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## DOCUMENTS

### NICETA OF REMESIANA II.

#### INTRODUCTION AND TEXT OF *DE PSALMODIAE BONO*.

AFTER an interval of time much longer than I had anticipated, the new text of Niceta of Remesiana *de vigiliis* (*J. T. S.* July 1921, xxii pp. 305-320) is here followed up by a similar text of the companion treatise, known hitherto as *de psalmodiae bono*, but entitled according to our new authority the *de utilitate hymnorum*. And this second treatise is textually, so far, in a more favourable position than the first that the new authority contains the whole and not merely (as in the case of the *de vigiliis*) a part of it.

These two treatises were first published by Luc d'Achéry in his *Spicilegium* (ed. 1 tom. III [1659] pp. 1, 7, ed. 2 [1723] tom. I pp. 221, 223), from a MS of St Germain-des-Prés, now Paris. lat. 13089, saec. xi, where they were attributed to Nicetius, bishop of Trèves in the middle of the sixth century. The older MSS now available give the name (in the genitive) as Nicetae, that is of Nicetas or Niceta: and there can be no manner of doubt that Niceta, bishop of Remesiana in Dacia at the beginning of the fifth century, is the real author.

When Dr Burn's *editio princeps* of the collected works of Niceta was published in 1905, I devoted a good deal of time to the study of it, reviewing it in the number of this JOURNAL for January, 1906 (vol. vii pp. 203-219). With my mind full of the subject, I happened to be turning over the pages of Reifferscheid's *Bibliotheca Patrum Latinorum Italica*, and in the description of cod. Vaticanus Reginensis 131, given under the name of Eusebius of Emesa, I noticed (p. 356) the incipits 'de vigiliis' and 'de utilitate hymnorum'. Correspondence with Dr Mercati confirmed my suspicion: we had here an authority, hitherto unnoticed because anonymous, for the two treatises of Niceta (the former of the two unfortunately short of its earlier chapters) in a text indubitably superior to that represented by either of Dr Burn's families of MSS. Indeed it is hardly too much to say that the two treatises are for the first time presented in a consecutive and intelligible form.

In both of the treatises Dr Burn had at his disposal two separate groups of authorities. In one of these groups, found in a whole family of MSS, of which the oldest are cod. Vat. Pal. 210, a Lorsch MS of *circa* A. D. 600, and cod. Paris *nouvelles acquisitions* lat. 1448 of saec. ix, we have a doctored and bowdlerized recension of both treatises, shorn of almost everything that made the originals as Niceta penned or delivered them really interesting. Since the MSS of this family are MSS of a collection of writings of St Augustine (though the name of Niceta is correctly retained at the head of our two treatises), it is more than likely that Dom Morin is right (Burn, p. lxxxvi) in seeing the hand of Caesarius of Arles at work on this recension, since Caesarius was accustomed to bring the sermons of St Augustine up to date, for his own homiletical purposes, in just the same sort of way. As against the pseudo-Augustinian family Burn had pseudo-Hieronymian MSS to set off: but with the latter the authorities for the two treatises were not the same, that for the *de vigiliis* being a very late MS of St Jerome's works in the Cambridge University Library (Dd vii 2: saec. xv), while the *de psalmodiae bono* appears under the title 'Hieronymi prologus', as part of the material preliminary to the Psalter, in the two important Vulgate Bibles of La Cava (*c.* A. D. 800) and La Farfa (*c.* A. D. 1100). The pseudo-Hieronymian MSS have not suffered, like the other class, from the conscious hand of an editor, but one and all of them have suffered a good deal from the laxity or perversity of scribes. It needed the new evidence of the Reginensis (R) to let in light to a number of dark places: and the evidence of R is recorded in my apparatus exhaustively and I hope accurately. I have had photographs at my disposal, and I have also seen the MS itself. For the other MSS I have not attempted to print a full collation, but only to record their evidence where the reading of R was certainly or possibly wrong.

As specimens of the textual improvements effected in the following pages on the strength of R, I need only cite the opening paragraphs (p. 233, i 5-11: Burn 68. 3-11), or the phrase on p. 237, ix 8-10, where Burn (76. 14-16) gave 'Cessauerunt plane et inluerunt cotidiana baptismata nomen operosa. Illa leprae inspectio uel sicut eiusmodi . . .' Here 'inluerunt' was an error of collation: the MSS give 'uuluerunt', which may be right and at least is not nonsense. And that the full-stop after 'operosa' was wrong, so that 'operosa illa leprae inspectio' should go together, or again that 'si quid' must be read for 'sicut', could be guessed without fresh MS authority: but only a Cobet could have divined that 'neomeniae' 'new moons' underlay 'nomen'.

For new material in the subject-matter let us instance the revised text of the reference to the apocryphal *Inquisitio Abrahae*, from which we learn that Abraham himself was one of the performers in the chorus

of Nature 'cantasse ipse et [*for ipsa*] animalia et fontes et elementa finguntur', though I should not like to say that there the old reading may not be right. But I should cling with conviction to the protection which Niceta as now read gives to the less musical in the congregation. Burn's edition opened the door to the heresy that the unmusical should 'join in the service silently': 'melius est ei tacere aut lenta uoce psallere quam clamosa uoce omnibus perstreperè': R gives 'melius est ei lenta uoce psallere quam clamosa perstreperè'. We unmusical ones are to sing, but not so loud as to produce an obvious discord.

At the end of the commentary on the *de uigiliis* I summarized briefly the divergences between Dr Burn's text and my own as regards the biblical references in that treatise. Out of some thirty-three differences there is one where, as Dr Burkitt has pointed out to me, I was wrong in altering Dr Burn's text—it belongs to the chapters where the evidence of R has not yet come to the rescue—namely iv 9 'memor fui' (a H) = Burn 59. 20 'memoratus sum' (B C &c.), in Ps. cxviii (cxix) 55. 'Memoratus sum' appears to be unique (Sabatier quotes no other testimony to it than Nicetius, i. e. our Niceta) and should no doubt have been retained.

I proceed to enumerate the biblical quotations or references in both treatises (a) where I add references not given by Burn, or alter those given by him, (b) where the bible text as given by me differs from his.

(a) *New or altered Bible references.*

*De uigiliis.*

- i 14 add Prov. xxxi 18. '*ad lucernam uigilanter exercet*' is the whole point in this context of the allusion to the virtuous woman: she is a scriptural example of vigils.
- ii 18 add Ps. vi 6 (7) *riga et tu secundum prophetam lacrimis stratum tuum.*
- v 13 substitute 2 Cor. vi 16 for 1 Cor. iii 16, *Vos estis templum dei uiui.* The second person for the first in this verse is a widespread variant, especially in Old Latin texts. Niceta goes with Tertullian, Lucifer, Ambrosiaster, Augustine<sup>1/2</sup> and Collat. Carthag.
- vi 3 add Luc. ii 36, 37. Niceta is obviously echoing phrases of St Luke's text: *orationibus* he shares with *d* and Cyprian, the order *die ac nocte* with Hilary and Ambrose.
- 5 add Luc. ii 8: the same remark applies as in the last case.
- 23 add Rom. x 12. *diues in omnibus* with Ambrosiaster. Burn's text would not suggest the reference: see list *b*, p. 230.
- vii 8 add from Acts xvi 23-26 as part of the biblical echoes *in custodia, orantes hymnum audientibus uinctis dixisse, repente terrae motu facto et concussis carceris fundamentis, apertae et omnium uincula sunt soluta.* 'custodia' is apparently unique here for *φυλακή*, but it is the literal translation. 'hymnum dicere', shared with *d*, is the rendering of *ὑμνεῖν*, as in *ps.* ix 25 = Matt. xxvi 30 and xiii 18 = Dan. iii 51. 'concuti' is common to Niceta with Lucifer, 'ianuae' and 'omnium' with *d*. I ought to have also printed in capitals PAVLVVS ET

SILEAS. 'Sileas' is the true form of the name in Iren-lat, Cypr., Lucifer, and in effect *g*. The consensus of B and H guarantees the testimony of Niceta to the same form, spite of the defection of R.

vii 25. See below, p. 230.

26 add 2 Cor. xi 27 *uigiliis multis*.

ix 2 add 1 Cor. xiv 15 qui orat *spiritu, oret et mente*.

*De psalmodiae bono (de utilitate hymnorum).*

v 3 add Ps. cxiii (cxii) 1 'laudate pueri Dominum'.

5 add Ps. lxxviii (lxxvii) 5 'qui est pater orphanorum et iudex uiduarum'. *pupillus* means properly an orphan, but I can find no variant for 'orphanorum' in the Psalm.

vi 9 add Ps. ii 2, 7, 8.

10 add Ps. cx (cix) 1 *sedes* (sedisse AV, but the parallel words are all nouns) *ad dexteram*. 'ad dexteram' (for the usual 'a dextris') puts Niceta in line for this verse of the Psalm with Tertullian  $\frac{6}{6}$  Novatian  $\frac{1}{2}$  Ambrose  $\frac{3}{9}$  and Gregory of Elvira *de fide orthodoxa*. The form may perhaps be due to Creed influence.

11 add Ps. 1 (xlix) 3 'deus manifeste (manifestus) ueniet . . . ignis in conspectu eius ardebit'.

13 add Ps. civ (ciii) 30 'emitte Spiritum tuum et creabuntur et renouabis faciem terrae'.

viii 15 add Ps. 1 (xlix) 14.

ix 16 add Luc. i 46: a second indication (i. e. besides xi 11) that Niceta's bible gave Elisabeth as the speaker of the Magnificat.

25 add Matt. xxvi 30 'hymno dicto exierunt in monte Oliueti'.

xi 4 add Ps. cvi, cvii, cxxxvi (cv, cvi, cxxxv) 1.

5 add Exod. xv 6. It was no wonder that Dr Burn could supply no reference, since he makes Niceta say of Moses that he acclaimed the Holy Spirit as Lord, 'Spiritum sanctum Dominum', though no MS gives 'Spiritum sanctum' and only one 'Dominum'. R with B C gives 'potentiam Domini'.

6 add 1 Reg. ii 1, the Song of Hannah.

7 add Is. xxvi 9.

9 add Dan. iii 51 ff.

xiii 3 add 1 Cor. xiv 15 *spiritu . . . et mente*. Niceta was thinking of St Paul's words: but when he paraphrases 'spiritu' by 'hoc est sono uocis', he was certainly not using *πνευματι* in the same sense as the apostle.

36 add Ps. cl. 5 *cymbalis bene sonantibus*.

xiv 8 add Luc. x 39 *sedens ad pedes Iesu uerbum intentius audiebat*. Not only are the words obviously taken straight from St Luke, but they bring out the interesting fact that Niceta read 'Iesu' (τοῦ Ἰησοῦ for τοῦ κυρίου) with the Greek *textus receptus*, but with no single Old Latin text in support *except that of b*.

15 add Ps. lxxxiv (lxxxiii) 5.

