

DOCUMENTS

TYCONIUS'S TEXT OF THE APOCALYPSE: A
PARTIAL RESTORATION.

It is well known that in the Apocalypse we are without the evidence of the Greek uncial B, which is so valuable elsewhere. The Apocalypse text in most documents appears also to have suffered greatly from assimilation of parallel passages to one another, from the removal of grammatical irregularities, &c. No classification of documents was attempted by Westcott and Hort, and that of Bousset in the second edition of his admirable commentary has not commanded universal assent. This at least is certain, that in the case of this book the versions have an importance greater than in that of any other book of the New Testament, and of these versions the Latin are quite the most important.

Among the Latin authorities the only complete texts known are the old African text, preserved in the commentary of Primasius, and the Vulgate. There is, however, another old African text, somewhat different in character from that of Primasius, which can be reconstructed, at least in part. Professor Burkitt in his invaluable article 'Text and Versions' in the *Encyclopædia Biblica* has pointed out that the text of Tyconius the Donatist, who flourished about 370, has to be recovered from the commentaries of Primasius, Beatus, and other sources. We are still without satisfactory editions of Primasius and Beatus. It is a pity that Dr Haussleiter did not edit the commentary of Primasius as well as the chief text commented on in it. The hopes cherished that Dom Ramsay would give us an edition of Beatus seem doomed to disappointment, as other duties claim all his time. Among the other sources are a MS of Monte Cassino edited in the *Bibliotheca Casinensis* and the Pseudo-Augustinian *Homilies* on the Apocalypse. It is with the last only that I am here concerned.

The Pseudo-Augustinian *Homilies* on the Apocalypse are printed at the end of the third volume of the Benedictine edition of St Augustine, and at the end of tome xxxv of Migne's *Patrologia Latina*. The collection, as Dom Morin long ago told me, is the work of the indefatigable bishop and preacher, Caesarius of Arles. Just as elsewhere he uses Augustine to such an extent that in MSS most of his sermons bear Augustine's name, so here the homilies bear the name of Augustine. But internal evidence shews that they consist almost entirely of extracts from the commentary of one whom Augustine held in high regard.

Tyconius the Donatist. The printed text is very unsatisfactory, being vitiated as well by ordinary corruption as by numerous interpolations from the commentary of the Italian Benedictine Ambrosius Ansbertus of the eighth century. I have therefore gone to the MSS. Those used by me are three, all of which I have collated completely for the quotations from the Apocalypse, and I have ignored the printed text, as it is nearly always of obvious inferiority. The MSS are:—

British Museum, Egerton 874 (saec. ix), formerly of St Augustine's, Canterbury. A gap which occurs in the text is partially filled up by a hymn to St Augustine of Canterbury, accompanied by musical notation, and a portrait of the saint himself. Whether the hymn and the portrait are known or not, I have no leisure to enquire. In any case, the musical notation is amongst the earliest known.¹

Bodleian Library, Hatton 30 (saec. x med.), formerly of Glastonbury Abbey, a book made to the order of St Dunstan himself, as an inscription at the end shews.

Cambridge, St John's College, H. 6 (saec. xii-xiii), in an English hand, in which the work is attributed to Gennadius, presbyter of Marseilles, an ascription which is curiously in accord with Caesarius's locality, but is alien to the textual tradition of the family to which the manuscript belongs.

Dom Germain Morin called my attention to the first and second MSS. The third has been the subject of a note by Dr M. R. James.² MSS are probably numerous: I have noted a fourth at Munich, Clm. 14469 (saec. ix), and I believe there is another at Leiden.

The three MSS I have collated all belong to one family. In proof of this one need only cite the fact that they all suffer from the same lacuna, *ligavit eum—exercitus qui sunt* (Migne *P. L.* xxxv col. 2445, lines 36 to 58). This lacuna is evidently due, not to the loss of leaves in the archetype, but to their becoming accidentally illegible through the upsetting of an ink-bottle or in some other way.³ The proof of this is that in the Canterbury and Glastonbury MSS a space has been left to receive the illegible part, but has remained without it, as no other copy turned up. In the much later MS of St John's College the text runs on continuously, and there is no sign of a gap except the break in the sense. A second proof of common relationship lies in the corruption *inmittunt* for *inuicem mittunt* (Apoc. xi 10) found in all three.

Despite the lacuna the text offered by our MSS is exceedingly good.

¹ Cf. Mr H. M. Bannister's forthcoming palmary work *Paleografia Musicale Vaticana*, which I have been privileged, by the author's kindness, to see in proof.

² *Classical Review* vol. iii p. 222.

³ Compare the notorious case of the Bodleian Epictetus (J. L. G. Mowat in the *Journal of Philology* vol. vii (1877) pp. 60-63).

It is not at all improbable that the archetype of these MSS was almost coeval with Caesarius himself. A perfect text of all the homilies will doubtless be provided by Dom Morin in his Vienna edition of Caesarius, and as complete a restoration of Tyconius's text as can be got from all sources combined may be expected from Dr Prinz's Vienna edition of Tyconius. I am not of course in the least attempting to forestall the work of either of these scholars. I am concerned merely with one *testis* to the Apocalypse text of Tyconius. It seems worth while to print this now, with certain accessory data. I have to thank the Trustees of the Revision Surplus Fund at Oxford for a grant towards my expenses in visiting London and Cambridge.

The proper way to study Old-Latin texts is in relation to the Vulgate. Their interest lies in their divergence from the Vulgate. Our first step, then, clearly is to fix the text of the Vulgate. As this has not yet been done with absolute certainty, I have adopted the obviously convenient plan of noting the divergences from Mr H. J. White's *editio minor* (Clarendon Press and British and Foreign Bible Society, 1912). Differences consisting merely in changes of order are represented by italics: more serious differences are thrown into relief by the use of clarendon type and the double caret. A study of these, on the basis of Dr Sanday's study of *k* in *Old-Latin Biblical Texts II* and of Prof. Burkitt's edition of the *Rules of Tyconius*, makes it perfectly clear that it is an African text we are dealing with. The relation between this text and that of Primasius it would be premature to discuss. All such questions are better reserved till the publication of Dr Prinz's edition.

