulier gentilis Hebreum
   In cirpo reperit, tollit, adoptat, alit.

122.1CRi Ad Madian Moyses post proabra 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 mutuit 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 Egyptum. mortem plebs uitat Hebra
   Agni mactati salua cruore sacro.

137CRi Moysi uirga Rubrum Mare tangit. transit Hebreus.
138CRi Expirat Pharoa cum legione sua.
139CRi Gaudet. ouat, psallit uictrix ludea. Marie
140CRi Feminique 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] reperit C
130 pristina] prestina C

137CRi Mare tangit tr. Riga, Ex., 219
140CRi timpana] tympana Riga, Ex., 228
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.

Dat Ietro consilium Moysi pro murmure plebis.

Per Moysi uirgam bis petra tacta fuit.

Bella mouens Amalech consurgit in Israel, obstat
Arma gerens Iosue, Moyse leuante manus.
Lex datur in Synai, dum mensis tercius instat.
Cum fumo, tonitru, fulgure, nube, tuba.

Et precepta Dei continet ista decem:

Vnum crede Deum, nec iures uana per ipsum,
Sabbata sanctifices et uenerare patres;
A te uitentur cedes, lasciuia, furtum,
Fraus, non alterius rem sociamue petas.

Sexus feminei spoliantur inauribus aures,
Aaron inuitus format in igne bouem.
Moyses excussit tabulas iratus, abegit
Fractas; in uitulum seuit eumque rapit.
Aurum, quod fudit Aaron. descendit eorum
In barbam tantum qui coluere bouem.

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144.1CRi - 144.2CRi Ex 16:13-21
145CRi Ex 18:19-27
146CRi Ex 17:1-7
146.1CRi-2CRi Ex 17:8-13
146.2CRi-3CRi Ex 19:16-19
152.1CRi-6CRi Ex 32

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144.1CRi Riga, Ex., 279
144.2CRi cf. Riga, Ex., 272:
Diuidit hoc, nulli plusue minusue datur
146CRi Riga, Ex., 318
146.1CRi-2CRi Riga, Ex., 327-28
146.3CRi-4CRi Riga, Ex., 361-62
152.1CRi Riga, Ex., 1151
152.2CRi cf. Riga, Ex., 1152:
Hoc Aaron auro format in igne bouem
152.3CRi cf. Riga, Ex., 1173:
Excussit tabulas, excussas fregit, abegit
152.4CRi Riga, Ex., 1174
152.5CRi-6CRi Riga, Ex., 1185-86

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141-42 et 143-44 tr. DERY
146CRi per et Riga, Ex., 318 || uirgam] ut irga Riga, Ex., 318
152.6CRi barbam] barbas Riga, Ex., 1186
Horum uiginti tria milia deuorat ensis

Et cror effusus consecrat arma Leui.

Supplicat inde Deo Moyses, celos prece tangit,

Israel ut populum federet ille Deo.

Stando quater denis Moyses in monte diebus,

Cornutus reedit, scripta secunda gerens.

Septima lux celebris, ebdomada septima festis

Insita, festiuus septimus annus erit.

Pascha sacrum primo, Pentecostenque secundo,

Festa Tabernaculi tercio iussa coli.

Edis materies mirande ligna, metalla,

Coccus, iacinctus, purpura, bissus erant.

Sancta uocata prior pars est, pars altera sancta
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;

Hanc auro rutilans mira tabella tegit.

Alas pandentes et sese respicientes

Stant super hec cherubin, mistica queque notant.

Mensam, candelabrum, cortinas atque sagorum

Tegmina, ligna sithem singula queque uide.

Sic altare sithem, tentoria, uasaque, uectes,

Quinque columpnas que capitella gerunt.

Presulis ornatus fieri Deus imperat octo,

Mens, quibus ornari debeat, inde docet.
Vestis prima femur, totum tegit altera corpus:
Ex lini filis utraque uestis erat.
Tercia iacinti uestis uestita colore
Malis granatis cingitur atque nolis.
Baltheus ornatus quartus, quintus fuit epoth,
Sextus erat logion pectora sacra tegens.
Septimus ornatus fuerat speciosa thiera,
Octauus sacrum lamina nomen habens.
Hiis semel ornatus cum sanguine presul in anno
Sacrate subiit interiora domus.
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 macatur et alter
In deserta fugit publica probra ferens.
A pueris Aaron alienus sumitur ignis,
Sed Deus hoc crimen uindicat igne suo.

182.1CRi  Omne pecus cuius os ruminat, ungula cuius
182.2CRi  Diuiditur, cibus est mundus, Hebreer, 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 Hebreer tribus.
182.7CRi  Inmundum uitat maculantemque, loca mutat,
182.8CRi  Lepram comburi lex uetus igne iubet.
Incipiunt versus de libro Numeri

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

In Pharan murmur plebis compescitur igne,
Optanti carnes est caro morsque data.

Itur in Aseroth hinc in quo quia murmurat Aaron

Et soror in Moysen, hanc noua lepra ferit.

Mittitur a Pharan explorator duodenus,

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.

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 reprobat man:
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.

Cum Zambri Finees scortum ferit, Israelitas
Vt numeret Moyses ecce iubetur item.
Post inter fratres genite de Salphaat optant
Heredes fieri, fitque iubente Deo.

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205CRi-188CRi cf. Riga, Num., 171-72:
Est quartus decimus locus in quo murmurat Aaron
Et soror in Moysen, cui noua sponsa datur

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
Nullus Hebreorum. Iosue Calebique duobus

Exceptis, plenam meli subibat humum.

Hinc Medianitas occidens, regna Manasse

Dimidie tribui, Gadque, Rubenque dedit.

Precipit, ut perimant Cananeos fanaque frangant.

Dent loca Leuitis presidiumque fugae.

Membra quaterdenis annis leuat integra uestis,

Noctem flamma, diem nubila, manna famem.

Incipiunt uersus de libro Deutoronomii

Hoc nomen Deuteronomium lex esse secunda

Dicitur et legem denotat illa nouam.

Iste liber repetit quod narrant quatuor: illi

Dant proprias causas, iste revoluit eas.

Incipiunt uersus de libro Iosue

Post Moysen Iosue populo dominatur Hebreo;

Terram quam Moyses non dedit ille dedit.

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,

Concentu uocum circuituque pedum.

Hinc Achar ob meritum sex et triginta necantur,

Victis punito crimine palma datur.

Hinc duodena tribus benedicet uel maledicit,

Ferrum non tetigit quam Christus egit aram.
Cultores Gabaon furantur federa pacis.

Subiecti cedunt ligna, fluenta ferunt.

Rex qui 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 tridenti reges uincuntur et unus,

Hebreis regnum, pax requiesque datur.

Axe poscenti cum uoce gemente supernum

Irriguum Caleph inferiusque dedit.

Palmis et pedibus curtatis, compede stringit

Adonibecez fortis Hebreia cohors.

De populo Hebreo qui, dum Deum colit, liber a seruitute fuit.

Gens Hebreia Deo dum seruit, libera regnat;

Cui nolens subdi subditur illa malis.

Hec regi Syrie seruit bis quatuor annis,

Libera fit post hoc Othonielis ope.

Post Eglon regi Moab seruere coacta

Annis octo decem, libera fit per Aoth.

Allophilos Sangar sexcentos uomere sternit,

Adiuuat Hebreos atque tuetur eos.

