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THE TEXT TRADITION OF CHRYSOSTOM'S
COMMENTARY ON JOHN

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CHAPTER I

INTRODUCTION

The Investigation and Its Purpose

The British Manuscript Project of the American Council of Learned Societies¹ has made available to American scholars the manuscript and printed treasures of certain English libraries through the media of microfilms and microprints. This is a distinct advance over the photostatic copy, which heretofore was a research student's only alternative to traveling abroad.² Furthermore, post-war shortages of materials have made it very difficult, and in some cases impossible, to obtain photostats.

The Earl of Leicester's library at Holkham Hall was included in the Project's scope. According to the check list, two of the Holkham mss. (nos. 64 and 65) contained

1. This project is discussed in two brief articles: Warner Rice, "American Council of Learned Societies, British Manuscript Project", Publications of the Modern Language Association of America, LIX (Supplement 1944), pp. 1463-1464; and Eugene B. Power, "The Manuscript Copying Program in England", The American Archivist, January, 1944, pp. 28-32.

2. Microfilm projectors are available in most libraries, and the films give a particularly clear, although neutral black and white reproduction. The microprints are equally clear and far less expensive than photostats. Both share the disadvantage that the inner extremes of the inner columns are lost in portions where the book would not lie flat enough for all-inclusive photographing.

Chrysostom's Homilies on the Gospel of St. John. Preliminary examination of microfilm reproductions of these two mss. showed that neither was complete, that each covered roughly one half of the entire series of 88 homilies, and that the two mss. overlapped for the latter portion of Homily 43, and for the whole of 44. These points of coincidence became the focus for further investigation.¹

The two Holkham mss. proved to be cognate, but when they were collated with the early printed editions, discrepancies were noted in sufficient number to justify the hypothesis that the printed texts rested on mss. belonging to two different families. This hypothesis led to an historical study of these editions in an effort to discover the precise mss. on which they were based. In seeking the earliest printed text, we found that the Homilies on John first appeared in the form of a Latin translation, but the dedicatory preface to this version gave some clues to at least two, if not more Greek exemplars. We were not able to examine this first edition, that of Franciscus Aretinus, (of which

1. Sharon Lea Finch in Codex Michiganensis and the Text of Saint John Chrysostom's Homilies on the Acts of the Apostles (Typescript Doctoral dissertation, presented at Ann Arbor, 1933) and Rev. Edgar Raymond Smothers, S.J. in The Twofold Tradition of Saint John Chrysostom's Homilies on Acts (Typescript Doctoral dissertation, presented at Ann Arbor, 1936) have both contributed valuable studies on the text of Chrysostom's Homilies on Acts in connection with the Michigan ms. It was thought that a similar study on the text of the Johannine homilies might prove equally fruitful.

only one copy exists in this country to the best of our knowledge)¹ but the Aretine version was available to us in two reprints as will be hereinafter noted.

The title page of the editio princeps in Greek, that of Commelin, issued at Heidelberg in 1603,² gave a hint as to his mss. sources, although in vague and inconclusive terms. With this information as the sole basis for an hypothesis, we conjectured that two mss., and probably not more, served as the foundation for the Heidelberg text of the Johannine homilies. These two mss. were traced to the Vatican library, and after considerable unavoidable delay, we were fortunate enough to obtain photostatic copies of sufficiently large sections of both mss. to establish beyond all doubt that these mss. were used by Commelin in constructing this portion of his text.

The historical study of Savile's definitive text, issued at Eton in 1613,³ introduced two new witnesses: Greek MS 1 of Magdalen College and a certain Paris ms.⁴

1. Cf. A Catalog of Books Represented by Library of Congress Printed Cards (Ann Arbor: Edwards Brothers, 1943), Vol. XXIX, p. 25.

2. Hieronymus Commelin, Expositio Perpetua in Novum Testamentum (Heidelberg: 1603) 4 vols. Like the Latin editio princeps, this was also inaccessible to us but again a representative reprint was ready to hand. See below, p

3. Henricus Savilius, S. Johannis Chrysostomi Opera Omnia (Eton: 1613) 8 vols.

4. We have not attempted to identify the Paris ms. (probably 717, 718, or 724), but are satisfied for the present merely to assign it to a definite family group. See

We have not been able to examine these mss. in facsimile, but, using the material at hand, it has been possible to screen out from Savile's text a series of readings which must certainly look to either the Magdalen or Paris mss. as their source. These readings are of sufficient number and importance to categorize safely both mss.

A welcome addition to our list of sources was a ms. Latin translation of the Johannine homilies by Burgundio Pisanus, belonging to Xavier University, Cincinnati, Ohio. The strongly literal character of this translation makes it suitable for a study of mss. families because its de verbo ad verbum method makes the Latin version a perfect witness for the two Greek exemplars from which it was made.¹

The basic purpose of this dissertation is that it shall be the first stage in the preparation of a new text of Chrysostom's Commentary on John. In this first stage it will be sufficient to assign the various mss. to their proper families, and to evaluate the existing editions, because the fundamental principles for the construction of a new text should emerge from a study of mss. relationships and earlier editorial policies.

below, pp. 95 ff. Repeated efforts to obtain photostats of the Magdalen ms. have produced no results, but only promises. Should the promises be fulfilled before the final filing of this dissertation, the Magdalen ms. will be collated and the results recorded in an appendix.

1. See below, Chap. V.

Method of Procedure

In general, then, our method has been to institute an historical investigation into the various editions and their sources, and, by means of an exhaustive collation of four homilies, to establish the two families into which the examined sources fall. These families we consider, in the light of the evidence, to be certain for the portions collated, and highly probable for the remaining homilies.

Although the study of the editions led back to the mss., and explains why certain mss. are herein subjected to scrutiny rather than others, we have followed a somewhat inverted order in presenting the evidence. Since mss. are the basis for an edition, we have begun our discussion with a consideration of the mss. Next, we have presented a collation of Homilies 43, 44, 46, and 48, with the result that the family relationships of the various sources are established.

The Burgundio translation seemed deserving of separate consideration both because of its almost uniquely literal character and because it brings into focus another phenomenon -- the fact that so few mss. contain the entire corpus of 88 homilies and that so many contain roughly either the first half or the latter portion. The problem of text transmission will be stated and discussed in a separate division.

With a clear understanding of the mss. relationships, we shall be in a better position to evaluate the various editions, and to judge the extent to which each editor has exploited the mss. materials at his disposal. With a clear appreciation of the merits of each edition, we shall be better able to realize the present condition of the text for the Johannine homilies, and to formulate the principles which must guide the future editor of this portion of the Corpus Chrysostomicum.

CHAPTER II

THE MANUSCRIPTS

Holkham 64 and 65

The Earl of Leicester's library at Holkham Hall is rich in mss., particularly in those of an ecclesiastical character.¹ Chief Justice Sir Edward Coke, who died in 1634, founded the library, and Thomas Coke, his direct male descendant, did more than any one else to enlarge the mss. collection. While traveling on the continent buying manuscripts and printed books for the family library, Thomas managed to purchase almost en bloc, in 1721, the important series of Greek manuscripts belonging to Giulio Giustiniani, Procurator of San Marco, Venice. Of this large collection Sir Frederic Madden says in his catalogue of the Holkham manuscripts:

By a singular concurrence of dates and titles we were led to conclude that a great proportion of the Greek MSS. at Holkham were once in the library of Julius Justinian, Procurator of St. Mark, a list of which was cursorily taken by Montfaucon in 1698 and published in his *Diarium Italicum* (4to, Paris 1708, p. 433) and repeated in the *Bibl MSS.* vol. 1, p. 483. All doubt was removed by our ascertaining that a

1. Cf. C. W. James, "Some Notes Upon the Manuscript Library at Holkham", The Library, II (no. 4, March 1922), pp. 213-237.

ου μορμαυτω ποιουσιν.
 ελλαυλει σιν αδοκιοισιν
 τοισπρασσοισιν· ταχα
 σφροδραωσι μιων λευθη
 ταμθω· αιμαυλει αυη μειο
 μι λευθαυτω μθω· αιδι
 αυτωμ προημαυτω κμ βυχ
 σι τιμορ ιαι τοισαδτορ
 θωτω αμαρταμορ τασ·
Πριουω φθλοστοισρογοισ
 χαριζαυται τοισδι αυτω
 εργωμ λεολαυθαυται μθω
 λοισι· σιν αδοκεισ τοεργ
 ωσ οσπαι μεισ λευθαυτα
 βεισ; ου κοιωσ κειμουε
 γομασ χειρων· τωμθω
 γαρ ησθμια· σιγμωμει
 διδωσι μει λευρογομουκ
 χουσαμ· ουδδ λευται αυτη
 αυσ αρησται τισ αυτω
 λογιασ· λευλεγομει εμ
 κμ ερωμαι· τιδ ησθμια
 τασ αμασ τωχμασ εφεισ
 επι πιντωμ η λθσ τινω
 ημ αλ κ αι μεραμ· ερει
 οτι εσ αιμομ γαπομδ
 τω· ποχλωμ αρ ποισθαι·
 ουδδ αυ ερωμαι· τι
 δησωτθ θαυμαυβεισ
 τομ ημ ασ λγαμει ομωλ
 εσθιοισι λοιμει ζωμτωπαλ
 λ.

εκ εχσ οπι τινω αυτημ
 προφασιμ λευτωφ χειμ·
 αιμαυλει κ αιτω λευτωμ
 εσ αι σιν αυθαι λευθυρια
 ειδσ παρ ημωσ αυτωσ
 αυσ αυτωμθωσ· ουδδ
 αιμειχοισει περ ημ· οτιμ
 φουβρομ εκειμο κ αι αυτη
 ραιτητομ παρ εμ ηται
 δι λευτηριου· εμθωμ αυτημ
 αυτωσ κ αιμωμ αυτωσ
 εσ αυτωμ τιμωμ εμ αυτημ
 αυτωσ αυτωμθωσ· ποιου
 οφθαμμοισ τομ κριτωμ
 οτωμθωσ· τιερωμ αυτημ
 τιδ αυτωσ λογιασ αυτωσ
 ποι αυτωμθωσ· ποι αυτωμθωσ
 προμαουμθωσ προφασ
 σιμ· τινω τισ αυτωμθωσ
 τινω τισ αυτωμθωσ; τινω
 τισ αυτωμθωσ αυτωσ αυτωσ
 οισ δι αυτωσ εκειμουτθ
 αυτωσ αυτωμθωσ αυτωσ
 ουκ αιμωμθωσ αυτωμθωσ
 αιμαυλει κ αιτωμθωσ
 λευτωσιν· τωμθωσ ουκ αυτω
 σαμ· αυτωσ· ουκ αυτωσ
 αυτωμθωσ· ο αυτωμθωσ αυτωμθωσ
 αυτωμθωσ· εμ αυτωμθωσ αυτωμθωσ
 αυτωμθωσ αυτωμθωσ αυτωμθωσ
 αυτωμθωσ· ημ αυτωμθωσ αυτωμθωσ

note had been written by Montfaucon himself in each of the MSS. precisely corresponding to the notes he afterwards printed. Montfaucon again refers to these MSS. in his *Paleographia Graeca*, p. xxiv, and states them to have been 80 in number "quorum plerique optimae notae". Before they came into the possession of Justinian, there is ample evidence to show that the larger portion belonged to two priests of Crete of the name of Morazenus, one of whom, Joannes, himself transcribed nearly all those which belong to the end of the 15th century.¹

Two of the Holkham mss. contain Chrysostom's Homilies on the Gospel of Saint John, but neither embraces the entire corpus of 88 homilies. Roughly speaking, Holkham 64 covers the first portion of these sermons, and 65, the latter half. The most complete description available of these two mss. is to be found in the Roscoe-Madden Catalogue, but since its availability is sharply limited, we shall quote the pertinent accounts at some length.

After reporting that Holkham 64 is a vellum folio codex² of the eleventh century, the Catalogue continues:

The title of this Ms. reads thus: Sanctissimi patris nostri Joannis, Archiep Cpol. Chrysostomi, Expositio memorialis (ἘΠΟΜΥΗΜΑΤΙΚῆ) in Evangelium secundum Joannem. It contains 44

1. Also quoted by C. W. James, *ibid.* p. 214. The catalogue from which he quotes is that of William Roscoe and Frederic Madden, Catalogue of the MSS. in the Library of Holkham (Holkham Hall MS. 770, 1816-1826), 8 vols. Fortunately this catalogue is available at Michigan on microfilm, as part of the British Manuscript Project of the American Council of Learned Societies; abstracts from the Catalogue, together with his own annotations, were published by Seymour de Ricci in Supplement to the Bibliographical Society's Transactions. Number 7 (Oxford: University Press, 1932). Holkham 64 bears the name of Johannes Morazenus; therefore it must have come from the Cretan priest's collection.

2. A sample page of this ms. appears as Plate I on p. 8.

Homilies, which follow in the same order as the Edit. T.VIII. p. 1-258. and is complete both at the beginning and the end. The texts throughout are in red, for the sake of distinction, and the Homilies are written in double columns. This singularly fine Ms. was once in Justinian's collection at Venice, and is noticed by Montfaucon in his list, as of the 11th century, and in a note written by him at the beginning is: 1698 Cod annorum plus 600.¹

The title of Holkham 65 is: S. Joannis Chrysostomi Homiliae in Evangelium S. Joannis. It, too, is a vellum folio of the eleventh century. The Catalogue then continues:

This Ms. is of the same age, and by the same scribe as the last, and was evidently designed as the continuation of the Homilies on St. John's Gospel. Unfortunately, it is imperfect at the commencement, and the 41.42. and part of the 43. Homilies are wanting.² It begins with the words: τὸ τοσούτου θε[κρίον μαθεῖν] ἀλλὰ τί φάσιν, which occur in the 43. Hom. Opp. T. VIII. p. 256.C and goes on regularly to the 70th Hom. which is omitted, and the 71st and 72nd are transposed. The series then continues as in Edit. pp. 429-525 to the 88th Hom. inclusive, which ends imperfectly with the words: εἰς αὐτὸν ἀγάπης καὶ τοῦ The Ms. is written in double columns, and bears a note in the handwriting of Montfaucon: 1698 Cod. 600 circa annorum, who, in his list of Justinian's Mss. calls it *paris aetatis* with the former.³

Whether or not Holkham 65 is "of the same age, and by the same scribe as the last, and was evidently designed

1. Roscoe-Madden, Catalogue, I, p. 181. The edition referred to is Bernard de Montfaucon, Sancti Joannis Chrysostomi Opera Omnia Quae Exstant (Parisiis: 1718-1738) 13 vols.

2. How Roscoe and Madden determined that the ms. originally began with Homily 41 is not clear. Perhaps they were able to determine this from quire arrangement and foliation.

3. Roscoe-Madden, ibid., p. 182. A sample of the page bearing this note appears as Plate II on page 10.

as the continuation of the Homilies on St. John's Gospel" are questions that call for some brief discussion. For the age of the two mss. we have Montfaucon as witness. He calls the two paris aetatis, and we may accept with assurance his judgment that both are eleventh century codices.

The Roscoe-Madden statement that both mss. were by the same scribe is more difficult to accept. Although the ductus litterarum is similar enough, the similarity is no greater than one finds in other minuscule mss. of the same provenance by different scribes. The fact that both of these codices were studied in neutral microfilm ruled out any criteria for discernment that might have been apparent if the books themselves were before our eyes and in our hands. Hence, we must have recourse to other criteria, such as differences in abbreviations and orthography.¹

Since the scribe may have been and should have been writing exactly what he saw before him in his copy, these differences may seem to offer proof for a different parent manuscript for 64 and 65 rather than for a different copyist. This we consider more than likely, but we must not forget that the scribe was free to abbreviate where abbreviation was suited to the circumscriptions of space. Both

1. The observations which follow in the text are not based on an exhaustive study of the two mss., but rest on a thorough comparison of the two in Homily 44 -- the only homily which is completely presented by both. Sample passages tested elsewhere in both mss. always supported and never contradicted the facts as presented.

mss. exhibit abbreviations, especially the nomina sacra, but the scribe of 65 never abbreviates κρί by a symbol resembling a capital lunar sigma marked with a grave accent, whereas the scribe of 64 consistently does so.

More striking are the divergences in orthography. Many Greek mss. are marred by the confusion of similar vowel and diphthong sounds known as itacism. These confusions, e.g. ε and αι, ει and ι, η and ει, ο and ω, ου and ω, are frequent in Holkham 64. During the course of Homily 44 there are some 47 such itacisms with two sometimes occurring in the same word; in the same homily Holkham 65 does not offer a single example of this confusion.

For these reasons and for others too tenuous to be put in words, but born of intimate association with both mss., we feel that Holkham 64 and 65 are not by the same hand. That they are not copied from the same exemplar rests on no such tenuous reasons. Our collation will clearly show that the two are cognate inasmuch as they belong to the same family group; but each manifests too many individual peculiarities in its readings to allow any hypothesis of twin descent.

Whether or not Holkham 65 was "evidently designed as the continuation of the Homilies on St. John's Gospel", as the Catalogue states, need not delay us here. It seems certain, however, that, as far as family relationship is concerned, 65 can serve as the continuation of 64 because the two are evidently cognate, and together they stand as a new

witness for what we shall subsequently call Family A. We shall later point out that perhaps this family has not been given its rightful place in constructing the various printed texts, and that no future editor of the Johannine homilies can afford to overlook the two new witnesses from Holkham Hall.

The Palatine MSS.

The selection of Pal graec 32 and 373 for special consideration in this study is the result of a conjecture which was later proved to be sound. The title page of Commelin's 1603 Heidelberg edition states that the text was constructed from mss. sources in the Palatine library and from libraries of Bavaria, Augsburg, and Pistoja.¹ We conjectured that Commelin would have used the sources at hand in Heidelberg where they were sufficient, and would go abroad only for such materials as would serve to fill out the lacunae of the local library.

The Palatine catalogue² was illuminating in this

1. "Expositio Perpetua in Nouum Iesu Christi Testamentum e MSS illustratur Bibliothecarum Palatinae, Bauariae, Augustanae, Pistorianae" Given by the British Museum Catalogue of Printed Books (London: William Clowes and Sons, 1889), Vol. 23, cols. 141-142 sub littera J.

2. Enrico Stevenson, Codices Manuscripti Palatini Graeci Bibliothecae Vaticanae (Rome: Vatican Press, 1885).

connection, and offered evidence to support our conjecture.

In the Praefatio we read:¹

Quam bibliothecam [Palatinam] superstite etiam tum Iano Grutero, ultimo eiusdem custode, Gregorio XV P. M. et Apostolicae Sedi a Maximiliano I, Bavariae duce, anno 1623, muneris ergo missam fuisse, testantur praeter alia documenta, inscriptiones duae.

The first of these inscriptions, which was pasted on the inside cover of many of the codices,² is as follows:

Sum de bibliotheca, quam Heidelbergae capta, spoliis fecit, et P. M. Gregorio XV trophaeum misit Maximilianus, utriusque Bavariae dux Anno Christi MCDXXIII.

The second, too long for full quotation, is incised in marble in the hall of the Vatican Library where the Palatine codices were formerly preserved. It begins as follows:

Urbanus VIII Pont. Max. complura Palatinae Bibliothecae volumina nobiles Heidelbergicae victoriae manubias Gregorio XV et Apostolicae Sedi a Maximiliano Bavariae duce donata Romam advexit'

Whether Urban or Gregory saw to the transfer of the Palatine library to Rome makes little difference; the important thing is that, twenty years after Commelin's Heidelberg edition was issued, the Heidelberg mss. were brought to Rome where they are today.

The Palatine catalogue lists only two mss. of the

1. This and the two following quotations are from Stevenson's Praefatio to this Catalogue, pp. xvii-xviii.

2. In requesting photostats of Pal graec 32 and 373 we asked particularly for information regarding this bookplate, but received no answer as to whether or not the two mss. in question carried the inscription.

homilies in Joannem. Pal graec 32 is a vellum codex written in two columns and containing 181 folia. With the exception of ff. 1-36, which are in an eleventh century hand, the ms. is of the tenth century. It contains Homilies 1 to 48 and, according to the catalogue, ends imperfectly.¹ Pal graec 373 is a small folio volume with its 436 folia numbered in both Latin and Greek and written in double columns. Some preliminary pages have been inserted containing verses on Chrysostom's exile and a mutilated table of contents, both written in a fourteenth century hand. The ms. itself is the work of a calligrapher of the tenth or eleventh century, and contained all 88 homilies. The last is imperfect and a page has been torn out at the end of Homily 46.²

Assuming that these two mss. were basic to Commelin's text, we obtained photostats of Homilies 43, 44, 46, and 48 from both mss., and of Homily 87 from Pal graec 373. We chose the homilies from the central decade because of their possible connection with the phenomenon of division and text transmission; Homily 87 was selected in order to determine whether Commelin had relied exclusively on Pal graec 373 in constructing those portions of his text not covered by Pal graec 32, or had used sources other than

1. Stevenson, p. 17. The defect has been supplied by two later hands. See below, p. 123.

2. Ibid., p. 240. The defect at the end of Homily 46 is very slight, comprising about 8 lines of Savile's printed text. See below, p. 56.

those available in Heidelberg.¹

The collation of the four homilies from the central decade, and our discussion of the Commelin edition will establish our hypothesis as fact.

The Magdalen and Paris MSS.

The historical study of Savile's text led to the Magdalen ms. and to some ms. preserved in the Bibliothèque Nationale. Savile discusses his sources for the Johannine homilies in a form sufficiently brief to warrant its quotation in full.²

Commentarios hosce in Iohannem, tamquam melioris notae, Suidas cum libris de Sacerdotio componit.³ quam recte res ipsa docebit, & diligens utriusque scripti lectio. Porro harum in Iohannem homiliarum sex & quadraginta priores edimus ex fide Codicis manuscripti in Collegio Magdalenensi Oxonii, collati tamen & emendati ex editione vulgata Heidelbergensi: posteriores ex fide vulgatae editionis castigatae & emendatae ex manuscripto in Regia Bibliotheca Lutetiae: adhibitis etiam, prout res tulit passim nostris & amicorum nostrorum coniecturis.

The identity of the Magdalen ms. is certain. That

1. Another source, cognate with Pal graec 32, was actually used for Homilies 49-88. See below, pp. 138-139.

2. Vol. VIII, col. 183-184.

3. Cf. Godofredus Bernhardy, Suidae Lexicon (Halis et Brunsvigae: Sumptibus Schwetschkiorum, 1853), 2 vols., Vol. I, col. 1023: οὗτος πολλὰ συγγράμματα λέγεται, ἀφ' ὧν οἱ περὶ Ἱερωσύνης ὑπερβάλλουσι λόγοι, τῷ τε ὕψει καὶ τῇ φράσει καὶ τῇ λερότητι καὶ τῷ κάλλει τῶν ὀνομάτων. τούτοις ἐφαμίλλαι καὶ οἱ εἰς τοὺς ψαλμοὺς τοῦ Δαβὶδ λόγοι, καὶ ἡ κατὰ Ἰωάννην Εὐαγγελίου σημασία

College has only one manuscript of the homilies in Ioannem, namely, ms. Graec 1, and it covers precisely the 46 homilies mentioned by Savile. The catalogue¹ describes the codex as late eleventh century parchment in quarto; some of the 236 folia have been supplied here and there by a later hand, and it is "aliquantum madore corruptus".

The Paris ms. used by Savile in the latter portion of the Johannine homilies must have been either 717, 718, 720, or 724, since these are the only ones for these homilies in the Bibliothèque Nationale. Of these we can exclude 720, which belongs to the Colbert collection and did not come to the Bibliothèque until the year 1732.² Codex 724, from the collection of Catherine de Medicis, came to the library during the reign of Henri IV (d. 1610) and might have been available at the time Savile was editing his text.³ 718

1. Henry O. Coxe, Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus hodie Adservantur (Oxford: University Press, 1852), 3 parts, Pars II. The paging of this catalogue is individual for the individual Colleges and Halls. The codex is described on page 1 of the section devoted to Magdalen College.

2. Even here we cannot be absolutely certain. It is known that some few of the mss. in the Colbert collection formerly belonged to J.-A. de Thou, and Savile mentions Iacobus Augustus Thuanus, the "magnum lumen Galliae", as one of his continental collaborators. Cf. H. Omont, Inventaire Sommaire des Manuscrits Grecs de la Bibliothèque Nationale (Paris: Alphonse Picard, 1886-1888), 4 vols. in 2, I, p. vi. Yet Savile distinctly says the ms. with which he (or one of his colleagues) collated the Heidelberg edition was in Regia Bibliotheca Lutetiae.

3. Incidentally, at the end of the letter-press in Vol. II, which contains the homilies on John's Gospel, we find the date 1610, the year of Henri's demise.

belonged to the library of Fontainebleau and preceeded 724 into the Bibliothèque Nationale by some fifty years.¹ 717 originally had a catalogue number of the Bibliothèque du Roi, and represents a ms. of the original nucleus of the present enlarged collection.

The three pertinent mss. may be described as follows:²

717: a 10th century parchment codex of 382 folia, containing homilies 47 to 88.

718: an 11th century parchment codex of 246 folia, containing homilies 46 to 88.

724: copied in 974 by the monk Stephen on parchment. It also contains the work of John, a Thessalonian bishop, de consonantia evangelistarum, but folia 1-320 are devoted to Chrysostom's homilies in Ioannem, 46-88.

More positive identification would have required an extensive collation of these three mss. with Savile's text. We did not attempt this because of the difficulties we had already encountered in obtaining photostats from abroad, and because we have found a simpler method for screening out from Savile's text such readings as must certainly look to

1. Inventaire Sommaire (vol. I, p. vi) describes the mss. of this collection as, "portés au catalogue de la bibliothèque de Fontainebleau, sous Henri II, provenant de Blois, de J.-F. d'Asola, Ant. Eparque, J. Fondule, etc."

2. Omont, Inventaire Sommaire, pp. 117-119.

the Paris ms. as their source.¹ We have not been able to identify the ms. by number, but we have been able to assign it to its proper family.

The Translators

Two further sources will be featured in the collation under the captions "Interpres A" and "Interpres B". Interpres A is Franciscus Aretinus, whose revised ms. Latin version was dedicated to Cosimo de' Medici. Interpres B is Burgundio iudex civis Pisanus, whose translation of the Johannine homilies bears the date 1174.

Aretinus is of interest since his Latin translation marks the entrance of the Homilies in Johannem into the stream of printed literature. We shall treat of this edition and the manuscripts on which it is based in a later chapter.²

We have used a ms. copy³ of Burgundio's translation which was given to Xavier University, Cincinnati, in October of 1887 by St. Ignatius College, now Loyola University of

1. This method will be described below, p. 25.

2. See below, Chapter VI, pp. 128-134.

3. A sample page of this ms. appears as Plate III on p. 22. Charles Homer Haskins, Studies in the History of Mediaeval Science (Cambridge: Harvard University Press, 1926), p. 185, n. 130, reports that Burgundio's translation is also to be found in the following manuscripts: Vatican, MS. Ottoboni Lat. 227; Merton College MS.30 (dated 1174); Bibliothèque Nationale MS. Lat. 1778; Arras MS. 229; Berlin, Cod. Elect. 332.

Chicago. This ms. has been described by de Ricci and Wilson.¹

According to Wilson, the translation was written in Italy in a 15th century minuscule book hand. It contains 316 folia measuring 22 by 29 cm. and the wooden board binding has lost about half of its original pink pigskin cover. Except for a Latin poem in honor of Mary Tudor, dated 1553 and found on the verso of folio 316, the contents of the ms. are exclusively Chrysostomica.²

Aretinus had some pretensions toward elegant Latin-ity; Burgundio is painfully literal in accordance with a principle of translation for which he is rightly famous, and which we shall discuss in a later chapter devoted to the Pisan jurist and his work.³ Both translators are valuable to us here inasmuch as they bear witness to the Greek codices from which they worked. We cannot hope to identify these codices, but we will be able to designate the families to which they must be assigned.

1. Seymour de Ricci, Census of Medieval and Renaissance Manuscripts in the United States and Canada (New York: H. W. Wilson Co., 1937), 2 vols., II, p. 1926. This published description digests the unfortunately meager information contained in Xavier's dossier on the ms., which I was allowed to examine by the librarian, Mr. Albert J. Worst. Neither the published description nor the correspondence from Mr. Wilson in Xavier's files notices that the translator's name is erroneously given as Gundio on the verso of folio 270.

2. As well as the Homiliae in Evangelia (Matthew and John, ff. 9 r to 270 v) the ms. contains Chrysostom's de eo quod nemo laeditur nisi a semetipso (ff 1 r - 8 v), de reparatione lapsi (ff 271 r - 282 v), de compunctione (ff 282 v - 291 v), varia excerpta et sermones (ff 291 v - 315 r).

3. See below, Chap. IV.

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quoniam iste non cum eis inuenit. et inuenit in eis que
 ex tybade nauicula denerunt querebant
 istum in capharnaum. Quid etenim erat aliud
 piam. quoniam quoniam mare pede sustinent aduenit.
 hoc enim est dicit. et alia nauicula piam fuit.
 inu. n. erit aut. in qua ascendunt discipuli
 et si tunc piam miracula cum magno uenien-
 tes. si interrogantur cum quare piam qualiter
 aduenit. ut querebant. tunc miracula dicit.
 si quid autem. Rabbi quid huc aduenisti. n.
 he. i. quid. quoniam hic dicitur piam dicitur
 ab eis. dignum autem hunc conspuere faciem car-
 mentis. Q. n. dicitur. hic. o. piam. qui stude-
 bant in piam et facere uenientes cum. nichil
 tale ostendit. si miracula aduenit si ego
 eximo. si ultra de reliquo piam amittit
 tur. piam si inueniebant uolentes tunc me
 in potestatem. quali. et pul. si piam ad ma-
 re rubrum. et iudei moyses dicit. si multum
 est in dicitur hic. Nam ille qui dicitur orans. et ut ser-
 uat. omnia operatur. hic autem. cum potestatem omni.
 Et ille quid. auctore uice flante. secessit ad.
 ut piam faceret piam. hic autem. miracula
 mar. fiam. quoniam enim supra uiam mare-
 ita ferebat ciuitatem supra dicit. attendant
 illi scire. que dicit. qui ambulat supra mare-
 ut supra piam. dicitur autem dicitur in caph-
 arnatum fiam. durum et insubibile. signum
 piam operatur. non solum hic qui inuenit.
 si. et hic que est ciuitate uenit fiam. uol-
 lunt eos uolent qui in ipa in sua libilitate. Cor-
 eni ciuitate aduenit et ciuitate illam mul-
 ti ponentel studium. q. non erat sufficiens
 mollire lapide. si non illi tale quid piam si
 si turis abu carpilare carpale. Idcirco in
 cepit dicit.

Deinde dicitur.
Et eo quod operatur spualia magis. si non scitria
deo perentiam dicitur deo piam ista spualia.
Et quoniam inuenit deo dicitur.
De g. locum dicitur. g. in agni. deo. g. in
g. in scilicet. multo autem magis spualia.
ita enim rite uult. et h. illa tribuit imper-

fectiones inuenit hic et peruenit. et eos
 ad mundum adhuc inuenit. si cum ea accipi-
 entes in eis inuenit. inuenit et inuenit.
 Quia et inuenit piam illud. uolent da-
 re. si uolent dicitur q. aduenit. dicitur n.
 quoniam dicitur piam. dicitur hic blasphem-
 uat. si e. uia. uia. tale q. piam nos. si illud
 nobis amplius sic cura. p. quid. Q. in spualia
 piam nulla a carnalium piam sic scio. Illud
 a uolentibus q. erit nobis de reliquo h. p.
 que non ostendit. si optet. de hic semper dicitur
 autem. hic piam. Eadem. n. et piam nos dicitur edic-
 tione. o. dicitur illam. nichil inuenit. in.
 carnale. si oia spualia. si inuenit piam illud
 sensibile in fiam. spuale. amoueret. nichil
 piam inuenit piam supra subali. hic est con-
 dicio. spualia uia. et piam philosophie inuenit.
 Et dicitur q. autem hic uide. si fiam non inuenit
 uenit regni tui. fiam uoluntatem tui. sic in
 celo et in terra. deinde dicitur sensibile illud.
 et dicitur ab illo. et tunc ad spuale uenit
 dicitur. dicitur nobis debita nra fiam uia
 dicitur debitoribus nra. inuenit piam
 tui. inuenit dicitur. inuenit gliam. inuenit
 potentiam. si oia que in anime utilitatem
 ostendit. inuenit oia. si fiam. si
 oia celestia. si g. uenit abstinere a inuenit
 inuenit. qualiter non erit inuenit. si fiam
 eos. hic piam a dicitur. q. inuenit. si fiam
 a sollicitudine eripiens nos. p. quibus a in-
 inuenit. inuenit piam. magis a inuenit
 inuenit. hic enim est illud multilois g. fiam.
 inuenit. et inuenit. Qualiter g. piam
 inuenit. qualiter inuenit. inuenit.
 auari existentes. non deo inuenit. ab ipis.
 si inuenit. inuenit. Et quoniam
 q. dicitur. Q. inuenit te dicitur. quoniam ser-
 uant cum inuenit. inuenit. ad eis. si
 inuenit in uia tua. et inuenit. inuenit
 hic ostendit. Eua. dolorem patiens. uia. non
 nos. hunc audiam uicem. inuenit in
 inuenit. inuenit. inuenit. inuenit. inuenit
 uenit dicitur elegit. et inuenit philoso-

CHAPTER III

THE COLLATION

Method and Sigla

~~The collation, as we shall herein present it, for Homilies 43, 44, 46, and 48 differs from the usual apparatus found at the foot of the pages of a critical edition inasmuch as our apparatus purposes to be exhaustive for the sources consulted. We realize that many of the discrepancies which we have noted are of little or no importance for the casual reader, or even for the critical student of Chrysestom's thought.~~

~~However, we consider that the inclusion of these notes has some point. Slender differences, inconsequential in themselves, may, by accumulation, offer the basis for a theory of textual dependence and interdependence which the future editor of these homilies may be able to construct and expound.~~

The collation, ^(43, 44, 46, and 48) ~~as we have noted,~~ confines itself to four homilies, and these have been selected from the central decade. By reason of the varying terminal and initial points of many of the manuscripts within this decade, we consider these homilies crucial for any discussion of mss. families. The sources from which we have worked, with the exception of

Pal graec 373 which alone contains an unmixed text for all 88 homilies, have justified our selection of these central homilies for special scrutiny. The two Holkham mss., Savile's Magdalen and Paris mss., and Pal graec 32 all begin or end within this decade; Burgundio uses a source for 1-44 different from that for 45-88; Aretinus shows a mixed text in Homily 46, a problem which we may not be able to rationalize adequately.

In presenting the collation we shall use Savile's edition as the textus receptus. The readings of this lemma are in all cases placed first in each note and are referable to the edition by the Savilian line numbers prefixed to each entry; we have also given the page number of Savile's text where necessary. When several notes pertain to the same line, we have entered each note separately; where the word or phrase involved in the variant is carried over to the next line in the textus receptus, we have marked such words and phrases with the number of the line on which they begin. According to the accepted procedure of scholars who have found Latin the most suitable language for critical notes, we have constructed our apparatus along traditional lines.

In many instances readings are preceded by an asterisk; this indicates that such readings are not known to us from direct collation and that we have not examined the sources themselves. This will apply to Savile's Magdalen and Paris mss. Although we have not examined these sources,

we feel justified in including them because we have been able to screen out readings from Savile's text that can have come only from one or the other of these mss.

The method used for screening out the readings of these two mss. is simple enough, and rests on two factors: Savile's statement concerning his use of the two mss.,¹ and the fact that, for the homilies collated, the Heidelberg edition is based on Pal graec 373 with Pal graec 32 as an occasional control.² We then reasoned that wherever Savile's reading differs from the reading of Pal graec 373 as reproduced in the Heidelberg text, which gives no variants, Savile's reading must have been derived from the Magdalen ms. in Homilies 1-46, and from the Paris ms. in Homilies 47-88; wherever Savile gives a marginal reading different from that of Pal graec 373 as reproduced in the Heidelberg text, Savile's variant must have come from the Magdalen ms. or the Paris ms., depending on the homily where the variant occurs.

In this way we were able to trace to each ms. a number of readings sufficiently large to justify a family assignation. Since Savile's text was used as the lemma in collating, only those Magdalen and Paris readings which Savile rejected in favor of the Heidelberg text will be listed in our apparatus, and these are the readings we shall mark with an asterisk. We shall discuss Savile's editorial policy

1. See above, p. 17.

2. See above, p. 3; below, pp. 138-139.

later and, in the course of this discussion, we shall indicate the number of readings from the Magdalen and Paris mss. which Savile preferred to the Heidelberg text.¹

Where the words of the two Latin translators might help in evaluating a locus, we have included them in our note and italicized them by underlining.² Where we have been able to suggest the reason for a corruption, e.g. by haplography, we have done so parenthetically.

We shall now briefly describe, in the traditional manner, the mss. sources which we have used in collating, designating each ms. by the siglum which will identify it in the apparatus.

- | | |
|---------------|--|
| Holk 64 | Codex membraneus saeculi xi continens homilias 1-44, et sub numero 64 in bibliotheca Holkhamica conservatus. |
| Holk 65 | Codex membraneus saeculi xi continens homilias 43-88 in utroque termino corruptus, et sub numero 65 in bibliotheca Holkhamica conservatus. |
| Pal graec 32 | Codex membraneus saeculi x (ff. 1-36 saeculi xi) continens homilias 1-48, et sub numero 32 in collectione Vaticani Palatina conservatus. |
| Pal graec 373 | Codex membraneus saeculi x exeuntis vel ineuntis xi continens homilias 1-88 (quarum ultima corrumpitur in fine), et sub numero 373 in collectione Vaticani Palatina conservatus. |

1. See below, pp. 142-143.

2. The version of Aretinus is too free in many places to be of any use in determining the reading of his exemplars. In these instances we have made no mention of his reading in the collation.

- Cod. Magd Codex membraneus saeculi xi exeuntis aliquantum madore corruptus continens homilias 1-46, et sub numero 1 in Collegio Magdalenensi Oxonii conservatus.
- Cod. Reg Codex 717 (saeculi x continens homilias 47-88), 718 (saeculi xi continens homilias 46-88), vel 724 (anno 974 scriptus et continens homilias 46-88), quorum omnes membranei sunt et in Regia Bibliotheca Lutetiae conservati.
- Int A Versio interpretis Francisci Aretini, olim Cosmo Medici dedicata, et nobis nota tum ex recensione Erasmi tum ex editione Morelliana ubi pari passu cum textu Graeco exhibetur.
- Int B Codex membraneus saeculi xv continens inter alia homilias 1-88 in versione Latina a Burgundione Pisano interprete anno 1174 facta, in Collegio Xaveriano Cincinnatorum conservatus.

Homilia 43

Savile, p. 733

28. ὁμιλία. λόγος Holk 64 Pal graec 32.
29. εἰς. ἐπί Holk 64 Pal graec 32.
29. τὴν θάλασσαν. τὴν θάλαν Holk 64 (per err.): om.
τὴν Pal graec 373.
29. ἀναβάντες. ἐμβάντες Pal graec 32.
30. τὸ πλοῖον. om. τό Pal graec 373.
30. εἰς τὸ πέραν τῆς. πέραν τῆς Holk 64 Int A (trans).
31. ἐγένετο. ἐγεγόνη Holk 64 (per itacismum): ἐγεγόνει
Pal graec 32 Int A (factae erant) Int B (facta erat).
32. ἀνέμου μεγάλου. μεγάλου ἀνέμου Holk 64.

34. γενόμενος. γινόμενος Holk 64 Pal graec 32 Int A
(absens).
34. μακρὰν γενόμενος ἀφιστάμενος αὐτῶν Pal graec 373
Int B (desistens ab eis).
37. πεποίηκεν. ποιεῖ Pal graec 373 Int B (facit).
38. ὡς δὲ ὄψια ἐγένετο. οἱ δὲ τοῦ διδασκάλου ἀπο-
λειφθέντες ὡς ὄψια ἐγένετο Pal graec 373 Int B (hi
vero a magistro relictī ut sero factum est).
39. περιέμεινον αὐτὸν ἤξειν προσδοκῶντες πρὸς αὐτοὺς.
γενομένης δὲ ἑσπέρας. om. Pal graec 373: om.
προσδοκῶντες Holk 64 (fortasse per homioarchaion).
40. ἠνείχοντο. ἀνέχονται Pal graec 373 Int B (sus-
tinēt).
40. μὴ ἰητεῖν τὸν διδασκάλον. μὴ ἐπιζητήσιν αὐτοῦ
ἐλθεῖν Pal graec 373 Int B (non in inquisitionem
eius venire) legens fortasse ἐπὶ ἰήτησιν.
42. ὑπὸ τοῦ πόθου. ὑπὸ τοῦ ποθομένου Holk 64 (fortasse
per err. haplographiae).
42. κεντούμενοι. om. Holk 64 (fortasse per err. hap-
lographiae): πυρούμενοι Pal graec 373 Int B (igniti).
42. ἐνέβησαν. ἀνέβησαν Holk 64.
43. καὶ τὸν καιρὸν. om. καί Pal graec 32 Int A.
43. ἐδήλωσεν. ἐπισημαίνεται Pal graec 373 Int B
(designat).
43. ἀλλὰ διὰ τούτου ἐμφάνων. ἀλλ' ὥστε διὰ τού-
του ἐμφάναι Pal graec 373 Int B (sed ut per hoc
.... ostendat).

44. οὐ φαίνεται; τίνος δ' ἕνεκεν φαίνεται πάλιν μόνος.
οὐ φαίνεται πάλιν μόνος Holk 64 (per haplographiam):
 om. οὐ φαίνεται (ut videtur) Int A: ἀναχωρεῖ; μᾶλλον δ' ἵνα τίνος ἕνεκεν φαίνεται πάλιν μόνος Pal graec
 373 Int B (recedit? magis autem cuius gratia apparet
 rursus solus).

Savile, p. 734

7. ἤρχοντο εἰς. ἤρχοντο δ' εἰς Holk 64 Pal graec 32
 et 373 Int A (iverunt autem in) Int B (veniebant autem
 ad).
9. ὁ εὐαγγελιστής. ὁ Ἰωάννης Pal graec 373 Int B.
9. δινίττεται. ἠνίστατο Pal graec 373 Int B.
9. οὐκ. οὐπω Holk 64 Pal graec 32.
9. οὐκ ἐληλύθει. om. (ut videtur) Int A.
10. ὁ Ἰησοῦς. om. Holk 64 Int A.
10. ἡ τε. ἡ δέ Holk 64 Pal graec 32.
10. τί πολλαχόθεν. om. Holk 64 Pal graec 32
 Int A (?).
11. καὶ γὰρ καί. καὶ εὐθεὺς καί Holk 64 *Cod Magd
 Pal graec 32: om. (ut videtur) Int A.
12. σκοτεῖα γὰρ ἦν. om. Holk 64.
12. ἡ γὰρ οὐλασθεὶς δινυεῖρετο. om. Holk 64.
12. ἡ γὰρ. ἡ δέ Pal graec 32.
12. ἀπὸ τοῦ τόπου. add. σκοτεῖα ἐγένετο Holk 64.

14. ἀλλ' ἑλληλακότες ὡς. ἀλλ' ἑλακότες (per err.) ἦσαν
Pal graec 32: ἀλλ' ἑλληλυθότες ἦσαν Holk 64 Int A (re-
cesserant).
15. καὶ παραχθεῖσιν αὐτοῖς. οἷς καὶ παραχθεῖσι Pal
graec 373 Int B (quibus et turbatis): om. Int A.
16. σφόδρα. om. Holk 64 Pal graec 32 Int A.
16. λέγει. om. Int A.
17. ἐγὼ εἰμι. μὴ φοβεῖσθε. μὴ φοβεῖσθε. ἐγὼ εἰμι
Holk 64 Pal graec 32.
18. λύων. λύων Pal graec 32.
18. ἐνέφηεν ὁ εὐαγγελιστὴς εἰπὼν. ἐμφαίνεται τῷ τὸν
εὐαγγελιστὴν εἰπεῖν Pal graec 373 Int B (ostendit indi-
cando evangelista).
20. παρέσχε. παρεῖχε Holk 64 Pal graec 32.
21. μεῖρον γὰρ ἤ. μεῖρον γὰρ Holk 64: διότι μεῖρον ἤ
Pal graec 373 Int B (quia maius quam).
22. ἀνεχώρησεν. ἀπέστη ἀπ' αὐτῶν Pal graec 373 Int B
(avolavit ab eis).
24. πολλάκις γὰρ. πολλάκις Holk 64: πλὴν πολλάκις
Pal graec 373 Int B (verum multotiens).
24. ὥστε παρασκευάσαι μὴ μόνον σφόδρα. ὥστε καὶ
θαυμάζειν καὶ μὴ σφόδρα Holk 64 *Cod Magd Pal graec
32 Int A.
25. καί. om. Holk 64 Pal graec 32 Int A.
26. ἔξεβαλεν ἔξεβαλλεν Holk 64.

27. οὕτως. οὕτω Pal graec 32: οὕτω ποιεί Pal graec 373 Int B (ita facit).
27. διὰ τούτο. διὰ γοῦν τούτο Holk 64 Pal graec 32 fortasse Int A.
27. Κύριε. om. Holk 64 Pal graec 32.
28. τότε. om. Holk 64, monstrans τούτο hoc in loco.
28. τούτο. om. Holk 64 (quod vocabulum post εὐθείως transposuit): *τούτον Cod Magd.
28. ἐπί. om. Holk 64 et Int A (ut videtur).
29. παρεγένετο. παρεγίνετο Pal graec 32.
29. ἢ εἰ μή ὅπερ ἐφθην ἰδὲ ὅπερ ἐφθην (sine reliquis) Holk 64.
32. ἀνέβη. ἐνέβη Holk 64 Pal graec 32 et 373 uterque Int (ascendit?).
32. ἀνδ. om. Holk 64 Pal graec 32 Int A.
33. ἐκκαλύψα. ἐκκαλύπτων Holk 64.
33. ψυμνότερον. τρανότερον Pal graec 373 Int B (apertius).
34. καί. om. Holk 64 Pal graec 32.
35. τὸν χειμῶνα. πάλιν αὐτὸν εὐθείως Pal graec 373 Int B (rursus mox eam).
35. ἀνέβη. ἐνέβη Holk 64 Pal graec 32 et 373 uterque Int (ascendit?).

37. οἱ δὲ ὄχλοι οἱ ὄντες ἐκεῖ εἶδον. οἱ . . . ἰδόντες
 Pal graec 32: τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς ἰδὼν Pal
 graec 373: Ea quae in crastinum turba quae stabat
illic (add. ἐκεῖ ad ea quae leguntur in 373) videns
 Int B: altera autem die turba quae stabat trans mare
vidit Int A (ex N.T. Latina vulgari editione).
38. ἀνέβησαν. ἐνέβησαν Holk 64 Pal graec 32 et 373
 Int B: om. Int A (cum N.T.).
38. ὅτι. om. Holk 64 Pal graec 373 Int A (cum N.T.).
38. Ἰησοῦς. ὁ Ἰησοῦς Pal graec 373.
38. οὐκ ἀνέβη. οὐκ ἐνέβη Holk 64 Pal graec 32: οὐ
συνεισῆλθεν Pal graec 373 Int B: Int A textum sicut
 in N.T. proponit.
38. οὐκ ἀνέβη εἰς τὸ πλοῖον. ἀλλ' οἱ μαθηταὶ αὐτοῦ.
οὐ συνεισῆλθεν. ἐνέβησαν καὶ αὐτοὶ εἰς ἕτερα πλοι-
ῆρα, ἐλθόντα ἀπὸ Τιβερίδος Pal graec 373 Int B (non
intravit cum eis, ascenderunt et ipsi in alia navigia
quae venerant a Tiberiade): non introisset cum dis-
cipulis suis Iesus in navem, sed soli discipuli eius
abissent Int A (ex N.T. Latina vulgari editione).
39. Διὰ τί γάρ. διὰ τί δέ Holk 64: μᾶλλον δὲ διὰ τί
 Pal graec 373 Int B (magis autem propter quid).
40. περάσαντες. διηπλεύσαντες Pal graec 373 Int B
 (navigantes).
40. ἠπῆλθον. ἦλθον Pal graec 373 Int B (venere).

40. διδάξαι: διδάξαι: ποιόν τούτο Pal graec 373
Int B (docere. Quale hoc).
41. γούρ: γούρ όμως Pal graec 373 Int B (denique tamen).
42. συνανέβη τοῖς μαθηταῖς: συνεισῆλθε Pal graec 373 Int B (cum eis intravit).
43. καὶ ἐμβάντες εἰς τὰ ἐκ Τιβεριάδος πλοίαρα, ἦλθον
ζητοῦντες τὸν Ἰησοῦν εἰς Καπερναοῦμ: καὶ ἀπελ-
θόντες εὗρον αὐτὸν πρότερον εἰς Καπερναοῦμ Holk 64
*Cod Magd Pal graec 32 Int A (et abeuntes invenerunt eum in Capernaum).
44. τί οὖν: τί καὶ γάρ Pal graec 373 Int B (quid et enim).
44. ἀλλ' ἦ: ἦ Holk 64 Pal graec 32 Int A (quam).
44. ἦν: ἐν Pal graec 373 Int A (est).

Savile, p. 735

1. ὅτι ἐτέρω πλοίω: ἐτέρω πλοίω ὡς Pal graec 373.
2. τηλικούτου: τοσούτου Holk 64 *Cod Magd Pal graec 32.
2. ἐλθόντες: ἀπελθόντες Holk 64 Pal graec 32 *Cod Magd (fortasse, licet Savilius hoc vocabulum in nota sua marginali non includat).
2. πῶς διεβή: add. in marg. manus secunda in Pal graec 32.

3. Incipit Holk 65.
4. Ραββί: om. Holk 64 et 65 Pal graec 32.
5. ἐνταῦθα: ἐντεύθεν Pal graec 373 Int B (hinc).
5. εὐθραυστον: εὐκόλον Pal graec 373 Int B (facilem).
5. ὀρμήν: γνώμην Pal graec 373 Int B (mentem).
7. βουλεύονται: βουλεύσονται Holk 65.
7. ἐκβαλόντες: ἐκβάλλοντες Holk 64.
8. ἐθαύμασον: θαυμάσουσι Pal graec 373 Int B (admirantur).
8. ἀλλ' ἐπεσήτουν: διὰ τοῦτο ἐπεσήτουν Pal graec 373 Int B (propterea igitur inquirebant).
9. ἀπολαύειν: ἀπολαῦσαι Holk 64: ἀπόλαυσιν Pal graec 32.
10. προηγούμενου: ἡγούμενου Holk 64 Pal graec 32 et 373: ἡγεμόνου Holk 65: duce (?) uterque Int.
11. πνεόντος: ἐμπνεόντος Holk 64 Pal graec 32.
14. ὁ περιπατῶν: ὅτι περιπατῶν Holk 64 et 65.
15. ἐμβαλεῖν: ἐμβάλλειν Holk 64 Pal graec 32.
15. τῶν ἄρτων: τὸ τῶν ἄρτων Holk 64 et 65 Pal graec 32 et 373.
17. βουλόμενος: βουλουμένοις Holk 64 (per err.).
17. αὐτῆς τὴν ἀπείθειαν: τῶν ἐν αὐτῇ ἀπείθειαν Pal graec 373 Int B (eorum volens qui in ipsa insuasibilitatem, legens fortasse τῶν βουλόμενος potius quam (βουλόμενος τῶν)).