The Africanism comes out in such instances as *magistratus* (vi 15) and *laedo* (vii 2, 3, xi 5, xviii 4)¹; *claritas* (v 13, xi 13, xviii 1, xix 1), *thronus* (ii 13, iv 2, 4, 6 *bis*, 10, &c.),² *pressura* (ii 10), *expello* (xii 9), *excludo* (xii 10), *quoniam* (xii 10, 12, &c.), *torcular* (xiv 19, 20 *bis*), *clarifico* (xviii 7), *sermo* (xix 13, xxi 5, xxii 18, 19), *indignatio* (= *θυμός*) (xix 15), *compositus* (xxi 2). A precious example is *indeliciare* found with *se* in xviii 7, elsewhere only in Cyprian's citation of 1 Tim. v 11 as a deponent (= *κατασπρηνάζευ*), and absent from all the Latin dictionaries. On the other hand *infernus* (vi 8, xx 13, 14) 'is confined to European texts'.³ There can be no doubt that we have below in a state of great purity portions of a later African text of the Apocalypse, comparable to those which Tyconius used for other parts of the Bible. That it is Tyconian is confirmed by an inspection of the passages which Primasius cites from Tyconius's version (cf. Haussleiter *Die lateinische Apokalypse der alten afrikanischen Kirche* p. xiii). The texts used by Tyconius are

¹ Burkitt *Rules of Tyconius* p. lxxxix.

² *sedes* much rarer (iv 4, 5).

³ Burkitt *op. cit.* p. lxxxiv.

late African, and are therefore to be classed with *e* of the Gospels, and the texts used by the Latin Irenaeus and by Augustine.

Some of the clauses are presented in duplicate or even in triplicate. This means that they are two or three times quoted in the *Homilies*, as the case may be, and I do not wish to prejudge which is the real Tyconian text. It may be also that I have included some clauses which are really only paraphrases of the text. Occasionally perhaps it is the Vulgate, as known to Caesarius, that we have. It is better, however, to include everything at this stage, and leave to others the duty of sifting.

[TEXT]

- (i 1) Apocalipsis Iesu Christi, quam dedit illi deus palam facere
seruis suis
Quae oportet fieri cito significans
Seruo suo Iohanni
- (4) **Scribens haec** septem ecclesiis quae sunt in Asia
Gratia uobis et pax **multiplicetur a deo patre** (5) **et a filio
hominis**
Testis fidelis
- (8) **Et** ego sum A et Ω
- (13) In medio **∧** candelabrorum similis filio hominis
∧ Cinctum **inter** mamillas zona **∧** aurea **∧**
- (14) Caput eius et capilli **∧ sicut** lana alba **aut** **∧** nix
Oculi **ipsius** uelut flamma ignis
- (15) Et pedes eius similes **aurichalco Libani ignitos uelut in fornace
ignis**
Uox **eius** tamquam uocem aquarum multarum
- (16) Habebat in dextera sua stellas septem
Gladium uero bis acutum de ore ipsius pendentem
Facies eius sicut sol lucet in uirtute sua
- (18) Habeo clauis mortis et inferni
- (ii 1) Haec dicit qui tenet septem stellas in **manu** sua
Qui ambulat in medio **∧** candelabrorum aureorum
- (5) Mouebo candelabrum **∧** de loco suo **si non egerit paenitentiam**
- (7) Uincenti dabo **∧ manducare** de ligno uitae
Quod est in paradiso dei mei
- (9) Scio **opera tua et tribulationem** **∧** et paupertatem **∧** sed diues es
- (10) Habebitis **pressuram decem dies**
- (13) Scio ubi habitas ubi **thronus** est satanae
- (16) Et pugnabo cum **eis** **∧** gladio oris mei
- (17) Uincenti dabo **∧ manducare de** manna abscondito
Et dabo **ei** calculum

- (ii 17) Et **super** **calculus** nomen nouum scriptum
 Quod nemo scit nisi qui accipit
- (20) Habeo **aduersum** te quia permisisti mulieri Iezabel
 Quae *dicit se* propheten
- (24) **Nec cognouistis altitudinem** satanae
 Non mitto super uos aliud pondus
- (25) **Uerum** $\hat{=}$ quod habetis tenete donec ueniam (26) $\hat{=}$ qui **uincit**
 et qui **seruat opera mea usque in finem** dabo ei $\hat{=}$ gentes (27) et
pascet eas in uirga ferrea **et ut** uas figuli **comminuentur**
 (28) sicut et ego accepi a patre meo
 Stellam matutinam
- (iii 1) **Noui** opera tua quia nomen habes quod uiuas et mortuus es
- (2) Esto uigilans et confirma $\hat{=}$ quae moritura erant (7) haec dicit
 sanctus et uerus qui habet clauem Dauid
 Qui aperit et nemo claudit claudit et nemo aperit
- (8) Ecce dedi **ante** te ostium apertum
 Quia modicam habes uirtutem
- (12) Et scribam super **illud** nomen dei mei
 Et nomen ciuitatis dei mei nouae Hierusalem quae descendit de
 caelo
- (16) **Neque** frigidus **neque** **feruens** es
- (18) { **Consule** tibi : *eme* a me aurum **conflatum**
Consilium autem do $\hat{=}$ **ut emas tibi** aurum
 Et collyrio inunge oculos tuos
- (iv 1) Ecce ostium apertum **est** in caelo
 Ascende huc et ostendam tibi
- (2) Et ecce **thronus** **positus** erat in caelo
- (3) Et qui sedebat similis erat aspectui lapidis iaspidis et **sardi**
- (4) In circuitu **throni uidi sedes** uiginti quattuor
 [*omission by homooteleuton*] seniores sedentes
- (5) Et de **sede** procedunt fulgura et uoces
- (6) In conspectu **throni** $\hat{=}$ mare uitreum
 Et in medio **throni** $\hat{=}$ quattuor animalia
 Plena oculis **in priora** et retro
- (8) Et $\hat{=}$ singula eorum habebant alas senas **per circuitum**
 Et requiem non habebant
- (10) **Mittentes** coronas suas ante thronum
- (11) Quia tu creasti omnia et **ex uoluntate tua** erant et creata sunt
- (v 1) Et uidi **supra dexteram** sedentis **in throno** librum scriptum intus
 et foris
 Signatum sigillis septem
- (2) Et uidi angelum fortem **clamantem** uoce magna : Quis *dignus est*
 aperire librum et soluere signacula eius?