(b) *Differences in biblical text.*

*De uigiliis.*

ii 9 Prov. vi 9-11. 'surgis' with B C\* H (i. e. the oldest representatives of both families): *surges a Burn*. 'modicum quidem dormis' with B C H: *paululum a Burn* with Vulg. 'inopia autem sicut bonus cursor' with B C H: *inopia tamquam bonus et leuis cursor a Burn*. *autem* represents the Greek *καί*: *et leuis* is an arbitrary supplement of *a*. 'cito ueniet' *a H*, though

- it is not in the Greek at this place (and Burn therefore does not print it as part of the quotation), looks to me as though it represented *ἀόκνος ἤξει*, i. e. an unknown recension of verse 11 a: *om.* B C.
- ii 22 Ps. lxxiii (lxxii) 7, 8. 'meditabar' with B and *Gr.* ἐμελέτων, and so Hil. and ('constanter') Aug. *in loc.*: meditabor a H C Burn, with O.L. authority, and perhaps the context points a little the same way. At any rate this is not a freak reading of *a* alone. After 'in te', Burn (with B C) adds Domine, but H here supports *a*, and it is neither in Greek nor in O.L. 'factus es' with B C Aug. and *Gr.* ἐγενήθης: fuisti a H Burn (Vulgate).
- [iii 13 Ps. xix (xviii) 13. Burn was right (as against my text) to print 'Domine' as part of the quotation: for it is in the text of the Greek MS R of the Psalter, and in many Old Latins from Cypr. *Test.* iii 56 onwards.]
- iv 6 Is. xxvi 9. 'lux praecepta tua': Burn adds sunt with B C against a H, the Greek, and practically all O.L. There would be more to say for following B C with quia (against quoniam of a H Burn and myself), since all other Old Latins appear to have quia. In line 4 B\* gives Haesaias.
- [iv 9 Ps. cxix (cxviii) 55. I ought not to have altered Burn's 'memoratus sum', the reading of B C, which is found nowhere else, to the 'memor fui' of *a*, even when supported by H, since this latter is the reading both of the Vulgate and of O.L., and therefore much the more likely to have been introduced by scribes.]
- v 3 Ps. cxxxii (cxxxii) 3-5. 'in lectum': 'in' is omitted by B C, and I have put it in brackets, though the Greek has ἐπί and there seems no other Latin authority for omitting 'in'. 'aut . . . aut' with B C H: et . . . et a Burn with the Greek, but also with the Vulgate.
- 19 Ps. xcii 2 (xcii) 3). 'ueritatem tuam' with R B C a H, the Greek and O.L.: *om.* tuam Burn.
- vi 3 Luc. ii 36, 37. 'orationibus ac ieiuniis' with R B C: et a H Burn with the other Latins, but Niceta is not sticking very closely to the biblical text, and ac is characteristic of his style. 'seruiens' with R B C H and the Greek text: *praem* Domino a (by a mere freak) Burn.
- 5 Luc. ii 8. 'gregem suum' with R B (suam B\*) C H and the Greek: greges suos a (again a pure blunder) Burn.
- 9 Matt. xiii 25. 'zizania' with R H: zizania a B C Burn. Here we are on the track of a lexical peculiarity which has stubborn roots in the Old Latin tradition. Though ζιζάνια is of course a neuter plural, zizania zizaniae appears in the following Latin authorities: a Matt. xiii 26 'tunc apparuit zizania'; c Matt. xiii 25, 26, 27 'superseminauit zizania . . . apparuit zizania . . . unde ergo habet zizania?'; d Matt. xiii 26 'tunc paruit zizania'; ff, Matt. xiii 26 'apparuerunt zizaniae'; Irenaeus V x 1 'in eo quod dormiant homines inseminat inimicus materiam zizaniae'. I cannot doubt, therefore, that zizania fem. is what Niceta used. Since Tertullian appears to have employed 'aenae' for ζιζάνια, it is possible that zizania zizaniae came in by a sort of false analogy.
- 11 Luc. xii 35-40. 'lucernae ardentes' with R B C H: *add* in manibus uestris a Burn, a reading which, as Burkitt points out (Burn p. cxlviii), is found only in late MSS even of the Vulgate. 'et si media nocte, et si galli cantu' with R B C (and et 2° H): *om.* et 1° and 2° a Burn, against both Greek and Latin texts. 'illud autem . . . domum suam': Burn's brackets indicate that B C omit, and Burkitt (*loc. cit.*) regards 'utique' as proof of dependence on the Vulgate. But *d* in fact has utique, and R is I think quite uncontaminated by Vulgate influence: moreover the verb uigilaret would be a sure magnet for Niceta. 'perforari' with R: perfodiri H perfodi a Burn (*def.* B C). per-

- fodi is only late Vulgate and doubtless wrong: *a* and *d* are defective, *b* and *e* with the true Vulgate text have perfodire. 'nescitis' with R B C H: non putatis *a* Burn. nescitis is right.
- 23 Rom. x 12. 'diues in omnibus'. See p. 227. Burn with *a* (H) diues in orationibus: *om.* B C.
- 25 Matt. xxvi 40 (Mc. xiv 37). 'sic' with R and Matt.: *om vell.* Burn.
- vii 3 Acts xii 6, 7. 'noctu' with R B C: the omission of the word by *a* (Burn) makes havoc of the connexion, since without it the passage has no bearing on vigils. 'excitatur' with R: suscitatur with *a* H B C Burn, and so Vulgate and most Old Latins. But the two 'mixed' texts *c dem* (see Wordsworth and White *Act. Ap.* pp. viii, ix) agree with R.
- 6 1 Pet. v 8. 'uigilate' with R H: *praem* et B C, ac *a* Burn. The Greek text and Lucifer have no connecting particle; Cypr. Ambst. etc. have et; ac has no early support. 'transuoret' with R B C: deuoret *a* H Burn. The latter is the ordinary reading: Sabatier only cites transuorare *ad loc.* from Praedestinatus (c. A. D. 440), but in fact it is also the true reading in Lucifer. The word is rare, but is found in Apuleius, Hilary, Lucifer, Augustine (Forcellini-de Vit).
- 8 Acts xvi 23-26. See above p. 227. 'circa mediam noctis horam' R: circa medium noctis B C *a* H Burn and Aug., possibly rightly; circa medium noctem Cypr. Lucif. *d*; Gr. κατά τὸ μεσονύκτιον.
- 12 Acts xx 7-11. 'producebat' with R *g* and Augustine ep. 36: ducebat *a* H Burn (*def.* B C for this passage). 'in' with R, and so *e*: ad *a* H with *g*. 'lucernis quamplurimis' with R H: lanternis quam pluribus *a* Burn with *eg*. The consensus of R H guarantees quamplurimis: I cannot feel sure that I was right in rejecting 'l lanternis', an unusual word, found also in *g* (*igas*), with which MS Niceta here keeps close company. Yet λαμπάδες in this context can hardly mean 'l lanterns', but rather, as in Matt. xxv 3, 'lamps' for oil; and if so 'lucernae' is a better rendering. 'pressus' with R and *g*: oppressus *a* H.
- 19 1 Thess. v 6-10 (*def.* B C). 'diei' with R H and the Greek: dei is a bad blunder of *a*. 'simus' (*post* sobrii) with R H and the Greek: sumus *a*.
- 23 1 Cor. xvi 13. 'uigilate state' (cf. above vii 6 = 1 Pet. v 8) with R H (*a*), Ambst. and the Greek: uigilate et state B C Burn. 'confirmamini' with R: confortamini B C *a* H Burn and apparently all other texts, save Ambst. corroboramini.
- 25 Eph. vi 18. 'omni tempore' with R and Lucifer: in omni tempore *a* H (*def.* B C) and most Old Latins. The Greek has ἐν παντὶ καιρῷ, but the absence of 'in' was probably suggested by Latin idiom. 'et in hoc ipso uigilantes', with R, as part of the quotation: et in ipso uigilantis *a* H. Burn is certainly wrong not to have printed the words as part of the quotation, though the text of *a* no doubt misled him: but he may well be right with 'in ipso', since εἰς αὐτὸ ἀγρυπνοῦντες is the true text in St Paul, and the omission of τοῦτο is supported by the Old Latins, though they mostly imply εἰς αὐτόν. I think I was wrong in accepting 'hoc' from R.
- viii 4 Ps. xxxiv 8 (xxxiii 9). 'gustando' with R B C: gustandum of *a* H Burn seems untranslatable.
- 15 Ps. i 2. 'si' is not part of the quotation, but introduces the condition under which only a man can be called 'blessed'. 'meditetur' R H B C: meditatur only *a*.
- ix 13 Prov. iv 16. 'quia' with R H B C, introducing the quotation, but not part of it: quare *a*, and so Burn as part of the quotation. The editor had not noted that both B and C read quia.

*de psalmodiae bono (de utilitate hymnorum).*

- ii 6 Eph. v 18, 19 (*def.* BC). 'spiritu' R AV : but in *l.* 16 spiritu AV, in spiritu R. *Gr. ἐν πνεύματι* : as in *vigil.* vii 25 = Eph. vi 18, the 'in' of the Greek contradicts Latin idiom, and is omitted by Amb. Ambst. Jerome Vulg. Did Niceta occasionally refer to the Greek text? 'loquentes' R : AV add 'uobis in psalmis', but their 'little knowledge' led them to spoil the point, which rests entirely on the idea of speech as against silence. 'et hymnis' (*l.* 20) R : AV omit et, but it is guaranteed by *l.* 6.
- vi 13 Ps. civ (ciii) 30 (see p. 228 above). 'nouatio' R : renouatio AV BC. *innouabis* occurs in Amb. Aug., otherwise *renouabis* is constant in this verse, and *nouabis* would not correspond to ἀνακαινίεις. I think Niceta, using noun and not verb, altered to *nouatio* for rhythm's sake.
- vii 6 Ps. cl 6. 'dominum' with R BC and (though Burn does not give it) A : deum V Burn without support from any other authority.
- 7 Ps. lxx (lxxviii) 31, 32. 'dei' with R BC and B<sup>1</sup>\* R\* of LXX : dei mei AV Burn (and N<sup>o</sup>\* R<sup>b</sup> of LXX). The O. L. for the most part supports the better guaranteed Greek text, and we need not deprive Niceta of the credit of supporting it too. 'magnificabo' with R ABC Hil. and Greek : *praem* et V Burn, with very slight O. L. support.
- 13 Ps. l (xliv) 23 (*def.* BC). 'salutare' R, with the echo of the verse two lines further on 'qua ad eius peruenias salutare', with the Greek τὸ σωτήριον, and Cypr. Hil. Aug. Cassiod. : salutarem AV Burn.
- viii 3 Ps. cxlvii (cxlvi) 1. 'sit iucunda' with R T<sup>1</sup> : iucunda sit BC suavis sit AV Burn. *iucunda* is persistent in all the Old Latin texts cited by Sabatier.
- ix 17 Luc. ii 14. 'in terram' with R VT : in terra ABC Burn. The accusative is the less obvious case, and yet has support from all three families : I imagine Niceta used it as governed by *adnuntians*, 'announcing for the earth'.
- 19 Matt. xxi 15. 'dauid filio' with R BC : *ir* AV Burn. Note the unusual (and so far as I know unprecedented) order 'David's son'.
- 22 Luc. xix 40. 'tacebunt' with R and *e i* Amb.<sup>1</sup>/<sub>3</sub> : tacuerint AV BC Burn and most others.
- 25 Matt. xxvi 30. 'in monte Oliueti' with R and *d* : in montem Oliueti *codd. cett.* Burn.
- x 5 1 Cor. xiv 26 (*def.* BC). 'ad aedificationem fiant' with R and Greek text : ad aedificationem fiunt AV Burn—surely a mere blunder.
- 9 Apoc. xix 6. 'tonitrorum' with B\* (tonitruorum C) : tonitruum R AV Burn. I desert R with great hesitation ; but the declension of the Latin word for 'thunder' is so bizarre—see Neue-Wagener *Formenlehre der lateinischen Sprache*<sup>3</sup> i 534, 535 iv 360, 361—that there is much to be said for following our oldest MS.
- xiii 2 Ps. xlvii (xlvi) 8 (*def.* AV). 'rex omni terra' with R : rex omnis terrae BC Burn. It is only my faith in R which leads me to print so apparently odd a reading.
- 18 Dan. iii 51, 52 Theodotion (*def.* AV). 'tamquam ex uno ore' R BT : quasi ex uno ore C Burn. In Cypr. *dom. or.* 8 the oldest MS (S) gives 'tamquam'. 'deus' with R : 'domine deus' BC Burn and the Greek.
- 29-34 (*def.* BC). Cyprian *ad Donatum* 16. On this I have written in the commentary, p. 249 below : R's text nowhere shews clearer superiority.

<sup>1</sup> T is a Brussels MS, 10615-729, s. xii, which I cite here and there from Burn's apparatus, because of its occasional close agreement with R.

- xiii 37, xiv 13, Ps. lxviii (lxvii) 7. 'in domo sua': I have printed this in capitals, because (1) the phrase occurs twice, (2) the words 'sicut legitur' immediately follow here, and the natural implication is that the words which next precede are an exact quotation. But I can find no other trace of such a reading. 'unius moris' with R A V 1°, A V 2°: yet 'unius modi', Augustine's rendering, is supported by R 2° 'unius modis', and there is something to be said for 'unanimis' BC 1° 2° Burn, which is the usual Old Latin interpretation (see Burkitt ap. Burn pp. cxlv, cxlvi).
- xiv 8-10 Luc. x 42. 'partem sibi maximam' with R: bonam partem sibi A V B C Burn. I know of no parallel for R's reading: yet it does not look like invention, and Niceta in what is an allusion rather than an exact citation might, I think, well have interpreted τὴν ἀγαθὴν μερίδα as 'the largest share'. It is in substance what Jerome did when he substituted 'optimam' for 'bonam'.