18. ΤΙΘΕΜΕΝΟΥΣ : ΤΙΘΕΜΕΝΟΥ Holk 65 Pal graec 32 (ex haplographia omittentes sigma terminale ante initiale sigma in vocabulo sequenti) : ΤΕΘΕΙΜΕΝΟΥΣ Pal graec 373.
19. οὐκ : om. Holk 64.
21. ἡμεῖς : om. Pal graec 373 Int B.
21. ὦ ἀγαπῆτοί : om. ὦ Pal graec 373 Int B: om. utramque vocem Holk 64 et 65 Pal graec 32 Int A.
22. κάλλον : πλέον Holk 64.
22. ἐκεῖνα : ἵ' ἐκεῖνα ἃ Holk 64.
23. κεχῆνασιν : κεχῆνεσων Pal graec 32.
23. ἐπειδὴ πρὸς τὸν κόσμον ἔτι κεχῆνασιν : ἄτε αὐτοὺς πρὸς τὸν κόσμον ἔτι κεχηνότας Pal graec 373 Int B (ceu eos ad mundum adhuc inhiantes).
24. αὐτὰ : ταῦτα Pal graec 32.
25. παρὰλελυμένων : παρὰλυτικῶ Pal graec 373: paralytico uterque Int (?).
25. ἠθέλησε : ἐβούλετο Pal graec 373 Int B (volebat).
26. σοι : σου Holk 64 et 65 Pal graec 32 et 373.
26. ἔλεγον : add. ὅτι Holk 64.
26. παρὰκαλῶ : om. Holk 64 et 65 Pal graec 32 Int A.
27. τι ἡμεῖς : μηδὲν ἡμεῖς Holk 64 Pal graec 32 Int A: μηδὲν Holk 65.
27. πλείων : πολύς Holk 64 et 65 *Cod Magd Pal graec 32.
27. διὰ τί : om. Holk 64 et 65 Pal graec 32 Int A.
27. ὅτι : om. Holk 64 et 65 Pal graec 32 Int A.

27. ΜΕΝ γάρ: om. Pal graec 373 Int B.
28. ἡμῖν: om. Pal graec 373 Int B.
28. ἀπουσίας: ὑστερήσεως Pal graec 373 Int B (privat-
tione).
28. γίνεται: γένηται Holk 64.
30. καὶ ὁ Χριστός: om. Holk 64 et 65 Pal graec 32
Int A.
31. τὴν εὐχὴν: ἡμῶν τὴν εὐχὴν Pal graec 32.
32. ἐκεῖνο: om. Pal graec 32.
32. παραινέειν: om. Holk 64 et 65 Pal graec 32 Int A.
34. ὄρα: om. Holk 64 et 65 Pal graec 32 Int A.
35. γεννηθήτω τὸ θέλημά σου: om. Holk 64 (per err.).
36. αὐτοῦ: om. Holk 64 et 65 Pal graec 32 Int A.
36. ἦγαγε: ἦγάγετο Pal graec 32: ἦλθε Pal graec 373
Int A (venit).
37. ὑμῶν λέγων: λέγων Pal graec 32.
39. τά: om. Holk 64.
39. ἐνέθηκε: ἐνέθηκα Holk 64 (per err.).
40. τοίνυν: γάρ Holk 64 et 65 Pal graec 32 Int A (nam).
40. κελευσόμεθα: κελευσόμεθα Holk 64.
40. ἂν εἴημεν: ἔσμεν Holk 64 et 65 Pal graec 32 Int A
(ut videtur).
41. ἐκβάλλειν: ἐκβαλεῖν Holk 64.
41. φροντίδος ἀπαλλάτων ἡμᾶς: καὶ λαμβάνειν ἐπιθυ-
μοῦντες Holk 64 et 65 Pal graec 32 et, ut videtur, Int A
(cuius versio vix ad litteram est).

42. σπουδήν: σπουδῆν. μᾶλλον δὲ μήτε ἔχειν μή δέ
ἐπιθυμῆν Pal graec 373 Int B (studium. Magis autem
neque habere neque concupiscere).
43. βαττολογεῖν: τολογεῖν Holk 64 (per err.).
43. ἀνύομεν: ἀνοίωμεν Holk 64 (per err.).
44. κιδραί: πονηροί Holk 64 (per dittographiam for-
tasse).

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1. αὐτά: om. Int B.
2. πρὸς αὐτόν: om. Holk 64 et 65 Pal graec 32.
5. καὶ φιλοσοφίαν: om. Holk 64.
6. ἐπιτυχεῖν: μετασχεῖν Pal graec 373 Int B
(participare).
6. ᾧν ἐπιτυχεῖν: om. Holk 64.
7. δι' οὗ καί: om. Holk 64 Pal graec 32 Int A.
7. ἤ: om. Pal graec 32.
8. νῦν καὶ ἀεὶ καί: om. Pal graec 32.

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10. ῥησιδίᾳ: λόγος Holk 64 Pal graec 32.
10. Ἰησοῦς: add. καὶ εἶπεν Pal graec 32 Int A.
15. ὅτε: ὅπου Holk 64 Pal graec 32.
16. τῷ διδασκάλῳ: τοῦ διδασκάλου Holk 64 Pal graec 32.
16. ἢ ὁ μαθητὴς καί: ὁ μαθητὴς ἢ ἡ Pal graec 32.
17. διεγείρειν αὐτόν: χρησθῆναι πρὸς αὐτόν Pal graec 373 Int B (uti ad eum).
17. καθικεῖσθαι: καθικνεῖσθαι Holk 64.
19. εὐρόντων τὸν Ἰησοῦν: πλευσάντων Holk 64 et 65
*Cod Magd Pal graec 32: navigantibus et invenientibus Iesum Int B.
20. κολακευόντων: κολακευσάντων Pal graec 32.
22. διορθῶσαι: διορθοῦσθαι Pal graec 32.
25. ἀλλ' οὐκ ἀποτόμως: πλὴν ἀλλὰ ἀνάμικξ Holk 64 et 65
Pal graec 32 *Cod Magd (sine ἀλλά ut videtur ex nota marginali in editione Saviliana).
25. καὶ σφόδρα ἀλλὰ μετὰ πολλῆς τῆς φειδῶς: καὶ μετὰ φειδῶς Holk 64 et 65 *Cod Magd Pal graec 32.
26. γαστρίδουλοι: γαστρός δούλοι Holk 64 Pal graec 32.
27. ἐθαυματούργησα καὶ οὐδ' αὐμοῦ οὔτε ἠκολουθήσατε οὔτε: om. Holk 64 fortasse propter homoiographiam.

27. προσηνῶς οὕτω πῶς καὶ ἡρέμα: προσηνεστέρον φησὶ
Holk 64 et 65 *Cod Magd Pal graec 32: om. Int A ut
videtur.
29. λέγων: ἐμφαίνων· μονονουχί γάρ τοῦτο λέγει δι'
ῶν πρὸς αὐτοὺς ἀποτείνεται Pal graec 373 Int B (os-
tendens. quasi enim hoc dicit per ea quae ad eos
extenditur).
29. γάρ: om. Pal graec 373 Int B.
30. φησὶ: om. Pal graec 373 Int B.
30. ἀλλά: add. καὶ Holk 64.
31. γάρ: om. Pal graec 32.
32. καὶ: om. Holk 64 et 65 Pal graec 32.
33. ἐν τῇ ἐρήμῳ: transfert ad lineam praecedentem
post ἡμῶν Pal graec 32.
33. ἐλκουσι: ἐλκει Holk 64: ἐλκοντες Pal graec 373
Int B (trahentes).
34. τῶν: τούτων Holk 64.
35. λέγων: transfert post ἐργάσεσθε Holk 64: om.
Holk 65.
35. ἐργάσεσθε: ἐργάσεσθαι (per err.) Holk 64.
35. τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν: om. manus prima
in Holk 65.
37. διδῶσιν: δώσει Holk 64.
40. εὐκαιροῦ: ἀναγκαῖον Holk 64 et 65 *Cod Magd Pal
graec 32 Int A.

42. δέ ἀναγκάιον: om. δέ Holk 64.
44. ὁ Ἰησοῦς φησι: φησὶν ὁ Ἰησοῦς Pal graec 32 Int A
 (inquit Iesus): ὁ Ἰησοῦς εἶπεν Pal graec 373 Int B
 (Iesus dixit).

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1. μεριμνᾶτε: μεριμνήσητε Pal graec 373.
1. φησὶν: transfert post πάλιν Holk 64: om. Pal
 graec 373 uterque Int.
2. διαλύσαι: ἐπιλύσαι Pal graec 373.
3. εἰσάγειν δοκῆ: εἰσάγειν τινὰ δεῖξωμεν Pal graec
 373 Int B (inducere quamdam ostendamus).
4. Παῦλος: ἀπόστολος Pal graec 373 Int B (apostolus).
6. κοπιάτω: Om. Holk 64: κεκοπιάτω Pal graec 373:
laborat Int B (fortasse per scribae errorem volentis
laborato vel laboret ponere).
6. ἔχη: ἔχητε Holk 64 (per err.).
8. καὶ κόπου: om. Pal graec 373 uterque Int.
8. πόνου καὶ κόπου: κόπου καὶ πόνου Holk 64: om.
 Int A.
8. ὡς ἔχειν ἐντεῦθεν καί: ὡς καί Holk 64 Pal graec 32:
ὥστε καί *Cod Magd Holk 65: ut Int A.
8. δέ: om. Int A: πάλιν Pal graec 373 Int B
 (rursus).

8. ὁ: om. Holk 64.
8. φησίν: λέγει Pal graec 373 Int B (dicit).
9. χεῖρες: χεῖραι Holk 64 (per err.).
11. ἐργάζεται: ἐργάζοντο Pal graec 32.
13. ἂν εἴπομεν: εἴπωμεν Holk 64.
14. ἐστίν: om. Holk 64.
15. περί: ὑπέρ Holk 64 Pal graec 32.
15. εἰς: om. Holk 64.
16. γάρ: om. Holk 64: δε Pal graec 32: add. καί
Pal graec 373 Int B (enim et).
16. εἰς τὴν μηδέν: om. Holk 64 (fortasse propter
homoioteleuton).
18. ἐργάζεται: ἐργάζηται Holk 64.
21. ἔλεβεν: εἶρηκεν Holk 64.
22. ἐσπούδακας: ἐσπούδασας Holk 64.
24. κωλύων: κωμωδών Holk 64.
25. ἕτερα: ἐκεῖνα Holk 64.
25. ἀσχολεῖσθαι: ἡσχολεῖσθαι Holk 65 prima manus in
Pal graec 32 (ubi manus secunda ἀσχολεῖσθαι in margine
scripsit) Pal graec 373.
25. τὸ δὲ λέγειν, μὴ ἐργάζεσθε: om. prima manus in
Pal graec 32 (ubi manus secunda add. in marg.).
26. ὥστε δεῖν: ὡς τὸ δεῖν Holk 64.

26. ὥστε δεῖν ἀρρεῖν καὶ γὰρ καὶ τοῦτο μάλιστα ἀπολλυμένη
βρῶσις ἐστὶ πᾶσαν γὰρ τὴν κακίαν ἐδίδαξεν ἢ ἀρτία
ἀλλ' ὥστε ἐργάζεσθαι καὶ μεταδιδόναι: quod opus
pigritari, sed quod operari et tradere. Etenim et
hoc maxime periens cibus est. "Omnem nam malitiam
docuit pigritia (Eccli. 33.29) Int B qui, ex ordine
 verborum visus est legere in suo exemplari graeco
ὥστε δεῖν ἀρρεῖν ἀλλ' ὥστε ἐργάζεσθαι καὶ μεταδιδόναι
καὶ γὰρ καὶ etc.
27. καί: om. Holk 64 et 65.
29. δέ: γὰρ Holk 64 et 65 Pal graec 32.
30. ὥσπερ εἰ: εἰ δέ Holk 64 et 65 Pal graec 32.
30. τίς οὕτως: τίς οὗτος Pal graec 32 (per err.):
οὐδεὶς οὕτως Pal graec 373 Int B (nullus ita).
31. μαλιώδης: ἀμαθής Pal graec 373 Int B (indoctus).
31. ἐργάζεσθαι: ἐργαζόμενον Holk 64.
32. βασιλείας ἐκείνων: regni futuri et bonorum
illorum est promissio Int B qui visus est legere
βασιλείας τῆς μελλούσης καὶ τῶν ἀμαθῶν ἐστὶν ἢ
ἐπαγγελία.
32. ἐκείνων: add. ἢ κτησίς προσκίνεται Holk 64.
32. διηνεκῶς: διηνεκῆς Holk 64.
33. καὶ τότε δὲ ἐπειδὴ: ἄλλως δὲ καὶ ἐπειδὴ τότε
 Pal graec 373 Int B (alias autem et quando tunc).
37. τρέχετε: καταπίπτετε Holk 64 et 65 *Cod Magd
 Pal graec 32.

37. οὐ συνίετε ὅτι: om. Holk 64 et 65 Pal graec 32
Int A.
37. ὑμᾶς οὐκ ἐπὶ ταύτην: οὐκ ἐπὶ ταύτην ὑμᾶς Pal
graec 373 Int B (non ad hanc vos).
38. οὐ: μή Holk 65.
39. οὕτως: om. Holk 64 et 65 Pal graec 32 Int A.
40. προσπῆ (per lapsum typographicum): πρὸς τί
Holk 64 (per err.): προσπῆ recte reliqui.
41. ἀνάγει: διάγει Pal graec 373 Int B (reducit).
44. καὶ γὰρ καί: καί Holk 64: καὶ γὰρ Holk 65 Pal
graec 32.
44. ἐσφράμισεν: τοῦτον ὁ πατὴρ ἐσφράμισεν Pal graec
32.

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2. οὐδὲν γὰρ ἐστὶν ἄλλο ἰδ: om. Holk 64 et 65 Pal
graec 32 Int A.
2. ἀλλ' ἤ: om. Holk 64 et 65 Pal graec 32 Int A.
2. ἀπέδειξεν: om. Pal graec 32.
6. τύχη: ψύχη Holk 64.
7. μόνον ἀπολαυσόμεθα: ordine inverso Holk 64 Pal
graec 32.
9. τήν: τινά Holk 64 Pal graec 32 Int A (ut videtur).

10. κέκληται εἰκότως, ἅτε παροδύοντα καὶ ἐπὶ πλεῖστον μέγελιν οὐ πεφυκότα: κέκληται παρὰ τοῦ θεοῦ ἢ μὲν γὰρ εὐρύχωρος, ἢ δὲ στενὴ καὶ τεθλιμμένη Holk 64 et 65 *Cod Magd Pal graec 32 Int A (appellantur a Deo, altera lata et facilis, altera angusta et aspera).
14. σκεδαννυμένη: ἀπολλυμένη Holk 64 et 65 *Cod Magd Pal graec 32 Int A (aridus).
16. ἀπόλλυται: παύεται Holk 64 et 65 *Cod Magd Pal graec 32 Int A (cessant).
17. ἀπόλλυσιν: ἔξόλλυσιν Pal graec 373 Int B, ut videtur, (perire faciunt).
18. πρόσεστιν: om. Int B.
20. τρυφή ἐπί: τρυφή ἐν Holk 64: τρυφή ἢ ἐπί Holk 65 Pal graec 373 Int B (voluptas quae in).
20. μένει: add. καὶ αὐτή Pal graec 373 Int B (manet et ipsa).
21. ἔστι: add. γὰρ Pal graec 373 Int B (est enim).
21. τοίνυν: παρακαλῶ Pal graec 373 Int B (deprecor).
24. ἡμᾶς: om. Pal graec 373 Int B.
24. οὐχ αἰρησόμεθα: οὐκ ἐρησόμεθα Pal graec 32 a manu prima (quem locum in rasura correxit manus secunda).
25. οὐρανῶν: ἀνθρώπων Holk 65.
25. τῷ τῶν οὐρανῶν ἔρωτι καὶ τοῦτο: τῷ ἔρωτι τῶν γηίνων τοῖς δὲ τῶν ουρανίων ἔρωτι κατεχομένοις καὶ τοῦτο Holk 64.

27. πάν ὄ: πάν ὅτι Pal graec 32.
27. κὰν σφόδρα ἢ μέγα, σφόδρα μικρὸν καὶ εὐκαταφρόνητον:
κὰν σφόδρα ἦναι (itacismus pro εἶναι) μέγα
δοκεῖ (itacismus pro δοκῆ), σφόδρά ἐστίν καὶ μικρὸν
καὶ εὐκαταφρόνητον Holk 64.
29. ἀκινήτων: add. καὶ αἰωνίων Holk 64.
29. ὧν γένοιτο πάντα ἡμᾶς ἐπιτυχεῖν: ἵνα καὶ αὐτῶν
δυνηθῶμεν ἐπιτυχεῖν Pal graec 373 Int B (ut ipsis
possimus frui).
31. ἀγίω: add. καὶ φωσποιῶ Holk 64.
31. τοὺς αἰῶνας: τοὺς ἀτελευτήτους αἰῶνας Holk 64.
31. Post homiliam evolutam Int B habet: Medietas libri
hic finit.
31. Post homiliam evolutam explicit Holk 64.

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1. ὁμιλία: λόγος Pal graec 32.
4. Ἰησοῦς: om. Pal graec 373: ponit articulum ante nomen sacrum Holk 65.
5. πῶς καταβεβηκέναι: om. Pal graec 373.
7. γράφων Φιλίπ: om. Holk 65 *Cod Magd Pal graec 32 uterque Int.
7. περί τινων: περί Ἰουδαίων διαλεφόμενος Holk 65 *Cod Magd Pal graec 32 uterque Int.
8. ὅτε δὲ καὶ Ἰουδαῖοι τοιοῦτοι δῆλον κέν: καὶ τοῦτο δῆλον κέν Holk 65 *Cod Magd Pal graec 32 uterque Int.
12. τῆς: om. Pal graec 32.
13. ἀπήγαγεν: ἀπήγεν Pal graec 32 Int B (abigebat).
15. ἔφθασαν: ἔφθητε *Cod Magd Pal graec 32: ἔφητε Holk 65 (per err. ut videtur quia sequitur participium εἰπόντες) uterque Int (sine add. ut videtur).
15. εἰπόντες: om. ut videtur uterque Int.
15. οὗτός ἐστι: οὗτος γὰρ ἦν Pal graec 373.
17. αὐτοὺς τούτου: οὖν αὐτοῦ Holk 65 *Cod Magd Pal graec 32 Int B (igitur eum).
18. ἔτι γὰρ αὐτοὶ ἤδούντο: om. Int B.

22. χοῦν: χοῦν καὶ ὁ χριστός Pal graec 373.
22. ἐπιτιμῶνται: ἐπιτιμᾶται Holk 65: ἐπιτιμᾶ Pal graec 373.
25. ἐκεῖνο: ἐκεῖνα Holk 65 Pal graec 32 et 373
Int B
25. οὐκ ἂν ἐνεχείρισε: nequaquam intellexissent
Int B, legens nescio quid, e.g. οὐκ ἂν (vel οὐπω)
ἐνενόησαν -- glossema fortasse in ἐνεχείρησαν.
(Pal graec 32 monstrat ἐνεχείρησε). Fieri potest
ut verbum factum sit pluralis numeri per erroneam
transpositionem particuli ἂν vel eiusdem vocis
dittographiam. Si ἐχειρεῖν in sensu ἐννοεῖν posi-
tum esset vel simile quid significaret, glossema
certissime requireretur. Hoc fortasse modo erronea
lectio veram detrusit.
25. ἐνεχείρισε: ἐνεχείρησε Pal graec 32.
28. ἔλεγεν: ἀποκρίνεται Pal graec 373: om. Int A
(ut videtur).
29. ὁ πέμπτος με: om. Holk 65 Pal graec 373 Int B.
30. τούτοις: τούτῳ Pal graec 373.
30. καὶ μὴν τούτο δεικνυσι: ὅπερ μάλιστα βεβαιῶι
Pal graec 373.
31. ἔλεως: ἐλκυσως manus prima in Pal graec 32
(sed manus secunda corr. in marg.).
32. τούτο δέ: ὁ καὶ αὐτό Pal graec 373.

32. οὐ: om. Int B (per err.).
32. ἀλλά: add. μᾶλλον Pal graec 373.
32. δείκνυσι: ἐμφαίνει Pal graec 373.
32. καὶ αἰνίττεται: δείκνυσι δέ Holk 65 uterque Int:
δείκνυσι γὰρ Pal graec 32: ὅτι δείκνυσι Pal graec 373.
33. ἄκοντα: τύχοντα Pal graec 373.
37. εἶπε: ἔδειξε Pal graec 373.
38. προαναφωνήσας: προαναφωνῶν Pal graec 373.
38. ὅτι ἔσονται: καὶ λέγων ἔσονται Pal graec 373.
38. καὶ πῶς: ὅτι Holk 65 *Cod Magd Pal graec 32
uterque Int.
39. τοῦτο: προεἶπεν ὅτι Pal graec 373.
40. εἰ τοίνυν: καὶ εἰ εἴρηται φησιν ὅτι Pal graec 373.
41. περὶ τῶν πλειόνων εἴρηται καὶ χωρὶς τούτου, οὐκ
ἀπλῶς πάντας: περὶ τῶν πλειόνων εἴρηται καὶ
χωρὶς τούτου δὲ ἐκέينو Holk 65 *Cod Magd Pal graec 32
Int A (de pluribus dictum est. Et praeterea illud):
sed et sine hoc illud de pluribus dictum est (e.g.
καὶ χωρὶς τούτου δὲ ἐκέينو περὶ τῶν πλειόνων εἴρηται
ordine inverso): περὶ τῶν πλειόνων εἰρημένον ἐστίν.
ἄλλως δὲ καὶ χωρὶς τούτου οὐκ ἀπλῶς πάντας Pal graec 373. Lemma Savilianum oriri visum est ex lectionibus conflatis.

42. εἴρηται: εἰρημένον ἐστίν Pal graec 373.
42. καὶ χωρίς: ἄλλως δὲ καὶ χωρίς Pal graec 373.
42. οὐχ ἁπλῶς πάντας: δὲ ἐκεῖνο Holk 65 *Cod Magd
Pal graec 32 uterque Int.
42. τὸ προφητικὸν ἀλλὰ πάντας δηλοῖ: δηλοῖ τὸ
προφητικὸν ὅτι πάντας φησί Holk 65 *Cod Magd Pal graec
32 uterque Int.

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2. δεικνύς: δεικνυσι Pal graec 32.
2. ἰσοστάσιον: ἰσοτικον Pal graec 373.
4. ἵνα: add. τινές Pal graec 373.
5. τούτους: om. manus prima in Pal graec 32 (sed
add. manus secunda inter lineas).
7. τοῦ θεοῦ: ἄρα θεοῦ Pal graec 373.
9. φησὶν: ἐπάγει Pal graec 373.
10. ἐνταῦθα τούτο λέγων: ἐνταῦθα φησὶν Holk 65 Int A
(hic loquitur): φησὶν ἐνταῦθα Pal graec 32 Int B
(ait hic).
12. φησί: om. Holk 65 Pal graec 32 uterque Int.
12. καταβέβηκα: ὅτι κατ. Pal graec 373.
14. συκρατεῖ: συκροτεῖ Pal graec 32 et 373.
14. καὶ φησὶν: διὸ καὶ ἐπήγαγεν Pal graec 373.
15. δέ: om. Pal graec 373.

15. Φησί: λέγει Pal graec 373.
17. Φησίν: εἰπόντος Pal graec 373.
17. φεύσονται: φεύσθητε Holk 65 (fortasse per itacismum): φεύσεται Pal graec 373.
18. καὶ ἐσκανδαλίσθησαν ἄρτων: om. Pal graec 32 per err.
18. ἐσκανδαλίσθησαν: σκανδαλισθέντες Pal graec 373.
18. δε: om. Pal graec 373.
18. οὐδέν: add. τι Pal graec 373.
18. τάχα: om. Holk 65 Pal graec 32 uterque Int.
19. ὄρα δε: add. καὶ Pal graec 373.
20. ἀπὸ τοῦ οἴου τὸ τέλος ἀκούσαι: ἀπὸ τοῦ τέλους ἀκούσαι Holk 65: ἀπὸ τοῦ ἀκούσαι manus prima in Pal graec 32 (sed add. τοῦ τέλους manus secunda in loco eraso): a fine Int B (e.g. ἀπὸ τοῦ τέλους).
23. τούς: τῶν Holk 65 Pal graec 32 Int B (qui transfert ad finem sententiae).
24. αἰνιττόμενος: om. Holk 65 Pal graec 32 uterque Int.
24. θαυμαστούς: καὶ τοὺς θαυμαστούς Holk 65 Pal graec 32 uterque Int (sed Int A ponit ante τούς περὶ Μωυσέα).
24. διὰ τοῦτο ἐπειδὴ εἶπεν: ἐπειδὴ γὰρ εἶπεν Holk 65 Int B (quia nam dixit): εἰπὼν γὰρ Pal graec 32.
26. τέθεικεν: ἔθηκεν Pal graec 32.

26. ἐξετάθη: παρεξετάθη Pal graec 32.
30. δε: om. Pal graec 32 et 373 Int A.
30. διαπορήσειεν: ζητήσειεν Pal graec 373 Int B
(quaeret).
30. ἐνταῦθα διαπορήσειεν ἄν τις: ἄν τις ἐνταῦθα διαπορήσειεν Pal graec 32: hic quaeret quis (e.g. ἐνταῦθα ζητήσειεν ἄν τις) Int B: ζητήσειεν ἄν τις ἐνταῦθα διαπορῶν Pal graec 373.
31. οὐδέν: οὐδένα Pal graec 373.
31. γάρ: om. Pal graec 373.
32. οὗτος: om. manus prima in Pal graec 32 (sed add. supra lineam a manu secunda).
34. τί δή ποτε: τί ποτε Pal graec 373.
34. ἐροῦμεν: πρὸς τοῦτο ἐροῦμεν Pal graec 373 Int A (ad hoc dicemus).
34. τί τὸ χρήσιμον: ὅτι καὶ νῦν Pal graec 373.
34. τῶν ῥημάτων: τῶν τοιούτων ῥημάτων Pal graec 373.
35. αὐτόν: μέν ἀλλά Pal graec 373.
35. αὐτὸν τὴν σωματικὴν: corporalem eum (e.g. τὴν σωματικὴν αὐτόν) Int B.
36. καὶ μέγα τὸ μάνα λέγοντες: αὐτὸν τροφῆς, τὸ μάνα μέγα ἔλεγον Pal graec 373.
39. μέσον: add. ᾗν Pal graec 32 Int B.
40. εἶναι: om. Pal graec 373 Int A.
43. ἐροῦμεν: ἄν εἴπομεν Pal graec 373.

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1. μᾶλλον καί: ἐχρῆν καί Holk 65 *Cod Magd Pal graec 32 Int B (congruum erat et).
2. ἀνεχώρησαν: ἀναχωροῦσι Pal graec 373.
3. ἀνοίας: om. manus prima in Pal graec 373 (sed add. in marg. a manu secunda).
4. αὐτούς: τοὺς μαθητάς Pal graec 373.
4. ἀνήγαγε: συνέδησεν Pal graec 373.
4. πρὸς αὐτόν: ἑαυτῷ Pal graec 373.
4. ἐνταῦθα γὰρ ἑαυτὸν φησι δίδόναι οὐ τὸν πατέρα: οὗτοι γὰρ εἰσιν οἱ λέγοντες, ῥήματα ζωῆς ἔχεις ποῦ ἀπελευσόμεθα; πλὴν ἑαυτὸν ἐνταῦθα εἰσάγει δίδόντα, οὐ τὸν πατέρα Pal graec 373 Int A (ii nam erant qui dixerant, "verba vitae habes, Quo vis abeamus?" Verumtamen se, non patrem dare dicit).
5. καὶ ὁ ἄρτος δέ φησιν: ὁ ἄρτος λέγων Pal graec 373.
5. ἡ σὰρξ: om. art. Pal graec 373.
5. ἦν ἐμὸ δῶσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς: ἀλλ' οὐχ οἱ ὄχλοι οὕτως, ἀλλ' ἀπεναντίας σκληρός ἐστιν ὁ λόγος οὗτος. διὸ καὶ ἀναχωροῦσιν. Pal graec 373 Int A (sed alia multitudinis erat doctrina. Durus est hic sermo, ideoque recedunt).

6. ἀλλά: καίτοι οὐδέ Pal graec 373 Int A (quamquam haud).
6. φησί: om. Pal graec 373 Int A.
6. καίτοι γε ὁ Ἰωάννης: ὁ γὰρ Ἰωάννης Pal graec 373 Int A.
7. ἀποκαλέσας: προειπών Pal graec 373.
8. τι ἤδεσαν: οὐδὲν ἤδεσαν Pal graec 32: ἤδεσαν οὐδὲν Holk 65 #Cod Magd Int B.
8. καὶ διὰ τοῦτο: διὰ τοῦτο καί Holk 65 Pal graec 32 Int B (propterea et): διὰ τοῦτο δὲ καί Pal graec 373.
13. μαθητῶν: μαθητῆς Holk 65.
17. ἄνθρωπος: om. prima manus in Pal graec 32 (sed add. in marg. a manu secunda).
27. ἐσμέν: γινόμεθα Pal graec 373.
27. καί (post ἐσμέν): om. Pal graec 373.
27. μέλη: add. φησίν Pal graec 373.
30. τοῦτο: γὰρ τοῦτο Pal graec 373.
32. γενώμεθα: ὑπάρξωμεν Pal graec 373.
33. τοῦτο: add. δείγμα Pal graec 373 Int B (hoc signum).
33. γόν: add. καί Pal graec 373.
33. οἰκέτων: praeponit ἑαυτοῦ Pal graec 373.
34. οὕτω: om. Holk 65 Pal graec 32 Int B.
34. ὡς προσφῆναι ταῖς σαρκὶν αὐτῶ ἐπιθυμῆν: om. Holk 65 Pal graec 32 Int B.

34. οὔτοι γάρ: ὅτι δέ Holk 65 Pal graec 32: cui
Int B (error fortasse volentis qui pro οὔτοι scribere).
35. τὸν πολὺν αὐτῶν ἐνδεικνύμενοι πόθον: τὸν πόθον
ἐνδεικνύμενοι Holk 65 Pal graec 32 Int B (amorem
ostendentes).
35. ὄν εἶχον: om. Holk 65 Pal graec 32 Int B.
35. ἔλεγον: transfertur ad lin. seq. post ἐμ-
πληθῆσαι in Pal graec 373.
37. ἐνδεικνύμενος: ἐπιδεικνύς Pal graec 373.
37. αὐτόν: ἑαυτόν Pal graec 32 Int B (seipsum).
37. αὐτὸν μόνον: μόνον ἑαυτόν Pal graec 32 Int B.
37. παρέσχε: παρέχων Holk 65 Pal graec 32 uterque
Int.
39. ἀναχωρῶμεν: hoc verbum post τραπέζης ponunt
omnes mss.
44. ὑποτείνων: παρατείνων Holk 65 *Cod Magd Pal graec
32 Int B (praetendens).

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3. τίκτει: om. Holk 65 Pal graec 32 uterque Int.
6. ἀρδεύει: ἀρδεῖ Holk 65 Pal graec 32: uterque
Int monstrat irrigat.
6. ἀξίως λαμβανόμενον: τὸ μυστικόν Holk 65 *Cod
Magd Pal graec 32 uterque Int (mysticus).

7. εἶναι: ἡμῶν Pal graec 373.
9. ἐξέπλυνε: ἐκέκλυσε Pal graec 373.
10. ὁ μακάριος: praeposit καί Pal graec 373.
12. ταῖς Φλιαῖς: praeposit αὐταῖς Pal graec 373.
12. τοῦτο ἡμίανεν: om. prima manus in Holk 65 (sed add. in marg. a manu secunda).
12. θυσιαστήριον: θυμιατήριον Pal graec 32.
13. εἰς τὰ ἄδυτα: om. Pal graec 32.
14. τὸ αἶμα: om. prima manus in Pal graec 32 (sed add. in marg. a manu secunda).
14. ἐκάθηρεν: ἀπέλουεν Pal graec 373.
15. αὐτήν: om. prima manus in Pal graec 32 (sed add. in marg. a manu secunda).
16. λούεται: ἡδέεται Pal graec 373.
20. ἀφιῖσα: προχέουσα Pal graec 373.
25. παραμυθεῖται: παραψύχει Pal graec 373.
25. οὐ τὰ: οὐκ Pal graec 373.
25. ἐξ: om. Holk 65.
25. ἡλίον: add. διακαιόμενα Pal graec 373.
30. σαφέστερον: add. ἡμῖν Holk 65 et fortasse Int B (nobis): add. ἡμῶν Pal graec 32 Int A (quam nos) et fortasse Int B (si nobis est in ablativo ad comparisonem exprimendam).
30. ἐκείναι την: scripsit manus secunda partim in loco eraso et partim in marg. in Pal graec 32.

31. ἐμβάλη: ἐμβάλοι Holk 65 et hanc verbi formam scripsit manus secunda in Pal graec 32 supra verbum ἐμβάλη a manu prima scriptum: ἐμβαλεῖν Pal graec 373.
31. εἰ οἶόν τε ἦν: om. Holk 65 Pal graec 32 uterque Int.
32. ἐποίησεν: add. ἄν Pal graec 373.
32. πολλῶ πλεόν: om. Holk 65 Pal graec 32 uterque Int.
38. καὶ αἵματι: om. prima manus in Holk 65 (sed add. in marg. a manu secunda).
39. καὶ ἀρχαγγέλων: om. prima manus in Holk 65 (sed add. in marg. a manu secunda).
41. μέγα: om. Holk 65 Pal graec 32 uterque Int.

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1. οὐδὲν ἀπεικός: τί ἀπεικός Pal graec 373 Int A
(quid mirum).
3. νόμον: μόνον (per err.) Holk 65.
4. ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει: om. Int B
(per err.).
6. ἐν ᾧ ἠγίασθη: om. prima manus in Pal graec 32
(sed add. supra lineam a manu secunda).
6. ἀγαπητοί etc. deest unum folium in Pal graec 373
continens reliquam homiliam.

8. οἴου: όσου Holk 65 Pal graec 32 Int B (quanto).
9. ἔσται: ἔστω Holk 65 *Cod Magd uterque Int (sit).
9. ἡμῖν: ἡμῶν Pal graec 32.
11. τῆς σωτηρίας τῆς ἑαυτῶν: τῆς ἑαυτῶν σωτηρίας Pal graec 32 Int B (nostrae salutis).
11. χριστός: θεός Pal graec 32.
13. ἐπιτύχωμεν ἀγαθῶν: ἀγαθῶν ἐπιτύχωμεν Pal graec 32.
13. δι' οὐ καί: om. Pal graec 32.
15. Explicit Cod Magd.

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11. ὁμιλία: λόγος Pal graec 32: titulus deest in Holk 65.
12. ἤθελεν: habebat potestatem si vellet Int B (legens haud dubie εἶχε ἐξουσίαν εἰ ἤθελεν). εἶχε ἐξουσίαν habet cod. W Evangeliorum in urbe Washingtonensi asservatus, et ex infra positis in textu (ll. 23 sqq.) liquet Chrysostomum ipsum eadem legisse. Nota in Ben² ad has lineas dicit, "Hic omnino legisse arguitur Chrysostomus, οὐ γὰρ εἶχε ἐξουσίαν ἐν τῇ Ἰουδαίᾳ, etc. quae lectio a librario mutata fuerit in titulo. Vulgata olim, inquit Jac. Millius ad hunc locum, Non valebat, uti visum est Erasmo et Drusio, pro quo postea, Non volebat.. Mutatum autem in οὐκ ἤθελεν, existimant Erasmus et Grotius, a delicatis, quasi Christi potentiae iniuriam faceret. Recte autem probat Chrysostomus id Christi potentiam non laedere". Non autem videtur arguendum esse ex similibus verbis in vulgatis latinis, neque ex delicatis, sed potius ex lectione N.T. Chrysostomo certe nota. Textus S.S. Chrysostomicus hic sanari videtur ex Int B

collato, cuius exemplar graecum et εἶχεν ἐξουσίαν et εἰ ἤθελεν noverat. Quod Chrysostomus ἤθελεν conditionatum legit, probabilissime constat ex linea 24, ubi dicit: ὁ δυνηθεῖς (vel δυνάμενος) πάντα ὅσα ἠθέλησεν. Lectio igitur ex Int B coniecta, οὐ γὰρ εἶχεν ἐξουσίαν εἰ ἤθελεν, non videtur conflata esse; altera vero lectio, in reliquis testibus inventa, orta esse videtur sive ex haplographia quae omittit verba εἶχεν ἐξουσίαν εἰ inter γὰρ et ἤθελεν posita, sive ex textu recepto S.S. a "librario" Benedictinorum collato. Textum S.S. hodie receptum impugnare nolumus dicendo aliam lectionem hoc in loco Chrysostomo notam fuisse.

14. ἡ σκηνοπηγία: om. Int B et manus prima in Pal graec 32 (quo in codice autem add. supra lineam a manu secunda.
20. Δαβιδ: add. ὁ supra lineam manus secunda in Pal graec 32.
21. δικαίων: Ἰουδαίων Holk 65 (fortasse per ditto-graphiam).
23. οὐ γὰρ εἶχεν ἐξουσίαν: add. si vellet (εἰ ἤθελεν) Int B.
24. δυνηθεῖς: δυνάμενος Holk 65 Pal graec 32 uterque Int (qui potest).

26. ἐἰς μέσον: ἐκ μέσου Holk 65 Pal graec 32 Int A
(per medium?) Int B (ex medio).
26. αὐτῶν μέσω τῶ: om. Int B fortasse propter
haplographiam in suo exemplari graeco.
26. ἱερῶ: templo Int B (ut videtur in abl. abs.,
legens fortasse ἱερῶ).
26. ἐν μέσῃ τῇ ἑορτῇ: om. ἐν Holk 65 Pal graec 32:
media sollempnitate Int B (ut videtur in abl. abs.,
legens fortasse μέσης τῆς ἑορτῆς).
28. ζητοῦσιν: ἐζητοῦν manus prima in Pal graec 32
(sed corr. a manu secunda supra lineam).
29. λέγουσι: ποιοῦσι Holk 65 *Cod Reg Pal graec 32
uterque Int (faciunt).
29. δη: οὖν Holk 65 *Cod Reg Pal graec 32 Int B
(igitur): om., ut videtur, Int A.
29. ἄπαγε: om. Holk 65 *Cod Reg Pal graec 32.
29. οὐχ ἵνα ἀνίσματα λέγειν νομισθῆ: οὐκ ἀνίσματα
Holk 65: οὐκ ἔστιν ἀνίσματα *Cod Reg Pal graec 32:
om. uterque Int (per haplographiam?).
30. οὕτως εἶπειν: μὴ γένοιτο Holk 65 *Cod Reg Pal
graec 32 uterque Int (absit).
30. ἀλλ' ἵνα δηλώσῃ: ἀλλ' ἐκεῖνό ἐστιν εἶπειν Holk 65
*Cod Reg Pal graec 32 Int A (sed illud dicendum est)
Int B (sed illo fortasse legens ἐκείνω est dicere).

31. πολλά: om. Holk 65 Pal graec 32 uterque Int.
31. ἀνθρωπίνως: τὰ ἀνθρώπινα Holk 65 Pal graec 32
Int B (humana).
33. ἡμῖν: om. Pal graec 32 (per err.?): δηλονότι
Pal graec 373.
34. ἀληθείων: vere ens Int B (per err. latine scrib-
entis pro vere dicens).
36. ἐκείνων: ἐκείνου Pal graec 32.
37. διὰ τούτου τοίνυν: om. Holk 65 Pal graec 32
uterque Int.
37. πάντων: ἀμφοτέρων γάρ Holk 65 *Cod Reg Pal
graec 32 uterque Int.
39. ὅτε: add. μέν Pal graec 373: quia Int B
(legens haud dubie ὅτι).
39. εἰς τὸ ὄρος ἐκάθητο: καθήμενον αὐτὸν εἰς τὸ
ὄρος ἐδείκνυ Pal graec 373.
42. καίτοι αὐτός: ὅτι δέ Holk 65 Pal graec 32
uterque Int.

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2. παρηκολουθήκει: παρηκολούθει Pal graec 32 Int B
(prosequabatur): ἔμελλε παρακολουθεῖν Pal graec 373.
3. ἀνέγραψαν: ἤκούσαμεν Holk 65 *Cod Reg Pal graec
32 uterque Int (audivimus).

3. ἔχουσι λέγειν τι: om. τι Holk 65 ut videtur (sed difficilis lectu hoc in loco est hic codex): ἔχουσί τι etc. Pal graec 32: quid habent dicere Int B (legens, ut videtur, τι ἔχουσι etc.).
4. μέμψιν: βλαβήν Holk 65 Int B (nocumentum) λαβήν Pal graec 32.
8. καί ante σημεῖα: om. Pal graec 32.
12. τι: om. manus prima in Pal graec 32 (sed add. supra lineam a manu secunda).
12. φανέρωσον σεαυτὸν τῷ κόσμῳ: om. Holk 65 Int B Pal graec 373: si haec facis, manifesta teipsum mundo Int A (qui, ut saepissime, totum versum ex editione vulgata latina deprompsit).
14. φησὶν: om. Holk 65 *Cod Reg Pal graec 32 uterque Int.
14. καὶ ποία, φησὶν, ἀπιστία ἐνταῦθα: καὶ ποῖον ῥῆμα ἀπιστίας ἐφθέγγαντο Holk 65 *Cod Reg Pal graec 32 Int A (et quodnam verbum incredulitatis protulerunt) Int B (et quod verbum incredulitatis locuti sunt).
15. παρακαλοῦσι: παρακαλοῦντες Holk 65 *Cod Reg Pal graec 32 uterque Int.
15. γάρ: om. Holk 65 *Cod Reg Pal graec 32 uterque Int.
15. πολλὴ σφόδρα ἀπιστίας γάρ: πολλῆς μὲν οὖν ἀπιστίας Holk 65 *Cod Reg Pal graec 32 Int B (igitur multae quidem incredulitatis).

16. ἔξεῖναι αὐτοῖς: δεῖν αὐτούς Holk 65 *Cod Reg
Pal graec 32 uterque Int ut videtur (oportere).
17. ἀξιώσις: ἀρχή Holk 65 Pal graec 32 uterque Int.
17. πονηρίας: πικρίας Holk 65 Pal graec 32 uterque
Int.
18. αὐτῶ: αὐτόν Holk 65 Pal graec 32 uterque Int.
18. ὄνειδιζουσι: ἐπισκώπτουσι Holk 65: σκώπτουσι
Pal graec 32 (sed ἐπι add. supra lineam a manu
secunda): insimulant Int A, vituperant Int B, uterque
Int legens nescio utrum verbum.
18. οὖν: γάρ Holk 65 Pal graec 32 uterque Int.
19. ἐστίν: ἦν Holk 65 Pal graec 32 Int B (erat).
19. ὑπ' αὐτοῦ: om. Holk 65 Pal graec 32 Int B.
20. ὡς οὐκ ἀληθῶς μινόμενα: om. Pal graec 373.
20. τὸ δὲ επαγαγεῖν ὅτι ζητεῖ: τῷ δὲ etc. Pal graec
373: τὸ δὲ ζητεῖν Holk 65 Pal graec 32 Int B (hoc
autem .t. quaerere) et, ut videtur, Int A (qui vix
ad litteram versionem composuit, sed nihil vestigii
ἐπαγαγεῖν inveniri hoc in loco potest).
20. παρρησία: φανερῶ Holk 65 Pal graec 32 uterque
Int.
20. φιλοδοξίας: φιλοδοξίαν Holk 65 Pal graec 32
uterque Int.
21. ὄ: om. Holk 65 Pal graec 373.
25. πονηρᾶς: om. Holk 65 Pal graec 32 uterque Int.

25. ἡνώμης: προαιρέσεως Holk 65 *Cod Reg Pal graec 32 Int A (voluntate) Int B (optione).
26. συγγενές: om. Pal graec 373.
26. ὑπέρεχον: om. Holk 65 Pal graec 32 uterque Int.
26. οὐ τοιούτων: πλῆσιον^η Holk 65 Pal graec 32 Int B: om. videtur Int A.
27. τοὺς (ante μαθητὰς). om. prima manus in Pal graec 32 (sed add. in marg. a manu secunda).
28. ὄρα: praeponit καί Pal graec 373.
30. ἐνταῦθα: ἐντεῦθεν Holk 65 Pal graec 32 Int B (hinc).
31. ἐβουλεύοντο: ἐβούλοντο Pal graec 32 Int B (vol-
ebant).
31. βασκαίνοντες: καὶ παραδόναι Holk 65 Pal graec 32 uterque Int (tradere).
31. διὸ καί: καὶ πρὸς Holk 65 Pal graec 32 Int B.
31. ἐμφαίνων: om. Holk 65 Pal graec 32 uterque Int.
31. φησὶν: om. Pal graec 373.
32. τί: add. μέ Pal graec 32 et, ut videtur, Int A: add. οὖν Pal graec 373.
33. ὡσεὶ ἔλεγον: om. Holk 65 Pal graec 32 uterque Int.
37. διὰ τῶν ἐξῆς ἐδήλωσεν: δήλον διὰ τῆς ἐπαγωγῆς Pal graec 373 Int A, ut videtur, (ex sequentibus per-
spicuum est).
39. ὅτι ἐλέγχε αὐτόν: ὅτι μαρτυρῶ περὶ αὐτῶν Pal graec 32 (cum. N.T.).

40. ὅτι καθαίπτομαι καὶ ἐλέγχω: καὶ καθαψάσθαι καὶ μετὰ προσηνείας ἐλέγξαι Holk 65 Pal graec 32 Int A (tangere et benigne reprehendere) Int B (et tangere et cum mansuetudine reprehendere).
42. ὁ χριστός: om. Holk 65 Pal graec 32 uterque Int.
43. δέοντα καὶ συμβουλεύοντας τὰ οὐκ: om. Pal graec 32 (fortasse per haplographiam): δέοντα sine reliquis Int B (fortasse per haplographiam).
43. οὐκ: μή Holk 65: neque Int B (legens fortasse οὐδέ): om. Pal graec 32 (fortasse per eandem haplographiam atque superius).
43. ἀπό: μετὰ Holk 65 Pal graec 32 Int B (cum).

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1. ἡγούμενοι: add. εἶναι Pal graec 32.
2. εἰπόντων κατηγορίαν (1.4): om. Int B fortasse propter haplographiam iam in suo exemplari graeco praesentem.
3. αὐτός: om. Holk 64 Pal graec 32 Int A et Int B (cum reliqua sententia).
3. οὐ δύναται ὁ κόσμος ὑμᾶς μισεῖν: om. Holk 64 Int A Pal graec 373 Int B (qui om. totam sententiam).
7. πρὸς τὸν πατέρα: om. prima manus in Pal graec 32 (sed add. in marg. a manu secunda).

8. δύνασθε: δυνασθαι manus prima in Pal graec 32
(sed corr. supra lineam a manu secunda).
8. ἀνθρώπων: ἀλλήλων Pal graec 32 Int A (invicem).
9. τὴν δόξαν: add. τὴν Holk 65 Pal graec 32 uterque
Int (gloriam quae): om. τὴν Pal graec 373.
9. εἶδες πῶς ἔδειξε διὰ πάντων: διὰ τούτων καὶ
ἕτερον δείκνυσιν Holk 65 Pal graec 32 Int A (ex his
et aliud innuitur) Int B (per haec et aliud ostendit).
9. ὅτι τὸ πρὸς αὐτόν: ὅτι ταῦτο Holk 65 Pal graec
32 Int B (quia hoc).
10. μῖσος ἐποίει: ἐποίει τὸ μῖσος Int B (faciebat
odium): ποίει τὸ μῖσος Pal graec 32.
10. ἐποίει: ποίει Pal graec 32.
11. δέ: om. Holk 65 Pal graec 32.
13. οὐδὲ κολακεύεσθαι θέλων: τῆς συνουσίας καὶ τῆς
τιμῆς Pal graec 373.
14. οὐκ εἶπεν καθάπαξ οὐκ ἀναβαίνω: om. fortasse per
haplographiam Pal graec 373 et prima manus in Pal graec
32 (sed add. in marg. a manu secunda).
14. ἀλλὰ νῦν: add. εἶπεν Pal graec 373.
17. παρῆν: παρέστω Holk 65 Pal graec 32 Int B (adest).
21. μειζόνως: μείζονα Holk 65 *Cod Reg Pal graec 32
uterque Int.
21. τὴν ἑαυτοῦ θεότητα: τῆς θεότητος ἐπεδείξατο τὰ
σημεῖα Holk 65 *Cod Reg Pal graec 32 uterque Int.

21. διαλάμπειν ἐποίει: ἔπεδείξατο Holk 65 *Cod Reg Pal graec 32 uterque Int.
21. ὁ τῶς οὐκ ἔδει: om. Holk 65 *Cod Reg Pal graec 32 uterque Int.
21. μᾶλλον: add. ἄν Holk 65 *Cod Reg Pal graec 32 Int B (magis utique).
22. ἔξεκάλυπτεν: ἀπεγύμνωσεν Holk 65 *Cod Reg Pal graec 32 Int B (denudasset).
22. θειλίας εἶναι τὸ μένειν: om. prima manus in Holk 65 (sed add. in marg. a manu secunda).
22. αὐτὸς τουναντίαν: om. Holk 65 *Cod Reg Pal graec 32 uterque Int.
22. καὶ θάρσους ὄν καὶ οἰκονομίας: καὶ τὴν οἰκονομίαν ἑμῶν καὶ τὸ θάρσος Holk 65 *Cod Reg Pal graec 32 Int A (et incarnationem et fiduciam) Int B (et dispensationem simul et fiduciam).
23. ὅτε λοιπὸν ἐπιστῆ: ἅπερ ἔπαθεν Holk 65 *Cod Reg Pal graec 32 uterque Int.
24. βουλήσεται: αἰρήσεται Holk 65 *Cod Reg Pal graec 32 uterque Int.
24. ἐμοὶ δὲ δοκεῖ: om. Holk 65 *Cod Reg Pal graec 32 uterque Int.
24. καὶ τῷ μὲν εἰπεῖν: *ἀναλέγων δέ Cod Reg: λέγων δέ Holk 65 Pal graec 32 uterque Int (dicens autem).
24. ἀνάβητε ὑμεῖς: om. ὑμεῖς sed add. εἰς τὴν ἑορτήν Holk 65 *Cod Reg Pal graec 32 uterque Int.

25. λέγειν : λέγει Holk 65 *Cod Reg Pal graec 32
uterque Int.
25. τὸ δε' : τῷ δε' Pal graec 373.
25. ἐπαγαγεῖν : λέγειν Holk 65 Pal graec 32 Int B.
26. οὕτω : praeposit ὅτι Holk 65.
26. δηλοῦντός ἐστιν : δηλον ποιεῖν Pal graec 373.
29. τοίνυν : om. Pal graec 373 et fortasse Int A.
29. αὐτοῦ : om. Holk 65 Pal graec 32 Int B.
29. ἀπ' ἐμοῦ : om. Holk, 65 Pal graec 32 Int B.
29. ὅτε : γὰρ φησι Holk 65 Pal graec 32 Int B.
30. ἐκβάλλωμεν : ἐκκόψωμεν Holk 65 *Cod Reg Pal graec
32 uterque Int.
31. γινώμεθα κἂν μή : γινώμεθα καὶ μή Holk 64
omittens reliqua fortasse per haplographiam.
32. νικώμεθα : κινώμεθα omnes codd. graeci uterque
Int (nisi forte Savilius νικώμεθα in cod Reg, quod
mihi dubio est, legisset). Forma _____ per err.
typis mandata est a Commelin, quem in errore secuti
sunt omnes omnino editores posteriores.
32. ἑαυτοῖς : ἄλλους Pal graec 32.
33. ἑαυτοῖς : αὐτῷ Holk 65 *Cod Reg Pal graec 32
uterque Int.
35. καὶ ὅτι αὐτῷ : om. Int B per haplographiam
sive suam sive sui exemplaris.

37. ἀνακυκωμένου: κυκωμένου Pal graec 32: κινουμένου
Holk 65 *Cod Reg: si contrectetur Int A, turbato Int
B, uterque Int legens nescio utrum verbum.
37. ανακυκωμένου βορβόρου: βορβόρου κυκωμένου Pal
graec 32: βορβόρου κινουμένου Holk 65 et (saltem in
quantum ad ordinem verborum spectet) uterque Int:
ordine inverso *Cod Reg.
37. εἶωθε γίνεσθαι: γενοίτ' ἂν πολλή Holk 65 *Cod
Reg Pal graec 32 uterque Int.
38. ὕπὸ θυμοῦ: καὶ χειμῶνος ἔνδον πολλοῦ καθισταμένου
Holk 65 *Cod Reg Pal graec 32 uterque Int.
39. τὴν παρὰ τῶν ἐχθρῶν ὕβριν: τὴν ὕβριν τὴν παρὰ
τῶν ἐχθρῶν Holk 65 Pal graec 32.
39. εἶπέ: om. Holk 65 Pal graec 32 uterque Int.
40. ὀφείλων: ὀφείλεις Holk 65 Pal graec 32 uterque
Int.
40. καταφρόνησον: καταμέλασον Holk 65 *Cod Reg Pal
graec 32 uterque Int (deride).
41. καταμέλασον: μέλασον Pal graec 32 Int A (ride).
41. εἶπε δυσφενῆ: εἶπε(ν) πτωχόν, καταμέλασον praepo-
ponunt Holk 65 *Cod Reg Pal graec 32 uterque Int Pal
graec 373, i.e. omnes codd. graeci uterque Int.
- Omissa sunt haec verba per err. (quia inveniuntur in
utroque Pal graec) in ed. Commeliana quam sunt secuti
hoc in loco omnes omnino editores posteriores.