- (v 3) Et nemo poterat **neque** in caelo neque in terra neque **sub terra**.
Aperire librum neque **uidere** illum
- (4) Et ego flebam multum **quia** nemo dignus *est inuentus* aperire librum **et** uidere eum
- (5) Et **ecce** unus **ex** senioribus
Leo de tribu Iuda
- (6) Et uidi et ecce **⁂** throni et quattuor animalia et in medio seniorum agnum stantem **quasi** occisum
Habentem cornua septem et oculos septem qui sunt **septem** spiritus dei missi in omnem terram
- (7) Et uenit et accepit de dextera sedentis **super** thronum **librum**
- (8) Habentes singuli citharas
Et fialas aureas
- (9) Et **cantabant quasi** canticum nouum
- (11) Et uidi et audiui uocem angelorum multorum
- (12) Dignus est agnus qui occisus est accipere **diuitias et potestatem** et sapientiam **⁂**
- (13) Omnes audiui dicentes sedenti in throno
Et agno
Benedictio et honor et **claritas** **⁂** in saecula **⁂**
- (vi 2) Ecce equus albus et qui sedebat super **eum** habens arcum et data est ei corona et exiit uincens
- (3) Et cum aperuisset sigillum secundum audiui secundum animal dicens: Ueni **et uide** (4) et exiit **⁂** equus rufus et **⁂** sedenti super **eum** datum est **⁂** **tollere** pacem de terra et ut inuicem **⁂** **occiderent** et datus est **ei** gladius magnus
- (5) **Libram** *habebat* in manu **⁂**
- (6) Unum et oleum ne laesis
- (8) Equus pallidus et qui sedebat **super eum** nomen **ei erat** mors et **infernus** sequebatur eum et data est **ei** potestas super **quartam partem** terrae interficere gladio fame et morte et bestiis terrae
- (9) Et cum aperuisset *sigillum quintum* uidi **sub ara dei** animas interfectorum
- (12) Et **⁂** cum aperuisset *sextum sigillum* **⁂** terrae motus factus est magnus
Et sol factus est niger **sicut** saccus cilicinus et luna tota facta est sicut sanguis (13) et stellae **⁂** ceciderunt **in** terram
- (13) { Sicut ficus **agitata** mittit grossos suos cum **a** uento **⁂** fuerit **agitata**
Sicut ficus *uento magno agitata mittit grossos suos*
- (14) Et caelum recessit **ut** liber inuolutus
Et omnis mons et insulae de locis suis motae sunt

- (vi 15) { Reges terrae $\hat{=}$ **fugerunt et absconderunt** se in speluncis **terrae**
 { Et reges terrae et **magistratus**
 { Abscondent se in speluncis et petris montium
- (16) Et dicunt $\hat{=}$ cadite
 Et abscondite nos
- (vii 2) Et uidi **alium** angelum ascendentem ab ortu solis
 Et clamauit uoce magna quattuor angelis quibus **data est potestas laedere** terram et mare $\hat{=}$: (3) **Ne laeseritis** terram neque mare
Donec signemus seruos dei $\hat{=}$ in frontibus eorum
- (4) Et audiui numerum signatorum centum quadraginta quattuor milia signati ex omni tribu filiorum Israhel
- (9) Postea uidi et **ecce populus multus** quem **numerare** nemo poterat ex omnibus gentibus et tribubus et populis et linguis
 Amicti stolis albis
- (11) Et omnes angeli stabant in circuitu throni
- (13) Et respondit **mih**i unus de senioribus dicens $\hat{=}$: **Isti** qui amicti sunt stolis albis qui sunt
Isti et unde uenerunt ?
- (14) Hi sunt qui uenerunt **ex magna tribulatione** et lauerunt stolas suas $\hat{=}$ in sanguine agni
- (15) Et qui sedet in throno habitat super **eos**
- (16) Neque cadit super **eos** sol neque $\hat{=}$ aestus
- (17) Et deducet eos ad uitae fontes aquarum
- (viii 1) $\hat{=}$ Cum aperuisset sigillum septimum factum est silentium in caelo
 Quasi media hora
- (2) Et uidi septem angelos **qui stant** in conspectu dei
Qui acceperunt septem tubas
- (3) Et alius angelus uenit et stetit ante altare
 Habens turibulum aureum
- (5) Et accepit angelus turibulum et impleuit illud **ex igni** altaris
 Et **factae sunt uoces et tonitrua** et fulgura et terrae motus
- (6) Et septem angeli qui habebant septem tubas **praeparauerunt** se ut $\hat{=}$ canerent
- (7) Et primus angelus tuba cecinit et facta est grando $\hat{=}$ ignis mixtus in sanguine
 Et **missa** est in terram et tertia pars terrae conbusta est et tertia pars arborum $\hat{=}$ et omne foenum uiride conbustum est
- (8) Et secundus angelus tuba cecinit et **uelut mons magnus ardens igni** missus est in mare et facta est tertia pars maris sanguis
- (9) Habentium animas
 Et tertia **partem nauium corruerunt**

- (viii 10) Et tertius angelus tuba cecinit et cecidit de caelo stella magna ardens uelut facula
- (11) Et nomen huius stellae dicitur absintium
Et multi hominum mortui sunt ab aquis quoniam amari-cauerunt aquae
- (12) Et quartus angelus tuba cecinit et percussa est tertia pars solis et tertia pars lunae et tertia pars stellarum
- (13) Et uidi et audiui uocem unius aquilae uolantis in medio caeli et dicentem \wedge uae uae uae habitantibus \wedge terram
- (ix 1) { Et data est [ei] clauis [putei] abyssi
{ Et accepit clauem putei abyssi
- (2) Et aperuit puteum abyssi
Et ascendit fumus de puteo
Et obscuratus est sol et aer de fumo putei
Sicut fornacis magnae (3) ex fumo putei exierunt lucustae in terram et data est eis potestas sicut habent potestatem scorpii terrae
- (4) Et praeceptum est illis ne laederent foenum terrae neque \wedge omnem arborem nisi \wedge homines \wedge (5) et datum est eis ne occiderent eos
Sed ut cruciarent \wedge et cruciatus eorum sicut cruciatus scorpii cum percutit hominem
- (6) Et \wedge quaerent homines mortem
- (7) Et super capita earum tamquam coronae similes auro
- (8) Et habebant capillos sicut capillos mulierum
- (10) Et habebant caudas similes scorpiis et aculei in caudis earum
- (11) { **Habentes** super se regem [angelum] abyssi
{ **Habentem**
Cui nomen hebraice Abaddon graece autem Apolion \wedge latine \wedge **Perdens** (12) uae unum abiit et ecce uenient \wedge duo uae (13) et post haec sextus angelus tuba cecinit
Et audiui \wedge unum ex quattuor cornibus altaris aurei quod est in conspectu dei (14) dicentem sexto angelo qui habebat tubam solue quattuor angelos qui alligati sunt in flumine [magno] Eufraten
- (15) Et soluti sunt quattuor angeli
 \wedge Parati \wedge in horam et diem et mensem et annum ut occiderent tertiam partem hominum
- (16) Et numerus \wedge exercituum bestiae myriadis myriadum audiui numerum eorum
- (17) Et \wedge uidi equos in uisione et qui sedebant super eos habebant luricas igneas et hyacinthinas et sulfureas
Et capita equorum erant sicut \wedge leonum