For convenience' sake the list of MSS used for the text of the *de psalmodiae bono (de utilitate hymnorum)* is briefly repeated here.

R codex Vaticanus Reginae lat. 131: s. ix-x: fol. 153 a

B codex Vaticanus Palatinus lat. 210 (from Lorsch): s. vi-vii: fol. 183 a

C codex Parisinus Nouvelles acquisitions lat. 1448 (from Cluny): s. ix: fol. 148 b

(B and C are MSS of writings of St Augustine)

A codex Cavensis of the Bible (at La Cava): s. viii-ix: fol. 101 a

V codex Vaticanus 5729 (Bible of La Farfa): s. xi-xii: fol. 253

[Note that the catalogue number of H, the better representative of the a family in the *de vigiliis* detected by Dr Mercati in the Ambrosiana at Milan, was by error given by me in J. T. S. xxii 305 as 'A 226 inf.' instead of 'A 266 inf.']



## INCIPIT DE VTLITATE HYMNORVM

I. Qui promissum reddit debitum soluit : memini me pollicitum, cum de gratia et de utilitate uigiliarum dixissem, sequenti sermone *de* hymnorum et laudum ministerio esse dicturum, quod nunc hic sermo Deo donante praestabit.

Nec sane potest tempus aliud aptius inueniri quam istud quo a filiis 5 lucis nox pro die ducitur, quo silentium et quies ab ipsa nocte praestatur, quo hoc ipsum caelebratur quod cupit sermo narrare. apta est adhortatio militi, quando stat in procinctu sollicitus ; nautis competit cantilena, cum remis incumbunt mare uerrentibus ; aptissima est et nunc huic conuentui ad hymnorum ministerium congregato ipsius operis (sicut 10 praediximus) adlocutio.

II. Scio nonnullos non solum in nostris sed etiam in orientalibus esse partibus qui superfluam et minus congruentem diuinae relegioni existiment psalmodiarum et hymnorum decantationem : [ *fol. 153b* ] sufficere enim putant si psalmus corde dicatur, lasciuium esse si oris sono proferatur ; et aptant huic opinioni suae capitulum de apostolo, quia scripsit 5 ad Effesios IMPLEMINI SPIRITV, LOQVENTES VOBIS IN PSALMIS ET HYMNIS ET CANTICIS SPIRITALIBVS, IN GRATIA CANTANTES ET PSALLENTE DEO IN CORDIBVS VESTRIS. ecce, inquit, IN CORDIBVS psallendum esse definit apostolus, non more tragico uocis modulamine garriendum, quia sufficit Deo QVI CORDA SCRVTATVR si in cordis secreto canatur. at ego, 10 duce ueritate, sicut non reprehendo PSALLENTE IN CORDE (semper enim utile est quae Dei sunt corde meditari), ita conlaudo eos qui etiam sono uocis glorificant Deum. et prius quam de multis scripturarum instrumentis testimonia proferam, de ipso apostoli capitulo quod multi *cantoribus* obiciunt, praescriptionis uice eorum stultiloquium reper- 15

II. 6. Eph. v 18, 19 10. Rom. viii 27

INCIPIT DE VTLITATE HYMNORVM R fol. 153 a : INCIPIT DE PSALMODIAE BONO EIVSDEM NICETAE BC (+ DICAMVS QVAE NOBIS DŒ DONARE DIGNATVR. NOS itaque [c. III l. 1] C) : *Hieronymo tribuunt AV*

I. cc. I II. *penitus omittunt BC* 2. de utilitate RA : *om V* de 3<sup>o</sup> *scripsi* : in AV ; *om R* 4. praestauit R 5. aptius : apcius R halitus A aliter V a filiis AV : filius (*om a*) R 6. locis R\* 7. quo *scripsi* : quod R cum AV adortatio R 8. in procinctu AV, *cf. de pascha 6* (Burn 110. 17) : procincto R cantilena R 9. uerentibus R\* 11. prediximus R

II. I. nonnullus R\* in 2<sup>o</sup> : *om AV* 2. diuine R exestiment R 3. salmodiarum R, *cf. uigil. v 18* 4. corde : cor R lasciuium RV : lascium A, lasciuam *Souter* 6. effesios V : effesios R hefesios A himnis R 8. uestris : uŕs (*ad finem lineae*) R 9. tragico *scripsi* : traico R traendi (*sc trahendi?*) A traguende V : tragoediae Burn 11. duce ueritate R : *om AV* 13. instrumentis testimonia *scripsi* : instrumen|testimonia R (de multis scripturis instrumenti testimonia AV) 14. apostoli capitulo AV : apostolo (*ceteris per homooteleuton, ut puto, omissis*) R 15. cantoribus *haesitans scripsi* : cantores R AV

cutiam. ait enim certe apostolus INPLEMINI [IN] SPIRITV LOQVENTES. puto etiam ora nostra laxauit et linguas soluit et labia prorsus aperuit : LOQVI enim sine istis organis homines impossibile est ; et sicut aestus a frigore discretus est, sic tacens a loquente diuersus est. cum uero  
 20 adicit LOQVENTES IN PSALMIS ET HYMNIS ET CANTICIS, non fecisset etiam CANTICORVM mentionem si PSALLENTE omnino tacere uoluisset, | [*fol.* 154*a*] cantare enim prorsus tacendo potest nemo. IN CORDIBVS autem quod dixit, admonuit ne sola uoce sine CORDIS intentione cantetur : sicut alio loco ait PSALLAM SPIRITV, PSALLAM ET MENTE, id est uoce et  
 25 cogitatione.

Sed haec talia hereticorum commenta sunt. dum enim aliud languent, subtiliter cantica respuunt. nam dum prophetis aduersantur, et *propter* prophetas Deum conantur destruere creatorem, prophetarum dicta et maxime caelestes Daudicas cantiones per colorem honesti silentii  
 30 uacuare contendunt. III. Sed nos, karissimi, qui tam propheticis quam euangelicis et apostolicis sumus eruditi magisteriis, eorum nobis dicta et facta ante oculos proponamus per quos [pos]sumus omne quod [pos]sumus, et quam sint grata Deo SPIRITALIA CANTICA a primordio  
 5 repetentes hisdem auctoribus asseramus.

Si autem quaeramus quis hominum primus hoc genus cantionis inuenerit, non inueniemus alium nisi Moysen, qui canticum Deo insigne cantauit quando percussa Egypto decem plagis et Pharaone demerso populus per insueta maris itinera ad desertum gratulabundus egressus  
 10 est, dicens : CANTEMVS DOMINO, GLORIOSE ENIM HONORIFICATVS EST. neque enim illut uolumen temerarie recipiendum est cui inscriptio est Inquisitio Abrahae ubi cantasse ipse et animalia et fontes et elementa finguntur, | [*fol.* 154*b*] cum nulla sit fide liber ipse, nulla aucto-  
 15 ritate, subnixus. primus igitur Moyses, dux tribuum Israhelis, chorus instituit, utrumque sexum distinctis classibus, se ac sorore praeunte, canere Deo canticum triumphale perdocuit. postmodum Debbora, non ignobilis femina, in libro Iudicum hoc ministerio functa reperitur.

24. I Cor. xiv 15 III. 10. Exod. xv 1.

16. apostolos R in R : om AV, cf. l. 6 17. laxabit RV 19. loquente R  
 27. cantarespuunt R\* propter *scripsi* : per RA ; om V 28. Deum A (dñm) :  
 Domini RV (dñi) conatur R\* 28. destruere R 29. caelestis R dauidicas  
*optime Burn* : dauidicas R<sup>2</sup> dauidas R\* dauid dicat AV

III. 1. kk B kmi CV karissimi A : carissimi R 3. 4. possumus *bis* R :  
 sumus *bis* AV BC *etc.*, *fortasse recte* 4. qua R 5. hisdem RB isdem VC ad-  
 seramus R 6. hominum AV : omnium R BC, *fortasse recte* inuixerit R\*  
 7. inueniemus R<sup>2</sup>A : inueniamus R\* inuenimus VBC 8. percussam aegyptum  
 R faraone A 9. itinera R\* 11. neque . . . subnixus (l. 14) : om  
 BC *etc.* temerarie AV : temerarium R cui RA : cuius V 12. abrahe R  
 13. fingatur ?R\* nulla sit fide R : nullius sit fidei AV 14. srahelis AB\*  
 chorus R\* 15. praeunte R 16. canere R : cantare BC ; om AV docuit  
 R\* 17. reperitur R C

ipse tamen Moyses corpore recessurus terrificum carmen in Deuteronomio iteravit, quod scriptum testamenti uice populo dereliquit, unde scirent tribus Israhel quae et qualia funera eos manerent cum a Domino recessissent: nimis miseri atque miserandi, qui tali tamque euidenti denuntiatione praemissa noluerunt aut nequieverunt ab illicitis superstitionibus praecauere.

IV. Iam postea multos inuenias non solum uiros sed etiam feminas Spiritu diuino completas Dei cecinisse mysteria, etiam ante Dauid qui a pueritia in hoc munus a Domino specialiter lectus et cantorum princeps et carminum thesaurus esse promeruit: qui adhuc puer in cythara suauiter immo fortiter canens, malignum spiritum qui operabatur in Saule conpescuit—non quo cytharae illius tanta uirtus erat, sed quo figura crucis Christi quae in ligno et extensione neruorum mystice gerebatur, ipsaque passio quae cantabatur, iam tum spiritum demonis opprimebat.

V. Quid in huius psalmis non inuenias quod faciat ad utilitatem | [*fol.* 155*a*] ad aedificationem ad consolationem humani generis condicionis sexus aetatis? habet in hoc infans quod lactet, PVER QUOD LAVDET, ADVLESCENS QUO CORRIGAT VIAM, iuuenis quid sequatur, senior quid precetur. discit femina pudicitiam, PVPILLI inueniunt PATREM, VIDVAE 5 IVDICEM, pauperes prospectorem, aduenae custodem. audiunt reges et iudices quae timeant. psalmus tristem consolatur, laetum temperat, iracundum mitigat, pauperem recreat, diuitem ut se agnoscat increpat; omnibus omnino suscipientibus se apta medicamenta contribuit, nec peccatorem despicit, sed remedium ei per paenitentiam flebilem salubriter ingerit. prouidet, plane prouidet Spiritus sanctus quemadmodum quamuis dura et fastidiosa praecordia sensim et quasi cum delectatione eloquia diuina suscipierent. nam quia natura hominum aspera quaeque quamuis sint salutaria fugit ac respuit, uixque suscipit nisi quod praestare uidetur inlecebram, hanc Dominus per Dauid suum conficit homi- 15

V. 3. Ps. cxiii (cxii) 1 4. Ps. cxix (cxviii) 9 6. Ps. lxxviii (lxxvii) 5  
18. recensurus R 20. domino R BC: deo AV 22. noluerunt R aut  
nequieverunt R: *om codd vell* 23. pacauerunt R\*?