Savile, p. 757

3. ἀλλ': om. Pal graec 373.
6. εἶπέ μοι: om. Holk 65 Pal graec 32 uterque Int.
6. μελᾶ ἀκούων πένυς: ἀκούων ὅτι πένυς ἐστὶ μελᾶ
Holk 65 Pal graec 32 uterque Int.
6. ἄρ' οὐχ: om. Holk 65 Pal graec 32 uterque Int.
7. πενίαν: add. οὕτω καὶ ὑμεῖς Pal graec 373.
7. τοίνυν: μᾶλλον Pal graec 373.
7. ἂν . . . μέλλωμεν μελᾶν: ἂν . . . μέλλομεν
μελᾶν Holk 65: ἂν . . . μελάσωμεν Pal graec 373.
9. καταφρονῶμεν: καταφρονῶμεν Holk 65.
11. πρόσκαιρος: add. τις Holk 65 (a manu secunda in
marg.) Int A (temporarius quidam) Int B (temporaneus
quidam).
13. ἂν: om. Holk 65 Pal graec 32.
15. ἀσίγητον: ἀφόρητον Holk 65 *Cod Reg Pal graec 32
uterque Int.
15. μέν: om. Int B.
15. διὰ πασῆς δέ: et Int B.
15. ἐπεισάγων τοῖς τῆς ψυχῆς λογισμοῖς: inducere
animae oculis Int B per malam interpretationem for-
tasse signum suspensionis (e.g. induce pro inducē)
et haplographiam (e.g. oculis pro calculis) a latine
scribente factam.

18. τῇ ψυχῇ: ταῖς ψυχαῖς Pal graec 32 (manu secunda et tertia) Int A (animis nostris) Int B (animabus nostris).
19. πάντας: om. Holk 65.
20. δι' οὗ καί: om. manus tertia in Pal graec 32 (sed verba dari videntur a manu secunda) et Int B.
20. νῦν καὶ αἰεὶ καί: om. manus tertia in Pal graec 32 uterque Int.
20. δι' οὗ αἰεὶ καί: cui gloria et imperium
Int B (legens fortasse ὧς ἡ δόξα καὶ τὸ κράτος quibus verbis se terminat e.g. hom. 87).

CHAPTER IV

THE MSS. FAMILIES

A cursory study of the collation shows that the mss. considered fall into two well-defined groups which we shall call A and B. The basis for these groupings is the principle of agreement in technical error, and the collation lists only such readings as vary from Savile's textus receptus.

At first sight this procedure seems to involve a petitio principii, because, in taking Savile's text as the lemma, we are presupposing its correctness as a standard. This was not our intention, nor in using this text as a standard have we considered it an absolute norm of correctness. We have used it insofar as it was serviceable for bringing out the points of agreement and difference between the mss. themselves.

It must be noted that the readings of the Magdalen and Paris mss. which appear in the collation represent only those loci where Savile rejected their readings in favor of the Heidelberg text of Commelin, but recorded the Magdalen or Paris readings in the margin. However, we know that any Savilian text reading which did not come from the Heidelberg

edition must have come from the Magdalen in Homilies 1-46, and from the Paris in Homilies 47-88.¹ Hence, by taking the Heidelberg text as the lemma, we can screen out many Magdalen and Paris readings which do not appear as such in the collation. Since Savile adopted these readings for his text, they are listed as the reading of the textus receptus. We think it necessary to include these readings in our family calculations.

Since it is possible that the mss. may not present a text of uniform quality throughout, we shall establish the family groupings for each of the homilies collated. We shall do this fully for Homily 43, in order to show clearly the method used for family assignation; for Homilies 44, 46, and 48 we shall merely list the results of the collation statistically, and indicate the family groupings which these results suggest. Where the variants are particularly significant and may offer an argument for a possible second recension,² we shall record them separately.

Homily 43

In Homily 43 Group A includes Holk 64 and 65, Cod Magd, Pal graec 32 and the exemplar of Franciscus Aretinus; Family B is represented by Pal graec 373 and the exemplar

1. See above, p. 25.
2. See below, pp. 166-173.

used by Burgundio. Since Holk 65 is incomplete in this homily, we shall consider Homily 43 in two divisions: first, the portion where Holk 65 is wanting (Savile, pp. 733, 1.28-735, 1.2); second, the section where Holk 65 is extant (Savile, pp. 735, 1.3-736, 1.8). We shall get a synoptic view of the division into families by listing the readings under three headings: first, the Magdalen readings given marginally by Savile; second, the Magdalen readings which have been screened out by collating Savile's text with the Heidelberg edition; third, loci where Savile has adopted the Heidelberg reading but has given no marginal variant, but where we can conjecture the Magdalen reading from the reading of its cognate mss.

Part I (Where Holk 65 is wanting)

A. Magdalen Readings Listed Marginally by Savile

1. Page 734, 11: εὐθέως for γάρ. Here the Magdalen agrees with Holk 64 and Pal graec 32 against Pal graec 373 and Int B. Int A is too free to enable us to reconstruct his reading.
2. Page 734, 24: ὥστε καὶ θαυμάσειν καὶ μὴ σφόδρα for ὥστε παρασκευάσαι μὴ μόνον. Here the Magdalen agrees with Holk 64, Pal graec 32, and Int A against Pal graec 373 and Int B.
3. Page 734, 28: τούτων for τούτο. This is a lectio singularis for the Magdalen. Holk 64 omits the word and the rest agree in reading τούτο. This difference

is of little importance and is no indication of disagreement between families.

4. Page 734, 43: A Scriptural lemma (John.vi.24), which neither family gives as it is found in the N.T. The Magdalen, together with Holk 64, Pal graec 32, and Int A reads, καὶ ἀπελθόντες εὗρον αὐτὸν πρότερον εἰς Καπερναοὺμ against καὶ ἐμβάντες εἰς τὰ ἐκ Τιβεριάδος πλοίαρια, ἦλθον ρητούντες τὸν Ἰησοῦν εἰς Καπερναοὺμ. It is interesting that Aretinus here translates directly from the Greek of his ms.; his usual practice is to give the scriptural lemmata by quoting directly from the Latin Vulgate. Possibly he considered the present locus as a paraphrase rather than a quotation. Although it is always possible that scriptural lemmata may belong to a separate tradition, it is interesting to note that the divergent readings follow the family lines.
5. Page 735, 2: τοσοῦτον for τῆλικούτον. Here the Magdalen agrees with Holk 64 and Pal graec 32 against Pal graec 373 and Int B. Int A is too free to enable us to reconstruct his reading.

These readings already indicate the division into families. In the listings which follow, we shall call the group consisting of Holk 64, Pal graec 32, and Aretinus' exemplar Family A; the group consisting of Pal graec 373 and

Burgundio's Greek ms. will be designated as Family B.

Where one or more of these mss. shows a variation within the family, this fact will be noted.

B. Magdalen Readings Derived by Collating the Heidelberg Edition and Savile's Text

1. Page 733, 29: Savile reads εἰς τήν where the Heidelberg text and Pal graec 373 omit the article; Pal graec 32 and Holk 64 read ἐπὶ τήν. Therefore Savile found the article in the Magdalen, and took the preceeding preposition either from the Magdalen or (as seems more likely) from the Heidelberg text. The reading ἐπὶ τήν is also found in the N.T.
2. Page 733, 30: Savile reads τὸ πλῆθιον where the Heidelberg and Pal graec 373 omit the article; Holk 64 and Pal graec 32 give the article.
3. Page 733, 34: Savile reads μακρὰν γενόμενος with Family A (although these mss. give γινόμενος) against ἀφιστάμενος αὐτῶν of the Heidelberg.
4. Page 733, 37: Savile reads πεποίηκεν with Family A against the present tense shown in the Heidelberg, and Family B.
5. Page 733, 38: Savile reads ὡς δὲ ὄψια ἐγένετο with Family A against οἱ δὲ τοῦ διδασκάλου ἀπολειψθέντες ὡς ὄψια ἐγένετο of the Heidelberg and Family B.

6. Page 733, 40: Savile reads ἠνείχοντο μὴ ρητεῖν τὸν διδάσκαλον with Family A against ἀνέχονται μὴ ἐπιζητήσιν αὐτοῦ ἐλθεῖν of the Heidelberg and Family B.
7. Page 733, 42: Savile reads κεντούμενοι with Family A against πυρούμενοι of the Heidelberg and Family B.
8. Page 733, 43: Savile reads ἐδήλωσεν with Family A against ἐπισημαίνεται of the Heidelberg and Family B.
9. Page 733, 43: Savile reads ἀλλὰ διὰ τούτου ἐμφάνων with Family A against ἀλλ' ὥστε διὰ τούτου ἐμφάνει of the Heidelberg and Family B.
10. Page 733, 44: Savile reads οὐ φαίνεται with Family A (Aretinus seems to omit it) against ἀναχωρεῖ of the Heidelberg and Family B.
11. Page 733, 44: Savile reads τίνας δέ' ἐνεκεν with Pal graec 32 and Int A (Holk 64 has suffered a corruption through haplography here) against μᾶλλον δέ' τίνος ἐνεκεν of the Heidelberg and Family B.
12. Page 734, 7: Savile omits δέ' against all the mss. and the Heidelberg edition. Although the omission is a lectio (or rather omissio) singularis for the Magdalen, it is of no importance and is not an indication of disagreement between families.

13. Page 734, 9: Savile reads ὁ εὐαγγελιστὴς
διτίθεται with Family A against ὁ ἰωάννης
ἠνείκατο of the Heidelberg and Family B.
14. Page 734, 15: Savile reads καὶ ταραχθεῖσιν αὐτοῖς
with Family A (Aretinus apparently omits these
words) against οἷς καὶ ταραχθεῖσι of the Heidel-
berg and Family B.
15. Page 734, 18: Savile reads ἐνέφηεν ὁ εὐαγγελιστὴς
εἰπὼν with Family A against ἐμφαίνεται τῷ τῶν
εὐαγγελιστῆν εἰπεῖν of the Heidelberg and Family B.
16. Page 734, 21: Savile with Family A omits διότι
which is given in the Heidelberg and Family B.
17. Page 734, 22: Savile reads ἀνεχώρησεν with Family
A against ἀπέστη ἀπ' αὐτῶν of the Heidelberg and
Family B.
18. Page 734, 24: Savile reads πολλάκις γὰρ with
Holk 64 (which omits γὰρ) Pal graec 32 and Int A
against πλήν πολλὰκις of the Heidelberg and
Family B.
19. Page 734, 27: Savile reads οὕτως with Family A
against οὕτω ποιεῖ of the Heidelberg and Family B.
20. Page 734, 32: Savile reads ἀνέβη against ἐνέβη
of the mss. and the Heidelberg edition. This is
a lectio singularis for the Magdalen, but is no
indication of disagreement between families.

21. Page 734, 33: Savile reads γυμνότερον with Holk 64, Pal graec 32, and, apparently, Int A against ἑρπυότερον of the Heidelberg and Family B.
22. Page 734, 35: Savile reads τὸν χειμῶνα with Family A against πάλιν αὐτὸν εὐθείως of the Heidelberg and Family B.
23. Page 734, 37: Savile gives the Scriptural lemma (John.vi.,22) substantially the same as Holk 64 and Pal graec 32 against the Heidelberg and Family B. Int A, as often, merely quotes the Vulgate reading. Since the Scriptural lemmata may belong to a separate tradition, we shall not point out here more than the fact that the division into Families is maintained even in quoting Scripture.
24. Page 734, 39: Savile reads ἵνα τί γάρ with Family A (Holk 64 reads δέ for γάρ) against μᾶλλον δέ ἵνα τί of the Heidelberg and Family B.
25. Page 734, 40: Savile reads περὶ πάντες ἀπῆλθον with Family A against διὰ πλεῦσάντες ἦλθον of the Heidelberg and Family B.
26. Page 734, 40: Savile and Family A omit πῶρον τοῦτο which are given by the Heidelberg and Family B.
27. Page 734, 41: Savile and Family A omit ὁμως which is given by the Heidelberg and Family B.
28. Page 734, 42: Savile reads συνανέβη τοῖς μαθηταῖς with Family A against συνεῖσηλθε of the Heidelberg and Family B.

29. Page 734, 44: Savile reads τί οὐκ with Family A against τί καὶ γάρ of the Heidelberg and Family B.
30. Page 734, 44: Savile reads ἦκ with Family A against ἐκ of the Heidelberg and Family B.
31. Page 735, 1: Savile reads ὅτι before ἐτέρῳ with Family A against ὡς after πλοῖω of the Heidelberg and Family B.

C. Conjectured Magdalen Readings

The following list gives readings which we conjecture are to be found in the Magdalen ms. because its cognate mss. of Family A are in consistent agreement in giving these readings. Their presence in the Magdalen is a matter of conjecture because Savile gives the Heidelberg readings in these loci, but does not give any marginal variants. The fact that they are found in Holk 64, Pal graec 32, and Int A seems to indicate that they are characteristic of Family A as a whole, and there can be no doubt that the Magdalen ms. belongs to this family.

1. Page 733, 31: Family A gives ἐγγόνει against the aorist given by the Heidelberg, Savile, and Pal graec 373. (Burgundio reads facta erat).
2. Page 734, 9: Holk 64 and Pal graec 32 give οὐπω against οὐκ of the Heidelberg, Savile, and Family B.

Aretinus is too free in his translation to give an exact clue to the reading of his exemplar, but we suspect it was in agreement with Holk 64 and Pal graec 32.

3. Page 734, 10: Family A omits τί οὖν ἐκεῖνοι; ταράσσονται· πολλὰ δὲ ἦν τὰ τούτο ποιῆν αὐτοὺς ἀναγκάζοντα καὶ πολλαχόθεν of the Heidelberg, Savile, and Family B.
4. Page 734, 14: Family A reads ἦσαν for ὡς of the Heidelberg, Savile, and Family B. The freedom of Aretinus leaves us doubtful regarding the reading of his exemplar.
5. Page 734, 16: Family A omits σφόδρα of the Heidelberg, Savile, and Family B.
6. Page 734, 20: Family A reads παρεῖχε against παρεῖσχε of the Heidelberg, Savile, and Family B.
7. Page 734, 23: Family A omits ὅτι ἕτερον of the Heidelberg, Savile, and Family B.
8. Page 734, 25: Family A omits καὶ before μετὰ against the Heidelberg, Savile, and Family B.
9. Page 734, 27: Family A adds γούν to διδά of the Heidelberg, Savile, and Family B. Aretinus' reading is doubtful.
10. Page 734, 27: Family A omits κύριε of the Heidelberg, Savile, and Family B. Aretinus, as often,

quotes the Scriptural lemma from the Vulgate (Matt.xiv.28).

11. Page 734, 32: Family A omits ἀμὸς of the Heidelberg, Savile, and Family B.
12. Page 734, 44: Family A omits ἀλλ' of the Heidelberg, Savile, and Family B.

Part II (Where Holk 65 is extant)

For the following listings Holk 65 is to be added to Holk 64, Pal graec 32, and the exemplar of Aretinus as the constituent mss. of Family A.

A. Magdalen Readings Listed Marginally by Savile

1. Page 735, 27: πολύς for πλείων. Here the Magdalen agrees with Family A against Family B. The version of Aretinus shows potior, but his translation is far too free at this point to justify any sound opinion regarding the reading of his original.

B. Magdalen Readings Derived by Collating the Heidelberg Edition with Savile's Text

1. Page 735, 5: Savile reads ἐνταῦθα with Family A against ἐντέθειεν of the Heidelberg and Family B.
2. Page 735, 5: Savile reads εὐθραυστον αὐτῶν ὀρηκὴν with Family A against εὐκόλον αὐτῶν γνώμην of the Heidelberg and Family B.

3. Page 735, 8: Savile reads ἐθαύμασον with Family A against θαυμάσουσι of the Heidelberg and Family B.
4. Page 735, 8: Savile reads ἀλλ' with Family A against διὰ τοῦτο ἀπα of the Heidelberg and Family B.
5. Page 735, 10: Savile reads προνυομένου against ήνομένου of both families. This constitutes a lectio singularis for the Magdalen, but is no indication of difference between families.
6. Page 735, 15: Savile omits τό before τῶν ἀπτῶν. This is another lectio (or rather omissio) singularis for the Magdalen, but is of little importance and is not an indication of difference between families.
7. Page 735, 17: Savile reads αὐτῆς τὴν ἀπειθεῖαν with Family A against τῶν ἐν αὐτῇ ἀπειθεῖαν of the Heidelberg and Family B.
8. Page 735, 18: Savile reads τιθεμένουσ with Holk 64 and Int A (Holk 65 and Pal graec 32 show τιθεμένου by haplography) against τεθεμένουσ of the Heidelberg and Family B.
9. Page 735, 21: Savile reads ἡμεῖσ with Family A where the Heidelberg and Family B omit it.
10. Page 735, 21: Savile alone reads ὦ before ἀναθητοί, where the Heidelberg and Family B omit ὦ. Family A omits both words. We suspect that both words are interpolated in the Magdalen.

11. Page 735, 23: Savile reads ἐπειδὴ πρὸς τὸν κόσμον ἔτι κεχήνασιν with Family A (where Pal graec 32 shows κεχήμεσιν) against ἀτε αὐτοὺς πρὸς τὸν κόσμον ἔτι κεχηνότας of the Heidelberg and Family B.
12. Page 735, 25: Savile reads παρὰλελυμένου with Family A against παρὰλυτικῶ of the Heidelberg and Family B.
13. Page 735, 25: Savile reads ἠθέλησε with Family A against ἐβούλετο of the Heidelberg and Family B.
14. Page 735, 26: Savile's σοι in the Scriptural lemma (Matt.ix.2) for σου of all the others is a lectio singularis for the Magdalen, but is no indication of difference between families.
15. Page 735, 27: Savile reads τῶν μὲν γάρ with Family A against τῶν of the Heidelberg and Family B.
16. Page 735, 28: Savile and Family A give ἡμῖν which is omitted by the Heidelberg and Family B.
17. Page 735, 28: Savile reads ἀπουσίας with Family A against ὑστερήσεως of the Heidelberg and Family B.
18. Page 735, 42: After σπουδῆν Savile and Family A omit μᾶλλον δὲ μήτε ἔχειν μὴ δὲ ἐπιθυμῆν of the Heidelberg and Family B.
19. Page 736, 6: Savile reads ἐπιτυχεῖν with Family A (except Holk 64 which is here corrupted by haplography) against μετασχεῖν of the Heidelberg and Family B.

C. Conjectured Magdalen Readings

1. Page 735, 4: Family A omits παββί in the Scriptural lemma (John.vi.25) against the Heidelberg, Savile, and Family B. Int A, as usual, quotes directly from the Latin Vulgate.
2. Page 735, 26: Family A omits παρακαλῶ of the Heidelberg, Savile, and Family B.
3. Page 735, 27: Family A reads μηδέν against τι of the Heidelberg, Savile, and Family B.
4. Page 735, 27: Family A omits διὰ τί of the Heidelberg, Savile, and Family B.
5. Page 735, 27: Family A omits ὅτι of the Heidelberg, Savile, and Family B.
6. Page 735, 30: Family A omits καὶ ὁ Χριστός of the Heidelberg, Savile, and Family B.
7. Page 735, 32: Family A omits παρδινεῖν of the Heidelberg, Savile, and Family B.
8. Page 735, 34: Family A omits ὅρα of the Heidelberg, Savile, and Family B.
9. Page 735, 36: Family A omits αὐτοῦ of the Heidelberg, Savile, and Family B.
10. Page 735, 40: Family A reads γάρ against τοίνυν of the Heidelberg, Savile, and Family B.
11. Page 735, 40: Family A reads ἔσμεν against ἄν εἴημεν of the Heidelberg, Savile, and Family B.
Int A is very free here, but shows an indicative mood.

12. Page 735, 41: Family A (apparently including Int A whose version is quite free) reads καὶ λαμβάνειν ἐπιθυμοῦντες against φροντίδος ἀπαλλάττων ἡμᾶς of the Heidelberg, Savile, and Family B.
13. Page 736, 2: Family A omits πρὸς αὐτόν of the Heidelberg, Savile, and Family B.

We may now summarize these findings. The total number of variations considered is 91. Divisions A and B in both parts of the homily list Magdalen readings which are certain; division C gives readings which are certain for Family A and probable for the Magdalen ms., which is certainly a member of this family.

If we exclude the 5 lectiones (or omissiones) singulares of the Magdalen, none of which indicated a difference between groups, we find the two families differing from each other in 86 loci. Even if we allow that the 5 variants which occur in Scriptural lemmata may belong to an independent tradition, and, therefore, should be excluded from our calculations, the remaining 81 instances of consistent divergences between groups offer overwhelming proof of the theory that these mss. of the Johannine Homilies fall into two families.

It is to be noted that these 81 variants do not include the lectiones singulares of any ms., nor divergences

which do not affect family assignation. It is fortunate for the future editor of these homilies that the variations which we have here omitted occur in places where the text tradition is sound, and the variants can be studied in the light of the readings shared by both families.

Of course there are places where variants do occur within families, and the future editor must study the relationships between individual members of a family, in an effort to determine which ms. or mss. may exhibit greater intrinsic family value. We feel, however, that this cannot be accomplished adequately with the material now at our disposal. We shall indicate later the lines we think this investigation should follow.¹

Homily 44

In Homily 44 the family groups remain the same. Family A includes Holk 64 and 65, the Magdalen, Pal graec 32, and the exemplar of Aretinus; Family B includes Pal graec 373 and the Greek original of Burgundio.

Using the collation and following the method employed in Homily 43, we find 52 instances of divergences between groups. The Magdalen offers no lectiones singulares

1. See below, pp. 183-185.

and 5 of the variants occur in Scriptural lemmata. Of the 52 variants 9 are Magdalen readings listed marginally by Savile, 28 are Magdalen readings derived by collating Savile's text with the Heidelberg edition, and 15 are conjectured Magdalen readings which are certainly found in the cognate mss. of Family A.

Many of the variants are slight omissions, transpositions, or substitutions of unimportant conjunctions etc. Their chief significance lies in the fact that the divergences are uniformly between groups. We have selected 15 of the 52 as of special interest, and shall record them according to the classifications used in Homily 43.

A. Magdalen Readings Listed Marginally by Savile

1. Page 736, 19: πλευσάντων for εύρόντων τὸν Ἰησοῦν. Here the Magdalen agrees with Family A against Palgraec 373. Burgundio shows both readings (navigantibus et inventibus Iesum).
2. Page 736, 25: πλὴν ἀλλὰ ἀνάμιξ καὶ μετὰ φειδοῦς for ἀλλ' οὐκ ἀποτόμως καὶ σφόδρα ἀλλὰ μετὰ πολλῆς τῆς φειδοῦς. Here the Magdalen agrees with Family A against Family B.
3. Page 736, 27: προσηνέστερόν φησι for προσηνῶς οὕτω πῶς καὶ ἠρέκα. Here the Magdalen agrees with Family A against Family B. Aretinus appears to omit these words, but his version is too free to allow reconstruction.

4. Page 736, 40: The Magdalen, with Family A, reads ἀναγκάϊον against εὐκαιρον of Family B.
 5. Page 737, 8: The Magdalen and Holk 65 read ὥστε καί against ὡς ἔχει ἐντεῦθεν καί of Family B.
Holk 64 and Pal graec 32 read ὡς καί.
 6. Page 737, 37: The Magdalen, with Family A, reads καταπιπτετε for τρέχετε of Family B.
 7. Page 738, 10: The Magdalen, with Family A, reads κέκληται παρὰ τοῦ Θεοῦ ἡ μὲν γὰρ εὐρύχωρος, ἡ δὲ στενὴ καὶ τεθλιμμένη against κέκληται εἰκότως, ἅτε προσδεύοντα καὶ ἐπὶ πλείστον μένειν οὐ πεφυκότα of Family B.
 8. Page 738, 14: The Magdalen, with Family A, reads ἀπολλυμένη against σκεδαννυμένη of Family B.
 9. Page 738, 16: The Magdalen, with Family A, reads παύεται against ἀπόλλυται of Family A.
- B. Magdalen Readings Derived by Collating the Heidelberg Edition with Savile's Text**
1. Page 736, 17: Savile reads διεγείρειν αὐτόν with Family A against χρησθαι πρὸς αὐτόν of the Heidelberg and Family B.
 2. Page 736, 29: Savile reads λέγων with Family A against ἐμφαίνων· μονονουχὶ γὰρ τούτο λέγει δι' ὧν πρὸς αὐτοὺς ἀποτείνεται of the Heidelberg and Family B.

3. Page 737, 31: Savile reads μανιώδης with Family A against ἀμαθής of the Heidelberg and Family B.
4. Page 738, 21: Savile reads τοίνυν with Family A against παρακαλῶ of the Heidelberg and Family B.

C. Conjectured Magdalen Readings

1. Page 737, 28: Family A omits λοιπόν of the Heidelberg, Savile, and Family B.
2. Page 738, 2: Family A omits οὐδὲν γὰρ ἔστιν of the Heidelberg, Savile, and Family B.

Homily 46

In Homily 46 Family B is represented by Pal graec 373 alone. As will be explained below,¹ Burgundio made his translation from a copy made for him of two Constantinopolitan codices, the first of which contained Homilies 1-44 and the latter Homilies 45-88. As we have seen, his exemplar for the first portion belonged to Family B; we shall now demonstrate that his ms. for the later half must be assigned to Family A. Aretinus, too, used one exemplar for the first portion, and another or others for the later homilies.² We do not know

1. See below, pp. 107-108.

2. See below, pp. 130-133.

where the point of division occurred, but we suspect it was in Homily 46. If Aretinus used only one Greek exemplar in this homily, the ms. is mixed in character since there are several places in this homily where his version abandons the readings of Family A for those of Family B. Of course it is possible that he had two mss., one belonging to each family, and used both. This latter explanation seems the more likely, since the phenomenon of mixing does not recur in Homily 48.

Following the same method employed above, we find, in Homily 46, 116 instances of divergence. Of these 4 are lectiones singulares for the Magdalen which are of no importance for differences between family groups. Five variants occur in Scriptural lemmata. Of the 116 readings 12 are Magdalen readings listed marginally by Savile, 84 are Magdalen readings derived by collating Savile's edition with the Heidelberg text, and 20 are conjectured Magdalen readings which are certainly found in the cognate mss. of Family A.

We have selected 26 of these variants as being of special interest, and we shall record them according to the classifications already established.

A. Magdalen Readings Listed Marginally by Savile

1. Page 744, 7: The Magdalen, with Family A, reads

ὁ Πάυλος περὶ Ἰουδαίων διαλεγόμενος ἔλεγεν καὶ τοῦτο

δῆλον against Pal graec 373 which reads γράφων
Φιλιππησίοις ὁ Παῦλος περί τινων ἔλεγε. ὅτι δε' καί
Ἰουδαῖοι τοιοῦτοι δῆλον.

2. Page 744, 42: The Magdalen, with Family A, reads ἐκεῖνο δηλοῖ τὸ προφητικόν ὅτι πάντας φησί against οὐκ ἀπλῶς πάντας τὸ προφητικόν ἀλλὰ πάντας δηλοῖ of Pal graec 373.
3. Page 746, 1: The Magdalen, with Family A, reads ἐχρήν against μᾶλλον of Pal graec 373.
4. Page 747, 6: The Magdalen, with Family A, reads τὸ μυστικόν against ἀξίως λαμβανόμενον of Pal graec 373.
5. Page 748, 9: The Magdalen, with Family A, reads ἔστω against ἔσται of Pal graec 373.

B. Magdalen Readings Derived by Collating the Heidelberg Edition with Savile's Text

1. Page 744, 30: Savile reads καί μὴν τούτο δείκνυσι with Family A against ὅπερ μάλιστα βεβαίῳ of the Heidelberg and Pal graec 373.
2. Page 744, 32: Savile reads δείκνυσι with Family A against μᾶλλον ἐμφάνει of the Heidelberg and Pal graec 373.
3. Page 745, 30: Savile reads ἐνταῦθα διαπορήσειεν ἄν τις with Family A (except Burgundio) against ζητή-
σειεν ἄν τις ἐνταῦθα διαπορῶν of the Heidelberg and

Pal graec 373. Burgundio reads hic quaeret quis, reading perhaps ἐνταῦθα ζητήσκειεν ἄν τις, although he seems invariably to render ἄν by utique.

4. Page 746, 4: Savile reads ἐνταῦθα γὰρ ἑαυτὸν φησι διδόναι οὐ τὸν πατέρα with Family A (except Aretinus) against οὔτοι γὰρ εἰσι οἱ λέγοντες, ῥήματα βωῆς ἔχεις· πῶς ἀπελευσόμεθα; πλὴν ἑαυτὸν ἐνταῦθα εἰσάγει διδόντα, οὐ τὸν πατέρα of the Heidelberg, Pal graec 373, and Aretinus.
5. Page 746, 6: Savile reads ἀλλὰ ξένη τις ἦν ἡ διδασκαλία, φησι καὶ παρηλλαγμένη with Family A (except Aretinus) against ἀλλ' οὐχ οἱ ὄχλοι οὕτως, ἀλλ' ἐπεναντίας· σκληρός ἐστιν ὁ λόγος οὗτος διὸ καὶ ἀκχωροῦσι. καίτοι οὐδέ' ξένη τις ἦν ἡ διδασκαλία καὶ παρηλλαγμένη of the Heidelberg, Pal graec 373, and Aretinus.
6. Page 747, 9: Savile reads ἐξέπλυε with Family A against ἐξέκλυσε of Pal graec 373. The Heidelberg text erroneously printed ἐξέλκυσε.
7. Page 747, 14: Savile reads ἐκάθηρεν with Family A against ἀπέλουεν of the Heidelberg and Pal graec 373.
8. Page 747, 16: Savile reads λούεται with Family A against ἠδεύεται of the Heidelberg and Pal graec 373.

9. Page 747, 20: Savile reads ἀφιείσα with Family A against προχέουσα of the Heidelberg and Pal graec 373.
10. Page 747, 25: Savile reads παραμυθείται with Family A against παραψύχει of the Heidelberg and Pal graec 373.
11. Page 747, 31: Savile reads ἐμβάλη with the first hand in Pal graec 32 and, apparently, both translators against ἐμβάλειν of the Heidelberg and Pal graec 373. Holk 65 and the corrector's hand in Pal graec 32 give ἐμβάλοι.
12. Page 748, 8: Savile reads οἴου (a lectio singularis) against όσου of the Heidelberg and Family A. A folium has been lost from Pal graec 373 at this point, and the Heidelberg text here depends entirely on Pal graec 32, a member of Family A.

C. Conjectured Magdalen Readings

1. Page 745, 20: Family A reads ἀπὸ τοῦ τέλους ἀκού-
σθαι (although both translators seem to omit ἀκού-
σθαι) against ἀπὸ τοῦ οἴου τὸ τέλος ἀκούσαι of the Heidelberg, Savile, and Pal graec 373.
2. Page 745, 24: Family A omits ἀνιπτόμενος of the Heidelberg, Savile, and Pal graec 373.
3. Page 746, 34: Family A omits ὡς προσφύνηται ταῖς
σφραξίν αὐτοῦ ἐπιθυμεῖν of the Heidelberg, Savile,

and Pal graec 373.

4. Page 746, 35: Family A omits ὄν εἶχον of the Heidelberg, Savile, and Pal graec 373.
5. Page 746, 37: Family A reads παρέχων against παρ-
έσχε of the Heidelberg, Savile, and Pal graec 373.
6. Page 747, 3: Family A omits τίκτει of the Heidelberg, Savile, and Pal graec 373.
7. Page 747, 31: Family A omits εἰ οἰόν τε ἦν of the Heidelberg, Savile, and Pal graec 373.
8. Page 747, 32: Family A omits πολλῷ πλέον of the Heidelberg, Savile, and Pal graec 373.
9. Page 747, 41: Family A omits μέγα of the Heidelberg, Savile, and Pal graec 373.

Homily 48

The Magdalen ms. ends with Homily 46. Savile used a Paris ms. (717, 718, or 724)¹ as a control for the Heidelberg text in Homilies 47-88, and, as we shall see, this Paris ms. belongs to Family A. Family B is again represented by Pal graec 373 alone.

We have followed the same method employed for separating out the Magdalen readings and Family A, with the

1. See above, pp. 17-19.

exception that we have substituted the Paris ms. for the Magdalen. In this way we have found 101 instances of divergence. There is only one lectio singularis for the Paris ms., and this appears to be a dittographical error. Eight variants occur in scriptural lemmata. Of the 101 readings, 36 are Paris readings listed marginally by Savile, 18 are Paris readings derived by collating Savile's edition with the Heidelberg text, and 47 are conjectured Paris readings which are certainly found in the cognate mss. of Family A.

There are two other readings in Savile's text which call for special discussion. One involves a verb found in none of the mss.; the other locus omits words found in all the codices. Both errors have come into Savile's text through errors made earlier in the Heidelberg edition, and are found again in the Benedictine editions and Migne's reprint. In other words, no printed edition is free from these errors. They are:

1. Page 756, 32: All the editions read νικώμεθα for κινώμεθα of the mss.
2. Page 756, 41: All the editions omit εἶπε πτώχον, καταγέλασον before εἶπε δυσγενή. The missing words are found in both Palatine mss., and, consequently, their omission by Commelin from the Heidelberg text was an error. Savile knew of the lost words from his collation of the Paris ms., but he preferred

the Heidelberg omission and gives the Paris reading in a marginal note. The later editions merely omit the words without comment.

Of the 101 divergences we have selected 27 as being of special interest. We shall record these according to the three classifications already established.

A. Paris Readings Listed Marginally by Savile

1. Page 754, 29: The Paris ms. with Family A reads ποιούσι against λέγουσι of Pal graec 373.
2. Page 754, 29: The Paris reads οὐκ ἔστιν ἀνιμίματα with Pal graec 32 and Holk 64 (which omits ἔστιν) against ἄπαγε· οὐχ ἵνα ἀνιμίματα λέγειν νομισθῆ of Pal graec 373. Both translators seem to omit these words by reason of haplography in their Greek exemplars arising from the similarity of words and structure at the end of the preceding sentence. The Paris continues (with Family A) μη γένοιτο, ἀλλ' ἐκεῖνό ἐστιν εἰπεῖν ὅτι against οὕτως εἶπεν, ἀλλ' ἵνα δηλώσῃ ὅτι of Pal graec 373.
3. Page 754, 37: The Paris reads ἀμφοτέρων with Family A (where all add γάρ, as probably does the Paris, but Savile does not give it in his marginal note) against διὰ τούτου τοίνυν πάντων of Pal graec 373.
4. Page 755, 3: The Paris, with Family A, reads ἠκούσαμεν against ἀνέγραψαν of Pal graec 373.

5. Page 755, 14: The Paris reads καὶ ποῖον ῥῆμα ἀπιστίας ἐφθέγγαντο παρακαλοῦντες αὐτὸν θαυματουργῆσαι. πολλῆς μὲν οὖν ἀπιστίας etc. with Family A against καὶ ποιά, φησί, ἀπιστία ἐνταῦθα; παρακαλοῦσι γὰρ αὐτὸν θαυματουργῆσαι. πολλή σφόδρα. ἀπιστίας γάρ etc. of Pal graec 373.
6. Page 755, 25: The Paris reads προαιρέσεως with Family A against γνώμης of Pal graec 373.
7. Page 756, 21: The Paris reads ἔπεδείξατο with Family A against διαλάμπειν ἐποίει, ὁ τῶς οὐκ ἔδει, of Pal graec 373.
8. Page 756, 24: The Paris here shows a lectio singularis, ἀναλέγων δέ' (by dittography, we think) while the rest of Family A reads λέγων δέ' against καὶ τῶ μὲν εἰπεῖν of Pal graec 373.
9. Page 756, 30: The Paris and Family A show ἐκκόψωμεν against ἐκβάλλωμεν of Pal graec 373.
10. Page 756, 38: After ψυχῆς ταραττομένης Pal graec 373 shows only ὑπὸ θυμοῦ against καὶ χειμῶνος ἔνδον πολλοῦ καθισταμένου of the Paris and Family A.

B. Paris Readings Derived by Collating the Heidelberg Edition with Savile's Text

1. Page 755, 26: Savile reads συγγενές with Family A; it is omitted by the Heidelberg and Pal graec 373.

2. Page 755, 37: Savile reads διὰ τῶν ἐξῆς ἐδήλωσεν with Family A against δήλον διὰ τῆς ἐπαγωγῆς of the Heidelberg and Pal graec 373.
3. Page 756, 13: Savile and Family A read οὐδὲ κολακεύεσθαι θέλων against τῆς συνουσίας καὶ τῆς τιμῆς of the Heidelberg and Pal graec 373.
4. Page 756, 26: Savile reads δηλοῦντός ἐστίν with Family A against δήλον ποιεῖν of the Heidelberg and Pal graec 373.

C. Conjectured Paris Readings

1. Page 754, 24: Family A reads δυναμένος against δυνηθεῖς of the Heidelberg, Savile, and Pal graec 373.
2. Page 754, 26: Family A reads ἐκ μέσου against εἰς μέσον of the Heidelberg, Savile, and Pal graec 373.
3. Page 755, 17: Family A reads ἀρχή against ἀξίωσις of the Heidelberg, Savile, and Pal graec 373.
4. Page 755, 17: Family A reads πικρίας against πονηρίας of the Heidelberg, Savile, and Pal graec 373.
5. Page 755, 18: Family A reads ἐπισκώπτουσι against ὀνειδίττουσι of the Heidelberg, Savile, and Pal graec 373.

6. Page 755, 20: Family A reads τὸ δὲ ῥητεῖν against τὸ δὲ ἐπαγγεῖν ὅτι ῥητεῖ of the Heidelberg, Savile, and Pal graec 373.
7. Page 755, 26: Family A omits ὑπέρεχον of the Heidelberg, Savile, and Pal graec 373.
8. Page 755, 26: Family A reads παρὰ τῶν πλησίων against παρὰ τῶν οὐ τοιούτων of the Heidelberg, Savile, and Pal graec 373.
9. Page 755, 31: Family A reads καὶ παραδόναι τοῖς Ἰουδαίοις against βασκαίνοντες τοῖς Ἰουδαίοις of the Heidelberg, Savile, and Pal graec 373.
10. Page 755, 31: Family A omits ἐμφαίνων of the Heidelberg, Savile, and Pal graec 373.
11. Page 755, 32: Family A omits ὡσεὶ ἔλεγεν of the Heidelberg, Savile, and Pal graec 373.
12. Page 755, 40: Family A reads καὶ καθάψασθαι καὶ μετὰ προσηνεῖας ἐλέγξαι against ὅτι καθάπτουμαι καὶ ἐλέγχω of the Heidelberg, Savile, and Pal graec 373.
13. Page 756, 9: Family A reads διὰ τούτων καὶ ἕτερον δείκνυσθιν against εἶδες πῶς ἔδειξε διὰ πάντων of the Heidelberg, Savile, and Pal graec 373.

Summary

In the four homilies considered, we find a total of 360 divergences. Of these 10 are lectiones singulares, 9 for the Magdalen and 1 for the Paris ms. None of these is important for the family divisions. There are 23 variants in Scriptural lemmata, and even in allowing that these may belong to an independent tradition, we must notice that the variants in these lemmata for the most part seem to follow the family tradition. If we exclude the lectiones singulares and Scriptural lemmata from our calculations, we find that within the scope of four homilies Family A varies from Family B in 327 loci.

The only sufficient reason for this consistent divergence in so small a compass is a two-family tradition. We think, too, that the only sufficient explanation for such wide divergence in expression is a second recension, but we shall not discuss this possibility until the final chapter, after we have considered all the mss. which have entered into the construction of the various editions.

The fact that Burgundio follows Family B in Homilies 43 and 44, and Family A in Homilies 46 and 48 calls for special examination. We shall study the background, method, and work of the Pisan jurist in the next chapter.

CHAPTER V

THE BURGUNDIO TRANSLATION

Burgundio

By far the largest portion of the Chrysostom corpus in the Xavier ms. is the translation by Burgundio of the Homiliae in Evangelia. This extends from folio 9 recto to 270 verso, but with its own original numbering by columns, four to a folio, from 1 to 1095, with several gaps in the numbering. On the verso of folio 270 (column 1095) we read: Finis expositionis beati patris nostri sancti Johannis Chrysostomi in sanctum evangelistam Johannem, ab Gundione iudice Pisano cive de Greco in Latinum translate anno Christi MCLXXIIII.

The haplography in Burgundio's name as given in this subscription left us in the dark for some time as to his real identity.¹ Since we were working from photostats of the text, we had no occasion to know of the existence of a prologue to the Johannine homilies, which came to our

1. Wilson, who examined the ms. for de Ricci, failed to realize the error in spelling; at least he gives the subscription as quoted and without comment. The printed description also fails to mention two rather important pre-faces: one to the homilies on Matthew, the other to the homilies on John.

attention when we had the opportunity to examine the ms. itself. This preface¹ begins as follows:

Incipit prologus Burgundionis iudicis in
commentationem Iohannis Crisostomi supra
Euangelium Sancti Iohannis Euangeliste.
Omnibus in Christo fidelibus fratribus,
Burgundio iudex ciuis Pisanus in Domino
salutem.

Burgundio is a well-known figure among twelfth-century Pisans. As a jurist he taught at the University of Pisa;² as a diplomat he undertook a mission to the Emperor Manuel in Constantinople.³ He was present at the Council of Rome in 1179 under Alexander III, as Robert de Monte tells us:⁴

.... inter quos venit quidam civis Pisanus
nomine Burgundio, peritus tam Grece quam
Latine eloquentie. Hic attulit euangeliste
Sancti Iohannis euangelium translatum ab
ipso de Greco in Latinum, quod Iohannes
Crisostomus sermone omeliaco exposuerat.
Hic etiam fatebatur magnam partem libri
Geneseos a se iam translata. Dixit etiam
quod Iohannes Crisostomus totum vetus et
novum testamentum Grece exposuerat.

Today his tomb is in the Pisan church of San Paolo a ripa d'Arno and bears an inscription, under the date of

1. Cols. 465-475.

2. U. Benigni, "University of Pisa", Catholic Encyclopedia, Vol. XII (1913), p. 112.

3. Prologus, col. 465, quoted below, p. 106.

4. MGH.SS, VI, 531. Cited by P. Hugo Dausend, "Zur Uebersetzungsweise Burgundios von Pisa", Wiener Studien, XXXV (1913), p. 354.

October 30, 1193, which reads in part:¹

Omne quod est natum terris sub sole locatum
Hic plene scivit, scibile quidquid erat

.....
Doctor Doctorum iacet hic Burgundius urna
Gemma Magistrorum laudabilis et diuturna
Dogma Poetarum, cui littera Graeca, Latina
Ars Medicinarum patuit, sapientia trina.

His numerous translations from the Greek constitute Burgundio's chief claim to fame today. Although translating was only an avocation in an otherwise busy life,² his output was considerable, and included theological, philosophical, medical, legal, and miscellaneous works. Of the Church Fathers, he is known as the translator of Nemesius' de Natura Hominis, John Damascene's Logica, Elementarium, de Duabus Naturis et Una Hypostasi, Trisagium, and de Fide Orthodoxa, Basil's Hexaameron, and Homiliae in Isaiam, Athanasius' de Fide, and the Apologia de Fuga of Gregory Nazianzen.³ In addition to the Chrysostomica contained in the Xavier ms.,⁴ it is possible that he also translated

1. Cited by Dausend, ibid. The epitaph is given by F. Buonamici, "Burgundio Pisano", Annali della Università Toscane, XXVIII (1908). See Charles Homer Haskins, Studies in the History of Mediaeval Science (Cambridge: Harvard University Press, 1927), pp. 206, 207.

2. The translation of the Homilies in Johannem required the spare time of two years. See C.H. Haskins, "The Greek Element in the Renaissance of the Twelfth Century", American Historical Review, XXV (1920), p. 607.

3. See American Historical Review, loc. cit., p. 608; Wiener Studien, loc. cit., p. 355.

4. See above, p. 21, f.n. 2.

Chrysostom's Commentaries on Genesis, Paul, and Acts.¹

Latin versions of ten treatises of Galen and of Hippocrates' Aphorisms bear Burgundio's name.² He has also turned into Latin the Greek quotations from the Digest, and the Geoponica, a liber videmiarum.³

Burgundio's Preface

Burgundio's prologue⁴ to Chrysostom's Commentaries in Johannem is both interesting and important. It is interesting to know why Burgundio decided to translate these homilies, and how he analyzed the Evangelist's plan and purpose. It is important for this study to discover what we can regarding the Greek exemplars used by Burgundio, and to appreciate the principles which underlie his method as a translator.

1. American Historical Review, ibid., p. 608, n. 21; Wiener Studien, ibid.

2. Ibid.

3. Ibid.

4. This preface has been published in part by Martène and Durand, Veterum Scriptorum Amplissima Collectio (Paris: 1724), I, 828 ff. According to Haskins (Studies in the History of Mediaeval Science, p. 185, f.n. 130), these editors printed from Mabillon's copy of the preface. We have not been able to see this edition of the preface, and hence, could not collate it with the Xavier ms., nor determine what portions are omitted from the printed text. A transcription of the preface as given in the Xavier ms. will be included below as Appendix I.

Burgundio's decision to translate the Johannine homilies rests on two factors, one remote, the other more immediate. He states the remote reason when he says, ".... quia huius Iohannis Euangeliste expositionis penuria apud Latinos maxima erat; nullum nam alium nisi Sanctum Augustinum eum continue exponentem inueni". More immediately Burgundio looked upon this translation as a votum for his son's soul:

Cum Constantinopoli, pro negociis publicis patrie mee a conciuibus meis ad imperatorem Manuelem missus, legati munere fungerer, et quemdam filium meum, Ugolinum nomine, quem mecum duxeram in itinere morbo arreptum amisserim, pro redemptione anime eius explanationem Euangelii Sancti Iohannis Euangeliste a Beato Iohanne Crisostomo Constantinopoleos Patriarcha mirabiliter editam de Greco in Latinum uertere statui sermonem;¹

Burgundio's analysis of the Evangelist's purpose is chiefly of theological interest.² John is the Evangelist of Christ's Divinity and Humanity, of two Natures in one Person. As such, the Gospel according to John offers Chrysostom a splendid opportunity to combat the Anomoean heresy and such heresiarchs as Paul of Samosata and Marcion.³ This explains why Chrysostom has adopted a different method of sermonizing in these homilies. In his other works much more time is devoted to moral exhortation; in commenting on John's Gospel,

1. See below, Appendix I, p. 192.

2. Ibid., pp. 193-195.

3. Cf. Homily 48.

Chrysostom gives most of his sermon to exegesis and only a small portion to the Ethicon.

It is more important for this study, however, to investigate the sources which Burgundio employed in making his Latin translation. Again it is impossible to designate by name and number the precise codices used. The one brief statement made by the translator in this connection is annoyingly vague:

Cumque ibidem [i.e. Constantinopoli] librum a quam pluribus et maxime a monachis tam sententiarum acumine quam etiam morum perpensa instructione audidissime habere desideratum, uenalem ut mecum Pisas transferendum referrem nullatenus inuenirem, duobus exemplariis a duobus monasteriis in commodatum acceptis, duobus scriptoribus, uno a capite altero a medietate incipiente, librum tradidi transcribendum.¹

In collating the translation we had been struck by the subscription to Homily 44 which states: Medietas libri hic finit.² We had also been impressed by the fact that the Burgundio version was consistently in accord with Pal graec 373 and Family B in Homilies 43 and 44, while in 46 and 48 it represented a codex cognate with Holk 65 and Pal graec 32,

1. See below, Appendix I, p. 192. This statement fixes the number and provenance of Burgundio's Greek sources. We also know the time, since his failure to buy a ms. and his success in borrowing two for purposes of transcription both belong to his ambassadorship to Manuel's court in 1172. If the two monasteries had been mentioned by name, there might be some hope of identifying the precise mss. Without exact evidence it will be futile to try tracing the mss. through Constantinople's vicissitudes of invasion by the fourth Crusade and destruction by the Turks.

2. See above, p. 45, ad lin. 31.

which belong to Family A. Both these points find an explanation in Burgundio's statement on sources. The liber referred to in the subscription to Homily 44 is the transcription which Burgundio had copied by the two scribes; the medietas libri marks the end of his codex for Homilies 1-44. Therefore, the second codex which had been copied by the second scribe contained Homilies 45-88.

Burgundio may not have known that his two manuscripts belonged to different families, and in view of the difficulty he encountered even in borrowing them, it is not likely that this family discrepancy would have concerned him. That he thought of the two mss. as virtually one is made clear by a statement he makes toward the end of the prologue: *Hunc igitur librum omnibus partibus completum et cum Greco exemplari a quo sumptus est fideliter collatum, et melius quam potui studiose emendatum,*¹ However, the fact that two manuscripts were used makes it necessary to distinguish carefully between the two portions of Burgundio's translation.

Although we may never know more about his Greek codices than Burgundio tells us in his preface, we can be quite certain of the principles which underlie his literal style. The de verbo ad verbum method was his ideal for both secular and religious translations. Among the secular

1. See below, Appendix I, p. 201.

translations made literally either from Greek to Latin or from Latin to Greek, he mentions the laws of Solon, Justinian's code, Plato's Timaeus, Priscian, Boethius' versions of Aristotle and Porphyry, the Aphorisms of Hippocrates, Galen's Tegni, and the de urinis of Theophilus; in the religious field he cites the "septuaginta duo interpretes", St. Jerome, the translation of the Dialogues of Gregory the Great into Greek by a certain Patriarch of Constantinople, the Latin version of the Old and New Testaments, John the Scot's translation of Dionysius the Areopagite, and his own versions of Basil's Homilies on Isaias, and, apparently, the Psalter.

In all these translations the method was de verbo ad verbum, and rightly so:

Congruum nam est auctorem libri non minus quam ex sentenciis, ex ornatu etiam stili uerborumque pariter pollere lepore. Nam et paries sicut ex lapidibus ita et ex optima compaginis constructione, architectoris ingenii stuporem autem examinantibus infert. Sed et pictor non ex pulchra solum sed et ex turpi ymaginis figuratione a prudentibus laudum preconis eleuatur, dum modo prototypi et exemplaris effigiem omnifariam fuerit prosecutus.¹

The translator who eschews the de verbo ad verbum method is one who,

.... suam uelit statuere gloriam, et ea que aliorum sua esse simulare Si nam alienam materiam tuamque tuique iuris uis esse putari,

1. See below, Appendix I, pp. 199-200.

non verbum verbo, ut ait Oracius, curabis reddere, ut fidus interpres, immo eius materiei sententiam sumens, tui eam dictaminis compagine explicabis, et ita non interpres eius sed ex te tua propria composuisse uideberis.¹

Burgundio, however, is not seeking his own glory in translating the John homilies; by his labors he is seeking God's pardon for his own sins and for those of his deceased son, Hugolinus.²

Since his translation is "scriptura sancta", and he, a "fidus interpres", Burgundio must not reject the de verbo ad verbum method insofar as the vocabulary and idiom of both languages permit it. When the method is unsuitable, he will handle the matter,

.... deficienciam quidem dictionum interuenientem, duabus uel et tribus dictionibus adiectis replens; idioma uero quod barbarismo uel metaplasmo uel scemate uel tropo fit, recta et propria sermocinatione retorquens.³

How rarely he avails himself of this privilege becomes obvious from the translation itself, which is rife with solecisms, barbarisms, and improprieties of language.⁴ Burgundio explains his care in this matter of literalness in the following summary of his conception of what a translator should do:

1. Ibid., p. 200.

2. Ibid., p. 201.

3. Ibid., p. 201.

4. E.g., he prefers to render περιτρούδατον by circumstudibile, rather than have recourse to some circumlocution of his own.