- (xi 11) **uidentes** eos (12) et **audiui** *de caelo uocem magnam* dicentem ⤴
ascende huc et ascenderunt in caelum in nube
- (13) ⤴ in illa hora factus est terrae motus **grandis**
Et decima pars ciuitatis cecidit et occisa sunt in terrae motu
nomina **uirorum** septem milia
Et **ceteri timuerunt** et dederunt **claritatem** deo ⤴
- (19) Et apertum est templum dei in caelo
Et uisa est arca testamenti ⤴ in templo eius
Et facta sunt fulgura et **tonitrua** et terrae motus ⤴
- (xii 1) Et signum magnum **uisum est** in caelo mulier amicta sole et
luna sub pedibus eius
Et in capite eius corona stellarum duodecim
- (3) Draco magnus rufus
Habens capita VII et cornua X
- (4) Et cauda eius trahebat tertiam partem stellarum caeli et misit eas
in terram
Et draco stetit ante mulierem quae erat paritura ut cum peperisset
filium eius deoraret
- (5) Et **genuit mulier** ⤴ masculum
- (6) Et mulier fugit in **heremum**
- (7) Et factum est **bellum** in caelo
Michahel et angeli eius **pugnabant** cum dracone
Et draco **pugnauit** et angeli eius
- (8) Et non ualuerunt neque locus *eorum inuentus est* amplius in caelo
- (9) Et **expulsus** est draco ⤴ magnus **anguis** antiquus qui **dicitur**
diabolus et satanas ⤴ et angeli eius cum **eo** ⤴
- (10) Et audiui uocem magnam **de** caelo dicentem **modo** facta est
salus et uirtus et regnum dei nostri ⤴
Quoniam exclusus est accusator fratrum nostrorum qui **accusat**
et reliqua
- (12) Uae tibi terra et mare
Quia descendit *ad uos diabolus* habens iram magnam sciens
quoniam breue tempus habet
- (14) Et datae sunt mulieri duae alae aquilae magnae ut uolaret in
desertum ⤴ locum suum ubi alitur per tempus et tempora et
dimidium temporis a facie serpentis
- (15) Et misit serpens ex ore suo post mulierem aquam **uelut** flumen
- (16) Et adiuuit terra mulierem et aperuit ⤴ os suum et absorbit
flumen
- (17) Et iratus est draco in mulierem et abiit facere **bellum** cum
reliquis de semine eius
- (18) Et stetit super harenam maris
- (xiii 1) Et uidi *ascendentem bestiam de mari*

- (xiii 2) Et bestiam quam uidi similis erat pardo et pedes \wedge sicut ursi et os eius sicut os leonis
Et dedit **ei** draco uirtutem suam
- (3) Et uidi unum **ex** capitibus eius quasi occisum in morte et plaga mortis eius curata est
Et **mirata** est **omnis** terra **secuta** bestiam (4) et adorauerunt draconem **quoniam** dedit potestatem bestiae
Et adorauerunt bestiam dicentes quis similis bestiae **aut** quis poterit pugnare cum ea
- (5) Et data est **ei** potestas facere menses XLII
- (6) **Deinde** aperuit os suum in blasphemiam ad deum
Et in tabernaculo eius \wedge qui in caelo habitant
- (7) Et datum est **ei** bellum facere \wedge et uincere **eos**
Et data est ei potestas **super** omnem tribum \wedge et linguam (8) et adorabunt \wedge omnes **habitantes** terram
Quorum non **est** scriptum nomen in libro uitae agni **signati** ab origine mundi
- (11) Et uidi aliam \wedge ascendentem de terra
Et habebat cornua duo similia agno
Et loquebatur **ut** draco
- (12) Et **facit** terram et **eos** qui *in ea sunt* ut adorent bestiam **priorem** cuius curata est plaga mortis eius (13) et **faciet** signa magna ut \wedge ignem faciat de caelo descendere
- (15-16) **Si** qui non adorauerunt bestiam **nec** imaginem eius **neque** **acceperunt** **inscriptionem** *in fronte* \wedge *aut in manu sua*
- (16) **Ut** dent eis **notam** **super** *manum eorum dexteram* aut **super** *frontem eorum*
- (17) **Sic** ergo **facient** ut **nemo** possit **mercari** \wedge nisi qui habuerint **notam** **aut** nomen bestiae aut numerum nominis eius (18) hic sapientiae est qui habet intellectum computet numerum bestiae numerus enim hominis est
Numerus eius est DCXC
- (xiv 1) Et uidi et ecce agnus **stans** in monte Sion et cum **eo** CXLIII milia habentia nomen eius et nomen patris eius scriptum in frontibus suis
- (2) Et audiui uocem de caelo **sicut** \wedge aquarum multarum
Et **sicut** \wedge tonitruum **magnum** et uocem quam audiui sicut citharoedorum citharizantium in citharis suis *et reliqua*
- (4) Hi sunt qui cum mulieribus non **se** **coinquauerunt**
Hi sunt qui secuntur agnum quocumque **ierit**
- (5) Et in ore ipsorum non est inuentum mendacium
- (6) Et uidi **alium** \wedge uolantem **in** medio caeli
Habentem euangelium aeternum ut euangelizaret **habitantibus** **in** terram \wedge (7) dicens \wedge timete **dominum** *et reliqua*