Iabin rex Chanaan bis denis hos premit annis,

Debbora subuenit hiis, uoce manuque Iael.

Traditur hinc populus Madian; ut liberet illum

Angelus accedit cum Gedeone loquens.
Emeritus Gedeon natos moriendo reliquit
Septenos decies Abimelechque simul.
Post cedem fratum rexit tribus Israel annis
Hic cius cerebrum feminam comminuit.
Post Thola uir iudex bis denis ac tribus annis
Predicti populii dux dominusque fuit.
Inde bis undenis dominando prefuit annis
Huic populo legis iura tenendo fuit.
Hunc sequitur lepte, pro cuius laude triumphi
Vnica fuit uictima facta Deo.
Post ueniens Abisan per septem prefuit annos;
Aylon uigint post dominatur eis.
Post istum princeps nouus Abdon filius Helles
Annis octonis iudicis egit opus.
Nascitur inde puer Samson, iungit sibi sponsam,
Mortuus et uius hostica bella terit.

247C Post hec Leuite corrupta coniuge pulcra,
Stirps undena tribum Beniamin ense petit.

Cum Noemi patriam duplex nurus eius adire 249 om. C
Ceperat, una reedit, altera complet iter. 250 om. C

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246.1CRi-2CRi  Iud 8:30-32
246.3CRi-4CRi  Iud 9
245.5CRi-8CRi  Iud 10:1-5
246.11CRi-14CRi  Iud 12:8-15
246.15CRi-16CRi  Iud 13-16
246.9CRi-10CRi  Riga, Iud., 149-50
246.13CRi-14CRi  Riga, Iud., 243
246.15CRi  Riga, Iud., 249-50
246.16CRi  Riga, Iud., 290:

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246.5CRi  ac] et Riga, Iud., 229
246.6CRi  dominusque Riga, Iud., 230: dominus quia C
246.7CRi-7CRi  versus in margine add. C
246.11CRi  Abisan] Abesan Riga, Iud., 243
246.13CRi  Helles] Hellel Riga, Iud., 249
Incipiunt versus de libro Regum

Vxor erat duplex uni coniuncta marito:
Anna diu sterilis, prole Fenenna ferax.

Vt fuget obprobrium, supplicat Anna Deo.

Iudicio iusto natos hec suscipit, illa
Ammittit: decus hec. dedecus illa subit.

Offert Anna Deo Samuelem, suscipit Heli:

Plebs amat, illustrat gracia, fama probat.

Ipse puer Samuel Domini ter uoce uocatus
Indicat eiusdem dampna doloris Heli.

Porro duo iuuenes, Ofni Fineesque, parentem

Spernunt, sacra Dei nec tererare timent.

Quatuor Hebree ceciderunt milia plebis,
Post triginta cadunt milia Marte fero.

Proh dolor, archa Dei capitur, proles cadit Heli;

Archa Dei cum stat iuxta Dagon, cadit ille;

Erigitur rursum deteriusque cadit.
Peste Deus triplici terrens replet, premitt, urget
Regna, uates, plebem, mure, dolore, nece.
Plebs tantis plagis archam percussa remittit,
Cum qua mittuntur aurea dona simul.

Supponunt arche uaccas simul aurea dona
Que recte tendunt Bethsamis absque duce.
Plebs archam, plaustrum, uaccas recipit, secat, urit,
Affectu leto dans holocausta Deo.

Qui spectant archam primates septuaginta
Et plebis decies milia quinque cadunt.

Aminadab recipit archam populusque quietem:
Spernit habere deos quisque Deumque colit.

Fit noua pugna, Deum placat, terit arma, repellit
Agno dux, armis plebs, tonitruque Deus.

Plebs petiit regem, Saul eligitur, sed honore
Vulnus sana, iugum libera, tuta metum. 286 om. C
Saul rex fit ei regali dignus honore:
Mores mutat honor, crescit honore tumor.

Naas dux Amon cecidit uirtute Saulis
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:
Magna fugit plebis pars latebrasque petit. 294 om. C

Rex sibi mactandi prefixam preuenit horam,
Precinit huic Samuel quod sua regna cadent.

Sunt turme regis pauce, sunt spicula pauc; 297 om. C
Bella iuuat Ionathas, plebs redit, hostis obit. 298 om. C

Pro mellis gustu Ionathas est pene peremptus,
Presentem culpam facta priora leuant. 300 fol. 16v

Rex hic cum multis belli certamen iniuit 301 om. C
Et uincit multos nemoque uincit eum. 302 om. C

Saul Agag parcit gregibus non parcere iussus,
Quod non parcit ei precinit ira Dei.

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.

277 plaustrum, uaccas recipit] recipit plaustrum uaccas C
Daud tam fortem, tam iustum, tamque benignum
Plebs, Saul, Ionathas predicat, odit, amat.

Pelliculis prius ille dat ex hoste maritus
Postea fit, regis filia nupsit ei.

Esse Deum cernens cum Daud, tunc metuit rex;
Preficit hunc multis, sed tamen odit eum.

Pro Michol centum numerum dare prepuciorum
Iussus, bis centum dat recipitque Michol.

Laude Daud motus perimi rex precipit illum,
Placatus Ionathe uoce pepercit ei.

Rursus eum regis furiosi lancea terret
Per Michol et Ionathan precauet ille fuga.

Miror quod regis legati rexque prophetant,
Cum fugeret Daud ad Samuelis opem.

Cum nequeat Ionathas iram mulcere paternam,
Achis regna Daud tristis et exul adit.

Ahimelech dat ei gladium panemque sacerdos,
Datque sacerdoti principis ira necem.

Inde Daud pergens ad Achis simulatque furorem
Tristes et presi consociantur ei.

Vt iuuit Ceylam, metuens Daud arma Saulis
Ziph petit hicque Saul impetit acer eum.

Hostem cum posset gladiare Daud, scidit horam
Vestis, sed uita non spoliauit eum.

Tecta Saul, Samuel mortem, Pharan Daud intrat
Et socie Nabal se sociauit ibi.

Hinc rapuit sceptrum regale ciphumque capaceem
Et foris exclamans culmina montis adit.

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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
331CRi-332CRi cf. Riga, I Reg., 399-400:
Inde Daud fugiens, regalis cuspidis icum
Deuitans, tendit ad Samuelis opem
331CRi-332CRi Riga, I Reg., 481-82

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
Quam dedit Achis ei, Sicelech post deorat ignis,

Perque ducem puerum uictor ab hoste redit.

Gens Achis genti fera bella minatur Hebreo,

Plebs Hebreo parat pellere Marte minas.

Adductus Samuel magicq molimine regem

Casurum cecinit uulnere rexque cadit.

Saul ac Jonathan plangit Dauid atque maligno

Cuidam mendaci congrua pena datur.

Deunctione Dauid in regem post mortem Ionathe

Post Ionathe mortem patrisque sui Dauid, unctus

Rex supra Iudam, sceptrq tenebat ibi.

Porro super populos alios ad culmina regni

Isonoth erigitur nobilis Abner ope.

Percussis pueris uires Ioab fugit Abner.

Et celerem perimit Asael haste sua.

Porro Dauid regem natura beauit in Ebron

Sex pueris, patrius in quibus hesit amor:

Ammon et Chelaab ac Absalon ac Adoniam,

Saphatiam. Nathan quos liber iste uocat.