Verens igitur ego Burgundio ne si sententiam huius sancti patris commentationis assumens, meo eam more dictarem, in aliquo alterutrorum horum duorum sapientissimorum uirorum sententiis profundam mentem mutarem, et in tam magna re, cum sint uerba fidei, periculum lapsus alicuius alteritatis incurrem, difficiliter iter arripiens, et uerba significatione eadem et stilum et ordinem eundem qui apud Grecos est in hac mea translatione seruire disposui.¹

The result, of course, is laughable Latin; it is impossible to force the idiom of Greece on the language of Rome. But the close correspondence between noun and noun, adverb and adverb, conjunction and conjunction, tense and tense makes Burgundio's translation a perfect witness for his Greek originals. As P. Hugo Tausend has said:

Diese Uebersetzungen hat man wegen ihrer sklavischen Anlehnung an das griechische Original scharf getadelt. Und doch eben diese wörtliche Treue, die Burgundio einmal selbst mit den Worten gezeichnet hat: Verbum de uerbo reddidi, non sensum solum, sed et ordinem uerborum in quantum potui sine alteritate conseruans, macht sie uns um so wertvoller. Ja für die Textrezension besitzen sie den Wert griechischer Handschriften und keiner schlechten.²

Burgundio's Value

Despite its literary deficiencies we have welcomed Burgundio's translation among our text witnesses, and have found it more satisfactory in this respect than the superior Latinity of Aretinus. Rarely, if ever, are we in doubt as to

1. See below, Appendix I, p. 195.

2. Wiener Studien, XXXV (1913), p. 356.

the reading shown in Burgundio's original; if an unsupplied lacuna were to exist anywhere in the Johannine homilies, it would be possible to reconstruct the locus from Burgundio's Latin. It is equally possible to reconstruct the original in places where Burgundio represents a reading different from that found in the various mss. and printed editions.

Therefore Burgundio has the value of an independent witness. The future editor of the Johannine homilies must accept this as a fact, but, before exploiting the material, he must evaluate the worth of the exemplars from which Burgundio worked. This evaluation cannot overlook two considerations: age and content.

In point of age Burgundio's translation is important because it fixes a post quem non date for his two Greek originals. Burgundio's copy was made not earlier than 1172, the year of his embassy to Manuel and of his son's death, and not later than 1174,¹ the year mentioned in the subscription to Homily 88. The originals were extant at that time and, therefore, cannot be dated later than exeuntis saeculi xii.

This places Burgundio himself at not much more than a century later than most of the Greek exemplars which we

1. Since he spent two years on the work of translation, his copy could not have been made later than 1172. See above, p. 104, f.n. 2.

have used, and it is not impossible that Burgundio's mss. were several hundred years old at the time he used them.¹ Even the post quem non date of the two mss. makes them roughly contemporary with the mss. which were featured in our collation.

Age is not an indication of intrinsic merit in a ms., and often enough the codices recentiores preserve better readings than those found in the codices antiquiores or antiquissimi. Of course the closer a ms. is to 407 A.D., the year of Chrysostom's death, the less chance has there been for it to suffer corruption. However, none of the mss. which we have actually used is less than 500 years later than Chrysostom's death, and, on the basis of age alone, all stand an equal chance of representing a purer and earlier tradition.

Consequently the merits of Burgundio's mss., as far as antiquity is concerned, are neither much better nor much worse than the merits of the other exemplars. The chief value of Burgundio's translation, as of all such translations, depends, then, on whether the tradition or traditions it represents are older than the extant mss. or not. We can

1. He does not mention age as a reason for the reluctance of the Constantinopolitans to sell him a ms. of these homilies, but says these mss. were cherished possessions because of the "sententiarum acumen" and the "morum perpensa instructio" one finds in these homilies. At least mss. of the John commentaries were rare in Constantinople, and it is not unlikely that the two he borrowed from the two monasteries were portions of centuries-old collections.

determine this only from an examination of content.

The study of content necessarily falls into two divisions, since Burgundio used two exemplars and the two mss. did not belong to the same family. In Homilies 43 and 44 his Latin version is in close accord with Pal graec 373; in 46 and 48, it follows Family A. The subscription at the end of Homily 44 definitely establishes the terminal and initial points of each of the Greek codices used by Burgundio.

In the first division (Homilies 43 and 44), apart from the family differences already recorded, there are 21 loci where Burgundio varies from Pal graec 373. Ten of these variants occur in Homily 43; the rest are found in Homily 44. Of the 10 in Homily 43, one involves a change in word order, and Burgundio's order is in accord with that of Family A;¹ another shows that the words missing from Pal graec 373 were omitted through haplographical error;² a third concerns division of words and accentuation, and is of interest because Burgundio's exemplar, which seems to have read ἐπιζήτησιν against ἐπιζήτησιν of Pal graec 373, bears out a conjecture of Theobald Fix.³

1. Savile, p. 734, 40.

2. Ibid., p. 733, 39.

3. Bernard de Montfaucon, Sancti Joannis Chrysostomi Opera Omnia Quae Extant (Paris: Gaume Fratres, 1839) editio altera (ed. Theobald Fix), 13 vols., Vol. VIII, p. 293, f.n. *. Cf. Savile, p. 733, 40.

Two others are equally unimportant, since in one¹ Burgundio merely omits a word (αὐτά) found in all the codices, and in the other² he makes two additions (ἐκεῖ and ὅτι) to the Scriptural lemma as presented by Pal graec 373. The only significance of these additions may lie in the fact that the two added words are found in Family A. We have another hint that Burgundio's ms. may have known the readings of Family A when Burgundio reads³ quod alia navicula pertransivit (ὅτι ἐτέρῳ πλοίῳ διέβη) with Family A against ἐτέρῳ πλοίῳ ὡς διέβη of Pal graec 373.

The remaining four loci in Homily 43 are lectiones singulares for Burgundio's exemplar. In one of these⁴ he adds ἐστὶ where the rest omit it, and omits εἰπὼν which is found in the codices of both families. Burgundio's reading seems neither better nor worse than that shown by the mss.

Another variant⁵ apparently arose from misconstruction. Burgundio reads Iesus quia maius quam where all the mss. show μείζον γὰρ ἢ. Burgundio consistently translates a postpositive γὰρ by a postpositive enim, and from the quia we judge that Burgundio's exemplar substituted a

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1. Savile, p. 736, 1.
 2. Ibid., p. 734, 37-38.
 3. Ibid., p. 735, 1.
 4. Ibid., p. 734, 30.
 5. Ibid., p. 734, 21.

prepositive ὅτι for a postpositive γάρ. If, at some time back in the tradition, ὅτι had been repeated by dittography, the similarity between ὅτι and the abbreviation for the nomen sacrum (ὁ IC) might have been misconstrued and led to the introduction of Iesus into Burgundio's version. The translation, however, makes perfectly sound sense and the opposite reconstruction is equally possible. The prepositive ὅτι might have been unintentionally changed to a postpositive γάρ and the nomen sacrum lost because it was misconstrued as an otiose ὅτι.

The remaining two variants involve additions which may have been marginal glosses, and in that way intruded themselves into the text. In the first¹ all the mss. read εὐμήχανος; Burgundio reads facilis adinventor, adding e.g. ἔφευρέτης. In the other² all the mss. read τὸ βαττολογεῖν where Burgundio shows multiloquio confidere, reading, e.g. τὸ βαττολόγω πιστεύειν. Again Burgundio's version makes perfectly sound sense, and the word could have been lost in the first instance, and in the second, a corruption involving ω πιστεῦ could have occurred.

In Homily 44 there are eleven variants between Burgundio and Pal graec 373. Five of these are differences in word order, and in all five instances the mss. are in

1. Ibid., p. 733, 35.
2. Ibid., p. 735, 43.

agreement. Two more are omissions; neither is important, and one is an obvious haplographical error. Two more must be ascribed to the Latin copyists and apparently were not present in the Greek exemplar.

In one place¹ the translation shows a shorter form than the mss. Where the mss. give οὐκ ἔστι πέρας αὐτῆς καὶ τέλος εὐρεῖν, Burgundio reads non est enim eius finem invenire (e.g. οὐκ ἔστι γὰρ αὐτῆς τέλος εὐρεῖν). If this is more than a technical error, it arose from psychological rather than palaeographical causes.

The last instance² again shows that Burgundio's exemplar knew at least some readings of Family A, and in this locus he gives a reading conflated from both families. Burgundio reads turbis et navigantibus et invenientibus Iesum (e.g. τῶν ὀχλῶν καὶ πλευσάντων καὶ εὐρόντων τὸν Ἰησοῦν), giving καὶ πλευσάντων with Family A, and καὶ εὐρόντων τὸν Ἰησοῦν with Family B.

It is impossible to rationalize adequately Burgundio's full relationship to Pal graec 373 and the tradition as a whole without more extensive collation. This should extend itself not only to more homilies in Pal graec 373, but to other mss. of Family B. Until this is done, it would be rash to say what value Burgundio has with regard

1. Ibid., 738, 21.

2. Ibid., 736, 19.

to constructing a new text of Homilies 1-44. But it would be temerity to deny that he has some value.

In Homilies 46 and 48 Burgundio's exemplar belongs to Family A and is cognate with Holk 65, the Magdalen and Paris of Savile, Pal graec 32, and the exemplar of Franciscus Aretinus. Burgundio's codex for this portion is in closer relationship to Family A as a whole than his exemplar for the earlier homilies was to Family B.

In pointing out peculiarities of content in Burgundio's version in Homilies 46 and 48, we shall establish three divisions of relationship with Family A: first, where the translator agrees with Pal graec 32 against Holk 65; second, where the translator agrees with Holk 65 against Pal graec 32; third, where Burgundio exhibits lectiones singulares. When necessary, we shall indicate the translator's agreement with Family B against Family A, and where mss. other than 32 or 65 join with Burgundio in exhibiting readings in the first and second divisions, the extent of the agreement will be noted.

In Homily 46 Burgundio certainly agrees with Pal graec 373 in one place and perhaps in another. He agrees with Pal graec 32 four times, with Holk 65 seven times, and shows nine lectiones singulares.

The locus of certain agreement¹ with the Family B

1. Ibid., 746, 33.

ms. involves the addition of δείγμα which is omitted by the mss. of Family A. The added word gives good meaning, and also serves to break an awkward repetition of τούτο at the end of one sentence and at the beginning of the next. Perhaps the δείγμα belongs to both traditions, but has been lost in all the mss. of Family A except Burgundio's exemplar. Where Burgundio shows nondum noverant quid,¹ he may have known τι of Family B's reading (οὐδέτις τι ἠδέσθην), but the ordo verborum makes it equally likely that he read οὐδέτις ἠδέσθην οὐδέτις with Family A.

Of the four agreements between Burgundio and Pal graec 32, two merely involve word order, one includes a change in word as well as order, and the last is an addition. The first two are of no significance, as is usually the case with shifts in the ordo verborum. Since the other two are not found in any of the mss., we shall mention them here. In the first of these² Burgundio shows solum seipsum, agreeing with μόνον ἑαυτόν of Pal graec 32 against αὐτόν μόνον of the remaining mss. of both families; in the other,³ Burgundio and Pal graec 32 add ἦν to μέσθον of all the rest.

Burgundio agrees with Holk 65 seven times in Homily 46. Of these seven, two occur in omissions, one in word

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1. Ibid., p. 746, 8.
 2. Ibid., p. 746, 37.
 3. Ibid., p. 745, 39.

order, two in structure, and two in words. Both Burgundio and Holk 65 omit ὁ πένυας με of the Scriptural lemma (John.6.44);¹ they agree with all the others except Pal graec 32 which omits εἰς τὰ δόματα.² Of the two structural variants, one³ involves tense: all mss. agree in reading τέθεικεν against έθηκεν of Pal graec 32. In the other⁴ Burgundio, Aretinus, and Holk 64 all seem to read έπειδὴ γὰρ εἶπεν against εἰπὼν γὰρ of Pal graec 32, and διὰ τούτο έπειδὴ εἶπεν of Pal graec 373. What the Magdalen reads here cannot be determined without actual collation.

One of the variants in words⁵ shows another lectio singularis of Pal graec 32 when it reads παρεξέταθῃ against έξετάθῃ of the rest. In the other, Holk 65, Aretinus, and Burgundio agree in reading δέ after δείκνυσι⁶ where Pal graec 373 reads ὅτι before and Pal graec 32 γὰρ after the verb form. The Magdalen here shows διγίττεται, a lectio singularis, which avoids the occurrence of δείκνυσι twice in the same line (as it does occur in Holk 64, Pal graec 32, and both translators) just as Pal graec 373 avoids the repetition by substituting ἐμφάνει where δείκνυσι first is seen in the line.

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1. Ibid., p. 744, 29.
 2. Ibid., p. 747, 13.
 3. Ibid., p. 745, 26.
 4. Ibid., p. 745, 24.
 5. Ibid., p. 745, 26.
 6. Ibid., p. 744, 32.

In Homily 46 Burgundio shows nine lectiones singulares of which four are merely changes in word order, two are in words, and three are omissions. Where the mss. read οὐκ ἂν ἐνεχέιπτε (Pal graec 32 has ἐνεχέιπτε),¹ Burgundio shows nequaquam intellexissent. As explained above,² we think this may be a marginal gloss which has ousted the true reading. The other word error³ may have been made by a Latin scribe writing cui for qui (οὗτοι γάρ of Family B) or for quia (ὅτι δέ of Family A), and omitting enim or autem. ᾧ (for cui) makes sound sense, and if it be an error, it must have arisen from psychological rather than palaeographical causes.

One of Burgundio's omissions⁴ is an obvious error in a scriptural lemma, and the words may have been wanting in the Greek exemplar, or have been omitted by the translator or some subsequent scribe. Where Burgundio omits ἔτι γάρ αὐτὸν ἠδούντα,⁵ the apocopated sentence gives good meaning, although different from that of the mss. of both families. Since it is not likely that the omitted clause might have been a marginal gloss, we think it more probable that it was erroneously omitted either in the exemplar or by

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1. Ibid., p. 744, 25.
 2. P. 47, ad lin. 25.
 3. Savile, p. 746, 34.
 4. Ibid., p. 748, 4.
 5. Ibid., p. 744, 18.

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1. Ibid., p. 744, 25.
 2. P. 47, ad lin. 25.
 3. Savile, p. 746, 34.
 4. Ibid., p. 748, 4.
 5. Ibid., p. 744, 18.

the translator, or by a later copyist. The last omission¹ is interesting. Burgundio reads a fine (e.g. ἀπὸ τοῦ τέλους); Holk 65 adds ἀκούσαι; the first hand in Pal graec 32 shows ἀπὸ τοῦ ἀκούσαι, and the second has added τοῦ τέλους; Aretinus is very free, but shows no sign of having read ἀκούσαι; Pal graec 373 reads ἀπὸ τοῦ οἴον τὸ τέλος ἀκούσαι. The omission of ἀκούσαι seems better since its inclusion requires that the verb be understood in a causative sense.²

In Homily 48 Burgundio agrees 6 times with Pal graec 32, with Holk 65 in 13 places, and shows 8 lectiones singulares. He agrees with Pal graec 32 twice in omissions, twice in words, and twice in structure. He parallels Holk 65 in two omissions, three additions, five words, and three times in structure. His lectiones singulares consist of one change in word order, three omissions, two variations in structure, and two additions in Scriptural lemmata.

With the first hand in Pal graec 32 Burgundio omits ἡ σκηνοπηγία in the Scriptural lemma (John.7.2),³ but a second hand has supplied the words above the line in the Palatine ms. In the terminal formula⁴ both Burgundio and

1. Ibid., p. 745, 20.

2. See Philip Schaff (ed.), A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church (New York: The Christian Literature Company, 1890), Vol. XIV, p. 165, where the phrase is translated, "by causing them to hear the result"

3. Savile, p. 754, 14.

4. Ibid., p. 757, 20.

Pal graec 32 omit δι' οὐ καί, but the Palatine ms. has lost a folium at this place and the lacuna has been supplied by two later hands. The second hand is scarcely legible here, but seems to give the omitted words; the third hand certainly omits them. Burgundio agrees with Pal graec 32 in showing an imperfect tense¹ against παρηκολούθηκει of the Paris and Holk 65, and ἔμελλε παρακολουθεῖν of Pal graec 373; the same two agree with Aretinus showing a plural ταῖς ψυχαῖς² against the singular dative read in the other mss. of both families. Burgundio agrees with the rest in showing πάντας³ which is omitted by Holk 65. He agrees with Pal graec 32 in reading ἔβούλοντο⁴ against ἐβουλεύοντο of the rest.

With Holk 65 Burgundio omits φανέρωσον σεαυτὸν τῷ κόσμῳ in the Scriptural lemma (John.7.3);⁵ with all the rest he omits the lectio singularis of Pal graec 32 which adds με after τι.⁶ Burgundio agrees with all the rest in showing ἡμῶν⁷ and καί⁸ where Pal graec 32 omits these words; he adds τις after πρόσκαιρος with Aretinus and the second hand of Holk 65 which has written the indefinite pronoun in the margin.

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1. Ibid., p. 755, 2.
 2. Ibid., p. 757, 18.
 3. Ibid., p. 757, 20.
 4. Ibid., p. 755, 31.
 5. Ibid., p. 755, 12.
 6. Ibid., p. 755, 32.
 7. Ibid., p. 754, 33.
 8. Ibid., p. 755, 8.

Two of the variants in words find Burgundio agreeing with all the rest against lectiones singulares of Pal graec 32. The mss. agree in reading ἐλέγχω αὐτόν against μαρτυρῶ περὶ αὐτοῦ in the Scriptural lemma (John.7.7.),¹ where Pal graec 32 adopts the reading of the N.T.; the mss. also show ἐαυτοῖς against ἄλλοις² of Pal graec 32. Aretinus joins Pal graec 32 in reading ἀλλήλων against ἀνθρώπων³ of the other mss., and in showing μέλασον where all the rest read καταγέλασον.⁴ One variant in this division shows Pal graec 32 erroneously reading λαβήν for βλάβην of the rest of Family A against μέμψιν of Family B.⁵

The variants in grammatical structure involve changes in number, tense, and case. All the mss. show the plural genitive ἐκείνων where Pal graec 32 shows the singular;⁶ all agree in reading the imperfect ἔποιεί where Pal graec 32 has the present tense.⁷ The Paris ms. and Pal graec 32 show a genitive singular φιλοδοξίας, where the other mss. of both families read the accusative.⁸

Burgundio and, possibly, Aretinus omit οὐκ ἔστιν ἀνίγματα of Family A⁹ through what seems to be an error of

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1. Ibid., p. 755, 39.
 2. Ibid., p. 756, 32.
 3. Ibid., p. 756, 8.
 4. Ibid., p. 756, 41.
 5. Ibid., p. 755, 4.
 6. Ibid., p. 754, 36.
 7. Ibid., p. 756, 10.
 8. Ibid., p. 755, 20.
 9. Ibid., p. 754, 29. For the reading of Family B, see above, p. 60, ad lin. 29.

haplography. The same scribal error has apparently led to the loss of the whole sentence εἰπόντων κατηγορίαν from Burgundio's exemplar.¹ In the terminal formula of the homily, Burgundio omits δι' οὗ ἀεὶ καί, but substitutes cui gloria et imperium, another familiar closing formula.²

Burgundio apparently knew a shortened and different structure where his version reads: ex medio templo media sollemnitate, synodo existente, et occisoribus existentibus.³

Family B reads εἰς μέσον αὐτῶν παρελθὼν ἐν μέσῳ τῷ ἱερῷ;

Family A has ἐκ μέσου. Either Burgundio read ἐκ μέσου τοῦ

ἱεροῦ, or some Latin words have been omitted by a subsequent scribe. If what follows is a series of three ablatives

absolute, Burgundio may have read μέσης τῆς ἑορτῆς where the

mss. show the dative, Family B with the preposition ἐν,

Family A without it. The other structural variant occurs

where Burgundio apparently read ὅτι (quia) for ὅτε of the

mss. of both families.⁴

Burgundio shows two instances of addition, both being identical repetitions in a Scriptural lemma (John.7.1).

One occurs in the introductory text,⁵ and the other in the

1. Savile, p. 756, 3-4.

2. Ibid., p. 757, 20. See above, p. 71, ad lin. 20.

3. Savile, p. 754, 26-27.

4. Ibid., p. 754, 39.

5. Ibid., p. 754, 11.

body of the sermon.¹ The point of the variant, which we have discussed in the collation,² is that Burgundio alone shows the lemma as it must have been known to Chrysostom. The argument of the homily concerns itself with the two natures in Christ and Chrysostom's exegesis shows that he certainly read οὐ γὰρ εἶχεν ἐξουσίαν εἰ ἠθέλην, rather than οὐ γὰρ ἠθέλην.

The text as given by Burgundio is found in only one Greek exemplar of the New Testament, Codex W, preserved in Washington. This is a fifth century ms., practically contemporary with Chrysostom himself. Of course we cannot argue from a single instance, but we feel that a study of the Scriptural lemmata in an effort to determine what readings were known to Chrysostom would offer a valuable argument toward establishing the relative age of the two mss. traditions.

Certainly the text as shown in all the other mss. has been corrected to the reading of the textus receptus of the New Testament. Possibly Burgundio's exemplar, which quotes the text as Chrysostom knew it, may represent an earlier tradition than do the other mss. At least it points to an important principle which must be considered in constructing a new text of Homilies 45-88.

1. Ibid., 754, 23.

2. See above, pp. 58-59.

We again affirm that the full relationship of Burgundio's translation cannot be adequately established without more extensive study and collation. We suspect, however, that it has great value, particularly for Homilies 45-88. The mere possibility that it represents an earlier and purer tradition in this portion makes it necessary for the future editor to give this ad verbum translation his sincere attention.

The need for a new text of the Johannine homilies will become clear from the historical study of the editions and their sources which we shall present in the following chapter.

CHAPTER VI

THE EDITIONS AND THEIR SOURCES

The Aretine Translation

Chrysostom's Homiliae in S. Ioannis Evangelium first entered the stream of printed literature in Latin garb. The "antiquissima omnium editio cum praefatione Francisci Aretini ad Cosmum Medicem Florentinum directa" was published first at Rome, in 1470, and was reissued at Cologne in 1486.¹

The first post-incunabulum appearance was from the Basel press of John Froeben in 1517,² and this was followed

1. In addition to the Library of Congress copy mentioned above (p. 3) and one at Holkham Hall cited by C.W. James, "Some Notes on the Library of Printed Books at Holkham", The Library, XI (no. 4, March 1931), p. 448, there are copies of the first edition listed in Catalogus Librorum Impressorum Bibliothecae Bodleianae (Oxford: University Press, 1843-1851), 4 vols., Vol. II, p. 413, and in Catalogue Général des Livres Imprimés de la Bibliothèque Nationale Auteurs, LXXVII (Paris: 1923), art. "Jean Chrysostome", no. 196, p. 718. The latter also lists the 1486 edition (no. 198, p. 718). The Latin caption is given by Montfaucon, Opera Omnia (2nd ed.), Vol. XIII, p. ix.

2. The Catalogue of the Bibliothèque Nationale (no. 16, p. 683) cites an Index super quinque tomos Operum divi Joannis Chrysostomi of this date and place. It states: Tomus secundus continet...Commentarium in Joannis Evangelia, homilias videlicet LXXXVII, Francisco [Accolti] Aretino interprete. The same catalogue (no. 14, ibid.) lists a 1503 Venetian edition by Thomas Januensis, but there is no mention of either the Johannine homilies or Aretinus' translation.

by a 1536 Paris edition of Chrysostom's Opera in five volumes "interpretibus variis ex recensione D. Erasmi".¹ The Paris edition was reissued in 1558 by Hieronymus Froeben and Nicholas Episcopus, again at Basel, and these five folio volumes, also "interpretibus variis ex recensione D. Erasmi", are in the General Library, University of Michigan.

In the third volume of this second Basel edition we again find the Latin translation of Franciscus Aretinus, a revision of an earlier version which Aretinus himself described as ".... nuper rudi & inemendato stylo traductum".² Despite the roughness of this earlier version, which never existed outside of manuscript, it aroused the pleasure of Cosimo de' Medici, and Aretinus immediately set himself to the task of revising his work for dedication to his patron.³

It is the finished task which we find in the Basel and other printed editions, but our chief concern is not so much with the splendor of Aretinus' latinity, as with the Greek ms. sources from which he derived his translation.

1. The third volume contains the homilies on John's Gospel. Since the reissue of 1558 and the first Basel edition both contain Aretinus' translation, it is reasonable to assume that this version is a standard portion of the Erasmi recensio, and was featured in the 1536 edition.

2. Op. cit., col. 7.

3. Ibid. The dedicatory preface mentions the exile of Cosimo de' Medici, and speaks of the revision as yet incomplete. Hence, the exile years (1433-1434) may be taken as a tentative ante quem non date for the revised translation.

The Latin, for us, is important inasmuch as it is a witness for some Greek codex or codices.

Our search for sources in Aretinus' Latin version brings us face to face with a phenomenon we shall meet again, namely, a division of the homilies into two parts. For Aretinus it was enough to speak merely of the first and second parts, without further determining for us the point of division.

The reason for some concern with regard to this point of division is that the sources vary for the two portions in the different editions, and where the mss. are not available for study and can be judged only from the printed versions which embody them, it would be helpful to know exactly where this division occurs in the various mss. and editions. This is particularly applicable to the sources of Aretinus, who seems to have sent his version of the first portion of these homilies to Cosimo while he was still working on the latter half.

Primam igitur eius partem, cuius Graecum exemplar penes me est, pro ingenioli mei uiribus emendavi, quam, dum reliquum & inueniam & absoluiam, uisum est interea ad praestantiam tuam mittere ut me pollicitationis meae memorem intelligas: opus enim permagnum est & tempore indiget.¹

Aretinus, therefore, definitely states that he possesses his own Greek manuscript for the first portion, and from the way he speaks we may justly conclude that his

1. Ibid.

translation of this part depends on this manuscript alone. He cannot complete the entire work until he first searches out and finds sources for the latter portion.

Perhaps the rougher version would have given us more definite clues as to the readings of his personal exemplar, but it seems safe to conclude that the more polished translation is a faithful representation of Chrysostom's thought as set forth in his translator's Greek manuscript, and that the process of revision aimed chiefly at improvements in latinity. At least, in the absence of the actual sources for each part, we are forced to accept the printed version as a witness for the Greek originals.

The available information leaves us uncertain on two questions: the exact point of division, and the manuscript sources for the latter portion of Francesco's version. Neither of these points can be decided without an extensive collation of the Aretine translation with the available sources, in portions which can be safely assigned to places anterior or posterior to the uncertain point of division.

In making this collation, we have used the Morel edition which features the Heidelberg Greek text¹ and the

1. See below, p. 137.

Aretine translation¹ in parallel columns. In fact, if this study had not arisen from another source, a comparison of the parallel texts as printed by Morel might well have started our investigation into text tradition. Even a casual reader will note that there are marked differences between the Latin translation and the parallel Greek text on which, presumably, it is based.

What are the possible explanations for these discrepancies? First, the translation is not a literal one but aims rather at accurate Latin idiom than at slavish reproduction of the Greek; second, the translation depends on a Greek exemplar belonging to a text tradition somewhat different and apparently distinct from that of the parallel Greek text; third, a combination of both these factors.

The collation proves beyond doubt that for both divisions of the homilies Aretinus used Greek exemplars belonging to Family A. In Homily 46 the translator shows several readings that are peculiar to Family B;² these, however, must be considered as individual instances, and can be explained by conjecturing that Aretinus either had two exemplars belonging to different families, or that his

1. A careful collation of Morel with the 1558 Basel recensio D. Erasmi, containing both the Aretine translation and its preface dedicating the work to Cosimo de' Medici, proves that the two Aretine versions are identical.

2. See above, e.g. pp. 52-53, ad lin. 4-6.

one exemplar for the latter portion of the homilies was a Family A ms. which had been corrected by a Family B codex with the variants recorded marginally.

The occurrence of these variants in Homily 46 seems to offer a likely argument for the terminal and initial points of the two parts of Aretinus' translation. His personal codex for the first part apparently did not extend beyond Homily 45. It would seem that the codex or codices which he had to "search out and find" for the second portion did not begin later than Homily 46.

It is quite clear that in general Aretinus' translation depends on Greek exemplars belonging to a tradition different and distinct from that of the parallel Greek text. It is also true that the non-literal policy of the translator makes his version useful only as a negative norm. At times, we may be able to discern whether his Greek codex agreed with one or another ms. within Family A, but far too often the freedom with which he renders the Greek leaves us in doubt as to the exact reading of the exemplar from which he is working.

There is a bit of evidence pertinent to the Aretine translation recorded by Montfaucon¹ under the date March 22, 1698 during his tour of Italian libraries. With D. Magliabechio as his companion, the indefatigable Benedictine

1. Diarium Italicum (Paris: apud Joannem Anisson Typographiae Regiae Praefectum, 1702), pp. 391 sq.

traveled to Fiesole and examined an interesting library located in the monastery of the Canons Regular.

.... bibliothecam Cosmae, qui Pater patriae dicitur, jussu concinnatam evolvimus, codicibus illius aevi scilicet XV ante exortum typographiae exaratis, instructam, quorum catalogum hic damus.

The catalogue contains the entry: Joannis Chrys. in Evang. Joannis, interprete Francisco Domino Marioceti Arretino Hom. LXXX.¹

Since we know that Aretinus dedicated his revised translation to Cosimo, Patri Patriae, and since this library was assembled by Cosimo's order, and since its main stock consisted of current fifteenth century mss., the conclusion is not far-fetched that Montfaucon's entry² describes the very ms. which served as the basis for this portion of the Erasmi recensio.

1. Ibid., p. 392.

2. The number of homilies is puzzling and must be incorrect since the full complement is found in the Erasmi recensio. Perhaps Montfaucon (or his printer) made a mistake; or perhaps the ms. is incomplete. The founding of this library by Cosimo at the age of 73 in the year 1462 is recorded by Antonius Biscionius, Catalogus Bibliothecae Mediceo-Laurentianae (Florence, ex imperiali typographio, 1752), pp. xviii-xx. Biscionius points out that the volumes of this library were not absorbed by the Laurentian. D. Antonio Pallavicinio, Prior of the Monastery of St. Bartholomew, which housed the library, was preparing a catalogue of its codices in 1752, but I have been unable to discover either the catalogue or the present fate of the mss.

The Editions of Commelin and Morel

The editio princeps in Greek, with a parallel Latin translation, was issued at Heidelberg by Henricus Commelin in 1603. Baur considers that many parts of this four-volume edition were reprints,¹ but in his catalogue of editions,² he makes no mention of an earlier Greek text for the Commentaries on John. The silence of the various lists of Incunabula may be taken as added proof that the Heidelberg edition is the true editio princeps.

Commelin's text is today extremely rare, and we have not been able to trace a single volume in an American library. Most English libraries seem to share this poverty, although Bodleian Western ms. 2773, the printer's copy for Savile's edition, consists of the printed pages of Commelin's edition together with Savile's revisions.³ The Bibliothèque Nationale Catalogue also lists a copy. However, since the

1. Chrysostomus Baur, S. Jean Chrysostome et ses Oeuvres dans l'Histoire Littéraire (Louvain, Bureau du Recueil, 1907), p. 104.

2. Ibid., pp. 90 sqq.

3. Falconer Madan, Summary Catalogue of Western MSS. in the Bodleian Library (Oxford: Clarendon Press, 1895), 2 parts, Part I, p. 536. As mentioned above (p. 14, f.n.1) the British Museum Catalogue lists the Heidelberg edition. In fact it has two copies of Vol. II (which contains the Homilies In Joannem, pp. 1-453), one of which is defective.

editio princeps was soon to be supplanted by the editions of Savile and Morel, its chief importance lies in the influence it had on these subsequent editions.

Although Savile's edition is the successor to Commelin in chronological order, we shall treat first the edition of Morel since this edition offers certain peculiarities which link it very directly to the Heidelberg editio princeps.

The Morel edition presents peculiar complications. The Hengstenberg Collection, University of Chicago Library, has a set of 6 volumes in 5, in folio, issued in Paris under date of 1633 with the title Commentaria in Novum Testamentum. This issue is exceedingly rare, and found a wider public when reprinted in Paris during the years 1636-1642. The Paris edition added six other volumes of Chrysostom's homilies on the Old Testament and on various topics, and issued the 12 volume series under the name of Fronton du Duc.

No doubt the six volumes added at Paris represent reprints of Fronton's earlier editions which were published between 1609 and 1624, when Fronton died. It seems that Morel, in seeing the desirability of a complete Chrysostom corpus together with a Latin translation, did not overlook the desirability of putting out the whole series under the name of the learned Jesuit, du Duc, who had died some twelve

years before.¹

It is fairly clear that Fronton made no considerable contribution to the New Testament volumes. In fact, neither did Morel, who was primarily a printer and not an editor. Schmidt and Stählin tell the whole story of Morel's part in the edition, when they stamp it as "Abdruck einer in Heidelberg erscheinener Ausgabe der Homilien zum N.T."² Therefore, in Morel's edition of the Johannine homilies, we have a direct witness for Commelin's Heidelberg edition of 1603.

Therefore, all that we stated before regarding Commelin's use of the two Palatine mss.³ has direct application to the Morel edition of 1636. Since we had no access

1. The information for the first du Duc edition and Morel's reissue of it together with his own Commentaria in Novum Testamentum can be found in the Catalogue of the Bibliothèque Nationale, loc. cit., nos. 1 and 4, pp. 678-679, and in Augustin de Backer, S.J., et al., Bibliothèque des Écrivains de la Compagnie de Jésus (Liège and Paris: chez l'Auteur, 1869), 3 vols. in folio, Vol. I, cols. 1669-1671.

2. Geschichte der Griechischen Litteratur (Munich: Beck, 1924), 3 parts, Part II, Second Half, p. 1467. Montfaucon (I,v) says of the 1633 edition that Morel "Commentarios in Novum Testamentum . . . ad fidem Commelinianae editionis emisit". Smothers (p. 186), after collating photostats of the Commelin edition for the 16th homily on Acts with the 1633 Morel, concludes that "Morel's variants are chiefly corrections of Commelin's errors, or new errors of his own". Unfortunately the 1636 text which I am using (from the library of Sacred Heart Seminary, Detroit, Michigan) is incomplete and lacks the homilies on Acts. This has prevented me from extending Smothers' collation to the later Morel edition. Montfaucon (I,v) says the 1636 edition "contra quam vulgo creditur emendatior est . . .", but from what follows this statement we might conclude that the later edition has merely removed errors of the earlier.

3. See above, pp. 14-17.

to the editio princeps, we were forced to use Morel's text as equivalent to the Heidelberg edition in studying Commelin's editorial policy, and on every page of Morel we found justification for the criticism of Schmidt and Stühlin. Morel himself had no editorial policy other than to reprint Commelin as exactly as he could, even to retaining the square brackets of the earlier edition.

These square brackets, reprinted by Morel, give the clue to Commelin's whole editorial policy. As we conjectured, Commelin's text of Homilies 1-48 is based on the two Palatine mss. He never rejects the readings of Pal graec 373 which is the basis of his text, but in many instances he prints within brackets words found in Pal graec 32 which are wanting in Pal graec 373,¹ or words found in Pal graec 373 which are wanting in Pal graec 32.² The defect in Pal graec 373 at the end of Homily 46 is supplied entirely from Pal graec 32.

Commelin's policy of using Pal graec 373 as the basis for his text continues in Homilies 49-88. The square brackets are to be found in this latter portion, which is an indication that some other non-Palatine ms. was available to him for these homilies. We have not been able to trace this ms., but it probably came from some library of Bavaria,

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1. This occurs e.g. three times in Homily 43.
 2. This occurs e.g. ten times in Homily 43.

Augsburg, or Pistoja.¹ That it belonged to Family A is certain. We collated the Morel text with Pal graec 373 in Homily 87. Many of the bracketed words which are wanting in Pal graec 373 are found in Savile's edition either as text adoptions from the Paris ms. or as rejected marginal variants. Others not mentioned by Savile are found in Holk 65. Therefore the ms. used as a control for Pal graec 373 in this homily was cognate with the Paris ms. of Savile and Holk 65, both of which belong to Family A. It is probable that this control ms. served Commelin for Homilies 49-88 in the same way which Pal graec 32 did for Homilies 1-48.

We cannot realize the full importance of Commelin until we have studied his influence on Savile and the two Benedictine editions. It should be noted that this influence, however small or great, rests on three mss., i.e. Pal graec 373 as basic for Homilies 1-88, Pal graec 32 as a control for Homilies 1-48, and an unidentified ms. of Family A as a control for Homilies 49-88. Fortunately the influence will represent both families; unfortunately the two traditions are often confused in an eclecticism which seems to rest on arbitrary principles.

1. See above the quotation of Commelin's title page, p. 14, f.n. 1.

Savile's Chrysostom

Savile's edition of Chrysostom is the first to contain Opera Omnia, and its eight volumes in folio give only the Greek text. They appeared at Eton, in 1613, from type founts which Savile had cast at his own expense.¹ He eloquently describes his methods in his Lectori Salutem, which is worthy of quotation at length:

Huius ego tanti viri [scilicet Chrysostomi] iam inde ab ineunte aetate inflammatus amore, cum viderem multo maximam operum eius partem, vel situ & squalore oblitam, vel carie exesam, in bibliothecarum angulis delitescere, ante annos fere duodecim perlustratis in Britannia cunctis publicis, priuatis bibliothecis, indeque descriptis, quae in usum futuri operis viderentur, homines certos allegavi, & linguae peritos, & manu promptos, in Galliam, Germaniam, Italiam, & ultimum Orientem, qui mihi & ea, quae non haberem, describerent, ad alterumque & tertium exemplar castigarent, & quae haberem, ex aliis manuscriptis codicibus emendarent.²

Savile then lists his coadjutors and correspondents, among whom he mentions Iacobus Thuanus, the "magnum lumen Galliae", Velserus of Augsburg, George Michael of Lingelsheim, Isaac Casaubon, Fronton du Duc, the Jesuit scholar, and Ianus

1. H.C. Maxwell Lyte, A History of Eton College 1440-1875 (London: Macmillan, 1877), p. 194. This and the following pp. record several anecdotes connected with the Savile edition.

2. Vol. I, ad init. Incidentally, the Holkham mss. were in the possession of Justinian, Procurator of San Marco, Venice, until 1701, and could not have been examined personally by Savile at this time. See above, p. 7.

Gruterus, the Palatine librarian.¹ King James himself had commanded his foreign ambassadors to help the search as far as they could. The Preface then continues:

Itaque librariis nostris aditus patefactus ad bibliothecam Regiam Lutetiae, Palatinam, Augustanam, Bauaricam, Caesaream, caeteras: qui his freti subsidiis illud domum attulerunt instrumentum, illam supellectilem, ex qua nobis est haec adornata editio. Quam quomodo sim omnibus passim doctis in orbe Christiano probaturus, nescio: hoc scio, magnis eam sudoribus, immensis sumptibus constitisse. Et quidem ut caetera sint & mea & aliorum expectatione inferiora, religionem certe in exprimendis scriptis codicibus praestabo: quam minimum indultum coniecturis, nihil datum studiis partium, nihil auribus cuiusquam.²

He did not rely exclusively on his manu prompti colleagues; much of the sudor came from his own brow, just as the money had come from his own pockets. He not only carefully edited the entire work, but he read and corrected the proofs; then he reread, gathered the errata (remarkably few for a work so extensive), and published them in the last volume.³

Of course the facts, as stated, pertain to the edition as a whole, but our concern is with the Commentaries on John. We have already discussed the sources for this portion of Savile's text,⁴ and we have seen that it depends

1. Cf. above, p. 15.

2. Vol. I, ad. init.

3. Bernard de Montfaucon, editio altera, Vol. I, p. iv.

4. See above, pp. 17-20.

on the Heidelberg edition and two mss., i.e. the Magdalen for Homilies 1-46, and the Paris for Homilies 47-88.¹

When we substitute Commelin's mss. sources for the Heidelberg edition in Savile's statement " . . . sex et quadraginta priores edimus ex fide Codicis manuscripti in Collegio Magdalenensi Oxonii, collati tamen et emendati ex editione vulgata Heidelbergensi: posteriores ex fide vulgatae editionis castigatae et emendatae ex manuscripto in Regia Bibliotheca Lutetiae . . . ",² we see that Savile's edition depends on the following sources: for Homilies 1-46 the Magdalen as corrected by Commelin's Pal graec 373 and 32; for Homilies 47-48 Commelin's Pal graec 373 and 32 as corrected by Savile's collation of the Paris ms.; for Homilies 49-88 Commelin's Pal graec 373 and an unidentified ms. of Family A as corrected by Savile's collation of the Paris ms.

The chiasmic structure of Savile's statement impressed us; we felt that Savile was too careful a scholar to obscure his thought for the sake of a rhetorical figure,

1. It would have been more satisfying to have actually collated the Magdalen ms. for the first part, and some pages of Savile's printer's copy from the Bodleian for the latter portion in order to establish beyond all doubt the validity of our conclusions as to Savile's mss. sources. However, the methods used for determining Magdalen and Paris readings (see above, pp. 72-74) are logically sound, and were sufficient for our purpose.

2. Vol. VIII, col. 183-184. Quoted in full above on p. 17.

and that the word arrangement of this sentence pointed to the major source for each portion of the homilies. The collation establishes this as fact and shows that for Homilies 1-46 the Magdalen was the chief source and the Heidelberg edition was used as a control; for Homilies 47-88 the edition is the determining factor for the text and is controlled by whatever collation of the Paris ms. Savile had at hand. The Magdalen is extant for three of the homilies collated (43, 44, and 46), and in these homilies Savile prefers the Magdalen reading of Family A to the Heidelberg embodiment of Family B in 162 places, while he rejects the Magdalen reading in 87 loci. In the one homily which we have collated where the Magdalen is not extant, Savile rejects the Heidelberg reading only 18 times, and prefers Commelin's embodiment of Family B to the Paris reading of Family A in 83 places.

This may be best shown schematically. The mss. sources of the readings are noted parenthetically.

<u>Homily</u>	<u>Heidelberg Preferred</u>	<u>Heidelberg Rejected</u>
43	31 (Pal graec 373)	50 (Cod Magd)
44	24 (Pal graec 373)	28 (Cod Magd)
46	32 (Pal graec 373)	84 (Cod Magd)
48	83 (Pal graec 373)	18 (Cod Reg)

We think this gives the clue to Savile's exploitation of the ms. material and indicates the uneven character

of his text. Although the edition was limited to 1,000 copies, the Savilian text, like its Heidelberg predecessor, exerted great influence on the subsequent Benedictine editions. It should be noted that the texts of Commelin and Savile together rest on a total of five mss., and that any influence these editions have must be traced back to Palgraec 373, 32, the unidentified ms. of Family A, the Magdalen, and Savile's collation of some Paris ms.¹

The Benedictine Editions

In the eighty-third year of his life, the learned Benedictine, Bernard de Montfaucon, saw the thirteenth and last volume of his monumental Chrysostom corpus leave the press. The first volume had gone to the printer at Paris in 1715, but the scarcity of Greek-reading type setters slowed up the work to such an extent that publication was not completed until 1738.

It was a magnum opus, and, although it never supplanted Savile's Greek text, it did go far towards fulfilling the four-fold purpose which Montfaucon set for himself in

1. Chrysostom Baur (op. cit. p. 30) knows of 92 mss. containing the Commentaries on John (either in whole or in part) from the catalogues of some 70 libraries (ibid., p. 28).

issuing the edition. These were:

1. To combine the Savile and Morel editions into one new and fuller series which would embrace the characteristics of both.

2. To gather and edit the Chrysostomica which had been omitted from the earlier editions.

3. To correct and reedit the old Latin translations and bring them into closer conformity with the text, or, where necessary, to supply such translations.

4. To bring "the light of order" into the huge mass of writings, where earlier editors considered it enough merely to have gathered all the works of which they had knowledge into a series.¹

Our chief concern is with his first purpose as stated above, and more exactly, with what further mss. sources the Benedictines may have brought to bear on the text of the homilies in Ioannem. Montfaucon spent thirteen years "in apparatu colligendo",² and, for the whole task, more than 300 Chrysostom mss. were consulted.³ As

1. Cf. the Praefatio of the first Benedictine edition (which hereinafter will be referred to as Ben¹) which is reprinted at the beginning of Vol. I of the second Benedictine edition (which hereinafter will be referred to as Ben²). Theobald Fix, in his Epilogue (which has its own pagination in lower case Roman numerals, and follows p. 420 of Ben², Vol. XIII, pars altera), summarizes these points on p. i.

2. Fix, ibid.

3. Ben¹, Vol. I, p. vi.

Father Smothers aptly remarks, this may have constituted "an embarrassment of riches".¹

Obviously, Montfaucon could do little but supervise a project so stupendous, and one is not surprised that the task of collation was left to assistants. One cannot help but worry about the calibre of this collaboration when one reads Montfaucon's words regarding the number of his coadjutors and what seems to have been a condition of transient personnel.

Caeteri autem qui variis lectionibus excipiendis operam bene multi dederunt, et dant hodieque, in aliquo tomorum sequentium commemorabuntur: nam in dies novi ad id muneris se conferunt, et
 uno avulso non deficit alter.²

Montfaucon generously admits his debt to the editions of both Savile and Fronto Ducaeus.³ This latter, in the portion peculiar to Morel, did much to determine the text of the Benedictine edition of the homilies in Ioannem, as can be readily seen from the frequency with which Morel is cited in the apparatus as the witness for some reading.⁴ The same is true for Savile, and one cannot but be struck with the impression that this Benedictine edition is largely

1. Op. cit., p. 10.

2. Ben², Vol. I, p. xiv. We could find no mention of the collaborators' names in the later volumes. Chrysostom Baur (op. cit., p. 86) says they numbered only four or five, but that Montfaucon left the principal work to these young assistant, "sans exercer un contrôle très sévère".

3. Ben², I, pp. v-vi.

4. This occurs e.g. nine times in Homily 43.

the result of eclectic editing.¹

The more immediate question, however, is concerned with the mss. sources, but this matter can best be discussed in connection with the sources of the second Benedictine edition which was issued under the general supervision of Theobald Fix between the years 1834 and 1839.

After reviewing, in his Epilogue, the four aims of Montfaucon, Fix gives an account of the background of his edition:

Tantīs dotibus instructam editionem dubium non erat quin qui de repetendis operibus S. Chrysostomi consilia inibant, Savilianae omnibus suffragiis essent praelaturi. Decretum est igitur ut Montfauconi opus integrum maxima cura typis repeteretur, correctis erroribus typographicis et aliis, sicubi deprehenderentur, negligentiae lapsibus, additis autem iis quae Benedictini ipsi recepturi fuisse viderentur, si jam tum novissent.²

At first the work went on apace. Thirteen pages of the old edition were revised daily, and although Savile's edition was always at hand, it supplanted the first Benedictine only where the latter was obviously in error. Fix gradually found that Montfaucon still embodied many of Morel's errors, and as the task of revision progressed, he

1. Smothers has proved this for the homilies on Acts, although there the manuscript tradition is sharply bicephalous. With the homilies on Acts, this eclectic editorship is also discernible in some of the mss. which exhibit a "mixed" text, as do the editions of Savile and Morel, as well as that of Montfaucon and, later, Fix.

2. Ben², Vol. XIII ad fin., p. ii.

leaned more and more heavily on Savile, often collating him word for word.¹

The publishers kept pushing the editors for copy; the buying public, they said, would lose interest if the interval between volumes was too great. Subscriptions would be cancelled if the readers could justly conclude that a work so great, which progressed so slowly, would never be finished. Hence, for the first seven volumes Fix and his collaborators had all they could do to correct the first Benedictine edition by means of Savile. Only when he got a little ahead of his typesetters did Fix have the leisure to consult other sources or collate mss.²

Fortunately, after seven volumes had left the press, the owners of libraries, who must have made the bulk of the buying public, were convinced that the work would not be abandoned and left incomplete. They also saw that where Fix had had the leisure to con the manuscripts, his edition had benefitted from this wider use of sources. More leisure was, therefore, granted to the editors for adopting a new policy of wider collation. Here is Fix's editorial credo for the later volumes:

Hoc igitur otio, sed et ipso satis circumscripto, ita usus sum, postquam ab octavo volumine curandae editionis munus mihi et Dübnero relectum est totum, ut primum Savilianam editionem, penitus

1. Ibid.

2. Ibid., pp. ii-iii.

cognita ejus praestantia critica, ad verbum excuterem; deinde codices, prout rei natura ferebat, vel conferrem totos, vel ubi oportebat consulerem; denique in oratione Chrysostomi emendanda certum et deliberatum modum adhiberem, cujus ratio plerumque redditur in brevi annotatione.¹

The homilies in Ioannem, which are found in the eighth volume (pp. 1-603), have profited from this change in editorial policy. These homilies reveal a different Chrysostom because, here, he does not spend so much time in moral exhortation as he does in refutation of those heretics who had misused many parts of John's Gospel to support their unorthodox teachings. Chrysostom was never a speculative theologian in the field of dogma of the stature of Basil or Gregory Nazianzen,² but he is more than outstanding as an exegete against the Anomoean heresiarchs in these homilies, wherein he corrects both their interpretation of Scripture and the fallacies of their logic.³

Because of the doctrinal content of these homilies, and the new (for Chrysostom) method of exegesis they exhibit,⁴ Fix feared some difficulty with the text, and,

1. Ibid., p. iii. Fix also states that greater care was necessary for the later volumes (VIII-XIII), because in these Montfaucon's staff had more frequently displayed carelessness.

2. Aimé Puech, Histoire de la Littérature Grecque Chrétienne (Paris: Société d'Édition "Les Belles Lettres", 1928-1930), 3 vols., Vol. III, p. 503 sq.

3. Ben², Vol. XIII, ad fin., p. v.

4. See above, pp. 106-107.

wherever a reading was at all doubtful, he added Paris ms. 706 to Savile, his now ad verbum control. From the fourth homily on, he also makes use of Paris 705, and explains his modus procedendi with respect to these mss. in the following words:

In quibus scl. codicibus 705 et 706 cum multa saepe inveniremus quae prae recepta lectione nobis probarentur, tamen ne justo audaciores esse videremur, si duorum codicum et Savilianae editionis consensum testibus quatuordecim vellemus antepone; vulgatam scripturam tum demum mutare sustinimus, quando vel linguae lex, vel ipsa sententia necessitatem imponebat. In caeteris locis ubi defendi poterat scriptura Benedictinorum, aut tolerari, Savilianam et quae nostrorum codicum est, in imo margine apposimus; aliquoties ea tantum causa permoti, ut postrorum fontium dissensus testimonium relinqueremus.¹

Soon, however, Fix convinced himself that the Benedictine text, which allegedly depends on fourteen mss., was the result of careless collation and did not deserve the religio he had given it in the earlier Johannine homilies. As the work went on, he did not hesitate to oust the Benedictine readings and to substitute those of his mss. and Savile, in cases where these latter were "lectiones quae sua se virtute ab omni parte commendarent".²

He does not definitely state at what point this policy takes precedence, but in the 50th homily Fix does not introduce the Savilian and mss. reading into the

1. Ibid. At the 60th homily, he substitutes for 706 (which ends at this point) Paris 709 which is mutilated at both beginning and end, and contains homilies 30 to 84.

2. Ibid.

Benedictine text where a sentence apparently dropped out due to homoioteleuton; from the 52nd onward he does introduce such readings. Tentatively then we may assume that the point of division is in the neighborhood of the 51st homily in considering Fix's following editorial comment:

Ita harum Homiliarum pars altera aliquatenus dissimilis evasit priori, nimirum emendatior et erudito lectori pauciora objiciens in quibus offendere possit; nec si profiteamur ipsi nos plurimis locis veram et indubitatum scripturam Chrysostomi ex illis codicibus Regis restituisse, veremur ne inania jactasse aliquando convincamur.

Hence, this second Benedictine edition is something of a farrago, since only one editorial principle was consistently maintained throughout, namely, the use of Savile as a control. The first seven volumes were born of haste; the last six were children of relative leisure. Volume VIII, which contains the Johannine homilies, exhibits in its course another change of editorial policy which called for the rejection of the Benedictines' readings (which were held in something of reverential awe in homilies 1-50), wherever the Savile and mss. readings were obviously more correct.