IV. 2. diuino R\* 3. munus AV B etc: manens R lectus RB: electus  
AV (C?) princeps R 4. thesaurus R\* chythara R 6. sed quo R: sed  
quod AV sed quia BC 7. mystice RA 8. ipsaque passio quae (*om* quae R:  
*legendum ipsa passio quae?*) cantabatur RA: *om (per homooteleuton?) VBC*

V. 1. inuenias RA: inuenies VBC 2. ad aedificationem: aedificationem R  
conditionis R 3. lactet ABC: latet RV 4. adulescens R quid 1° BC:  
quod AV qd R quid 2° RBC: quod AV 5. praecetur R pudicitiam R  
6. prospectorem RBC: protectorem A inprotectorem V aduene R reges et:  
*om* R\* 7. (et) iudicesq; R iudicesque quid AVBC triste R temporat  
R 8. iracundum: iracundum R iratum AV iratos BC increpat R:  
*increpat fortasse rectius* AVBC 10. dispicit R penitentiam R 11. prouidet  
*bis* RA: prouidit *bis* V: *om usque ad inlecebram (l. 15) B C etc* 13. suscipierent  
AV *cf. esset l. 16: susceperint* R 15. suum RAV: *praem seruum BC; legendum fortasse suam* conficit RAV: conficit BC hominibus R: *om codd vell*

nibus potionem quae dulcis esset gustu per cantionem et efficax ad curanda uulnera per uirtutem. suauiter enim auditur dum canitur, penetrat animum dum delectat, facile retinetur dum frequentius psallitur, et quod legis austeritas ab humanis mentibus extorquere non poterat, haec per dulcedinem cantionis excludit. nam quidquid lex, quidquid prophetae, quidquid euangelia ipsa praecipunt, in his carminibus suauiter medicatum dulcedine continetur. VI. Deus ostenditur, simulacra ridentur; fides adseritur, perfidia refutatur; iustitia ingeritur, | [*fol. 155 b*] prohibetur iniquitas; misericordia laudatur, crudelitas abdicatur; ueritas requiritur, mendacia damnantur; dolus accusatur, innocentia conlaudatur; superbia deicitur, sublimatur humilitas; praedicatur patientia, pax sequenda depromitur; contra inimicos protectio postulatur, uindicta promittitur, spes certa nutritur, et quod his est omnibus excellentius, Christi sacramenta canuntur. nam et generatio eius exprimitur, et reiectio plebis impiae et GENTIVM HEREDITAS nominatur: uirtutes Domini cantantur, passio ueneranda depingitur, resurrectio gloriosa monstratur, SEDES quoque AD DEXTERAM non tacetur. tunc deinde IGNEVS Domini MANIFESTATVR aduentus, terribile de uiuis ac mortuis iudicium panditur. quid plura? etiam SPIRITVS CREANTIS EMISSIO ET TERRAE NOVATIO reuelatur: post quae erit in gloria Domini sempiternum iustorum regnum, impiorum perenne supplicium.

VII. Haec sunt cantica quae Dei canit ecclesia: haec sunt quae hic noster conuentus sono etiam uocis exercet: haec non soluunt cantorem sed potius stringunt, non luxuriam suscitant sed extingunt. uide an dubitari possit quod haec carmina placeant Deo, ubi totum quod agitur expectat gloriam creatoris. merito idem propheta omnes et omnia ad laudem Dei cuncta regentis hortatur OMNIS SPIRITVS LAVDET DOMINVM;

VI. 9. Ps. ii 2, 7, 8      10. Ps. xxii (xxi)      11. Ps. iii 6 uel xvi (xv) 10  
Ps. cx (cix) 1      12. Ps. l (xlix) 3      14. Ps. civ (ciii) 30

VII. 6. Ps. cl 6

18. dum (1<sup>o</sup>) in rasura R      19. sallitur R\*      20. hec R      cantionet ? R\*  
22. medicatum A B: medicamentum V C medicamētum R

VI. 2. ridentur A B C: inidentur R deridentur V      4. laudetur R\*      mendatia R  
damnatur R      6. patientia R: paenitentia A V B C      depromitur . . .  
uindicta: om A V      7. inimicus R\*      postolatur, R\*      - 9. impie R  
10. nominatur: + sedes quoque ad dexteram non tacetur R, quae uerba codices ceteri melius post uirtutum, passionis, resurrectionis mentionem collocant, infra l. 11  
11. ad dextera B\*, fortasse recte      12. deinde: inde primis curis R      14. creanti remissio ? R      terrae nouatio R: terrae renouatio (cf. Burn 25. 24, 26. 21) codd  
rell, fortasse recte (post terr[a]e enim facile omittitur re-), tamen renouatio reuelatur uix Nicetam sonat que R      15. in gloria A B C: in gloriam R V      sempiternum A B C: sempiternam V sempiterna R

VII. 1. canit R in ras      2. uocis A V B C: noctis R fortasse recte      exercit R  
3. uide an A V: uidi eā R: aliter B etc      5. expectat R A V: spectat B C  
gloriam R: praem ad A V B C      6. omnisps R\*

seque ipsum pollicens laudatorem dicebat | [*fol.* 156 a] LAVDABO NOMEN DEI CVM CANTICO, MAGNIFICABO EVM IN LAVDE, ET PLACEBIT DEO SVPER VITVLVM NOVELLVM CORNVA PRODVCENTEM ET VNGVLAS. ecce praestantius, ecce sacrificium spiritale, maius omnibus sacrificiis 10 uictimarum. nec inmerito: si quidem ibi sanguis animalium inrationabilis fundebatur, hic de ipsa anima et bona conscientia laus rationabilis immolatur. digne Dominus ait SACRIFICIVM LAVDIS GLORIFICABIT ME, ET ILLIC VIA EST QVA OSTENDAM ILLI SALVTARE DEI. lauda Dominum in uita tua, IMMOLA SACRIFICIVM LAVDIS, et per ipsam ostenditur in anima 15 tua VIA QVA ad eius peruenias SALVTARE. VIII. delectat Dominum de PVRA CONSCIENTIA LAUS EMISSA, sicut idem hortatur hymnografrus LAVDATE DOMINVM QVIA BONVS EST PSALMVVS, DEO NOSTRO SIT IVCVNDIA LAVDATIO. hanc scientiam gerens, hoc placitum Deo officium non ignorans, idem psalmista testatur: SEPTIES IN DIE LAVDEM DIXI TIBI; et adhuc amplius 5 aliquid pollicetur, ET LINGVA INQUIT MEA MEDITABITVR IVSTITIAM TVAM, TOTA DIE LAVDEM TVAM. sentiebat enim sine dubio de tali opere beneficium, sicut ipse commemorat LAVDANS INVOCABO DOMINVM ET AB INIMICIS MEIS SALVVS ERO. tali tutamine, tali clypeo, adhuc puer armatus et fortissimum illum Golian gigantem strauerat et saepe de 10 alienigenis uictoriam reportarat.

IX. Longum fiet, karissimi, si singula uolueris quae psalmoreum historia continet | [*fol.* 156 b] dicere, praesertim cum res exigat de nouo etiam testamento aliqua ad ueterum confirmationem debere praeferrri, ne officium psalmizandi putetur inhibitum, sicut multa de priscae legis obseruatione constant *pessum* data. nam quae carnalia sunt reiecta, 5 ut puta circumcisio, sabbatum, sacrificia, ciborum discretio, tubae, cytharae, cymbala, tympana: quae omnia in membris nunc hominis intelleguntur et melius resonant. cessauerunt plane et praeterierunt cotidiana baptismata, neuminiae, operosa illa leprae inspectio, uel si quid eiusmodi quod paruolis fuerat tunc pro tempore necessarium. 10

VII. 7. Ps. lxix (lxviii) 31, 32 10. Ps. li (l) 17, 18 13. Ps. l (xliv) 23 15. Ps. l (xliv) 14 VIII. 2. I Tim. iii 9 Ps. cxlvii 1 5. Ps. cxix (cxviii) 164 6. Ps. xxxv (xxxiv) 28 8. Ps. xviii (xvii) 4

VII. 8. et placebit . . . dei (l. 14): om B etc 9. uitolum R 10. spiritalem R 11. ubi R\* inrationabilium AV

VIII. 1. dilectat R 3. nostro: noī R 5. salmista R species R\*: sepcies R<sup>2</sup> 6. aliquid AVBC: aliud R 7. tota die laudem tuam AVBC: om per homooteleuton R 10. Golian B: Goliā RC Goliām AV sepe R 11. aliengenis R\*

IX. 1. karissimi A: kmi V carissimi RBC 3. testamenta R confirmatione R praeferre R proferri AVBC ne . . . inminuta (l. 12): om B etc 5. constant RV: constant A pessum data conieci: esse sedata R esse data AV que R sunt RAV: num legendum sunt sunt? 6. discretio R 7. cymbala AV: cymbale R in: uerbum sequens in l incept secundum R\* 8. praeterierunt R: uiluerunt AV, fortasse recte 9. neuminiae (νεομνία [νεομνία]) scripsi: enuminie R\* neuminie R<sup>2</sup> nomine A nomen V

ceterum spiritalia quae sunt, fides, pietas, oratio, ieiunium, patientia, castitas, laudatio, aucta sunt, non inminuta.

Ergo in euangelio inuenies primum ZACCHARIAM, PATREM magni Iohannis, post longum illud silentium in hymnis uoce PROPHETASSE. 15 nec Helisabeth, diu sterelis, edito de repromissione filio Deum de ipsa ANIMA MAGNIFICARE cessauit. nato in terris Christo laudem sonuit [et] EXERCITVS angelorum, GLORIAM referens IN EXCELSIS DEO et IN TERRAM PACEM HOMINIBVS BONAE VOLVNTATIS adnuntians. PVERI IN TEMPLO OSANNA DAVID FILIO CLAMAVERVNT. nec Phariseis liuore 20 strepenti bus Dominus ora innocentium clausit, sed potius aperuit dicens NON INQUIT LEGISTVS SCRIPTVM : | [fol. 157 a] EX ORE INFANTIVM ET LACTANTIUM PERFECISTI LAVDEM; et SI ISTI TACEVNT LAPIDES CLAMABVNT? et ne protraham sermonem, ipse Dominus, in uerbis doctor et magister in factis, ut hymnorum ministerium gratissimum 25 conprobaret, cum discipulis HYMNO DICTO EXIUIT IN MONTE OLIVETI. quis iam tali documento de psalmodum et hymnorum religione dubitabit, quando ille qui a caelestibus cunctis et adoratur et psallitur, hymnum cum discipulis ipse cantasse perhibetur?

X. Sic postea apostoli quoque fecisse noscuntur quando nec in carcere psallere destiterunt. unde et Paulus ecclesiae prophetas adloquitur CVM CONVENITIS INQUIT VNVSQVISQVE VESTRVM PSALMV M HABET DOCTRINAM HABET APOCALIPSIN HABET: OMNIA AD AEDIFICATIONEM 5 FIAN T. et iterum alibi PSALLAM INQUIT SPIRITV, PSALMV M DICAM ET MENTE. sic et Iacobus in sua ponit epistola IN MERORE EST ALIQVIS VESTRVM? ORET: AEQVO ANIMO EST? PSALLAT. et Iohannes in Apocalipsi refert, Spiritu reuelante, uidisse se et AVDISSE uocem caelestis exercitus TAMQVAM VOCEM AQVARVM MVLTARVM ET TONITRORVM VALI- 10 DORVM DICENTIVM ALLELVIA. ex quo nullus debet ambigere hoc ministerium, si digna fide et deuotione celebretur, | [fol. 157 b] angelis esse

IX. 13. Luc. i 67      16. Luc. i 46      17. Luc. ii 13, 14      18. Matt. xxi 15  
21. Matt. xxi 16 : Luc. xix 40      25. Matt. xxvi 30

X. 1. Act. xvi 25      3. 1 Cor. xiv 26      5. 1 Cor. xiv 15      6. Iac. v 13  
9. Apoc. xix 6

11. spiritalia R\*      13. Zacchariam A: Zaccariam B Zachariam RC      14. Ioannis R\* in hymnis uoce R: in hymni uice BC mihi in hymnifice AV      17. et AV B: om RC fortasse recte      18. in terram RV: in terra ABC bone R adnuntians R  
19. osanna RVBC: hosanna A      phariseis BC: fariseis RAV      20. apperuit RV      21. non inquit RAV: non BC      25. conprobaret: add et per ditto-graphiam R      discipulis R\*      docto R\*      exiuit AVBC: exiit R      in monte R: in montem codd vell      26. relegione R      27. adorator R\*      28. discipulis R\*  
X. 1. Sic postea . . . psallat (l. 7): om B etc      4. habet 1° AV: habet et R  
5. sps R\* (corr m p)      psallum R      6. memore ut uid R\*      aliquid R\*  
7. est V: et RA      iohannis R      9. tonitrorum B\* (uide p. 231): tonitruorum C tonitruum RAVB<sup>2</sup>      11. si digna . . . celebretur: om ad finem paginae R\*, sup-plet alia sed coeua manus      deuocione R<sup>2</sup>      caelebretur R<sup>2</sup>

coniunctum, quos constat sine somno sine occupatione indesinenter laudare Deum in caelis et benedicere Salvatorem.