Penam susciqniunt a quo sibi premia sperant

Qui praua dederant Isonoth arte necem.

Dauid rex factus omnem super Israel, urbis

Atque Syon turrem cepit et ornat eas.

Oza Dei tangens archam moritur, ueneratur;

Rex ad Obeth illam transtulit inde domum.

337CRi-338CRi  I Reg 30  348.1CRi-4CRi  II Reg 3:2-5  353CRi-354CRi  II Reg 6:6-17
345CRi-346.2CRi  II Reg 2:8-9

338CRi  cf. Riga, I Reg., 508:

Diripuit: Sicelech deorat ignis edax

339CRi  cf. Riga, I Reg., 516:

Funditus extinguit, uictor ab hoste redit

346.2CRi  Isboseth] Hisboseth Riga, II Reg., 4

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
Nathan concessit primo Dauid edificare Templum. post prohibet precipiente Deo.

Allophilos, Moab, Ydumeos rex sibi subdit,

Cogens seruili more tributa dare. 358 om. C

Rex natum Iонаthe merito patris ueneratur 359 om. C

Et natum Naas qui proabra 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

Pro morbo nati rex ieunat, gemit, orat;
Post mortem mensam lotus et uinctus adit.
Priuauit frater germanam uirginitate,
Frater eum uita, natus honore patrem.

Absalon insignes proceres comitantur in Ebron;
Post regem sequitur insima turba nouum.
Dumque Dauid fugit hunc, Semei conuicia promens
Et lapides mittens turbat euntis iter.
Qui mulo residet, capud Absalon arbor inescat;
Perforat hunc tripli cuspide dextra Ioab.
Siba Bocri natus, dum turbat federa pacis,
Hunc mulier permens cogit abire Ioab.

Abner ac Amasam Ioab occidit inermes,
Suspirans pietas regia plangit eos.

Pro Gabaonitis est facta fames tribus annis;
Cessat quando Saul est crucifixa domus.

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369CRi-370CRi II Reg 15:7-12 373CRi-374CRi II Reg 18:9-15 376.1C-2CRi II Reg 20:4-10

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 gratiditur, 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
377CRi-378CRi Riga, II Reg., 305-6
Hinc monuere Daud proceres ut bella caueret
Ne perdat lumen tanta lucerna suum.

Rex sitiens potum de Bethleem postulat, undas
Tres hausere uiri, rex tetigisse timet.
Milia dena quater bis in Israel inde notauit,
In Iuda decies milia quinque notat.
Gad properans loquitur, Daudia ara struatur ut ira
Cesset et hoc facto plaga quiescit ea.

De rege Adonia
Frigore rex fractus recalescit carne puelle,
Rex Adonias fit dedecus inde ferens.
Regna Daud 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
Qua summos uates philosophosque preit.
Quem peperisse due se dicunt, protinus eius
Que sit uera parens, qua docet ense suo.
Huius erat regnum preclarum, mensa stupenda,
Quadrupedes multi multiplicesque libri.
Materies, opus, ars, tipus in templo Salomonis,
Quanta sophia fuit in Salomone, docent.
Ingenium regis regina Sabea relatu
Primo, post rebus, discit et inde stupet.

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378.1CRI-2CRI II Reg 21:17
379CRI-380CRI II Reg 23:13-17
380.1CRI-2CRI II Reg 24:1-9
381CRI-382CRI II Reg 24:18-25

378.1CRI-2CRI Riga, II Reg., 313-14
379CRI Riga, II Reg., 337
380CRI cf. Riga, II Reg., 338:
Tres hausere uiri tresque dedere Daud
380.1CRI-2CRI Riga, II Reg., 349-50

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

381CRI-382CRI cf. Riga, II Reg., 379-82:
Gad properans loquitur Daudia:"Hic patet area grandis,
Huic Areuna preest, ara struatur ibi."
Rex emit hanc, aram struit, ofrett sacra, quiescit
Ira Dei, cessat plaga, medella redit.
Rex Salomon reges auro preit atque sophia,
Argenti precium par facit esse petre.
Rex hic tam fortis, tam prudens, tamque pudicus,
Proh pudor infando, uictus amore ruit.
Eius Ieroboam seruo regnare propheta
In tribubus denis spondet opusque probat.

Regnuit Salomon rex denis bis quater annis:
Post hec cum patribus dormiit ille suis.
Successit Roboam, iuuenum qui uerba secutus.
Surda consilium preterit aure senum.

Eius Ieroboam seruo regnare propheta
In tribubus denis spondet opusque probat.

Quas Roboam reuocare volens reuocante propheta
Desiit atque tribus possidet inde duas.
Ieroboam uitulis, quos fecit, thura lituit.
Illis plebs regis. rege iubente, iitat.

Dum sacra rex offert illis, ait Abdo propheta:
“Aras, cultores dextrue ira Dei.”

Hunc iubet ergo rapi rex, sed manus aruit eius,
Quam precibus sanat ille propheta suis.
Deceptus comedit, redit, occurit leo, uita
Priuat eum, sed ei uulnera nulla facit.

De tribu Iude que primo fuit iusta
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.

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405CRI-406CRI  III Reg 11:42-43; II Par 9:31  413CRI-414.4CRI  III Reg 13
407CRI-412CRI  III Reg 12; II Par 10-11

405CRI-408.2CRI  Riga, III Reg., 271-76  414.3CRI  cf. Riga, III Reg., 293:
413CRI-414CRI  Riga, III Reg., 279-80  Dumque sedens asino redit, occurit leo, uita
414.1CRI-2CRI  Riga, III Reg., 285-86  414.4CRI  Riga, III Reg., 294

408CRI  preterit| transit Rega, 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.

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.

Huius Elam natum simul et totum genus eius
Occidit Zambri dans diadema sibi.

Amri rex factus premit istum, preuenit ille

Ignibus arma, cremans se sua tecta simul.

Amri post Tebni uictum mortem subit, Achab
Sceptrum subit - peior filius eius eo.

Vt regi penam plebis predixit Helias,
Pastum dat coruus, pocula Carith ei.

Vt uiduaam pascat simul et pascatur ab illa,
Missus Thesbites auget edendo cibos.

Suscitat extinctum superatque magos prece sola,
Obstruit et reserat uoce prophetae polum.

Huncque minis Iezabel terret, iuuat angelus esca
Qua quadragesimis transigit ille dies.

Quem regem dabit ille Siris aut Israelitis,

Quem uatem, discit ille docente Deo.

Qui regi Sirie bis uicto parcit, inique
Se perimit, quod per signa prophetae probat.

Naboth percusso Thesbites territat Achab,
Penitet atque Dei gracia parcit ei.

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.
Tercius euasit princeps humili prece mortem;
Ad regem gradietur inde propheta Dei.

Spiritus Helie duplex datus est Heliseo,
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 cibat.

Lepra per hunc perit, ferrum procedit ab amne,
Hostis cecatur, copia dicta fuit.
Asael iste Syris preposit et Israelitis
Leu regem, res ea dicta probat.

De Ioram et fratribus eius et de morte eorum
Post Iosaphat Ioram succedens fratribus infert
Mortem cui mors fit uentris amara lues.,
Post Ioram regnans, Acharias Azael urget
Cum Ioram, prauus quem generauit Achab.
Rexque ferus Leu dat mortem regibus istis,
Regineque fere, discipulisque Baal.