Still we must not conclude from this that the edition of Fix is useless for the student of Chrysostom's text. Not only has he kept the jejune and often vague critical apparatus of the first Benedictine edition, but he has added to or inserted in the older apparatus his own careful notes which are distinguished from the earlier by the use of square brackets. Furthermore, in the Johannine homilies,

he introduces three new witnesses, Paris mss. 705, 706, and 709,¹ and is always careful to distinguish between his mss. by number -- a practice eschewed by the earlier Benedictine edition, which speaks indiscriminately of its sources in such vague terms as: "Mss. pene omnes", ".... deest in uno", "quidam Mss. alii".

With this sketch of Fix's editorial policy in mind, let us now examine the "quatuordecim testes" of the first Benedictine edition, and then look more carefully at Fix's three new witnesses.

The mss. sources for the first Benedictine edition are listed in the first footnote to the first homily:

Commentarius in Joannem collatus fuit cum Codicibus Reg. 1816, 1820, 1946, 1947, 1948, 1950, 1952: Colbert. 370, 409, 590, 706, 936, 2691: Coislin. 72, qui Codex scriptus fuit anno 1072.

For clarity's sake, let us list these Royal and Colbert mss. numbers, which are those found in the 1682 Paris catalogues of Nicholas Clement, side by side with the actual numbers of today.² After we have done this, we can trace these mss. in Omont's Inventaire Sommaire. The Coislin ms. we shall consider separately.

1. See above, p. 150, and f.n. 1 on the same page.

2. H. Omont reprints the Clement catalogues in Vols. III and IV of his Anciens Inventaires et Catalogues de la Bibliothèque Nationale (Paris: Ernest Leroux, 1908-1921), 4 vols. and a supplement containing introduction and concordances. By means of the concordances we are able to identify Montfaucon's numbers in the modern catalogue.

<u>Old Number</u>	<u>Present Number</u>	<u>Old Number</u>	<u>Present Number</u>
Reg. 1816	669	Colbert. 370	710
Reg. 1820	1173	Colbert. 409	711
Reg. 1946	712	Colbert. 590	726
Reg. 1947	724	Colbert. 706	714
Reg. 1948	718	Colbert. 936	720
Reg. 1950	707	Colbert. 2691	713
Reg. 1952	717		

The first noteworthy thing about this "embarrassment of riches" is that we can immediately exclude three from the 13 Paris mss. inasmuch as the three in question do not contain the homilies In Joannem. Paris 669 contains homilies 1-44 on Matthew's Gospel; Paris 1173 contains selected homilies and treatises of various Fathers, but the Chrysostom content is not taken from the Johannine homilies; Paris 726 contains homilies 2-55 on Acts.¹

How Fix overlooked this stone which might so deservedly be cast at the Maurist Benedictines is a matter for some surprise. Elsewhere, in speaking of their manner of noting variants in their mss., he passes harsh judgment on them when he says, ".... Benedictionorum diligentiam, ne dicamus fidem, prorsus desiderari".² Fix's silence here seems indicative of his own exploitation of the Johannine

1. See Omont, Inventaire Sommaire, pp. 112, 235-238, 119.

2. Ben², Vol. XIII ad fin., p. vi. The accusation is aimed at those who constructed the text for the homilies on Acts.

material -- he never checked on the Benedictine mss. or his predecessors' use of them, but confined himself to Savile and the three Paris mss. which he speaks of as "codices nostri".

We can make no sure explanation of this glaring error in the Benedictine apparatus. With some 300 mss. and many workers, a measure of confusion was unavoidable. Careless notes of some "avulsus" collationist may have been inherited, misunderstood, misfiled, confused, and published by his successor.

When we recall the phenomenon of division mentioned above¹ and seek its application to the ten remaining Paris mss., what at first sight constitutes a real "embarrassment of riches" is whittled down to a pair of exceedingly well-stocked larders with connecting and overlapping shelves.

Those covering the first portion are as follows:²

707: a 10th century parchment codex of 210 folia, containing homilies 1 to 40.

710: copied in 1065 by Basil, ὁ Ἀρμενιάκος, on parchment. It also contains St. Basil's homilies In Sanctum Baptisma, but folia 1-241 are devoted to Chrysostom's homilies in Ioannem, 1-46.

711: a 12th century parchment codex of 217 folia, containing homilies 1 to 42.

1. See above, p. 5.

2. The mss. descriptions are from Omont's Inventaire Sommaire, pp. 117-119.

712: a 12th century parchment codex of 208 folia, containing homilies 1 to 44.

713: a 10th century parchment codex of 270 folia, containing homilies 1 to 38.

714: a 13th century parchment codex of 135 folia, containing homilies 7 to 41.

Those covering the second portion are as follows:

717: a 10th century parchment codex of 382 folia, containing homilies 47 to 88.

718: an 11th century parchment codex of 246 folia, containing homilies 46 to 88.

720: an 11th century parchment codex of 160 folia, containing homilies 45 to 88.

724: copied in 974 by the monk Stephen on parchment. It also contains the work of John, a Thessalonian bishop, de consonantia evangelistarum, but folia 1-320 are devoted to Chrysostom's homilies in Ioannem, 46-88.

For the 10 central homilies (38-47) the terminal and initial points, as well as overlapping of the mss. can best be shown schematically.

	38	39	40	41	42	43	44	45	46	47	
707	-----									40	
710	-----									46	47-----717
711	-----									42	46-----718
712	-----									44	45-----720
713	-----									38	46-----724
714	-----									41	

Overlapping all the Paris mss. is ms. 72 from the library of Henricus Carolus du Cambout de Coislin, Bishop of Messin (Metz), who had inherited his marvellous collection of codices from his maternal great-grandfather, Peter Seguerius, Chancellor of France. Montfaucon¹ lists this ms. as a parchment codex of the 11th century, consisting of 437 folia and containing all 88 Johannine homilies. He also gives a Latin translation of an interesting note found at the end of the ms. It reads as follows:

Auxiliare, Domine, misero peccatori & indigno
Episcopo civitatis Belebugd, Nicephoro Apelasto,
intercedente purissima matre tua, dilectissimo
discipulo tuo Joanne Theologo, & omnibus Sanctis
tuis. Quicumque legitis hunc librum, orate pro
me per Dominum. Scriptus est indictione decima,
anno 6580. (Christi 1072.)

We can only hope that Montfaucon's assistants obligated themselves to pray for Bishop Nicephorus.

Now, at least, one can see that both the Benedictines and Fix were hasty in this matter of the "testes quatuordecim". The Benedictines should have checked their list and ousted the intruding codices from their footnote, and Fix should have checked to see that, due to incompleteness in the codices, the Benedictines could never have used more than six, and at some points (Homilies 43, 44, and 45), not more

1. Bibliotheca Coisliniana olim Segueriana (Paris: apud Lud. Guerin et Car. Robustel, 1715), p. 131.

than three mss. Looked at in this light, the "testes quatuordecim" do not deserve the sarcasm of Fix's italics.¹

As for Fix's three new witnesses from the Paris store of mss., we can briefly describe them as follows:²

705: an 11th century parchment codex of 348 folia. It also contains St. Basil's sermon In Sanctum Baptisma (10 folia), but folia 1-338 are devoted to Chrysostom's homilies in Ioannem, 1-88. It had formerly belonged successively to Cardinal Georges d'Armagnac, Charles de Montchal, Archbishop of Toulouse, and to Le Tellier, Archbishop of Reims. It was from the latter's library that it came to Paris in 1700, and, hence, it was at least on hand when the first Benedictine edition was being prepared for the press.

706: an 11th century parchment codex of 167 folia containing homilies 1-59. This ms. came from the collection of Cardinal Mazarin to the Paris library in 1668, and, hence, was also on hand during the 13 years Montfaucon spent "in

1. The more one studies the text with its original Benedictine apparatus the more one feels that Fix may have been hasty, too, in his charge that the Benedictines were careless, not to say dishonest. Of course the work falls far short of perfection, as must any work at the mercy of so many hands. No doubt they failed to exploit their manuscript materials to the fullest extent. Savile certainly surpasses them in this, not only because he had fewer mss. and men, but chiefly because Savile was a man of rare critical acumen, and possessed of the indefatigable zeal to edit his work practically singlehanded.

2. These descriptions are taken from Omont, Inventaire Sommaire, p. 117.

apparatu colligendo".¹

709: a 14th century codex of 432 folia written on silk (?) containing homilies 2-86.² This belonged to the Colbert collection. Although this collection did not come to the Bibliothèque Nationale until 1732, the use made by the Benedictines of six other mss. from this collection would seem to indicate that they had access to all. They may have scorned ms. 709 because of its late date and mutilated condition.

Now that all the mss. have been considered and described, let us consider how these "testes quatuordecim" -- for that is their true total for both editions -- can be interpreted in the light of the two-family tradition which we have already established for the Johannine homilies.

Fix's three clearly labeled mss. are a very welcome and easily interpreted addition. Where a ms. definitely designated by Fix agrees with Savile against Morel's reprint of the Heidelberg edition, that ms. agrees with the Magdalen or Paris mss. against Pal graec 373. Agreement of 705, 706, or 709 with Morel against Savile means agreement of 705, 706, or 709 with Pal graec 373 against the Magdalen or Paris mss.

Fix does not use 709 until Homily 60, where he substitutes it for 706 which ends at this point. Hence, for

1. Ben², Vol. XIII ad fin., p. 1.

2. See ibid., Vol. VIII, p. 403, f.n. where Fix says this ms. contains only homilies 30 to 84.

the Homilies 43, 44, 46, and 48 he uses only 705 and 706 as "codices nostri". He never mentions these mss. in his notes to Homily 48, but refers to them five times in Homily 43, four times in Homily 44, and six times in Homily 46. In all these loci except one, 705 and 706 agree in showing the readings of Family A as given in Holk 64 (where extant), Holk 65, the Magdalen, Pal graec 32, Aretinus, and Burgundio (in Homily 46). The one place where they do not agree with all of these is a locus where the disagreement does not follow family lines.¹ 706 agrees with Holk 65 and Savile's Magdalen in reading σΥΚΡΑΤΕΙ against σΥΚΡΟΤΕΙ of Pal graec 373 and 32 and 705. Burgundio's continet and Aretinus' corroborat are indecisive. There can be no doubt, however, that 705 and 706 are members of Family A.

The only hope for any incontestable knowledge with regard to the mss. of the first Benedictine edition would lie in extensive collation of the ten Paris mss. and Coislin 72.² A task so immense scarcely falls within the scope of

1. Savile, p. 745, 14.

2. Only once in the course of Homilies 43, 44, 46, and 48 do we find a Benedictine note that can be interpreted in terms of specific mss. In this note, (Ben², p. 296) explaining why a repeated passage, found in the earlier editions, is being omitted from the Benedictine text, the editors say, ".... hic repetitionem jure suspicatus est Boisius, quae cum in tribus Mss. non reperiatur, a nobis jure sublata est,". The "tres Mss.", according to our calculations, are Paris 710, 712, and Coislin 72, the only three which cover this locus. Unfortunately the repeated words are found in all our mss. of both families, so we can

this study, and might only prove that Fix's judgment on the Benedictines' carelessness has or has not sound basis in fact.

The second Benedictine edition, farrago of eclectic editorship that it is, is the most readily available of all Chrysostom texts today. It must have enjoyed a wide circulation in its own right -- at least ten American University libraries which we have contacted possess the thirteen volumes of Fix -- and it has reached a far larger public through the pages of Abbé Migne's Cursus Completus Patrologiae Graecae, which reprints the Fix edition in Volumes XLVII-LXIII.¹

This study of the editions and the policies of their editors has, we think, had some point. The close dependence of both Savile and Morel on Commelin, and of Montfaucon, Fix, and Migne on Savile and Morel argues to the fact that for the Johannine homilies the two Palatine mss. are basic to the received texts. These mss. have been supported by relatively few others, and with little regard for the principle of family division.

draw no conclusion regarding the family affiliations of the three Benedictine mss. There are 15 other notes on these four homilies, all phrased with characteristic vagueness and speaking of "alii" mss. Incidentally in all 15 loci the "alii" are in agreement with Family A. Seven of these occur in Homily 48 where one of the "alii" must have been the ms. collated for Savile's text.

1. The Johannine Homilies are in the eighth volume of the Opera as reprinted by Migne, i.e. Vol. LIV, pp. 23 sqq.

CHAPTER VII

CONCLUSION

Transmission of the Text

A phenomenon which has come to our attention time and time again is the division of the mss. into parts covering roughly either the first or latter half of the homilies. Before giving a precise statement of this phenomenon, it will be well to consider the question of the diffusion of Chrysostom mss. in general.

Chrysostom Baur has made a study of this matter, and his findings, although incomplete, are both interesting and useful to the student of Chrysostom's text.¹ Baur has examined the catalogues of some seventy libraries containing Greek mss., and after excluding codices later than the 16th century, and those merely containing Catenae or Florilegia, he found a total of 1917 mss. giving at least one sermon of Chrysostom.

Paris, with 475 mss. has the richest stock; there are at least 285 mss. in the various monasteries of Mount Athos; Rome has 158 codices without counting those of the Vatican

1. Op. cit., pp. 28 sqq.

Library; Oxford preserves 203; the libraries of Jerusalem and Constantinople contain 138; Vienna has 85; the Ambrosian at Milan lists 84; the monastery of Sinai has 60. Many other libraries contain less significant numbers of Chrysostom mss.

The age of these mss. is of great interest. Only one belongs to the eighth or ninth century; 20 are of the ninth;¹ 115 are of the tenth; 547 are of the eleventh; the rest belong to the period between the twelfth and fifteenth centuries.

This gives us some idea of the relative age of the 16 identified mss. to which we have referred in the preceding chapter, and of their importance in the text tradition. Five of these belong to the 10th century,² nine to the 11th,³ two the 12th,⁴ and one to the 14th century.⁵ We suspect that the mss. we have used are among the earliest for the Johannine homilies.

1. Unfortunately Baur does not indicate the places where these 8th and 9th century mss. are preserved. As to their content, he says 4 mss. of the 9th century contain the Homilies on Genesis, and that the 174 mss. of the Commentaries on Matthew date from the 9th to the 16th century. Therefore, certainly 5 and possibly more of these very early mss. did not contain the Commentary on John.

2. Pal graec 32 and 373, Paris 707, 717, and 724.

3. Holk 64 and 65, Cod Magd, Paris 705, 706, 710, 718, 720, and Coislin 72.

4. Paris 711 and 712.

5. Paris 709.

The four (or possibly five) mss. used by the translators can be assigned a post quem non date with certainty. Burgundio's two Greek exemplars cannot be later than 1172,¹ and Aretinus' two (or possibly three) Greek codices must have been extant before 1433-1434.² Of course these mss. may have been several hundred years old at the time the translators used them. As we have pointed out above,³ it is quite possible that Burgundio's codex for Homilies 45-88 represents a tradition older than that of the extant mss.

Baur has made a very plausible conjecture on the relative popularity of the various portions of the Corpus Chrysostomicum, basing it on the number of mss. in which an individual work is found.⁴ The two favorites with oriental Christians were the Homilies on Genesis found in 180 mss., and the Commentary on Matthew contained in 174 mss. and 12 abridgements. The Homilies on John rank third and are found in 92 mss. and 8 epitomes. Baur points to the phenomenon of division when, without giving exact figures, he remarks that the 92 mss. contain the Johannine Commentary "soit en entier, soit pour la 1^{re} ou la 2^e partie".⁵

Therefore, the phenomenon is not peculiar to the mss.

1. See above, pp. 112-113.

2. See above, p. 129, f.n. 3.

3. See above, pp. 126-127.

4. Op. cit., p. 29.

5. Ibid., p. 30.

which have entered into our consideration. We have discussed some 22 mss. and of these, three contain Homilies 1-88, and one Homilies 2-86. The others contain either the first or second part. We shall now list these mss. and indicate where possible the number of folia and homilies each contains, and its family assignation.

Both Parts

<u>Manuscript</u>	<u>No. of Folia</u>	<u>Content</u>	<u>Family</u>
Pal graec 373	436	1-88	B
Paris 705	338	1-88	A
Coislin 72	437	1-88	?
Paris 709	432	2-86	A

First Part

<u>Manuscript</u>	<u>No. of Folia</u>	<u>Content</u>	<u>Family</u>
Pal graec 32	181	1-48	A
Holk 64	220	1-44	A
Cod Magd	236	1-46	A
Paris 706	167	1-59	A
Paris 707	210	1-40	?
Paris 710	241	1-46	?
Paris 711	217	1-42	?
Paris 712	208	1-44	?
Aretinus' Cod I	?	1-45	A
Burgundio's Cod I	?	1-44	B

Second Part

<u>Manuscript</u>	<u>No. of Folia</u>	<u>Content</u>	<u>Family</u>
Holk 65	305	43-88 (-70)	A
Paris 717	382	47-88	?
Paris 718	246	46-88	?
Paris 720	160	45-88	?
Paris 724	320	46-88	?
Aretinus' Cod II	?	46-88	A
Aretinus' Cod III(?)	?	46-?	B
Burgundio's Cod II	?	45-88	A

This synoptic view of the mss. makes it clear that the phenomenon of division extends to the major portion of the mss. considered and with no regard for family affiliations. The only reason we can suggest for the phenomenon is suspiciously simple, but simple enough to be correct. We think most of the mss. do not contain the full complement of 88 homilies because one volume would have been too bulky.¹

The individual mss. may have been complete at first; but when they were being bound it was found more convenient to divide them about at the middle. That the dividing hand did not always fall at the numerical center of the homilies

1. We found the Xavier ms. of Burgundio very clumsy to handle by reason of its 316 folia. The same is true of Michigan ms. 78, whose 273 folia contain Chrysostom's Homilies on Genesis.

is not surprising. That the phenomenon should lead to such a confusion of families as we find in Burgundio's version was almost inevitable.

The same phenomenon is seen again in Baur's lists of the Chrysostom mss. on Genesis and on Matthew.¹ The Hexameron, which constitutes the first portion of the Homilies on Genesis is found in 120 mss.; the second part is found in 49; about 10 mss. contain the entire Commentary. Of the 174 mss. containing the Homilies on Matthew, 12 mss. contain the entire group; 92 have only the first part; 61 give only the second part; the remaining nine contain only fragments or epitomes.

The Possibility of a Second Recension

With the synoptic view of our mss.² clearly in mind, it may be well to summarize what information it yields with regard to the two families. Of the four mss. containing both parts of the homilies, two belong to Family A, one to Family B, and one is doubtful.³ Ten mss. cover the first part, and

1. Baur, op. cit., pp. 29-30.

2. See above, pp. 164-165.

3. All the doubtful mss. are from the apparatus of the Benedictine editions. Since we have not examined these mss. and have no evidence from the editions capable of interpretation, we cannot assign these mss. to families. If the Benedictines had not been so vague in their references to "alii" and "quidam mss.", the future editor would be able to determine to what families these mss. belonged without examining them.

of these, five belong to Family A, one to Family B, and four are doubtful. Eight contain the homilies of the latter portion, and of these, three must be assigned to Family A, one to Family B, and the remaining four are doubtful.

In this last group either Paris 717, 718, or 724 must be the ms. collated for Savile,¹ which, as we have seen, belongs to Family A.² We may also add to Family A the unidentified ms. from Bavaria, Augsburg, or Pistoja used by Commenlin to control Pal graec 373 in Homilies 49-88.³

We would like to recall the number and nature of the variants between the mss. of the two families. Within the narrow compass of four homilies we found 327 divergences where the mss. of Family A differed from those of Family B. These variants do not involve changing the substance of Chrysostom's thought, but they are very often changes which cannot be explained on either palaeographical or psychological grounds.⁴

The only sufficient reason for such frequent divergences between two groups of mss. is, as we have affirmed, a two-family tradition.⁵ Now we would like to go a step further and state that, in our opinion, the only sufficient

1. See above, p. 18.

2. See above, pp. 95-101.

3. See above, pp. 138-139.

4. See F.W. Hall, A Companion to Classical Texts (Oxford: Clarendon Press, 1913), pp. 153-154.

5. See above, p. 101.

explanation for such wide divergence in expression is a second recension.

It is true that any ms. tradition as rich as that of the Johannine homilies must inevitably show variation from copy to copy, and between interrelated copies of one group and those of another. It is also true that such a tradition may reflect here or there some intentional rewriting within groups or copies. If this rewriting is not carried through it should be regarded as a particular case or cases, and the group in which it occurs should continue to be called a family and not necessarily a recension. We think rewriting in the homilies we have collated has been carried through so consistently and frequently that we are justified in affirming that there are not only two families, but two recensions.

By recensions we would mean distinct editions which may or may not have been authorized by the writer himself. A second recension, then, implies intentional rewriting, and the rewriting must be extensive enough to characterize the text as a whole. This sort of rewriting must go beyond mere correction of real or imaginary scribal errors, introducing new ones, or changing the orthographic style. We think it will make itself evident most frequently in transitions and transitional particles, in the substitution of "better" words, and in additions or omissions.

This is not an unknown phenomenon in the corpus Chrysostomicum. The Reverend E. R. Smothers, S.J. has

established the fact of a second recension for the Homilies on Acts.¹ Chrysostom Baur speaks of it in two articles. In the first,² he says the eight Sermons on Genesis are probably a first recension of the Homilies on Genesis; the Homilies on Acts he describes as "preserved by the stenographers"; the Commentary on the Epistle to the Galatians comes to us from the hand of a second editor; and the Johannine homilies are, he says, "probably from the hand of a later editor".

In the second article,³ he is discussing the Sermons on Genesis when he says:⁴

On peut donc dire que nous avons dans les sermons la forme primitive que S. Chrysostome lui-même leur a donnée, tandis que le commentaire a passé par les mains d'un second rédacteur, qui a réuni les notes des tachygraphes. Ainsi l'a fait par exemple pour le commentaire de l'épître aux Hébreux le prêtre Constantin (ou Constance) d'Antioche, et un autre, à ce qu'il nous semble, pour le commentaire sur l'évangile de S. Jean.⁵

1. See above, p. 2, f.n. Smothers proves that the shorter and "rougher" recension is the earlier.

2. "John Chrysostom", Catholic Encyclopedia, Vol. VIII (1913), p. 456.

3. Dom Chrys. Baur, O.S.B., "L'Entrée Littéraire de Saint Chrysostome dans le Monde Latin", Revue d'Histoire Ecclésiastique, Tome VIII (1907), pp. 249-265.

4. Ibid., p. 262.

5. The occasion for this statement was a citation by Bardenhewer (Patrologie, 2nd ed. p. 299) of a passage from Augustine's Contra Julianum (Migne, PL, XLIV col. 657) which, according to Bardenhewer, was taken from Chrysostom, Homily IX in Genesisim (Migne, P.G., LIII, col. 78-79). Baur takes Bardenhewer to task, and by showing the parallel passage from the first recension in Sermon III in Genesisim (Migne, P.G., ibid., col. 592), he shows that Augustine is translating from the Sermon and not the Homily. The differences between the Sermon and the Homily are unmistakable,

Baur is a keen critic,¹ and his twice-expressed opinion is worthy of consideration. So far as we know he has never published any evidence to support his opinion, and his two statements are just vague enough to represent a strongly felt but unproved conviction.

We do not know whether he has the existing editions or the mss. themselves in mind when he says that the Johannine homilies are "probably from the hand of a later editor". His remark that an unidentified second rédacteur has reassembled the notes of the stenographers definitely points to the mss. He cannot, however, be implying that the sermons were delivered twice and that the variations in the stenographic notes arose from two deliveries of the same sermon. Both Savile and Montfaucon have admitted the principle of double delivery,² but Baur points out that these doublets occur only in particular sermons, and not in the continuous commentaries, although in these, Chrysostom treats time and time again of the same subject.³ Elsewhere he argues against

but no more remarkable than those we have found between Family A and Family B; in fact the differences are of the same general character as those we have listed above in Chapter IV, consisting of slight additions, omissions, substitutions of words, and changes in transitional particles.

1. Father Smothers has called him "the greatest of living Chrysostom scholars".

2. Baur, S. Jean Chrysostome dans l'Histoire Littéraire, pp. 84 and 87.

3. Ibid., p. 87, f.n. 1.

double delivery in the following words:

.... ce serait absolument contre la coutume et la nature de S. Chrysostome, de se répéter ainsi presque mot à mot devant le même auditoire et nous doutons qu'il ait jamais appris de mémoire aucun sermon.¹

Therefore, it is clear that his words are to be understood as referring to the mss., and that the stenographers' notes cover one delivery of each homily. Then the unidentified later editor is responsible for the re-writing which we consider extensive enough to characterize the text of the Johannine homilies as a whole.

We think the evidence presented in Chapter IV establishes the fact of a second recension in the sense we have suggested, and that our evidence is what Baur needed to prove his conviction. We feel, too, that the evidence, as far as it goes, supplies an adequate basis for the theory that Family B represents the second recension, since all the important variations we have noted find a sufficient explanation on the hypothesis that the B mss. exhibit an intentional rewriting of the mss. of Family A.

If the readings given in Chapter IV, especially the selected variants from Homilies 44, 46, and 48, are reconsidered in the light of this hypothesis, the assumption wins for itself at least the strength of a theory. There must be a sufficient reason for the wide divergences between families,

1. In Revue d'Histoire Ecclésiastique, VIII, p. 262.

and the nature of the variations is satisfactorily explained on the theory that Family B is a second recension of Family A.

We would not like to go beyond the probability of theory for the two recensions until we have examined the entire corpus of 88 homilies. But we do have certitude for the homilies examined. This certitude is based on the metaphysically certain principles of sufficient reason and adequate causality. The differences are there, and if no other reason is sufficient, if no other cause is adequate to explain these differences, the answer must lie in a second recension.

Of course it is also possible that Family A is a recension of Family B, and for this reason we do not maintain that we have certain knowledge of the intrinsic priority of the A mss. to those of Family B. This can be determined only on Lachmann's principles of Interpretation and Intrinsic Probability. The "intrinsic probability" of a reading, however, will necessarily depend on the critic's opinion, knowledge, and appreciation, and cannot give certitude unless the evidence is overwhelming.

We do not consider that the evidence we have presented is overwhelming proof for the priority of Family A; but this is so chiefly because the evidence was gathered within too narrow a compass to offer overwhelming proof. We do feel, however, that it deserves the stature of a theory,

and that a thorough comparison of words and usage as shown in Family A with words and usage seen in first recensions of other works of Chrysostom, will show that the theory is sound. Particularly noteworthy in this regard is the great number of Family B readings which do not occur in Family A, or which are found there in a substantially shorter and rougher form.

We must have much more evidence before we can apply to Family A what Baur maintains for the Sermons on Genesis, when he says that these Sermons show " la forme primitive que S. Chrysostome lui-même leur a donnée ".

With the evidence on hand, we think it more intrinsically probable that Baur's words apply to Family A than to Family B.

Evaluation of the Editions

The probability of a later editor in the ms. tradition which Baur has suggested is justified by the evidence we have assembled. We think that the two-family tradition is certain for the homilies collated, and that it is best explained on the theory of two recensions. Within the limits of our collation, the theory of two recensions also seems sure, and, in our opinion, the only uncertain point is whether Family A is prior to Family B. Arguing a pari from the priority of the shorter and "rougher" recensions in the Sermons on Genesis and the Homilies on Acts, we think it probable

that Family A, which is somewhat shorter and "rougher", is prior to Family B.

The probability of a later editor in the ms. tradition makes it necessary to consider the printed editions in the light of this probability. Intentional rewriting by a later editor means departure from the words originally preached by Chrysostom. Therefore, the earlier traditions, unless already corrupted, will be closer to Chrysostom's exact words. Therefore, the best edition will give the earlier tradition as exactly as possible, and its editor will confine his critical activity to purging the earlier recension of whatever corruptions it may contain. The later recension may be of great value in this regard.

When we consider the various editions in the light of the two-recension principle of editorship, the editio princeps of Commelin comes closest to editorial consistency. He never rejects a reading of Pal graec 373 in the four homilies we have collated, and his only departures from this ms. are to bracket words he does not find in Pal graec 32 or to add within brackets words found in Pal graec 32 but omitted by Pal graec 373. He does not do this in all the places where it might have been done, but every time he brackets words, the explanation is the same.¹ The defect at the end of Homily 46 is supplied entirely from Pal graec

1. See above, p. 138.

32, and that at the end of Homily 88 from a ms. cognate with Holk 65 of Family A.

The consistent presentation of Family B through Palgraec 373 in the Heidelberg text probably grew from convenience more than from any other factor. If our arguments for the priority of Family A are unsound, the chance presence in Heidelberg of a Family B ms. made it possible for Commelin to produce an almost perfect text. The only revision necessary would be slight corrections, the removal of intruding words from Family A, and supplying the lacunae of 373 by a ms. of the same family. If our arguments are sound, the Heidelberg text represents the later recension, and its influence on subsequent editions is chiefly to infect them. We think this latter is the true situation.

Since we have used Savile as the textus receptus in studying the mss., we can readily see the eclectic and uneven character of his text by referring back to the collation and the discussion on mss. families. We have his own statement, too, regarding his use of the Heidelberg text,¹ and we have seen the relative frequency of his preference for its readings in the homilies collated.²

It is difficult to criticize a man who devoted so many years and so much money to the construction of a

1. See above, p. 17.

2. See above, pp. 142-143.

suitable text for all Chrysostom's works. Although Savile lived before textual criticism had come into its own, we think that the faults we find with his Johannine text are due to his devotion to the larger task and to the limited character of his sources. Given sufficient time and enough mss. to rationalize the problem of families, he, if anyone, would have produced the perfect text for the Commentary on John. We see indications of this in the number of times he preferred the Family A Magdalen ms. -- the only Johannine ms. which he actually had in his hands -- to the Heidelberg text in the homilies where this ms. was available. We heartily endorse Baur's comment:

Mais la supériorité de Savile consistait dans ses excellentes connaissances philologiques, qui lui permettaient de reconstituer le texte original à défaut de bons mss. C'est dans la critique du texte qu'il se montre le plus fort.¹

The fact, however, is that he was working "à défaut de bons mss." in the Johannine homilies, and his critical acumen could not save him from errors when he had so little material on which to exercise it. Still we consider that his edition marks a step in the right direction in two respects.

First, he adds a jejune marginal apparatus. Since his material was so limited, and since we have his own

1. S. Jean Chrysostome dans l'Histoire Littéraire, p. 84.

account of the sources used, we have little difficulty in interpreting his marginal variants. It is the first attempt at a critical edition, and so far as it goes, an excellent one.

Secondly, Savile is doing Chrysostom's text a service in introducing so many readings from his Magdalen ms. and Paris collation. According to our theory, every uncorrupted reading of an A ms. which displaces a B reading is a step nearer to the exact words of Chrysostom.

Despite its excellence, Savile's text is badly infected with Family B readings in Homilies 1-46, and in the remaining homilies it is far closer to the Heidelberg text than to Family A. Even if our theory on the priority of the A mss. has not yet been sufficiently proved, the two-recension principle would demand consistent following of the earlier recension. Arbitrary mixing of the two families can scarcely yield a true critical text.

The first Benedictine edition of Montfaucon contributes nothing to the Greek text of the Johannine homilies. As far as we can discern from the four homilies we have studied, the chief ingredients of this edition are the earlier texts of Savile and Morel.¹ We have already considered at length the testes quatuordecim of the Benedictines,² and we have noted the meagre references made to these

1. See above, pp. 146-147.
2. See above, pp. 152-153.

sources.¹ We suspect that the use made of the mss. sources was equally meagre. As Baur says of this edition:

Ce travail constitue certes un progrès sur les éditions de du Duc et de Savile, quant au nombre des mss. utilisés, bien qu'on n'y trouve encore rien d'un classement des mss., de types et d'archétypes. -- Mais lorsqu'on examine l'édition de plus près, on éprouve une légère désillusion. -- Il semble bien que Montfaucon ait entrepris le travail un peu malgré lui, et qu'il ait abandonné la tâche principale à ses jeunes collaborateurs, sans exercer un contrôle très sévère.²

No matter where the fault may lie this edition can scarcely be credited with giving a critical text. It follows Morel's reprint of Commelin³ more often than it does Savile, but it still makes what we consider a fundamental error -- it arbitrarily confuses the two recensions.

We have already discussed the general editorial policy of Theobald Fix, who saw the Second Benedictine edition through the press.⁴ Our only concern now is with his policy for the text of the Commentary on John. Here he had more leisure than for the earlier volumes, and he did bring in three new mss., Paris 705, 706, and 709. His cardinal principle, however, was his ad verbum use of Savile as a control.

1. See above, pp. 159-160.

2. S. Jean Chrysostome dans l'Histoire Littéraire, p. 86.

3. It drops Morel's brackets in many places, perhaps because the bracketed words were found in some ms. of the quatuordecim.

4. See above, pp. 147-152.

These added sources do little more than enrich his critical apparatus in the earlier homilies. In Homilies 1-50 he hesitated to oust the Morellian readings of the first Benedictine edition, and is satisfied to add his mss. to the Benedictines' note citing Savile for a rejected variant, or to insert a note of his own. The Fix text for this portion of the homilies is little better than its predecessor, except in the matter of apparatus. Fix is the first editor to designate with any exactness the mss. to which he refers in support of any reading.

In the latter portion of the Johannine corpus (homilies 51-88), he gives more religio to Savile and his own "codices nostri" than he did in the earlier homilies, and he does not hesitate to substitute the readings of his mss. and Savile where these were "lectiones quae sua se virtute ab omni parte commendarent".¹ This policy makes the latter part different from the earlier, because it is "emendatior". We agree with Fix in this judgment because his three mss. belong to Family A, which is, in our opinion, the earlier recension. We also agree with him, -- in fact we think his boast prophetic -- when he says:

.... nec, si profitemur ipsi nos plurimis locis veram et indubitatum scripturam Chrysostomi ex illis codicibus Regis restituisse, veremur ne inania jactasse aliquando convincamur.²

1. Ben², XIII, p. v. See above, pp. 149-151.
2. Ben², ibid.

Therefore, the edition of Fix is also a farrago, but in the later homilies he takes a decided step in the right direction. In the earlier homilies Fix had followed two false principles: first, that the Benedictines reading rested on 14 mss., and was, therefore, correct; second, that Savile presented a remarkably good critical text. If he had verified even the first footnote of the first Benedictine edition of these homilies, he would not have been led to adopt the first false principle which he later rejects. The second principle is false because the value of Savile as a control is in direct proportion to the value of Savile as a critical text. Fortunately Fix depends more on Savile in the earlier homilies, where Savile had the Magdalen ms. to bolster his edition. But neither Savile nor Fix can be said to offer a critical text in the true sense of the word, since neither follows consistently one recension or the other. Neither Savile nor Fix rationalized the question of two families and two recensions. Savile had neither the leisure nor the material; Fix had the material, but not the leisure.

Constructing a New Text

After pointing out some of the more glaring errors of the first Benedictine edition as a whole, Baur says:

Ces indications pourront suffire pour donner une idée de la valeur critique de cette édition On se convaincra en même temps du besoin d'une nouvelle édition critique.¹

We feel the same conviction, and we think our investigation has established the need for a new critical edition of the Homilies In Ioannem.

The purpose of this study was to clear the ground in preparation for a new text. We have done this by selecting for study certain mss., either because they were available or because they had played an important part in forming the editions. We collated these mss. with Savile's text in four homilies and found that the mss. divide themselves into two well-defined family groups, A and B. By repeating the collation with the Heidelberg text as the lemma we were able to discover the editorial principles of Commelin and Savile, and at the same time to ascertain many readings of Savile's Magdalen and Paris mss. We examined the two Benedictine editions and their sources, and were able to assign three more mss. to Family A. The study of the two translators brought further confirmation of the two

1. S. Jean Chrysostome dans l'Histoire Littéraire, p. 88.

families of mss.

The character of the variants between the family groups led us to formulate a theory of two recensions which we consider certain for the homilies collated and probable for the rest. The recensions follow the family groups, and because Family A shows a text that is somewhat shorter and generally "rougher", we think that it is prior to Family B.

Before a new critical edition can be attempted, the investigation should extend its scope to include about two homilies from each decade. The collation of these homilies need not be exhaustive, nor need it involve all the mss. we have collated. The marginal readings given by Savile are sure to indicate trouble spots, and by comparing these with Commelin's text, the Magdalen and Paris readings can be screened out. The two Holkham mss., available on microprints through the Library of Congress, will serve as a control, 64 for Homilies 1-43, and 65 for Homilies 44-88 (-70). This process should extend certainty to the two-family theory for all the homilies.

Another probability which should first be established as sure is our theory that Family B represents a second recension and that Family A is, therefore, earlier and closer to Chrysostom's own words. We have suggested Lachmann's principles as the means for determining the priority of A with certainty. If the variants are noted in the two homilies from each decade according to the plan offered in the

preceding paragraph, these might be studied in addition to the ones we have recorded for Homilies 43, 44, 46, and 48. The combined yield should be sufficient for a conclusive test of intrinsic probability, and, we feel convinced, will definitely establish the priority of Family A.

It would be well, too, to establish the relationships between mss. within Family A. We did not consider our evidence sufficiently extensive to do this, and the fact that all the mss. actually collated had been corrected by a second hand made the task more difficult within the narrow limits of four homilies or less. The relationship to each other of the two 11th century Holkham mss., which coincide for only one full homily and part of another, will have to be established by determining the relationship of each to the 10th century Pal graec 32. These relationships can be rationalized by noting agreements in technical error, particularly omissions and peculiar readings.

We have done this for the portions covered by both Holk 64 and 65. In the second half of Homily 43, Holk 64 agrees with Pal graec 32 against 65 in six places;¹ 3 agreements are in words, 2 in tense, one in omission. Three of these agreements show lectiones singulares for Holk 65:

1. These and the following agreements can be traced in the collation by reference to page and line of Savile's text. These six loci are: p. 735, 7, 9, 11, 15, 39; p. 736, 7.

two in tense and one omission. Holk 65 agrees with Pal graec 32 against 64 in 12 places,¹ showing 6 agreements in words, 4 in tense, and 2 in omissions. Eleven of these loci are lectiones singulares for Holk 64: 2 in words, 4 in tense, and 5 in omissions. Holk 64 agrees with Holk 65 against Pal graec 32 in 7 places,² showing 5 agreements in words, 1 in tense, and 1 in voice. Six of these loci represent lectiones singulares for Pal graec 32: 3 in omissions, 1 in tense, and 1 in voice, and 1 in a word.

In Homily 44, Holk 64 agrees with Pal graec 32 against Holk 65 in 13 places,³ showing 9 agreements in words, 1 in word order, 1 in case, and 2 in tense. Four of these loci are lectiones singulares for Holk 65: 1 in tense, 1 in words, 2 in omission. Holk 65 agrees with Pal graec 32 against Holk 64 in 27 places,⁴ showing 15 agreements in words, 3 in word order, 3 in tense, 1 in verb form, 1 in number, and 4 in omissions. All but one of these 27 loci represent lectiones singulares for Holk 64: 1 an obvious error, 2 in words, 1 in verb form, 3 in tense, 3 in word

1. These loci are: p. 735, 8, 18, 19, 22(2), 26, 28, 40, 41, 44; p. 736, 5 and 6.

2. These loci are: p. 735, 14, 23, 24, 36, 37; p. 736, 7 and 8.

3. These loci are: p. 736, 10, 15, 16, 26, 35(2), 37; p. 737, 8, 15, 38; p. 738, 7, 9, 14.

4. These loci are: p. 736, 17, 27, 30, 33, 34, 42; p. 737, 1, 6, 8(2), 13, 14, 15, 16, 18, 21, 25, 28, 31, 32(2), 44; p. 738, 2, 27, 29, 31(2).

order, 4 in additions, and 12 in omissions. The two Holkham mss. agree against Pal graec 32 in 12 places,¹ showing 6 agreements in words, 3 in word order, 1 in tense, 1 in voice, and 1 in omission. Nine of these loci give lectiones singulares for Pal graec 32: 2 in words, 3 in word order, 1 in tense, 1 in voice, and 2 omissions -- one of which is supplied by the second hand.

In these two homilies we find 77 loci of agreement and disagreement within Family A. In 58 of these places one or the other Holkham ms. is in agreement with Pal graec 32; in 19 they agree against Pal graec 32. Of these 19 loci, 15 are lectiones singulares for the Palatine; in 4 places the Holkhams are in agreement with Family B against the Palatine. These figures seem to indicate that Holk 65 is more closely related to Pal graec 32 than it is to Holk 64, and more closely than Holk 64 is to Pal graec 32.

Further collation will be necessary to establish these relationships as sure. Even if it be proved that Holk 65 is closer to Pal graec 32 than is Holk 64, we still have the problem of greater intrinsic value. Certainly Holk 64 is rife with errors, suspicious omissions, and confusing itacisms, and, in general seems less deserving of

1. These loci are: p. 736, 16, 20, 22, 31, 33, 44; p. 737, 25, 27; p. 738, 2, 24, 25, 27. On p. 738, 25, the Holkham mss. agree in differing from Pal graec 32, but they also differ from each other.

credence than Pal graec 32 or Holk 65. Its amazing number of lectiones singulares makes it important, because some of these readings may be of greater intrinsic value than those of Holk 65 and Pal graec 32. It would be desirable to add the testimony of other Family A mss. in Homilies 43 and 44 before coming to any certain conclusion.

Our calculations have disregarded Scriptural lemmata, because it is always possible that these may belong to a separate tradition. We have noticed, however, that for the Greek mss. we have examined it seems to be true that the differences in these quotations usually follow family lines. But there are differences within families, too, and a thorough study of the Scriptural lemmata may yield valuable evidence on the relative age of the families and the mss. within the family groups.¹

The new critical edition should be based on the following theories which, within limits, are sure:

1. There are two families of mss., A and B.
2. These two families represent two recensions.
3. Family A is somewhat shorter and "rougher" than Family B.
4. Family B is probably a recension of Family A.
5. Family A, then, is probably prior to Family B.

1. A similar study has been made by S. K. Gifford, "Pauli Epistolas Qua Forma Legerit Johannes Chrysostomus", Dissertationes Philologicae Halenses, Vol. XVI, pars 1.

The general plan of the new edition, therefore, would be to present the text of Family A. Even in the event that our conclusion regarding the priority of Family A cannot be established as certain, the text would still have the merit of consistency. It would be more consistent than the Family B text of Commelin, because it would exclude the readings of Family B, whereas Commelin admits some readings of Family A.

The critical apparatus would give all the readings peculiar to the recension preserved in Family B, and all the important variations within Family A. It would not be necessary to have photostats or a microfilm of Pal graec 373 to derive the readings of Family B. Morel's reprint of Commelin could be checked against Holk 64 and 65 wherever brackets occur, and any intrusions of Family A readings could in this way be sifted out. Savile's text would also be useful in this process, as would Burgundio's translation in Homilies 1-44. Aretinus' non-literal translation can never be more than a negative norm.

On what precise mss. would the text of Family A be based? This is the most important problem which confronts the future editor. He can construct a workable text for Homilies 1-44 using the texts of Commelin, Savile, and Fix, and Holk 64. Fix would offer some readings from Paris 705 and 706; unbracketed portions of Commelin are a pure

representation of recension B; whatever is found in Savile and not found in an unbracketed portion of Commelin must have come from the Magdalen and, hence belongs to Family A. Holk 64 will solve Commelin's brackets and will show where Savile rejected the Magdalen reading, whether it is listed marginally or not. Holk 65 will supplement, or preferably supplant Holk 64 in Homily 44.

For Homilies 45-88 Burgundio's translation will offer a valuable witness for Family A, and should never be regarded lightly, since it is possible that it represents a tradition older than that of the extant mss. Holk 65 can form the basis for the text of these homilies. Savile must be used with greater caution after Homily 48, where the Magdalen ms. ends. Fix will be more valuable from Homily 51 to the end.

Within the limits of these materials, Homily 70 would present a grave problem, because it is wanting in Holk 65 which, in the absence of further sources, we are making the basis for the text of Homilies 45-88. The problem is not insurmountable, however. Burgundio can be substituted for Holk 65 in screening out Paris readings from Savile's text; "alii mss." readings of the Benedictines' notes which agree with Burgundio are to be adopted for the text because in these cases the "alii mss." must belong to Family A. Burgundio's Latin readings which are not verified

in the three editions nor in the notes of Savile, the Benedictines, or Fix, should be reconstructed into Greek and adopted for the text. We think this process will yield a text very close to that of the actual mss. of Family A.

This text would be another "poor man's" edition, based on only three mss., and one of these a Latin translation. But the three editions of Commelin, Savile, and Fix would add the testimony of eight more mss., and the text produced from these limited sources would be more scientific and accurate than any existing edition.

In the event that it is possible to increase the supply of sources, we think a thorough study of the catalogues of mss. should be made to find out if any of Baur's 92 mss. on John belong to the 8th or 9th centuries. The catalogues should also reveal the oldest mss. containing all 88 homilies, and photostats of a few folia from the earlier and later homilies in these codices should reveal their family affiliations in both portions. It would be interesting to know which family the oldest extant ms. represents.

It may be that the 10th century Pal graec 373 is the oldest complete ms., and that the 11th century Paris 705 is the oldest complete witness for Family A. A few folia from the 11th century Coislin 72 should also be obtained covering portions safely anterior and posterior to any possible point of division. Should Coislin 72 belong to Family B, it can

be used to supplement Pal graec 373 and to supply its la-
guae at the end of Homilies 46 and 88; if it belongs to
 Family A, it can be collated with folia from 705 and the
 Holkham mss. toward a better understanding of Family A.
 Photostats of the 10th century Paris mss. 707, 717, and
 724, and the 11th century 718 would safely assign these
 codices to their proper families, and might definitely es-
 tablish which of them was used by Savile.

All of these mss. would not be necessary for the
 new text, but this further study should show which mss.
 will yield the best text for Family A. If they do nothing
 more than add certainty to our conclusions, we would sug-
 gest that the future editor obtain on microfilm Paris 705
 and Pal graec 32 in their entirety. Pal graec 32 will bol-
 ster Holk 64 in Homilies 1-44, and Paris 705 may prove a
 better basis for the text than either Holk 64 or 65. Then
 Pal graec 32, the Holkhams, and Burgundio would control 705
 in the portions where each is pertinent.

The material available in this country will give a
 serviceable text; these added sources from abroad will enable
 an editor to construct one that is far more accurate and
 scientific, resting on what seem to be the best mss. and on
 what we think are the soundest editorial principles. The
 final step will be to take this "trial" text with its

apparatus abroad, and to correct both text and apparatus from the mss. preserved in England, France, Italy, and elsewhere.

Enriched and refined by these added sources, the new critical text will then give back to the world the Commentary on John in words scientifically approximating those actually uttered by the golden-mouthed bishop of Constantinople.

APPENDIX I

BURGUNDIO'S PREFACE

Incipit prologus Burgundionis iudicis in
commentationem Iohannis Crisostomi supra
Evangelium Sancti Iohannis Evangeliste.

Omnibus in Christo fidelibus fratribus: Burgundio
iudex civis Pisanus in Domino salutem:

Cum Constantinopoli, pro negociis publicis patrie
mee a concivibus meis ad imperatorem Manuelem missus, legati
munere fungerer, et quemdam filium meum, Ugolinum nomine,
quem mecum duxeram in itinere morbo arreptum amiserim, pro
redemptione anime eius explanationem evangelii Sancti Iohan-
nis Evangeliste a beato Iohanne Crisostomo Constantinopoleos
Patriarcha mirabiliter editam de Greco in Latinum vertere
statui sermonem; tum quia eiusdem Sancti Patris Iohannis
Crisostomi commentationem supra Evangelium Sancti Mathei
Evangeliste iam pridem beate memorie tercio Eugenio pape
integre translatum tradideram, tum quia huius Iohannis Evan-
geliste expositionis penuria apud Latinos maxima erat.
Nullum nam alium nisi Sanctum Augustinum eum continue ex-
ponentem inveni.

Cumque ibidem id negociis communibus imminentibus
facere minime possem et cum librum a quam pluribus et maxime

a monachis tam sententiarum acumine quam etiam morum per-
 pensa instructione avidissime habere desideratum, venalem
 ut mecum Pisas transferendum referrem nullatenus invenirem,
 duobus exemplariis a duobus monasteriis in commodatum accep-
 tis, duobus scriptoribus uno a capite altero a medietate in-
 cipiente librum tradidi transcribendum. Et eum brevi ita
 adeptus nocte et die vacabat cum diligenter ascultans
 fideliter emendavi.

Negociis vero mee ciuitatis peractis licentiam re-
 deundi ab imperatore accipiens, Messanam veniens ibique
 moram faciens, manibus meis scribens inibi librum transferre
 incepti. Et sic per totam iudeam (per err. pro viam) Neapoli
 et Gaete et ubicunque moram faciebam, vacationem mihi ex-
 torquens, iugiter transferebam. Et deinde contra spem per
 duos continuos annos Deo auctore totum librum de verbo ad
 verbum de Greco in Latinum transferens integre consummavi.

Evangelista nam hic in sentenciis acutissimus est.
 Et in miraculis enarrandis non multum studuit. Pertransit
 nam annum a Pasca in Pasca integrum in quo non vero tria
 fere Christi miracula scribit, cum in unaquaque die plura
 et fere innumerabilia, ut credo, fecerit. Alioquin quali-
 ter, cum in tribus ferme solis annis miracula fecerit, si
 omnia sigillatim scriberentur, mundus totus conficiendos non
 caperet libros? Et maxime cum infancia et pueriticia et
 iuventute nullum ante vini miraculum fecerit signum. Si
 enim in his statibus miracula fecisset, non eguisset

Iohannis Baptistae ad Israelem manifestatione dicentis se propterea in aqua baptizantem venisse ut manifestaretur Christus Israeli. Esset nam non solum Israeli et Iudeis, sed et omnibus gentibus ex miraculis et maxime in infancia factis apertissime iam dudum cognitus.

Studet igitur Evangelista hic maxime in contionibus et ad populum Christi locutionibus. In quibus Christum quemque quidem et raro alta quemque vero et sepe humilia de se verba alternatim dicentem introducit.

Et humilia quidem in tantum intentantem ut ex nimia eorum vilitate animum intellectumque auditoris in eis immorari non permittat. Immo scrutando aliam quandam quam quod littera sonat ex ipsa serie studeat invenire sententiam. Ut ecce humile quidem de se dicit cum ait, "Non possum a meipso facere quicquam". Quod nec de servis dicitur. Investigans unice igitur sagax auditor invenit, ideo hoc, quia idem est pater et filius. Ergo non possunt separatum agere, sed simul omnia faciunt.

Et item aliud humile de se dicit. Que viderit patrem facientem, hec et ipse facit, quia indigeat visione prius operantis patris et sic ex visu agenda discens ut imitator eadem et ipse similiter operetur.

Alta vero de se dicit ut cum dicat, "Non mirum si in sabbato paraliticum curavi et grabbatum portare iussi. Nam pater meus usque modo operatur in sabbato, mundum in sabbato gubernando, solem oriri, flumina fluere, pregnantas

parere, fructus nasci in sabbato faciendo. Et vero mandatum sabbati frangendo. Et ego ut ille operor in sabbato. Et qua filius regis et rex mandatum sabbati frango, homines in sabbato sanando et mundum in sabbato gubernando. Cum et mihi, patris equali, ut et illi iuberi non possit; par enim pari non imperat. Quod nam ego facio in sabbato non est transgressio sed supergressio".

Hec autem omnia pater noster hic sanctus Ioannes Crisostomus lucidissime enucleans, singillatim totam huius Evangelii subtilissime explanat seriem. Et humilium et aliorum Christi de se verborum causam mirabiliter ostendit, humilium quidem dicens multe sunt cause. Quarum una habita est ut libentius a Iudeis audiretur seu (ceus?) non Deo contrarius sed illi deditus existens; aliorum vero de se Christi verborum ait causa haec est ut non nobis in se credituris Christus officeret. Quia in humilibus immorari oporteat ut homo tantum et non Deus Christus credi debeat; vult nam se credi et Deum et hominem esse.

Verens igitur ego Burgundio ne si sententiam huius sancti patris commentationis assumens, meo eam more dictarem, in aliquo alterutrorum horum duorum sapientissimorum virorum sententiis profundam mentem mutarem, et in tam magna re, cum sint verba fidei, periculum lapsus alicuius alteritatis incurrerem, difficilius iter arripiens, et verba significatione eadem et stilum et ordinem eundem qui apud Grecos est in hac mea translatione servare disposui.