XI. Quae cum ita sint, fratres, iam pleniore fiducia hymnorum ministerium fideliter impleamus, ingentem nos credentes a Deo gratiam consecutos quibus concessum est cum tantis ac talibus sanctis, prophetis dico adque martyribus, Dei aeterni cantare miracula. hinc cum Dauid Domino CONFITEMVR QVONIAM BONVS EST; cum Moysi potentiam 5 Domini magnis illis canticis personamus; cum Anna, quae ecclesiae typum gerit, olim stereli nunc fecunda, in Dei laude corda firmamus; cum Esaia DE NOCTE VIGILAMVS, cum Ambacum psallimus, cum Iona, cum Hieremia, sanctissimis uatibus, orando cantamus; cum tribus aequae pueris quasi in fornace positi, conuocata omni creatura, creatori omnium 10 benedicimus; cum Helisabeth DOMINVM ANIMA nostra MAGNIFICAT.

XII. Quid hac utilitate commodius? quid hac delectatione iucundius? nam et psalmis delectamur, et orationibus rigamur, et interpositis lectionibus pascimur. et uere, sicut boni conuiuiae ferculorum uarietate delectantur, ita nostrae animae multiplici lectione et hymnorum exhibitione saginantur. | [fol. 158 a] 5

XIII. Tantum, karissimi, intento sensu et uigilanti mente psallamus, sicut hortatur hymnidicus: QVONIAM REX inquit OMNI TERRA DEVS, PSALLITE SAPIENTER; ut psalmus scilicet non solum SPIRITV, hoc est sono uocis, sed ET MENTE dicatur, et ipsum quod psallimus cogitemus, nec captiua mens extraneis cogitationibus (ut saepe fit) laborem habeat 5 infructuosum. sonus etiam uel melodia condecens sanctae relegioni canatur; non quae tragicas difficultates exclamet, sed quae christianam simplicitatem in ipsa etiam modulatione demonstret; non quae aliquid theatrale redoleat, sed quae conpunctionem magis audientibus faciat. sed et uox nostra non dissona debet esse, sed consona: non unus 10

XI. 4. Ps. cvj (cv) I, cvij (cvi) I, cxxxvi (cxxxv) I 5. Exod. xv 6. I Reg. ii I 8 Is. xxvi 9 Habb. iii 10. Dan. iii LXX 11. Luc. i 46

XIII. 2. Ps. xlvi (xlvi) 8 3. I Cor. xiv 15

XI. 1. frās R iam R B C: tam A V fiducia R 2. nos . . . consecutos: om A V 3. cum *codd vell: om* R 4. aeternis R hinc R A V: hic B C 5. confitet *uel* confitetur R bonu R\* 7. typum R A V: spm B<sup>2</sup> C (ecclesiaetspū B\*) firmamus A V: firmatur R (corde) confirmamur B C 8. ambacum B C\*: ambacum A C<sup>2</sup> abbacuc R (V) 9. aequae R 11. cum . . . magnificat: om B C *etc* helisabeth A V (*cf.* ix 15): om R

XII. 1. quid . . . commodius R B C: om A V 3. boni conuiuiae . . . tacere aut lenta (xiii 24) R B C *etc*: om A V (*excidit ut uidetur archetypi folium*) 4. nostrae: nīae R anime R exhibicione R

XIII. 1. carissimi R B C 3. psalmmus? R\*: psallamus? R<sup>2</sup> 4. ipsum B C: ipsud R 5. captiua R: captiuata B C sepe R habeat B C: habent R 6. sanctae B C: cunctae R relegionis R religionis B 7. difficultatis R exclamit R 8. modulationem R 9. conpunctionem B C: conpunctionis R (*excidit fortasse spiritum uel aliquid simile*)

protrahat alter contrahat, unus humiliet alter extollat: sed et nitatur unusquisque uocem suam intra sonum chori concinentis includere, non *in cytharae* modum extrinsecus protrahens quasi ad ostentationem indecenter efferre. totum enim tamquam in conspectu Dei, non  
 15 hominibus aut sibi placendi studio, caelebrari debet. habemus enim et de hac uocis consonantia formam positam uel exemplum, tres utique illos beatissimos pueros de quibus refert scriptura Danihelis: TVNC  
 20 inquit HI TRES TAMQVAM EX VNO ORE HYMNVM DICEBANT ET GLORIFICABANT DEVM IN FORNAE DICENTES BENEDICTVS ES DEVS PATRVN  
 20 NOSTRORVM et cetera. uides quia pro magisterio ponitur quod TRES pariter Dominum ueluti EX VNO ORE laudauerint, ut et nos utique omnes | [*fol.* 158 *b*] quasi ex uno ore eundem sensum eandemque uocis modulationem aequaliter proferamus. qui autem aequare se non potest ceteris uel aptare, melius est ei lenta uoce psallere quam clamosa  
 25 perstrepere; sic enim et ministerii implebit officium et psallenti fraternitati non obstrepet. non enim omnium est habere uocem flexibilem uel canoram.

Denique et beatus Cyprianus Donatum suum, quem sciebat esse ad hoc munus aptissimum, inuenitur hortatus: DVCAMVS inquit HVNC  
 30 DIEM LAETI, NEC SIT VEL HORA CONVIVI GRATIAE CAELESTIS INMVNIS. SONENT PSALMOS CONVIVIUM SOBRIVM: VT TIBI TENAX MEMORIA EST, VOX CANORA, ADGREDERE HOC MVNVS EX MORE: MAGIS CARISSIMOS PASCIS, SI SIT NOBIS SPIRITALIS AVDITIO, PROLECTET AVRES RELEGIOSA MVLCEDO. bene enim canentes habent quandam gratiam quae animos  
 35 ad relegendum incitat auditorum. sic et nostra uox si fuerit inoffensa uel consona labiorum CYMBALIS BENE SONANTIBVS et nos delectabit et audientes aedificabit, et Deo suavis erit tota laudatio, qui IN DOMO SVA, sicut legitur, VNVS MORIS FACIT HABITARE.

Quando ergo psallitur, psallatur ab omnibus: cum oratur, oretur  
 40 ab omnibus: cum lectio legitur, facto silentio aequae audiatur a cunctis,

17. Dan. iii 51, 52    29. Cypr. *ad Donatum* 16 (Hartel i 16. 10-14)    36. Ps. cl 5    37. Ps. lxxviii (lxxvii) 7

12. concinentis R C    13. in cytharae modum *scripsi*: cythara modum R; om BC    16. de hac uocis consonantia B C: hoc uoces sonantia R    17. beatissimus R\*    18. hii R    19. deum R C: dñm B    deus R: *praem* dñe B C  
 20. nostrarum *primis curis* R    23. equare R    24. cetheris R    25. implebit B C: impleuit R impleat A V    psallentis R    26. non enim . . . auditorum (*l.* 35): om B *etc*    27. canoram AV, *cf. l.* 32: canorem R    28. esse *scripsi*: posse R AV    29. munus AV: manus R    ortatus R    30. sit AV Cypr: ut R ora R    gratiae RA Cypr: gratia V    31. psalmos Cypr *cod* S: psalmus RA Cypr. *codd* psalmis V    sobrium (sobri ut R\*) R Cypr: om AV    32. agredere R    carissimo R    33. audicio R    aures R Cypr: om AV    36. delectabat R\*    37. aedificabit A V B C (-uit A B\*): aedificii o sicut ? R\*    40. cuntis R\*



non, legente lectore, alius orans clamoris uocibus obstrepat. nam et si tunc superueneris cum lectio celebratur, adorato Domino et praesignata fronte aurem sollicite commoda. [fol. 159 a] XIV. patet tempus orandi cum omnes oramus, patet cum uolueris et quotiens uolueris orare priuatim: obtentu orationis ne perdidideris lectionem, quia non semper eam quilibet paratam potest habere, cum orandi potestas in promptu sit. nec putes paruam nasci utilitatem ex sacrae 5 lectionis auditu: auditori quidem oratio ipsa fit pinguior, dum mens recenti lectione saginata per diuinarum rerum quas nuper audiuit imagines currit. nam et Maria soror Marthae, QVAE SEDENS AD PEDES IESV sorore neglecta VERBUM intentius AUDIEBAT, PARTEM sibi MAXIMAM ELEGISSE Domini uoce firmatur. ideo enim et diaconus clara 10 uoce in modum praeconis admonet cunctos, ut siue in orando siue in flectendis genibus siue in psallendo siue in lectionibus audiendis unitas seruetur ab omnibus: quia VNIVS MORIS HOMINES diligit Dominus, et (sicut superius dictum est) IN SVA DOMO EOS EFFICIT HABITARE.

IN qua QVI HABITANT BEATI pronuntiantur in psalmo, quia ipsi 15 LAUDABVNT Dominum IN SAECVLA SAECVLORVM. Amen.

## EXPLICIT DE VTILITATE HYMNORVM

XIV. 8. Luc. x 39, 42    13. Ps. lxxviii (lxxvii) 7    14. cap. xiii l. 38    15. Ps. lxxxiv (lxxxiii) 5

41. et: om R\*    42. caelebratur R    adorato domino *scripsi*: adoratum dominum R adora (adoret B C etc) tantum dominum (dñi B C) A V B C, *fortasse recte*  
 XIV 3. priuatim R\*    obtentu R    4. eam: e(am) ex a R    5. paruam  
 A V B C: parui R    ex sacrae A V B C: exagri R    6. lectiones R  
 7. quae R    8. immagines R    marthae R    9. sorore neglecta uerbum  
 (uerbum dei B uerbum domini C) intentius audiebat A V B C: oratione ac R,  
*ex exemplari ut puto uel mutilo uel uix legibili, solis litteris or . . . ne . . . c*  
*superstitibus*    13. omnibus R    unius moris *haesitans scripsi cum A V,*  
*cf. xiii 38: unius modis R, unde fortasse legendum cum Augustino unius modi,*  
 unanimes B C    14. efficit B C: efficit R facit A V    16. sc̄la sc̄lōm R

EXPLICIT DE VTILITATE HYMNORVM R: EXPLICIT DE PSALMODIE BONO NICETE EPISCOPI B<sup>2</sup>C: *nihil habent A V B\**

*Note that in the exemplar of R 'u' and 'a' must have been not dissimilar, since R has twice misrepresented the word munus, psalm. iv 3 munus A V B etc manens R, xiii 29 munus A V manus R.*

NOTES TO THE *DE PSALMODIAE BONO* (*DE VUTILITATE HYMNORVM*).

INCIPIIT DE VUTILITATE HYMNORVM R, and probably this is the title under which the treatise ought to be cited, but I have not ventured in this matter to disturb existing usage: INCIPIIT DE PSALMODIAE BONO EIVSDEM NICETAE BC, from which MSS Dr Burn derives his title: AV give the treatise under the guise of a prologue of St Jerome to the Book of Psalms.

I, II. Qui promissum . . . contendunt R AV: the B family omit the whole of chapters I and II.

I. 2. utilitate AV: *praem* de R. de hymnorum et laudum ministerio R, save that it omits 'de' which I have supplied: in hymnorum laude et mysterio AV. 5. aptius: halitus A aliter V. aptus is a favourite word with Niceta: cf. the opening words of *vigil.* i 1 'dignum aptumque prorsus', *ib.* viii 20 (65. 12), and twice in the lines here following (*ll.* 7, 9). quo a filiis (filius R) lucis (locis R\*) nox pro die ducitur: a filiis lucis nox prouidere (prauidere V) dicitur AV, of which a filiis may be right, the rest is sheer nonsense. 7. quo: quod R cum AV.