Athalia ferox cum regem nouit obisse,
Occidit regis semina, regna subit.
Occulto Ioas dat Ioiada regia sceptrum,
Letum regine leticianumque bonis.
Primo Deum, postremo deos colit et reprehensus
Hinc Zacharie dat lapidando necem.
In lecto post hec a seruis ceditur hosque
Rex Amasias cogit inire necem.
Patre prius melior, post more patris uicientur
Serusu seruili sedicione cadit.

448.1CRi-2CRi  IV Reg 1:13-15
448.1CRi-2CRi  Riga. IV Reg., 13-14
De Ieu et Iochaz et Ioa et Ieroboamque et Zacharia

475C  *Huic Ieu, Ioachar, et Ioas, Ieroboamque,*
     Et Zacharias agmina dena regunt.

476.1C  Hinc Sellum, post hunc Manahen; Phul Assiriorum
        Rex Manahen terrens mille talenta capit.

476.2C  Post hunc Phaceia perimit quem Phacee, post hunc

476.3C  Osee, qui cuncti pessimaeque nouant.

Prenotat egrotans Heliseus bella, per huius
     Mortuus ad uitam mortua membra redit.

476.4C  De rege Ozia qui primo fuit humilis

477C  Rex fuit Ozias humilis prius inque triumphis
     Post nimis elatum lepra perurget eum.

478C  Ozia natus Ioathan rex se bene rexit.
     Sed male rex Achaz se regit atque suos.

479C  Regna rapit dene tribui rex Assiriorum
     Et tradit, Babilon, ciuibus illa tuis.

480C  Quos experta fuit, ne corruat ore leonum.

481C  Cum falsis uerum gens colit illa Deum.

482C  Rex Ezechias regi successerat Achaz.
     Inmiti mitis sacrilegoque sacer.

483C  Dictis exprobrat huic Rapsaces atque suis quos
484C  Post Ysaie uerba timere negant.

485C  Hostes angelicus mucro noctis tempore centum
     Octoginta dedit milia quinque neci.

486C  Sennacherib seus uia uisa strage tremiscit;
     Hanc stragem uitat ut grauiore cadat.

487C  A propriis natis in falsi numinis ede,

488C  A natis Baal in ede peremptus obit.

489C  Rex subit elatus penas humilisque salutem,
     Sol reidiens prebet signa salutis ei.

489  *hostes* hostis C

476.1C-4C  IV Reg 15-17
488.1C-1C  IV Reg 19:1-7
494C  IV Reg 19:37
Et quia pro false monstravit opes alienis,
Omnia predoni preda fuere mala.

Est Ezechia rex natus rege Manasses
Lege uacans, plenus crimine, cede furens.

Ille deum statuas format, magicas fouet artes,
Augurium sequitur, somnia 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.
Peccat et autetur libertas et locus illi:
Penitet et pietas reddit utrumque Dei.

More sui patris peccat, non penitet Amon;
Seruili seruus criminis ense ruit.
Regno, non uicii Iosias successerat huius,

Nam racione regit se simul atque suos.
Frangit fana deum, cultores cedit eorum,
In fedis aris concratem ignis eos.
Non horum tamen cremat ossa, sed effodit ossa.
Mortua, sacrificum perdat ut ignis ea.

Ille Dei reparat templum reuocatque Leuitas,
Pascha colit, legem seruat, iniqua fugat.

Nec rex par regi fuerat nec rex prius illi
In cultu legis obsequioque Dei.

Armis uicino cupiens succurrere regi

In Magedo cecidit, plebs sua plangit eum.

Huic nati Ioachaz, Sedechias et Iechonias,

Eliachim Ioachim hec tria dictus erat.

Rex Ioachaz prauus regnat non tempore longo,
Huic rex Egypti regna paterna rapit.

Eius germano Ioachim dat regna, tributa
Precipiens anno quolibet inde dari.
Post annum regni nonum cogit tribus annis  
Esse sibi seruum rex Babilonis eum.

Post cui paruerat Ioachim parere recusat,  
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.

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:  
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:

Guttura natorum secat ensis, patre uidente,  
Et uisu priuat pena secunda patrem.  
Vrbis tecta, Dei templum, regis uorat aulam  
Flamma; ruuit murus, plebs fera uincula subit.

Que remanet plebi rex est factus Godolias,  
Sed regnum perdit perditus ille dolo.  
Vindictam, natale solum, regnumque Canopi,  
Principe percusso, plebs timet, exit, adit.

Incipient uersus de libro Danielis prophete et de prophétis aliis. Incipit quinta etas

Dicta prophetarum, que uana fuisse putabat,  
In penis populus uera fuisse probat.

Inter flagra Dei pietas solacia prebet:  
Promittit reeditum suppliciumque leuat.  
Oppressis Moyses, Tobias, Judith et Hester  
Solamen fuerant subsidiumque spei.
Sanctus Ysaias pandit loca mistica tanquam
Sint euangelium que sua lingua sonat.
Castus homo natus Anathoth paciendo, loquendo
Te signat dignum laude, benigne Iesu.  
Qui mala corripuit Ezechiel denotat illum
Qui mundi rector omnia recta docet.
Cum mecham ducis, Osee, signas crucifixum,
Nam fuit ecclesia corde dolosa Deo.
Porro IoeI sonat “incipiens” hominemque petentem
Prima sacramenti dona notare potest.
Pastorem plebis in Amos pastore notabis;
Ille gregi, plebi prefuit iste Dei.
Pascens Abdias centeno pane prophetas,
AltoS doctores pontificesque notat.
Tam sermone IонаS quam naufragio notat illum
Qui Patris est sermo naufraga corda domans.
Cernit mente locum, pronunciat ore Micheas
Que paritura Deum regia mater erat.
Nomine teste Naum “consolator” notat illos
Qui nos confortat et bona uerba sonant.
Fortis luctator Abacuc. qui cornua uidit
In manibus Domini, quisque fidelis homo.
Illos insinuat Sophonias “speculator”
Qui Martham spernunt, esse Maria uolunt.
Precipit Aggeus Domini domus ut renouetur,
Vt iuuenescat opus quod senuisse uidet.

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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

558.1CRi signat dignum] signavit in hac Riga, Rec., 388
558.5CRi denotat] notat Riga, Rec., 391
558.12CRi prefuit] proficit Riga, Rec., 424
558.16CRi domans] docens Riga, Rec., 432
558.18CRi que] quo Riga, Rec., 450
558.26CRi ut Riga, Rec., 460: utque C
Vnus septenis lapis est ornatus ocellis
Quem Zacharias mente stupente uidet.
Nunciat angelicus Malachias dona piorum,
Penas prauorum iudiciique diem.
Nathan, Achiam, Sadoch, Azariam, Zachariam,
Tobi, tres pueros quos beat oris honos,
Esdram, Zorobabel, Neemiam cum Machabeis.
Continet hos omnes lex uetus ista uiros.

De Daniele et uirtutibus eius

Hinc in suppliciis Daniel solamen Hebreis
Vt fieret, factus est probitate potens.
Arne fabaque puer pueris fit pingrior illis
Quos pauti panis regius atque merum.
Plus decuplo sapiens sapientibus est Babilonis
Annis effectus in tribus iste puer.
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 Dei.
Cum regis statue capud inclinare recusant,
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.