- (xiv 8) Et alius angelus secutus est
 Dicens cecidit cecidit Babylon illa magna
 Quae a uino irae fornicationis suae **potauit** omnes gentes
- (14) Et uidi et ecce nubem **albam** et **supersedentem** $\hat{=}$ filium
 hominis
 Habens in capite suo coronam auream
 Et in manu sua **habens** falcem acutam
- (15) Aruit messis terrae
- (19) Et misit in **torculari** irae dei magnum
- (20) Et calcatum est **torcular** extra ciuitatem
 Et exiit sanguis de **torculari** usque ad frenos equorum
 Per stadia mille sexcenta
- (xv 1) Et uidi aliud signum in caelo magnum et mirabile angelos
 septem
 Habentem plagas septem nouissimas quoniam in **his finita** est
 ira dei
- (2) Et uidi **sicut** mare uitreum
Perlucidum mixtum igni
 Et **uictores** bestiae $\hat{=}$ **super** mare uitreum
 Habentes citharas dei
- (3) Et cantantes canticum Moysi serui dei et canticum agni
 Magna et mirabilia **operati sunt et reliqua**
- (5) Post haec uidi et ecce apertum est $\hat{=}$ **tabernaculum** testimonii
 in caelo
- (6) **Induti lino** mundo et **splendido** et **cincti super** pectore suo
zonas aureas
- (7) Et unum ex quattuor animalibus dedit septem angelis septem
 fialas aureas plenas **de ira** dei
- (xvi 3) Secundus **fudit** fialam suam in mare *et reliqua*
- (8) Quartus **angelus** effudit fialam suam **super** solem $\hat{=}$ (9) et **usti**
 homines **ustione** magna
 Et blasphemauerunt nomen dei habentis potestatem **in his plagis**
 nec egerunt paenitentiam
- (10) Quintus **angelus** effudit fialam suam super sedem bestiae et
 factum est regnum eius tenebrosum
Comedebant linguas suas **a doloribus suis**
- (11) Et *paenitentiam non egerunt*
- (12) Et sextus **angelus** effudit fialam suam **per** flumen illum magnum
 Eufraten
 Et **siccata est aqua** eius
 Ut praeparetur uia **eorum qui sunt** ab ortu solis
- (13) Et uidi **ex** ore draconis et **ex** ore bestiae et **ex** ore pseudo-
 prophetae spiritus tres inmundos in modum ranarum

- (xvi 14) Sunt enim spiritus daemoniorum facientes signa
Qui exeunt ad reges **orbis totius** congregare **eos ad bellum** ⤴
 diei magni **domini**
- (16) Congregauit illos in loco ⤴ Ermagedon
- (18) Et facta sunt fulgura et ⤴ tonitrua et terrae motus factus est
 magnus qualis **non est factus ex eo** quo homines **facti sunt** ⤴
 (19) et facta est ciuitas **illa magna** in tres partes ⤴
 Ciuitates gentium ceciderunt et Babylon **illa magna in mentem**
uenit deo dare ei **poculum** uini ⤴ irae **suae** (20) et omnis
 insula fugit et montes **inuenti non sunt**
- (21) Et grando magna **quasi** talentum descendit **super homines de caelo**
 Et blasphemauerunt homines deum **ex** plaga grandinis quoniam
 magna ⤴ est **plaga eius nimis**
- (xvii 1) Et uenit unus **ex** septem ⤴ et **dixit** ⤴ ueni ostendam tibi
 damnationem meretricis magnae ⤴ **sedentis** super aquas multas
 (2) cum qua fornicati sunt reges terrae
- (3) Et **tulit** me in **heremum** in spiritu et uidi mulierem sedentem
 super bestiam coccineam
 Plenam nominibus blasphemiae
 Habentem capita septem et cornua decem
- (4) Et mulier erat circumdata purpura et **cocco** et **ornata** auro et
 lapide pretioso
Et habens poculum aureum in manu sua plenum abominationum
 et immunditiarum fornicationis eius
- (5) Et in fronte eius nomen scriptum mysterium Babylon magna
 mater fornicationum et abominationum terrae
- (6) Et uidi mulierem ebriam ⤴ sanguine sanctorum et ⤴ sanguine
 martyrum Iesu
- (8) **Et** bestia ⤴ fuit et non est et **futura est ascensura** de abyssonibus
 in **perditionem irae** ibit
- (13) Hi unam **sententiam** habent
 Et uirtutem et **maiestatem** suam **diabolo dabunt**
- (14) Hi cum agno pugnant
 Et agnus uincet **eos**
 Quoniam dominus dominorum est et rex regum et qui cum **eo** ⤴
 uocati **et** electi et fideles
- (15) Et dixit mihi **angelus**
 Aquam quam **uides** ubi **mulier** sedet populi et turbae sunt et
 gentes et linguae
- (16) Et decem cornua quae uidisti ⤴ hi **odio habent meretricem**
 Et **desertam eam faciunt** et nudam
 Et carnes eius **edunt**
- (17) Deus enim ⤴ in corda eorum ⤴ **facere sententiam eius**

- (xvii 17) **Et dabunt** regnum suum bestiae **usque dum fniantur** dicta dei
- (18) Mulierem quam uidisti est ciuitas magna quae habet regnum super reges terrae
- (xviii 1) Postea uidi alium angelum descendentem de caelo habentem potestatem magnam et terra inluminata est **claritate** eius (2) et **clamauit in fortitudine** dicens cecidit cecidit Babylon **illa** magna et facta est **habitaculum** daemoniorum et custodia omnis **inmunditiae et iniquitatis**
- (3) **Quoniam ex uino** irae fornicationis eius biberunt omnes gentes et reges terrae **qui cum ea** fornicati sunt
Et **omnes** mercatores terrae **ex** uirtute **luxuriae** eius diuites facti sunt
- (4) Et audiui aliam uocem de caelo dicentem exite de **ea** populus meus **ne communicetis peccatis** eius et **ne** plagis eius **ne laedamini**
- (5) Quoniam **ascenderunt** peccata eius usque ad caelum et recordatus est **deus iniquitatis eorum** (6) reddite illi sicut **et ipsa** reddidit et duplicate **dupla** secundum opera eius in **quo** poculo **ne** miscuit miscite illi duplum (7) quantum **se clarificauit** et **indelicauit** tantum date **ei cruciatum** et luctum **populo suo**
Quoniam in corde suo dicit **Babylonia**
Sedeo regina et uidua non sum et luctum non uidebo (8) **propterea** in una die uenient plagae eius mors et luctus et fames et igni **concremabuntur**
Quoniam fortis **ne** **dominus** deus qui iudicabit **eam** (9) et flebunt et plangent se super **eam** reges terrae qui cum **ea** fornicati sunt
- (10) **A** longe stantes propter **metum poenae** eius
Dicentes uae uae ciuitas **ne** magna Babylon ciuitas **ne** fortis quoniam una hora uenit **damnatio** tua
- (13) Et equorum et redarum et **porcorum** **ne** (15) qui **ditati** sunt **adeo** longe stabant **ne** flentes **et** lugentes (16) **ne** dicentes uae uae ciuitas **ne** magna
Induta **ne** byssino et porpura et **coccino** et **ornata** **ne** auro et lapide pretioso et margaritis
- (17) Et omnis gubernator et omnis qui **manibus** nauigat et nautae et **quotquot** mare operatur **a** longe steterunt (18) et clamauerunt uidentes **fumum eius ignis**
- (19) Uae uae ciuitas **illa** magna in qua **ditati** sunt **illi** omnes qui habent naues in mari **ne** quoniam una hora **deserta** est (20) exsulta **caelum super eam** et sancti et apostoli et prophetae
- (21) Et **tulit** unus angelus **ne** lapidem **ut molam** magnam et misit in mare dicens **sic** impetu **deicietur illa** *Babylon magna* ciuitas