The clause is obviously parallel with the preceding clauses, and so, though cum makes sense, quo (tempore) must be right. ipsum R: ipsut A ipso V ipsud Burn. ipsum is of course the grammatical form, though that does not prove that Niceta used it. Unfortunately Dr Burn's valuable *index verborum* omits to record 'ipse'. In xiii 4 below R has ipsud, the B family ipsum. adhortatio (adortatio) R: idhoratio A idoratio V adoratio Burn. Prayer is not particularly apt to the soldier on parade: nor do 'prayer' and 'songs' form the appropriate secular parallels to the 'sermon' and 'hymns' of which Niceta is speaking. 8. stat in procinctu AV, as *pasch.* 6 (110. 17) 'stare ergo nos in procinctu oportet': om in (wrongly) R sollicitus . . . ministerium . . . adlocutio R: sola . . . misteria (-o V) . . . adloquebo (-or A) AV. Handicapped by such blunders of his authorities, Dr Burn's text and punctuation are naturally unsatisfactory.

II. 2. et R: nec AV Burn. et makes sense, nec does not. 3. decantationem R AV: the word is only cited, and in a different meaning, from St Jerome's letters. 4. si psalmus corde (cor R) dicitur R: quod corde dicitur AV. lasciuum R V: lasciuum A Burn. I have accepted the concordant testimony of two MSS, though I know no authority for the form lasciuus. oris sono R: hoc lingua (-gue V) AV. Niceta is fond in this treatise of sonus, especially in the phrase sono uocis ii 12, vii 2, xiii 4: and cf. xiii 6. 5. huic opinioni suae R: om suae AV scripsit . . . definit (*l.* 9) R: scribit . . . definiuit AV. 8. ecce iniquum R: om iniquum AV. The reading of R makes clear from the first, what otherwise can only be inferred as the sentence goes on, that we have here the argument of objectors. 9. more tragico: so (with the help of Dr Burn's conjecture, *tragoediae*) I emend the traico of R: traendi A traguende V. tragicus is found again in xiii 7 (80. 2). 10. at ego duce ueritate R: at ego AV. The fuller reading of R is borne out by the parallel in *ymb.* i (39. 1) 'confidens, duce Christo, abrenuntiat'. 12. corde R AV: in corde Burn. Both phrases are found in Niceta: but the former has three parallels in these two treatises (of which *vigil.* ix 17, *psalm.* ii 4 are in point), the latter none beyond echoes of St Paul's phrase 'in cordibus'. On Niceta's use of the ablative without in see on *vigil.* i 4. sono uocis R: cum sono uocis AV. For the parallels which establish the reading of R see above on ii 4.

13. scripturarum instrumentis testimonia : scripturarum instrumen | testimonia R scripturis instrumenti testimonia A V Burn. I cannot translate the latter reading, unless 'instrumentum' is taken in the sense of 'Bible', which is hardly possible for Niceta: my own reading (which appears to be what R intended) would mean 'citations from many documents of the scriptures'. 14. de ipso apostoli capitulo A V: de ipso apostolo R, which does not suit the following quod—it is an omission by *homoeoteleuton* aposto[li capitu]lo, cf. ii 5. multi cantores obiciunt R A V: yet in spite of the agreement of all three MSS, this can hardly stand, since it was not the singers but their critics who used this phrase from St Paul. I suggest cantoribus: Niceta uses cantor in iv 3, vii 2. 15. praescriptionis uice R: I had already noted that this must be the true reading on the strength of iii 19 (71. 9), *rat. fid.* vii (18. 1): praescriptionis uocem A V stultiloquium: found in the Latin Bible (Eph. v 4 = *μωρολογία*) and the Latin Irenaeus II xxviii 4. 16. in spiritu loquentes R, and the only point of Niceta's quotation at the moment is the word loquentes: spiritu sancto loquentes uobis in psalmis A V. 18. homines . . . psallentes R: hominem . . . psallentem A V. 20. adicit R, and the point now is that after loquentes he *adds* 'in psalms hymns and canticles': dicit A V. 23. dixit R: dicit A V. The perfect suits better with *admonuit* following. 24. id est uoce R: et uoce A V. The reading of A V would add 'voice and thought' to 'spirit' and 'understanding': the reading of R interprets the latter pair as equivalent to the former, and this is what we want. 26. languent R A V. The word is not corrupt, as I thought at first: it is the word that is used e. g. in 1 Tim. vi 4 to render *νοσῶν περὶ ζητήσεως*, and just means 'diseased'. 27. per prophetas R A, prophetas V, prophetias Burn: deum (dñi) A, domini (dñi) R V Burn (the two abbreviations are, in Caroline minuscule, quite extraordinarily like one another): creatorem R, creatoris A V. I suggest *propter prophetas Deum conantur destruere creatorem*, *i. e.* their objection to the O. T. involves getting rid of God as creator—'heretics', as often in quite early writers, but not often as late as Niceta, being in effect identified with Marcionites. [Cf. *ymb.* x (48. 19) where Manichees, Montanists and Marcionites are cited as the types of heretics.] 30. euacuare R: euacuare A V. Both forms are equally rare in early writers: euacuare is common in the Vulgate, but uacuare is quoted from the sermons both of Maximus of Turin and of Peter Chrysologus of Ravenna.

III. 1 karissimi A V B C: carissimi R. See on *vigil.* iv 1. 3. possumus omne quod possumus R; sumus omne quod sumus A V B C: sumus is supported by *vigil.* ii 3 'nostri essent quod sumus', and may be right, though it is easier to see how sumus might have grown out of possumus than the converse. Compare however xiii 28 below, where apparently both R and A V have *posse* wrongly for *esse*. 5. hisdem R B: isdem A V C eisdem Burn. Down to *asseramus* this part of c. iii should be attached to c. ii, as the argument about the use of the prophets is continuous as far as this point. 6. quis hominum A V Burn: quis omnium R B C. The confusion is common and either reading may be right. There are probably parallels in Niceta to one or other phrase which would help to give the preference. 7. inueniemus A R<sup>2</sup>: inueniamus R\* inuenimus V B C Burn: compare iv 1 inuenias R inuenies A V B C, v 1 inuenias R A inuenies V B C; perhaps R\* is right here. 8. Pharaone R B C: Faraone A. I should have expected the Old Latin F, but do not venture to desert the testimony of R B. Cf. *vigil.* vi 3 Phanelis, *ps.* (viii 2 hymnographus B) ix 19 Phariseis. 11. neque enim . . . subnixus (l. 14) R A V: the B family omit this reference to an apocryphal book. temerarie A V: temerarium R. The word goes better as adverb with *recipiendum* than as adjective with *uolumen*. 12. ipse et animalia R: ipsa animalia A V.

If ipsa were right we should expect it to go with elementa rather than animalia—‘cattle, springs, the very elements’: R is therefore presumably right, and adds an interesting piece of evidence about this unknown *apocryphon*. 13. nulla sit fide R: nullius sit fidei A V. I suspect that fide, like auctoritate, is governed by subnixus, and that R’s reading is correct. 15. utrumque sexum . . . canere deo R: et utrumque sexum . . . cantare deo BC utrumque sexuum . . . deo A V. With the reading of A V there is no personal accusative after perdocuit. 18. \*corpore R: e corpore *codd. vell.* Niceta, I think, tends to omit prepositions: see on *vigil.* i 4. 20. tribus Israhel R: sibi Israhel A (Srahel A) V: *om B etc.* The reading of A V left the plural scirent unexplained. funera eos R: eis funera A V. Niceta is now rescued from using the dative after manere. domino R B C: deo A V, see on vii 6. 21. nimis R: o nimis B C nisi A V. The reading of R alone explains the other readings. 22. aut nequieverunt R: a peccatis et B C; *om A V.* *Homoeoteleuton* would explain omission.

IV. inuenias R: inuenies A V B C. See on iii 7 and v 1. Decision is not easy. 2. ante Dauid R A B C: *om ante V Burn.* etiam has no meaning without ante. 3. in hoc munus: in hoc manens R, cf. note at foot of p. 241. lectus R B: electus A V (C<sup>2</sup>). Cf uacuare and euacuare ii 30. The consensus of R and the leading MS of the B family in favour of the more unusual word is decisive. 4. thesaurus R A: the Old Latin spelling, with which Niceta would doubtless have been familiar in his Bible. 6. non quo . . . sed quo R: non quo . . . sed quod A V non quo . . . sed quia B C Burn. 8. ipsaque passio quae cantabatur A Burn: ipsaque passio cantabatur R; *om V B C.* The words are not easy in their context and the sense would stand without them; but where *homoeoteleuton* would, as here, account for omission, the presumption in favour of genuineness is very great. \*iam tum R: iam tunc *codd. vell.*

V. 1. inuenias RA: inuenies V B C Burn, which finds some support in ix 13 ‘in euangelio inuenies’. 2. ad consolationem: the MSS are unanimous, yet it looks as if omnis were necessary here to the sense. Perhaps it has been lost after conditionis. 3. aetatis R B C; *praem* et A V Burn. The asyndeton is much more in Niceta’s style. lactet A B C: latet R V lacteat Burn. lactere is the proper verb for to suck milk, but lactere and lactare are much confused in late writers, and Burn is wrong in citing BC for lacteat. 4. uiam R A B C: uiam suam V Burn, with Ps. cxix 9. The shorter reading balances better with the other clauses. 6. prospectorem R B C T: protectorem A Burn inprotectorem V. prospicio is used of God, *vigil.* i 6: and prospector of God in Tertullian, *Orat.* 10 ‘deus prospector humanarum necessitatum’, *adv. Marc.* iv 34 ‘nuptiarum . . . prospectorem’. 7. iudicesq; R, which I do not doubt stands for iudices quae, ‘kings and judges hear what they are to fear’: but the other MSS, being without the conjunction et, take qu(a)e as the conjunction and go on to supply quid. 8. iratum A V (iratos B C): iracundium R. diuitem :+ hominem A V. The addition spoils the rhythm. agnoscat R A V: agnoscant ammonet et ne superbiant B C. \*inrepatat R: increpat *codd. vell.* 11. prouidet . . . inlecebram (l 15) R A V: omitted by the B family. 14. ac R: hac A V, which ought to have suggested the true reading; haec Burn. 15. inlecebram R A: inlecebra V Burn, but it would be gratuitous to make Niceta use the nominative instead of the accusative after praestare. Also, since the editor rightly followed the A V family in the text, he might as well have completed the sense by making one sentence, instead of two, from nam quia uirtutem. Dauid serum suum B C: Dauid suum R A V. I do not know any parallel in Niceta to the latter phrase; and serum might easily drop out before suum. But if \*hominibus is genuine (so R:

AVBC omit), we might do without *seruum* and read *suam conficit hominibus potionem*. 17. *per uirtutem* R AV : *peccatorum per suam uirtutem* BC, but the rhythm excludes this. 20. *excludit* R (excludunt BC) : *exprimit* A *expromit* V Burn. 21. *praecipiant* R C<sup>2</sup> : *recipiunt* BC\* *receperunt* AV Burn. 22. *medicatum* AB : *medicamentum* R VC *meditantium* Burn. *medicatum* carries on the metaphor from the physician's art, and is undoubtedly right.

VI. The subject is still the Psalms, so I have run the chapters together. 2. *ridentur* ABC : *inidentur* R *deridentur* V Burn. *rideo* is much oftener found in the passive than in *irideo*, and the rhythm is good. *refutatur* R : *repudiatur* AV (B family omits the clause). 5. *conlaudatur* R BC (cf. ii 12 'conlaudo eos qui . . .') : *commendatur* AV. 6. \**patientia* R : *paenitentia* *codd. vell.* The two words do get confused : here I cannot help thinking that patience is more in place than penitence, just as in the catalogue of Christian virtues, ix 11 below, we have *fides, pietas, oratio, ieiunium, patientia* etc. 8. *excellenti* R BC : *excelsius* AV Burn. \**canuntur* R : *cantantur* *codd. vell.* It might be difficult to decide otherwise, but the fact that *cantantur* occurs two lines lower down suggests the alternative word here. 11. *sedes* R BC : *sedisse* AV. As in the whole list of these 'sacramenta Christi' we have a continuous series of nouns, it is not likely that it should be interrupted by an isolated verb. 14. \**nouatio* R : *renouatio* *codd. vell.* Note that R wrongly transposes this clause so as to come immediately after 'nominatur' above. Probably R's ancestor omitted it by *homoeoteleuton* ; it was then added in the margin, and was incorporated by the next copyist at the wrong place in the text. 15. *sempiternum* ABC : *sempiterna* R *sempiternam* V, both MSS connecting it with *gloria* ; but the balance of the sentence requires it rather to go with *regnum*.