Sed et veteres tam Grecorum quam et Latinorum interpretes hec eadem continue egisse perhibentur. Nam septuaginta duo interpretes Iudei ut sapientiores tam Ebraea quam Greca lingua, sex per unamquamque tribum a principe sacerdotum electi et ad urbem Alexandriam directi, de verbo ad verbum de Ebreo in Grecum Ptolemeo regi Egypti totum Vetus Testamentum transtulerunt. Sed et Aquila et Theodosion et Symacus et ceteri quam plures Christiani Greci qui linguam Ebraicum suspicione ne predicti septuaginta duo interpretes predicto regi ut ydolatre transcribentes alia pro aliis transtulerint ut ita eorum translationem corrigerent, postea didicerunt.

Post longam et diligentissimam translationis eorum investigationem, vix eos tandem in aliquo peccasse. Superflua quedam eos aposuisse autumnantes qui cum predictorum septuaginta duorum interpretum textum in aliquo mutare non auderent, sub obelo deforis in margine libri posito cancellanda esse signaverunt. Similiter et dictionum quarundam Ebraicarum equivicarum quarum unam significationem predicti septuaginta duo interpretes in sua translatione apposuerant, hii moderni correctores nihil de sollempni predictorum interpretum serie alterare presumentes, alterum sensum nobis alteris eo similiter mutaverunt. Qui et ipsi de verbo ad verbum de Ebreo in Grecum transtulerunt. Hanc igitur septuaginta duorum interpretum editionem et ceterorum modernorum correctionem antiquam patres nostri de verbo ad

verbum ex Greco in Latinum totam transtulerunt.

Verumptamen beatus Ieronimus novam quandam qua nunc nos utimur sancti Ysaie prophete, non septuaginta duos sequens, translationem fecit, quam ipse transitatur. Predictae vero antiquae Ysaie translationis, ex septuaginta duorum interpretum editione in latinum translate, inibi ceu detrahens memoriam facit.

Sanctus vero Basilius predictum Ysaiam prophetam exponens septuaginta duorum interpretum editione mirabiliter ad litteram commentatur, eiusque hanc commentacionem ego Burgundio iudex domino tercio Eugenio beate memorie pape de verbo ad verbum transferens ex predicta septuaginta duorum interpretum editione factam antiquam nostram translationem in omnibus fere sum prosecutus, cum sancti Ieronimi novam suam edicionem nullatenus ibi expositam invenirem nec eam sequi ullo modo mea (in ea?) commentacione possem.

Psalterium quoque de verbo ad verbum ex Greco in Latinum translatum est sermonem, et diverse ille que eius psalterii proferuntur apud Latinos ediciones romana et franciorum ex equivocacione Grecarum dictionum ortas esse perpendo, interpretibus modo hanc modo illam in eis assumptibus significacionem. Novum vero Testamentum totum non solum in aliis libris omnibus sed et in epistola sancti Pauli ad Romanos, et in euangelio sancti Marci, procul dubio de verbo ad verbum ex Greco in Latinum transversum est sermonem.

Decem quoque viri Romani leges Solonis clarissimi philosophi et Platonis amicissimi, de verbo ad verbum Athenis transtulerunt, et eas Romam adducentes inde legem antiquam duodecim tabularum confecerunt. Sed et Iustinianus imperatorum clarissimus vir per omnia prudentissimus librum digestorum et codicis verbum verbo reddens de Latino in Grecum transtulit sermonem, ut eloquentia Diocletiani imperatoris et Papiniani iuris consulti et ceterorum imperatorum et iuris consultorum, qualiter in legibus condendis ab invicem discrepat, non solum ex sententiarum sed et ex stili altitudine non modo Latinis sed et Grecis liquido pateret. Liber quoque institutionum tam in Greco quam in Latino neuma quidem superhabundat vel deficit dictione. Novellas et autentice constitutiones quas novis cotidie emergentibus casibus postea assidue Greca lingua predictus Iustinianus composuit de verbo ad verbum de Greco in Latinum translatas toti orbi terrarum obediendas duxit.

Quidam et Patriarcha Constantinopolitanus dialogum sancti Gregorii pape e verbo ad verbum de Latino in Grecum transtulit. Et ex eo libro illum Gregorium "Dialogum" Greci vocant.

Sed et Plato in Timeo de verbo ad verbum de Greco in Latinum a Calcidio translatus est et commentatione explanatus; sed et Priscianus vir sapientissimus Donatum minime sequens et in accidentibus octo parciū orationum,

et speciebus tam propriorum quam appellativorum nominum et in accacismis et in accidentibus de verbo ad verbum omnia, in quibuscunque potest, ex Greco in Latinum transfert, et omnia ex illorum fonte trahit.

Sed et Boetius clarissimus philosophus Porphirium et Aristotilem in categoriis, et peri ermenis (de Interpretatione), et topicis et elenchis et Nichomachum in arismetias tunc ferens de verbo ad verbum eos ex Greca Latine reddit lingue.

Sed et sapientissimi medicorum Ypocras in Aphorismis et Galienus in libro theni (Tegni?) mirabiliter de verbo ad verbum de Greco in Latinum translati sunt. Sed et Ioannes, rogatu Karoli regis, magnum Dionisium Ariopagitam tam sententiarum acumine profundissimum quam stili altitudine et novarum dictionum propensa compositionis compagine facundissimum redditum noverat effici honerosiorem. Non enim eadem apud Latinos poterat compositionis complexio in translationem servari; ipsum tum et quas supra eum beatus maximus Grecus marginales fecerat clausulas non aliter quam de verbo ad verbum Latina praesumpsit edere voce. Liber quoque de urinis Theophili, verbo ad verbum fideliter redditio in Latinorum pervenit cognitionem.

Congruum nam est auctorem libri non minus quam ex sentenciis ex orantu etiam stili verborumque pariter pollere lepore. Nam et paries sicut ex lapidibus ita et ex optima

compagnis constructione architectoris ingenii stuporem autem examinantibus infert. Sed et pictor non ex pulchra solum sed et ex turpi ymaginis figuratione a prudentibus laudum preconis elevatur, dum modo prototypi et exemplaris effigiem omnifariam fuerit prosecutus. Sic quoque altus et sublimis epistolarum Pauli stilus, Aristotilis etiam aliorum humilium et hypsidorum(?) dictaminum comparatione ab omnibus in ammirationem deducitur.

Non igitur de verbo ad verbum translatio, si et dictiones inveniantur et idioma alterutrius lingue minime impediatur et non quis suam velit statuere gloriam, et ea que aliorum sua esse simulare, a diligenti et fideli omnino est interprete respuenda. Si nam alienam materiam tuamque tuique iuris vis esse putari, non verbum verbo, ut ait Oracius, curabis reddere ut fidus interpres, immo eius materiei sententiam sumens, tui eam dictaminis compagine explicabis. Et ita non interpres eius sed ex te tua propria composuisse videberis.

Quod et Tullius et Terencius se fecisse testantur. Summa nam sapientia imbuti casibus et figuris servire Grecorum in sua oratione dedignantibus non verbis Grecorum adhererant, sed sua eloquentia sententiae decorem atque elegantiam in suis translationibus conservabant. Alioquin si verbum verbo reddidissent, ex stilo non materie eam alii surripuisse facile deprehenderentur.

Sed et ipse sanctus Ieronimus qui nimium in hanc verbi ad verbum translationem invenitur ait se in interpretatione Grecorum absque scripturis sanctis ubi et verborum ordo misterium est, non verbum e verbo, sed sensum exprimere de sensu. (Sed et ipse Oratius ait si de Greco fonte cadent sint parte detorta).

Cum igitur hec mea translatio scriptura sancta sit, et in hoc meo labore non gloriam sed peccatorum meorum et filii mei veniam Deum expetam, merito huic nostro sancto patri Iohanni Crisostomo sui operis gloriam et apud Latinos conservans, verbum ex verbo statui transferendum, deficientiam quidem dictionum intervenientem, duabus vel et tribus dictionibus adiectis replens, idioma vero quod barbarismo vel metaplasmo vel scemate vel tropo fit recta et propria sermocinatione retorquens.

.....

Hunc igitur librum omnibus partibus completum et cum Greco exemplari a quo sumptus est fideliter collatum, et melius quam potui studiose emendatum, cum plures amicorum me peterent dari transcribendum, quia verba fidei erant, domino Pape prius statui ostendere examinandum ut eius emende auctoritate subnixum omnibus confidenter possem ex tunc eum tradere exemplandum. Verum quia meum ad dominum Papam, multis negociis imminentibus, satis iter pro te (esse?) labatur, victus precibus amicorum et maxime domini

magistri Petri sapientis et honesti viri electi sancte iuste arboree, cui nullam gerendorum possem serviciorum denegare exhibitionem, trepidansque ne votum propositumque meum quo ab initio huius translationis anhelando anxiabar ut non aliquo casu preventus hoc opus explere et volentibus habere meis manibus tradere impedirer, minime affectui manciparetur, ne amicos meos diutius premissionibus frustrando fraudarem, hunc rudem ut est primum predicto domino Petro electo sancte iuste, deinde omnibus in Christo fidelibus eo frui desiderantibus constitui porrigere transcribendum, sperans confidensque in Deum eum tam dogmatum orthodoxorum subtilitate quam huius patris nostri beati Iohannis Crisostomi et sancti huius Iohannis Evangeliste hanc eius supra suum evangelium commentationem ut credo acceptantis, meritis suffultum toti orbi terrarum in omni futuro evo, magna et per se auctoritatis fama et gloria potiturum.

Si quid autem, quod absit, hic secus quam oportet inveniri contigerit, id non huius sancti patris nostri Crisostomi set mei male fortassis et ignoranter transferentis culpa gestum esse putetur. Deus autem ac Dominus noster eandem quam apud Grecos et apud Latinos huic libro concedat et in huius Evangelii textus explanatione et in fidei Christi confirmatione habere auctoritatem. Finit prologus.

APPENDIX II

BURGUNDIO'S TRANSLATION OF HOMILY XLIII

Savile, p. 733

Ut autem sero factum est, descenderunt discipuli
eius ad mare et, ascendentibus in navim, veniebant 30
in quod ultra mare ad Capharnaum; et tenebrositas
iam facta erat. Et non venerat ad eos Iesus.
Atque mare, ventro magno flante, erigebatur.

Non solum assistens discipulis Christus corporaliter
sed et desistens ab eis, quod conferebat dispensabat. Et- 35
enim copiosus existens et facilis adinventor per contrarias
res, unum et idem construit. Vide igitur et hic quid facit.
Dimittit discipulos et ascendit in montem. Hi vero a magis-
tro relictis, ut sero factum est, descenderunt ad mare et
usque quidem ad vesperam expectaverunt eum adventurum esse
putantes ad se.

Facta vero vespera, non ultra sustinent non in in- 40
quisitionem eius venire; tantus eos detinebat amor. Neque
nam dixerunt, vespera nunc est et nox assumpsit. Ubi nunc
abibimus? periculosus locus, fallax tempus. Sed ab amore
igniti, ascenderunt in navim. Neque nam simplex evangelista
et tempus designat sed ut per hoc calidum eorum amorem os-
tendat. Cuius igitur gratia dimittit eos et recedit? Magis

autem cuius gratia apparet rursus solus in mare ambulans, 1
 illo quidem docens eos quantum est delictio et amorem operans
 maiorem; hoc vero rursus suam virtutem ostendens. Sicut enim
 in doctrina non cum turba omnia audiebant, ita et in signis
 non cum multitudine omnia videbant. Oportebat enim eos
 debentes in manu habere orbis terrarum praesistentiam, 5
 habere quid ceteris plus.

Et quae signa per seipsos viderunt? ait. Trans-
 figurationem quae in montem, haec quae in mare. Et ea quae
 post resurrectionem multa et magna consistentia; ego vero et
 alia conicio ab his. Veniebant autem ad Capharnaum, manifesti
 quidem nescientes, illic autem existimantes inventuros esse
 eum aut per mediam navigationem.

Hoc igitur Iohannes enigmatice insinuavit dicens:
 Quia tenebrositas facta erat et non venerat ad eos Iesus. 10
 Et mare magno vento flante erigebatur. Quid igitur illi?
 Turbantur: multa vero erant quae hoc facere eos cogebant et
 multis ex causis. Etenim et a tempore: tenebrositas nam
 erat; et ab hieme: mare enim erigebatur; et a loco: non
 enim erant prope terram; sed, "ambulantes iam velut stadia
 viginti quinque" et ab inopinabili quod ultimum "considerant 15
 nam eum super mare ambulantem".

Quibus et turbatis valde dicit: "Ego sum, ne tim-
 eatis". Cuius igitur gratia apparuit? Ostendens quia ipse
 est qui hiemem solvet. Hoc enim ostendit indicando evange-
 lista quia volebant suscipere eum. Et statim navicula prope

terram facta est. Non enim solum non fallacem sed tran-
quillam eis praebuit navigationem.

20

Turbae vero non ostendit seipsum super mare ambulante-
tem Iesus quia maius quam per eorum imbecillitatem id signum
erat. Sed neque discipulis visus est per admultum hoc
faciens, sed et simul visus est atque avolavit ab eis. Mihi
autem et hoc videtur signum aliud esse ab eo quod apud Mat-
thaeum positum est. Et quod aliud multipliciter manifestum
est. Verum multotiens eadem facit signa, ut praeparet non
solum valde alienari eos qui videbant sed et cum multa ea
suscipere fide. "Ego sum; ne timeatis". Post verbum et
formidinem abiecit ab illorum anima; alibi vero non ita
facit; propterea et Petrus dicebat: "Domine, si tu es iube
me venire ad te". Unde igitur tunc quidem non statim hoc
susceperunt, nunc autem suasi sunt. Quia tunc quidem adhuc
hiems permanebat ecutiens navigium, nunc autem cum voce tran-
quillitas advenit. Vel si non hoc est, illud est quod dixi
prius, quia multotiens eadem faciens signa, facile suscepti-
bilia tempore secunda a prioribus operabatur.

25

30

Cuius autem gratia non ascendit in navim? Miraculum
maius operari volens, quoque simul deitatem eis revelare aper-
tius et ostendere quia tum gratias agens, non indigens auxilio
hoc fecit, sed illis condescendens. Et permisit quidem fieri
hiemem ut semper eum inquirant. Quiescere vero rursus mox eam
fecit ut virtutem suam notam faciat; non ascendit autem in
navim ut miraculum maius faciat. Ea quae in crastinum turba

35

quae stabat illic videns quia alia navicula non erat illic nisi una in quam ascenderant discipuli eius et quia Iesus non intravit cum eis, ascenderunt et ipsi in alia navigia quae venerant a Tiberiade.

Et cuius gratia diligenter ita loquitur Iohannes? Magis autem propter quid non dixit: quia turbae vero ea quae deinceps navigantes venerunt. Aliud quid nos vult docere. 40 Quale hoc? Quia et turbis et si non ita manifeste, dedit denique tamen latenter suspicari quod factum erat. Noverunt nam, ait, quia navicula alia non erat illic nisi una, et quia Iesus non cum eis intravit, et intrantes in eas quae ex Tiberiade naviculas, venerunt quaerentes Iesum in Capharnaum.

Quid etenim erat aliud suspicari quam quia mare pede transiens advenerat. Neque enim est dicere quod alia navicula pertransivit. Una nam erat, ait, in quam ascenderunt discipuli eius. Sed tamen post miraculum tam magnum venientes, non interrogaverunt eum qualiter pertransiit, qualiter advenit, neque quaesierunt tantum miraculum discere. Sed quid aiunt? Rabbi, quando huc advenisti? Nisi hoc in quando quis hic dicat pro qualiter dicendum esse ab eis. 5

Dignum autem et hinc conspicere facilem eorum mentem. Qui nam dicebant: hic est propheta; qui studebant rapere et facere regem, inventes eum nihil tale consiliantur, sed miraculum abicientes, ut ego existimo, non ultra de reliquo prioribus admirantur. Propterea igitur inquirebant volentes rursus mensa potiri quali ac prius. Igitur pertransiere

quidem mare rubrum et Iudaei, Moyse duce; sed multum est 10
 medium hic. Nam ille quidem orans et ut servus omnia opera-
 batur; hic autem cum potestate omni. Et illic quidem austro
 tunc flante secessit aqua, ut per siccam faceret pertransire;
 hic autem miraculum maius factum est. Manens enim in
 propria natura mare ita ferebat dominatorem supra dorsum,
 attestans illi seriei quae dicit: qui ambulat super mare
 ut super pavementum.

Decenter autem debens in Capharnaum intrare, duram 15
 et insuasibilem signum panis operatus est; non solum his
 quae in ea fiebant sed et his quae extra civitatem mirifice
 fiebant mollire eorum volens qui in ipsa insuasibilitatem.
 Tot enim turbas advenire in civitatem illam multum ponentes
 studium, quem non erat sufficiens mollire lapidem? Sed non
 illi tale quid passi sunt, sed rursus cibum concupiscunt
 corporalem; ideoque increpantur a Iesu. 20

Morale XLIII

De eo quod oportet spiritualia magis sed non secularia
 a Deo petere; et quia dominica oratio parte nostrum
 spiritualis est et quia iniusti non ex Deo ditantur.

Hoc igitur scientes, dilecti, gratias agamus Deo et
 gratia quidem sensibilium; multo autem magis spiritualium.
 Ita enim et ipse vult, et propter haec, et illa tribuit, im-
 perfectiores inducens his et praeerudiens, ceu eos ad mundum
 adhuc inhiantes. Sed cum ea accipientes in eis immorantur,
 incusantur et increpantur. Quia et in paralitico primum 25
 illud volebat dare; sed non sufficiebant qui aderant. Di-

cente nam quia dimittuntur tibi peccata, dicente [i.e. dicebant]:
 hic blasphemat. Ne utique, rogo, tale quid patiamur nos;
 sed illorum nobis amplior sit cura.

Propter quid? Quia spiritualibus praesentibus nulla
 a carnalium privatione fit laesio. Illis autem non
 existentibus, quae erit nobis de reliquo spes? quae vero
 consolatio? Ergo oportet de his semper Deum deprecari et 30
 haec petere. Talia nam et Christus nos orare edocuit.
 Si et expandamus orationem illam, nihil inveniemus in ea
 carnale, sed omnia spiritualia. Sed et ipsum parvum illud
 sensibile, modo fiens spirituale. Admonere nam nihil plus
 inquirere pane supersubstantiali, hoc est, cotidiano,
 spiritualis utique et philosophicae mentis.

Ea vero quae ante hoc vide. Sanctificetur nomen
 tuum; adveniat regnum tuum; fiat voluntas tua sicut in caelo 35
 et in terra. Deinde dicens sensibile illud, cito erutus est
 ab illo, et rursus ad spiritualem venit doctrinam. Dimitte
 nobis debita nostra sicut et nos dimittimus debitoribus
 nostris. Nusquam principiatum, nusquam divitias, nusquam
 gloriam, nusquam potentiam, sed omnia quae in animae utili-
 tatem conferunt imposuit orationi. Nihil terrenum sed omnia
 coelestia.

Si igitur iubemur abstinere a mundanis et praesen- 40
 tibus, qualiter non erimus miseri et infelices haec petentes
 a Deo, quae iussit et habentes eicere, a sollicitudine erip-
 iens nos; pro quibus autem iniunxit nullum ponere studium.

Magis autem neque habere neque concupiscere. Hoc enim est illud multiloquio confidere.

Propterea et orantes non perficimus. Qualiter igitur pervitiosi, ait, ditantur? Qualiter iniusti et nequam, rapientes, avari existentes? Non Deo tribuente; absit. Sed p.
736
rapientes et avari existentes. Et qualiter Deus concedit? 1
Quia et diviti tunc concessit maiori servans eum supplicio. Audi igitur et quid ait ad eum: Fili, suscepisti tu bona tua et Lazarus mala: et nunc hic consolatur, tu autem dolorem pateris.

Ut igitur non et nos hanc audiamus vocem lascivientes inaniter et vane, et multa congregantes nobis ipsis peccata, 5
veras divitias eligamur et certissimam philosophiam ut potiamur promissis bonis. Quibus fiat omnes nos participare gratia et clementia Domini Nostri Iesu Christi. Per quem et cum quo Patri gloria simul cum Sancto Spiritu nunc et semper et in saecula saeculorum. Amen.

APPENDIX III

BURGUNDIO'S TRANSLATION OF HOMILY XLIV

Savile, p. 736

Respondit eis Iesus. Amen, Amen, dico vobis. 10
Quaeritis me quia non vidisti signa, sed quia
manducastis ex panibus et saturati estis.
Operamini non cibum qui perit, sed cibum qui
manet in aeternum.

Mansuetum et leve non ubique utile, sed est quando 15
et percussio opus est magistro. Cum enim deses fuerit dis-
cipulus et crassus, stimulo uti ad eum de reliquo opus est
ut multam tangat desidiam. Et hoc Filius Dei fecit, et
alibi multis in locis et in praesenti loco.

Venientibus enim turbis et navigantibus et inveni-
entibus Iesum, et blandientibus ei et dicentibus, "Rabbi, 20
quando huc venisti?", ostendens quia eum qui ab hominibus
est non concupiscit honorem, sed unum solum inspicit, salu-
tem eorum, percussive eis respondet; non hac colum corrigere
volens, sed et in revelando mentem eorum, et in medium
ducendo.

Quid enim ait? "Amen, Amen dico vobis", cum deter-
minatione et certificatione, "Quaeritis me non quia vidistis
signa, sed quia manducastis de panibus et saturati estis". 25
Percutit quidem sermone et redarguit; sed non abscisivo, sed
et valde cum multa parcitate hoc faciens. Non nam dixit, "O

gulosi et ventri servi! Tot mirificavi et nusquam secuti estis, neque admirati estis quae facta sunt". Sed mansuete ita qualiter et quiescibiliter, "Quaeritis non quia vidistis signa, sed quia manducastis de panibus et saturati estis"; non de praeteritis solum, sed et de praesenti signo ostendens, quasi enim hoc dicit per ea quae ad eos extenditur: non miraculum vos stupidos fecit quod in panibus, sed hoc .t. repletos esse. 30

Et quod non coniciens adversus eos dixit, confestim ostenderunt illi. Etenim propter hoc rursus venerunt, ut debentes eisdem potiri. Propterea et dixerunt, "Patres nostri manducaverunt manna in deserto", rursus ad cibum eum trahentes carnalem. Quod erat accusatio et criminatio maxima.

Sed ipse non stat usque ad reprehensiones, sed et doctrinam his adicit, dicens: "Operamini non cibum qui perit, sed cibum qui manet in vitam aeternam, quem filius hominis dat vobis. Hunc nam Pater sigillavit Deus". Quod autem dicit tale est: "Nulla vobis sit cura huius cibi, sed illius spiritualis". Sed quia quidam eorum qui volunt pigri nutriri abutuntur hoc verbo ut operationem abscidente Christo opportunum et ad eos dicere; toti enim, ut ita dicam, detrahunt Christianismo et in pigritia convicium pati praeparant. 35 40

Potius autem dicere necessarium quod Pauli. Quid igitur ille ait? "Memento Domini dicentis: beatum est dare magis quam accipere". Et nimirum (unde) (unum) utique fiet hoc .t. dare ei qui non habet? Qualiter igitur Marthae Iesus dixit,

"Sollicita es et turbaris circa multa. Uno autem est opus. 1
 Mariam vero optimam partem elegit". Et rursus, "Ne sol-
 liciti sitis in crastinum".

Necessarium nam omnia nunc haec solvere, non ut solum
 quiescere faciamus eos pigrantes si voluerint, sed ut non
 contrietatem inducere quandam ostendamus eloquia Dei. Et-
 enim et alibi ait apostolus, "Deprecamus autem vos superabun- 5
 dare et largiri, silere et agere quae propria, ut boni for-
 miter ambulatis ad eos qui foris sunt".¹ Et rursus, "Qui
 furabatur, ne furetur; magis autem laborat operans propriis
 manibus ut habeat tribuere ei qui opus habet". Hic enim
 Paulus neque simpliciter operari iussit, sed ita cum labore
 ut habeat hinc et alii tribuere.

Et alibi rursus idem dicit, "Necessitatibus meis et
 his qui erant mecum ministrarunt manus hae". Sed et Cor-
 inthiis mittens dixit, "Quae igitur mihi est merces, ut 10
 evangelizans non sumptuosum ponam evangelium?" Sed et in
 civitatem illam veniens, "manebat apud Aquilam et Priscillam,
 et operabatur. Erant nam tabernaculorum factores arte".

Sed haec repugnantiam ostendunt vehementiorem secun-
 dum seriem. Quocirca necesse de reliquo solutionem inducere.
 Quid igitur utique dicemus ad haec? Quia hoc .t. non sol-
 licitos esse non hoc .t. non operari est, sed hoc signat

1. I Thessalonians 4, 10, 11.

.t. non affigi saecularibus rebus, hoc est, non facere curam 15
de ea quae in crastinum quiete, sed supervacaneum esse existi-
mare.

Licet enim et operantem, nihil in crastinum
thesaurizare, et licet operantem nullo sollicitum esse.
Non enim idem est sollicitudo et operatio. Neque enim ut
operae confidens operatur quis, sed ut tradat ei qui opus
habet. Sed et id quod ad Martham dictum est, non de opere
et operatione est, sed de eo quod oportet tempus scire, et
non audientiae tempus ad carnaliora consumere. Non igitur 20
ad pigritiam eam immittens haec dicit sed affigens audientiae.
Accessi, ait, docturus vos quod oportet. Tu vero circa
pulmentum studuisti? Suscipere me vis, et multiplicem
praeparare mensam? Aliam praepara escam, eam quae cum
desiderio est audientiam mihi praeparans et sororis imitans
amorem.

Necque igitur hospitalitatem prohibens hoc dixit
Absit. Qualiter nam sed hoc .t. quod non opus in audientiae 25
tempore cura alia occupari. In dicendo autem, "ne operemini
cibum qui perit", non hoc est enigmatice insinuantis, quod
opus pigritari, sed quod operari et tradere. Etenim et hoc
maxime periens cibus est. "Omnem nam malitiam docuit pi-
gritia". Hoc enim non periens cibus est de reliquo.

Si vero quis pigritans ventris et lasciviae curam
faciat, hic cibus operatur qui perit; quemadmodum si quis 30

operans Christum nutriat et potaverit et induerit, nullus ita insensibilis et indoctus ut dicat pereuntem cibum operari hunc talem propter quem regni futuri et bonorum illorum est promissio.

Hic nam cibus manet continue. Alias autem et quando tunc fidei quidem nullam rationem faciebant necque intendebant discere quis est qui haec operatur et qua virtute. Unum autem solum volebant, ventrem voluptuose replere nihil laborantes, talem escam decenter cibum pereuntem vocavit. 35

Nutrivi vestra corpora, ait, ut ab hoc aliam exquireretis escam quae manet, quae nutrit vestram animam. Vos autem rursus ad terrenam curritis. Propterea non intelligitis quia non ad hanc vos duco imperfectam, sed ad illam quae non temporaneam tribuit vitam, sed aeternam, quae non corpus sed animam nutrit.

Deinde quando ita magna de seipso locutus est et dixit seipsum daturum esse eam, ut non rursus eis instet quod dicit dignum fide sermonem faciens, ad patrem traditionem reducit eius. Dicens enim, "quem filius hominis dabit vobis", induxit, "hunc enim pater sigillavit Deus". Hoc est, in hoc misit hanc vobis afferentem escam. 40

Ostendit autem et aliam interpretationem haec dictio. Etenim et alibi ait Christus, "qui audit meos sermones sigillavit quia Deus verax est". Hoc est demonstravit in-contradictive. Quod utique mihi videtur et hic hanc dictionem enigmatice insinuare. Nihil enim est aliud hoc .t. p. 738

"sigillavit pater" quam demonstravit, revelavit per suum testimonium. Nam monstravit quidem et ipse seipsum, quando vero ad Iudaeos loquebatur patris testimonium induxit medium.

Morale XLIIII

De eo quod nihil sunt quae videntur clara praesentis vitae.

Discamus igitur, dilecti, haec petere Deum quae 5
dignum est ab ipso petere. Nam illa quidem, saecularia dico, qualitercumque contingerint, nocumentum nullum ferunt. Sive in inopiam inciderimus, nullum patiemur malum. Neque enim praeclara praesentis vitae, neque tristitia in angustiae et voluptatis rationem habent fortitudinem, sed alterutra facere contemptibilia, et cum multa defluunt velocitate.

Ergo et via vocata est decenter, ceu secedentia et 10
ad plurimum manere non apta nata. Futura vero alterutra immortalia permanent, et quae supplicii et quae regni. Pro illis igitur multum faciamus studium, ut haec quidem fugiamus, illa vero eligamus. Quae enim eius quae hic est voluptatis utilitas? Hodie est, et cras non est. Hodie flos praeclarus, et in crastinum pulvis sparsus. Hodie ignis ardens, et in crastinum cinis extinctus.

Sed non spiritualia talia, sed semper manent claren- 15
tia et florentia, et pulchra fientia cotidie. Divitiae illae nunquam pereunt, nunquam transunt, nunquam desinunt, nunquam inducunt sollicitudinem, invidiam, et accusationem; non corpus perire faciunt, non animam corrumpunt, non

invidiam habent, non livorem congregant. Quae omnia haec divitiis his.

Gloria illa non in despectionem elevat, non inflammare praeparat, nunquam quiescit neque acrior fit. 20

Permissio et voluptas quae in coelis rursus manet et ipsa continua semper immobilis existens et immortalis. Non est enim eius finem invenire.

Hanc, deprecor, diligamus vitam. Si enim dilexerimus, nullam praesentium faciemus rationem, sed contempnemus haec omnia et deridebimus. Et si in regalia atria quis intrare iusserit, non eligemus; illam spem habentes, licet illo 25 nihil beatius esse videatur. Sed his qui detinentur coelestium amore, et hoc parvum, et vile, et nulla dignum ratione.

Omne nam quod finem habet, non valde circumstudibile est. Omne quod cessat et hodie est et cras non est, et si valde fuerit magnum, valde parvum et facile contemptibile esse videtur. Ne igitur fugientibus accumbamus, ne defluentibus, ne abeuntibus, sed futuris et immobilibus, ut 30 ipsis possimus frui gratia et clementia Domini Nostri Iesu Christi per quem et cum quo Patri gloria simul cum Sancto Spiritu nunc et semper et in saecula saeculorum. Amen.

Medietas libri hic finit

APPENDIX IV

BURGUNDIO'S TRANSLATION OF HOMILY XLVI

Savile, p. 744

Murmurabant igitur Iudei de eo quia dixit,
"Ego sum panis qui de caelo descendi", et
dicebant, "Nonne hic est Jesus, filius Joseph,
cuius nos vidimus patrem et matrem? Qualiter
igitur dicit de caelo descendisse.

5

"Quorum deus venter est et gloria in erubescencia
eorum", Paulus de Iudeis loquens dicebat. Et hoc manifes-
tum quidem est et a superioribus; manifestum autem et a
quibus accedentes Christo dicebant. Nam quando quidem 10
panem dedit eis et ventrem implevit prophetam dicebant esse
et regem facere quaerebant; quando autem eos docebat de
spirituali cibo de vita aeterna, quando abigebat eos a
sensibilibus et de resurrectione disputabat et excelsiorem
faciebat mentem, quando maxime admirari eum oportebat, tunc
murmurant et resiliunt. Et equidem si hic est propheta 15
sicut dixistis: hic est de quo ait Moyses, "quando pro-
phetam nobis suscitabit Dominus Deus de fratribus nostris
ut me, eum audietis", oportebat igitur eum audire dicentem
quia "de caelo descendi". Sed non audiebant, sed mur-
murabant propterea quod recens erat panis signum. Et
propterea manifeste quidem non contradicebant. In murmur-
ando vero ostendebant quia anxiantur quia non dedit eis 20

mensam quam volebant. Et murmurantes dicebant, "non est hic filius Joseph"? Unde manifestum est quia mirabilem et inopinabilem eius nondum sciverant generationem. Propterea denique eum filium Joseph adhuc dicunt esse, et non increpantur. Neque dicit eis, "non sum filius Ioseph", non quia filius Ioseph erat, sed quod nondum poterant mirabilem illum audire partum. Si vero eum qui secundum carnem non poterant manifeste audire, multo magis superiorem ineffabilem. Si quod humile non revelavit multo magis illa 25 nequaquam intellexissent. Et nimirum hoc eos vehementer scandalizabat et vili esse patre et contingente. Sed tamen non revelavit ut non aliud scandalum destruens aliud faciat. Quid igitur ipse murmurantibus eis dicebat? "Nullus potest venire ad me nisi pater meus traxerit eum". His insiliunt Manichaei dicentes quia nihil in nobis positum est. Et 30 equidem hoc ostendit dominos esse mentis. "Si enim quis non venit ad eum", ait, "quid opus est reprehensione?" Hoc autem quod in nobis destruit, sed ostendit nos auxilio indigentes. Ostendit autem hic non eum qui invito venit, sed eum qui multa defruitur(?)compugnatione. Deinde ostendit et modum secundum quem trahit ut nam ne rursus sensibile quid circa Deum suspicetur, induxit, "Non quia Deum quis 35 vidit nisi qui est a Deo, hic vidit patrem". "Quomodo igitur trahit", ait. Hoc propheta desuper dixit personans quia "erunt omnes docibiles Dei".

Vides fidei dignitatem, quia non ab hominibus neque

per hominem sed per ipsum Deum hoc debent discere? Propter hoc utique et sermonem faciens dignum fide ad prophetas eos 40 misit. "Si igitur 'erunt omnes docibiles Dei' qualiter quidam non credunt"? Quia quod dictum est, sed et sine hoc illud de pluribus dictum est indicat hoc propheticum quia omnes ait qui volunt. Magister enim praesidet omnibus paratus exhibens sua tribuere ad omnes effundens doctrinam suam.

"Et ego resuscitabo eum in ultima die". Non parva hic filii dignitas, si demum pater adducit et hic resuscitat, non dividans ad patrem opera. Qualiter enim, sed ostendens paralitatem virtutis. Sic igitur ille dicens, "et qui misit me pater testatur de me". Deinde ut non vocem scrutantur misit eos scripturis; ita et hic ut 5 non idem suspicentur mittit eos prophetis. Hos continue superius et inferius vertens, ostendens seipsum non contrarium esse patri. "Quid autem qui ante hoc", ait, "nonne docibiles erant Dei? Quid igitur hoc praecipuum". Quia tunc quidem per homines discebant quae Dei. Nunc autem per unigenitum filium Dei, et per Spiritum Sanctum. Deinde ait, "non quia patrem quis vidit nisi qui est ex Deo", non secundum eandem rationem ait hic sed secundum modum substantiae. 10 Quia si hoc non diceret: omnes a Deo sumus, ubi igitur praecipuum filii et separatum? Cuius autem gratia id apertius non posuit? propter illorum imbecillitatem. Si enim dicente "de caelo descendi", ita scandalizati sunt, quid non

utique passi essent et si hic adiecisset? Panem vero vita seipsum vocat quia vitam nostram continet et hanc et futuram, et ait, "Quicumque manducavit de pane hoc, vivet in aeternum". Panem autem aut dogmata ait hic salutaria et fidem quae in ipsum aut corpus suum; utraque enim eruant animam. Et nimirum alibi ait, "Si quis meum sermonem audierit, non gustabit mortem", et scandalizati sunt; hic autem nihil tale passi sunt propterea quia adhuc venerantur eum ab his qui facti sunt panibus. 15

Vide autem unde facit ea quae ad manna differentia, a fine alterutri cibi, ostendens nam quia non extraneam quandam ille tribuebat utilitatem, indixit, "patres vestri manducaverunt in deserto manna, et mortui sunt". Deinde construit id quod maxime suadebat eis quia multo patribus suis maioribus ipsi digni effecti sunt et mirabilibus istis viris qui circa Moysen. Quia nam dixit quia mortui sunt qui manna manducaverunt, indixit, "qui manducat ex pane hoc 25 vivet in aeternum", sed et in deserto non simpliciter posuit, sed enigmatice insinuans quia neque excensum est in multum tempus neque simul cum eis venit in terram repromissionis. His autem panis non talis est, sed et panis quem dabo caro mea est quam ego dabo pro mundi vita. Competenter autem 30 hic quaeret quis quid horum tempus erat verborum dispensantium quidem nihil, neque inferentium utilitatem, sed et his quae fabricata sunt nocentium. "Ex hoc enim", ait, "multi discipulorum eius abierunt retrorsum dicentes, 'durus est

sermo hic et quis potest eum audire'?" Licebat enim hoc solis tradere discipulis. Sic Matthaeus dixit quia seorsum loquebatur eis. Quid igitur utique dicemus? Quae utilitas verborum? Multa et utilitas et necessitas. Quia nam in- 35
iacebant cibum petentes corporalem eum et eius qui progenitoribus tributus reminiscentes, et magnum manna dicentes, ostendens quia omnia illa typus erant et umbra, verborum autem veritas haec quae praesens est meminit cibi spiritalis. Sed oportebat, ait, dicere, "quia patres vestri manducaverunt in deserto manna. Ego vero panem tribui (et) vobis. Sed 40
multum medium erat. Videbatur enim hoc et minus esse illo in eo quod ille quidem desuper ferebatur, hic vero inferius generabatur miraculum panum. Quia igitur querebant eum qui de caelo ferretur cibum propterea continue dicebat, "de caelo descendi". Si vero scrutabitur quis, "quid utique iniquum et eum qui de mysteriis est immisit sermonem"?, dicemus ad eum quia et horum valde sermonum tempus erat. Immanifestatio nam eorum quae dictuntur semper auditorem erigit et attentio-rem operatur. Non igitur scandalizari 746
oportebat sed interrogare congruum erat et inquirere. Nunc autem secesserunt. Si enim prophetam eum esse existimabant, oportebat credere his quae dicebantur. Ergo illorum amen- tiae scandalum erat, non indissolubilitatis eorum quae dicebantur. Tu vero vide qualiter paulatim eos ducit ad seipsum. Hic nam seipsum ait dare, non patrem, sed et panis, ait, 5

quem ego dabo caro mea est quam ego dabo pro mundi vita. Sed extranea quaedam erat doctrina ait et alterata. Et nimirum Ioannes superius hoc enigmatice insinuavit, agnum eum vocans. Sed neque ita noverant, ait. Scio et ego. Sed neque discipuli sciverant. Si enim de resurrectione nondum noverant quid propterea et ignorabant quid est hoc .t. "solvite templum hoc et in tribus diebus erigam id", multo magis de his quae dicta sunt. Haec enim illis in 10 manifestiora erant. Nam quia prophetae quidem suscitati sunt noverant et si non ita manifeste dixerunt scripturae. Quia autem carnem quis manducavit nunquam quis dixit illorum. Sed tamen suasi sunt et sequebantur et confitebantur verba vitae aeternae eum habere. Hoc nam discipuli non circumscrutari ea quae magistri sunt, sed audire et suaderi et congruum tempus expectare solutionis. "Quid igitur, ait, quia in contrarium contigit et abierunt re- 15 trorsum". Hoc ab illorum ignorantia. Cum enim quo huius .t. qualiter intraverit, simul intrat et infidelitas. Ita et Nichodemus turbabatur dicens, "Qualiter potest homo intrare in ventrem matris suae", ita et hi turbabantur dicentes, "Qualiter potest dare nobis manducare hic carnem suam"? Si 20 enim hoc .t. qualiter petis, propter quid hoc et in panibus non dixisti? Qualiter quinque panes in tot extendit? Quia saturationis solum erant tunc, non miraculi visionis. "Sed experientia tunc", ait, "erudivit". Quocirca ex illa oportebat et haec fieri facile susceptibilia. Propterea

proassumens mirificavit et inopinabile illud, ut per illud edocti non ultra decredamus his quae post haec dicuntur.

Morale XLVI

De sacri communionis et utilitate, vel documento quod fit dignis et indignis communicantibus

Igitur illi quidem nihil fructificaverunt tunc ex his 25
 quae dicta. Nos autem beneficio per ipsa opera potiti
 sumus. Ideoque necessarium discere miraculum mysteriorum
 quid est et propter quid datum est et quae utilitas rei.
 Unum corpus sumus et membra de carne eius et ossibus eius.
 Qui autem edocti sunt assequuntur ea quae dicuntur. Ut
 igitur non solum secundum amorem hoc fiamus, sed et secun-
 dum ipsam rem in illam remisceamur carnem. Per cibum hoc 30
 fit quod largitus est volens vobis ostendere amorem quem
 habet circa nos propterea remisit seipsum nobis et re-
 commassavit corpus suum in nos, et unum igitur fiamus,
 sicut corpus capiti copulatum. Eorum enim qui valde dili-
 gunt, est hoc signum. Hoc denique Iob enigmatice insinuans
 dicebat de famulis, quibus erat cum superhabundantia dili-
 gibilis. Cui amorem ostendentes dicebant, "quis utique 35
 daret nobis carnibus eius impleri"? Ideoque utique et
 Christus ipsum hoc fecit in amorem nos inducens maiorem et
 suam dilectionem ostendens circa nos; non videre solum
 seipsum tribuens his qui concupiscunt, sed et tangere et
 manducare et infigere dentes carni et complicari et amorem
 implere omnem. Ut leones igitur ignem spirantes ita a mensa 40

secedimus illa; terribiles diabolo fientes; et caput nostrum intelligentes et amorem quem circa nos ostendit. Igitur qui quidem genuerunt multotiens aliis nutrire dant edita. Ego autem non ita, ait, sed carnibus nutrio meis; me ipsum vobis appono, omnes vos nobiles esse volens et benignam vobis de futuris praetendens spem. Qui enim hic vobis dedi me ipsum multo magis in futuro super (frater?) volui vester fieri. Communicavi carni et sanguini propter vos; rursus eum vobis carnem et sanguinem per quos cognatus factus sum, do. Hic sanguis imaginem regalem operatur vobis floridam, hic pulchritudo inconstructibilis, hic marcescere animae nobilitatem non dimittit irrigans eam continue et nutriens. Nam qui quidem a cibariis nobis fit sanguis, non confestim hoc fit, sed aliud quid; hic autem non ita sed confestim animam irrigat et magnam quandam virtutem inspirat. Hic sanguis mysticus abigit quidem daemones et a longe esse facit; vocat autem angelos ad nos et dominatorem angelorum. Ubicumque enim viderint sanguinem dominicum fugiunt quidem daemones, concurrunt autem angeli. Hic sanguis effusus omnem orbem terrarum lavavit; multa de sanguine hoc beatus Paulus in epistula ad Hebraeos philosophatur. Hic sanguis inaccessibleia et sancta sanctorum purgabat. Si vero typus eius tantum habebat robur et in templo Hebraeorum et in media Egypto super liminaribus imunctus, multo magis veritas. Hic sanguis aureum altare sanctificavit; sine hoc non audebat princeps sacerdotum

inaccessibilia intrare; hic sanguis sacerdotes introni(?) -
 abat; hic expurgabat peccata in typis. Si vero in typis 15
 tantam habebat fortitudinem, et si umbram ita mors horrebat,
 veritatem, dic mihi, qualiter non utique timuit? Hic salus
 nostrarum animarum, hoc lavatur anima, hoc pulchra fit, hoc
 ignitur, hic igne clariorem operatur intellectum nostrum,
 hic auro luculiolem animam facit. Hic effusus est sanguis
 et coelum vadibilofecit.

Horribilia vere mysteria ecclesiae; horribile vere
 altare. Ascendebat de paradiso fons, flumina sensibilia 20
 emittens; a mensa hac ascendit fons flumina emittens spiri-
 tualia. Secus hunc fontem plantati sunt non salices infruc-
 tuosi, sed arbores ad ipsum ascendentes coelum, fructum
 habentes maturum semper et inmarcessibilem. Si quis aestum
 patitur ad hunc veniat fontem et refrigeret aestum. Etenim
 ariditates solvit et incendientia omnia mitigat, non quae ex 25
 sole solum, sed et quae a telis ignitis. Etenim principium
 deinceps habet et radicem illinc unde et irrigatur. Multa
 huius incilia fontis quae emittit paraclitus et mediator
 fit, non sarculum habens et viam faciens, sed dispositione(m)
 quae in nobis aperiens. Hic fons emittens veritatis radios;
 huic et superiores virtutes assistunt, ad pulchritudinem
 inspicientes rivorum; quare et manifestius nobis illae 30
 praepositorum considerant virtutem et micationes inaccessi-
 biles. Quemadmodum enim auro liquefacto sive manum quis
 immiserit, sive linguam, auream eam confestim fecit, ita

utique et hic animam operantur ea quae praeiacent. Nam fervet quidem igne vehementius hoc flumen, sed non ardet, sed infundit solum quodcumque susceperit. Hic sanguis desuper praefigurabatur semper in altaribus iustorum 35 occasionibus, hic honor orbis terrarum, hoc comparavit ecclesiam Christus, hoc ornavit eam universam. Sicutnam homo servos emens, aurum dat et ornare rursus eos volens auro hoc facit, ita et Christus et comparavit nos sanguine et ornavit sanguine. Qui hoc participant sanguine, digne cum angelis et archangelis et superioribus virtutibus stant; hanc induti Christi regalem stolam arma habentes quae spiri- 40 tualia. Sed nihil adhuc dixi; ipsum enim induti sunt regem.

Sed sicut est magnus et mirabilis, ita siquidem cum puritate accessens in salutem accessisti; si vero cum per- vitiosa conscientia, in supplicium et cruciacionem. Qui nam manducat et bibit indigne sanguinem et corpus domini, iudicium sibi ipsi manducat et bibit. Si enim qui sordidant purpuram regalem torqueantur similiter ut qui rescindunt, 45 nihil incongruum et eos qui immunda mente suscipiunt corpus idem sustinere supplicium cum his qui id rescindunt per clavos. Vide denique qualiter terribile ostendit Paulus supplicium dicens irritam faciens quis legem Moysi sine miseratione per quantum extimatis deteriori dignus ef- 5 ficietur supplicio qui filium dei conculcat et sanguinem testamenti commune putat in quo sanctificatur? Attendamus igitur nobis ipsis, dilecti, talibus potentes bonis; et cum

voluerimus turpe quid dicere, vel simul raptos nos ipsos
viderimus ab ira, vel ab alia aliqua tali passione, cogite-
mus quibus digni facti sumus, quanto spiritu potiti sumus,
et sit castigatio nobis irrationabilium passionum haec
cogitatio. Usquequo enim praesentibus affigemur? Usequequo 10
non erigamur? Usquequo non curam habebimus nostrae salutis?
Excogitemus quae nos dignatus est Christus, gratias agamus,
glorificemur non per fidem solum sed et per opera ipsa ut
futuris fruamur bonis. Gratia et clementia domini Iesu
Christi per quem et cumquo Patri gloria simul cum Sancto
Spiritu nunc et semper et in saecula saeculorum. Amen. 15

APPENDIX V

BURGUNDIO'S TRANSLATION OF HOMILY XLVIII

Savile, p. 754

Et ambulabat Iesus post hoc in Galilaeam.
Non enim habebat potestatem, si vellet in
Iudaeam ambulare quia quaerebant eum Iudaei
interficere. Erat autem proxime dies festus
Iudaeorum.

15

Nihil invidia deterius et livore, ita mors in
mundum venit. Quia enim vidit diabolus hominem honoratum,
non ferens prosperitatem omnia agit ut eum interimeret.
Et ubique radicis huius hunc videbit quis utique fructum
factum. Ita et Abel occisus est; ita vero et David futurus; 20
ita et alii multi iustorum; hinc et Iudaei Christi occisiores
facti sunt. Et hoc ostendens evangelista dicebat, "Post
haec ambulabat Iesus in Galilaeam. Non nam habebat po-
testatem si vellet in Iudaeam ambulare quia quaerebant eum
Iudaei interficere". Quid dicis O beate Ioannes? Non
habebat potestatem qui potest omnia quaecumque voluit, qui
dixit "quem quaeritis", et proiecit eos ad ea quae retror- 25
sum sunt, qui adest et non videtur, hic non habebat potes-
tatem? Qualiter autem et postea ex medio templo, media
sollemnitate, synodo existente, et ocisoribus existen-
tibus, loquebatur haec, quae magis eos irritabant? Hoc
denique et admirabantur dicentes, "nonne hic est quem
quaerunt interficere, et ecce palam loquitur et nihil ei

faciunt?" Quae igitur sunt haec? enigmata? Absit, sed 30
 illo est dicere quia et quae deitatis ostendebat et quae
 humanitatis. Nam cum quidem dicat quia "potestatem non
 habet", ut de homine loquitur et humana faciente; cum
 autem dicat "in mediis eis stabat et non detinebant eum",
 deitatis virtutem nobis ostendit. Etenim fugiebat ut homo
 et apparebat ut Deus; utraque vere ens. Hoc enim et in
 mediis existentem his qui insidiabantur non detineri,
 indecertabile eius et inrepugnabile ostendebat; et hoc .t. 35
 subtrahi dispensationem certificabat et credi faciebat, ut
 non quid Paulus Samosatens habebat dicere neque Marcion et
 qui quae illorum aegrotant. Utrorumque enim obstruit ora.

Post haec erat dies festus Iudaeorum Scenopagia.
 Hoc .t. "post haec" nihil aliud ostendit quam quia multum
 in medio tempus intercidens superexiliit. Et hoc manifestum
 illinc. Quia enim in montem sedebat, ait, erat dies festus
 Paschae. Hic autem Scenopagiae meminit. Et in his quinque 40
 mensibus nullum aliud nobis enarravit, neque docuit nos
 quidquid sed panes signum et eam quae ad eos qui comederant
 facta est contionem. Quia autem non deficiebat signa faciens
 et disputans non in die non in vespera, multotiens autem et
 nocte, discipulis denique ita instabat omnes aiunt Evan-
 gelistae. Quid utique umquam igitur dereliquerunt illud?
 Quia non licebat omnia enuntiare. Aliter autem et haec
 dicere studuerunt pro quibus aut querela aut contradictio
 quaedam a Iudaeis prosequebatur. Nam illis quidem multa

similia erant. Etenim quia aegrotantes curabat et mortuos suscitabat, et quia in admiratione factus est, multotiens audivimus. Ubi extraneum quid habent dicere aut nocumentum aliud estimatum adversus eum nasci enarrare haec ponunt; quale utique et quod nunc est, quia "fratres eius decredebant ei". Non nam contingentem habet detractionem haec res, et dignum mirari in ore eorum amicorum veritatis, qualiter non verecundantur dicentes haec quae videntur magistro ferre verecundiam, sed et haec maxime aliorum studuerunt enuntiare. Et nunc denique multa transcurrens et signa et miracula et contiones, in hoc confestim insiluit.

Dixerunt enim, ait, ad eum fratres eius, "transi hinc in Iudaeam ut et discipuli tui considerent opera quae facis; nullus enim in occulto quid facit et quaerit ipse in propalationem esse". Neque nam fratres eius credebant in eum.

Et quod verbum incredulitatis locuti sunt, rogantes eum mirificare? Igitur multae quidem incredulitatis erant verba audacia eorum et intemporanea propalatio. Existimabant nam a cognatione oportere eos cum propalatione loqui. Et videtur quidem initium qui(?) amicorum esse, multae vero amaritudinis erant quae dicebantur. Hic nam eum et formidinis et amoris gloriae vituperant. Nam hoc quidem .t. dicere "nullus quid in occulto facit", formidinem incusantium erat, simul et suspicantium quae fiebant ut non vere facta; hoc autem .t. "quaerere in manifesto esse", gloriae

amorem. Tu autem mihi intuere Christi virtutem. Ab his enim qui haec dicebant verba, primus Ierosolymorum episcopus factus est, beatus Iacobus de quo et Paulus ait, "alium vero apostolorum non vidi, nisi Iacobum fratrem Domini"; dicitur autem et Iudas mirabilis quidem factus esse. Et nimirum hii et in Chana aderant vino fiente, sed nihil profuit eis interim. Unde igitur eis tanta infidelitas? Ab optione et invidia quod cognatum enim, assuevit qualiter invidia esse apud proximos. Quos autem hic dicunt discipulos? Turbam quae sequebatur, non duodecim apostolos. Quid igitur Christus? Vide qualiter mansuete respondit. Non enim dixit, "vos autem qui estis hoc consiliantes et docentes et docentes", sed quid?

25

"Tempus meum nondum adest". Hinc mihi videtur et aliud quid enigmatice insinuari; fortassis enim eum et perdere volebant et tradere Iudaeis. Et ad hoc ait, "Tempus meum nondum adest", hoc est quod crucis et mortis. Quid ante tempus properatis interficere?