In pelago uenti pugnabant quatuor; extra
Vidit prodire quatuor inde feras.

Dan 7
Dum querit Daniel quem sensum somnia monstrat,
Accedit Gabriel, indicat illum ei.

Quid manus in muro scripsit, scriptura quid illa
Signet, regi nouerat atque notat.
Illi parcit, obest, tutum facit esse, leonum
Rictus, consortum fraus, pietasque Dei.

Christe, tue mortis tempus Daniel ibi ponit:
Post decies senas ebdomadasque duas
Atque subaudito septem solamque supremam,
Quam secat in partes mens studiosa duas.
Postque dies mensis primi senos quater unus
Vir comparet eüste decore nitens.
Pectus crisolito par; brachia, pes, femur eri;
Vox quasi multorum uerba loquentis erat.

Urget Susannam seniorum perfida lingua,
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 Jerusalem

Post annos decies septem soluumtur Hebrei,
Ierusalem redeunt, pristina festa nouant.
Cyrus eos remeare sinit templumque parare;
Successor prohibet, sed cito morte ruit.
Hunc sequitur Darius rex dignus regis honore
Qui faiet Hebreis regnaque reddit eis.
Lex plebi renouata, Dei reparacio templi
Leticiam duplicat, pax uiget, arma uacant

Incipiunt versus de libris Macabeorum
Persarum regnum Grecorum rex sibi subdit
Magnus Alexander maxima bella mouens.

In primis trepidans, sed post Ierosolimam tutam
Hunc regem recipit, hic ueneratur eam.

Orbem rex fortis domuit, mors forcius illum
Et post hoc uarios suscipit orbis heroz.

Cassandro Macedum ius. Lysimaco datur Helles;
Se tellus Asie prebuit Antigono;
Seleuco Babalon datur, Egyptus Tholomeo:

Hiique mouent in se prelia dira diu.

Heres predicti Tholomeus erat Tholomei
Cui transfert libros legis Hebrea cohors.

Post hoc Antiochus Asye rex turbat Hebreos.

Et statuam statuit ut sacra dentur ei.

Quinque potens natis surgens illo Mathathias
Tempore cum pueris sedit in urbe Modin:

Cum Ionatha Symeon, Eleazar cumque Iohanne.

Iudas cognomen cui Machabeus erat.

Post patris occasum Iudas Machabeus ut hostes
Extinguat, gentes conterat, arma parat.
Sternit Appolonium cuius gladio latus ornat,
Rex Seroch et populus hoc perit ense suus.
Ergo Gorgias, Tholomeus, Nichanor ab illo
Antiocho ueniunt, nil ea pugna ualet.
Quod gens polluerat, altare nouatur et illud
Dedicat et templum ditat honore nouo.

Eleazar uictor elephantem perfodit unum,
In cuius regem turre manere putat.

Hinc de Philippo Lisias rumore tremiscens,
Regem cum Juda fudes inire facit.

Alcimus ex Aaron descendens stirpe, sacerdos
Esse uolens, multos iunxit amore sibi.

Mittitur hic igitur cum Bachide deinde Nicanor
Et fracto uictus ense Nicanor obit.

Ense metunt dextram linguamque Nichanor hostes;
Dextra datur funi, lingua fit esca cani.

Hinc Iudam redimunt Symon Ionathasque peremptum,
Cum planctu tumultant corpus in urbe Modin.

Porro loco fratris Ionathas cum Bachide pugnat,
Mille uiros sternit: hic fugat, ille fugit.

Alchimus inde domum sanctam dum destruct, ipse
Destruitur, morbi uulnere pressus obit.

Intrat Appolinius Dagon ut tueatur, at ignem
Apponit Ionathas, templu uirosque cremat.

Antiochum Triphon hoc tempore perdere curat,
Sed prius hic Ionathan fraudu suosque ligat.
Plebs sua plangit eum credens hunc esse peremptum;
Symon dux fratris incipit esse loco.
Vt redimat Jonathan Triphon notum facit illi.
Sed perimens missos perfodit ense uiurum.
In terram Symon inde suam reedit atque cadauer
Cum planctu Ionathe condit in urbe Modin.
Septem piramides statuit, patrisque, matrisque
Sunt bine, fratrum quatuor, una sui.
Hinc ineunt fedus Symon. Demetrius; iras
Abiurant, dextras dant animasque ligant.
Inde uidents Symon quod polleat ense Iohannes.
Quem genuit Gaze, precipit esse ducem.
Sub ficu, sub uite sua, sub fronde, sub umbra
Quisque manet tutus Symonis ense ducis.
Ex auro clipeum Rome transmittit et ille fol. 22r
Federis amplexu iunxit utrosque sibi.
Symonis ut perimat natos cum patre laborat,
Hinc Tholomeus eis uina, uenena parans.

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608.29CRi-40CRi 1 Mac 13 608.43CRi-44CRi 1 Mac 14:24 608.45CRi-46CRi 1 Mac 16:11-17
708.40CRi  Riga, Mac., 268 
608.41CRi-42CRi  Riga, Mac., 275-76
608.43CRi  cf. Riga, Mac., 277:
Ex auro clipeum minaram mille, minarum
608.44CRi  Riga, Mac., 280
608.45CRi  Riga, Mac., 293
608.46CRi  cf. Riga, Mac., 298:
Vina parando foris, mente uenena parans

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608.29CRi patrisque, matrisque tr. Riga, Mac., 251
608.30CRi hinc] tunc Riga, Mac., 261
608.31CRi abiuant] obiuant Riga, Mac., 262
608.32CRi inde] iste Riga, Mac., 267
608.33CRi Symonis] Simonis Riga, Mac., 293 || perimat natos tr. Riga, Mac., 293
608.34CRi uina Riga, Mac., 298: uiria C
De Iohanne filio Alexandri regis Persarum

Hinc patre defuncto condignus laude Iohannes

Summi pontificis cept honore frui.

Qui fuit occisor patris insequitur Tholomeum,

Qui Timotheus erat, nomen utrumque gerens.

Ille duos fratres uinctos cum matre tenebat,

Quos gladians morti tradit initque fugam.

Antiochus Syrie Ierusalem petit, illam

Obsidet; Hircanus regia bella timet.

Ex septem loculis, qui circumstant Dauid urnam,

Ergo duos aperit, multa talenta rapit.

Res bene disponens in ter denis quater annis

Claruit insignis laude, beatus obit.

Quinque uirum pueris natura bearet et horum

Maior Aristobolus dat diadema sibi.

Restituit regnum Iudee, quod Sedechie

Tempore dirupit crimem, Hebre, tuum.

Ter decies septem quadrimentosaque per annos

Et quinos regni rupta corona fuit.

Sed nec Aristobolus nisi solo regnat in anno,

Qui matrem fecit uincla necemque pati.

Frater Alexander post hunc ius regis adeptus

Duxit Alexandram, nomine teste, parem.

Hic tam dirus erat quod in annis sex seniorum

Ac procerum decies milia quinque necat.