VII. i. *dei* R BC : *deo* AV. I think the correspondence is between the 'Church of God' and 'this our assembly'. 2. *uocis* AV BC : *noctis* R—and I am not sure R is not right. \**non soluunt cantorem* sed R : *non solum cantorem resoluunt* sed T *non solum cantorem non resoluunt* sed BC *non solum cantorem reficiunt* sed AV Burn. R nobly atones for its blunder in the preceding clause by this admirable improvement on all the other MSS. 3. *uide* an AV Burn : *uidi eā* R ; *om* B etc. The address to the audience in the second person singular is wholly in Niceta's manner, e.g. xiii 20 'uides quia' ; and compare the opening words of chapters iv, v. 4. *haec . . . totum* R BC : *et . . . et totum* AV Burn. The *et . . . et* introduced by AV do not really balance one another. 5. *expectat* R : *expectat ad* AV Burn : *spectat ad* BC. I have retained 'expectat gloriam' with R, because of the rhythm. But of course *expectare*, if right, must be used by Niceta as a permissible spelling of *spectare*. The sense is in any case that of 'spectat ad gloriam', as in *spir. s. viii* (27. 7). *merito* R BC : *praem* et AV Burn. *omnes . . . hortatur* R BC : *dum omnes . . . hortatur . . . inquit* AV Burn. It is possible that AV Burn may be right, for *dicebat* follows and *inquit . . . dicebat* is less awkward than *hortatur . . . dicebat*. 6. \**regentis* R : *gubernantis* BC *gentes* A *gens* V. R explains the inexplicable reading of A (V). *dominum* R ABC with Ps. cl 6 : *deum* V Burn. The substitution of *Deus* for *Dominus* seems to be a rather marked peculiarity of the AV text, but in this case Dr Burn is wrong in crediting it to A, which has *dominum*. 8. *nomen dei* R BC with Ps. lxxviii 31 : + *mei* AV Burn. *magnificabo* : *praem* et V Burn ; the authority is obviously insufficient. *et placebit . . . salutare dei* (l. 14) : omitted by the B family. 11. *irationabilis* R : *irationabili* AV. Naturally you would use the word not of the blood but of the animals : nevertheless the parallel and contrast is of the *laus rationabilis* and the *sanguis irationabilis*, and

R is right. 13. *digne* R: + et AV. 14. *salutare* R with Ps. l 23 ῥδ  
*σώρησον*, and l. 16 below: *salutarem* AV.

VIII. 3. *quia . . . sit iucunda*. See p. 231. *nostro: nōr* R. In Traube's  
*Nomina Sacra* (p. 234) this form is only cited for the nominative *noster*: and perhaps  
the simpler (though less interesting) explanation here would be to regard it as  
a pure slip for *nō*. 5. *amplius aliquid* A V B *etc*; better than the *amplius aliud*

of R. 7. *tota die laudem tuam*: omitted by R through *homoeoteleuton*.  
10. *Golian* B: *Goliā* RC *Goliam* AV. I follow the rarer spelling of the oldest  
MS, yet cf. *Zacchariam* ix 13. *strauerat* R B C: *dextruerat* A *destruxerat* V  
Burn. *sternere* is clearly the right word for the overthrow of Goliath.

IX. 1. *karissimi*: see on *vigil.* iv 1. *psalmodum* R A V, which reading is  
obviously right, for it refers back to the contents of chapters iv-viii; but the  
' *sanctorum* ' of the B family may possibly suggest that, if not *Niceta*, at any rate  
an early stage in the tradition of his works gave the spelling ' *salmorum* '. See for  
the testimony of R *vigil.* v 18. 3. *testamento: testimonia* R, and since

*Niceta*'s habit is to talk of ' *proferre testimonia* ' in citing the Scriptures (*spir.* s. xviii  
[33. 21], *psalm.* ii 14), it may be that he wrote here ' *de nouo etiam testamento  
testimonia aliqua . . . proferri* '. But on the whole I retain the rarer *praeferr*.  
*ne officium . . . imminuta*: B family omits ten lines. 4. *psalmizandi* R: *psalmo-*

*diandi* AV. I have so far found no authority for *psalmizare*, yet I cannot believe  
that it is a wanton invention of R or its ancestor. *sicut* R: *si cum* AV. The

correction was obvious, even before the discovery of R. 5. *constant* R V:  
*constent* A *constat* Burn. *constare* is not necessarily impersonal, and I have not  
ventured to reject the consentient testimony of the MSS. *pessum data: esse  
sedata* R *esse data* AV *esse datum* Burn. For *esse* (se) *data* I can only offer the  
conjecture ' *pessum data* '. We have the converse *posse* for *esse*, xiii 28, and cf.

iii 3. *quae carnalia sunt reiecta*: the grammar requires ' *quae carnalia sunt  
sunt reiecta* ', unless we can suppose that *quae carnalia* is used as equivalent to  
' *quae carnalia sunt* '.

8. *praeterierunt* R: *inluerunt* Burn. I have not any  
idea what meaning (if any) the latter reading is supposed to bear: indeed the  
whole sentence (' *inluerunt cotidiana baptismata nomen operosa. Illa leprae  
inspectio uel sicut eiusmodi . . .* ') was hopeless till the discovery of R, though  
even before that discovery it was clear that *operosa* belonged to *inspectio* and  
should not be divided from it by a full-stop, and that *sicut* ought to be corrected to  
*si quid*. But the true reading of AV is *uiluerunt*, which at least makes passable  
sense.

9. *neumeniae* (*enuminie* R\* *neuminie* R<sup>2</sup>): *nomine* A *nomen* V  
Burn. Perhaps the most beautiful of all the improvements of text due to R: cf.  
Col. ii 16. 11. *spiritalia quae sunt* R: *spiritalia sunt* AV *spiritalia scilicet*

*Morin*. But the parallel of *quae carnalia* just above shewed that *quae* had dropped  
out.

12. *castitas* R: *caritas* AV. The same variation occurs in *vigil.* viii 9,  
and here, as there, *castitas* is right. I suspect too that *Niceta* would have used  
' *dilectio* ' not ' *caritas* ', cf. *spir.* s. xxii (37. 18) ' *pacem et dilectionem sectantes* '.  
*sunt* R: *sunt potius* A *potius* (*om sunt*) V Burn. 13. *Zacchariam*: Burn is  
wrong in attributing the termination in -an to B\*.

14. in hymnis uoce R: I think, though with some hesitation, that this is right, ' *uoce* ' meaning  
' *vocally* ', as opposed to the silent hymn-singing based by some on Eph. v 19: in  
hymni uice B C Burn *mihi in hymnifice* AV. 15. *Helisabeth . . . de ipsa anima  
magnificare*. A sufficient indication that *Niceta* ascribed the *Magnificat* to *Elisabeth*,  
though the B family did not recognize it and retain the clause while they omit the  
clearer statement of the same thing xi 11 below.

17. *exercitus* R C, and this gives  
perhaps the better rhythm and the better parallel to the other clauses: but the *et*

of A V B might easily have dropped out before ex- referens . . . et . . . adnuntians R : refert . . . et . . . adnuntians A V annuntiantes (without referens or refert) B C. 19. liuore strepentibus R B C, of course rightly : liuor desiit repentinus sed nec A V Burn. 22. \*tacebunt R : tacerint *codd. vell.* 24. magister in factis R A V Burn : consummator in factis B C. 25. \*in monte R : in montem *codd. vell.* 26. quis iam tali documento R B C : quis tali iam documento A V Burn. Most of the uses of iam cited in Dr Burn's index suggest that Niceta was accustomed to place it as early in the sentence as possible : so too xi 1 below, where iam is certainly the right reading. 27. a caelestibus cunctis et adoratur et psallitur R B C : om cunctis et A V Burn. The balance of the text reading is indisputably the better : and the double et has its proper meaning 'He is not merely worshipped (which might be silently), but worshipped with songs'. 28. \*hymnum cum discipulis ipse R : ipse cum discipulis hymnum *codd. vell.* Proof is not possible : but the chiasmus 'ille . . . caelestibus . . . psallitur, hymnum . . . discipulis . . . ipse' seems to me wholly after Niceta's way.

X. 1. sic postea . . . psallat (*l. 7*) : omitted by the B family. 2. Paulus R : Paulus beatissimus A V Burn. Beatissimus is a primitive phrase and so at first sight attractive : but the variant is an excellent example of the evidence supplied by an author's own use. On a rough examination of Dr Burn's pages, I find that St Paul is referred to (i) as 'the apostle'—St Paul was of course to early writers 'the apostle' *par excellence*—23 times : (ii) as 'Paul' 15 times : (iii) as 'Paul the apostle' or 'the apostle Paul' 3 times : (iv) as 'the blessed apostle' 'beatus apostolus' twice, 11. 5, 63. 17 : (v) as 'blessed Paul' once, 39. 15 : (vi) as 'the blessed apostle Paul' once, 21. 19 : (vii) as 'magister gentium' once, 17. 22. Thus out of 46 references, beatus is found four times, beatissimus never, Paulus alone just once in every three. Without hesitation, therefore, I follow R once more. 5. fiant R, with 1 Cor. xiv 26 : fiunt A V Burn. 8. \*spiritu reuelante uidisse se R : se spiritu reuelante uidisse *codd. vell.* 9. uocem R A B C Burn : uocis V Burn is wrong as to B C. 13. deum R B : dominum A V C.

XI. 1. iam R B C : tam A V Burn. iam is right : there is nothing further on to answer to tam. 2. ingentem R A V : magnam B C ingentem magnam Burn. Long ago (*J. T. S. vii 213 n. 2*) I conjectured that magnam was only a marginal improvement on what seemed a slang term in the text. How many press-readers nowadays would leave 'huge grace' standing in the text without a query? 4. dei aeterni A V B C : dei aeternis R. Compare in the *Te Deum* 'Te aeternum Patrem'. 5. cum Moysi R : cum Moyses V cum Moyse A B C Burn. Apparently Niceta does not use the ablative elsewhere : but as Moysi is occasionally found in Old Latin authorities (*J. T. S. ix 81*), I retain it here. potentiam Domini R B C : Spiritu sancto Dominum V Spiritu sancto A Spiritum sanctum Dominum Burn. The reading of R B C corresponds to Exod. xv 2. 7. stereli R, with 'Anna' : sterilis *codd. vell.*, as part of the relative sentence. firmamus A V, and R also has the simple verb, of which Niceta is fond, cf. xiv 10 and *ymb. viii (46. 9)* : confirmamur B C (reading corde). 8. Ambacum (Gr. Ἀμβακούμ) B C\* Burn : Ambacuc A C<sup>2</sup> Abbacuc R Abbacuc V. This is just the sort of variation where an older MS may be right against a better MS : for the influence of the Vulgate (Hebrew) form of O. T. names gradually ousted the tradition of the Old Latin (LXX) forms. 9. sanctissimis : see on *vigil. vi 5*. uatibus R B C : patribus A V Burn. The more uncommon word is more likely to be right, and uates 'inspired singers' is specially appropriate. aequae R B C : etiam A V Burn. aequae is a favourite word of Niceta's : *rat. fid. vi, spir. s. vii, xii, xxii, symb. iv, ix (16. 12, 26. 12, 29. 6, 37. 8, 42. 7, 47. 9)*.

11. cum . . . magnificat A V Burn: *om* B C, doubtless because the ascription of the Magnificat to Elisabeth was a stumbling-block. The less direct indication in ix 15, 16 above is left standing even in the MSS which omit here. R here does not omit the whole clause, but only the name Elisabeth.

XII. 1. quid hac utilitate commodius R B C: *om* (either by *homoeoarcton* or *homoeoteleuton*) A V Burn. The two parallel clauses are entirely in Niceta's style. 2. rigamur et interpositis lectionibus R: inrigamur et interpositis lectionibus B C Burn; *om* (by *homoeoteleuton*) A V. For the three elements of the service cf. *vigil.* i 18, 19 'orationibus hymnis lectionibus', *psalm.* xiii 39, 40 'psallitur . . . oratur . . . legitur'. The simple verb rigare is supported by *vigil.* ii 18, and see on *ib.* viii 10, *ps.* vi 1, xi 7, xiii 11, 43.