30

Tempus autem vestrum semper paratum est. Vos si semper sitis cum Iudaeis non interficient vos eadem zelantes cum eis; me vero confestim volent interficere. Qualiter vobis quidem semper et tempus coexistendi cum eis est non periclitantibus; mihi autem tunc tempus erit cum crucis tempus institerit, cum oportuerit mori. Et cum hoc dicit per ea quae sunt deinceps ostendit.

35

"Non potest mundus odire vos. Qualiter enim eos qui eadem volunt et pro eisdem currunt? Me vero odit quia redarguo eum quia pervitiosa sunt opera eius".

Hoc est et tangere et cum mansuetudine reprehendere. 40
 Ab his erudimur retinere iram, et non indigna pati, et si viles existant qui consiliantur. Si enim eos qui non credebantur consiliantes sustinuit humiliter, et consiliantes quae non oportebat neque cum optione bona, qua vos fruimini venia terra et cinis et ad eos qui consiliantur graves existentes, et si parum viliores qui haec faciunt fuerint, indignum nobis ipsis extimantes? Hoc intuere denique qualiter cum omni humilitate expellit accusationem eorum. "In tam enim absum", ait, "inquirere eam quae ab omnibus est gloriam, quia non derelinquo redarguens eos, 5 et haec sciens odium ex hoc natum et mortem constructam". "Et ubi redarguit", ait. Quum enim cessavit hoc faciens? Nonne dicebat, "Non extimatis quia ego accusabo vos apud patrem? Est qui accusat vos Moyses. Et ego cognovi vos quia amorem Dei non habetis. Et qualiter potestis credere gloriam ab hominibus accipientes et gloriam quae a solo Deo est non quaerentes?" Per haec et aliud ostendit quia hoc faciebat odium redargutio quae in perpatulo, non 10 autem Sabbati solutio.

Quid autem utique unquam eos mittit ad diem festum dicens, "ascendite ad diem festum. Ego non ascendo modo", ostendens quia haec dixit, non indigens eis, neque blandiri

volens, sed concedens Iudaica facere. Qualiter igitur, ait, ascendit, dicens non ascendo? Non dixit prorsus "non ascendo", sed "nunc", hoc est, "vobiscum".

15

"Quia tempus meum nondum impletum est". Et nimirum in futuro Pascha crucifigi debebat. Qualiter igitur non ascendit et ipse? Si enim quia tempus nondum adest, propterea non ascendit. Oportebat neque universaliter ascendere. Sed non propter hoc ascendebat ut patiatur, sed ut eos erudiat. Cuius autem gratia latentem? Etenim poterat manifeste ascendens et in medio esse et detinere eorum inordinatum impetum quod multotiens fecit. Sed nolebat continue hoc facere. Si enim ascendisset manifeste et rursus excaecasset eos, maiora utique deitatis superostendisset signa et magis utique eam denudasset. Quia vero extimabant illi formidinis esse .t. manere, ostendit et dispensationem simul et fiduciam; quia et tempus praevidens secundum quod patietur quae passus est, tunc maxime optabit Ierosolymam ascendere. Dicens autem, "ascendite ad diem festum", hoc dicit, "ne extimetis quia cogo vos mecum manere nolentes". Hoc autem .t. dicere "nondum impletum est tempus nostrum" ostendentis est quia oportebat et signa facta esse et contiones dictas esse, ut et turbae crederent ampliores et discipulos solidiores faceret, propalationem videntes magistri et quaecumque passus est.

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25

Morale xlviii

De furore et humilitate

Discamus igitur ex his quae dicta sunt mansuetudinem et humilitatem. "Discite enim", ait, "quia mitis sum et humilis corde". Et omnem amaritudinem abscidamus. Et si erigatur quis adversum nos, humiles fiamus; et si praesumat quis, curemus; et si mordeat et devoret inuritans(?) et quitians(?), non moveamur, non ulciscentes nosipsos. Interficiamus nos ipsos. Etenim fera est furor, fera acuta et calida. Incantemus igitur ei ea quae a divinis scripturis sunt incantationes, et dicamus quia terra es et cinis. "Et quid superbit terra et cinis"? et quia "vir furibundus non est boniformis"; nihil enim turpius visu furente, nihil deformius; si vero visu, multo magis anima. Quemadmodum enim gurgite turbato fetor fiet utique multus, ita anima turbata et hieme intus multa consistente. Sed non fero, ait, eam quae ab inimicis contumeliam. Cuius gratia? Nam si quidem vera fuit, et ante illud debuisses compungi et gratiam habere ei comprehensionum; si vero ficta, deride. Dixit inopem, deride; dixit pauperem, deride; dixit ignobilem et insipientem, geme pro illo de reliquo. "Qui enim dixit fratri suo "fatue", obligatus erit in gehennam ignis". Cum igitur convitiatus fuerit, intellige supplicium quo torquetur; et non solum non habebis iram, sed et lacrimas emittes. Neque nam adversus febrientem quis exacuitur, neque adversus inflammatum, sed

miseretur omnium talium et lacrimatur. Tale enim quidem
 est anima irascens. Sed si vindicare vis, sile et funestam
 dedisti ei plagam; si vero convitio convitium copulas, ig-
 nem accendisti. "Sed imbecillitatis me accusabunt qui
 adsunt", ait, "si siluero". Non imbecillitatis accusabunt,
 sed in philosophia admirabuntur. Si vero convitium passus 5
 mordearis, convitiaris; morsus autem cogis vera extimari
 quae dicuntur. Propter quid nam dives audiens quia inops
 est, ridet? Quia non cognoscit sibi ipsi inopiam. Si
 igitur ridebimus in conviciis, demonstrationem maximam
 tribuemus quod non conscientiam habebamus in his quae
 dicuntur. Aliter autem usque quando hominum noxas for-
 midamus, usque quando communem contempnemus dominatorem
 et carni affigimur? "Ubi enim in vobis zelus et lis et 10
 discidia nonne carnales estis"? Fiamus igitur spirituales
 et refrenemus versutam hanc feram. Irae et insaniae medium
 nihil; sed temporaneus quidam est daemon; magis autem et
 daemonium habente difficilius. Nam qui quidem daemonium
 habet et venia potietur; qui vero irascitur infinitis erit
 suppliciiis dignus, voluntarie seipsum in baratra perditionis
 ferens, et ante futuram gehennam, hinc iam vindiciam solvens
 tumultum quemdam et fluctuationem intolerabilem per totam 15
 noctem et diem inducere animae oculis(?). Ut igitur et eo
 quod in praesentiarum est supplicio et ea quae in futuro tor-
 mentatione nos ipsos eruamus, abicientes hanc passionem,

mansuetudinem omnem ostendamus et humilitatem, ut et hic
requiem inveniamus animabus nostris et in regno coelorum.

Quo fiat omnes nos frui gratia et clementia. Domini Nostri

Iesu Christi cui gloria et imperium in saecula saeculorum.

20

Amen.

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ἔνεκεν φαίνεται πάλιν μόνος ὅτι τῆς θαλάσσης βαδίζων; ἐκείνῳ μὲν διδάσκων αὐτῶν πόσον ὅτιν ἢ ἀπόλειψις, καὶ τὸ πόσον ἐργαζόμενος μίζονα· τὸ αὐτῶν δὲ πάλιν πλεῖν ἑαυτῶν δυνάμιν ἐνδεικνύμενος. ὡς περὶ γὰρ ἐν τῇ διδασκαλίᾳ ἔμψ' τῶ ὄχλῳ πρῶτα ἤκον, ἔτω καὶ ὅτι τῶν σημείων ἔμψ' τῶ πλήρεις πάντα ἐώρων. ἐχρῆν γὰρ αὐτῶν μέλλοντα ἐν χειρὶ ζῆα, τῆς οἰκουμένης πλεῖν παρορασίῳ, ἔχειν ἢ τῶν λοιπῶν πλεόν. καὶ ποῖα σημεῖα καθ' ἑαυτοῦ εἶδόν, φησι; πλεῖν μεταμόρφωσιν πλεῖν ὅτι τῶ ὄρας, τῆτο τὸ ὅτι τῆς θαλάσσης, ἔμψ' πλεῖν ἀνάστασιν πολλὰ καὶ μεγάλα ὄντα. ἐγὼ δὲ καὶ ἔτερον παραζόμισα ἀπὸ τῶτων. ἤρχοντο εἰς Καπερναοῦμ, τὸ μὲν σαφές οὐκ εἶδότες, ἐκείνῳ δὲ παροραζόμενοι βίρησιν αὐτῶν, ἢ ἔκ' ἑμῶν τὸ πλοῦν. τῆτο οὖν ὁ βιαγελιῆς ἀνιήσεται εἰπών· ὅτι σκοτία ἦδη ἐγεγῆνει, καὶ ἔκ' ἐληλύθει παρὰ αὐτῶν ὁ Ἰησοῦς, ἢ τὴν θαλάσσαν μεγάλην ἀνέμω πνέοντος διηγεῖρετο. ἢ οὖν ἐκεῖνοι; ἔρα- 10 ράσσονται· πολλὰ δὲ ἰὼν ἔα τῆτο ποιῆν αὐτῶν ἀναγκάζοντα ἔκ' πολλὰ γέγονεν. καὶ γὰρ καὶ ἀπὸ τῶν χειρῶν (σκοτία γὰρ ἰὼν) καὶ ἀπὸ τῶν χειρῶν (ἢ γὰρ θαλάσσαν διηγεῖρετο) ἔκ' ἀπὸ τῶν τόπων (ἔκ' γὰρ ἦσαν ἐπί τῆς γῆς,

καὶ δὲ οὖν

19 Αλλ' ἐληλακότες ὡς σαδίους ἐχρῶσι πέντε) Καὶ ἀπὸ τῶν παρὰ δόξαν ὁ τελευτῶν ἔραράσθησαν. Θεωροῦσι γὰρ αὐτῶν ὅτι τῆς θαλάσσης παρορατοῦντα. Καὶ 15 ἔραράσθησιν αὐτοῖς σφόδρα λέγει

20 Εγὼ εἶμι, μὴ φοβεῖσθε. Τίνος οὖν ἔνεκεν ἐφάση; δεικνύς, ὅτι αὐτός ὅτιν ὁ χειρῶν λύσων. τοῦτο γὰρ ἐνέφησεν ὁ βιαγελιῆς εἰπών, ὅτι

21 Ἠθέλον αὐτῶν λαβῆν. καὶ βίθως ὁ πλοῖον ἐπί τῆς γῆς ἐγῆρετο. Οὐ γὰρ μόνον ἀσφαλῆ, ἀλλὰ καὶ δεξιῶν ἀλλοῖς πρῶτα πλοῦν. τῶ ὄχλῳ ὅσον ἐπέδειξεν ἑαυ- 20 τῶν ὅτι τῆς θαλάσσης παρορατοῦντα. "μείζον γὰρ ἢ ἑμῶν πλεῖν ἐκείνων ἀσθενείῳ ὁ σημεῖον ἰὼν. ἀλλ' ὁσὲν τοῖς μαθηταῖς ὠφθη ὅτι πολὺ τοῦτο ποιῶν, ἀλλ' ἄμα τε ὠφθη, καὶ ἀνεχώρησεν. ἐμοὶ ὅτι καὶ τοῦτο δοκεῖ ὁ σημεῖον ἔτερον εἶναι τῶ παρὰ τὸ Ματθαίῳ χειρῶν. καὶ ὅτι ἔτερον, πολλὰ γέγονεν ἄλλο. "πολλάκις γὰρ ἔα αὐτὰ ποιῆν σημεῖα, ὡς "παρὰ σκοθιάσας μὴ μόνον σφόδρα ζεῖζεσθαι ἑαυτῶν ὄραντα, ἀλλὰ καὶ μὲν πολλὰ αὐτὰ δεχέσθαι πίστεως. ἐγὼ 25 εἶμι, μὴ φοβεῖσθε. μὲν τῶ ῥήματος καὶ πλεῖν δειλίαν ἐξέβαλεν ἀπὸ τῆς ἐκείνων ψυχῆς. ἀλλὰ γὰρ ὅτι ἔκ' ἔτως * . ἔκ' τοῦτο καὶ ὁ Πέτρος ἔλεγε· Κύριε εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν παρὰ σε. ποῦ οὖν τότε μὲν ὅσον βίθως " τῆτο ἐδέξαμτο, νῦν ὅτι ἐπέαθησαν; ὅτι τότε μὲν ἔτι ὁ χειρῶν ἐπέαθη σαλεύων ὁ πλοῖον, νῦν ὅτι μὲν τῆς φωνῆς ἢ γαλιθαῖον πρῶτα γέγονε. ἢ εἰ μὴ τοῦτο, ὁ παρῶτερον ἐκείνῳ ὅτιν ὅπερ ἐφάση εἰπών, ὅτι πολλάκις ἔα αὐτὰ ποιῶν σημεῖα, ἐ- 30 παρὰ δὲ κίβητα [τῶ χρόνῳ] ἔα δούτερον ἀπὸ τῶν παρῶτερον ἐργάζεσθαι. ἢ ὅτι ἔνεκεν ὅσον ἀνέβη εἰς ὁ πλοῖον; ὁ θαῦμα μείζον ἐργάζεσθαι βουλόμενος, καὶ ἄμα πλεῖν θεότητα ἀλλοῖς ἐκκαλύψαι γυμνώσθαι, καὶ δείξαι ὅτι τότε ἐνεργεῖσθαι, ἔκ' δέομενος βοηθείας τοῦτο ἐποίησεν, ἀλλ' ἐκείνοις συγκαταβαίνων, καὶ εἶπεν μὲν γυμνάσαι τῶν χειρῶν, ἵνα αἰεὶ αὐτῶν ὅτιν ζῆτοῖσιν ἐπαυσε ὅτιν τῶν χειρῶν, ἵνα πλεῖν δυνάμιν αὐτῶν γυμνάσαι· ἔκ' ἀνέβη ὅτιν ὁ πλοῖ- 35 ον, ἵνα ὁ θαῦμα μείζον ἐργάζεσθαι.

καὶ ἐμφάνει
τῶ τὸ ἀσφα-
λιστὴν εἰπεῖν,
καὶ δὲ πλοῦ-
σον ἢ
καὶ ἀπὸ τῶ
αὐτῶν.
καὶ πλεῖν πλοῦ-
τῶ
καὶ ἐκ' ἐκείνων
ζῆν καὶ μὴ
σφόδρα
* πρῶτον.
καὶ τῶτον
καὶ ὅσον πρῶ-
τον,
καὶ πάλιν ἀ-
νάστα,
καὶ τῶν παρῶ-
τον ὅσον γὰρ ὅσον
σημαῖον ἰδόν ὅτι
καὶ ὁ Ἰησοῦς ἔ-
συνεισῆλθεν,
ἐνέβησεν καὶ
αὐτῶν εἰς ἔτε-
ρον παρορασίαν
ἐλάσθησθαι
τῶ παρῶτον
καὶ μὴ ὅσον ὅσον
διὰ τὸ ἔκ'
καὶ ἡλθον
καὶ συνεισῆλθεν
καὶ ἀπὸ τῶν
τεσσάρων αὐ-
τῶ παρῶτον
εἰς
καὶ γὰρ
εἰπεῖν

22 "Οἱ ὅσον ὄχλοι ὅσον ὅσον ἐκείνῳ εἶδόν ὅτι ἄλλο πλοῖον ὅσον ἰὼν ἐκείνῳ, εἰ μὴ ἐν, εἰς ὁ ἀνέβησεν ὅσον μαθητῶν αὐτῶν, καὶ ὅτι Ἰησοῦς ὅσον ἀνέβη εἰς τὸ πλοῖον, ἀλλ' ὅσον μαθητῶν αὐ- 40 τῶν. Καὶ τίνος ἔνεκεν ἀκριβοῦς γίγεται ὁ ἰωάννης; "ἔκ' τί γὰρ ὅσον εἶπεν ὅσον, ὅσον ὅσον ὄχλοι τῶ ἐξῆς παρῶσαντες " ἀπῆλθον; ἔτερον ἢ ἡμᾶς βούλεται διδάξαι, ὅτι καὶ τοῖς ὄχλοις, εἰ καὶ μὴ οὕτω φανερώς, ἔδωκε γυμνάσαι λαθρανόντως ἀπονοῆσαι τὸ γεγνημένον. εἶδόν γὰρ, φησιν, ὅτι πλοῖον ἄλλο ὅσον ἰὼν ἐκείνῳ, εἰ μὴ ἐν, καὶ ὅτι Ἰησοῦς οὐκ ἀνέβη τοῖς μαθηταῖς. καὶ ἐμπαύσθη εἰς τὰ ὅσον τῶ παρῶτον πλοῖον, ἡλθον ζῆτοῦντες τῶ Ἰησοῦ εἰς Καπερναοῦμ. ἢ οὖν ἰὼν ἔτερον ἀπονοῆσαι, ἀλλ' ἢ ὅτι τῶ θαλάσσαν πεζύων πρῶτα γέγονε; ὁσὲν γὰρ ἰὼν εἰπεῖν

εἰπεῖν ὅτι ἐτέρω πλοίῳ διέβη. ἐν γὰρ ῥῷ, φησι, εἰς ὃ ἐρέθησαν Ὁ μαθηταὶ αὐτοῦ. ἀλλ' ὁ μως μὲν θαῦμα ἠθροῦντον ἐλθόντες ἐκ πρώτης αὐτὸν πῶς διέβη, πῶς πῆρεθρον, ἔ- δε ἐζήτησαν ὁ ποσῦτον σημεῖον μαθεῖν ἀλλὰ ἔφασι:

χ. ποσῦτον

25 Ραββί, ποτε ὡς ᾤξα γέγονας; Πλὴν εἰ μὴ τὸ, ποτε, τις ἐὼτα λέ-

χ. ἐν πύθιν
χ. ἀκολον
χ. γράμμου.

5 ρηὶ ἀπὸ τῶ πῶς, εἰρεῖσθαι παρ' αὐτῶν. ἀξιοι ὅτι ἐὼτα Ἐμυδῶν τῶν ἑυθραῦτον αὐ- τῶν ὀρμυῶ. Ὁ γὰρ λέγοντες, ὅτι ὅτι ὁ παρ' αὐτῶν, Ὁ ἀποδύζοντες ἀρπάσσει καὶ ποι- ῆσαι βασιλεία; ἀφῆντες αὐτὸν ὅσον τοιοῦτοι βουλόνοι; ἀλλὰ ὁ θαῦμα ἐκβαλόντες, ὡς ἔγωγε οἶμα, ὡς ἐπὶ λοιπὸν ῥῷ τῶν παρ' αὐτῶν ἑθαύμαστοι. ἀλλ' ἐπεζήτησαν βουλό- μνοι πάλιν τραπεζῆς ἀπολαύειν οἶας ἐ παρ' αὐτῶν.

χ. θαυμά-
ζοισι
χ. διὰ τῶτο ἄ-
εἰ πα.

10 Ἐ Ιουδαῖοι Μαωσῆως παρ' αὐτῶν, ἀλλὰ πολὺ ὁ μωσῆς ἐὼτα. ὁ μὲν γὰρ ἀξιοῦντος καὶ ὡς δούλος πάντα εἰργάζετο. ὅτι ὅτι μοι ἄξιοι ἀπάσις. καὶ μὲν ἰότης τότε πνεύματος εἶξε ὁ ὕδωρ, ὡς ἐπὶ ξηρῶς ποτίσαι πῆρεθρον ἐὼτα ὅτι θαῦμα μίξον ἐγένετο. μέ- νουσα γὰρ ἐπὶ τῆς οἰκίας φύσως ἡ θαλάσσα, ὡς ἐφερε Ὁ διασπένει ἐπὶ τῶν ῥῶτων, μῆ- τυρῶσα ἐκείνη τῆ ῥῶσι τῆ λεγούση, Ὁ παρ' αὐτῶν ἐπὶ θαλάσσης ὡς ἐπὶ ἐδάφοις. ἐκείναις

χ. ἔειπεν αὐτῶ

15 ὅ μὲν εἰς Καπερναῦμ ἐμῶσθαι τῶ σκληρῶν καὶ ἀπειθῶν, ὁ σημεῖον τῶν ἀρῶν εἰργά- σατο. ἔ μόνον τοῖς ἐν αὐτῆ γινόμενοις, ἀλλὰ καὶ τοῖς ἐξω τῆς πόλεως θαυμαστῶν ῥῶτων μαλαξάει βουλόμνος αὐτῆς τῶ ἀπειθῶν. Ὁ γὰρ ὄχλους ᾤξα ἡμέρας ποσῦτον εἰς τῶ πόλιν ἐκείνῳ, πολλῶν ἡθροῦντον ἀποδύων, ποῖον ὅτι ῥῷ ἰσθμῶν μαλαξάει λίθων ἀλλ' ὅτι ἐκείνοι τοιοῦτοι ὅσον ἐπαθον, ἀλλὰ πάλιν Ἐρῆς ἐπεζήτησαν ὁ μαθηταὶ. ὅτι καὶ οὐ-

20 δίζονται ᾤξα τῶ Ἰησοῦ.

Ταῦτ' οὖν εἰδότες ἡμέρας, ὡ ἀπαπητοὶ, ἀξιοῦντον τῶ Θεῷ, καὶ τῶ ἀμῶν τῶ μὲν ἐνεκεν, ἡθροῦντον πολλῶν ὅ μὲν τῶ πνευματικῶν. ὡ γὰρ καὶ αὐτὸς βούλεται, καὶ ὅτι τῶ τῶ ἐκείνα δι- δωσι, ὅτι ἀτελεστέρας ἐνάγων τῶ τοῖς καὶ παρ' αὐτῶν, ὅτι ὅτι ὁ κόσμος ἐπὶ καχῆ- νασιν. ἀλλ' ὅτι αὐτὰ λαβόντες ἐν αὐτοῖς ἐαπομείνουσα, ἐγκαλυῶνται καὶ ἐπιπῆνται. ἐ-

χ. ἀπε αὐτοῦ
καχῆνοῦτες.

25 πεί ἐπὶ τῶ ᾤξα ἐλελυμένον παρ' αὐτῶν ἡθροῦντον δουῶσαι, ἀλλ' ἐκ ἐὼτα ὁ πα- ρόντες ἐπὶ τοῖς ὅτι Ὁ παρ' αὐτῶν ὅτι αὐτῶν, ἐλεγει, ὅτι βλασφημί μὴ δὲ, ᾤξα ἐ- λῶ, τοιοῦτον παρ' αὐτῶν τῶ ἡμέρας, ἀλλ' ἐκείνων ἡμῶν πλείων ἐστὶ λόγος. ὅτι πῶς ὅτι τῶ γὰρ πνευματικῶν παρ' αὐτῶν, ὅτι ἐμῶν ἀπὸ τῶ Ἐρῆς ἡμῶν ἀποουσίας ὅτι βλάσφη ἐκείνων ὅ ἐκ οἰτων, τίς ἐσαι λοιπὸν ἡμῶν ἐλπίς, τίς ὅτι ᾤξα μῶν; ὅτι γὰρ ὅτι τῶ τῶ Θεῷ

χ. παρ' αὐ-
πῆ
χ. σου
χ. πῶς

30 ᾤξα ἐλεγει καὶ ταῦτα αὐτῶν. ταῦτα γὰρ καὶ ὁ Χριστὸς ἡμῶν ἐνχῶσαι ἐδίδαξε. καὶ ἀνα- πύξωσθαι τῶ βίχῳ ἐκείνῳ, ὅτι ἐν βίχῳ ἐν αὐτῆ Ἐρῆς, ἀλλὰ πῶτα πνευματι- κῶν, καὶ αὐτῶ ὅτι τὸ μακρὸν ἐκείνο τὸ ἀμῶν, ὅτι ὅτι γινόμενοι πνευματικῶν. τὸ γὰρ ᾤξα- νεῖν μηδὲν πλέον ἐπιζητεῖν τῶ ἀρῶν τῶ ὅτι τοῖς, τῶ κατ' ἡμέρας, πνευματικῶν ἀν εἶπεν καὶ φιλοσόφου ἀμῶν. ὅτι ὅτι τῶ τῶ Ἐρῆς Ἀμαθῆς ἀπὸ ἀνομῶν, ἐλθῆτε ἡ

χ. ὑπερήσως

35 βασιλεία σου, ἡθροῦντον τὸ γέλημά σου, ὡς ἐν Ἐρῆς καὶ ἐπὶ τῆς γῆς. εἶπα εἰπὸν τὸ ἀμ- ῶν ἐκείνο, Ἐρῆς ἀπὸ ἀνομῶν αὐτῶ, καὶ πάλιν ἐπὶ τῶ πνευματικῶν ἡθροῦντον διδασκα- λίδου, Ἀφες ἡμῶν ὅτι ἐφειλήματα ἡμῶν, λέγων, ὡς καὶ ἡμεῖς ἀφίερθαι τοῖς ὅτι φλέταις ἡμῶν. οὐδαμῶς Ἐρῆς, ὅτι οὐδαμῶς πλούτον, ὅτι οὐδαμῶς δόξαν, οὐδαμῶς δυνατείαν, ἀλλὰ πῶτα ὅτι εἰς ψυχῆς ὅτι φέλειν Ἐρῆς τῶ τῶ ἐν Ἐρῆς τῶ βίχῳ ὅτι γινόμενοι, ἀλλὰ πῶτα ἐ-

χ. ἔειπεν

40 ῥῶντα. εἰ τοίνυν κελυθῶν ἀπὸ Ἐρῆς τῶ βίχῳ καὶ παρ' αὐτῶν, πῶς οὐκ ἀν εἶπεν ἀ- ἔθροῖ καὶ Ἐρῆς τῶ τῶ ἀπὸ τῶ Θεοῦ, ἀ ἐκείνους καὶ ἐχόντες ἐκβαλῶν, φρον- τίδος ἀπὸ ἀπὸ ἡμῶν, ὅτι ὅτι ἐπέταξε μηδεμίαν ἡθροῦντον ἀποδύων; τῶ γὰρ ὅτι τὸ βασιλοῦν. ὅτι ταῦτα ἐν Ἐρῆς ὅτι ἀνομῶν. πῶς οὖν ὁ πονηροί, φησι, πῶς οὖν; πῶς ὁ ἀδικεῖ ἐ μαρτυρῶν, ἀρπάζοντες, πλεονεκτοῦντες; ὅτι τῶ Θεοῦ πῶς Ἐρῆς ἀπαγε-

χ. μῶν ὅτι
μῶν ἐρῶν,
μῶν ἐπὶ τῶ
μῶν;

ΗΘΙΚΟΝ

Ματθ. θ. κ.

Ματθ. ε. β.

Ματθ. ε. β. δ.

ἀλλ' ἀρπάζοντες αὐτὰ καὶ πλενεκ. οἰώτες. καὶ πῶς ὁ Θεὸς συγγράφει ὅτι καὶ ὡς πλεοῖω τότε
Λικ. 15. κ. 8. **Κ**ριωχρόσησε, μείζονι τηράν αὐτ' κολασει. ἀκούσον ἔν ἱ φησι πρὸς αὐτὸν Τέκνον, ἀπέλαθες τῶ
ἀγαθὰ σοι, καὶ Λάζαρος τῶ κακὰ ἔνινω σὸν πῶδακαλείται, σὺ δ' οὐδὲν ἄσαι. ἴν' οὖν μὴ καὶ
ἡμεῖς τῶ τῆς ἀκούσωμεν τῆς φωνῆς, πρυφάντες εἰς ἡ καὶ μάτιν, ἔ πολλὰ κριωχρόνητες ἐ-
αυτοῖς ἀμάρτηματα, **Κ** ἀληθῆ πλοῦτον ἐλώμεθα καὶ τὴν ἀκριβῆ φιλοσοφίαν, ὡς 5
τυχεῖν τῶν ἐπιγελασμένων ἀγαθῶν ὡς γῆροιο πῶδα ἡμας ἔπιτυχεῖν, γάρτι ἔ φι-
λαμ. θεσπία τῶ Κυεῖς ἡμῶν Ἰησοῦ Χριστοῦ, δι' ἔ καὶ μὴ οὐ ὡ πατεῖ ἡ δόξα, ἀμα ὡ ἀ-
ρίω πνύμετι, νῦν καὶ αἰ, καὶ εἰς τοῖς αἰῶνας. Ἀμὲν.

Ομιλ. μδ. 26 ΑΠΕΚΡΙΘΗ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ἈΜΗΝ, Α- 10

μὲν λέγω ὑμῖν, ζητήτε με, ἔχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ
τῶν ἄρτων καὶ ἐχορτασθήτε. 27 Ἐργάζεσθε μὴ τὴν βρωσιν τὴν
ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μόνουσαν εἰς ζωὴν αἰώνιον.



Ποροσωές καὶ λφον ἔ πῶματα γῶ χρησίμον, ἀλλ' ἔστιν ὅτε καὶ ἔ πλῆκ- 15
τικωτέρου δεῖ τῶ διδασκάλω. ὅταν γὰρ ἰωθῆς ἡ ὁ μαθητῆς καὶ
παχὺς, κέντροι διεγείρειν αὐτὸν λοιπὸν γῶ, ὡς τῆς πολλῆς καλικέας
νωθείας. τοῦτο καὶ ὁ ὕος τῶ Θεοῦ πεποιθήκει ἀλλαγῶν τε πολλὰ γῶ,
καὶ ἐν ὡ παρόντι τῶ παφ. ἐλθόντων γῶ τῶ ἔχλων καὶ ἔυθόντων τ' Ἰησοῦν,
καὶ κολακιδόντων αὐτὸν καὶ λεγόντων Ῥαββί, πότε ὡδε γέγονας δεικνύς 20
τῶν,

καὶ κέντροι
καὶ κέντροι
αὐτὸν λοιπὸν
καὶ πῶδα
των,

ὅτι τῆς πῶδα αἰθεροπῶν ἐκ ἐφίεται τῆς, ἀλλ' ἐν μόνον ὄρα, τὴν σωτηρίαν αὐτῶν, ἔπι-
πληκτικῶς αὐτοῖς ἀποκρίσται, ἔ τῶ τῆς μόνον δὲ βρωσῶν βουλόμενος, ἀλλὰ καὶ ὡ τὴν ἔφα-
νοῖον αὐτ' ἐκκαλύψαι ἔ εἰς μέσον ἀγαθῶν. τί γὰρ φησι; ἀμὲν, ἀμὲν λέγω ὑμῖν
μὲν δὲ θεοσιμῶ καὶ βεβαιώσεως ζητήτε με, ἔχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶ
ἀρτων καὶ ἐχορτασθήτε. πλήτε μὲν ὡ λόγῳ ἔ ἐλέγχει, ἀλλ' ἐκ ἀποτόμης καὶ σφοδρα, 25
ἀλλὰ μετὰ πολλῆς τ' φειδῆς τοῦτο πειῶν. ἔ γῶ εἶπεν, ὡ λαίμαργι καὶ γαστρίδουλι, ποσαῦτα
ἔταυματῶρησα, καὶ ἔδαμῶν ἔτε ἡκολοθῆσαί, ἔτε ἔταυμάσατε τὰ γεγημημένα ἀμα ὡροσ-
νηας ἔτω πῶς καὶ ἡρέμα. ζητήτε με, ἔχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶ ἀρτων καὶ
ἐχορτασθήτε ἔ πῶ τῶν παρελθόντων μόνον, ἀλλὰ καὶ πῶ τῶ παρόντος σημείου λέγων. ἔ γῶ
ὡ τῶ μα ὡμας ἔξέπληξέ, φησι, ὡ ἐπὶ τοῖς ἀρτοις, ἀλλὰ ὡ ἐμπλησθῶμαι. ἔ ὅτι οὐ 30
κατασοχαζόμενος αὐτῶν ἔλεγει, ἐν τῶ εὐδῶς ἐδείξαι ἐκφῶνοι. καὶ γῶ ἔφα τούτο πάλιν ἡλθον, ὡς
μέλλοντες τῶν αὐτῶν ἀπολαύσεσθαι. ἔφα τούτο καὶ ἔλεγον. **Κ** πατέρες ἡμῶν ἔφαρον ὡ
μῶνα ἐν τῶ ἔρημῳ. πάλιν ἔπι ἔφην αὐτὸν ἔλεγει ἔφην, ὡ φῶ ἔκκλημα καὶ κατη-
γρεία μεγίστη. ἀλλ' ἀσπὸς οὐχίσαται μέχρι τῶν ἐλέγχων, ἀλλὰ καὶ διδασκαλίαν ποροσ-
θησι, λέγων ἔργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μόνουσαν 35
εἰς ζωὴν αἰώνιον,

καὶ πῶδα
μὲν καὶ μὲν φῶ
δῶς

καὶ ποροσπῆ-
σερόν φησι

καὶ ἐμφάνων.
μονον καὶ γῶ
τῶτο λέγει δι
ὡν πῶς αἰ-
πῶ ἀποπῆνα-
ται. ἔ τῶ παρ-
μα
καὶ ἔλεγοντες

Ἡ ὁ ὕος τῶ ἀθεσπῶν δίδωσιν ὑμῖν. τῶτον γῶ ὁ πατήρ ἐσφραγισεν ὁ Θεός. **Ο** δὲ
λέγει τοιοῦτον ὅτι μὴδὲς ὑμῖν ἔσω λόγος τῶ τῆς τῶ φῶς, ἀλλ' ἐκείνης τῆς πνύματικῆς.
ἀλλ' ἐπειδὴ πινες τῶν βρωσῶν δῶ γῶς πῶ φεσθαι ἀποκέρχεται τῶ τῶ λόγῳ, ὡς τὴν
ἐργασίαν ἐκκόπιοντος τοῦ Χριστοῦ, ὡ καθεῖν καὶ πῶς αὐτοῖς εἶπειν. ὅταν γῶ, ὡς εἶπειν, 40
καὶ ἀμα ἔφαρον **Κ** χριστιανισμόν, καὶ ἔπι δῶ γῶ κατωδείσθαι πῶδα σκιδάξουσι. πῶ τῶρον
ἔ αἰαγαθῶν εἶπειν ὡ τῶ Παύλου. τί ὡ ἐκείνός φησι; μνημονεύετε τῶ Κυεῖς εἰρηκότος
Μακάρειον ὅτι δίδοναι μῶλλοι, ἢ λαμβάνειν. καίτοι πόθεν αἰ γῶροιο ὡ δίδοναι, τῶν ἐκ
ἐχορτι; πῶς οὖν τῶ Μαρθῶ ὁ Ἰησοῦς φησι μεμειμῶς καὶ τυρβάξῃ πῶ πολλὰ, ἐνός δὲ ὅτι
γῶ τῶ τῶ

χ. επιδοσε,

χρεία· Μαρία ἢ τ' ἀγαθὴ μερίδα ἐξέλεξασ· καὶ πάλιν· Μὴ μεμνησθε φησιν, εἰς τ' ματθ. σ. λ. δ.
 αὐτεον. δι' ἀγκυρῶν γὰρ πρῶτα νῦν ταῦτα ἐξελύσασθαι, ὅχι ἵνα μόνον παύσωμεν αὐτῶν
 ἀργυρίων εἰς βλάστησιν, ἀλλ' ἵνα μὴ μάχην εἰσάγῃν δικῆν ἐὰν λῆμα τοῦ Θεοῦ. ἔτι γὰρ
 ἀλλὰ τοῦ φησὶν ὁ Παῦλος· Παροικαλοῦμεν ὑμᾶς παροικούντων ἐφ' ἡμεῖς φιλοτιμεῖσθαι ἵνα γὰρ
 5 ζῆν καὶ ἀεὶ ἀσπῆται ἑαυτῶν, ἵνα ἐν ἡμεῖς ὡς πατρίτε παρὰ ἑαυτῶν ἔξω. καὶ πάλιν· Ὁ κλέπτης
 μηκέτι κλεπτεύω, μάλλον ἢ κερπιάτω ἐργαζόμενος ταῖς ἰδίαις χερσίν, ἵνα ἔχη μετὰ διδόναι τὸ
 χρεῖδι ἔχοντι. ἐν ταῦτα γὰρ ὁ Παῦλος ὡς ἀπλῶς ἐργαζόμενος ἐκέλευσεν, ἀλλ' ἔπει
 10 μὲν πῶς ἐκέρπει, ὡς ἔχον ἐπιβλέπει καὶ ἐτέρω μεταδίδοναι. καὶ ἐτέρω ἢ ὁ αὐτὸς φησὶ· ταῖς
 χρεῖαις μὴ καὶ τοῖς οὐπι μετ' ἐμῶν ὑποπρέψασαι αἱ χεῖρες αὐταί. καὶ Κορινθίοις ἢ ὅτι ἀπελλαν
 15 ἔλεγε· Τίς οὖν μοῦ ἔστιν ὁ μισθός; ἵνα διαγγελίζωμαι ἀδάπμων φησὶν ὁ βλάστησιον. ἐ
 ἐν τῇ πόλει ἢ ἐκείνη γηρόμορος, ἔρχομαι πρὸς Ἀκυλῶν καὶ Περίκιλλου, καὶ ἐργαζέσθαι. ἦσαν γὰρ
 σκίωτοποιὶ τῶν τέχνων. ἀλλὰ ταῦτα τῶν μάχων δεικνύει σφοδρότερον καὶ ὁ ῥητόν· οὐκ
 οὐκ ἀνάγκη λοιπὸν τῶν λύσει ἐπαγαγεῖν. τί οὖν ἀπὸ εἰποιμεν πρὸς ταῦτα; ὅτι ὁ μὴ
 μεμνησθῆναι, οὐδ' ὁ μὴ ἐργαζόμενος ἔστιν, ἀλλὰ ὁ μὴ πρὸς σπλάγχθον τοῖς βιωπικεῖς πράγμα-
 20 σι τὰ τέστι, ὁ μὴ ποιεῖσθαι φροντίδα πρὸς τὴν εἰς αὐτεον ἀπαύσεως, ἀλλὰ πρὸς ἔργον αὐ-
 τῶν ἐπινοεῖσθαι. ἔστι γὰρ ἐργαζόμενος μηδὲν εἰς τῶν αὐτεον θησαυρίζων, ἐστὶν ἐργα-
 ζόμενος μηδὲν μεμνησθῆναι. ἔτι γὰρ ταῦτόν ἐστι μεμνησθῆναι ἐργασίαν. ὡς γὰρ ὡς τὰ ἔργα
 θάρρων ἐργάζεσθαι πῖς, ἀλλ' ἵνα μεταδῶν τὰ χρεῖδι ἔχοντι. ἐπὶ πρὸς Μαρκῶν ἢ εἰρη-
 25 μόνον, ἔπει ἔργον καὶ ἐργασίαν ἔστιν, ἀλλὰ πρὸς τὸ δεινὸν χεῖρον εἰδέναι, ἐπὶ τῆς ἀκροά-
 σιας χεῖρον πρὸς τὰ ἑσπικώτερα ἀναλίσκων. ἔπει πῶς εἰς ἄργον αὐτῶν ἐμβαλλων, ταῦτα
 ἔλεγε, ἀλλὰ πρὸς σπλάγχθον τῆς ἀκροάσει. πρὸς ἡμῶν, φησὶ, διδάξαν ὑμᾶς τὰ δόγματα,
 οὐδ' ἔπει ἀρίστον ἐσπούδακας. ὑποδιδάσασθαι μετέβαλε, καὶ πολυτελῆ πρὸς σκλάβασαι
 τράπεζαν; ἐτέρω πρὸς σκλάβασαι ἐσίαν, τῶν μὲν πρὸς θυμίας ἀκροάσιν μὴ πρὸς ἡμῶν,
 καὶ τῆς ἀδελφῆς μιμουμένη πῶρον. ἔπει οὖν τῆς φιλοξενίας κωλύων ταῦτα ἔλεγε (ἀπαγε
 25 πῶς γὰρ;) ἀλλὰ τὸ μὴ δεινὸν ἐν ἀκροάσει χεῖρον πρὸς ἔτερα ἀσπλάσθαι. τὸ ἢ λέγειν,
 μὴ ἐργάζεσθε τῶν βρασίον τῶν ἀπολλυμένην, ἔπει τὸ ἐστὶν ἀπὸ τῶν ἀπολλυμένων, ὡς δὲ φησὶν ἄργον (καὶ
 γὰρ καὶ τὸ μάλιστα ἀπολλυμένη βρασίον ἔστι. πᾶσαν γὰρ τῶν κακίαν ἐδίδαξεν ἢ ἄργον. Σερ. λ. λ. β.
 ἀλλ' ὡς ἐργάζεσθαι καὶ μεταδίδοναι. τὸ γὰρ εἰς ἀπολλυμένη βρασίον ἔστι λοι-
 πόν. εἰ δὲ πῖς ἄργον γαστρίζοιτο καὶ πρὸς τῆς ἐπιβλέπει, οὐδ' αὖ τῶν βρασίον ἐργάζεσθαι τῶν
 30 ἀπολλυμένην ὡς πῖς ἐργαζόμενος καὶ Χριστὸν πρὸς φοῖ καὶ ποτίζοι καὶ ἐνδύοι, ἵς αὐ-
 τῶν ἀνάμνητος καὶ ἡμεμῶν, ὡς εἰπεῖν ἀπολλυμένη βρασίον ἐργάζεσθαι τῶν ποτῶν, δι-
 ἕως τῆς βασιλείας ἢ ἐπαγγελίας τῆς μελλούσης καὶ τῶν ἀγαθῶν ἐκείνων; αὐτὴ γὰρ μεμῶν διη-
 νεκῶς ἢ βρασίον. ἔπει τότε ἢ ὅτι τῆς μεμῶν πῖς ὡς ἐστὶν ἀνάμνητος, ὡς δὲ ἐσπλάσθαι
 μεμῶν πῖς ὡς ταῦτα ἐργαζόμενος καὶ πῖς δυνάμει, ἐν ἢ μόνον ἐβούλοντο, γαστρίζεσθαι μηδὲν
 35 ποιοῦντες, τῶν ποταύτων ἑσπλάσθαι εἰκότως βρασίον ἐκάλει ἀπολλυμένην. ἔπει ταῦτα ὑ-
 μῶν ταῦτα σώματα, φησὶν, ἵνα ἀπὸ τῶν τῶν ἐτέρω ἐπιβλέψῃτε ἑσπλάσθαι τῶν μεμῶν, ἢ
 πρὸς φουσαν ὑμῶν τῶν ψυχῶν· ὑμῶν ἢ πάλιν ὅτι τῶν γηῶν πρὸς χεῖρον. ἀλλ' ὡς τὸ ἐσπλάσθαι
 ὅτι ὑμᾶς εἰς ὅτι ταῦτα ἀπὸ τῶν ἀτελῶν, ἀλλ' ἐπὶ ἐκείνῳ τῶν ἢ πρὸς σπλάσθαι πρὸς
 40 χροῦσαν ζωῶν, ἀλλ' αἰώνιον, τῶν οὐ σώμα, ἀλλὰ ψυχῶν πρὸς φουσαν. εἰτα ὅτι ἔπει ἔπει μέγα
 ὡς ἐαυτῶν ἐφ' ἑσπλάσθαι, καὶ ἔπει αὐτῶν δώσει αὐτῶν, ἵνα μὴ πάλιν αὐτοῖς πρὸς τῆς ὡς ἑσπλά-
 σθαι, ἀξίον πῖς ὡς ἑσπλάσθαι, ὅτι ἑσπλάσθαι τῶν πατέρα τῶν χορηγῶν αὐτῆς ἀνάμνη. εἰπὼν γὰρ,
 ὡς ὁ ὑὸς τῶν ἀπὸ φουσαν δώσει ὑμῖν, ἐπῆραγε· τούτων γὰρ ὁ πατὴρ ἐσφραγίσεν ὁ Θεός, τούτε-
 σιν, ὅτι τῶν ἐπέμψα ταῦτα ὑμῖν κομίζοντα τῶν ἑσπλάσθαι. δηλοῖ ἢ καὶ ἐτέρω ἐρμηνεί-
 αμ ἢ λέξις. καὶ γὰρ καὶ ἀλλὰ τοῦ φησὶν ὁ Χριστός· ὁ ἀκούων μὴ εἰς λόγους ἐσφραγίσεν, ὅτι ὁ
 Θεός

χ. ἄστ. καὶ

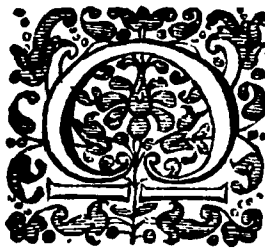
χ. ἀμαθῆς,

χ. ἄλλως ἢ, καὶ
ἐπ. τίτε τῆς

χ. πρὸς τῶν
ἑσπλάσθαι

Ομιλ. μς. 41 ΕΓΟΓΓΥΖΟΝ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΠΕΡΙ

αὐτῶν ὅτι εἶπεν, ἐγὼ εἰμι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβέβας· 42 Καὶ ἔλεγον, οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδα μητρὸν καὶ πατέρα· εἰ τίς οὕτως λέγει ἐκ τοῦ οὐρανοῦ καταβέβηκεν;



Ως ὁ Θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ ἀγαθῇ αὐτῶν, ἡ γὰρ φωνὴ φιλιππησίοις ὁ Παῦλος πρὸς Ἰωνῶν ἔλεγε, ὅτι ἡ καὶ Ἰουδαῖοι τοιοῦτοι, δῆλον μὲν καὶ ἀπὸ τῶν ἐμπερασθέντων, δῆλον δὲ καὶ ἀφ' ὧν τὰς Χερσῶν παρελθόντες διελέγοντο. ὅτε μὲν γὰρ ἄρτον ἔδωκεν αὐτοῖς καὶ τὴν γάρ- 10 τῆρα σιέπλησε, καὶ παρεφῆτιμ ἔλεγον εἶπεν, καὶ βασιλέα ποιῆσαι ἐζήτησεν· ὅτε δὲ αὐτοῖς ἐδίδασκε πρὸς τῆς πνευματικῆς ἑσφῆς, πρὸς ζω- ἡς αἰωνίου, ὅτε ἀπήγαγον αὐτῶν τῶν αἰσθητῶν, καὶ πρὸς ἀσάστεως διελέγετο, καὶ ὑψιγροτέ- ραι ἐποίει τὴν γνώμην, ὅτε μάλιστα θαυμαζέειν αὐτὸν ἐχρῆν, ὅτε γρηγοροῖσι καὶ ἀπεπη- 15 δῶσι. καὶ μὲν, εἰ οὗτός ἐστιν ὁ παρεφῆτης, κατὰ τὸν ἔφησαν εἰπόντες, ὅτι οὗτος οὐ φη-

γρ. ὁ Παῦλος πρὸς Ἰωνῶν διαλεγετο, ὅτι ἐλεγε καὶ τὸ πρὸς δῆλον

Διδ. π. 18.

σιν ὁ Μωϋσῆς, ὅτι παρεφῆτιμ ὑμῖν ἀναστήσει Κύριος ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐ- 20 μὲν, αὐτῶν ἀκούσατε, ἐχρῆν αὐτῶν οὕτως ἀκούειν λέγοντος, ὅτι ἐκ τοῦ οὐρανοῦ καταβέβη- κα. ἀλλ' οὐκ ἤκουον, ἀλλ' ἐργάζοντο. ἐπὶ γὰρ αὐτὸν ἠδυνῶτο ἄρα τὸ νεαρόν ἐπὶ τὸ τῶν ἄρτων σημεῖον· ἀλλ' οὐκ ἔμελλε μὲν οὐκ ἀντέλεγον, τὰ δὲ γρηγοροῦσαν ἐπέφαινον ὡς ἠγρυμνακτεῖν, ὅτι μὴ ἔδωκεν αὐτοῖς τράπεζαν ἡμεῖς ἐβούλομεν; καὶ γρηγοροῦντες ἔλεγον· οὐκ ἐστὶν οὗτος ὁ υἱὸς 25 Ἰωσήφ; ὅθεν δῆλον ὅτι οὗτός ἐστιν τὸ θαυμαστὸν αὐτῶν καὶ πρὸς ἀδελφῶν οὐκ ἐπέπρω ἠδυνῶτο· ἀλλ' οὐκ ἔμελλε γινώσκον αὐτὸν ὡς Ἰωσήφ ἐπὶ λέγουσιν εἶπεν, καὶ οὐκ ἐπὶ πρὸς μὲν, οὐκ ἐπὶ λέγει αὐτοῖς, οὐκ εἰμι υἱὸς Ἰωσήφ· ἔχ' ὅτι υἱὸς Ἰωσήφ εἶμι, ἀλλ' ὅτι οὗτος ἐπέπρω ἠδυνῶτο τὸ θαυμαστὸν ἐκείνον ἀκούσαν τούτων. εἰ δὲ τὸ σὰρκα οὐκ ἠδυνῶτο σαφῶς ἀκούσαν, πολλὰ μᾶλλον 25 τὸ ἀρρῆτον τὸ δῶν. εἰ δὲ τὸ ἀπεινὸν οὐκ ἀπεκάλυψε, πολλὰ μᾶλλον ἐκείνο οὐκ ἀντέχει- 25 εισι. καίτοι τὸ αὐτῶν σφόδρα ἐσκιδνάλιζε, ὅτι οὐκ ὡς οὐκ ἐπὶ πατρὸς καὶ τῶν τυχεύων; ἀλλ' ὅμως οὐκ ἀπεκάλυψεν, ἵνα μὴ ἔτερον σκιδνάλων ἀναιρῶν, ἔτερον πείσῃ· τί οὖν αὐτὸς γρηγοροῦσιν αὐτῶν ἔλεγον;

γρ. ἐσθ' ἡ γρ. ἔπειτα γρ. ἐν αὐτῶ

44 Οὐδεὶς δύναται εἰσελθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ μου, ὁ πέμψας με, ἐκλήσῃ αὐτόν. ἢ τούτοις ἐπισημασέναι Μωυσαῖοι λέγοντες, ὅτι οὗτος ἐφ' ἡμῖν κέεται. καὶ μὲν τὸ τοῦ δει- 30 κροῦ κρείοις ὄντας τῆς γνώμης. εἰ γὰρ ἡμεῖς ἐρχεται πρὸς αὐτόν, φησι, τί δὲ τῆς ἐλπίδος; τὸ οὐκ ἔφ' ἡμῖν ἀναίρη, ἀλλὰ δείκνυσθαι ἡμᾶς βοηθείας δεομένων. καὶ αἰτίηται ἐν- τῶντα ὅτι τὸν ἀκροῦτα ἐργάζομεν, ἀλλὰ τὸν πολλῆς ἀπολαύοντα συμμαχίας. εἶτα δεί- κροῦσι καὶ τὸν ἔσπον καὶ ὄν ἔλκει. ἵνα γὰρ μὴ πάλιν ἀμνηστὸν τι πρὸς τὸν Θεὸν ἀποσιβύσω- 35 σιν, ἐπήγαγον.

γρ. Τέτο

46 Οὐχ ὅτι τὸν Θεὸν ἡμεῖς ἐώρακεν, εἰ μὴ ὁ ὢν πρὸς τὸ Θεοῦ, οὗτος ἐώρακε τὸ πα- 40 τέρα. Πᾶς οὖν ἔλκει, φησί; τὸ οὐκ ὁ παρεφῆτης δῶν εἶπε πρὸς ἀναφωνήσας,

45 Οὐκ ἐσονται πάντες διδασκαλοὶ Θεοῦ. εἶδες τῆς πίστεως τὸ ἀξίωμα; καὶ πῶς ὁ πρὸς ἀνθρώπων, οὐκ ἐπὶ ἀνθρώπων, ἀλλὰ ἐπὶ αὐτῶν τῶ Θεοῦ τὸ μέλλοσι μαρτυ- 40 νειν; ἀλλ' οὐκ ἐπὶ λόγον ποιῶν ἀξιοῦσιν, ὅτι οὗτος παρεφῆται αὐτοῖς πρὸς ἐπέμψεν. εἰ ποῖν ἔσονται πάντες διδασκαλοὶ Θεοῦ, πᾶς ἴσως οὐκ ἐβόλοισιν; ὅτι τὸ εἰρηρῆμον πρὸς τῶν πλειόνων εἶρηται. * ὅτι ἡμεῖς τὸ οὐκ, ἔχ' ἀπλῶς πρὸς τὸ παρεφῆτικόν, ἀλλὰ πρὸς δηλοῦσιν βελομένων. διδάσκαλος γὰρ παρεφῆται, πᾶσιν ἔτοιμος ὢν τὰ αὐτῶν πρὸς- 45 χεῖν, καὶ εἰς πρὸς ἐκείνων τὴν διδασκαλίαν τὴν αὐτῶν. Καὶ ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ

γρ. ὅτι γρ. παρεφῆται ὅτι

* ὅτι ἡμεῖς γρ. ὅτι ἐκεῖνο δηλοῦσι τὸ παρεφῆτικόν ὅτι πᾶσιν ἔτοιμος τὸν

Ιωαν. 5. λθ.