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608.47CRi 608.48CRi 608.49CRi 608.50CRi 608.51CRi 608.52CRi 608.53CRi 608.54CRi 608.55CRi 608.56CRi 608.57CRi 608.58CRi 608.59CRi 608.60CRi 608.61CRi 608.62CRi 608.63CRi 608.64CRi 608.65CRi 608.66CRi 608.67CRi 608.68CRi 608.69CRi 608.70CRi

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608.47CRi-48CRi 608.48CRi-52CRi 608.53CRi-58CRi 608.59CRi-66CRi 608.67CRi-610CRi

I Mac 16:24
Hist. Schol., Lib. II Mac., Cap. II, PL 198, 1525B
Hist. Schol., Lib. II Mac., Cap. III, PL 198, 1525CD
Hist. Schol., Lib. II Mac., Cap. IV, PL 198, 1525D-1526A
Hist. Schol., Lib. II Mac., Cap. VI, PL 198, 1527AB

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608.47CRi 608.49CRi-56CRi 608.48CRi 608.57CRi-72CRi 608.50CRi 608.59CRi 608.55CRi 608.63CRi

cf. Riga, Mac., 307
Riga, Mac., 308
Tholomeum] Timotheum Riga, Mac., 311
Timotheus] Polomeus Riga, Mac., 312
septem] octo Riga, Mac., 317

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608.57CRi quater] tribus Riga, Mac., 323
608.59CRi bearet] beait Riga, Mac., 325
608.63CRi ter] per Riga, Mac., 329
Octo uiros decies suspendit qui scelus eius Cernere nec poterant nec uoluere pati.

Iste duos post se iuuenes moriendo reliquid:

Hic erat Hircanus, alter Aristobolus.

Hircanum torquet amissi gloria regni, Vt petat Arabiam consulit Antipater. fol. 23r
Hinc Arabum rex Ierusalem petit, auro
Scaurus corruptus arma quieta facit.
Pompeius motus Aristobolus capit, herens
Nobile cernit opus, nil tamen inde rapit.
Hircanus presul ibi declaratur ab illo.
Cogit ab Hebreis ille tributa dari.
Vinctus Aristobolus natique duo capiuntur,
Maior Alexander Antiochusque minor.
Antipater sensu, probitate meretur amorem
Scauri, Gabinii Antoniique simul.
Hinc Arabum regis neptis natos parit illi
Quatuor et natam; nomina queque nota:
Phaselus primus puer Herodesque secundus,
Tercius est Iosephus, ultimus est Pheroath.
Menphitas pronos reddit sub Cesare, primus
    Antipater murum scandit, in arma furit.
Factus ad hoc hilaris ut Iudee dominatum
    Procuret, tractet, Cesar honorat eum.
Phaselum uocat Antipater, sub se dominari
    Ierusalem facit hunc, optima queque docens.
Preficit Herodem Galilee qui bene, recte.
    Fortiter, egregie, se sapienter agit.
Hic Ezechie collum metit ense, beuit
    Terram subiectam pacis amore sibi.
Cesar obit, cuius post mortem tres oriuntur
    Soles distincti qui rediere simul.
Noticiam notat hec solaris uisio trini
    Soliusque Dei iam ueniente Iesu.
Sic bos agricole loquitur: "Plus copia plebis
    Ad presens deerit quam seges orta solo."
Malicus inde parat ut fraude reperta uenena
    Porrigat Antipatro, corruit ille bibens.
Herodes igitur merito probitatis amorem
    Augusti meruit Antoniique simul. fol. 23v
Illi Iudee concessit uterque coronam,
    Ipsa senatorum gratia fuit 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 beuit
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 probatatis amorem
610.36CRI-38CRI Riga, Mac., 442-44

610.19CRI hoc] hec Riga, Mac., 403
Post Rome diadema datum quartus fuit annus.
Cum capud Herodis nunc diadema capit.
Sic est facta Dauid regni translatio; regnum
Transit ad externum, te ueniente, Iesu.

Incipit sexta etas. De euangelio

Aufertur modo rex et dux de germine Iude;
Quis uenturus erat, rex nouus ergo uenit.

Cessauit penitus in Hebreis uncio, uenit
Sanctus sanctorum sanctificatque suos.
En lapis absque manu cesus de monte Maria,
Absque uiri natus semine Christus adest.

Hunc, tamquam lucem rutilans aurora, Johannes.

Ortu, baptismo, dogmate, morte preit.
Quem uates alii uerbis cecinere futurum,
Presentem digito detegit iste suo.

Huic credi cogit sacer angelus et, genitoris
Os mutum, motus in genitrice nouus.

In teneris annis uirtus fortissima, uictus
Inmitis, uestis aspera, uita sacra.

Mundi contemptus, heremi loca, mos uigilandi,
Sermo pudicus, opus utile, cura precum,
Legis amor, litis odium, tutela bonorum,
Iusticie zelus martyrrique 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.

Thure Deus, mirra mortalis, rex patet auro:
Talia sunt tali munera digna dari.

Hist. Schol., Lib. II Mac., Cap. XXII. PL 198. 1535A
Lc 1:11
Riga, Mac., 459-62
Audito regis Herodes impius ortu
   Mente gemit, uultu gaudet iniqua tegens.
Sed cum deceptor deceptum se uidet esse.
   Corde prius tectum detegit ore scelus.
Dat casum pueris multis, puer ut cadat unus,
   Sed casum celeri precauet ille fuga.
Circumcisus erat nobis et non sibi Christus.

In teneris membris uulnera diea feros.
In templum furtur cum turtura 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.

Esuriem patitur, impetit hostis eum.
Spicula sunt hostis gula, gloria uana, cupidio:
   Hec Christus victor, uictus Adam fuit hiis.
Ius mutat natura suum, cum precipit ille.
   Auctor nature quod sit abinde patet.

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 tuit colaphos, alapas, conuicia, sputa.

Spinas, flagra, crucem, uulnera, uinclae, necem.
Finduntur lapides, tellus tremit. obtenebratur
   Sol, uelum templi scinditur, horret homo.
Se tumuli reserant et corpora multa resurgunt:
   Surrexisse Deum testificantur ea.

In terra corpus remanet, dum spiritus eius,
   Infernum mordens eripit inde suos.
Erepta preada, superata morte resurgit:
   Et predam reuehens celica regna petit.

Spiritus in linguis ignitis mittitur inde,
   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 Petro apostolo
675 Petre paralitico uires, uestigia claudio,
   Vitam Tabite dat pia cura tua.
Vox tua mendaces sternit, morbos fugat umbra
   Et uariis uarium pestibus addis opem.
Signa dat hiis signis non inferiора Iohannes.
680 Hic noua signa facit et noua iura docet.
De saxis gemmas, de lignis efficit aurum,
682C Principibus stabili iure 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,
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
692.1C Ri iuraj signa C
692.2C Ri Cum patre, cum matre, uirgo Maria parens;
692.3C Ri Petrus et Andreas, Paulus, Iacobusque Iohannes
692.4C Ri Custos urgenceus qui sine labe fuit,
692.5C Ri Thomas, Matheus, Philippus, Bartholomeus,
692.6C Ri Iacobus et Iudas, non malus immo bonus, om. C
Barnabas et Titus, Lucas, Symon, Tymotheus,
Mathias, Marcus, hii docuere fidel.

De cognitione et pace ecclesie

Iam sic fit notus regno Deus unus in omni,
Pax datur ecclesie, crescit in orbe fides.

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
Presens uita uelut 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.