- (xviii 22) Et $\hat{=}$ *non inuenietur amplius* (22) $\hat{=}$ uox citharoedorum et musicorum et **tubicinum** et **flstularum** non audietur in *ea* amplius
- (23) **Quoniam** mercatores tui erant **maximi** terrae
Quoniam in ueneficiis tuis errauerunt omnes gentes (24) et $\hat{=}$ sanguis prophetarum et sanctorum inuentus est $\hat{=}$ omnium **a te occisorum super terram**
- (xix 1) Audiui $\hat{=}$ uocem magnam **populi** multi in caelo dicentium alleluia salus et **claritas** et uirtus deo nostro $\hat{=}$ (2) **quoniam** uera et iusta iudicia $\hat{=}$ eius **quoniam** iudicauit $\hat{=}$ meretricem **illam** magnam quae corrumpit terram $\hat{=}$ **fornicatione** sua et uindicauit sanguinem seruorum suorum de manu eius (3) et iterum dixerunt alleluia
 Et fumus **eorum** ascendit in saecula saeculorum
- (6) Et audiui $\hat{=}$ uocem **populi multi** et $\hat{=}$ uocem aquarum multarum et **ut** uocem tonitruorum **fortium** dicentes alleluia quoniam regnauit dominus deus noster omnipotens (7) gaudeamus et exsultemus et **glorificemus nomen eius quoniam** uenerunt nuptiae agni et **mulier** eius **parauit** se
- (8) Et datum est *ei* ut **operiatur** byssino splendido **mundo** byssinum enim **iusta facta sanctorum sunt**
- (11) Et uidi caelum apertum et ecce equus albus et **essor eius** uocatur fidelis et uerus $\hat{=}$ (12) **et oculi** eius **ut** flamma ignis et **super** caput eius **erant** diademata multa
 Habens nomen scriptum quod nemo **scit** nisi ipse
- (13) Et **circumdatus est** ueste **sparsa** sanguine
 Et **dicitur** nomen eius **sermo** dei (14) $\hat{=}$ exercitus qui sunt in caelo sequebantur eum in equis albis
Induti byssino albo mundo
- (15) Et **ex ore eius** procedit gladius **bis** acutus
 Ut in **eo** percutiat gentes et ipse reget eos in uirga ferrea $\hat{=}$ ipse calcet torcular uini **indignationis** irae dei omnipotentis
- (16) **Hic** habet $\hat{=}$ uestimentum et **super femur suum nomen** scriptum rex regum et dominus dominantium
- (17) Et uidi $\hat{=}$ angelum stantem in sole
 Et clamauit **in** uoce magna dicens omnibus auibus quae uolant **in** medio caeli
 Uenite congregamini ad coenam magnam dei (18) ut manducetis carnes regum et carnes tribunorum et $\hat{=}$ fortium et carnes equorum et sedentium **super eos** et carnes omnium liberorum **et** seruorum et pusillorum **et** magnorum
- (19) Et uidi bestiam et reges terrae et exercitus eorum
 Congregatum $\hat{=}$ **facere bellum** cum $\hat{=}$ **sedente super equum** et cum exercitu eius

- (xx 1) Et uidi **alium** angelum descendentem de caelo
 Habentem clauem abyssi
 Et catena magna in manu sua
- (2) Et **tenuit** draconem **anguem** antiquum qui est diabolus et satanas et ligauit eum $\hat{=}$ annos mille
- (3) Et clusit et signauit super **eum ne** seducat $\hat{=}$ **nationes usque dum** **finiantur** mille anni
 Post haec oportet **eum** soluere modico tempore
- (4) **Hi omnes** uixerunt et regnauerunt cum Christo mille annos
- (5) Haec est **itaque** *prima resurrectio*
- (6) Beatus et sanctus qui habet partem in resurrectione prima
 In **hoc** secunda mors non habet potestatem
 Sed erunt sacerdotes dei et Christi et regnabunt cum **eo** mille annos
- (7) Et cum **finiti** fuerint mille anni soluetur satanas de **custodia** sua
- (8) Exiet $\hat{=}$ **seducere** **nationes** quae sunt in quattuor angulis terrae
- (9) Et ascenderunt **diabolus et** **populus** eius in **altitudinem** terrae
 Et circumdederunt castra sanctorum et **dilectorum ciuitatem**
 Et descendit ignis *de caelo a deo*
 Et **comedit** eos
- (10) Et diabolus $\hat{=}$ **seducens ipsos** missus est in stagnum ignis et sulphuris ubi et bestia et pseudoprophetae
 Et **punientur** die ac nocte in saecula saeculorum $\hat{=}$ (12) et uidi mortuos magnos et pusillos stantes in conspectu throni et libri aperti sunt et alius liber apertus est qui est uitae **unius cuiusque**
 Et iudicati sunt mortui ex his quae scripta **sunt** in libris secundum opera **sua**
- (13) Et dedit mare mortuos **suos**
 Mors et **infernus** dederunt mortuos **suos**
- (14) *Mors et infernus* missi sunt in stagnum $\hat{=}$
- (15) Et **si** qui non est inuentus *scriptus in libro uitae*
 Missus $\hat{=}$ in stagnum ignis (xxi 1) et uidi caelum nouum et terram nouam primum enim caelum et prima terra abierunt et mare iam non est (2) et ciuitatem sanctam Hierusalem nouam uidi descendentem de caelo a deo **compositam** sicut sponsam et ornata uiro suo (3) et audiui uocem magnam de **caelo** dicentem ecce tabernaculum dei cum hominibus et habitauit cum **ipsis** et ipsi *erunt* **populus eius** et ipse deus cum eis erit eorum deus (4) et absterget $\hat{=}$ omnem lacrimam ab oculis eorum et mors **non erit amplius et** luctus **non erit**
- (5) Et dixit scribe **quoniam sermones isti fideles et ueri sunt**