χ. ι. τόπων

ἐξάτη ημέρα. οὐ μακρὸν ἐλάττωται τοῦ ἡμῶν, εἴη ὁ πατὴρ παροῦσας, καὶ ἐστὶ
ἀνίστησι· οὐχὶ ἀφαιρούμενος παρὰ τὸ πατέρα τὰ ἔργα (πῶς γὰρ;) ἀλλὰ δεικνύς τὸ ἴσο-
5 σάσιον τῆς δυνάμεως. ὡσπερ οὖν ἐκείνους λέγων, καὶ ὁ πέμψας με πατὴρ μάρτυρσ' ἐπέ-
μοῦ, εἴτα, ἵνα μὴ φωνῶν παροῦσας ζῶνται, πρὸς ἐπέμψαν ἀδελφὸς ταῖς γραφαῖς· ἔτι καὶ ἐν-
15 τὰ ἑαυτὰ, ἵνα μὴ τὸ αὐτὸ ὑποστυφῶσιν, παρὰ πᾶσι αὐτοῖς τοῖς παροῦσας, τούτοις Σιμε-
χῶς αἰῶν καὶ κατὰ φρέων, δεικνύς ἑαυτὸν ἐκείνους ἐλαττωτὸν ὄντα ἐπαλεῖ. τί τὸ παρὰ τούτων,
φησὶν, οὐχὶ διδάκτοί ἦσαν τοῦ Θεοῦ; τί οὖν ἐλάττωται ἐξαιρέτως; ὅτι τότε μὲν δι' ἀνθρώπων
ἐμαρτύρουν τὰ τοῦ Θεοῦ· νῦν δὲ διὰ τοῦ μονοῦ ἡμοῦ τοῦ Θεοῦ καὶ διὰ τοῦ πνεύματος τοῦ
ἀγίου. εἴπα φησὶν, οὐχὶ ὅτι τὸ πατέρα τις ἐώρακεν, εἰ μὴ ὁ ὢν ἐκ τῶ Θεοῦ, οὐ κατὰ τῆς αἰ-
10 πίας λόγον ἐλάττωται ὑπο λέγων, ἀλλὰ κατὰ τὸ ἔσπον τῆς οὐσίας. ἐπεὶ εἰ ὑπο ἔλεγε, πᾶσι
τες παρὰ τὸ Θεοῦ ἔσμεν. πού οὖν τὸ ἐξαιρέτως ἔχου καὶ κεχωρισμένοι; πῶς δὲ ἐνεκαὶ τρυφῶν-
ρον ἀλλ' οὐ τέρψαν, φησὶ; διὰ τὴν ἐκείνων ἀδελφῶν. εἰ γὰρ εἰπόντος, ἐκ τῶ οὐρανοῦ κατα-
βέβηκα, ὅπως ἐσκαμδαλίθησαν· τί οὐκ αὐτῶν ἐπαλεῖ, εἰ καὶ τῶν παροῦσας; ἀρτὸν δὲ ζωῆς
ἐαυτὸν καλεῖ, ὅτι τὴν ζωὴν ἡμῶν συγκρατῶν ἐλάττωται καὶ τὴν μέλλουσαν, καὶ φησὶν ὅς αὐ-
15 φάγη ἐκ τῶ ἀρτῶ τούτου, ζήσεται εἰς τὸ αἰῶνα. ἀρτὸν δὲ ἦτοι παρὰ δόγματα φησὶν ἐ-
λάττωται τὰ σωτήρια, καὶ τὴν πίστιν τὴν εἰς αὐτὸν, ἢ τὸ σῶμα τὸ ἐαυτοῦ. ἀμφότερα γὰρ ἰδυ-
ροῖ τὴν ψυχῆν. καίτοι γὰρ ἀλλὰ φησὶν, ἐὰν τις μου τὸν λόγον ἀκούσῃ, καὶ μὴ γβύσῃται
θανάτου· ἐσκαμδαλίθησαν. ἐλάττωται τὸ ὅσον τοῦτον ἐπαλεῖ, τὰ γὰρ διὰ τὸ ἐπὶ δυσα-
πείσασιν αὐτὸν ἀπὸ τῶν γενησῶν ἀρτῶν. ὅρα δὲ πῶς ποιῶν τὴν παρὰ τὸ μόνον διὰ
20 φροσίν. ἀπὸ τῶ οὐ τοῦ τέλος ἀκούσας ἐκαστέρας τῆς ἐσφῆς. δεικνύς γὰρ ὅτι ἐξένω πᾶσι
ἐκείνη παρὰ τὴν τὴν ψυχῆν, ἐπήγαγν'

49 Οἱ πατέρες ὑμῶν ἐφαρῶν ἐν τῇ ἐρήμῳ τὸ μόνον, ἐ ἀπέθανον. εἴπα κατα-
σκαμδαλίσει τὸ μάλιστα πῶν ἀδελφῶν, ὅτι πολλοὶ τῶν πατέρων αὐτῶν μεζῶσιν ἀδελφῶν ἠζῶνται, πᾶσι
παρὰ Μωϋσῆα ἀντιπρόσωπος θαυμαστὸς ἀνδρας ἐκείνοις. διὰ τῶν ὅρων, ὅτι εἴπεν ὅτι ἀπὸ-
25 θάνον τὸ μόνον φαρῶντες, ἐπήγαγν', ὁ τρώγων ἐκ τῶ ἀρτῶ τούτου, ζήσεται εἰς τὸ αἰ-
ῶνα. καὶ τὸ, ἐν τῇ ἐρήμῳ, ὅτι οὐκ ἀπλάως τέρψαν, ἀλλ' ἀντιπρόσωπος ὅτι ὅσον ἐξέταθη ὅτι
χρόνον πολὺν, ὅσον Σιμεισῆλθεν εἰς τὴν τῆς ἐπαγγελίας γλῶ. ἐστὶ δὲ ὁ ἀρτὸς οὐ
ποιούσας.

51 Καὶ ὁ ἀρτὸς δὲ, ὃν ἐγὼ δώσω, ἢ σὰρξ μὲν ἐστίν, ἢ ἐγὼ δώσω ὑμῶν τῆς τῆ κόσμου ζωῆς.
30 εἰκότως δὲ ἐλάττωται ἀφαιρούσας ἀπὸ τῆς, πῶς τῶν λόγων τούτων κεχρῶσιν, οἰκοδομη-
σαν μὲν ὅσον ὅσον χρησιμεύοντων, καὶ τοῖς οἰκοδομησῶν τὸν λυμφομενῶν. ἐκ γὰρ τούτου,
φησὶν, πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὅπιστα, λέγοντες· σκληρὸς ἐστὶ ὁ λόγος τού-
πος, τίς δύναται αὐτὸ ἀκούει; ἐν τῶ γὰρ ταῦτα μόνον παρὰ δὲ πᾶσι τοῖς μαθηταῖς, κατὰ
περὶ ὁ Ματθαῖος ἔλεγε, ὅτι ἰδίᾳ διελέγετο ἀδελφῶν. τί δὲ ποιεῖ οὖν ἐργάζεσθαι; τί τὸ χρησίμου
35 τῶν ῥημάτων; πολὺ καὶ τὸ χρησίμου καὶ τὸ ἀναγκαῖον. ὅτι ἐπέκειντο ἐσφῆν ἀποκρίσας αὐτὸν
τὴν σωματικῶν, καὶ τῆς ὅτι τῶν παροῦσας παρὰ ἀγαθῶν αἰαμμησῶντες, καὶ μέγα τὸ
μόνον λέγοντες· δεικνύς ὅτι πᾶσι ἐκείνους τὸ σῶμα καὶ σῶμα, ἢ τὸ τῶν παρὰ τῶν ἀληθῶν ἢ
πρὸ ὅσον ἐστίν, μέμνηται ἐσφῆς πνευματικῆς. ἀλλ' ἐδὲ, φησὶν, εἰπὼν, οὐ τὸ πατέρες ὑ-
μῶν ἐφαρῶν ἐν τῇ ἐρήμῳ τὸ μάλιστα, ἐγὼ δὲ ἀρτὸν παρὰ ἐχοῖ ὑμῖν. ἀλλὰ πολὺ τὸ μέσον. ἐ-
40 δὲ γὰρ τούτου καὶ ἐλαττωτὸν ἐκείνου, τῶ ἐκείνους μὲν αἰῶν φέρεσθαι, τῶ δὲ κατὰ γεγε-
νησθαι τὸ θαῦμα τῶ ἀρτῶν. ἐπεὶ οὖν ἐζήτησιν ἐκ τῶ οὐρανοῦ φερομενῶν ἐσφῆν, διὰ τὸ
τὸ Σιμεισῶν ἔλεγε· ἐκ τοῦ οὐρανοῦ καταβέβηκα. εἰ δὲ ἐξέταζοι τις, τί δύναιτε καὶ τὸ παρὰ
μυστηρίων ἐνέβαλε λόγον, ἐκείνους ἐργάζεσθαι αὐτὸν, ὅτι ἐ τῶν σφῶν τῶν λόγων ὁ κα-
ρὸς ἐστίν. τὸ γὰρ ἀσαφές τῶν εἰρημῶν αἰεὶ τὸ ἀκροατῶν ἀφαιρέσθαι καὶ παροῦσας
Chrysoft. tom. 2. R r r ἐργάζεσθαι.

χ. ἰ. διὰ

Φὸς ἠθέλησα ὑμέτερος γνέσθαι, ἐκοινώνησα ἑαυτὸς καὶ αἵματος δι' ὑμᾶς, πάλιν αὐτὴν ὑμῶν
 πλὴν ἄρα καὶ τὸ αἷμα, δι' ὧν συνηθὴς ἐγρόμην, ἐκδίδωμι. τὸν δὲ αἷμα πλὴν εἰκό, ἡ ἡμῶν
 ἀνθρώπων ἐργάζεται πλὴν βασιλικῶν, τὸν καὶ ἄλλος ἀμύχθμον τίκει, τὸν δὲ ποταμὸν δειῶναι
 πῆς ψυχῆς πλὴν δι' ἡμέραν ἕκαστον ἀφίπην, ἀρδὸν αὐτὴν ἑωχῆς καὶ τρέφον. ὁ μὲν γὰρ ἀπὸ
 5 τῆς οἰκίας ἡμῶν αἷμα γρόμθμον ἕκαστον δι' ἡμέρας τὸν γὰρ, ἀλλ' ἕτερον τι· τὸν δὲ οὐχ ἕως, ἀλλ'
 δι' ἡμέρας πλὴν ψυχῶν ἀρδύει ἐκ μεγάλλω τινὰ δυνάμει ἐμπαιψ. τὸν δὲ αἷμα ἄξιως
 λαμβανόμενον ἐλαίωει μὲν δαίμονας ἐκ πόρρωθεν ἐξ ἡ ποίψ, καὶ ἐξ ἡ ἀγγέλους πρὸς ἡμᾶς ἐκ
 (C) δεαστότων τῶν ἀγγέλων. ὅπου γὰρ αὐτοὶ ἰδοῦσι τὸ αἷμα τὸ δεαστικόν, φθύρουσι μὲν δαίμονες,
 ἑωχέουσι γὰρ ἀγγέλους. τὸν δὲ αἷμα ἐκχυθὴν πᾶσαν πλὴν οἰκουμένην δέξεται πλὴν πολλὰ
 10 αὐτὸ δὲ αἷματος τὸν τὸ μακάριος Παῦλος ἐν τῇ πρὸς Εβραίους ἐφιλοσόφησε. ὅπου τὸ αἷμα
 τὰ ἄδύτα καὶ τὰ ἅγια τῶν ἁγίων ἐκάθηρεν. εἰ γὰρ ὁ τύπος αὐτῶν ποταμὸν ἔχεν ἰσχυρὸν ἐν τε ὧν αὐτῶν
 * αὐτῶν πᾶς Εβραίων, ἐν τε Αἰγύπτῳ μέση τῆ * φιλίᾳς ἐπιχειροῦντων, πολλῶν μάλλον ἢ ἀλήθηα. τοῦτο τὸ
 αἷμα τὸ χρυσοῦν θυσιασθῆλον ἠγάσθη· τὸν τὸν χροῖς ἕκαστον ἔτολμα ὁ δὲ χροῖς εἰς τὰ ἄδύτα
 εἰσέναι· τοῦτο δὲ αἷμα ἱερέας ἐχειροτόνη· τὸν ἐκάθηρεν ἀμύχθμον ἐν τοῖς τύποις. εἰ γὰρ
 15 τοῖς τύποις ποταμὸν ἔχεν ἰσχυρὸν, εἰ πλὴν οὐκ αὐτῶν οὐτως ὁ θάνατος ἐφείξε, πλὴν ἀλήθηα αὐ-
 τῶν, εἰπέ μοι, πῶς ἕκαστον ἐφοβήθη; τοῦτο ἡ σωτηρία τῶν ἡμετέρων ψυχῶν, τούτῳ ἡ λούεται
 ἡ ψυχὴ, τούτῳ καλλωπίζεται, τούτῳ πυροῦται, τοῦτο πυρὸς λαμπερότερον ἐργάζεται (C)
 νοῦν ὧν ἡμέτερον, τοῦτο χρυσοῦν φαιδρότερον πλὴν ψυχῶν ποίψ, τοῦτο δέξεται τὸ αἷμα καὶ
 τὸ οὐρανόθεν ἐποίησε βατῶν. φεικτὰ ὄντως τὰ μυστήρια τῆς ἐκκλησίας, φεικτὸν ὄντως τὸ θυσι-
 20 ασθῆλον. ἀνέβαινον ἐκ τοῦ ποταμοῦ πηγὴ ποταμοῦ ἀφίπην ἀφίπην· ἀφίπην δὲ πῆς πα-
 πέσης τῶν ἁγίων ἀνεῖσι πηγὴ ποταμοῦ ἀφίπην πνευματικαί. ὡς τὸν τῶν πηγῶν πλὴν
 πεφυτευμένων εἰσὶν ἕκαστον ἰτέα ἀκαρποὶ, ἀλλὰ δένδρα πρὸς αὐτὸν φθάνοντα τὸ οὐρανόθεν,
 καρπὸν ἔχοντα ὡς αὐτῶν καὶ ἀμύχθμον. εἰ τις καυσῶται, ὡς τὸν τῶν ἡμέτερον ἡμέτερον
 πλὴν πηγῶν, καὶ καταψυχέτω τὸ καυθός. καὶ γὰρ αὐχμοὶ λύνει, καὶ τὸ ἀφίπην πλὴν
 25 τα ὡς ἀμύχθμον, οὐ τὸν δὲ ἡλίου *, ἀλλὰ τὸν δὲ ἀπὸ τῶν βελῶν τῶν πεπυρωμένων. καὶ
 γὰρ τὸν δὲ ἀφίπην ἀνῶθεν ἔχει, καὶ πλὴν ἰσχυρὸν ἐκείθεν, ὅθεν καὶ ἀρδύεται. πολλοὶ ταύτης (C) ῥύακες
 πῆς πηγῆς, ἕκαστον ἀφίπην ὁ ποταμὸς καὶ μεσότης ὁ ὕψος γὰρ, ἕκαστον ἔχοντα ὁδοποιῶν,
 ἀλλὰ πλὴν ἀφίπην ἀνῶθεν πλὴν ἡμῶν. αὐτὴ ἡ πηγὴ, φωτὸς ἐστὶ πηγὴ ἀναβλύζουσα ἀ-
 30 ληθείας ἀκλίνας. τῶν τῶν καὶ αὐτῶν πρὸς ἡμᾶς διωάμεις πρὸς τὸν καὶ ἄλλος ἐνοράσαι τῶν ρεί-
 θησιν, ὅτι καὶ ἡ σαφέστερον ἐκείνη τῶν πρὸς ἡμᾶς ἡμετέρων ἡμετέρων πλὴν δυνάμει καὶ τῶν μύχθ-
 μουσ τῶν ἀφίπην. ὡς πρὸς γὰρ χρυσοῦν τῆς ἀφίπην δυνάμει δυνάμει πλὴν καὶ ἐκείνη, εἰ οἶον-
 τε πλὴν, ἀφίπην πλὴν γὰρ πλὴν, χρυσοῦν δι' ἡμέρας αὐτῶν ἐποίησιν· ἕτω δὲ, καὶ πολλῶν πλείον ἐκείνη
 πλὴν ψυχῶν ἐργάζεται τὰ πρὸς ἡμᾶς. διαζῆ μὲν γὰρ πρὸς σφοδρότερον ὁ ποταμὸς, ἀλλ'
 ἕκαστον, ἀλλὰ βασιλικῶν μόνον ὅπερ αὐτῶν ἀφίπην. τὸν δὲ αἷμα ἀνῶθεν πρὸς ἡμᾶς τὸν αὐτῶν
 35 θυσιασθῆλοισ καὶ ἐν δικαίων σφραγῆς, τὸν ἡ πῆς τῆς οἰκουμένης, τὸν ἡ ἡμέτερον τῶν ἐκκλη-
 σίᾳ ὁ Χρυσός, τὸν καὶ ἐκείνη αὐτῶν ἀφίπην. κατὰ πρὸς γὰρ αὐτῶν ἡμέτερον οἰκέτῳ ὡνού-
 μθμος χρυσοῦν δίδωσι, καὶ καλλωπίζου πάλιν αὐτῶν βουλόμθμος, χρυσοῦν τὸν ποίψ· ἕτω καὶ
 ὁ Χρυσός καὶ ἡμέτερον ἡμᾶς αἷματι, καὶ ἐκείνη αὐτῶν αἷματι. (C) τὸν τὸν μετῆρτες τὸν αἷμα-
 40 τος μετ' ἀγγέλων καὶ ἀφίπην ἀφίπην ἐκ τῶν αὐτῶν δυνάμει ἐκείνησιν, αὐτῶν πρὸς ἡμᾶς τοῦ
 Χρυσοῦ πλὴν βασιλικῶν πλὴν, τὰ ὅπλα ἔχοντες τὰ πνευματικαί. ἀλλ' ὅθεν εἶπον ἕ-
 δέτω μέγα· αὐτῶν γὰρ εἰσὶν ἐκείνησιν (C) βασιλεῖα. ἀλλ' ὡς πρὸς μέγα καὶ ἡμᾶς
 τῶν ἕτω αὐτῶν μὲν μὲν κατὰ ἐκείνησιν πρὸς ἡμᾶς, εἰς σωτηρίᾳ πρὸς ἡμᾶς αὐτῶν μὲν πο-
 νηροῦ ἑωχέτος, εἰς κόλασιν καὶ πῦρ. ὁ γὰρ ἐκείνησιν, φησὶ, καὶ πῶν ἀναβλύζου τοῦ Κυ-
 είου, κρίμα ἐαυτῶν ἐκείνησιν καὶ πίνει. εἰ γὰρ (C) ῥυπουῶντες πλὴν πορφυροῦ πλὴν βασιλικῶν

χ. τὸ μουσικόν

* αὐτῶν πᾶς

χ. ἡ δὲ πῆς

χ. πρὸς ἡμᾶς

χ. πρὸς ἡμᾶς
* διακρί-
μθμος

α. Κορ. ια. αθ.

καθίζονται ὁμοίως, ὡς περὶ τῶν ἀφ' ἑρρηγμένων· ὁ δὲ ἀπεικός ἐστιν ἀκαθάρτου ἀφ' ἧσθε
 διζυμῶν ὁ σῶμα, τὴν αὐτὴν ὑπομένει πτωχεύει τοῖς ἀλλοῖς ἀφ' ἑρρηγμένοις ἀφ' ἧσθε
 λων. ὅρα γὰρ πῶς φοβεράν ἐδείξει ὁ Παῦλος τὴν κόλασιν, εἰπὼν· Ἀγεθήσασθε πρὸς νόμον
 Μωυσέως χωρὶς οἰκτιρῶν ὅτι δυοὶν ἢ τεσσάρων μέρτευσιν ἀποθνήσκει· πρὸς ὃν δικήτε χείρονος
 ἀξιοθνήσκειται πτωχείας ὅτι ὑοὶ τῷ Θεοῦ καταπατήσασθε, καὶ τὸ αἷμα τῆς ἀφ' ἑρρηγμένης κτηνῆ-
 γησαύτου, ἐν ᾧ ἡγάσθη· πρὸς ἑσέων τῶν αὐτοῖς, ἀγαπητοὶ, τοιούτων ἀπολαύον-
 τες ἀγαθῶν· ἢ ὅταν βουληθῶμεν αἰσθῆναι εἰπεῖν, ἢ ἑνωσάμενοι εἰς αὐτὸν ἴδωμεν ὑ-
 πό ὀργῆς ἢ ἐτέρου ἴνους τοιούτων πάθους· λογισάμεθα πῶς κατηξιώθημεν, οἷον πνεύματος ἀ-
 πηλασάμεθα, ἔστι σωφρονομία ἡμῶν τῶν ἀλόγων παθῶν ὅτι ὁ λογισμός. μίση γὰρ
 ἴνους τοῖς κτηνοῖς πρὸς ἑσέων ἡμῶν· μίση γὰρ ἴνους ὁ φρονητικὸς ἴνους
 τῆς σωτηρίας τῆς αὐτῆς· ἐπιποσάμεθα ἴνους ἡμῶν κατηξιώσιν ὁ Χεῖρος, ἀφ' ἑρρηγμένης
 διζυμῶν, μὴ ἀφ' ἑρρηγμένης μόνον, ἀλλὰ καὶ ἀφ' ἑρρηγμένης ἑρρηγμένης αὐτῆς· ἵνα καὶ τῶν μὴ ὀνομα-
 στωμένων ἀγαθῶν, χάριτι καὶ φιλανθρωπία τῷ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' ἧς καὶ
 μεθ' ἧσθε πατεῖ ἡ δόξα, ἀμα τῶν ἀγίων πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τὸν αἰῶνα τῶν
 αἰῶνων. Ἀμήν.

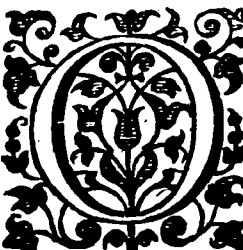
Εβρ. ι. κη.

15

Ομιλ. μζ. 53 ΕΙΠΕΝ ΟΥΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ · ΑΜΗΝ,

ἀμὲν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τῆς υἱοῦ τοῦ ἀνθρώπου,
 καὶ πίητε αἷμα, οὐκ ἔχετε ζωὴν αἰώνιον ἐν ἑαυτοῖς.

54 Ὁ ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν ἐν ἑ-
 αυτῷ.



Τὸν πρὸς πνευματικῶν ἀφ' ἑρρηγμένων, μὴ δὲ ἐστὶν βιωτικὸν ἐν ταῖς
 ἡμετέροις ψυχαῖς, μὴ δὲ γίνονται· ἀλλὰ πρῶτα ἀναχωρεῖται, πρῶτα
 ἀφ' ἑρρηγμένων ταῖς αὐτοῖς, καὶ ὅλοι γινώσκοντες τῆς τῶν θεῶν λογίων ἀφρο-
 σίας μόνον. εἰ γὰρ βασιλέως ὄντι βασιλεὺς [πόλις] ἀπὸς ἀπε-
 λαύεται ἄλλοις· πολλῶν μάλλον, τοῦ πνεύματος ἡμῶν ἀφ' ἑρρηγμένων,
 πολλῶν μὴ ἡσυχίας, πολλῶν ὅτι ἡμῶν δεῖ τὴ φρενῆς. καὶ γὰρ φρενῆς ἀξία
 τὰ λεγόμενα σήμερον. καὶ πῶς, ἀκούε. ἀμὲν [γὰρ] φησι, λέγω ὑμῖν, ἐὰν μὴ ἴσθι μου φάγη τὴ
 σάρκα καὶ πίη μου τὸ αἷμα, οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ. ὅτι ἔμπεροθεν ἔλεξεν, ὅτι
 ἀδιδύατοι τῷτο ἐστὶ, δείκνυσιν αὐτοῖς ἢ μόνον οὐκ ἀδιδύατοι, ἀλλὰ καὶ σφόδρα ἀμακαῖον.
 διὸ καὶ ἐπάγει· ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀνα-
 στήσων αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὅτι γὰρ ἔλεξεν, ὅτι ὁ τρώγων ἐκ τῶν ἀρτῶν τῶντων οὐκ ἀ-
 ποθανήσκει εἰς τὸν αἰῶνα· εἰκὸς ὅτι αὐτοῖς πρὸς ἑσέων τῶντων, καθὼς καὶ πρὸς τῶντων ἔλε-
 ξεν, Ἀφ' ἑρρηγμένης ἀπέθανε, καὶ ἀφ' ἑρρηγμένης ἀπέθανον· καὶ πρὸς σὺ λέγεις, ἢ μὴ γίνονται
 θανάτου; τὴν αἰδέσασθαι ἔφηκε, λυών τὸ ζήτηθῶμεν, καὶ δηλῶν ὅτι οὐκ ἀποθανήσκει εἰς τὸ
 λος. ἑνωσάμενοι ὅτι φρένι τῶντων τῶντων μυστηρίων λόγων, δείκνυσιν ὅτι πρὸς ἑσέων τῶντων
 ἔστι ὅτι αὐτὸ πρῶτον γινώσκοντες δεῖ.

καὶ ἀλλὰ πρῶ-
 των ἀπαρ-
 τήσασθαι ἴε-
 των, καὶ πρῶτα
 ἐξορῶντες
 ἐκ τῆς διανοίας
 ἡμῶν ταῦτα,
 ὅλοι
 καὶ ἀπὸς τῆς
 πίστεως ἀπὸ
 καὶ πολλῶν
 μὴ ἡσυχίας, καὶ
 πολλῶν ὅτι τῆς
 φρενῆς ἀπέ-
 εν ἡμῶν δεῖ.

55 Ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρῶσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις.

Ἔστιν ὁ λέγει· ἢ τῷτο βούλεται εἰπεῖν, ὅτι ἀληθὴς βρῶσις αὐτὴ ἐστὶν ἡ ψυχὴ σώζου-
 σα, ἢ πρὸς ἑσέων αὐτῶν τῶντων εἰρημῶν, ὡς μὴ νομίζω ἀπὸ ἡμῶν εἶναι τὸ εἰρημῶν καὶ
 πρὸς ἑσέων, ἀλλ' εἰδέναι ὅτι πρῶτον δὲ φαγεῖν τὸ σῶμα. εἰπά φησι

56 Ὁ τρώγων μου τὴν σάρκα, ἐν ἐμοὶ μένει. Ἔστιν ὁ λέγει, δηλῶν, ὅτι ἐν
 αὐτῷ ἀμακαῖαται. τὸ ὅτι ἐξῆς δικαί μὴ ἀσυναρτήτων εἶναι ἡ, ἀλλ' μὴ ἴνους τοῦ ἑσέων ἑσέων
 ποία

καὶ πρὸς τὸ
 ἀληθὴς ἐστὶ
 βρῶσις καὶ α.
 ε. π. ἢ τῷτο
 βέλεται
 καὶ δι' ὅτι ἀπὸ
 καὶ δηλῶν

ἴδω τὰ φθίνοντα, καὶ φθίνωμεν ὡς ἰδύοντα· μηδὲ παρεδῶμεν ἡμῶν τιμὴ σωτηρίας, ἀλλ' αἰτεροῦμεν τῆς ἀποδοῦσης ἐλπίδος, ὅτι μὴ γενησάμεθα, ἅτε εἰδότες φθιμεν, ὅτι ὀλίγος ἡμῖν ὑπολείπεται τῆς ζωῆς χρόνος· ὅτι ἡμεῖς, ἅτε πεπεισμένοι σαφῶς, ὅτι ἔτι πολὺ ὄλεθρον ἔσται. ὡς γὰρ κλέπτης ἐν νυκτὶ, ἕτως ἡ ἡμέρα ἐκείνη ἔρχεται. αὐτὸ οὖν εἰδότες, καὶ γυναικὲς ἀνδρας παρὰ καλῶν, καὶ ἀνδρες γυναικῶν νεωτέρων, καὶ νεωτέρους ἐκ παλαιότερων 5 διδασκάλων, ἐκ πάντων ἀλλήλων παιδιδύμεν, τῶν μὲν πρῶτον ὑποφορῶν, τῶν δὲ μελλόντων ἐφίεσθαι, ἵνα καὶ τυχεῖν αὐτῶν διωθησώμεν, χάριτι καὶ φιλανθρωπία ἢ Κυρίου Ἰησοῦ Χριστοῦ, [δι' ἃς] μεθ' ἃς πατεῖ ἡ δόξα, ἅμα δὲ ἀγία πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς πάντας αἰῶνας τῶν αἰώνων. Ἀμὲν.

10

Ομιλ. μη. ι ΚΑΙ ΠΕΡΙΕΠΑΤΕΙ Ο ΙΗΣΟΥΣ ΜΕΤΑ

αὐτὰ ἐν τῇ Γαλιλαίᾳ. οὐ γὰρ ἦτελει ἐν τῇ Ἰουδαίᾳ παρὰ τῆν, ὅτι ἐζητοῦν αὐτὸν ἡ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν δὲ ἐγγύς ἡ ἑορτὴ τῆν Ἰουδαίω, ἡ σκηνοπηγία.

15



Ὡς δὲν φθόνου χεῖρον ἐβασιλεύσας· ἕτως ὁ θάνατος εἰς τὸν κόσμον εἰσῆλθεν. ὅτι γὰρ εἶδεν ὁ διάβολος τὸν ἀνθρώπου πηρῶν, ὅτι ἐνεγκὼν τὴν βίημεν, πάντα ἕταρα πῆν ὡς αὐτὸν ἀνελθῆν. καὶ πᾶντα γὰρ τῆς ρίζης αὐτῆς τούτου ἴδι ἵα αὐτῶν καρπὸν γινώσκον. οὕτω καὶ Ἀβελ ἐσφάγη, οὕτω καὶ Δαβὶδ ἐμῆκεν, ἕτω καὶ 20 ἄλλοι πολλοὶ τῶν δικαίων· ἐπέπῆν καὶ Ἰουδαῖοι γενοκτόνοι γενοῦσιν. καὶ τὸτο δηλῶν ὁ βιαγγελιστὴς ἔλεγε· μὲν αὐτὰ παρὰ τῆν Ἰησοῦς ἐν τῇ Γαλιλαίᾳ. ἔτι γὰρ εἶχεν ἕξοσίαν ἐν τῇ Ἰουδαίᾳ παρὰ τῆν, ὅτι ἐζητοῦν αὐτὸν ἡ Ἰουδαῖοι ἀποκτεῖναι. ἔτι λέγει, ὡς μακάριε Ἰωάννη; ὅτι εἶχεν ἕξοσίαν ὁ διωχθεὶς πάντα ὅσα ἠθέλησεν; ὁ εἰπὼν, τίνα ζητεῖτε, καὶ ρίζας αὐτῶν εἰς τὰ ὄπισθεν; ὁ πρῶτον καὶ μετ' ὀρώμενος, ὅτι ὅτι εἶχεν ἕξο- 25 σίαν; πῶς δὲ καὶ ἕτερον εἰς μέσον αὐτῶν πρῆλθον, ἐν μέσῳ τῶν ἱερῶν, ἐν μέσῳ τῆν ἑορτῆν, Σιμωνίου ἕξοσι, καὶ τῶν φονίωντων πρῶτον, διελέγετο αὐτὰ, ἀλλὰ μᾶλλον αὐτοὺς πρῶτον; τῶτο γυνὴ καὶ ἑταύμαζον λέγοντες, ἔχ' ἕτος ὅτι ἐν ζητοῦσιν ἀποκτεῖναι; καὶ ἴδε πρῶτον λαλῶν, καὶ ὁσὲν αὐτῶν λέγουσι. τίνα δὲ ὅτι αὐτὰ τὰ ἀνίγματα; ἀπαγε· ἔτι ἵνα ἀνίγματα λέγουσιν νομαδῶν, οὕτως εἶπεν, ἀλλ' ἵνα δηλώσῃ ὅτι καὶ τῆν θεότητος ἐπεδείκνυτο, καὶ τῆν ἀνθρώπου 30 πότητος. ὅτι μὲν γὰρ λέγει, ὅτι ἕξοσίαν ὅτι εἶχεν, ὡς παρὰ τῆν ἀνθρώπου ἀφ' ἑαυτοῦ, πολλὰ καὶ ἀνθρώπων ποιῶντος· ὅτι μὲν γὰρ λέγει, ὅτι ἐν μέσῳ αὐτοῦ εἰσῆκει, καὶ οὐ κατεῖχον αὐτὸν, τῆν θεότητος τὴν δυνάμει ἐνδείκνυται ἡμῖν. καὶ γὰρ ἐφθῆκεν ὡς ἀνθρώπος, καὶ ἐφάνετο ὡς Θεός· ἀμφότερα ἀληθῶν. τὸ τε γὰρ ἐν μέσῳ ὄντα τοῖς ἑτέροις λεύσει μὴ κατέχεσθαι, τὸ ἀκαταγώνισον αὐτῶν καὶ ἀμαχον ἐδήλωσεν· τὸ τε ὑποσέλλεσθαι, τὴν οικονομίαν ἐβεβαίωσεν 35 ὅτι σπουδῶν, ἵνα μήτε Παῦλος ὁ Σαμουσαταὺς ἔχη τι λέγειν, μήτε Μαρκίων καὶ οἱ τὰ ἐκείνων νοσῶντες. διὰ τῶν τοῖν ἡμῶν πᾶντων ἐμφανῆσαι τὰ σώματα. μὲν αὐτὰ ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. τὸ, μὲν αὐτὰ, ὅτι ἄλλο δηλοῖ, ἢ ὅτι πολὺ μετὰ τῶν χρόνον ἐπιτεμῶν ὑποερεπήθησεν. ἔτι δὲ δῆλον ἐκείνην. ὅτι γὰρ εἰς τὸ ὄρος ἐκάθητο, φησὶν, ἡ ἑορτὴ ἔπαρχα· ἐν αὐτῶν δὲ τῆν σκηνοπηγίας μέμνη, καὶ ἐν τοῖς πέντε μηνῶν ὅτι ἐπὶ ἕτερον ἡμῖν διηγήσα- 40 το, οὕτε ἐδίδαξεν ἡμᾶς ἄλλο τι, ἢ ὅτι καὶ αὐτῶν ἀρῆτας σημεῖον, καὶ τὸ παρὰ τῶν Φαρισαίων γινώσκον δημηγροῦν· καὶ τοὶ αὐτοὶ ἐδελίμπαμε σημεῖα ποιῶν, καὶ ἀφ' ἑαυτοῦ ὄρος, ὅτι ἐν ἡμέρᾳ, ὅτι ἐν ἑσπέρᾳ, πολλάκις δὲ καὶ νυκτός. τοῖς γυνὴ μαθηταῖς ἕτως ἐπέστη, ὡς πάντες φασὶν ἡ βιαγγελιστῆν. τί δὲ ὅτι οὖν πρῶτον ἐκείνη; ὅτι ὅτι ἐν τῶν ἀπομυτα καταλέγειν.

καὶ ποιῶσιν.
καὶ ἔτι
καὶ ἔτι αὐτῶν
ἐπίματτα, μὴ
γινώσκον, ἀλλ'
ἐκείνη ὅτι ἐν
πῶν, ὅτι καὶ τὰ

καὶ ἀπομυτῶν
ἐμφ.

καὶ ὅτι μὲν γὰρ
καθ' ἑαυτοῦ
αὐτῶν εἰς τὸ
ἄρ' ὅτι ἐδείκνυ,
φησὶν, ἡ

ἀλλως

χ. έμολ.ε πε-
ρακολουθών.
χ. ήκούσαυτο
χ. δύναιτο
χ. πικρία

άλλως δέ, & ταυτα λέγειν έαυτοδάξασι, & παρ' ών ή μέμψις, ή απίστευα τις παρ' ήν Ιε-
δαίων' πρ'ηκολυθήκει. εκείνοις μ' γάρ πολλά όμοια έω. & γδ' όπι νοση'τα εθεραπει-
σε, & νεκροίς ήγήρε, & όπι έθαυμάσθη, πολλάκις' άνέγραψαν' έντα' ό' ξένοι έχουσι λέγειν
πι, ή μέμψιν πνα δοκούσαν κατ' αυτ' φύεσθαι διηγείσθαι, ταυτα πθέσπιν' ού' δη & ό'
5 νω' έστι, όπι (4) αδελφοί αυτ' ήπίσσω αυτ' . & γάρ ε' τιμ' τυρωδουσαι έχει διαβολω' ό'
παρ' αμα' & αξίον θαυμάσασθ' φιλάληθες αυτ' ή'τος, πώς οδκ' αιγμύονται λέγοντες
ταυτα, & δοκει τ' διδασκάλω φέρειν αιγμύλω' . άλλα & ταυτα μάλιστα τ' ή' άλλων έ-
αυτοδάξασι απαγέλλειν. & νω' γρω' πολλά παρ' εδραμω' [χα] σημεία, & θαύματα, & ή'
δημηγείας, όπι τ'υτο άνθ'έως έπεπήδησεν.

10 3 Είπον γάρ, φησι, παρ' αυτ' (4) αδελφοί αυτ'· μετα' βηθι εντεύθεν εις τιμ' Ιουδαί-
αι, ίνα & (4) μαθηται σε θεωρήσωσι τα' έργα & ποιήσ.

4 Ουδείς γάρ εν κρυπτ'ω' τι ποιή, & ζητεί αυτ'ος εν πρ'ηροία' (4) . φημέρωσον σπαιτων
τα' κόσμω' .

χ. & π'ίον βή-
μα άπιστίας
εθ'ήξεντο
εθ'αυλου-
πι αυτ'ιν
δουμ. πολλ'ες
μ' εν άπιστίας
& τα
χ. δύναι αι-
πο
χ. πικρίας

5 Ουδέ γάρ (4) αδελφοί αυτ' έπίστευον εις αυτ'ον. 'Και ποία, φησιν, άπιστία εν ταυ-
15 θ'α; παρ' εκελευσεν γδ' αυτ'ον θαυματουργήσασθαι. πολλή σφοδρά. άπιστίας γδ' & τα' ρήματα, & ή'
ή θρασύτης, & ή' άκείρας πρ'ηροία' . ώοντο γδ' από τ'ης συγγημείας' ε'ξήσια αυτ'ίς (4) πρ'η-
ροίας διαλέγεσθαι. & δοκει μ' ή' αξίωσις δ'ήθεν φίλων (4) . πολλ'ης' ό' κοπιείας έω' τα' λε-
γόμενα. εν ταυθα γάρ αυτ' & δειλίαν & φιλοδοξίαν ονειδίζουσι. ό' μ' ούω' ε'ίπειν, οσθείς πι
εν κρυπτ'ω' ποιή, δειλίαν ενγκαλύπτω' β'σιν, & μα & αποπίθουσι τα' γινόμενα. & παρ' αυτ',
20 ώς εν' αληθ'ως γινόμενα. ό' ό' επαλαγειν, όπι ζητ' εν πρ'ηροία' (4) , φιλοδοξίας. συ δέ μοι
σκέπει τ'ε Χειρο' τιμ' δυνάμει. από γδ' τ'ετων τ'η' ταυτα λεγόντων τα' ρήματα ο' παρ'-
το; τ'η' Ιεροσολύμοι έπίσκαπος γέγονεν, ο μακείριος Ιάκωβος, παρ' ου & Παυλ'ος φησιν·

Επεργ' ό' τ'η' αποστόλων οδκ' ε'ίδον, ε'ί μή Ιάκωβου' τ' αδ'ήφον' τ'ε Κυρείου· λέγεται' ό' χα' Γα. α. β.
ό Ιούδας θαυμαστός τις γεννείαι. & τοι' ουτοι & εν Κερμα' πρ'ηροσαι τ'ε οίνου γ'ημοιόρου·

χ. παρ' αρισ-
06

25 άλλ' οσθεν' απώδημτο τ'έως . πόθεν ούω' αυτ'ίς ή ποσαύτη άπιστία; από πονηράς' γ'ω-
μης & φθίνου. το γάρ συγγενές & παρ' έχον' ε'ίωθ'έ πως διαφθονείσθαι παρ' ε' τ'η' εν
ποιούτων. τίνας' ό' εν ταυθα λέγουσι τ'ες μαθηταί; (4) ό'χλον' τον πρ'επόμ'ον, & τ'ες δ'ω-
δεκα. ή' ούω' ο Χειρός; ορα πώς παρ' ομω'ώς άπεκρίνατο. ου γάρ ε'ίπειν, υμ'ες' ό' πίνες ε'σθ'
ταυτα συμβουλιόντες & διδάσκοντες; άλλα ή' ;

30 6 Ο χειρός' ο έμός' έπω' πρ'έσιν. Εν ταυθα' μοι δοκ'ε' χα' έτεροί' πι αρίθ'εσθαι. ίσως
γάρ αυτ' & παρ' οδω'μα' έβουλιόντο, βασκαίοντες, τοίς Ιουδαίοις. δ'ε' & τ'ετο' έμφαριω' φη-
σιν, ο χειρός' ο έμός' έπω' πρ'έσι' τ'υτέσιν, ότ'ε' εαυρω' & τ'ε' θανάτ'ε . ή' παρ' ε' χειρω' κατι-
πίπτ'ετε ανέλθ'ι; Ο' ό' χειρός' ο υμ'ετέρος' π'όμ'οτα' έτοιμός' β'σιν. Ω'σθ'ε' έλεγω'
υμ'εις' και' αεί' σιωή'τε τοίς Ιουδαίοις, οδκ' αναρ'ησασιν υμ'ας' τα' αυτ'α' ζηλω'ω'τα' αυ-

35 τοίς' έμέ' ό' άνθ'έως βουλήσονται ανέλθ'ι. ώςτε υμ'ιν' μ' αεί' & χειρός' σιωή'ναι μη' κινδυνώου-
σιν· έμοί' ό' π'ότε χειρός', ότ'ην' ότ'ε' εαυρω' χειρός' β'πτισθ', ότ'ην' δ'έη' απόθ'ανείν. & γδ' όπι τ'
ρο' λέγει, " ε'ξα' τ'η' ε'ξ'ης' ε'δήλωσιν·

χ. ή' ήλον' δια
τ' επ'αρω'γήσ'

7 Ου δυνάται' ο κόσμος' μισθ'ιν υμ'ας' . Πώς γάρ' εδ'ν' τα' αυτ'α' βελομ'όροι & ή'
& παρ' τ'η' αυτ'η' τρέχοντα; Εμέ' δέ' μισθ'ι, όπι' ελέγ'ω' αυτ'ον, όπι' πονηρά' ε'ίσιν αυτ'ε' τα'
40 έργα' . Τουτέστιν, όπι' κατ'άπιμοσθαι & ελέγ'ω, δια' τ'ετο' μισθ'μω' . από τ'ετων παμ-

χ. μετ'

δω'όμεθα κατ'ε'ν' όργ'ης, & μη' αι'αξιοπαθ'είν, και' άντελ'ές' ώσπιν' (4) συμβουλιόντες. ε'ί
γάρ' τ'ες' & πιστεύοντα' ο Χειρός' συμβουλεύοντα' έω' έκα' παρ'άως, & συμβουλεύοντα' τα' μη'
[δ'έοντα, & συμβουλεύοντα' τα' οδκ']' από παρ' αρ'έσεως' αι'γαθ'ης, υ'νος' ήμ'εις' τ'ε' ε'ξ'όμεθα
συνή'ω'μης, γ'η' & αποδ'ός' όντες, & παρ' ε' τ'ες' συμβουλεύοντα' δυσχεραίνοντες, και' ολίγην' ευ-
τελέεσθ'εσι

φλεγμαίνοντα, ἀλλ' ἔλεες πόνυτα ἑδὴ τοιούτους κὺ δακρύει. τοιοῦτοι γὰρ ἔστι ψυχὴ ὀργιζο-
 μήνη. ἀλλὰ, καὶ ἀμυώσασθαι βάλη, σήησον, κὺ χειρίδι ἔδωκας αὐτῷ πλὴν γλυῖ. ἀνὸ
 λωιδδεῖδι λωιδδεῖα Σωάνης, ὃ πῦρ αὐτῆς φας. ἀλλ' ἀσθένειδι καταγνώσκουσι **Θ** πῆρόν-
 5 τες, φησὶν, ἀνὸ σήησωμεν. ἑκ ἀσθένειδι καταγνώσκονται, ἀλλ' ἔπει φιλοσοφία θαυμά-
 σονται. ἀνὸ ὑβελθεῖς δὴ χθῆς, ὑβελθεῖς ὃ, ἀναγκάζεις ἀληθῆ νομίζεσθαι ἑα λε-
 γόμενα. **Δ**ὲ ἴ, εἶπέ μοι, ὁ πλούσιος γὰρ ἀκύνων πένης; ἀρ' ἔχ' ὅτι μὴ Σωίδειν ἑαυτῷ
 πένιδι; " αὐ τοίνυ μέλλωμεν γὰρ ἂν ἔπει τῆς ὕβρεσι, μεγίτω ἀπὸδεῖξιν πῆροζουδι τῷ μὴ
 Σωιδεῖται τοῖς λεγόμενοις. ἀλλως ὃ, μεγίλω πότε ἑα τῆς ἀνὸ φῶτων δεδῖκαμεν διδωίας;
 10 μεγίλω πότε τῷ κοινῷ καταφρονομεν δεσπότης, κὺ τῆς ἑρκὶ παροσπλώμετα; ὅπ' εἰ γὰρ εἰ ἴ-
 μιν ἔεις κὺ ζῆλος κὺ διχοστασία, ἔχ' ἑρκικοί ἔσε; γηώμεθα τοίνυ πνευματικῶν, κὺ χαλινώσω-
 μεν ὃ δεινὸν τῷτο θηελόν. ὀργῆς κὺ μαρίας μέσον ἑσθῆν. ἀλλὰ παροσκαρῆς ἔστι δαίμων,
 μῆλλον ὃ ἑ δαίμωνῶντος χαλεπώτερον. ὁ μὴ γὰρ δαίμωναν, κὺ συγνώμης ἀπολαύσειεν
 ἀνὸ ὃ ὀργιζόμενος, μεγίλω ἔσαι κολασεων ἀξιος, ἑκὼν ἑαυτὸν ἔπει βάρσαθρα τῆς ἀπω-
 15 λείας φέρων, ἑ παρ' τῆς μωμοσύης γένης ἐντεθεῖν ἡδὴ πλὴν δίκην ἱνύων, θέρουδὸν ἵνα ἀ-
 παυσον κὺ ζάλω " ἀσῆητον δὲ πάσης μὴ νυκτός, δὲ πάσης ὃ ἡμέρας ἐπεισάγων τοῖς τῆς
 ψυχῆς λογιμοῖς. ἴν ὄνυ κὺ τῆς ἐν τῷ πῆρόντι κολασεως, κὺ τῆς ἐν τῷ μέλλοντι πμωείας ἑ-
 αυτῆς ἀπαλλάξωμεν, ἐκβαλόντες τῆτι ὃ πάτος, παρότητα πᾶσαν ἑπιδειξόμετα κὺ ἑπεί-
 20 κειαι, ἵνα ἑ ἐν ταῦτα ἀνάπαυσι διρωμεν τῆ ψυχῆ ἡμῶν, κὺ ἐν τῆ βασιλείᾳ τῆς ἑραλῶν.
 ἡς γῆροτο πόνυτα ἵνα ἑ ἑπιτυχεῖν, γαρίπ κὺ φιλαμ, θεσπία τῶ Κυεῖς ἡμῶν Ἰησοῦ
 Χειτοῦ, [δι' ἑ κὺ] μὴ ὄν ἑ πατεῖ κὺ ἑσῶ, ἀμα ἑ ἀγῶ πνύμετι, [νῶν κὺ αἰ, κὺ] εἰς
 τοῖς αἰῶνας τῶ αἰῶνων. **Αμὲν.**

χ. ἔπει κὺ ὑ-
 μῆς αὐτῶν
 λον γαλιλαί-
 ας ἑπὶ τῆς

χ. ἀφόρητον

Ομιλ. μθ. 9 ΤΑΥΤΑ ΔΕ ΕΙΠΩΝ ΑΥΤΟΙΣ, ΕΜΕΙΝΕΝ

ἐν τῇ Γαλιλαίᾳ. **ΙΟ** Ὡς δὲ ἀνέβησαν **Θ** ἀδελφοὶ αὐτῶ, τότε καὶ
 αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν ἑ Φανερώς, " ἀλλ' ὡς ἐν κρυπτῷ.

χ. ἀλλὰ κρυ-
 πῶς.

Α ἀνθεσπίνως ἑπὶ τῶ Χειτοῦ οἰκονομούμεθα, ἑ **Δ**ὲ τῷτο μόνον
 οἰκονομεῖται, ἵνα πλὴν σάρκωσι βεβαιώσῃται, ἀλλ' ἵνα ἑ ἡμᾶς παι-
 30 δδύση παρῆς ἀρετῶν. εἰ γὰρ πῶτα ὡς Θεὸς ἑσραπῆ, πῶθεν
 ἑδωάμετα ἡμῆς εἰδέναι, παρῆπιπτοντες ἀβελήτοις, ἵ κη ποιῆν;
 ὅπ' ἵ λέγω. ἐν τῷτο τε αὐτῶ ὡν ἑ κη φωνῶνται τῶ Ἰουδαίων εἰς
 μέσον διγῆως πῆροζων κατέφλε πλὴν ὀρμῶν. εἰ τοίνυ τῷτο ἑ-
 ποῖει δινωκῶς, ἡμῆς ἑ δινωάμενοι τῶρο ποιῆν, παρῆπιπτοντες ὃ, πῶθεν ἀνὸ ἑγνωμεν πῶς δὲ
 35 τῶ παρῆματι κη ἑσται; κὺ πότερον διγῆως ἀποθανῆν, ἢ ἵ ἑ οἰκονομεῖται [δέον] ὡς παρῆ-
 χωρήσῃ **Ω** λῶρον; ἐπει ὄνυ ἑκὼν ἀνὸ ἑμαθόμεν ἡμῆς, **Θ** μὴ δινωάμενοι, πῆροζόντες εἰς
 μέσον ἵ δει ποιῆν, **Δ**ὲ τῷτο κὺ ταῦτα πῆρο αὐτῶ παιδδόμετα. ταῦτα γὰρ, φησὶν, εἶπὼν
 ὁ Ἰησῆς, ἑμεινεν ἐν τῇ Γαλιλαίᾳ. ὡς ὃ ἀνέβησαν **Θ** ἀδελφοὶ αὐτῶ, τότε ἀνέβη κὺ αὐτὸς, ἑ
 40 Φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. ὃ εἶπεν, ὅτι ἀνέβησαν **Θ** ἀδελφοὶ αὐτῶ, ἑμφαριστῶς ἑστῆν,
 ὅπ' ἑκὼν ἑσούλετο μετ' ἑκείνων ἀνελθεῖν. " δὲ κὺ κη ἐν ἑπερ ἵω, ἑπὶ δὴλον κατέφλε ἑ-
 αὐτὸν, ἑκείνων πῶς " κατεπειρήσῃτων τῷτο ποιῆσαι. ἵ δὴ πότε ὃ ἐν πῆροσία δὲ λεγόμενος
 ἀεὶ, ὡς ἐν κρυπτῷ νῶν τῷτο ποιῆ; ἑκὼν εἶπε, κρυφα, ἀλλ' ὡς ἐν κρυπτῷ. ἑτω γῶ " ἑδδκει,
 ὅπερ εἶπον, παιδδῶν ἡμᾶς ἑ παρῆματα οἰκονομεῖν. " κὺ κη τῷτο ὃ ἑκὼν ἵω ἵσον
 ζεόντων αὐτῶ κη σφραδάζόντων ἑμπεσεῖν, κη μὴ ταῦτα τῆς ἑορτῆς δὲ λευθείσης.

χ. κὺ εἰς τῶ
 πῶν ἑκὼν ἑν, ἑ-
 δὲ δὴλον
 χ. παρῆμα-
 ζόντων
 χ. ἑρῶν,
 χ. ἑλλως ὃ,
 κὺ ὅπ' ἑκὼν
 χ. ἀκμαζόν-
 των