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692.7C Ri Barnabas et Titus | Mathias, Marcus Riga. Rec. 481
692.8C Ri Mathias, Marcus | Barnabas et Titus Riga. Rec. 482
702 hinc | huc C
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 versatilis 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 versandurn, 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, *Hypognostiicon*, 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 Vulgata* *versionem ad codicum fidem*, vol. 1. The form Ragau is found in I Par 1:25 and Lc 3:35.


71 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,” *Medieval 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 Iacob.

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, tuit lapidem quem supposuerat capiti suo, et e rexit 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 Thamar 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.

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.

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.

explorator duodenus, i.e. one man from each tribe.

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.

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).

Man or man lu 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."

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."

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).

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. Josue, 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 Chusansathaim (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 *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 *demones* 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 David 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 Doech, who reports it to Saul. As a result, Ahimelech is charged with treason and executed by the same Doech. The name of the priest is supplied in the C-version (325C), but as Abimelech (see note to verse 325C).
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.

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 Doech (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 irueret super gladium suum, tradidit insignia regis, quae custodiebat, ut ferens ea ad David redderet eum sibi placabilem."

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).

This is interesting. If it refers to the end of II Par 2, petit ense loab (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 loab is needed there. This is a good example of successful adaptation by R.

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.

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.

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.

These lines refer to David's affair with Bathsheba and the death of her firstborn child.
367-68 Thamar is raped by her half-brother Amnon, the eldest son of David by his wife Ahinoem (cf. II Reg 3:2 and I Par 3:1). For this atrocity Amnon is killed two years later by Thamar’s full brother Absalom.

371-72 *oppressum*, i.e. David 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. David. 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 David 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 David'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 Juda after Juda 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 Juda and a part of the tribe of Beniamin, 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 Juda 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 Juda (ca. 915-913 B.C.).

419-22  This is the story of Asa, the son of Abiam and the third king of Juda (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.
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)

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.”

Helias, 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.

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.

The biblical expression *spiritus duplex* is given a twofold explanation in Comestor. Historia Scholastica, IV Regum II, PL 198, 1387D: “Spiritum 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.”
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.

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*)

Azael murdered Benadad II and became king of Syria ca. 842-806 B.C. He is also mentioned in verse 461.

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.

Ahazias (Ozias) is the son of Ioram of Iuda and the sixth king of Iuda (ca. 842 B.C.).

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.

*regibus istis*, i.e. Ioram and Ahazias (Ozias). Kings of Iuda.

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.

*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 denu 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 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 muro, i.e. a plague which suddenly kills 185,000 Assyrian soldiers during Sennacherib’s expedition against Ezechias of Iuda.
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.

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.

Ioachaz (Sellum) stayed in power only for three months.

The king of Egypt is Pharao Necho II (610-595 B.C.), who replaced the anti-Egyptian Ioachaz (Sellum) with his more sympatetic 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/Ioachim/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, Ioiachin 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 “n vehement, 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 Cosmestor, 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.
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.

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 uerit in aurum.
Fitque per hunc humilis gemma probata lapis.
Vertere corporem sic in noua corpora formam
Siue quod illesus seva venena bibit, Non feruens liquor huic non graue uirus obst.
Pallida quod potuit revocare 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 obst.
Ad uiam revocat extinctos peste ueni.
Doctores omnes alta docento preit.

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 spiritualis effectus, intellegit sibi heremum esse istum mundum, intellegit in peregrinatione se uiuere, patriam desiderare.”
   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:
   Ecclesiarn 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, quaue 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.
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.

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.

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 Josias' second son Jeconias (Ioachim/Eliachim), the adaptor of the R-version choses to replace the name Jeconias with Mathanias, the other name of Josias' fourth son Sedecias. Unfortunately, he gets it wrong and writes Mathatias instead of Mathanias.

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."


The beginning of this *Hypognosticon* line is used later by Peter Riga, *Dan.*, 73. Beichner, vol.1, p. 341: "Ferrum cuncta do-mat, 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 furentc 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 uenenon is probably a mistake, since the expression “peste ueneni” of the short version is found also in Alexander’s Liber Festualis (see London, BL, Ms Bodley 40, fol. 3r: “Prostemit 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

This is a very poor link between C and the short version. It is a good evidence that C is the later redaction.

The beginning of this line is found also in Riga, *Rec.*, 167: “Bella mouens Amalech, tanquam cruce fractus, ad arma”

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.

C changes Riga’s order of events (cf. Riga, *Ex.*, 1287-1294), but the meaning does not suffer.

This line is obviously based on the already replaced verse 205 of the short version.

*Hic populus*, i.e. Israel.

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 (*Id.*, 247-48) talk about ten years.

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.

In altering this verse the author of C used the last three words of verse 312 of the short version.

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 Vulgatum 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.
The sixth son of David from his wife Eglah (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 David in all of his main sources: Josephus, Comestor, and Riga.

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.

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.

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.

Sennacherib was killed in the temple of the Assyrian god Nesroch (see note to verse 494) and not Baal as stated in C.

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).

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 uena 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 Dauid, 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 Habisoseth 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.

2. NADAB (901-900 B.C.)
   Son of Iero boam I.

3. BAASA (ca. 900-877 B.C.)
   Usurper who kills Nadab.

4. HELA (ca. 877-876 B.C.)
   Son of Baasa.

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.

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.
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.

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.
11. **IOATHAN** (ca. 750-732 B.C.)
   Son of Ozias (Azarias). Co-regent with his father to 741-740 B.C.
   IV Reg 15, II Par 27; Alexander, verse 481.

14. **ZACHARIAS** (746 B.C., six months)
   Son of Ieroboam II.

15. **SELLUM** (746 B.C., one month)
   Usurper who kills Zacharias.

16. **MANAHEM** (ca. 745-738 B.C.)
   Usurper who kills Sellum.

17. **PHACEIA** (ca. 738-737 B.C.)
   Son of Manahem.

18. **PHACEEE** (ca. 737-732 B.C.)
   Usurper who kills Phaceia.

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.

12. **ACHAZ** (735-715 B.C.)
   Son of Ioathan. Co-regent 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. **MANASSEES** (ca. 696-642 B.C.)
   Son of Ezechias. Co-regent 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)*

19. **IOACHIN** (597 B.C., three months)
   Son of Ieconias (Ioachim/Eliachim).
   IV Reg 24: Alexander, verses 531-536.

20. **SEDECIAS** *(MATHANIAS)*
   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 diluuiio
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 Suscepcio 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 Corrupcio Dine. CORRUMPITUR a Sychem filio regis Emor
112 CIUES Sichimite
113 Vendicio Ioseph
115 Benediccio filiorum Ioseph
Benedicció filiorum Iacob