- (xxi 6) (6) et dixit mihi \heartsuit ego sum alfa et Ω initium et finis ego sitientibus dabo **ex** fonte aquae uiuae gratis
- (7) Qui **uincit** possidebit haec et ero **eius** deus et \heartsuit erit **meus** filius (8) timidis autem et incredulis et **exsecrabilibus** et homicidis \heartsuit et ueneficis et **idolorum cultoribus** et omnibus mendacibus pars \heartsuit erit in stagno ardente ignis et sulphuris quod est mors secunda
- (9) Ueni ostendam tibi sponsam uxorem agni (10) et **abstulit** me in spiritu **supra** montem magnum et altum
Et ostendit mihi ciuitatem sanctam Hierusalem descendentem de caelo a deo
- (11) Habentem claritatem dei **liminare** eius simile lapide pretiosissimo
- (12) Habentem murum magnum et altum habentem portas XII et **super** portas angelos XII
- (13) Ab oriente portae tres \heartsuit ab aquilone portae tres \heartsuit ab austro portae tres \heartsuit ab **occidente** portae tres
- (14) Et **super** ea duodecim nomina \heartsuit apostolorum et agni
- (15) Et qui loquebatur mecum habebat mensuram arundinem auream
- (18) Et \heartsuit **supellex** muri \heartsuit et ciuitas **aurum mundum** simile uitro mundo
- (19) Fundamenta muri ciuitatis omnia **ex** lapide pretioso \heartsuit fundamentum primum iaspis et secundum saffyrus tertium **sardonium** quartum **smaracdinum** (20) quintum **sardonix** sextum **sardonium** septimum **crysolitum** octauum **berillum** nonum **topazius** decimum **crisoprasinus** undecimum **iacentinum** duodecimum **ametistus**
- (21) Et **ideo** duodecim margaritae \heartsuit **singillatim** et **una quaeque** porta erat ex **una** margarita
Et platea ciuitatis **aurum mundum** et uitrum **perspicuum** (22) et templum non uidi in ea dominus enim deus omnipotens templum **eius** est et agnus
- (23) Ciuitas non **indiget** sole neque luna et luceant
Claritas **enim** dei inluminabit eam et lucerna eius est agnus
- (24) Ambulabunt gentes **in lumine** eius
Et reges terrae **afferunt** gloriam
- (25) Et portae eius non cludentur **die** nox enim **ibi non est**
- (26) Et **inferent** gloriam et honorem gentium
- (27) **Et non introibit** \heartsuit **omne inmundum** et faciens abominationem et mendacium nisi \heartsuit scripti \heartsuit in libro uitae agni (xxii 1) et ostendit mihi **flumen** aquae \heartsuit sicut **crystallum exiens a throno** dei et agni (2) in medio plateae eius
Et ex utraque parte fluminis lignum uitae **faciens** fructus duodecim per *singulos menses* et reddens fructum suum

- (xxii 3) Et **thronus** dei et agni in **ea** erit
 Et serui eius seruient **ei** (4) et uidebunt faciem eius
 Et nomen eius in frontibus eorum (5) et nox *non erit amplius*
 et non **indigebunt** lumine lucernae et lumine solis quoniam
quidem dominus deus inluminabit **super eos** et regnabit **super**
eos in saecula saeculorum
- (10) Et dixit mihi **angelus** ne signaueris uerba prophetiae **ei**
 tempus enim **proximum** est [See the notes for verse 11.]
- (12) **Et** ecce uenio cito et merces mea mecum **ei** reddere uni cuique
 secundum opera **eius** (13) ego A et Ω primus et nouissimus
initium et finis (14) beati qui **seruant mandata haec** ut sit
 potestas eorum **super** lignum uitae et **per** portas intrent **ei**
 ciuitatem
- (15) Foris canes et uenefici **ei** **fornicarii** et homicidae et **idolorum**
cultores et omnis **ei** **amans et faciens** mendacium (16) ego Iesus
 misi angelum meum testificari uobis haec in ecclesia ego sum
 radix et **gens** Dauid stella splendida **ei** matutina (17) **ei** spiritus
 et sponsa dicunt ueni
 Qui sitit ueniat qui uult accipere aquam uitae gratis
- (18) **Testor ergo omnem audientem sermonem** prophetiae libri
 huius si quis adposuerit ad **eam** adponat **super eum deus** plagas
 scriptas in libro **hoc** (19) et si quis **contempserit** de **sermoni-**
bus **ei** prophetiae huius **eius demet** deus partem eius a ligno
 uitae et **ex** ciuitate sancta **ei** scriptam **ei** in libro (20) **hoc** dicit
 qui **testificatur**
 Etiam uenio cito **ei**

NOTES.

Some of the quotations in chapter i are probably paraphrastic, e. g. verses 1, 4, 13.

- i 13 *Habentem zonam auream super ubera* (p. 2438).
 15 In another place without *Libani*, and with *tamquam in fornace conflati. uocem] uox est* the St John's MS.
- ii 5 In another place *tuum* is added after *candelabrum*.
 13 *thronus] sedes* St John's MS; here as sometimes elsewhere this MS gives the Vulgate reading.
- iii 18 I give the doublets in the text here.
- iv 2 An allusion elsewhere has *solum positum est*.
 6 An alternative *ante thronum* occurs in an allusion.
- v 11 The Canterbury and St John's MSS have *multorum angelorum*, which, as the non-Vulgate order, is more likely to be right in Tyconius.
- 13 Another passage has *gloria et imperium in saecula saeculorum*.
- vi 4 *ei gladius est* in another passage.
 5 *stateram* in another place.
 8 *sequitur* in another citation.
 15 *abscondent* is only an allusion.