3. boni conuiuiae . . . tacere aut lenta (xiii l. 24): *om* A V, doubtless by loss of a leaf in their archetype. 4. nostrae: ñtae R. For another unusual abbreviation of *noster* in our MS see above viii 3. The evidence points to the Rhineland or northern France as the home of the declension *nta, nti*: it is found in MSS at Munich, Trier, Strasburg, Arras (Traube *Nomina Sacra* p. 230).

XIII. 1. karissimi: see on *vigil.* iv 1. intento sensu R: *praem* intermittentes fabulas superfluas (*item, ante* extraneis cogitationibus l. 5, *praem* fabulis) B C. psallamus R: + et deo non displicemus B C. The additional words may have been lost in R or its ancestor by *homoeoteleuton*, but in view of the other interpolations of the B family in the immediate context I think the presumption is against this phrase also. 2. sicut hortatur hymnidicus R: sic enim nos hortatur psalmus dicens B C. hymnidicus is not found elsewhere in Niceta, but cf. *hymnographus* viii 2 and possibly hymnifice ix 14.

3. ut psalmus scilicet . . . dicatur R: id est intellegenter ut . . . psallamus B C. 4. ipsum B C: ipsud R. Contrast i 7 *supra*, where R has ipsum against A ipsut. The use of ipsud in ancient writers is so very rare that one would only credit it to Niceta if our leading MS gave it constantly. 5. nec captiua R: ne captiuata B C: captiuare is a very rare word, and in the passive appears to be quoted from no other author but Verecundus who wrote in the sixth century. ut saepe fit R: *om* B C.

6. condecens R B C: consentiens Burn with some support from one inferior MS. condecet is not uncommon in late writers: condecens as an adjective is very rare but is quoted occasionally from Ausonius onwards, and the testimony of the MSS is decisive. sanctae B C: cunctae R.

7. canatur R: psallatur B C. christianam simplicitatem in ipsa etiam modulatione R: in uobis (nobis Burn) ueram christianitatem B C. christianitas is not found elsewhere in Niceta. 9. quae conpunctionis magis audientibus (*unde fortasse legendum* conpunctionis s̄m) R conpunctionem peccatorum B C.

10. nostra R: omnium uestrum B C. 11. protrahat . . . extollat R: insipienter protrahat et . . . uocem extollat B C. et nitatur R: innitatur humiliter B C inuitatur humiliter Burn, perhaps by a misprint. 12. concinentis rightly Burn, and so in fact B: when Burn says 'concinntentis *codd*', it is true of all the rest, R included, but not of B. 'concinntentis' is apparently a *vox nihili*.

13. in cytharae modum scripsi, cf. xiv 11 below, 'in modum praeconis': cythara modum R; *om* B C. protrahens R: extollentes aut protrahentes B C. ostentationem indecenter efferre R: *praem* stulta(m), + neque hominibus placere uelle, B C. The tag from N. T. is a mark of the B recension (so also in l. 1 of this chapter), suggested by the words that follow, but not really in point. 15. aut sibi R: *om* B C, no doubt because they interfere with the Scripture reference inserted just before, see last note. caelebrari debet R: celebrare debemus B C: note the result, debemus habemus in immediate sequence.

16. de hac uocis consonantia B C: hoc uoces sonantia



R. The B reading makes sense and is guaranteed by the phrase in *l.* 10 above 'uox nostra . . . debet esse . . . consona': R's ancestor must have been illegible at this point. tres utique illos R: tres illos utique B C. utique is one of Niceta's favourite words, and it hardly ever occurs later than the second place in the clause.

17. scriptura Danihelis R: propheta Danihel B C. An archaic and relatively unusual phrase was smoothed away by the B recension. 18. hii R: hi B C. tamquam R B C: quasi Burn. 20. et cetera R B C: *om* (with one inferior MS) Burn. The words are almost necessary. uides R: uidetis B C. Again a favourite mannerism of Niceta, the use of the second person singular, disappears at the hands of the B editor. tres R B C: + pueri Burn. Once more the original reading of the B family, corrupted in later representatives, is restored by a fresh examination of B C; as a rule I only record these corrections without calling attention to them.

21. Dominum R: Deum B C Burn. Deum may be an assimilation to the text of Daniel just quoted: for other instances of the same variant see above on vii 6; Dominus is Niceta's more usual word. ueluti ex uno ore R B C: ex uno ore Burn, misled by a single inferior MS. The reading of R B C not only echoes the citation just made, but alone corresponds to the fact. The Three Children did not sing with one mouth, but 'as though with one mouth'. laudauerunt R: humiliterque sancteque laudauerint B (-unt B\*) C Burn. The B editor, in his anxiety to edify, whittles down Niceta's point, which is not the virtue but the unanimity of the singers. ut R: *om* B C. ut explains the preceding 'pro magisterio': 'these things were written for our example, that we . . .'

22. eundem sensum R: eundem psalmodum sonum B C eundemque psalmodum sonum Burn. eundemque has neither MS authority nor stylistic probability to recommend it. sensum gives perhaps a better contrast than the other reading with uocis: 'the same meaning and the same words'. 24. uel aptare R: *om* B C. lenta uoce psallere R: *praem* tacere aut B C. The true text gives no sanction to the suggestion that worshippers 'should join in the service silently'—that would not be to 'fulfil the office of their ministry': but if they can't sing in tune, they are not to sing too loud. clamosa perstreperere R: clamose praestrepere A V: clamosa uoce omnibus perstreperere B C Burn, completely spoiling the rhythm. praestrepo, given by A V here and in *l.* 41, is unknown to the dictionaries.

25. implebit . . . obstrepet: impleuit . . . obstrepet R (clearly implying the reading I have adopted), implebit . . . facit offendiculum B C impleat . . . obstrepet A V: impleat . . . obstrepat Burn. The B recension altered the unfamiliar word obstreperere: but Niceta had used it already, though in a different construction, *vigil.* viii 18, and so R below xiii 41. 26. non enim omnium . . . auditorum (*l.* 35): the B recension omits the whole passage with the quotation from Cypr. *ad Donatum*.

28. et RA: *om* V Burn. esse . . . aptissimum is my conjecture: posse . . . aptissimum R posse . . . ipsum A V. Curiously enough possumus and sumus are confused in our MSS iii 3 above, where I have doubtfully retained the possumus of R against sumus of the other MSS.

29. inuenitur hortatus R: inuenimus hortatum A V, but that would necessitate Cyprianum in the accusative. 30. sit: this is the one reading in the Cyprian quotation where A V are right against R, and R's ut is a very slight corruption from sit. On the other side we have to set *l.* 31 sobrium (omitted by A V), *l.* 33 aures (omitted by A V), *l.* 34 mulcedo (dulcedo A V).

34. bene enim . . . auditorum: Dr Burn prints this sentence as part of the citation from St Cyprian, but there is no trace of it in Hartel's text or apparatus, and it seems to be naturally Niceta's application of the words he has quoted. 35. sic et . . . si fuerit RA, rightly: si et . . . fuerit V Burn si ergo et . . . fuerit B C. 37. deo

R: deo nostro B C Burn adeo A V. R has the intermediate reading, from which the other families are altered in different directions. sua: see also xiv 14 and p. 232. 38. unius moris R A V: unanimes B C. In xiv 13 R has unius

modis, A V unius moris, B C unanimes. See p. 232. 39. \*ergo R: enim *codd. vell.* In spite of the agreement of the other MSS the reading of R should be preferred: Niceta is summing up his discourse and arriving at his conclusion. I have indicated this by marking a new paragraph. 41. non legente lectore

alius orans R, while A V invert the order of the words legente lectore non alius orans. But the words legente lectore would be superfluous in the first clause and are needed in the second, and in this point the B family, though it alters the text, agrees with R. obstrepat R: praestrepit A V (see on l. 24) perstrepat B C

Burn. The compound used by R gives, as in l. 26 above, the necessary suggestion of obstruction. nam et si (nam si R\* et si A V) tunc superueneris R A V:

et omnes antequam legatur conuenite, si qui autem superuenerit B *etc.*, avoiding as usual the 2nd person sing. 43. comoda RA (commodet B C): accomoda

V adcomoda Burn, but the authority is far too slight, and Niceta has a preference for the simple form of verbs: see p. 252.

XIV. 4. paratam potest R B C: *tr* potest paratam A V Burn. 5. paruam: parui is one of the rare blunders of R, and as it is followed almost at once by the *vox nihili* ex agri for ex sacrae one may conclude that R's exemplar was injured at this point. 6. auditu auditori quidem R: auditu si quidem A V Burn auditu

quia B C. The reading of A V would stand, and as R has several corruptions in the immediate neighbourhood it is possible that its auditori is a dittography for auditu si. 7. per diuinarum rerum . . . imagines R A: Burn's text gives per

diuinarum rerum imagines . . . imagines, with the support *ex silentio* of A B *etc.*, but the repetition of imagines is superfluous and ungrammatical, and in fact A agrees with R, and B C give per imagines diuinarum rerum, omitting the second imagines. 9. sorore neglecta: oratione ac R, a scribe's conjecture (as I suppose) from fragmentary letters of the true reading. The three succeeding words

are wholly absent from R, but they are indubitably genuine, and the only question that arises is whether uerbum is right without anything further (so A V): B adds dei, C domini, but the Gospel text τὸν λόγον αὐτοῦ would suggest eius. \*partem

sibi maximam R, and in spite of the vagaries of R's text in the preceding lines I think this is more likely to be original than the bonam partem of the rest. The ordinary texts, both Old Latin and Vulgate, have optimam. 11. praeconis

R A V: sancti praeconii B C, praeconii Burn. But there is every reason to accept praeconis: 'after the manner of a herald' is just the sense we want. 13. unius moris: see p. 232. 14. efficit B C: effecit R. The combination of the two

families establishes the correctness of the compound verb here against the facit of A V and of xiii 38.

EXPLICIT DE UTILITATE HYMNORVM R: EXPLICIT DE PSALMODI(A)E BONO NICETE EPISCOPI B<sup>2</sup>C. The repetition in the colophon of R goes a little way to confirm what was said above as to the true title of the sermon being DE UTILITATE HYMNORVM.

*Index of words referred to in the notes  
and apparatus criticus of de Vigilii (v.) and de Psalmodiae bono (p.)*  
[heavy type indicates that the word is not in Burn's Index: a dagger that  
it is a conjectural restoration]

- abicere (fabigere) v. ix 9  
 ac v. v 2, 20, vi 3, (vii 5): p. v 14  
 adhortatio p. i 7  
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     9, xiii 29  
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     xiii 36  
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     xiii 21, etc  
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 excitare v. v 21, vii 3, viii 27 (cf. exsusci-  
     tare vi 8)  
 excludere p. v 20  
 exigere (res exigit) v. iv 1: p. ix 2: and  
     perhaps v. i 3  
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     4)  
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     14: p. ii 8 (inquiet), viii 6, ix 21,  
     x 3, 5, xiii 2, 18  
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     xiii 1  
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 †obire *v.* viii 27  
 obsoletere *v.* iii 5  
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 †pessum dari *p.* ix 5  
 Phanuel, Pharao, Phariseus *v.* vi 3 :  
*p.* iii 8, ix 19  
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 praeco *p.* xiv 11  
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 refutare *p.* vi 1  
 regere *p.* vii 6  
 rideri *p.* vi 1  
 rigare *p.* xii 2  
 ructare *v.* ix 5  
 ructatio *v.* ix 8  
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 uice (*after its noun*) *p.* ii 15, iii 19, (ix 14  
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 uide, uides *p.* vii 3, xiii 20  
 (uilescere *p.* ix 8 codd. A V)  
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 i 2, v 1, xii 1, xiv 5  
 utique *v.* ii 3, v 7 : *p.* xiii 16

*Note Niceta's fondness for simple as against compound verbs: e.g. in the foregoing index aptare, cedere, commodare, firmare, lectus, niti, rideri, rigare, ructare, soluere, sternere, strepere, uacuare, where scribes or editors have foisted on him recedere, accommodare, confirmare, electus, inniti, inrideri, derideri, inrigare, eructare, resoluere, euacuare.*

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