HEBREUM Moises

Igne in rubo

Mutación uirge

X plagae Egipti

Mors primogenitorum

Pharao uolens reuocare Egiptum

Beneficia Dei in deserto

Consilium Getro

Dacio legis

De tabernaculo

De uestibus sacerdopontificum

Ereccion tabernaculi

De morte Nadab

Hic factus est murmur pro itinere

PHARAN id est deserto

De morte Aaron

FILIUS EIUS scilicet Eleazarus

De serpente eneo

De morte Seon et Og

DE BAMOT id est uallis in regione Moab

Balaham

FRANGANT diuidant inter tribus

FUGE id est fugientibus

INTEGRA UESTIS uestes non ueterascunt in XII annis

De furto Achor

AXE uxori Othoniel

CALEPH scilicet pater Axe, (right margin) Caleph fuit pater Axe

HEBREA COHORS sub Iuda et Simone

HEC scilicet plebs

AOTH qui occidit Eglon regem in cenaculo

ALLOPHILOS id est Philisteos
DEBBORA prophetissa. IAHEL uxor Aber occidit Sisaram
NOEMI uxor Elimelech
UNA Orpha. ALTERA Ruth
ILLA scilicet Ruth
UNI id est Helcane
TRIGINTA milia de Israel
SENI scilicet Hely
ARMA scilicet Philistinorum
DUX id est Samuel propheta
ALLOPHILI Philistei
SUNT SPICULA PAUCA quia Ebrei non habuerunt ferrum inter eos
ILLIUS (UNIUS in D) scilicet Ysboeth. HUIUS id est Dauid
HIC scilicet Abner. ASAEEL frater Ioab. PERIT scilicet Abner
ALLOPHILLOS id est Philisteos. YDUMEOS Moabitas et id est filios Esau
NATUM scilicet Mifiboseth
NATUM scilicet Amon. PROBRA REDDIT (REDDET in D) scilicet radendo medietatem barbarum et scindendo uestes
FRATER scilicet Amon. GERMANAM scilicet Thamar
FRATER Absalon. NATUS Absalon. PATREM Dauid
PROPHETA scilicet Haias
PROPHETA scilicet Sermeia
Reges Iude
NADAB filium Ieroboam.
Hieu prophet a
ISTUM scilicet Zamri. ISTE id est Zamri qui regnauit VII diebus
CHARITH scilicet torrens alter Cison
UIDUAM scilicet Sarepte
EXTINCTUM Ionam scilicet filium uidue. MAGOS id est sacerdotes ydolorum
OBSTRUIT celum ne pluat. RESERAT celum et pluit
REGINA Iezabel
TRANSIGIT ILLE DIES in monte Oreb id est Syna
REGEM scilicet Azael. ISRAELITIS Hieu
UATEM scilicet Heliseum
De uinea Naboth
MICHEAS propheta. CADIT id est Achab occiditur
URGET HELIAM scilicet mittendo bis uel unos ut ducerent sibi Eliam ad occidendum
Heliseus propheta
UESTE scilicet Helie. SECAT scilicet Heliseus. SANAT AQUAS manu exorcismo aque benedicente Heliseus
PUERIS dicentibus "Salve, ascende..."
PUERO scilicet filio Sunamitis
Tipus Christi qui quinque milia ex quinque panibus cibat
HUNC a Naaman. FERRUM Ciro mersum in Iordane
AZAEL rex Sirie
HIEU rex Israelis
IOSAPHAT id est regem Iude. IORAM filius Iosaphat
INFERT MORTEM rex Iude occidit septem fratres suos
LUES id est dissoluccio uentris
IORAM scilicet regem Iude. AZAEL rex Sirie
IORAM rege Israelis. PRAUUS scilicet Achab
HIEU rex Israelis
REGINE Iezabel. DISCIPULISQUE ydolatris
ATHALIA regina regnauit in Ierusalem
SEMINA id est filios regis et suos, i.e. preter Ioas qui furatur ab ea ne occidatur
IOAS rex Iude. IOIADA summus pontifex
LETUM mortem
COLIT Ioas. REPREHENSUS Zachariam filium Ioiade
DAT scilicet Ioas. NECEM iste Zacharias lapidatur inter templum et altare
CEDITUR id est occiditur
AMASIAS filius Ioas
<Re>x Israelis cepit Ierusalem et prostravit <proce>ros et abstulit queque preciosa de templo et ideo <ciu>es occiderunt regem Iude

PATRE Ioas. MELIOR Amasias. MORE PATRIS adorans deos quos tulerat de Amalec eo quod dabant sibi responsa.

SERUILI SEDICIONE (CONDICIONE in D) id est occiditur per ciues Ierusalem

Isti fuerunt reges Israelis successui

HUIUS is est Helisei

MORTUA MEMBRA scilicet Helisei

OZIAS siue Azarias

Reges Iude

ELATUM quia usurpuit sibi supremum sacerdocium

ACHAZ filius Ioachan

Captuacio X tribuum

CLXXXV milia centum

ELATUS Ezechias

REDIENS sol regraditur per VIII gradus

DAT FERA PENA quia captus fuit et ductus in Babilonem, puniuit et miseratus eum Dominus restituit eum in regnum

REDDIT UTRUMQUE scilicet libertatem et locum et regnum

SERUILI id est seruorum suorum

SUCCURRERE REGI scilicet Assiriorum contra Pharaonem Nechao regem Egipti

CECIDIT is est Iosias. PLANGIT pro eo facti sunt treni Ieremie

TANDEM tum

SUCCEDIT (SUCCEDENS in D) scilicet Ioachim

Transmigracio

AMNE id est aqua. PUER scilicet Daniel

PUER Daniel

Prima uisio Danielis

Ananias. Azarias, Misael

Secunda uisio Danielis
De tribus puerris in foracio 570
Tercia usio Danielis 573
Mane, Techel, Phares 575
Sexta usio Danielis 576
Tempore Darii Medorum 577
De Susanna 579
Qua de causa Babilonii miserunt Daniel in lacum leonum et postea Jerusalem perucenerunt> 581
HOSTIS id est Babilonii. EI scilicet Danieli. PERIT scilicet hostis 582
Tempore Ciri regis Persarum 583
SUCCESSOR scilicet Cambuses. (in right margin) Tempore istius Cambuses factum quod in historiis Judith l<egitur> 586
Darius filius Ytaspes 587
Historia Hester 588
RENOUATA per Esdram. 589
HERES scilicet Alexius. THOLOMEUS Sother. THOLOMEI Philadelphi 601
LXX interpretetes, scilicet de qualibet tribu XII 602


SENII Hely 268
REX scilicet Saul 287
ALLOPHILI Philistei 293
IRA DEI scilicet per Samuelem 304
QUIS uerba auctoris 308.3RLa
MULIER fetonissa (=pythonissa) 342.1R
NATUM Mifibosech 359
NATUM Amon 360
MEDICI id est Dei 364.2RLa
META id est finis 368.4RLa
SABEA Sibilla 397
HUIC Deo. EO carcere 402.8RLa
BONO id est Ezechia
ASA rex Iuda
BASAN regem Israelis
ISTUM Zari
TEBNI proprium (sc. nomen)
SACRA id est sacrificia
ILLE id est Deus
REX AMASIAS filius eius
HIC aduerbium
FERIENDO dum ter feritur
REX Ezechias
EZECHIA id est ab
DEUM id est deorum
SACRIFICUM id est sacrificiorum
CANOPI id est Egipti
FILIUS EIUSS Artaxerses (the rest of the gloss cropped)
QUE scilicet illa
IPSE Herodes
UNUS id est Christus
UIRUM id est uiorum
AGERQUE in quem ductus fuit
LOCUM montem Caluarie
SOLIDUM id est sutum(?)
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, uiurencia, 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 pacientis.

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 tuit in cruce, uiuit in arce poli.

fol. 55v (upper margin, above column two):

    Munda caro, uite candor, restricta uoluptas,
    Strenuitas operis sunt ornamenta bonorum.
Vxor, morticinum, luctus, pilus absque lauacro,
Vinum, defectus membris sanctos uetat esse
Leuitas etas prohibet seruire ministrum.

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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