- vii 3 In another place *laeseris*.
 9 In another place *dinumerare*.
 11 In another place *circa thronum*, an allusion.
 15 In another place, allusively, *super thronos*, simply.
 16 In another place *cadet*, and, as an alternative to the whole clause, *Et non cadat*.
 17 In one place *eos* omitted.
- viii 5 In another place the order *fulgura et tonitrua*.
 13 In an allusion *clamantem*, instead of *dicentem*.
- ix 1 *ei* is omitted in one case, and *putei* in two out of three citations.
 5 *Est* is sometimes omitted, and so is *eis*,
eorum] *earum* in second citation.
 7 *et* is omitted on the first occasion.
 8 *sicut capillos* is omitted on one occasion, probably from homoeoteleuton.
 11 *angelum* is omitted in the second citation.
 14 On the second and third occasions *ligatos* for *qui alligati sunt*: *magno* is omitted the second and third times.
 17 *eos*: in alternative passage *ipsos*. The *et* before *ignis* is added the second time.
- x 1 *in*] *super* in second passage.
erat ut] *sicut* second and third times.
 4 *septem tonitrua* omitted once out of four times only.
 9 *faciat*] *faciet* St John's MS, perhaps rightly.
- xi 1 *dei* omitted second time.
 3 *duobus* omitted the second time in the Canterbury and Glastonbury MSS, perhaps by a sort of homoeoteleuton.
XL no doubt an error for *LX*.
 7 *uincit* on second occasion.
 10 All my MSS have *inmittunt* for *inuicem mittunt* in the first instance.
 12 *caelo in nubem* Canterbury and St John's MSS.
 19 The erroneous orthography *fulgora* is given by the older MSS: the *-o*-forms belong only to the masc. noun *fulgor*, spite of MSS.
- xii 6 *heremo* Canterbury and St John's MSS.
 10 *domini* in second quotation.
 Canterbury and St John's MSS are without *qui accusati* and have *et reliqua* immediately after *nostrorum*.
- xiii 15-16 There is some confusion here, or else Tyconius's text differed greatly from the Greek.
adorauerint Canterbury and the second hand of the St John's MS.
acceperint Canterbury and St John's MSS.
 17 *sapientia* rightly Canterbury (second hand) and St John's MSS.
 18 MSS DCXC, but the comment shews that Tyconius read DCXVI. The corruption is no doubt due to a misunderstanding of the symbol C with a tail, which means VI. The symbol occurs for example in Paris MS 1853 (saec viii ex) fol. 238 v. etc., and also in Lorsch and Murbach MSS of the same date signalized by Von Dobschütz *Das Decretum Gelasianum* (Leipzig 1912) p. 141.
- xv 3 *operati*, a curious error for *opera tua*.
 xvi 9 *usti*] add. *sunt* the second hand of Canterbury.
 10 *sedem*] the comment suggests *thronum* as the reading.
 12 *per*] *super* is read by Canterbury (second hand) and by the St John's MS (compare the comment).

- xvi 12 *illum] illud* is read by Canterbury (second hand) and by the St John's MS.
 19 *illa ciuitas* St John's MS.
- xvii 3 *heremo* Canterbury and St John's MSS.
coccineam is omitted the first time by Canterbury and St John's MSS.
 4 *et* before *ornata* omitted in comm. *abominatione* (comm.)
 5 *magna* om. comm.
 6 Second *sanguine* om. comm.
 8 First *et* om. second time. Canterbury and St John's MSS add *est* after *ascensura*.
- 15 *Aquam quam* omitted on second occasion.
populi] haec et populus on second occasion.
gentes] tribus on second occasion.
- 17 *Deus enim* merely, Canterbury and Glastonbury MSS: *deus enim dedit* Canterbury (second hand): *dedit deus enim* (without *in*) St John's MS.
- xviii 2 Compare the comment here.
 4 *ne* (first)] In second case MSS have *nec*.
 6 *illi] ei* al. loc.
 15 *adeo* or *a deo* is the reading of the MSS, but the comment has *ab ea*.
 17 *manibus] nauibus* Canterbury (second hand) and St John's MSS.
operatur] operantur Canterbury (second hand) and St John's MSS, and the comment.
 19 *illa* omitted in the second place.
 21 *ut] uelut* in second case. *magnam et om.* al. loc.
impetu(m) deicietur] mergetur in second case. *illa* and *magna* omitted in second citation, and *Babylonia* read.
 24 *et sanctorum* omitted in second case by the older MSS.
- xix 2 *de manu eius* om. al. loc.
 6 *tonitruum* Canterbury and St John's MSS.
 8 *byssos* in a later allusion.
 12 *scit] nouit* al. loc.
 14 *sunt] est* al. loc.
sequebantur] sequebatur al. loc.
 15 *indignationis* om. al. loc.
 17 The second *in* is omitted by Canterbury and St John's MSS: *dei* is omitted in the second citation.
- xx 4 ? **Omnes gentes et superstites et animae sanctorum.** Does this belong here?
 6 *sed erunt] sedebunt*, an interesting corruption in St John's MS.
 8 *angulis] angulos* Canterbury and St John's MSS twice.
 9 *populus] angeli* in second citation.
dilectorum ciuitatem] In other citations we have the readings *ciuitatem dilectorum*, and *ciuitatem sanctam dilectam* (col. 2441), respectively.
a deo omitted in another place.
 13 *mare dedit* in another citation.
 14 In another citation the sentence commences with *Et*.
 15 The St John's MS adds *est* after *Missus*.
- xxi 2 *et ornata]* The *et* is erased in Canterbury MS and is absent altogether from the St John's MS, which reads *ornatam*.
 5 *dixit] dicit* Canterbury and St John's MSS.
 6 *sitienti* in another passage.
 St John's MS reads *uitae* for *uiuae*. In a second passage *uitae aquae* occurs instead of *aquae uiuae*.

- xxi 8 *stagnò ardente*] *stagnum ardentis* Canterbury MS (second hand, *is* in ras.), *stagnum ardens* St John's MS.
 9 *sponsam uxorem*] In another place *mulierem* simply, which is probably the Tyconian reading (cf. xix 7).
mihi : omitted in a second citation ; so with *sanctam Hierusalem* and *a deo*.
 11 *liminare*] In another place *lumen*.
lapide] *lapidi* in another place.
 19 *sardonius*] *calcedonius* St John's MS.
 22 *dominus enim deus*] *quia dominus* simply, in an alternative passage, probably allusively.
 23 *et* (first)] *ut* St John's MS (second hand).
 24 *afferunt* Glastonbury MS, others *offerunt*.
 xxii 5 *super eos* omitted both times in a second citation.
 10 *eius*] The following alternatives occur :—*huius libri*, and (twice) *huius* simply (col. 243o med., 243^r ex.).
 11 In this verse there is great confusion. We can see traces of two (or more) texts :—

A

qui iniustus est iniusta faciat adhuc et sordidus sordescat
 adhuc
 Et qui iustus est iusta faciat adhuc

B

qui perseuerauerit nocere noceat adhuc et qui in sordibus est
 sordescat adhuc
 Et qui iustus est iustiora faciat \heartsuit similiter et sanctus sanctora

The second half of the first line in B is obviously Vulgate. The relations of the other doublets must be left to experts.

- xxii 16 *ecclesiis* Canterbury and St John's MSS.
 18 *ergo* Glastonbury MS, *ego* the others.
 19 The MSS wrongly divide *eiusdem et*
 20 *etiam*] *ecce* in other citation.

A. SOUTER.